

cute the Fathers, and threaten them with death. The latter are compelled to retreat; but at the village of Teotongniaton, they find an oasis in the desert—a good woman receives them into her house, and treats them with the utmost kindness. This opportunity enables them to compare the Neutral language with the Huron, to their great aid in using the Indian tongues. One village in this tribe “gives them the hearing that their Embassy merited”—Khoietoa, largely inhabited by the Awenrehronons, part of which tribe had, as we have already seen (Vol. XVII.), earlier fled to the Hurons. After returning from this mission, Chaumonot is attacked by an Indian, who attempts to kill him; but the Father escapes with only a slight wound.

The final chapter details the work among the Nipissing Indians, who winter in the Huron country, not far from Ste. Marie. Raymbault and Claude Pijart minister to these people during the winter, and to other Algonkins who have come hither, and find them all much more docile and receptive than the Hurons.

The *Relation* ends with a specimen of the Huron language (accompanied by a French translation), for which Lalemant chooses “one of the most ordinary communions which Joseph Chihwatenhwa, that excellent Christian, had with God toward the end of his days.”

XLV. Charles Lalemant writes from Paris (February 28, 1642) to Father Charlet, at Rome, in regard to Le Jeune's request to the French government for assistance in driving the Iroquois out of Canada, and the Dutch from New Amsterdam. Lalemant thinks the former can be done, and states that Richelieu is