

An. 1688 ten Priests of *Europe*, and three more of the Natives of *Tonquin*, who had been ordain'd Popish Priests. But since, I have been inform'd that these *French* Bishops were not suffer'd to live at *Cachao*; neither may they at any time go thither without Licence from the Governour; and such a Licence also must be procur'd by the favour of some *Mandarin* who lives at *Cachao*, for whom the Bishop or other Missionary is to perform some trivial work or other. For the Missioners living here are purpose-ly skill'd in mending Clocks, Watches, or some Mathematical Instruments, of which the Country people are ignorant; and this gives them the opportunity of being often sent for to *Cachao* by the *Mandarins*: and when they are there, a small job that would not require above 5 or 6 hours to perform, they will be twice as many days about, pretending great difficulty in the work; by which means they take their liberty, privately to teach their Disciples that live there; and then also they enjoy themselves with the *English* and *Dutch* Merchants, to whom they are always welcome.

As to the Converts these people have made, I have been credibly inform'd that they are chiefly of the very poor people; and that in the scarce times, their Alms of Rice have converted more than their preaching: and as to those also who have been converted, as they call it, that is, to Beads and new Images, and belief in the Pope, they have fallen off again, as Rice grew plentiful, and would no longer be Christians than while the Priests administred food to them. Yet I cannot think but that these people, who have such notions of a supreme Deity, might by the industry and example of good men, be brought to embrace the Christian Faith. But as things stand at present, it seems very improbable that Christianity should fructify there: for as the *English* and

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