

gaged to delude a certain number of souls for a certain sum of money, and, according to their opinion, he was building, with that money, a magnificent dwelling-house for the purpose of alluring the souls of men with greater facility. Many conclusions were drawn from this declaration of the priests. Numerous comments were made by the Catholic peasants. Most of them inferred, from the fact stated by the priests, this terrible truth—"If the house was built in such close partnership with the Devil, and with his money, surely the Evil Spirit must have chosen it for his habitation." "Certainly," said some, "he must be there." This reflection appearing very reasonable to those who had believed the priests, spread abroad, and the truth of it was soon proved by facts. Some who had been at the Mission, declared that they had heard a great noise, others had other proofs of the terrible truth; but what took away all doubt was a combat which was said to have taken place between M. Roussy and his infernal master. The cause of the quarrel between them was a mystery, but it was certain that it happened during the night, as several persons had heard a most awful noise at the Mission-house. The terrible blows of the Devil's lash were re-echoed by the surrounding woods. But the Wicked One was more than a match for his opponent, who, after a short struggle, being conquered, began to cry out, with a very loud voice, to a M. L., one of his converts, praying him to say a *Pater and Ave* to frighten the Devil away. This was so firmly believed, that a woman came to the house the next day, enquired about the health of M. Roussy, and no doubt expected to be informed that he was very ill; but to her great surprise found that he was not at home when the famed battle took place. Such superstitious notions have, however, in a great measure, died away, since

the spread of the gospel among the Canadians. It is too evident now, that there is neither witchcraft in the missionaries, nor devils in the Mission-house.

The Canadians, in general, believe their priests to be holy, nay divine persons. They admit that a priest was born a sinner, but they think he was rendered holy by his ordination. They believe that their priests can save a house on fire—destroy injurious insects or vermin by their prayers—cast out evil spirits—scare back ghosts to purgatory—bring from the other world those that have left this—send woes upon the stubborn and rebellious—and in a great measure secure to those that obey them, and enjoy their favour, temporal blessings in abundance, and eternal bliss hereafter. They consider their power almost unlimited. I have seen myself how this belief is implanted in the minds of the Catholics. I was conversing one day on religious subjects with a Canadian farmer in good circumstances: he was not nearly so superstitious as many. I found him very candid in many respects. He told me that he believed that the Protestants sought after the truth, but that they were deluded. "Their ministers, I think," said he, "are good men, and desire to do good, but they are mistaken; however, they cannot be compared to our priests: they have not the wisdom of our conductors, nor the same power. Our priests," said he, "can do any thing they wish, whether in respect to temporal or spiritual things." "Why," said I, "do you think that a priest could, by his word or power, bring a star down from the firmament to the earth?" To my uttermost astonishment, he answered without the least hesitation, "Certainly, he could." Many others would have answered my question in the same manner. Yet the greater part of the Canadians do not believe that the power of the