

numbered 125), and condemning their converts to exile or death; but this was afterward mitigated to the extent of forbidding them only public worship and teaching. Persecutions and martyrdoms soon followed; and in 1613 most of the missionaries, with many of their converts, were expelled from the empire. Those remaining met a martyr's fate, until, in 1634, no Jesuits were left in Japan. Nevertheless, priests of this and other orders again made various attempts to renew missions in Japan, but in vain; they were put to death with cruel tortures, and at the capture of Ximabara (1638), after a six months' siege, the native Christians were massacred by thousands. By 1643, the Japanese mission was utterly destroyed, and definitely abandoned both by Jesuits and Franciscans (the latter order having also maintained missions in that country since about 1590).

31 (p. 247).—*Oumastikoucian* (named by the French, Le Crapaud, "the Toad"): an Algonkin chief of the same name as the one mentioned by Le Jeune in 1635–36 as spreading mischievous reports among the tribes, and finally meeting a violent death (vol. viii., p. 59; vol. ix., p. 95). The savage here mentioned was, later, baptized, but afterward returned to heathenism (*Relation* of 1641).

32 (p. 247).—Porcelain, or wampum (vol. viii., *note* 70), had an extensive use among the Indians in ceremonial intercourse, either inter-tribal or with the Europeans. "When ambassadors set out for another nation, they bore before them the calumet, or pipe of peace, in evidence of their pacific purpose and to secure protection for their journey, and also belts of wampum to be submitted in confirmation of their proposals, or, if their people had been worsted in battle, to atone for injuries and purchase peace."—Woodward's *Wampum* (Albany, 1878), p. 25. See Brébeuf's mention of his present of wampum to the Huron council, "to smooth the difficulties of the road to Paradise," and of a similar gift made by the Island tribe to the Hurons, to incite the latter to war (vol. x., pp. 29, 75).

33 (p. 263).—See sketch of Turgis in vol. viii., *note* 18.