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THE JESUIT RELATIONS  
AND  
ALLIED DOCUMENTS

VOL. XLV



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FRANÇOIS XAVIER DE LAVAL-MONTMORENCY.

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The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XLV

LOWER CANADA, ACADIA, IROQUOIS,

OTTAWAS: 1659-1660

CLEVELAND: **The Burrows Brothers  
Company**, PUBLISHERS, M DCCCXCIX



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## PREFACE TO VOL. XLV

Following is a synopsis of the documents contained in the present volume:

XCIX. The new bishop, Laval, writes (August, 1659) to the father general, expressing his obligations to the Jesuits for the care and instruction he had received from them in his youth; and praising the excellent work done by them in Canada, among not only the savages but the French.

C. There is no formal *Relation* for the year 1659; but early in the following year appeared from the Cramoisy press a thin volume, containing three (unsigned) letters from Quebec, forwarded by Jerome Lalemant, the superior, which gave a brief outline of affairs in the Canada mission for the past year.

The first of these epistles (dated September 12, 1659) is mainly devoted to the coming of Bishop Laval to Canada. The joy of this event is shadowed by the treachery of the Iroquois, who— notwithstanding they had made “a thousand promises of peace, with oaths as solemn as can be expected from a barbarous nation”—have again commenced hostilities. The Mohawks have taken several French captives, whom they have tortured, and intend to burn to death,—although their own tribesmen who had been imprisoned at Quebec were kindly treated, and were set free without any injury to “even a hair of their heads.” Even the Onondagas, forgetting

the labors of the Jesuits in their behalf, have tortured a French prisoner.

François de Laval, the new bishop, is "received as an Angel of consolation, sent from Heaven." He shows great interest in the savages, and at once begins ministrations to their spiritual needs. He administers the rite of confirmation to a hundred of the best Christians, Algonkin and Huron; and then makes a feast for them, at which he serves them with his own hands, as an example of humility.

The second letter (dated October 10, 1659), describes the piety and devotion manifested by the Huron and Algonkin converts; the blessed deaths of several are described. Laval is full of zeal for the spread of the gospel, and plans to send the Jesuits on missions to far-distant peoples. For such work some are already preparing, by learning the languages of those tribes.

In the third letter (dated October 16, 1659), is an account of the mission in Acadia. Three priests are laboring there; one of these, Jacques Frémin, has wintered with the savages, among whom he has gained several converts. Among these is a captive belonging to an Eskimo tribe, of which people and their customs some description is given. She becomes crazed, on one occasion, but is quickly cured by sprinkling with holy water. This occurrence converts from heresy the interpreter of the post. Bishop Laval has visited Gaspé and confirmed 140 persons.

CI. In this volume we give the *Journal des Jésuites* for the two years 1659-60. It is written by De Quen until September, 1659; thereafter by Jerome Lalemant. In March of the former year, the habitants

of Beaupré lodge complaint against a priest there, one Vaillant. By command of the governor, the matter is investigated, eighty-three witnesses being examined; and Vaillant is condemned to pay the costs. In the course of the summer, he returns to France.

Early in April, Oneida ambassadors come to Quebec, to secure the release of the Iroquois prisoners there, and to invite the Jesuits to return to Onondaga. Some of the captives are released, but the envoys are rebuked for the perfidy hitherto shown toward the French; and the Jesuits will not go back until there is some prospect of safety for them. On the seventeenth of May, Le Moyne goes on an embassy to the Mohawks, accompanied by the prisoners of that tribe released by the governor, two Algonkin envoys, and a Frenchman. Early in June, various bands of Iroquois are seen prowling about the French settlements; they even capture three Frenchmen. On the sixteenth, Bishop Laval arrives. Le Moyne returns from the Mohawk country July 3, accompanied by envoys from that tribe; they are allowed to take away their hostages from Quebec. Several trading fleets from the North come down, laden with furs.

August 7, the Abbé de Queylus arrives from Montreal; he is lodged in the fort. Notwithstanding the professions of the Iroquois that they desire peace, they again attack the French, late in August, capturing eight near Three Rivers; these they carry home, to burn them. News comes that the French prisoner at Onondaga has been burned to death; and that the Mohawks, having secured the release of their prisoners, intend to carry on war with the French and their allies.



A ship from France arrives September 7, bringing, among others, Jeanne Mance and three hospital nuns for Montreal. On the voyage, a contagious fever breaks out among the passengers, a half-score of whom die from it. Others, still ill, spread the disease after landing; and several deaths occur at Quebec—among them that of Father de Quen (October 8), who had contracted the malady while nursing the sick men. A dispute arises over the location of the seats in church occupied by the bishop and the governor; it is settled through the intervention of D'Ailleboust. De Quen is succeeded (September 8) by Jerome Lalemant, as superior of the Canada missions. Abbé de Queylus attempts to exercise authority as vicar-general; but Laval also has credentials conferring this dignity upon him, dated three days later than those of the Abbé, who is therefore compelled to desist. De Queylus soon afterward returns to France.

An important consultation is held by the Fathers, on September 12. They discuss the question, whether to enlarge their chapel, or build a new one; decision of this is postponed until next year. The Indian colony at Sillery is to be consolidated with the French population there. The Jesuit house at Quebec narrowly escapes destruction by fire, October 31. On the next day, the Algonkin warriors return from an expedition against the Mohawks; they bring as a captive a little boy, whose life is ransomed by the Jesuits for 3,000 porcelain beads.

