

in the case of two who have lately carried it to heaven." The chief events in 1675 are the establishment of the "Holy Family" confraternity, and the visit of Bishop Laval for the confirmation of the Christian Indians. In the following year the colonists are compelled, by their poverty, to remove to Sault St. Louis; and a large and fine chapel is also erected there.

The record for 1677 eulogizes the good order, and the regularity in all religious exercises, that prevail in the mission, as in "the finest parish of France." The Lorette converts send hither a collar to express their encouragement and sympathy to their brethren at the Sault. The latter need such aid, for this year they are rendered almost destitute by the Iroquois hunting-parties, who often come to live upon their acquaintances at the Sault. The Fathers in charge here are also greatly hindered and annoyed by evidences of Frontenac's hostility to them; in short, "the forces of hell are unchained against the mission." But now (1678) some of its Christian Indians go to their own country as evangelists, preaching the gospel to the pagans. At first, they receive only insults; but gradually they win many converts, and these quickly migrate to the Sault—among them, the celebrated Catherine Tegakwita. Again, this year, some Frenchmen attempt to introduce liquor among the Indians, by opening a tavern at La Prairie, the former site of the mission. The Fathers cannot prevent this; they can only secure a prohibition of the sale of liquor to the savages. They have not experienced as much trouble from that other savage vice, licentiousness; their teachings have fortified the young people, especially the