

learn the language by themselves, inquiring of the savages how they called each thing. And the task was not so very wearisome as long [151] as what was asked about could be touched or seen: a stone, a river, a house; to strike, to jump, to laugh, to sit down. But when it came to internal and spiritual acts, which cannot be demonstrated to the senses, and in regard to words which are called abstract and universal, such as, to believe, to doubt, to hope, to discourse, to apprehend, an animal, a body, a substance, a spirit, virtue, vice, sin, reason, justice, etc.,—for these things they had to labor and sweat; in these were the pains of travail. They did not know by what route to reach them, although they tried more than a hundred; there were no gestures which would sufficiently express their ideas, not if they would use ten thousand of them. Meanwhile our gentlemen Savages, to pass away the time, made abundant sport of their pupils, always telling them a lot of [152] nonsense. And yet if you wanted to take advantage of this fun, if you had your paper and pencil ready to write, you had to set before them a full plate with a napkin underneath. For to such tripods do good oracles yield; without this incentive, both Apollo and Mercury would fail them; as it was, they even became angry and went away, if we wished to detain them a little. What would you have done under the circumstances? For in truth, this work cannot be understood except by those who have tried it. Besides, as these Savages have no formulated Religion, government, towns, nor trades, so the words and proper phrases for all those things are lacking; Holy, Blessed, Angel, Grace, Mystery, Sacrament, Temptation, Faith, Law, Prudence, Subjection,