

after having *visited several Cabins, both of Christians and others, and baptized some children*, I returned at night by The same Road,—praising our lord, who gives us a little share in the pains that he took for The salvation of souls. *Nevertheless, I had not The consolation of seeing him die. The last time when I saw Him, he told me that he would remove his cabin on The following Day, and would pass by our Chapel to pray to God. I did not go to see Him again. God willed that he should not come on that day and that he should die on The Morrow. He seemed to be well prepared, and I trust that God has had mercy on Him.*

“*Benedictus Deus et Pater Domini nostri Jesu Christi.*” In The forests where we live among The savages, God grants us the consolation of seeing The standard of The holy Cross planted and honored in The four villages where we are, in all of Which that holy tree has brought forth fruits for Heaven; and of beholding The mission of saint françois at The bay des puants, where are The pouteouatami, The saki, The ouenibigouc, The Oumalouminik, The outaoussinagouc, and others. Each tribe has its special Dialect. Deeper in The woods, toward The west, is The mission of st. marc to the outagami, where are The ouagoussak, Makoua, makoucoué, Mikissioua. Still farther to The westward, in The woods, are *The atchaterakangouen*, The Machkoutench, Marameg, Kikaboua, and Kitchigamich; The village of the miami, where The atchatchakangouen are, and whither come The Ilinoue, The Kakachkiouek, Peoualen, ouaouiatanouk, memilounioue, pepikoukia, kilitika, mengakonkia,—Some for a short time, Others for a longer time. These tribes dwell on The