

that persons in france, to whom you were to Communicate a part of this sort of Relation, are very glad to know in detail in what ways our savages here accept the things of God; and whether their sentiments are different from those of the french who enter somewhat into the practice of virtue. Accordingly, to continue this article, I add that some of our more fervent savages, in those sentiments of which I have just spoken to you, have come to ask me to suffer them no longer to enter into The Church. I take good care not to grant this to them, showing them, as promptly as I can, that this is false humility. They tell me that they plainly see that they are too wicked; and that they, so wicked as they are, defile The Church by entering it. I Answer those who give me most trouble in That respect: "Jesus Christ knows the grief that thou hast had for thy sins, and I know how thou lovest The prayer. I would not deceive thee nor conceal from thee thy failings, if I saw thee still in sin. I tell thee this in so far as Jesus Christ directs me to do So. Go, enter The Church; pray there like the others, and omit nothing of all that is done for prayer." They obey, and resume their pious practices. Some Nevertheless return to The Charge, although in fact I know that they live in great Innocence of life, and in actual horror of that which can in the least offend God. All must be told. I have seen some of them who did not make this sort of request from me, no longer pray with the others, except through a kind of Displeasure about what they heard said of them by certain wicked Tongues. When I see in these a strong attachment to prayer, I treat them, in appearance, somewhat ill; and ask them whether those