

the holy life of a fervent Christian woman — which is described at some length in one of his letters.

In the Onondaga mission are two laborers — Pierre Milet and Julien Garnier. Their greatest obstacle is the faith of the savages in their dreams, and the superstitious rites which these occasion. Still, the Onondagas are, in most cases, disposed to hear and respect the truth; and the influence and friendship of the chief Garakontié are most helpful to the Fathers. The Huron captives have done much to prepare the way for the faith among these tribes; for they remember the instructions they had received in their own country, and practice all the Christian duties to the best of their ability. Over thirty persons have been baptized at this mission during the year.

At Cayuga, Father Carheil is in charge. The savages build him a chapel, and many go thither for instruction. In a panic which follows a report that the village is to be attacked by enemies, the Father shows himself so fearless and resolute that he wins the admiration of all, and thus gains much advantage in his work. Here are won to the faith "not only children and women, but warriors, two of whom are among the most influential." There was a rivalry between the Cayugas and the Onondagas, which tribe should have Carheil; but he was assigned to the former. Garakontié, the noted chief of the latter tribe, continues to be the warm friend of the French. He now earnestly desires baptism; but this privilege is deferred until he shall be thoroughly proved. Carheil has a propitious beginning for his mission; but his opposition to the superstitious rites of the savages, and the old notion that baptism causes