

affection that they owe each other. If this fail, divorce is considered reasonable on the part of the injured one, although the other party who has given occasion for it is blamed.

But the greatest opposition that we meet in these Countries to the spirit of the Faith consists in the fact that their remedies for diseases; their greatest amusements when in good health; their fishing, their hunting, and their trading; the success of their crops, of their wars, and of their councils,—almost all abound in diabolical ceremonies. So that, as superstition has contaminated nearly all the actions of their lives, it would seem that to be a Christian, one must deprive himself not only of [147] pastimes which elsewhere are wholly innocent, and of the dearest pleasures of life, but even of the most necessary things, and, in a word, die to the world at the very moment that one wishes to assume the life of a Christian.

Not that, after examining their superstitions more closely, we find that the Devil interferes and gives them any help beyond the operation of nature; but nevertheless they have recourse to him; they believe that he speaks to them in dreams; they invoke his aid; they make presents and sacrifices to him,—sometimes to appease him and sometimes to render him favorable to them; they attribute to him their health, their cures, and all the happiness of their lives. In this, they are all the more miserable that they are slaves of the Devil, without gaining anything in his service,—not even in this world, of which he is called the Prince, and wherein he seems to have some power.

If lesser difficulties have caused trouble in convert-