

tified by palisades, but the majority were open and defenceless, the Petuns in this respect being exceedingly improvident. They failed to realize their danger until it was too late. The Petuns lived much in the same way as did the Hurons. The men did little or no work. The women, on the other hand, maintained the household. The nation were farmers, but, as noted, added tobacco to the annual crop, this being grown in sufficient quantities to permit of it being used for barter and trade with other Indian nations, an economic intercourse which they carried on with the Hurons and Algonquins on the east, and the Neutrals, Eries and Andastes on the south. Corn, like tobacco, flourished in their country, the soil being well adapted for it, while the Blue Mountains, which rise 1,000 feet on the west of the villages, afforded no small protection in the season of ripening and harvesting. Fishing was carried on for food, while hunting was followed to secure furs for clothing or venison and bear meat for festal occasions.

The Petuns were governed largely by superstition. They believed in manitous, while the medicine man played a prominent part in directing them mentally, having a significant influence with them in their rites of worship and burial of the dead. They, too, were given over to feasting and dancing, to appease angry spirits, drive away pestilence, or mark some special event in their nation.

But to resume our narrative of the Hurons proper, we turn to the advent of the missionaries. Le Caron and his associates zealously took up the work of planting the Cross amongst the natives, going from village to village preaching, baptizing infants and adults, ministering to the sick and performing funeral rites when permitted to do so by the dusky people. On all sides they were confronted by difficulties. The superstitions of the people, the work of the sorcerers and the opposition of the medicine men always stood in the way. In his labour, Le Caron was joined by Father Gabriel

Sagard, to whom we are indebted for the first history of the Hurons, and the dictionary of their language. The Recollets remained in charge of the missions with the Hurons until 1628, when Le Caron was called to France, hoping to take up his work again upon his anticipated return. Through political turns in old France, the Jesuits were given the place with the Hurons and in 1634 Brébeuf, who had spent some time with them in 1626-29, again reached the wilderness. From 1634, therefore, the untiring labours of the Jesuits may be dated. Upon reaching the Huron country, Brébeuf was received with acclaim, the Indians welcoming him to their new village of Ihonatira, built a few miles from Toanche, which had been deserted through fear of results owing to the Indians having murdered Brulé, Champlain's interpreter there. Brébeuf was joined shortly after by Fathers Daniel, Ragueneau and Davost, and in 1638, by the indefatigable co-labourer, Father Lalement. At the outset, Brébeuf established himself at Ihonatira, which he named St. Joseph, and with the aid of the Indians, who generously assisted in the hope of material reward, such as the priests might bestow, constructed a house, which was sub-divided into three apartments, one a storehouse, another for living, and the third for a chapel. From this centre the missionaries gradually sought out the twenty or thirty villages, comprising in the aggregate, as Brébeuf estimated, a population of 25,000 to 30,000 souls. In 1639, with a view of permanency, the priests erected a headquarters of their own on the banks of the River Wye, a few miles southeast of the present town of Midland. This was named St. Marie, and comprised a chapel, mission house and hospital, and without the walls a hostel. Missionaries were sent out from here to distant villages, Charles Garnier and Noel Chabanel entering upon the work of "the mission of the apostles" among the Tobacco nation. For fifteen years the missionary labours were car-