

This made us conclude to receive at first only a very few,—some Old Men, and the more prominent Heads of families, and persons whose marriages were stable,—fearing that, if we admitted others without more experience, the foundations would begin to crumble, and we would soon see the whole edifice [43] prostrated, its total ruin before its establishment, and the grave of this new Church in its cradle.

Having in view, then, all these circumstances, and what divine Providence offered us, we devoted a day, on the feast of St. Martin, to three heads of families, among the oldest and most prominent of the Village. One was baptized, then, with his wife and three of his children. Of the two others, the one was a widower and without small children, the other did not think his wife was yet capable of receiving this blessing, as, in fact, she was not.

About a month later, namely, on the Feast of the Conception of the blessed Virgin, occurred the second group of baptisms, of sixteen persons, among whom were three or four heads of families, with their wives and children,—who, added to the previous baptisms in the family of Joseph Chihwatenhwa, of whom we spoke fully in the last relation, make a company of thirty persons, who together attended the holy Mass that day for the first time, where all those who were of an age to do so received communion. It seems that we have every [44] reason to acknowledge and to observe this holy day, devoted to the memory and to the honor of the first dignity of this holy Virgin, as that of the Birth of this new Church, and of the beginning of happiness and blessing for this country.

We are certainly right in believing that she to