

ers. This is the order we observe: Our Superior begins with a Prayer in their language, which he pronounces in the tone generally used in the Councils; it is somewhat slow, being employed for their instruction, as well as to commend them to God. With the same object, we afterwards sing the Apostles' creed in the native rhymes. All this is only to prepare them for the Catechism, in which we need to have as much variety as in France, for they have universally good understanding. Here, our Joseph does wonders; for acting sometimes as objector, sometimes as ignoramus, and anon the Doctor, he gives opportunity to Our Catechist to explain by Dialogue, and with more clearness, what otherwise would be only half understood. It is hardly credible how much these questions and answers please them, and hold their attention. There follows some Church Hymn, and then all is ended with a prayer, intoned to some tune resembling their own songs, of which they are very fond. These Catechisms please them greatly, and they seldom go away from them without their exclamation of pleasure and approbation, "Ho, Ho." What is [59] most creditable to the country is, that neither adults nor children have any other attraction to this exercise than the desire to hear, and the curiosity to see, as our poverty would not be equal either to presents or to feasts. A certain blind man, about a hundred years old, tried in his turn, to offer his objections to the Catechism, and brought up against it the greater part of his theories; but our Joseph answered him with so much modesty and prudence that he won the admiration of all. Never had he so good an opportunity; and it was with real regret that I cut short his admirable discourse.