

since the word of God had commenced to be preached here; that the believers (such is the name of the Christians here) should either withdraw apart, or retain their Faith in the depths of their own souls, without condemning the customs of their forefathers in so public a manner; that these should not be invited either to councils or to feasts, and that all relations with them should be broken off,—or rather, if it were desired to preserve the country, a general Council should be called at once, to make those who were already of that party renounce the Faith, either willingly or by force. In a word, these calumnies went so far, and this hatred against the Faith became so public, that the Christians—who, at the beginning, did not think that matters would come to such a pass—considered it necessary to avert the storm as soon as possible.

They assemble for that purpose, and seek means whereby to parry the blow. But the more they speak of it, the less clearly do they see. Finally, one of them [85] addressing the others, says, “My brothers, these are God’s affairs more than ours. It is for him to allay these tempests, and for us to suffer joyfully, or at least patiently, as long as he chooses. Such are the sentiments that God gives me; tell me yours, because, as our hearts are but one in the Faith, they should have no secrets from one another when we are attacked as Christians.” “For my part,” said one, “when I hear those calumnies, and when insults follow me, I go on my way; I look upon those poor Infidels as baying hounds. What matters it to me what they say or what they do to me, provided I go to Heaven?” “I turn toward them,” says another, “and tell them to take courage, to con-