

tians, he devotes himself to the instruction of the pagans, and wins many souls; during the summer, he baptizes forty persons. With the ships from France, comes Father le Jeune, who is greeted with joy by the savages of Tadoussac, and by Noël Negabamat, who goes down from Quebec expressly to meet him. Five converts are presented to him for baptism, for some of whom a sponsor is found in Madame de la Peltrie, "who had gone to Tadoussac to witness the fervor of these Neophytes." De Quen carries on the work of instructing the savages at this post, and finds them very tractable. Many of them do penance for their sins; a public penance is imposed by the priest on some Christians who become intoxicated. The Christian idea and form of marriage are gradually making some progress among these savages. When De Quen is recalled to Quebec, the Indians complain, and even propose to "shut up the Father in the Chapel, until the shallop that awaits him has left."

Vimont devotes his last chapter to an account of "the creation of a Captain at Tadoussac,"—that is, the "resuscitation" of a dead chief, by conferring his name and authority on another. This ceremony is accompanied by many presents and speeches, and followed by a feast.

A short note from Vimont introduces the Huron *Relation* of 1643, explaining that this is a second copy, sent later to replace the one captured by the Iroquois. Lalemant relates the calamities that have befallen the Huron church, and the gains that it has nevertheless made. One of the Huron villages, "the most impious of them all," is destroyed by the Iro-