

repetitions will, I expect, be pardoned of a father who speaks of his children.

"You, who know how many are the occupations of the Missionaries in Madura, will be, perhaps, tempted to ask how they are equal to them; particularly if you add to the fatigues of the apostleship, the continual annoyances that the schism creates for us. Happily our Christians do not exact much from us; their patience lightens somewhat the weight of our ministry; thus, they fear not to come in search of the priest from the distance of six leagues and more, in order to receive spiritual relief. All the faithful who are not at a greater distance than five miles, are required to assist at Mass on Sunday; and they come in great numbers even from four and five leagues. When we celebrate the feasts with solemnity and processions they flock in crowds from the distance of twenty, thirty, and forty miles.

The journeys on those occasions cause them no inconvenience; the infants at the breast are carried in their mother's arms, or in a cloth, of which the four corners are tied together across a long pole; when they stop, the cloth is suspended to the branch of a tree. The children of three, four, five, and six years old, run beside their mother, holding by her dress, or they repose astride on their father's back, holding on by the little tuft of hair that adorns the top of his head; while their elders carry the rice and cooking requisites. The whole forms a truly interesting caravan.

"The sick even are often carried to considerable distances to receive the extreme-unction. I recollect a poor invalid who was thus brought from a distance in order to be reconciled to God: I heard his confession; but being obliged to depart immediately after, I could not give him the holy Viaticum, which he ardently desired. Some days after, being more than thirty leagues from the place where I first met him, I saw him arriving, carried upon a hand-barrow; he heard Mass and received the holy Communion with the most affecting piety, and returned home, saying, that henceforth he had nothing more to desire, and that he would die content. And it is at their last moments that may be

seen realized in our Indians the oracular words of the Saviour: '*Blessed are the poor in spirit.*'—They are free from regret, because they have little to leave, and that they easily make themselves familiar with the ideas and expectations of another life. Hence there is no necessity of long circumlocutions for the purpose of announcing to them that they are going to appear before God. I was lately administering the consolations of religion to an old woman; the catechist that accompanied me said to her, according to his ordinary formula, 'It is now necessary for you to hold yourself ready to die.'—'Oh, yes,' she answered. 'Do you willingly renounce this life and all desire of the things of this world?' 'Ah,' she replied, 'what is this world for me? what have I to do with its desires?'

"I shall not enter into a detail of the prayers that accompany our religious exercises; they are adapted to the taste and feeling of the country, and remind the faithful with particular care of the principal truths of Faith. Being drawn up for the most part in the dialogue form, they win easily on the attention of the Indians; they might, perhaps, have an equally good effect elsewhere. A single quotation will enable you to judge of their merit: 'Lord, my God, you have produced me from nothing.' The people respond, 'Lord, to you be glory and praise.' The person presiding continues: 'On account of sin, I was a child of wrath; I could not of myself satisfy your justice; you became man, and by your sufferings made satisfaction in my place. Lord, to you be glory and praise. By baptism you communicated to me all your merits? Lord, to you be glory and praise. After baptism I sinned, and by means of the sacrament of penance you have purified me from all my sins; instead of casting me into hell, you have replaced me on the way to heaven. Lord, to you be glory and praise. Even this day you have loaded me with benefits. Lord, to you be glory and praise. Grant me the favour to know my faults and to detest them.' Next follows the examinations of conscience.

"Besides these religious exercises, which are common to all the Christians, there are here, as