The Fathers decide to pay regularly the board of a child at the seminary, one year for each beneficiary. The first appointed to receive this charity is Joseph Dubuisson. An experiment is begun this year, in

sending a priest to winter at Tadoussac; Albanel is sent on this errand. The question of selling liquor to the savages is discussed at a meeting held at Laval's house. On St. Xavier's day, the Jesuits are unable to entertain any guests at dinner; "the principal reason for this was, that to invite the Bishop without the Governor, *aut contra*, would cause Jealousy, and neither will yield the first place to the other." Later, a hot dispute arises between these two dignitaries, as to precedence in being incensed in church. The Jesuits act as arbiters between them, and settle the dispute by a formal document drawn up for this purpose, and deposited in their archives.

On New-Year's day, 1660, Lalemant and Dablon go to call upon the bishop and the governor. At the fort, they are honored by the soldiers with a salvo of musketry. To show their appreciation of this compliment, they send each soldier a rosary, a pot of brandy, and a livre of tobacco. The Jesuits, this month, make some concessions on their lands at Beauport. During the next two months, there is but little record of anything except ecclesiastical ceremonies. But on April 1st "a great sensation" is caused by an act of Father Albanel's. At Tadoussac, he has married a Frenchman to an Indian woman, "without publishing any banns, and without giving notice of it to the relatives, or to monseigneur the Bishop or monsieur the Governor." At this time, there is great scarcity of wheat in the country; but the Jesuits have a considerable supply, which they sell at the former ordinary price, "not being willing to take advantage of the distress of the country."

Excommunication is published, May 6, against those who give intoxicating liquors to the savages.



Tadoussac Indians return from an expedition against the Iroquois, with a wounded captive, whom they burn to death. The nuns of both convents—fearing the enemy, as their houses are not in a state of defense—at night take refuge at the Jesuit residence, during a week or more. Early in June news comes from Montreal of a fight in which a party of French and Hurons have been defeated by an army of 700 Iroquois. Louis d'Ailleboust, so long a prominent figure in the Montreal colony, dies on May 31. On June 12, "the first ship from Normandy made its appearance, in consequence of the new treaty respecting the Trade of the country, made by the sieur de Becancour."

In July, D'Argenson, the governor, goes to Three Rivers. While there, he sets out with a hundred men in pursuit of an Iroquois band; the French are lured into the enemy's ambuscade, but fortunately escape without loss. The Ottawa trading fleet comes down this year, from Lake Superior, with furs worth 200,000 livres. The explorer Groseilliers accompanies them; he has spent the past year with one of the great Siouan tribes beyond Lake Superior. When the Ottawas return, Ménard, Albanel, and the *donné* Guérin depart with them; Albanel, however, is obliged by his savage escort to leave the party, at Montreal.

Escaped Huron captives bring, in November, news of another large Iroquois force which has set out for the St. Lawrence. At the Christmas ceremonies, the bishop forgets to order that he be awakened in time for the midnight mass; accordingly, he and all his people barely escape being absent thereat.

CII. We present in this volume Chaps. i. – iv. of the *Relation* of 1659–60; the remainder will be given in Vol. XLVI. It is accredited to Lalemant, as superior of the Canadian missions, although his name does not appear as its writer. He begins by contrasting the peaceful and prosperous condition of Old France with the sad and gloomy aspect of affairs in the New, caused by the cruel and harassing war incessantly waged by the Iroquois against the French colonists. While these chant the *Te Deum*, they “seem to hear at the same time our captive Frenchmen singing on the scaffolds of the Iroquois, as they are compelled to do at that barbarous ceremony.” Not only this, but the same fierce enemy drives back the Northern tribes from the St. Lawrence, and thus at once checks the fur trade, the life of the country, and prevents the spread of the gospel among the heathen nations. Efforts are being made in France to aid Canada; and this gives its people some hope of deliverance. If only the danger from the Iroquois were removed, the prospects of the colonies would be excellent. The soil is productive, and the climate salubrious; there is abundance of wood for fuel, and of fish and game for food. Many of the settlers are living in comfort and independence. A powerful appeal is made for relief from France, since Canada is liable, at any time, to be laid waste by the Iroquois, and Quebec is the only well-fortified post. Only the providence of God has thus far averted that danger; it is now time for France to send troops hither, to defend the country.

Lalemant sketches the history, character, and political condition of the Iroquois tribes. They had been, in the past, defeated and crushed by both the

Algonkins and the Andastes; but, of late, have in turn almost annihilated those tribes. This present supremacy is due to the firearms furnished to them by the Dutch; this advantage and their own fierce courage have enabled them, although comparatively few in numbers, to "hold dominion for five hundred leagues around." Lalemant estimates the number of warriors in the five Iroquois tribes at 2,200. Even these are not all of pure Iroquois stock; of such, there are only some "1,200 in all the five Nations, since these are, for the most part, only aggregations of different tribes whom they have conquered." Various incidents are narrated to show the bravery and the adroitness of certain Iroquois warriors; but "knavery is much more common with them than courage, and their cruelty far exceeds their knavery." They have broken every one of their solemn promises to the French; and Lalemant says that his pen "has no ink black enough to describe" their cruelties. Withal, they are cowardly in the face of a stronger foe; and Lalemant urges that a French army be sent into the Mohawk country, which they could easily subdue. This would intimidate the other tribes; and, as a result, "those fair Missions would be revived" in all those nations, and in many others beyond.

