

away without Baptism — they were pressed by hunger, because provisions could not be sold to them at the store — said to the Father who had taught him: “Why do you refuse me the gift that you gave my children and my mother?” All things have their time; one ought not to be hasty in matters of such importance. It is a custom among these peoples to give for the cure of the sick, a feast at which all must be eaten. Now, to do away gradually with this superstition, one of our Fathers, preaching against these feasts, stated publicly that God abhorred them; but that he was pleased with charitable works, and, consequently, that what was given to jugglers and charlatans should be given to poor widows and orphans. An old man, remembering this precept, and seeing his daughter ill, told his son-in-law to go out hunting and to ask God for a moose, so that he might give food to the poor. The son-in-law obeyed, and killed the great animal; the good old man bestowed his alms, and his daughter was cured.

[47] A band of Savages, who left us in the Autumn to winter in the woods, told us in the Spring how God had helped them. “We prayed to him every day,” they said, “without fail. As soon as we killed an animal, we returned thanks to him on the spot, as the being who had given it to us; in fact, it seemed to us as if we were taking our food from a storehouse, one piece after the other. For instance, having found a Bear, we remained some time without finding anything; the Bear being eaten, we said to God: ‘We have nothing left; give us our food; thou art our Father.’ Immediately we found something to live on; and God kept us for a long time like that,—so that we were astonished, and said that if