

for his devouring zeal. In a letter to the General of the Jesuits, April 25th, 1647, he wrote, "Good Father Garreau and I are nearly always separated, for he makes a stay of ten or twelve days in one village and I in the other. Then he will come to join me and I him, and after spending two or three days together he will go to the village where I had been previously and I to the village where he had been. Thus we live without companionship save that of the Good Angels and that of the souls we are instructing."

Isolation among savages was one of the hardships which had to be borne patiently, and Garnier evidently carried this cross joyously. But other crosses were appearing on the horizon. The Iroquois had already proved that they were bent on the effacement of the Huron nation and would show no mercy to those who fell into their hands. The destruction of his old mission of Teanaostaye in July, 1648, and the violent death of Father Daniel, his successor there, gave Garnier food for serious reflection, but it did not dampen the ardor of his zeal among the Petuns at Etharita. Encouraged by his own success and that of Garreau, his companion at St. Mathias, he entertained the hope that the Iroquois would limit their destructive activities to the Hurons proper and would leave the Petuns undisturbed. In this, however, Father Garnier was to meet with a cruel disappointment.

After the invasion by the enemy in the spring of 1649, the mission centers among the Hurons were destroyed; only Fort Ste. Marie still stood intact.