

devotion and piety are related. Driven hither by the murderous Iroquois, many Algonkins from the St. Lawrence valley have taken refuge with the Hurons; and in their behalf is established the mission of Ste. Elizabeth, in charge of Ménard. He soon finds ready access to them, and they listen to him willingly; several conversions occur among them.

The final chapter describes the labors of Pijart and Ménard, begun in the previous summer, among the Nipissing Algonkins. They meet a friendly reception; but on attempting to rebuke the superstitious and licentious practices of the natives, much opposition is aroused, and the missionaries are even threatened and assaulted. In December, these and several other Algonkin tribes come to winter among the Hurons, and Pijart continues his instruction to them. He secures some conversions, and baptizes several at the point of death.

It will be remembered (see Preface to Vol. XXV.) that the original Huron report for 1642-43 was captured by the Iroquois; and the second draft thereof reached Quebec too late, in the autumn of 1643, to be sent to France from Quebec, for insertion in the *Relation* of that year. In publishing this belated copy in the *Relation* of 1643-44, the account of affairs in the Huron mission is brought up to date by a supplementary letter from Lalemant to his provincial, dated March 31, 1644. In this epistle, Lalemant reports that the Iroquois have closed all passage by the rivers to Quebec; many of the Hurons, attempting to descend thither, have been slaughtered or captured, or have barely escaped with their lives; and their country has been continually harassed by the foe. Largely as a result of the war, a severe famine has