

the Kingdom of God both by word and example to his people at Teanaostaye for six years.

During the alarms caused by the visits of the cruel Iroquois, and especially during the pestilence which raged several times in Huronia, when the missionaries were treated as sorcerers and when all doors were closed against them, Father Garnier went fearlessly

**His labor and untiring zeal**

from village to village and cabin to cabin, wherever he knew there was a soul to save; his zeal and charity always found the means to break through the obstacles placed in his way. He had little to do with mere human prudence, and had recourse to the Angels whose powerful help he always invoked. Savages whom he went to assist at the hour of death asserted that they had seen him accompanied by a young man of rare beauty and majestic brilliancy.

In October, 1646, Father Garnier handed over to Father Daniel the flourishing mission of St. Joseph, at Teanaostaye, and betook himself with Father Garreau to the Petun nation whence he had been driven out six years before as a sorcerer. It was the Petuns themselves who now asked for missionaries to instruct them in the Christian religion and to establish centers among them. Two large villages, Etharita in the Wolf clan, and Ekarenniondi in the Deer clan, were chosen as the most favorable sites for missionary activity, and the missions of St. John and St. Mathias were founded.<sup>1</sup> In this fresh field Garnier found an outlet

<sup>1</sup> A third mission, St. Matthew, was founded among the Petuns, in Feb. 1649, and placed in charge of Father Noël Chabanel, who was to shed his blood a few months later.