

BISHOP DURIEU AND HIS WORK AMONG THE
INDIANS. (Reminiscences).—*Continued.*

As it can be seen by the order of exercises as in the August issue, Bishop's Durieu's time was fully employed while among the Indians. In fact he had no respite. The meetings in the captain's house lasted three hours each and more. As soon as they would be assembled, the Bishop would tell them, "Mamook lapiosh," that is take your picks and dig out into your heads to find out what you have heard in church this morning. He would allow them about ten minutes for reflection. They would then form into groups of three or four, and help themselves to remember the different parts of the sermon. After ten minutes the Bishop would ask anyone to say what he found out. Very often there would not be much to say, but the other Indians would come to the rescue, and the Bishop helping a little too the instruction was pretty well repeated.

Do not think that the Indians are all block-heads in that regard. I heard the Bishop once tell Chief Alexis from Cheam, "I am tired, I will not be able to preach tomorrow morning, but I want you to repeat to the Indians after Mass the sermon which I am going to preach to-night." Alexis crouched himself at the feet of the Bishop while he was preaching, and remained there his head in his hands, for fully half an hour after the sermon was over and the Indians gone out of church. In the morning he entirely repeated the sermon to full satisfaction.

Previous to that, having gone to Cheam to attend a sick call, the Indians assembled in the Chief's house at night and desired me to speak to them, I was not very well disposed, having had a tiresome journey to get up to their camp. Yet I spoke for fifteen or twenty minutes, in Chinook, since I know

their languages sufficient only to understand more or less of what they said, but not enough to speak to them fluently. When I got through, Alexis told me, "Now I am going to tell them what you said, because they do not all understand Chinook. And he repeated to them every thing I had said, and in the same order, although I did not observe the rules of rhetoric very carefully.

After the repetition of the sermon was over, the Bishop would instruct them for sometime on some part of the catechism, or Christian Doctrine. If it was, for an example, on the Sacrament of Penance, or the Commandments, he would explain to them how to make their confession, or to accuse themselves of the sins against the first commandment or any other. They would have then to practice, everyone in his turn, and perform the ceremonies, and say the prayers and make the accusations in the same manner as they would make them in confession. It was a tedious work, and required a great deal of patience, day after day, and in one camp after another. But the Indians thus formed to confession by the Bishop, always made their confessions properly, and did not tease the patience of the confessor by useless tales, as Indians would be inclined to do. It was in the same manner he prepared them for the receiving of Holy Communion. He would make them practice before hand, so as to be able to make their ceremonies correctly. For what concerns the Sacrament of Penance, the ten commandments of God would be explained thus in a practical way, although it would take the time of several visits. Then the precepts of the Church, the capital sins, and the duties of the different states in life.