

and superstitious people as those of sorcerers and even demons; but despite this reputation for power, they have to contend incessantly with the lies and intrigues of the medicine men of the country.

Before the epidemic, the missionaries had found the natives so friendly and tractable, that they had entertained sanguine expectations of soon converting the entire nation to Christianity; but they are now constrained to admit, with sorrow, that "the greater part show that that belief consists only in fine words, and that in their hearts they have no other God than the belly, and him who will absolutely promise them to restore their health in sickness." Aënon, one of the converted chiefs, on whom they have stout reliance, himself says to Brébeuf: "Echon, I must speak to you frankly. The people of Ihonatiria said last year that they believed, in order to get tobacco."

The missionaries propose to the Indians, on several occasions, to avert the wrath of God, and the pestilence, by agreeing to forsake their barbarous and licentious customs; to believe in God, and to be instructed in the faith; to practice obedience to God's laws, and to pray earnestly together for Divine aid. The natives at several places pretend to acquiesce in this proposition; but "immediately resume their old practices; the day after they had assembled in our cabin, they put on their masks and danced, to drive away the disease." "They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives."

In December, at Ossossané, the Indians are persuaded to make a public vow to obey God; and, curiously enough, they commission one of the native sorcerers to summon all the people together for this