

and hearts, and, by winning them over to ourselves, to gain them for Heaven. We find it very easy to expound to them the truths of our Faith which, at the beginning, seemed to us the most difficult to explain, owing to the poverty of their language in such matters, and the ignorance in which they had always lived of things beyond the reach of sight and of the senses. They can no longer reply to us that indeed the Law of JESUS CHRIST that we preach to them is holy, but that it is impossible for them; for they have seen their countrymen—born in barbarism as well as they, brought up in their customs, fed on their vices, and engulfed as much as they in the impiety that floods all these countries—save themselves from the wreck, cast off nature, clothe themselves with the holiest Virtues of Christianity, and have nothing but horror for earthly pleasures, and no love but for Heaven. They are compelled to confess that God is the master of all hearts, and that his goodness is greater than our evil deeds; when they see [156] every day that those who had had the greatest aversion for our Mysteries are the first to submit to the truth, that Faith opens the Mind; and that, when God has taken possession of their souls, they are more strongly affected by good than they had been attracted by evil.

The constancy and long-suffering of our Fathers in so laborious a life, in an employment for which nature and all the senses can feel nothing but aversion, in a matter which is not ours, or, at least, from which our Savages see very well that we derive no profit; a courage so invincible in the midst of so strong opposition to the designs that bring us here,—these now serve them as a very powerful reason for