

which he poured upon them both. In the summer, they began to build a chapel sixty feet long, which was finished in the following autumn. This chapel was solemnly blessed, and is becoming illustrious through the favors which God has poured upon those who went to pray to God therein.

1677.

It began to be apparent that place and persons did not contribute to the fervor of the savages, who, although alone and separated from the french, were not less christian—aye, were even more so—at the Sault than they had been at la prairie. The relation which has been composed, which speaks of them as late as 1679, shows that matters adjusted themselves without interference, each one having a desire to comply fully with the regulations for that time as regards prayers for working-days and feast-days, for both adults and children; the hymns, processions, and benedictions; observance of the sacraments; marriages, the different states of marriage, widowhood, and virginity; and everything else,—wherein the mission was ordered like the finest parish of france. The law against liquor was also observed in it, as may be seen in the special account of it.

This year will be remarkable for a celebrated present which was sent from lorette to the Sault. It was a hortatory collar which conveyed the voice of the Lorette people to those of the Sault, encouraging them to accept the faith in good earnest, and to build a chapel as soon as possible; and it also exhorted them to combat the various demons who conspired for the ruin of both missions. This collar was at once attached to one of the beams of the chapel,