

remedies for their diseases. This idea [136] is the pretext that some of the older men and Captains assume for not yet yielding to the admonitions of the holy Ghost. He who so often knocks at the ear will open the door of the heart when it shall please him.

Besides the Ondinoncs or Desires, of which we have just spoken, dictated by the demon who appears under some borrowed form, there are other secrets and desires, less important, that come from certain dreams, of which they believe their demons to be the authors, which they dare not refuse to obey, at least fearing to expose themselves to the risk of some great misfortune. Those most eminent in judgment and experience, among our Christians, have given us to understand that hardly any dance or feast in the country is given that does not come from this same theory of the demon; whence it happens that all these things are looked upon as so august, that we would not do more for the sake of the holiest and most sacred of our mysteries.

If it sometimes happens that the children wish to enjoy themselves, and dance some of the dances they have seen danced at their ceremonies, they are immediately chided and reproved [137] very roughly for it, as would happen in France if people were seen profaning some holy thing, which ought not to have any other use than that to which it is consecrated.

What is to be said on this subject to our poor Christians, when they ask if they may be present at the feasts, which are the only extraordinary repasts of the country, all the best fish and meat being usually eaten at such feasts? There, besides, they usually exact, from those who attend, presents and ceremonies that one can hardly exonerate from being