

by giving some rosaries to the eldest christian men and women. The Savages going through the woods made, by means of their exactness in prayer and their pious utterances, almost as many christians as they found other savages in the regions where they hunted.

Then it was that two memorable trees were placed at the entrance to the village; to one they attached drunkenness, to the other, impurity—both subjugated by the faith. Among the iroquois, this saying became a proverb, “I am off to la prairie,”—that is to say, “I give up drink and polygamy.” This was because, when any one spoke of living at la prairie, there were first set before him these two clauses, which must be accepted without restriction and without limit; otherwise, he was not received. The village of la prairie, with all these qualities, became an argument for belief to all the iroquois who went by there every spring,—most of whom did not believe what had been said of it to them in their own country. They themselves came to see it, and, having seen, admired the wonders of which they had already heard. Many who were not naturalized iroquois resolved to steal away and come to la prairie; many thus slipped away during all the following years.

1672.

Those who were already baptized in their own country then preferred to lose everything that they had at home rather than the faith, which they could not there preserve. They came to la prairie in secret, as much from their own impulse as from the instigation of the preachers of the gospel. We know, by as many mouths as there are christians here, that one cannot, without some sort of miracle,