

that she did not mind going to hell and being burned there forever. The father was obliged to give her up, as he could get nothing else from her. The next day, she was for some time as if dead; and, having thrown off this lethargy, she wished, forsooth, to be regarded as [103] a person who had been raised from the dead. "I was dead," said she, "and had already passed through the cemetery to go directly to the village of souls, when I came upon one of my dead relatives, who asked where I was going and what I intended to do,—saying that, if I did not change my mind, they would be lost, that there would be no more relatives to prepare food for the souls thereafter; and that is what made me return and resolve to live." These and similar fancies pass among them for veritable resurrections, and serve as a foundation and support for the belief they have regarding the state of souls after death.

On the 28th, Father Pierre Chastellain and I made a trip to a small village a league away from us, where the father baptized a little sick child. We also found an opportunity to instruct some Christians who had been baptized the previous summer. We repeated to them some of our principal mysteries, taught them to ask forgiveness of God when they sinned, and to offer some little prayer morning and evening. Upon our return, I accompanied the Father Superior, who had been entreated by an old man of our village, named *Tandoutsahoronc*, to go and pass the night in his cabin, to minister to his granddaughter, who was at the point of death. There was no great [104] need of this, however, for this child was only seven or eight years old, and had been baptized the year before. But he had made this request on account of his great