

struct him; he asked him for Baptism. The Father intended to chide and repulse him, upon seeing this foolish superstition; but the poor patient said to him, "It was not I who called them; my mother dreamed that I would recover if a solemn game were played; this is why she has caused me all this difficulty without my having anything to say about it."

For the rest, the belief and superstitions of the Savages are not very deeply rooted in their minds; for, as all these idle fancies are only founded upon lies, they fall of themselves, [151] and suddenly disappear, or are dissipated by the rays of the truths, entirely conformable to reason, that are proposed to them. The only quite obstinate ones I have seen were a few old men, whose brains, dried up in their old maxims, had no longer any fluid in which to receive the impression of our doctrine. If occasionally some of them fall back into their foolish practices, it is more through force of habit than through any profound belief they have in their own superstitions, especially since they are being instructed.

As for what relates to their customs, that is a longer story. It is easier to banish errors of the understanding, than to remove the bad habits of the will. There is not much difficulty in recognizing and approving the good, but one finds it very hard to practice it. *Video meliora probóque deteriora sequor*. True, there are some customs among the Savages which will be easily abolished, others not. Here are some, of different kinds: The passion for gambling is strong in our France, as well as in yours. I have seen a Savage woman who, having lost all she had, staked herself,—not [152] her honor, but indeed her services,—that is to say, she would have