

understand that the Church does not tolerate such errors. With respect to the French and to the other Christians,—who do not attribute faults to the doctrine and to Religion, but to the persons who commit them,—we content ourselves with giving them penances to be performed privately and in secret. These good people were kept for three consecutive days at the door of the Chapel, and were forbidden to enter it, as being unworthy to hold communication with the others. They were seen kneeling outside the Church; and, when we had instructed those who had entered, we made these penitents pray outside the Church. They never failed every day, night and morning, to be at the place assigned to them. This edified both the savages and the French, who, when they came to Mass and saw them kneeling near the Church, blessed God for their constancy. Among others, was a Catechumen [246] who, on account of the apprehension that he felt that his fault would prevent his being admitted to Holy Baptism, showed himself much more fervent than the others. He became a Christian on the feast of St. Ignatius and was given the name of that great Saint. Feeling himself under an obligation for the favor that the Father had done him, he went to him after his baptism, and offered him a small gift, saying: “Thou grantest me a very great kindness; I have no means of acknowledging it. The little that I have is offered with all my heart. If I had great wealth, I would wish to give it all to receive Holy Baptism.” The Father thanked him, and gave him to understand that no return was expected for such a gift.

Marriages after the Christian fashion are looked upon as miracles by the Infidels; this is a very heavy