

order, let us consider, in the first place, the obstacles that we have met in the instruction of both classes, and then we shall see the benefit that God has caused to be derived therefrom.

[39] It must not be imagined that the Devil surrenders, either himself or his fortresses, without a struggle. Although the Savages declare that they wish to be instructed, they are not all animated by the same spirit, nor are they all equally willing. The best of them are imbued from the cradle with many errors, which are eradicated only little by little, in proportion as light and grace enter into their souls. As they have been afflicted for several years with serious diseases and as nearly all imagine that their deaths are due solely to witchcraft, two headstrong fellows among them—seeing that every one listened attentively to our explanation of our belief—undertook to oppose us, publicly declaring that the prayers caused death among them. One of these used threats against the Fathers who called upon the Savages to receive instruction in the Chapel. “Since we pray,” said they, “we see by experience that death carries us off everywhere.” Others added that the French were vindictive to the last degree, and that we had received orders from France to take revenge—through a general mortality among all the people of the country—for some Frenchmen who were killed by the [40] Savages several years ago.

A certain sorcerer, or rather charlatan, a man of some standing among them, sought to prove by our doctrine that we caused their death. “The French teach,” said he, “that the first woman who ever lived brought death into the world; what they say is true,—the women of their land are capable of such