A chapter is devoted to an account of the Algonkin tribes, who have fled westward from the Iroquois. This is taken from a narrative by one of the Fathers (probably Druillettes), who had recently met, far up the Saguenay, a converted Indian, who has spent the last two years in wandering through the region of Lake Superior and Hudson Bay, and describes to the Father what he has there seen. The fugitive



Algonkins have fled to those shores for refuge. The mines of that region are described. Indian reports of a western sea lead to some curious speculations regarding the short water-route to China and Japan which was then a general article of belief. The principal tribes around Hudson Bay are mentioned, also the fauna of that region. Not only do the people of that desolate land find abundant provision of meat in the flesh of the deer that abound there, but they use the antlers of the stags for fuel.

This account is supplemented by information obtained from Radisson and Groseilliers, who have just returned from another long voyage to the West. They encountered, in Northeastern Illinois, the fugitive remnant of the Tobacco tribe, who have there taken refuge from the Iroquois. The explorers visit the Sioux tribes, and greatly admire the justice which is there rigidly dispensed to unfaithful wives, whose noses are cut off, "that they may bear, graven on their faces, the penalty and shame of their sin." The Assiniboins, having but little wood, use coal for fuel, and live in huts covered with skins, or plastered with mud. Even to them come the fierce Iroquois, keeping them, like the Ottawas, in fear and misery. All this news of many tribes who dwell in the darkness of paganism rouses new hopes in the Jesuits; and they long to go thither with the torch of the gospel.

Lalemant now gives some account of the Hurons who still remain—dispersed, however, in all directions, as we have already learned from the current record of the *Relations*. Even the few who remain at Quebec have recently met a crushing blow, losing the flower of their young men at the hands of the

Iroquois. This occurred at the defense of the Long Sault, one of the most famous and romantic episodes in the early history of Canada. In the spring of 1660, Montreal is menaced by a large force of Iroquois; and seventeen young Frenchmen, headed by Dollard, resolve to go forth against them, ready to sacrifice themselves to save the country. Forty Huron warriors come to Montreal at the same time, who, with six Algonkins, join the band of Frenchmen. They advance toward the enemy, whom they encounter at the Long Sault. Finding there a slight fortification, erected the year before by some Algonkins, the French and their allies withstand the assaults of 700 Iroquois. Finally,—after most of their allies have deserted them, and the Iroquois, in overwhelming numbers, have not only gained access to the fort, but slain most of its brave defenders,—the few survivors, five Frenchmen and four Hurons, are captured by the enemy, and carried away to be tortured to death. This heroic deed diverts the Iroquois from their intended attack, and saves Montreal from destruction.

R. G. T.

MADISON, WIS., April, 1899.



XCIX—CI

MISCELLANEOUS DOCUMENTS, 1659-60

- XCIX.—Lettre de M. François de Laval-Montmorency, Évêque de Pétrée, Vicaire Apostolique au Canada, au T. R. P. Goswin Nickel, Général de la Compagnie de Jesus, a Rome; Québec, août, 1659
- C.—Lettres envoyées de la Nouvelle France . . . .  
Par le R. P. Hier. Lallemant; Kebec, Septembre 12, Octobre 10 et 16, 1659
- CI.—Journal des PP. Jésuites, és années 1659 et 1660

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SOURCES: Doc. XCIX. is from Carayon's *Première Mission*, pp. 257-259. In republishing Doc. C., we follow a copy of the original Cramoisy, in Lenox Library. Doc. CI. we obtain from the original MS. in the library of Laval University, Quebec.

[257] Lettre de Monseigneur François de Laval-Montmorency, Évêque de Pétrée, Vicaire Apostolique au Canada, au T. R. P. Goswin Nickel, Général de la Compagnie de Jésus, a Rome.

QUÉBEC, août 1659.

MON RÉVÉREND PÈRE,

Dieu seul qui sonde les cœurs et les reins, et qui pénètre jusqu'au fond de mon âme, sait combien j'ai d'obligation à votre Compagnie, qui m'a réchauffé dans son sein lorsque j'étais enfant, qui m'a nourri de sa doctrine salutaire dans ma jeunesse, et qui depuis lors n'a cessé de m'encourager et de me fortifier. Aussi je conjure Votre Paternité de ne point voir, dans cette expression de mes sentiments de reconnaissance, le simple désir de remplir un devoir de convenance ; c'est du fond de mon cœur que je vous parle. Je sens qu'il m'est impossible de rendre de dignes actions de grâces à des hommes qui m'ont appris à aimer Dieu et ont été [258] mes guides dans la voie du salut et des vertus chrétiennes.

Si tant de bienfaits reçus dans le passé m'ont attaché à votre Compagnie, de nouveaux liens viennent encore resserrer ces relations affectueuses. Il m'est donné, en effet, mon Révérend Père, de partager les travaux de vos enfants dans cette mission du Canada, dans cette vigne du Seigneur qu'ils ont arrosée de leurs sueurs et même de leur sang. Quelle joie pour

[257] Letter from Monseigneur François de Laval-Montmorency, Bishop of Petràea, Vicar Apostolic in Canada, to the Very Reverend Father Goswin Nickel, General of the Society of Jesus, at Rome.

QUEBEC, August, 1659.

