

that they be got rid of as soon as possible. At one time a man who awakens with terror in the middle of the night, commands them to go forth from his cabin; again, some one comes from outside,—also in the dead of night,—to shout at their door that the next morning they shall not appear in the village. As they leave one village, taking the way to some other, they are forestalled, and one goes to give warning to the next villages that they are to refuse them entrance; the Captains come to forbid them to set foot there, and threaten them that their heads would be split if they so much as approached.

Their greatest crime is that they carry the Faith and the name of Jesus everywhere; that they forbid the diabolical ceremonies; that while saying their prayers they bewitch [173] the villages. But their joy and consolation is that very thing,—to see themselves thus repelled for the name of Jesus, not only in the councils, but also by the villages and private houses; to see themselves the abomination of those whose salvation they seek, at the peril of their own lives; enduring hunger, cold, the rains, and the snows,—in a word, all the inclemencies of the seasons and weather: to see themselves threatened, almost at every moment, with dying as malefactors. *Non est servus major domino suo.* If the Savior of the world was treated like that, have not his servants cause to glorify themselves in God, while bearing their master's livery?

Thereupon, one of our missionaries falls sick,—the fever seizes him, and some other inconveniences; God must indeed be their physician, their food, and their all, on these occasions,—since everything fails them therein.