

[177] The importunity of the savages,—who are continually about us in our cabin, and who sometimes break down a door, throw stones at our cabin, and wound our people,—this importunity, I say, does not prevent our observance of our hours, as well regulated as in one of our colleges in France. At four o'clock the rising-bell rings; then follows the orison, at the end of which the masses begin and continue until eight o'clock; during this period each one keeps silent, reads his spiritual book, and says his lesser hours. At eight o'clock, the door is left open to the savages, until four in the evening; it is permitted to talk with the savages at this time, as much to instruct them as to learn their language. In this time, also, our Fathers visit the cabins of the town, to baptize the sick and to instruct the well; as for me, my employment is the study of the language, watching the cabin, helping the Christians and catechumens pray to God, and keeping school for their children from noon until two o'clock, when the bell rings for examination of conscience. Then follows the dinner, during which is read some chapter from the Bible; and at supper Reverend Father du Barry's *Philagie of Jesus*<sup>11</sup> is read; the benedicite and grace is said in Huron, on account of the savages who are present. We dine around the fire, seated on a log, with our plates on the ground. At noon I open the school for the children who happen to be there [178] up to two o'clock; sometimes I only have one, two, or three pupils. On Sundays, Tuesdays, and Thursdays, school closes at one o'clock, when instruction is given to the most prominent people of the village, whether Christians or not; on Thursdays, to Christians and catechumens only; on Sunday morning, to