

Europe, and with some peoples of this America. Be this as it may, those who had some of these charms, or Manitous, drew them from their pouches; some cast them away, others brought them to the Father. There were even some sorcerers or Jugglers who burned their drums and other instruments of their trades; so that one no longer heard in their cabins those howlings, those cries, those commotions which they raised about their sick, because most of the people loudly protested that they would have recourse to God. I say the most part, and not all; some did not relish this change, and brought it about that a sick man was blown upon and sung over by those insulters. But this poor man, being well prepared for Heaven, would never consent to their superstitions,—saying plainly that, if he recovered health, he would regard it as a gift proceeding from him who alone can give and take it away when he pleases.

[184] The Father remained until the month of January in the midst of those fifteen cabins,—instructing in public and private; having the Savages pray; visiting and consoling and helping the sick,—with great hardships, in truth, but diluted with a dew and cordial from Heaven, which sweetens the greatest bitterness. God does not allow himself to be conquered; he pours forth his gifts just as well upon crosses of iron as upon those of gold and silver. It is not a small joy to baptize thirty persons prepared for death and for Paradise. The Father has not yet chosen to entrust those sacred waters to those who were full of life; he has shed them only upon the dying,—some of whom have escaped, to the astonishment of their fellow-countrymen.

At the beginning of the year, when these good