

tribunal of penance, and at the almost daily instruction of the children,—to which must be still added the instruction of the negroes and the savages, slaves of the French, to prepare them for baptism and for the reception of the other sacraments. Besides, every evening, a public prayer was said in the church, and some pious book was read; finally, on Sundays and feast-days, two instructions in the catechism were given, one for the French children and the other for the black slaves and the savages,—without counting the solemn mass, and the vespers that were sung punctually with the benediction [of the Blessed Sacrament]. But here is something which is more than care; since the year 1753, there has been in the French village of Cascakias a newly-built parochial church; this church is 104 feet long and 44 wide. Now, it never could have been finished if the expense of the building had not been drawn from the building fund and from the contributions of the parishioners. Three Jesuits, successively curés of this parish,—Father Tartarin, Father Watrin, and Father Aubert,—have employed for this purpose the greater part of what they obtained from their surplice and their mass-fees. When the curés have the construction and ornamentation of their church so much at heart, it is also probable that they do not fail in their other duties.

But here is yet another proof of the care that the Jesuits have taken of this parish: fifteen years ago, at a league from the old village, on the other bank of the Mississippi, there was established a new village under the name of Sainte Geneviève.<sup>39</sup> Then the curé of Cascakias found himself obliged to go there to administer the sacraments, at least to the sick;