

tian Indians of St. Joseph, who endeavored to convert their countrymen. The latter became interested in the Christian faith, and applied to the Jesuits at Quebec for a priest, in accordance with which request Father de Quen was sent to them. The Indians receive him gladly, build him a bark chapel and house combined, and are regularly instructed. There are over fifty converts; and prayers are offered in the cabins night and morning, and even in public. The Father has to contend, at times, with their old notion that baptism causes death. Savages from the Saguenay invite him to go to their country, to instruct them. As he cannot do this, he invites them to visit him every year at Tadoussac; his words are accompanied with presents—"some awls to pierce their ears, so that they may not resist his words; and tobacco, in using which they are also to burn their old customs, to adopt better ones." The missionaries have by this time become experts in the forms of forest diplomacy.

Reports from André Richard show an encouraging field of labor among the Micmacs, at Miscou. These Indians desire a permanent missionary among them, and entreat that "fire water"—wine and brandy—be not sold to them by the whites. The Company of New France forbid the sale of these liquors at Quebec; but certain Frenchmen evade this prohibition, when they have opportunity. Vimont makes an eloquent appeal to his countrymen, as Christians, to abstain from such traffic.

The French in Canada are cheered by the erection of Fort Richelieu on the Sorel, for the purpose of checking the inroads of the Iroquois, who are an ever dangerous and most harassing enemy. They have