

picture of the untamed aborigine, and much that mystified the fathers, is now, by aid of their careful journals, easily susceptible of explanation. Few periods of history are so well illuminated as the French régime in North America. This we owe in large measure to the existence of the Jesuit *Relations*.

What are generally known as the *Relations* proper, addressed to the superior and published in Paris, under direction of the provincial, commence with Le Jeune's *Brieve Relation du Voyage de la Nouvelle-France* (1632); and thereafter a duodecimo volume, neatly printed and bound in vellum, was issued annually from the press of Sebastien Cramoisy, in Paris, until 1673, when the series was discontinued, probably through the influence of Frontenac, to whom the Jesuits were distasteful. The *Relations* at once became popular in the court circles of France; their regular appearance was always awaited with the keenest interest, and assisted greatly in creating and fostering the enthusiasm of pious philanthropists, who for many years substantially maintained the missions of New France. In addition to these forty volumes, which to collectors are technically known as "Cramoisy's," many similar publications found their way into the hands of the public, the greater part of them bearing date after the suppression of the Cramoisy series. Some were printed in Paris and Lyons by independent publishers; others appeared in Latin and Italian texts, at Rome and other cities in Italy; while in such journals as *Mercure François* and *Annuaire Litteræ Societatis Jesu*, occasionally were published letters from the missionaries, of the same nature as the *Relations*, but briefer and more intimate in tone.

It does not appear, however, that popular interest