

beneath the soil, and do not deserve that men should think of me. Can I, then, dare to present myself before God? But since he is good, and I am sorry for my sins, he will have compassion on me.'” Here is a very pregnant lesson. The best thing on that occasion was that a strange Savage, a friend of the penitent, who saw his comrade in that position, thought that he also was obliged to humiliate himself as well as the others. This is [49] but a slight sample of what occurs from time to time. As this fervor is neither commanded nor compulsory, it is praiseworthy as regards the Pagans, who might attribute to the body of the Church the faults of its members. But let us speak of other things.

A Father of our Society, who arrived in these countries a year ago, writes from three Rivers to Quebec in these terms: “I would like to enclose with this a specimen of the consolation that I now experience when I actually see in our settlement an assembly of five or six of the principal nations of this new world, who are almost all Christians,—singing, each in their own tongue, the praises of the great Master of both Savages and those who are not Savages. Formerly, I read the Relations on this subject over and over again, and always with admiration and satisfaction. But permit me to tell you that I am beginning to esteem them less, so slightly do the copies resemble the original. It is one of those spectacles that are more easily imagined than described.”

Another says that he has taken the greatest pleasure in watching a contest or emulation that has been carried on among the Savages. A number of strangers who came to [50] St. Joseph made a parade of