MY REVEREND FATHER,  
God alone, who searcheth the hearts and the reins, and who penetrates to the very depths of my soul, knows how indebted I am to your Society, which warmed me in its bosom when I was a child; which nourished me with its salutary doctrine in my youth; and which, since then, has not ceased to encourage and strengthen me. Therefore I beg Your Paternity not to see, in this expression of my grateful feelings the mere desire of performing a conventional duty. I speak to you from the bottom of my heart. I feel that it is impossible suitably to express my thanks to men who have taught me to love God, and who have been [258] my guides in the path of salvation and of the Christian virtues.

If so many benefits received in the past have attached me to your Society, fresh bonds now render those affectionate relations still more binding. In fact, my Reverend Father, I am granted the grace of sharing the labors of your children in that mission of Canada, in that vineyard of the Lord which they have watered with their sweat, and even with their

mon cœur de pouvoir espérer une même mort, une même couronne! Le Seigneur sans doute ne l'accordera pas à mes mérites; mais j'ose l'attendre de sa miséricorde. Quoi qu'il en soit, mon sort est bienheureux, et le partage que m'a fait le Seigneur est bien digne d'envie. Quoi de plus beau que de se dévouer, de se dépenser tout entier pour le salut des âmes? C'est la grâce que je demande, que j'espère, que j'aime.

J'ai vu ici et j'ai admiré les travaux de vos Pères; ils ont réussi non-seulement auprès des néophytes qu'ils ont tirés de la barbarie et amenés à la connaissance du seul vrai Dieu, mais encore auprès des français auxquels par leurs exemples et la sainteté de leur vie, ils ont inspiré de tels sentiments de piété, que je ne crains pas d'affirmer en toute vérité que vos Pères sont ici la bonne odeur de Jésus-Christ, partout où ils travaillent. Ce n'est pas pour [259] vous seul que je leur rends ce témoignage, mes paroles pourraient paraître suspectes de quelque flatterie; j'ai écrit dans les mêmes termes au souverain Pontife, au Roi très-chrétien et à la Reine sa mère, aux Illustrissimes Seigneurs de la Congrégation de la Propagande, et à un grand nombre d'autres personnes. Ce n'est pas que tout le monde m'ait approuvé également; vous avez ici des envieux ou des ennemis qui s'indignent contre vous et contre moi; mais ce sont de mauvais juges qui se réjouissent du mal et n'aiment point les triomphes de la vérité. Daigne Votre Paternité nous continuer son affection; du reste, en nous l'accordant, elle n'aimera rien en moi qui ne soit à la Compagnie. Car, je le sens, il n'est rien en moi que je ne lui doive, rien



blood. What joy for my heart if I could hope for a like death, a like crown! The Lord no doubt will not grant it to my merits, but I venture to hope it from his mercy. In any case, my fate is a happy one; and the lot assigned to me by the Lord is well worthy of envy. What can be more glorious than to devote oneself and to consume oneself entirely for the salvation of souls? Such is the grace that I ask, that I hope for, and that I love.

I have seen and admired here the labors of your Fathers; they have been successful, not only with the neophytes whom they have drawn from the depths of barbarism, and have brought to the knowledge of the only true God, but also with the French—in whom, by their examples and the holiness of their lives, they have inspired such sentiments of piety that I have no hesitation in asserting, in all truthfulness, that your Fathers are here the good odor of Jesus Christ wherever they work. It is not to [259] you alone that I bear this testimony; my words might appear to savor somewhat of flattery. I have written in the same terms to the Sovereign Pontiff; to the most Christian King, and to the Queen his mother; to the most Illustrious Lords of the Congregation of the Propaganda; and to a great many other persons. Not that every one approves me equally,—you have here envious or hostile persons, who are indignant against both you and me; but they are malicious judges, who rejoice at evil and love not the triumphs of truth. May your Paternity deign to continue your affection for us; moreover, by granting it to us, you will love nothing in me that does not belong to the Society. For, I feel it, there is nothing in me that I do not owe to it; nothing

que je ne lui consacre. Je veux être à vous autant que je suis à moi-même; je veux être tout à Jésus-Christ dans les entrailles duquel j'embrasse Votre Paternité, et je la prie de m'aimer toujours, comme elle le fait, d'un amour sincère. Que cet amour soit éternel!

Je suis de Votre Paternité

Le très-humble et obéissant serviteur,

+ FRANÇOIS DE LAVAL, évêque de Pétrée,  
Vicaire apostolique.

Québec, août 1659, Nouvelle-France.



that I do not consecrate to it. I wish to belong to you as much as I belong to myself; I wish to belong entirely to Jesus Christ, in whose mercy I embrace Your Paternity; and I beg you to love me always, as you do, with a sincere love. May that love be eternal.

