

cabins, each one had abundant leisure to confer about it with those of his family, and to propose to them the points upon which depended the good success of the whole affair.

On the 12th, the vow was entirely ratified; the only thing calling for discussion was in what way to make it public, so that every one would hear it. They proposed two ways,—the first, to climb to the top of a cabin, the other to proclaim it through the streets of the village. The latter was considered the better, and the commission was given to a certain Okhiarenta, who is one of their Arendioané, that is, one of the sorcerers of the country. He went about crying in a loud voice that the inhabitants of Ossosané took God as their Lord and their master; that they renounced all their errors,—that henceforth they would no longer pay attention to their dreams, that they would make no more feasts to the demon Aoutaerohi, that their marriages should be binding, that they would not eat [128] human flesh,—and that they bound themselves to build in the spring a cabin in his honor, in case it pleased him to stop the progress of the disease. What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of the tools of satan! Never had such a thing been seen among the Hurons.

While all this was taking place at Ossosané, God in his goodness gave us also from time to time opportunities to practice charity and to preach his holy name.

On the 14th, a sick man of our village was so low that we were almost in despair of being able to obtain anything from him in regard to baptism. Nevertheless, consciousness having returned to him