

upon the profit they ought to derive from them; and, the next Sunday, doing the same thing from the New,—all, that it may conform to what is written, *Hæc est vita æterna, ut cognoscant te Deum, et quem misisti Jesum Christum.*

We take one working-day of the week to give another public lesson [19] to all alike,—be they believers or unbelievers,—which takes place thus: At the hour of Noon, a man goes calling aloud through the village, or with the bell, in the streets and public places, inviting to the council, but to the council of councils, which concerns the important matter of salvation. In a place where there is no Chapel, and where our cabin is too small, we do this as well as we can outdoors; and when the weather and season do not permit it, it is done indoors,—but then we admit only the men, reserving the women and children for the next day. The people having assembled, after the invocation of the holy Ghost we say or chant a Prayer suitable to this service, in the Huron language. After this we begin the instruction, which is sometimes interrupted by the approbation or objections of the Savages; at the end of this, we have them say a few prayers, and, among others, a little one in which is included the act of contrition. After that, we engage in singing the *Credo*, the Commandments, the *Pater*, the *Ave*, and other prayers,—many or few, as we see the Savages attentive and in a condition to profit by them.

[20] Besides this public instruction, on another day in the week we give a less general one, to which are especially invited the people that we wish to have present,—the Captains and most notable men of the Village who have been recognized as having pious