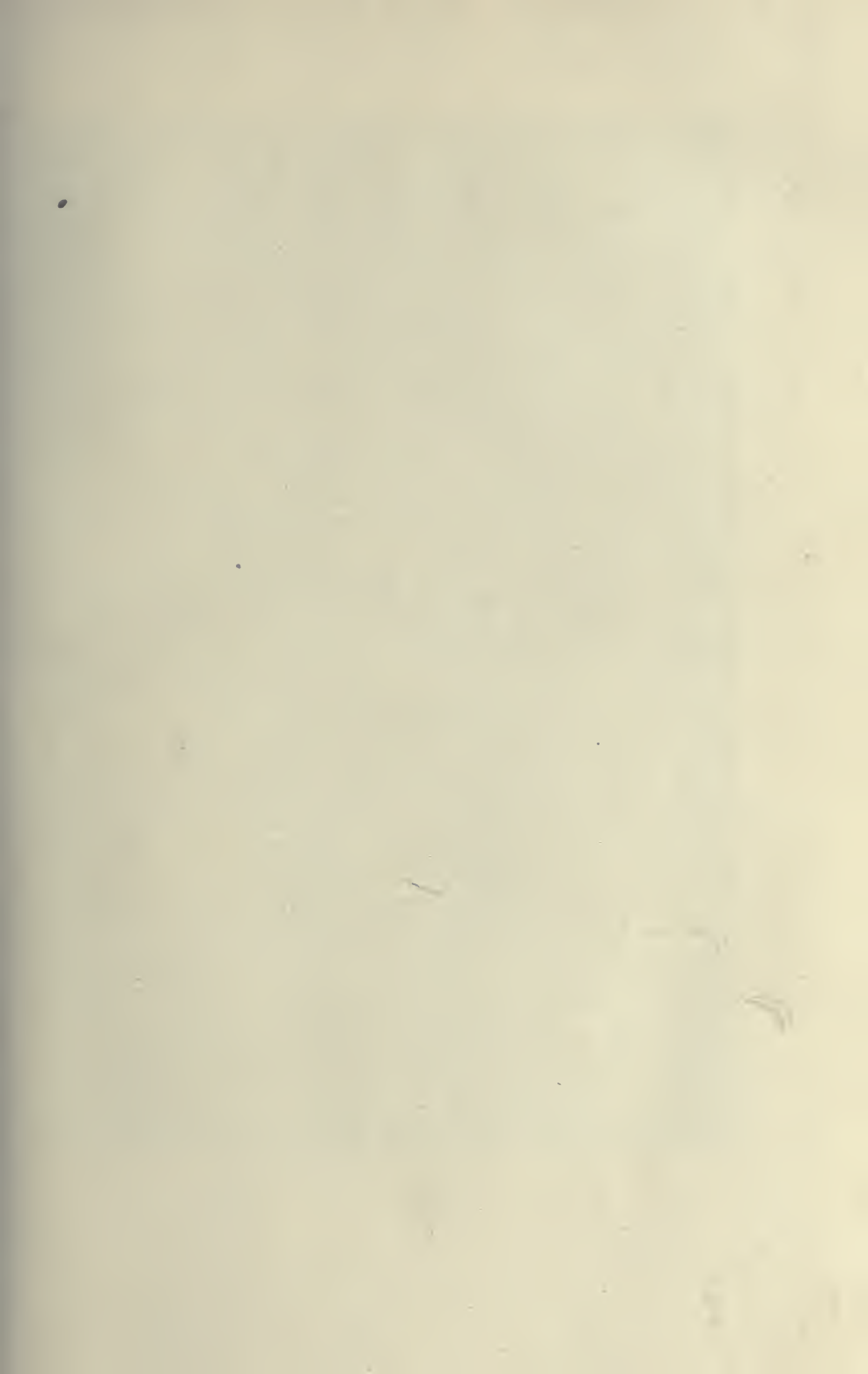
I remain Your Paternity's

Very humble and very obedient servant,

+ FRANÇOIS DE LAVAL, bishop of Petræa,  
Vicar apostolic.

Quebec, August, 1659, New France.





*Altit. yali & loc. Jesu ad vfu Locuit. Gallon.*

# LETTRES

ENVOIÉES

DE LA

NOUVELLE FRANCE

AU R. P. IACQUES RENAULT  
Prouvincial de la Compagnie de  
IESVS en la Prouince de la France,

Par le R. P. HIER. LALLEMANT  
*Superieur des Missions de ladite Com-  
pagnie en ce nouveau Monde.*



A PARIS,

Chez SEBASTIEN CRAMOISY,  
Imprimeur ordinaire du Roy.

---

M. DC. LX.

# LETTERS

SENT

FROM

NEW FRANCE

To Rev. Father JACQUES RENAULT,  
Provincial of the Society of JESUS  
in the Province of France,

*By Rev. Father HIEROSME LALLEMANT  
Superior of the Missions of the same  
Society in this new World.*

PARIS,  
SEBASTIEN CRAMOISY,  
Printer in ordinary to the King.

---

M. DC. LX.

*By Royal License.*

## [3] PREMIERE LETTRE.

DE L'ARRIUÉE DE MONSEIGNEUR L'EUESQUE DE PETRÉE EN CANADA.

MON R. PERE,

Les deux vaisseaux venus cette année de France, ont changé la face de nos cœurs, & de tout le païs. Ils ont fait naître la ioie par tout, l'vn par les heureufes nouuelles de la paix entre les deux Couronnes, l'autre par la venuë de Monseigneur l'Illustriffime et Reuerendiffime Euesque de Petrée. Nostre ioie feroit entiere, si les Iroquois ne la troubloient point, par la guerre [4] qu'ils ont renouellée après vne suspension d'armes de fort peu de temps, pendant laquelle on a fait l'impossible pour gagner le cœur de ces Barbares. Nos Peres ont fait trois voiajes à Onnontagué pour ce fuiet: ils en ont fait quatre à Agnié: ils ont parcouru toutes leurs bourgades, leurs portans par tout des paroles de paix & de salut, tâchans de leur ourir les yeux, par les lumieres de la Foy, qu'ils ont publiée dans tout leur païs.

