

more spared than the others. There were a great many sick there, several of whom died. Heaven, as we hope, has gained thereby. On the same day, we baptized in our village a Savage named *Onendou-erha*, and his [90] wife, both of whom were very ill. Some days before, they had asked for Baptism with a great deal of fervor, and thoroughly satisfied the Father Superior when it became necessary to instruct them more in detail. Yet they both are still in good health. It is a source of grief to us that, as we have not yet any wholly converted Villages, we afterwards get from these new Christians, whom we have baptized only in the last hour, nothing but fine words,—the torrent of old customs and common superstitions bearing them away. We are daily expecting that it will please God to put his hand to the work, and we hope soon to be granted this favor from Heaven.

On the 20th, an unfortunate woman named *Khion-gnona* died. I say “unfortunate,” inasmuch as—as it is to be presumed, through pure malice, followed by the manifest abandonment of God—she had refused Baptism. The Father Superior had several times urged her, and I often had accompanied him; we had daily carried her soup and a little piece of meat. At first, she had allowed herself to be instructed, to some extent, and had partially consented to Baptism. But later, during the five or six days before her death, we [91] could not get any satisfaction from her, as she sometimes refused to listen, and again herself said that she did not hear; yet, if you spoke of giving her something, she heard you very well. It seemed to me that I could see upon her face the traces of a condemned soul. One day, when the Father Superior was urging her in regard to her conver-