

bishop, who is so zealous, has not yet ventured to open his mouth to banish drunkenness from his diocese." The missionaries wish that they could take their beloved savages far away from the French, to remove them from temptations to vice.

Chauchetière mentions the ecclesiastical relations between the Sulpitians and the Jesuits; and the good work which Milet is doing in his captivity at Oneida. He then describes the comfort and prosperity that Canada now enjoys. Agriculture is successfully pursued; and the Sulpitians have a vineyard of French grapes, which is now producing fruit. Other kinds of fruit are enumerated as growing and ripening at Montreal; and this year is seen, for the first time, a white lily, which grows in the Jesuit garden.

The Sulpitians have recently dedicated their church at Montreal. Chauchetière sends his brother some curiosities from the New World—a piece of bread made by an Illinois savage from wild fruit, and a specimen of buffalo's fur. The summer has been cold and rainy this year; and, for the first time in the history of Montreal, the melon crop is a failure. The Jesuit college there, in which Chauchetière teaches mathematics, may have to be given up, for lack of funds to maintain it. Various items of information about himself and others are given; and a postscript pathetically says, "I must preach, but I have no sermons."

CLXV. Chauchetière writes (September 20, 1694) to a friend in Bordeaux. The Cayugas and Senecas are asking for peace, but Frontenac haughtily declines their proposals, and gives them thirty days wherein to accede to his terms. Meanwhile, the other Iroquois tribes are intriguing with the English at