

They never failed, every night and every morning, to say their prayers in [51] public, in a cabin set apart for the purpose. Fathers and mothers brought their children there, and we gave them a slight instruction that wonderfully consoled them. Some of the most fervent gave up a portion of their slumbers for God, rising at an earlier or retiring at a later hour than the others, to hold converse with him in their prayers.

The men asked the Father for his blessing, before leaving the cabin to go out hunting; the women did likewise, before commencing their labors; and all thanked our Lord on their return for having assisted them. Even those who came back empty-handed praised God as heartily as if they had met with very great success.

When there was no longer any game in a place, and they broke their camp to carry their bark pavilions still deeper into the great forests, the Father held up a Crucifix; all knelt down and, casting their eyes on that image of life, they sang with very simple and most delightful devotion [52] the Litanies of the attributes of God. They begged their Savior to be their guide, their leader, and their strength, in the fatigues that they were about to undergo with love, and in satisfaction for their sins. This done, each one would set out on his way, carrying or hauling all their camp equipage. Toward noon, the Captain would call a halt for the purpose of taking a little rest and of restoring their strength in a hostelry roofed in by the vault of Heaven, sheltered by two or three million trees,—where the seats are but the snow; where the beverage costs but the trouble of taking it from a brook after the ice has been broken, or of dipping it from a kettle in which snow has been