

is to have acquired for us a treasure which we keep precious in our church—the body of a virtuous maiden, who died here in the odor of sanctity, as we shall tell. This year, during the summer, three of our savages, whom we have just mentioned, put it on board their canoe.¹⁴ Her life is very fully described. All the noise which hell made by the mouths of the elders,—who perpetually declaimed in their councils against the mission of the Sault,—and all the noise which the gospel made by the mouths of the preachers,—namely, of our christian savages,—produced in those who thus heard utterances on both sides the desire to see for themselves what was being done at the Sault; and having seen it, they began to take pleasure therein. Thus God was sowing in them the graces of his calling. Some at once settled down, others afterward returned, and hell was every year losing its former conquests.

The powers of hell pushed their madness farther—they undertook to undermine the mission in its foundations. It was established only for the sake of overcoming intemperance; it has maintained itself only through the destruction of that vice; it has continued only by fighting liquor. Several frenchmen, supported by the authority of monsieur de frontenak, undertook to keep a tavern at la prairie, the former abode of the savages,—now a parish a league and a quarter from the sault. Four or five private persons being eager for the tavern, about fifty parishioners sent in a petition. The petition having been ill received by Monsieur de frontenak, and the petitioners condemned to a fine, they appealed from Monsieur de frontenak to Monsieur de frontenak himself,—who had forbidden, by his ordinance of