

he entered the Jesuit novitiate. From 1663 to 1670, he was an instructor in the colleges at Alençon, Amiens, Compiègne, and Hesdin, successively. His studies were completed at Bourges; and in 1675 he departed for Canada. He was immediately sent to the Iroquois mission, where he labored among the Mohawks until probably 1681; he then became his brother's assistant at Onondaga, remaining there until the close of the Iroquois missions in 1687, when he became chaplain at Fort Frontenac. In the following year, he was an instructor in the college of Quebec; in 1689, he was stationed at the Indian colony at Sault St. Louis, where he spent most of his remaining years, and there died, April 18, 1711—"worn out with labors and penances," according to Charlevoix (*Nouv. France*, t. i., p. 575).

27 (p. 203).—*Aiouas* (Ayoés, Ayowois): modernized into Iowas; a Siouan tribe, living in Southern Minnesota when first known by white men. The appellation given them in our text means "Nadoessi (or Sioux) of the prairies;" and they were on friendly terms with the other Sioux tribes. Perrot says (Tailhan's ed., p. 85) that the Ottawas, fleeing in 1656-57 from the Iroquois, were hospitably received by the Ayoés; and when he established himself upon the Mississippi (1685), he maintained friendly relations with the latter tribe. An enumeration of the savage tribes of New France, in 1736, places the Ayowois south of the Missouri River (probably an error for the Minnesota), and estimates their number at 80 warriors (400 to 500 souls).—See *N. Y. Colon. Docs.*, vol. ix., p. 1055.

In 1757, ten Iowa warriors were in the army of French and savages at Ticonderoga. Early in this century the Iowas were dwelling on the Iowa and Des Moines rivers, in the State of Iowa. Catlin found them, about 1835, located a few miles north of Fort Leavenworth, east of the Missouri River, and then estimated their number at 1,400. They are now (*U. S. Bur. Ethnol. Rep.*, 1893-94, pp. 162, 194, 195) located on reservations in Kansas, Nebraska, and Oklahoma.

The allusion to their wealth as partly consisting in "red calumets" apparently means that this tribe were in control of the famous "pipestone quarry" (vol. lix., note 27).

28 (p. 225).—Manresa is a little town in the vicinity of Barcelona, Spain, where, in 1522, Inigo de Loyola secluded himself from the world in order to devote himself to austerities and meditations. During most of the year that he spent there, he lived in a cave or grotto, hence the reference in the text. It was then that he composed in part the *Exercitia Spiritualia*, which has ever since been a text-book of the Jesuit order.

29 (p. 231).—Apparently an exaggerated account of the battle of Bloody Brook (near Deerfield, Mass.)—the most disastrous occur-