

numerous Iroquois families, but by the Chickasaw slaves brought from the South by the warriors of the mission. These slaves are not burned at the stake, as when the Iroquois were pagans; but they are adopted by families of the village, instructed in the true faith, and baptized. The care of this mission is very great, and Nau's new assistant, who has just come from France, cannot aid him much until he has acquired a knowledge of the Iroquois language.

Nicolas de Gonnor also writes (April 23, 1742) to Madame Aulneau, from Lorette. He tells her of the failure of this year's corn-crop, which threatens his savages with famine, and compels them therefore to disperse into the woods in search of food. The new bishop has come, and makes a favorable impression; but the priests in the various orders are waiting to see how he will deal with them. The writer advises Madame Aulneau not to send to Canada one of her sons, whose health is not robust; and requests her to send him some porret-seed, which can seldom be ripened in Canada.

CCXVI. Aubery writes a letter (late in 1749) in the name of his Abenaki church, requesting the chapter of the cathedral at Chartres to renew the affiliations which they had formed a half-century before, with the Abenaki converts. It is signed not only by himself, but by the five great chiefs of the Abenakis.

CCXVII. This is a list (from the *Catalogues* of the order) of the Jesuit missionaries employed in New France in 1749. At the college of Quebec are nine Fathers, three instructors not priests, and nine lay brethren. At Montreal are two priests and an assistant. The Detroit residence contains four priests