

other cause than his witchcraft and that of his companions. The servant of God, without betraying any alarm at the danger in which he stood, first explained the general principles of Christian doctrines. He then proved that the scourges, which had for some time visited them, might well be strokes of the justice of the God whom he preached ; that this God, who was sanctity itself, thereby punished the disorders prevalent among them, and, jealous of his glory, chastised their obstinate refusal to acknowledge Him as their Creator and Sovereign Lord.

Some wished to reply, but he silenced them by showing the absurdity of their principles. He then resumed his discourse, and said that before Jesus Christ had been announced to them there might be some excuse for their infidelity ; but as they could no longer pretend ignorance, they would be inexcusable if they persisted in their obstinacy ; that till then, God, good as he was just, had chastened them as a father ; that perhaps he would weary, and take a rod of iron which would crush them. Then many begged him to instruct them. He did so, and spoke at length. They seemed to listen with pleasure, although no one expressed conviction. As he left the cabin, he was surprised to see one of those who on all occasions had most openly declared against the Christian religion, fall tomahawked at his feet. Thinking the blow was intended for him, he stopped, and asked whether they had not mistaken. "No," replied the one who dealt the blow, "this wretch was a sorcerer, of whom it was deemed time to free the village."¹

Some time after, these vexations broke out more furiously than ever ; and this new persecution was caused by some Indians who, returning from the neighborhood of Manhattan, declared that the Europeans² settled in those

New perse-
cution ap-
peased at
first.

¹ Relation de la Nouvelle France 1640; Brebeuf, Letter, May 20, 1637; (1638), p. 37; Bressani, Breve Rela- Creuxius, Historia Canadensis, p. tion, pp. 65, 66; Garnier, Lettres 226, etc.

Inédits (1638); Marie de l'Incarnation, Lettres (1638), September 18, ² The Dutch.—*Charlevoix*. Man- hatte is almost always employed by