

which place us under the holy necessity, in all our acts, of seeking God alone.

Now, on the 17th of November, the Father Superior, seeing that all was peaceful enough in our Village, and that the remainder of the sick people had begun to improve, departed for *Ossosané*, accompanied by Father Isaac Jogues and François Petitpré. This first journey was not very long; in it nine sick people, three little children, and six adults were baptized. He returned on the 20th, as his presence was necessary here when these evil rumors began; and besides, our Savages had given some intimation that they wished to address themselves to God in this public affliction, and solemnly to implore his aid; it was necessary to prepare them for this act.

On the 27th, a woman, who had been baptized the day before, died in our Village. The same day her father came to us to relate a very amusing dream that she had had, according to his story, a little while before her death. The sole purpose of this imaginary dream was to get a few strings of beads. So he told us that she had been for some time as if dead, and that, having awaked from this profound lethargy, [101] she had asked for us, and had declared that she did not wish to go where the Hurons went after death,—that she wished to go to the Heaven where the French went; that she had just come from there, where she had seen a vast number of Frenchmen, wonderfully beautiful, and some savages of her acquaintance who had been baptized—among others, one of her uncles, and her sister who had died a Christian a few days before. She related that her uncle had said to her, “ Well, my niece, so you have come here; ” and that her sister had asked her if