D'vn autre costé, pour ne point aigrir ces esprits auffi superbes que mutins, non feulement on s'est contenté d'vne legere fatisfaction pour les meurtres qu'ils ont fait à Montreal; mais encore on leur a relasché ceux de leurs gens, qu'on tenoit en prison, les vns après les autres, pour traifner tousiours, & [5] pour differer le malheur dont nous fommes menacez: Et après diuerfes ambaffades faites de part &



## [3] FIRST LETTER.

OF THE ARRIVAL OF MONSEIGNEUR THE BISHOP OF  
PETRÆA IN CANADA.

MY REVEREND FATHER,

The two vessels that have arrived this year from France have changed the aspect of our hearts and of all the country. They have everywhere aroused joy,—one, through the happy news of the peace between the two Crowns, and the other, through the coming of Monseigneur the Most Illustrious and Right Reverend Bishop of Petræa. Our joy would be complete if the Iroquois were not troubling it with war, [4] which they have renewed after a very brief suspension of hostilities. During that time, we have done the impossible, in order to win the hearts of these Barbarians. Our Fathers have made three journeys to Onnontagué for this purpose, and four to Agnié; they have scoured all their villages, everywhere conveying to them words of peace and of salvation, and trying to open their eyes by the light of the Faith, which they have published in all their country.

On the other hand,—in order not to irritate these minds, as haughty as rebellious,—not only have we contented ourselves with a slight satisfaction for the murders which they have committed at Montreal, but we have also released to them those of their people whom we kept in prison,—one after the other, so as constantly to procrastinate, and [5] postpone the

d'autre, dans lesquelles ils nous ont toujours entretenus de mille promesses de paix, avec des fermens aussi solennellement iurez, qu'on le pouvoit esperer d'une nation barbare; ils ont enfin repris les armes, avec plus de cruauté qu' auparavant: Ils ont dechargé leur premiere fureur sur les Trois Riuieres, où ils ont pris huit François, auxquels ils ont desia fait ressentir les effets de leur barbarie; car ils leur ont fait tomber les ongles par le feu, ils leur ont coupé les doigts & les mains, les preparans par ce commencement, qui ne passe chez eux que pour des petits ieux, au feu, & aux flammes, auxquels ils les destinent, en recompense du bon traitement [6] fait à leurs gens, que nous auons toujours caressez dans nos prisons, & que nous auons enfin élargis, sans leur avoir fait tort d'un seul cheveu de la teste.

Nous auons appris ces circonstances par un Huron Chrestien fugitif, qui s'estant trouué dans un party qui venoit icy en guerre, les rencontra dans les Isles de Richelieu, conduits par les Agnieronnons qui les auoient pris aux Trois Riuieres. Je fus, disoit-il, touché de compassion, voiant le malheureux estat de ces pauvres prisonniers, & en mesme temps ie fus rayuy de leurs deuotions parmy leurs souffrances. Le soir ie les entendois chanter les Litanies de la Vierge, & le matin le *Veni Creator*, avec les autres prieres: Je leur voiois leuer au ciel leurs mains tronçonnées [7] & toutes dégouttantes de sang. Spectacle qui a fait si grande impressiion sur l'esprit de ce bon homme, qu'il a pris en fuite la derniere resolution de quitter les Iroquois, & de se ietter entre nos mains, pour y conferuer la Foy, & pour nous decourir une partie des desseins de l'ennemy.

misfortune with which we are threatened. After various embassies on both sides,—in which they have always beguiled us with a thousand promises of peace, and with oaths as solemn as can be expected from a barbarous nation,—they have finally taken up arms again with more cruelty than before. They have wreaked their first fury upon Three Rivers, where they have taken eight Frenchmen. They have already caused them to feel the effects of their barbarism; for they have burned away their nails, and have cut off their fingers and hands. This beginning, considered by them merely as child's play, is a preparation for the fire and flames to which they destine them, in recompense for the kind treatment [6] shown to their people, whom we have ever treated well in our prisons, and whom we have at last set free without having injured a single hair of their heads.

We have learned these particulars from a fugitive Christian Huron. Having chanced to be one of a party who were coming here to war, he met the captive Frenchmen in the Islands of Richelieu, led by the Agnieronnonns who had taken them at Three Rivers. "I was touched with compassion," he said, "on seeing the unhappy condition of those poor prisoners; and, at the same time, I was delighted with their devotion amid their sufferings. At evening I heard them sing the Litany of the Virgin, and in the morning the *Veni Creator*, with the other prayers. I saw them lift to heaven their mutilated hands, [7] all dripping with blood." The sight made so great an impression on this good man's mind, that he then took the final resolve to leave the Iroquois and cast himself into our hands, in order





Les Onnontagueronnons n'ont pas esté plus reconnoiffans que les Agnieronnnons; car aiant pris auffi aux Trois Riuieres trois de nos François, & deux s'estant heureusement échappez de leurs mains, le troisiéme a esté assez cruellement brûlé dés son arri-uée au bourg d'Onnontagué, où peu auparauant nos Peres auoient exercé des charitez imaginables enuers leurs malades, & souffert toutes fortes de trauaux, pour les instruire, & pour [8] leur ouurir le chemin du Ciel. Depuis peu les Iroquois ont pris encore vn autre François proche de Kebec, après l'auoir bleffé d'vn coup de fusil: Et nous apprenons qu'ils se preparent à inonder sur nous avec vne armée, au plus tard le Printemps prochain, pour enleuer quelqu'vne de nos Bourgades, & mettre la defolation dans tout le país.

