

ground left by the palisadoes of an Indian fortified village. They showed the exact arrangement of a triple wall. He also gave, in connection with this subject, several references to quaint and interesting works in the State Library at Albany, which were duly examined. Some of these are given below:—

“You will find in RAMUSIO, G. B., Venice, 1606, ‘*Navigazione et Viaggi*, volume Terzo, etc.,’ relating to America, at p. 381, a fine two-page illustration of Hochelaga and its surrounding palisade. This, as I understand it, was a Huron village. ARNOLDUS MONTANUS, *America*, Amsterdam, 1671, p. 136, gives a Susquehanna fortified village, with the long houses somewhat irregularly arranged, and enclosed by a single-line palisade work. *Documentary History of New York*, vol. iii. p. 9, will show you an Iroquois village surrounded by triple or quadruple lines of palisades, with the elevated scaffolds. You will see numerous streams of water descending to put out the fire, etc. It will require a vivid imagination to make out all that was intended to be shown by Champlain.”

F. INDIAN PETITION TO ROME.

Among the most interesting papers forwarded to Rome during the last few years for the purpose of forwarding the cause of canonization of Kateri Tekakwitha, is the following petition. Copies of it were circulated among the Catholic mission Indians of the United States, who affixed to it their own peculiar signatures and marks. It is here given in the Latin, English and Flathead languages:

Noster Pater noster Papa:

Genitis Indicae nostrae, quamvis pauperrima sit et miserabilis, valde tamen misertus est Conditor noster, nobisque dedit religionem Catholicam. Nobis quoque iterata misericordia dedit CATHARINAM TEGAKWITAM. Sancta haec virgo quae ut nos sumus genitis Indicae