

marriage, you well know my wife's ill temper. Had I not been truly a Christian, I would have sent Her away Long ago, as the Iroquois do, that I might take another.'” He exhorts his Christian tribesmen, and at Albany “prays with a saintly Effrontery in the midst of the preaching of the Dutch, when he happens to be with those Gentlemen on a Sunday.” His Christian zeal arouses enmity among the pagans, and he is the object of many slanders; but his people generally refuse to listen to these reports, and maintain his authority among them. Another Onondaga convert is cruelly persecuted for her faith by her husband, but escapes to La Prairie, where she lives most piously. Lamberville continues, with detailed accounts of certain conversions and pious deaths at Onondaga. The Father laments his poverty, since he cannot supply the sick with medicines and food; “it would be a bait wherewith to secure nearly all the dying.”

The Cayuga mission is reported by Carheil, who has baptized fifty-five persons during the year, mostly children. Until this year, he has been compelled to administer all baptisms as secretly as possible; but the prejudices of the people against this rite seem to be diminishing, and mothers even bring their children to him to receive it. But he has little success with the adults; “except when they are in danger of death, I find none who are susceptible to any of the inclinations necessary for baptism.”

A more encouraging account comes from the Senecas, in a letter written by Julien Garnier,—who, with Raffeix, is laboring in that mission. They preach freely, and without molestation, even the infidels listening attentively. The converts show