

from the lips of this good Christian; but what astonishes me most, and what would be incredible to me if I did not see it with my own eyes, is that I can assert, with truth, that such thoughts come for the most part spontaneously to these good people, without their ever having heard them from others. This makes me acknowledge that truly their faith is a work of God alone, and that his hand is not shortened in this new world, any more than in the rest of the earth.

In passing, I will say that our Christians find no difficulty in believing the mystery of the most blessed Sacrament. Doubts come to them almost exclusively concerning the truths of Paradise, of Hell, and of the Resurrection. "Since I believed that I shall rise again," most of them say to us, "I have no difficulty in believing the remaining truths of our faith; he who can gather up the scattered portions of a body reduced to ashes, has nothing left that is impossible for him."

As results of a faith so lively, one could not believe, without seeing it, how great is the innocence of most of these good Neophytes, [78] and the horror which they have for sin,—even to the extent that several often ask us whether it is a possible thing to believe a Paradise and a Hell, and withal to sin mortally. So, when having seen some Christian commit any notable fault, on coming to make us the report of it, instead of telling us that they have seen his sin, they say to us, "Alas! such a one has to-day lost the sight of Paradise and of Hell; he has forgotten his faith, and that there is a God; we have seen him reduced to the rank of the infidels, who believe that our faith is nothing but fables."