

asserting that he wished to die in the place of his birth. He also ordered that they should put him in the ground, in order that, as he was a demon, he might return to the place whence he had come. During his sickness he complained, according to report, of a certain she-devil whom he called his sister, inasmuch as she had been [168] incarnated, at the same time as he, in the womb of his mother. It was she, according to his story, who was the cause of his death, and who had broken his leg, inasmuch as, against her will, he had tried to treat other patients than those of the cabin of *Tondaaiondi*.

The Father Superior baptized fifteen persons, on this journey. The Providence of God appeared particularly in the conversion of two, to one of whom, after she had resisted baptism for several days,—always in manifest danger of death, and in such a condition that there was little probability of her living through the day,—God preserved her life until her husband appeared, who, having been baptized by the father previously, in a similar extremity, exhorted her so well and so effectively that she allowed herself to be subdued, and at last evinced great willingness to receive baptism. The other was a young man, who showed himself favorably enough inclined towards baptism; but his father-in-law and mother-in-law opposed him in this so strongly that it was impossible to resist them. Meanwhile, the danger of death was increasing. The father went there 3 or 4 times a day, without being able to find opportunity for speaking to him, there being always some hindrance; now they were making a feast, now the Medicine man was there, and very [169] rarely did the father-in-law or mother-in-law leave him. God