Mais quoy que toutes ces choses ne nous presagent rien que de funeste, nous ne pouons pas douter que Dieu n'ait de hauts desseins sur ces terres, pour en tirer de la gloire, puisqu'il a releué nos esperances par le don qu'il nous a fait d'vn Prelat, après lequel cette Eglise naissante souûpiroit depuis vn si long-temps; c'est de Monseigneur l'Euesque de Petrée, qui arriua icy [9] heureusement le 16. iour de Iuin 1659. & fut receu avec les ceremonies ordinaires, comme vn Ange consolateur enuoyé du Ciel, & comme vn bon Pasteur, qui vient ramasser le reste du Sang de IESVS-CHRIST, avec vn genereux dessein de n'épargner pas le sien, et de tenter toutes les voies possibles pour la conuersion des pauvres Sauvages, pour lesquels il a des tendresses dignes d'vn cœur qui les vient chercher de si loin.

Dieu luy a bien-tost fait naistre les occasions de leur faire parroître son amour: car le propre iour de

thus to preserve his Faith, and to reveal to us a part of the enemy's designs.

The Onnontagueronnons have not been more grateful than the Agnieronnons; for they likewise took at Three Rivers three of our French, two of whom happily escaped from their hands. The third, however, was cruelly burned at his arrival in the village of Onnontagué — where, shortly before, our Fathers had practiced inconceivable charities toward their sick people, and suffered all sorts of labors in order to instruct them and [8] open to them the way to Heaven. Recently, the Iroquois have taken still another Frenchman near Kebec, after wounding him with a gunshot; and we learn that they are preparing to burst upon us with an army,—next Spring, at the latest,—in order to sweep away some Village of ours, and spread desolation throughout the country.

However, although all these things augur nothing but disaster for us, we cannot doubt that God has high purposes with respect to these lands, in order to derive glory from them. For he has revived our hopes by the gift which he has made us of a Prelate for whom this incipient Church had been sighing so long,—that is, Monseigneur the Bishop of Petræa, who happily arrived here [9] on the 16th day of June, 1659.<sup>1</sup> He was received with the usual ceremonies, as an Angel of consolation sent from Heaven; and as a good Shepherd coming to gather up the remnant of the Blood of JESUS CHRIST,—with a generous purpose not to spare his own, and to try all possible ways for the conversion of the poor Savages. He, indeed, loves them with an affection worthy of a heart coming to seek them from so far away.

God soon contrived opportunities for him to show



fon arriuée, un enfant Huron estant venu au monde, il eut la bonté de le tenir sur les fonds de Baptême, Et en mesme temps vn ieune homme aussi Huron, malade à l'extremité, deuant recevoir [10] les derniers Sacremens, il voulut s'y trouver, & luy consacrer ses premiers soins, & ses premiers travaux, donnant vn bel exemple à nos Sauvages, qui le virent avec admiration prosterné contre terre, proche d'une pauvre carcasse qui sentait desja la pourriture, & à qui il dispoit de ses propres mains les endroits pour les onctions sacrées. Ce fut dans ce mesme sentiment d'affection, que peu après son débarquement, en donnant publiquement la Confirmation aux François dans la Paroisse, il voulut commencer toutes les ceremonies par quelques Sauvages; ce qu'il fit avec une grande ioie, voyant à ses pieds, & imposant les mains à des peuples, qui iamais depuis la naissance de l'Eglise n'auoient receu ce Sacrement. Mais sa ioie fut bien [11] plus grande, lorsqu'en suite il confirma toute l'élite de nos deux Eglises Algonkine & Huronne. Nous en auons disposé vne cinquantaine d'une nation, & autant de l'autre, par des confessions generales. L'idée qu'auoient ces pauvres gens tant de ce Sacrement, que de cel[uy] de qui ils le deuoient recevoir, leur fit faire des efforts extraordinaires de deuotion l'espace de huit iours pour s'y preparer. Pendant la ceremonie, qui se fit dans l'Eglise neuue des Meres Hospitalieres, on loüa Dieu en quatre langues. Les Hurons & les Algonkins chantoient à leur tour des Cantiques spirituels, qui tirerent des larmes des yeux de quelques-vns des assistans. Monseigneur l'Euesque reuestu pontificalement, paroissoit à ces Canadois qui n'auoient iamais

them his love. On the very day of his arrival, a Huron child having come into the world, he had the kindness to hold it over the Baptismal font; and at the same time, a young man, also a Huron, being sick to extremity and needing to receive [10] the last Sacraments, he desired to be present, to devote to him his first cares and his first labors. Thus he gave a noble example to our Savages, who with admiration saw him prostrated upon the earth before a poor carcass, which already smelled of corruption, and which he prepared with his own hands for the holy unctions. In this same spirit of affection, shortly after his landing, while publicly giving Confirmation to the French in the Parish church, he wished to begin the whole ceremony with some Savages; and he did this with great joy, seeing at his feet and laying his hands upon peoples who had never, from the birth of the Church, received this Sacrament. But his joy was much [11] greater, when he subsequently confirmed all the elect of our two Churches, Algonkin and Huron. We had prepared by a general confession about fifty of each nation. The idea which these poor people had not only of the Sacrament, but also of him from whom they were to receive it, caused them to make extraordinary efforts of devotion for a period of eight days, in order to prepare for it. During the ceremony, which took place in the new Church of the Hospital Mothers, we praised God in four languages. The Hurons and the Algonkins took turns in singing spiritual Hymns, which drew tears from the eyes of some of those present. Monseigneur the Bishop, in pontifical vestments, appeared to these Canadians, who had never [12] seen anything of the kind, like an Angel of Paradise, and so

[12] rien veu de semblable comme vn Ange de Paradis, & avec tant de maiesté, que nos Sauuages ne pouuoient détacher leurs iëux de sa perfonne.

