

more rest, when he has offended God in order to please men. Know that during my life I will no longer obey you in aught that you or any one who-soever shall ask me, that is contrary to God's law."

Tears are so rare in these countries, with respect to what concerns men, that I do not remember, in almost nine years that I have lived among the Savages, to have seen one of them weep,—except in sentiments of piety, and with a contrition so keen, that it must be acknowledged that grace is more powerful than all nature over a heart animated by God.

With reference to this spirit of contrition, I remember an admonition given to us by a good Christian, named Pierre Ahandation, [82] which has appeared to me worth consideration. We often recommend to them a prayer in which is included an act of contrition. "If you knew us in the depth of our souls," said to us this good Christian, "you would not tell us that, in order to hate more perfectly our sins, it is necessary to use one prayer rather than another. It is not here as in France, where you make scruples of lying, even to men; but here we are from all time accustomed to lies. Consequently, you ought to fear lest we lie to God himself,—telling him falsely that we detest our sins because they offend only his lovable goodness, although in fact our heart still has its attachment to sin; or, at least, we have more dread for the fire of Hell than we have genuine love for God. But, rather, without giving us any form of prayer, tell us that we must detest our sins with all our hearts and with all our strength; and that God does not look upon our lips, but that he penetrates into the depths of our souls, insomuch