

pleasures of Heaven, as was that which I formerly felt when most eager for the chase,—when I found some stag caught in my traps, or had slain some bear which I had long pursued with many fatigues.”

The same man,—taking a journey with his son, and seeing that this young man beguiled the weariness of his way by singing some indifferent airs, said to him: “My son, I see well that God is not the supreme master of thy heart; thy thoughts would all be his, and, of a time in which no one can interrupt thee, thou wouldst make profit for Heaven. The winds have carried away thy song, and have at the same time dissipated thy pleasures; if thy conversation had been with God, the grace which thou hadst acquired by thy prayers would have remained with thee [62] for an eternity.”

In this same spirit of prayer, some, upon taking the road, will avoid company and will take sequestered routes, in order to converse with God, and not to be interrupted; for they say: “It is not here as in France, where those whom we might meet would speak to us only of God.” These good people imagine that in France every one breathes nothing but holiness; that the conversation of companies is only of God; that vice keeps itself concealed there, and would not dare to appear; and that it is just as difficult to find there a corrupt person,—every one there being a Christian,—as it is here, in an infidel world, to meet companies who have their affections only for the good. Be that as it may, their virtue does not lack trial in that direction; and those who wish to appear always what they are have need of courage.

A Christian having found himself, while making a journey, in a cabin of infidels, where there chanced