

in this liberality. This affection which the savages had for that chapel facilitated for them the means for learning the chants of the church—as, the hymns of the Blessed Sacrament, the hymns of the Virgin, and some others of the confessors and of the martyrs, the *inviolata*, the *veni creator*, the psalms, and more than thirty different hymns, alike for mass and for vespers and benedictions. Nor must I omit mention of the ceremonies of the candles at purification, ash wednesday, palm sunday, good friday, and the processions of the Blessed sacrament,—which they come to see through curiosity,—and that of the assumption, faith having given them much affection for those things. They learned them immediately; and in them the women excel, who sing very well and very devoutly. All those who hear them are pleased. The boys, who have learned to serve at mass, and who are very eager to serve, are vested at all these ceremonies as little acolytes, and know their office so well that no one loses his place. People are every day astonished, and with reason, that savages have so soon learned all that—they whom one hears yelling in the woods when they sing in their own fashion, and who have an education so contrary to the civilized manners of other nations.

The Savages had not yet been known to instruct one another with so great success as we have seen here. The missionaries were already beginning to have too many people to teach,—who, it happened, were so new at the start that it was necessary to teach them to perform even the slightest reverences that one observes on entering or leaving the church, and before or after taking holy water; and to rise at the gospel, and kneel in the church. This year,