

delays occurred; and (although he visited the tribe in 1624 and spent three years among them), it was not until 1634, after months of toil, that he with two companions finally established himself on the scene of his labors, his sufferings and his death.

And now let us see at the outset the instructions under which the Jesuits acted, if haply we may learn something therefrom. These (together with the full account of their work among the Indians) are fortunately preserved word for word as they were issued two hundred and fifty years ago, and have been made accessible to English readers through the labors of Francis Parkman. "You should love the Indians," the instructions say, "like brothers with whom you are to spend the rest of your life. Never make them wait for you in embarking. Take a flint and steel to light their pipes and kindle their fire at night; for these little services win their hearts. Try to eat their sagamite as they cook it, bad and dirty as it is. Do not make yourself troublesome, even to a single Indian. Do not ask them too many questions. Bear their faults in silence, and appear always cheerful," etc., etc., the last precept in which all are, as it were, summed up, is this—"Remember that it is Christ and His Cross that you are seeking; and if you aim at anything else you will get nothing but affliction for body and mind."

Arriving at Thunder Bay, a little west of Penetanguishene, Bre'beuf's Indian guides deserted him; and alone he made his way along a gloomy forest path to a clearing where lay a populous Indian village. At once he was recognized and the whole population crowded around him with the glad cry "He has come again! He has come again!" The richest and most hospitable of the Hurons took Bre'beuf to his house and there he awaited the arrival of his companions. One by one they appeared foot sore and weary. At length all were assembled and the Huron Mission was once more begun. Two villages united in building the Mission House (that is externally); but the priests with their own hands made the interior the astonishment of all the country. They divided their dwelling into three apartments—a store room, a dwelling room, serving at once as kitchen, dining-room, bed room and school room—and the chapel. Without loss of time the Fathers began gathering the children of the village at their house teaching them to say the Lord's Prayer, the Creed, and the Ten Commandments. The elders of the tribe were also assembled at the Mission House whenever they could be induced to come, and the good priests explained to them the principal points of the Faith. But in spite of all their efforts the progress was slow. at first, they baptized only infants and adults at the point of death fearing backsliding. A deeply-rooted and degrading superstition was the characteristic which most fatally hindered the work of the missionaries. The Indian believed in the immortality of the soul, and among the mass of legends we find traditions of the Fall and

the Deluge. But in the primitive Indian's conception of God, moral good has no part. The early missionaries could find no word in any Indian language to express the idea of God. Manitou and Oki meant anything endowed with supernatural powers from a snake-skin or a greasy Indian conjuror to Manabozho, the name given to a remarkable character of Algonquin tradition. The priests in their teaching were forced to use circumlocution and to call God "The Great Chief of Men," or "He Who Lives in the Sky." There was one peculiarity of Indian belief that aided the Christian teachers in leading up to the idea of one supreme controlling Spirit; the Indians all believed that each race of animals had its archetype or chief: the Fathers seized this advantage and argued that "if each kind of animal has its king, so too have men; and as man is above all animals so is the Spirit that rules over men the master of all other spirits." The Indian mind readily accepted the idea; and the Great Spirit became a distinct existence, a pervading power in the universe and a dispenser of justice even to tribes in no sense Christian.

And now to return to the little band of workers in the dreary Huron country. In 1635 they received two new comrades; the next year three more arrived; and the same summer Daniel and Davost, Bre'beuf's original companions, returned to Quebec to establish there a seminary for Huron children. But alas! the new arrivals at the Mission House only brought trouble; almost at once they were attacked by a contagious fever which spread to some of the French attendants. Scarcely had they all recovered when a pestilence which had for several years devastated the Huron towns returned and with it a new and fearful scourge, the small-pox. The worthy priests did all in their power to relieve the sufferings of their afflicted people, and no house in the neighboring villages was left unvisited. In 1637 one of the Fathers went to the town of Ossossane or Rochelle and found a house ready built for him by the Indians; and here a notable event took place which gladdened the hearts of the devoted men almost worn out with their manifold labors during the pestilence—this was the baptism of the first adult in the full health and strength of manhood. It seemed to the Jesuits a day of hope and triumph; but the promise was not yet to be fulfilled.

*(To be continued.)*

DARKNESS overspreads the earth, and gross darkness the people, but God's glory shall arise on thee and His glory shall be seen on thee! We have only to lift up our eyes to-day and see on the very summits of heathendom, in the midst of the death-shade, the waving flag of the Cross! The glory of God transfigures it, and while it waves and burns, the strongholds of Satan are giving way before the onset of the missionary host!