

populous and most important villages of the country, where the providence of God will not fail to reveal and cause to shine forth before our eyes a greater number of them.

On the 4th of November, a Savage whom we had baptized some days before begged us to baptize his wife, who was very sick. She at first declared herself very well satisfied with this; but when the Father Superior represented to her that, having been baptized, she must count upon never separating from her husband, she thereupon remained mute; and afterwards, when Baptism was urged upon her, she answered in his presence, *teouastato*, meaning, "I do not wish it,"—although her husband had already given the Father to understand that, as for him, he [96] was satisfied never to leave her. We could obtain nothing more from her; thank God, she is still living. There you have two fine marriages.

On the 5th, we again had before our eyes an example of the Justice of God, in the death of one *Oronton*. He would never hear about Baptism, for all the arguments the Father Superior could place before him. I spoke to him about it again very particularly, a little while before his death, but I could get no other response from him except that he wished to go to the place where his ancestors were. Already, for a long time past, this wicked man had declared himself; he had often shown that he did not believe what we taught, and had even ridiculed it; if he were sometimes present at the Catechism, it was only to get a piece of Tobacco. He was, besides, a Lion and a Tiger in his anger, and took offense at a mere nothing. He had occasionally caused in some of our domestics fears and apprehensions that were