

valuable presents to secure the recall of a family who have been banished from the village on account of drunkenness, and consequent misbehavior of the man to the Iroquois strangers. The people of the village regularly bring their children to Chaumonot to be punished for whatever faults they may have committed; in consequence, "the little savages are so well behaved that one can now do with them whatever one wishes."

A Huron chief returns to the village, who had long been absent among the Iroquois; he receives a warm welcome, and valuable presents. A council reinstates him in his dignity as chief; and he soon attains, by his eloquence and liberality, great authority in his village, which he uses to discourage drunkenness and all wrong-doing. The missionaries are delighted at his attitude, since drunkenness is "the sole enemy that remains for us to fight among our christian Savages." Their proverbial addiction to theft has been eradicated; they do not even know blasphemous words; they have forgotten their old superstitions; and the marriage tie is as strong among them "as among the best Christians in Europe." The Huron youth behave even more modestly and decently than do the French. All these great results are due to their forced migration to the French settlements. "Who would ever have said that, in order to make the Huron nation Christian, it would have to be exterminated?" The writer expresses his belief that the Iroquois also can be Christianized only by bringing them into the vicinity of the French. That undertaking has already been begun, a considerable number of Iroquois families having migrated to this Huron village. One of these strangers