

elsewhere, peculiar practices, which, although left to the devotion of each person, are not on that account the less generally observed. A very great number of Catholics fast on Saturday, that is, on that day, make but one meal towards sunset. How many times, on my journeys, have I not heard my travelling companion reply to those who would ask him if he had eaten that day, 'And do you not know that to-day is Saturday?' And yet the poor Indian had followed me the whole morning, carrying on his head a large bundle, he had exhausted himself with fatigue to facilitate the success of my ministry! There are countries of India where this practice is almost universal, even amongst the agricultural labourers; several of them, particularly when they are in good circumstances, prefer to work only the half of the day, in order to be able to defer until evening their only repast.

"This spirit of mortification often affords to me on occasion of being edified in the holy tribunal: thus, when I happen to impose, as penance, some fast on Saturday, a great number of neophytes will answer me, 'I fast every Saturday.—That is enough,' is my decision; but they are rarely content with it. If I appoint Wednesday or Friday, I frequently find one or other already engaged by some fast of devotion. Lately, I had just prescribed a similar good work; my penitent appeared much embarrassed. 'What is the matter?' said I. 'Father,' I was answered, 'for three years I eat but once in the day; and what shall I do to accomplish the fast you impose on me?' These examples, I repeat, are not rare amongst our Christians.—You will pray for them, Reverend Father, and for him who has the honour of being, &c.

"BERTRAND, S. J."

Extract of a Letter of the Rev. Louis Tussis, Jesuit Missionary, to a Father of the same Society.

Palamcottah, November 6, 1811.

* REVEREND FATHER,

"After some months devoted to the study of the Tamoul, I was sent to a village near Aour.

to take up there my ordinary residence, and to direct, novice as I was in the language of the country, this poor, pastorless Congregation.—There I inhabited a little House which was quite in the Indian fashion, that is, a mud-cabin covered with leaves, where the rats, the bats, and lizards, had free entry, and frequently visited me.

"At the first sight, I did not consider my lodging over grand; but since that I have inhabited other huts in the Mission where I am now, the first appears to me to have been tolerably commodious. For, although, as to furniture, I was reduced to the most simple description, I had, however, what was necessary: a bed of boards, it is true, but it was a bed; a chair, a table, and a lamp; four pieces of furniture rarely found together in the district of Palamcottah; sometimes one is wanted, sometimes another, and they almost smile with satisfaction when all are not wanted at the same time. I had, moreover, a window, and a window that gave light, a thing uncommon in the Indian houses. The ancient philosophers, who prided themselves with having need of little, would have been according to their wish in this country: our worthy Indians are philosophers without suspecting it. How many things are regarded by the strangers as indispensable, of which they do not even imagine the use! They have no business with a chair, bed, or table, &c., the ground supplies for them the place of all these. During the day, if they wish to see clear, they open their door; in the night they have the light of a sort of sick-chamber lamp, which never leaves the hole contrived for it in the wall. If they are at a distance from the light they draw near to it, but the lamp never quits its post.

"I dwelled for some months in this first habitation, leading a rather solitary life. Fortunately I had a clever catechist, who gave me lessons in the Tamoul tongue; the difficulty was to understand him; but at length, by dint of making him repeat his periods, and of turning over my dictionary, I succeeded in comprehending the catechism which we explained together. Whilst