

coming of Champlain. In his "Iroquois Book of Rites," Mr. H. Hale has done something to bridge the chasm by means of Indian tradition. Sir J. W. Dawson, also, in "Fossil Men," and Mr. B. Sulte, in "Iroquois and Algonquins," have speculated on the causes of the revolution which must have come to pass in those dark, intervening years. Light breaks forth, anew when we come into touch with Champlain, and henceforth our footing is on *terra firma*. The devotion of the late Abbé Laverdière and the enterprise of Mr. G. E. Desbarats have endowed us with an edition of Champlain's writings, wonderful for the fidelity of the reproduction and the beauty of the material and workmanship.

As early as 1609, the versatile Marc Lescarbot published in Paris that "Histoire de la Nouvelle France," of many of the scenes described wherein he, *avocat en Parlement*, had been an eye-witness. It also contained the record of the visits of previous explorers to this or other parts of the New World, including the second voyage of Jacques Cartier. Of contemporary records, few surpass in interest and value the "Relations des Jésuites," reprinted in three volumes, at Quebec. The "Journal" of the Order, kept by the Superiors, Fathers Vimont, Mercier, and others, is still more important as an illustration of certain phases in the life of early New France. The work of the Recollet, Gabriel Sagard, covers the period from 1615 to 1629. The Latin history of Father DuCreux is now more curious than useful. The writings of Père Le Clerc, Recollet, are of political as much as of religious interest. From a different point of view, Baron La Hontan criticized pretty freely whatever came under his observation. The "Life and Letters of Mère Marie de l'Incarnation" cover the period from 1640 to 1672. To the same chronological terminus came, prematurely, Abbé Faillon's projected "Histoire de la Colonie Française." Notwithstanding occasional lapses from accuracy and taste (as where he undertakes to defend the Span-