

tion. The Christians hold a formal council with the French there, and declare that they wish openly to embrace the Faith. Many prominent families in this tribe follow the example of their chief, and emulate one another in their pious zeal. They even exhort those of other tribes to become Christians. Upon returning to their own country, they desire that a Father should reside among them; but, as yet, no one can be spared for that purpose.

The mission at Tadoussac is growing in importance. Buteux had charge of it last year; his account thereof, not reaching Quebec in time, was omitted from last year's *Relation*, but is given in that for this year (1644). The Christians at Tadoussac have maintained during the winter the pious duties in which they were instructed in the summer. Numerous instances are related of the piety and devotion manifested by these new converts. A zealous neophyte has his head shaved like those of the Fathers; he also takes "a whip of rope, and goes through the cabins, calling the others to prayers, and striking those who do not promptly obey." The ships bring brick for building a mission house; the Indians carry it to the place appointed, and so eagerly that the Father has to warn them not to overload themselves,—but they answer that they are obeying "his exhortations to practice mortifications for their unbaptized brethren."

De Quen succeeds Buteux, this year; the savages come to Quebec for him, with a canoe, and he receives from them all a hearty welcome. They render him an account of the manner in which they have spent the winter, and he is much consoled by their devoutness. After hearing the confessions of the Chris-