

sionary. When the election of chiefs takes place, three are named who have been most zealous for prayer and against intemperance among their people. Bigot praises their piety and steadfastness, and states that they have brought to Sillery many of their tribesmen in Acadia. Denonville shows great interest in this mission, and desires a special report of its work for the last few years. The present document is written at the request of the bishop.

All the prohibitions and the watchful care thus described are reinforced by a sort of temperance revival season in the church, where all the sermons and instructions are directed to strengthening the savages in their good resolutions, and converting those who have been careless. Their prayers on All Souls' day are mainly offered for the benefit of "the poor souls that groan in the flames of purgatory to expiate the punishment remaining due for the sin of drunkenness." All is piety and peace in the mission; but Bigot says, "I know not whether it will last long." He has restrained many from going back to Acadia, by reminding them that, when with their missionaries, they are protected from those who would, with a little brandy, wheedle them out of their peltries or even their garments. He has made himself "somewhat dreaded by the french who ply that trade," and often secures punishment for them; he also makes the Indian who has let himself be thus deceived do penance for his folly.

CLVI. The history of the mission at Sault St. Louis, near Montreal, is given by Chauchetière, from its foundation (1667) to the year 1686. His preface indicates the sources from which he has drawn his information—much of which comes from his own