

him, and that he was not distant from it. He asked in what manner he should offer prayer aright, and in what manner he should suitably perform his act of thanks after holy Mass,—not only to cover the lofty illumination and the deep emotions that he had [136] concerning God, but through a belief that whatever proceeded from others was always the best. He remained a great part of the day before the blessed Sacrament; he heard as many Masses as he could,—and, after all, he had not, by his own saying, any devotion; but he wished to make amends for the time when he had not been able to offer that divine Sacrifice, and to anticipate that in which he should be deprived of this happiness.

The Father, wishing to relieve him in his little needs, would sometimes urge him to take things more suitable for sustaining his strength. “That is not what I lack,” he said; “I do not wish, when I shall again find myself among those Barbarians, that my miserable nature shall turn its head toward the houses in which it had found its ease. I need only the things which are absolutely necessary for me.” Having returned from the Hiroquois, he wrote to a Father of his acquaintance that he had indeed desired to spend another Winter with him, in order to train himself, more thoroughly than he had done, in virtue; “but I would like still better,” he added, “to return for the third time to the country of the Hiroquois.”

Never did he feel, in the midst of his sufferings, [137] or in the greatest cruelties of those treacherous people, any aversion against them. He looked at them with an eye of compassion, as a mother looks at a child of hers, stricken with a raging disease; at