

in which he was, and that it only depended on himself whether he would go to heaven after his death. He asked him also if he did not believe all that had been taught him; he even repeated to him the principal points of our belief; but to all this the child made no other answer than, *chieske*, "What do I know?" The Father would have proceeded to use further entreaties; but, in addition to the grandmother's persistent and obstinate refusal of anything that concerned Baptism, his mother, who was then in a high fever, picked up a burning brand, and turning towards the Father, made a feint to throw it at him, crying to him to go away. So he withdrew, and this poor child died that night. It was indeed night for him. Ah! how this news afflicted us, and how this death still pierces our hearts when we think of it.

[85] On the eleventh of the same [month], Simon Baron arrived. He was brought by *Endahiaconc*, first Captain of the village of *Teanaostahé*, and of the Nation of the *Atignenongach*. This Savage testified his great satisfaction in the treatment accorded to our Seminarists at Quebec, and especially to his own nephew, adding that he had exhorted them to always do their duty, and to give the Fathers no cause for dissatisfaction. As for him, he now esteemed himself as one of our relatives, and in this capacity he laid claim to being one of the masters of the great river.

On the twelfth, Father Pijart made a trip to *Khinonascarant*,⁹ three little hamlets two leagues from us. There he encountered a man who apparently was about to die. He took the opportunity to instruct him and speak to him of Baptism,—the sick man listening to him willingly at first, and even showing