

for prayer and mass; the savages said prayers in their own language, and during the mass they chanted, to the air of the Roman chant, hymns and canticles, also translated into their language, with the suitable prayers; at the end of the mass, the missionary catechized the children. Having returned to his house, he was occupied in instructing the adult neophytes and catechumens, to prepare them for baptism or for penitence, for communion or for marriage; as soon as he was free, he went through the village to arouse the believers to fervor, and to exhort unbelievers to embrace Christianity. The rest of the day was needed for reciting the divine office, studying the language of the savages, and preparing the instructions for Sundays and feast-days; for so many exercises, so varied and so continual, there was surely needed care, and a great deal of care. The savages, at least, certainly believe that the Jesuits took care of them; as for the first news of the decree declared against their missionaries, they wished to go to find the officer who commanded in that country, to beg him at least to leave them Father Meurin, who was charged with their mission. And what other idea could they have of the Jesuits? a single one of the latter could represent them all, as men entirely devoted to the instruction of the savages. Such was Father de Guyenne, who died in 1752 [*sc.* 1762]. Having spent 36 years in the missions of Louisiana, he had traversed those of the Alibamons, the Arkansas, and the Miamis. He had been curé of fort Chartres, and had everywhere been respected as a man of rare virtue, of singular discretion, and of an inviolable attachment to the duties of a missionary. Since the