

letters from Champlain and Duplessis-Bochart, who exhort the tribesmen to follow the teaching of the missionaries, and embrace Christianity; to emphasize this advice, and in accordance with the custom of the country, he "presents to the assembly a collar of twelve hundred beads of Porcelain, telling them that it was given to smooth the difficulties of the road to Paradise."

The writer describes the unusual and intense drought which prevailed throughout Canada, in the spring and early summer of 1635. The Huron country, being sandy, is especially affected, and is threatened with a total failure of the crops. The "sorcerers," or medicine men, practice all their arts to bring rain, but without success, and attribute their failure to the cross erected by the missionaries. The latter, as a last resort, appeal to their patron saints; and abundant rains are secured,—in June, by a novena of masses in honor of St. Joseph; and in August, by another novena for St. Ignace. The result is a plentiful harvest, which increases the good will of the savages toward the black gowns.

The Hurons are in constant dread of hostile incursions from the Iroquois; the missionaries promise to assist them in such emergencies, and instruct them how to improve the fortifications around their villages; for this, the Hurons are duly grateful.

In August, Mercier and Pijart arrive from Quebec,—a welcome reinforcement. Many details of missionary work are given,—journeys, instructions, debates with Indians, conversions, baptisms, etc. Louis de Sainte-Foi (Amantacha), who had been educated in France during 1626-28, is praised for his intelligence, fidelity, and Christian character;