

girls, against temptations in this direction. Thirteen of the more devout women have formed a sort of association, having "for their object the highest state of perfection," and engaging in works of charity to the poor. They practice many and severe mortifications. The village is attacked by smallpox in the autumn; but there are few deaths—a circumstance which helps to remove the prejudice of the Iroquois against baptism. They also greatly admire the result of sprinkling with holy water certain cornfields, infested with worms; the crops thereon surpass those of all their other lands.

The year 1679 brings trials and perplexities to the mission. The worst of these relate to the persistent attempts of mercenary Frenchmen to bring liquor to the Sault. Frémin goes to France toward the end of the year. Difficulties arise between various tribes, for which some blame the Sault Indians; but the efforts of the Mohawk chief Kryn settle these troubles. Another attempt to sell liquor in this village is frustrated by the prohibition of Duchesneau, the intendant.

In 1680, affairs become more tranquil. The notable event of the year is the death of Catherine Tegakwita "in the odor of sanctity;" her virtues are eulogized by Chauchetière. The devil, foiled in all previous efforts, now "used another kind of battery. Transfiguring himself as an angel of light, he urged on the devotion of some persons who desired to imitate Catherine, or to do severe penance for their sins. He drove them even into excess, in order, no doubt, to render Christianity hateful, even at the start; or in order to impose upon the girls and women of this mission, whose discretion has