

the woods, as we know by the report of the french who have seen and taken part in it. The church was divided into two apartments, one for the french, and the other for the savages—although the french and savages all acted as one body, as was seen in the public rejoicings, and in the visits and the little services that they rendered one another.

This mingling, however, gave occasion to the demon to tempt the savages; he employed the french who traded with them, and he sought to establish a tavern at la prairie, as the inhabitants were already quite numerous. But divine providence used the supreme authority—which afterward contradicted itself—to destroy this demon. Monsieur the count de frontenak was grateful to father fremin because he had furnished flour for the fort of Catarakwi. Subsequently coming to la prairie in the summer, he made an ordinance expressly prohibiting the trade in intoxicating drinks at la prairie; Thus the demon was stifled in the cradle.

1673.

The mission notably grew, and has grown proportionately in the years following. This multitude was the occasion for greater evils, as we shall see hereafter. The savages, having become instructed in summer at the village, went to preach our faith in the woods in winter, while pursuing their hunting. The infidel iroquois, coming by chance, while hunting about the cabins of our new Christians, admired the change which had occurred in these new apostles. The women, who from all time have been called the devout sex, had learned the prayers sooner than the men; and they were the ones who