

I began by procuring a separate Lodging for myself, so that all The tribes might Freely come and listen to The words of life; For I counted there twenty Cabins of ilinoués, thirty large cabins of Kikabou, Fifty of Machkoutench, Over ninety of miamiak, [and] three ouaouiatanoukak.¹ I placed our Chapel near the village, in the midst of Their Fields, Among The machkoutench. It was ready for The feast of The assumption, on which *day* I said holy mass [in it].

Shortly afterward, there was such a concourse and [such a] crowd of all those tribes that it was impossible for me to make myself heard. They broke through The Cabin,—which was made, according to their fashion, of rush matting,—to see us at Their ease. As I could not make myself *heard* [listened to by this mob], I sent out an old man to *speak to Them*. *They replied to Him that they wished to see The black gown.* [put a stop to The disorder; but he could obtain no other answer from all the people than that they wished to see the black gown.]

A portion of the day had passed in that manner when I issued from the Chapel, and, placing myself on a slightly elevated spot, I said: “It is important that you should listen to me, and not that you should see me. Listen to me therefore.” God granted me The grace of Speaking The miami Language, For The majority belonged to that tribe. Profound silence was observed during a Long instruction; after Which they knelt down, made The sign of The cross—men, women, and children—and prayed to God with me in Their own Language.

The great number of persons did not prevent my saying holy mass every day. I had hung up a