

and women," in both richness of tone and correct rendering of the notes. They raise domestic animals, as the French do; the winters they spend in hunting. They aid the French in every quarrel with other tribes, but they still make war through stratagem and surprise. They send a party to the Fox war; but these warriors lose their way, and accomplish nothing. The slaves taken in war "furnish the majority of the adults whom we instruct for baptism in the village."

The Iroquois tribes in their own country "are visibly on the decrease, on account of their incessant quarrels and the use of intoxicants supplied by the English." Those at the Sault use Huron rather than their own language, in the church services. Nau is endeavoring to master both tongues, and must also attempt to instruct the slaves who are brought to the village, who seldom can learn the Iroquois language. He relates what information he can give about the various missionaries in New France. La Richardie has gathered at Detroit the scattered Hurons, and converted them all, six hundred in number. At that post are now seventy French families, besides the fort and garrison; the Récollet Fathers are in charge there. Aulneau has gone to the Northwest. Nau has seen La Verandrye, commandant of that region, who says, "The western sea would have been discovered long ago, if people had wished it. Monsieur the Count de Maurepas is right when he says that the officials in Canada are looking not for the western sea, but for the sea of beaver." As for the Ottawas and Sioux, the missionaries there "have managed to convert but a few old men and women who are beyond the age of