

away the new Christians, but without success; "the devil deceives himself," for all his efforts serve but to increase their faith and zeal. Next, the devil tries to seduce them to evil, by establishing a tavern at La Prairie; but Frontenac, feeling himself under obligation to the Jesuits, favors them by expressly prohibiting the liquor-traffic at this place. "Thus the demon was stifled in the cradle."

In 1673, numerous accessions to the colony are received. Among these is a Mohawk chief, who sets in motion a great migration from his tribe. This enrages the elders of the villages, and the Dutch also, but rejoices the French; these latter, taking advantage of Frontenac's later animosity to the Jesuits, again establish a tavern at La Prairie; but Frémin succeeds in thwarting this diabolical machination. In this year, the mission loses one of its founders—the Erie convert Catherine Gandeak-tena; a warm eulogy is pronounced upon her virtues. Her husband, at her funeral, gives her goods to the poor; this initiates the custom thereafter followed at this mission, instead of those which their former superstitions dictated.

The year 1674 "was a blessed one for the mission, because marriages in it were securely established, in the manner in which they are solemnized throughout the church." In the twenty years of this mission's existence the number of marriages has steadily increased. During that time, "one would not find twenty husbands who have left their wives," and such are "held in abomination." The few instances of this "show us young women living alone like angels, and thereby facilitating for many the way to perpetual virginity. This has happened