

persons where the seed and the germ of the word of God may have taken root, in order to give our attention to them afterwards and cultivate them as Catechumens.

At four or five o'clock, according to the season, we withdraw, and the Savages who are in our cabin go away; then we have a conference, sometimes on the obstacles against, and means for advancing the conversion of these peoples; sometimes on matters incident to the establishment of a new Church; but generally upon the rules of the language, and the new words and idioms that we have heard. In these exercises, and in others that regard the Spiritual and the individual duties of each one, the time passes so quickly, that although it may be true that there is here a dearth of all the comforts that are found in France,—as we have only the four elements, and, besides, no more [18] of ordinary food and covering than that necessary to keep us from dying with hunger and cold,—yet I have only heard one complaint, namely, that there is not time enough. And in fact there is not enough, by half.

Public Catechisms are held several times a week in this way: First, Sundays and Feast days are set aside for the suitable and individual instruction of our Neophytes and new Christians. In the morning, during the Mass, they are given instruction in the form of a sermon, in which we are careful to instruct them in what they ought to know, and at the same time train their minds to piety and Christian devotion. In the afternoon, after Vespers, we feed them in these beginnings with the pure word of God,—relating to them one Sunday the histories and the connection of the old Testament, with reflections