

from her earliest childhood, she now not only refused to marry again, but resolved to become a nun. Love for her child long hindered her from this step; but finally (1632) she placed him in her sister's charge, and entered the Ursuline convent at Tours, where she made profession Jan. 25, 1633, under the name of Marie of the Incarnation. Some time during the following year, it would seem, she had a vision of a strange and distant country, in which the Virgin and Christ appointed her to labor; this was fulfilled, as she thought, when Madame de la Peltrie (vol. xi., note 4) invited her to take charge of the Ursuline house that she was about to establish in Canada. Another nun was appointed from the convent at Tours,—Marie de Savonnière de St. Joseph, aged 23; a third, Cécile Richer de la Croix, aged 30, was obtained from the Ursulines of Dieppe; and a young girl of nineteen, Charlotte Barré, accompanied them, who after her arrival in Canada took the veil, under the name of Mother St. Ignace. All these Ursulines, with the Hospital Nuns (note 2, ante) and several Jesuit missionaries, arrived at Quebec Aug. 1, 1639. The Ursulines were temporarily lodged in a small house near the river-bank; but in 1641 they removed to their own convent, built upon the site still occupied by them. These nuns have maintained, since their foundation, a school for girls, not only for French and Canadians, but for Indians—these last being for many years the especial objects of their care. For historical sketches of this convent, see Baunard's *Vie de Marie de l'Incarnation*, pp. 499–506; and Laroche-Héron's *Servantes de Dieu*. Marie of the Incarnation remained superior of this house until her death (Apr. 30, 1672), ruling it, amid many financial and other embarrassments, with great energy and wisdom, and winning the admiration and regard of all. Parkman says of her (*Jesuits*, p. 186): "She carried on a vast correspondence, embracing every one in France who could aid her infant community with money or influence; she harmonized and regulated it with excellent skill; and, in the midst of relentless austerities, she was loved as a mother by her pupils and dependents." Though a woman of ardent zeal and enthusiasm, she possessed great resolution, fortitude, and perseverance, and was gifted with unusual executive ability. She had also a talent for languages, and is said to have left an Algonkin dictionary, and numerous other MSS. in that tongue; these have disappeared, and it is supposed that they were destroyed with the convent, in the fire of 1686. Her correspondence, however, furnished material for *Lettres spirituelles et historiques*, collected by her son, and published in 1681; a new and enlarged edition has been published by Richaudeau (Tournai, 1876). A catechism (in French), written by her, was published by her son, in 1684; a third edition appeared at Tournai in 1878.