

piece of bark for each verse, which reminded him of the meaning of each strophe. I saw by accident in his curious writing, at the *hostem repellas longius*, a sort of little imp, which reminded him of the versicle: *Matchi-manitoû*, etc., "the evil spirit, our enemy." Another astonished me last year. Before making his confession for easter, he prepared himself and examined his conscience; and at each of his sins he cut a notch on a small stick. By referring to this stick, which answered for a book, he hesitated but once with regard to the number of and the circumstances attending the sins committed during the year, of which he accused himself. Everything of that kind seems spiritual to him who associates with and loves men of that sort. I asked myself whether it were St. Ignatius who had taught him this mysterious secret.¹¹

Their docility is no less charming. One of these people had abandoned his lawful wife more than 10 years before, and had taken another, by whom he had children. Being exceedingly afraid that his concubine, who was still a pagan, would be taken from him, he hardly ventured to show himself. Moreover, as he was a good hunter, he was treated leniently. On his side, the missionary, in order to compel him to take back his lawful wife, and send away the other,—who was so anxious to be baptized that she learned all the prayers, the hymns, and the catechism,—gave this unfortunate man a thousand manifestations of affection and zeal. Meanwhile, God decided the matter; for [this double] the good old woman died, a few days after making her confession. There was no Canonical penance to which this guilty Savage, who had formerly been instructed, did not