

should defer saying my beads until after I had arrived. When I entered the cabin, I found a bright fire burning and my flesh said to my soul: 'Warm thyself first, and afterward thou shalt go and say thy beads in the Church, more comfortably.' Immediately," added this good Christian, "I detected the ruse of the devil, who wished me to lose a portion of the merit that I might gain; and I replied to my flesh: 'It is too much to have obeyed thee once; thou must obey in thy turn; let us go and pray and we will warm ourselves afterward.' After saying two or three decades, my flesh again began to urge me and told me that it was enough, or, at least, that I should hurry, because the cold was so great. But my soul replied: 'My flesh, God must be served first; when thou wilt presently be before the fire, thou wilt not be in a hurry [83] to go out. Let us not be in a greater hurry now.'" Such is the spirituality of a poor Savage woman, who explains none the less clearly, in a barbarous tongue, the working of nature and the victories of grace.

What maintains these good people still more in the spirit of Faith, and what still farther increases sentiments of piety in them, is a practice that we endeavor to make them acquire, of frequently offering their actions to God, and of persevering in a spirit of devotion by means of ejaculatory prayers. This practice is so common with most of them that even in the presence of Infidels—in the middle of a road, in the course of their work, in the height of suffering or of fear—they pray to God aloud, and remind one another to make those offerings. Even the little children imitate the piety of their parents in this respect.

I found pleasure, some time ago, in observing a