

Nevertheless the Father Superior could never induce her to consent to baptism in this extremity,—alleging as her sole reason that she desired only to go where one of her little sons was, who had died without baptism. I will say to your Reverence here, before passing on, that the rumors were continually increasing, and that we were spoken of in very bad terms, especially in four or five villages around here,—for, as to *Ossossané*, we have always been welcome there. On this same twenty-third, one *Entaraha* said to the Father Superior that that porcelain collar they had accepted the year before, at a general council held on the occasion of the feast of the dead, was now the cause of their death, and that this was the belief of all the people,—inasmuch as the Father had told them that this present was not for the dead, and that it was not his intention that they should [144] place it in their grave, but that he desired to open to the living the way to heaven, and to encourage them thereby to surmount all difficulties which prevented them from taking that route.

On the 25th, an old man of our village, named *Noel Tehondecouan*, died, and went, as we hope, to celebrate in heaven the feast of the glorious Nativity of our Lord. I will repeat here in regard to this Savage what I have already said of another,—that he was one of those who were the most assiduous in attending instructions in the Catechism, and had shown the greatest approval of the doctrine that we taught. It was he who had been among the first to bring word to the Father Superior to offer some public prayer in this last time of need; and quite recently he had aided me greatly in instructing a Savage of his cabin. God granted him much grace in his bap-