Ce fut pour lors qu'il conféra auffi le Baptesme avec toutes les solemnitez de l'Eglise, à vn Huron âgé de 50. ans, qui ne se comprenoit pas de ioie, & qui picquoit d'une fainte enuie ses compatriotes, qui eussent volontiers souhaité d'estre en sa place, pour participer à vn semblable bonheur. Ce pauvre homme s'estoit échappé des mains des Iroquois par vne bien-aimable prouidence, pour tomber en celles de ce grand Prelat, dont l'attouchement fit couler vne vertu secrete sur ce bon neophyte; car en luy versant sur le corps les eaux sacrées, il luy toucha tellement [13] le cœur, qu'il n'est plus reconnoissable depuis ce temps-là: il s'est comme depouillé tous d'un coup des mauuaises maximes, & des méchantes habitudes qu'il auoit contractées par la frequentation des Iroquois. Monseigneur l'Euesque accompagna ces ceremonies d'un sermon fait à la portée de ces pauvres gens, pour les animer à resister courageusement aux tentations, & à supporter avec patience toutes les miseres de cette vie dans la veüe & sur l'esperance d'une vie eternellement bien-heureuse: après quoy estans tous introduits dans la grande salle de l'Hospital, où les Religieuses auoient préparé deux longues tables bien couuertes, ils y furent bien seruis par les mains de ce mesme Prelat, pour donner aux Sauuages cette exemple d'humilité [14] et de Charité Chrestiennes: comme Monsieur le Vicomte d'Argençon nostre Gouverneur le fait assez souuent, seruant aux malades de ce mesme Hospital; spectacle bien agreable aux Anges tutelaires de ce país.



majestic that our Savages could not turn away their eyes from his person.

At that time, he also conferred Baptism with all the solemnities of the Church upon a Huron 50 years old, who could not contain himself for joy, and who piqued with a holy envy his fellow-countrymen, who would gladly have desired to be in his place in order to share a like blessing. This poor man had escaped from the hands of the Iroquois by a gracious providence, to fall into those of this great Prelate, whose touch caused a secret virtue to flow upon this good neophyte. For, in pouring upon his body the sacred waters, he so touched this man's [13] heart that he is no longer recognizable since that time; he has, as it were, stripped himself all at once of the evil maxims and the wicked habits that he had contracted in associating with the Iroquois. Monseigneur the Bishop accompanied these ceremonies by a sermon, brought within the range of these poor people, intended to animate them to resist courageously the temptations and endure with patience all the miseries of this life, while expecting and hoping for a life eternally blessed. Then they were all admitted to the great hall of the Hospital, where the Nuns had prepared two long tables, well spread. They were well served there by the hands of this same Prelate, in order to give the Savages this example of Christian humility [14] and Charity. Monsieur the Vicomte d'Argençon, our Governor, does the same quite often, by attending to the sick of this same Hospital,—a sight that is surely pleasing to the guardian Angels of this country.

But—as it is the Custom among these nations to acknowledge the rank of recently-arrived strangers

Mais comme c'est la Coustume parmy ces nations, de reconnoître la qualité des étrangers venus de nouveau, par la magnificence des festins qu'on fait à leur occasion; nos Sauvages ne se feroient pas formé vne idée digne de Monseigneur l'Euesque, s'il ne se fust accommodé à leur façon de faire, et s'il ne les eust regalez par vn festin solemnel, lequel les aiant mis en bonne humeur, ils luy firent leurs harangues entre-mêlées de leurs chansons ordinaires. Ils le complimentoient chacun en leur langue, [15] avec vne eloquence autant aimable que naturelle. Le premier qui harangua, fut vn des plus anciens Hurons, qui s'étendit bien amplement sur les loüanges de la Foy, laquelle fait passer les mers aux plus grands hommes du monde, & leur fait encourir mille dangers, & effuier mille fatigues, pour venir chercher des miserables. Nous ne sommes plus rien, dit-il, ô Hariouaouagui: c'est le nom qu'ils donnent à Monseigneur, & qui signifie en leur langue, l'homme du grand affaire. Nous ne sommes plus que le débris d'une nation florissante, qui estoit autrefois la terreur des Iroquois, & qui possédoit toute sorte de richesses: ce que tu vois n'est que la carcasse d'un grand peuple, dont l'Iroquois a rongé toute la chair, & qui s'efforce d'en [16] fucer iusques à la moëlle. Quels attraits peux-tu trouuer dans nos miseres? Comment te laisses-tu charmer par ce reste de charogne viuante, pour venir de si loin prendre part à vn si pitoyable estat auquel tu nous vois? Il faut bien que la Foy, qui opere ces merueilles, soit telle qu'on nous l'a publiée, il y a plus de trente ans. Ta presence seule, quand tu ne dirois mot, nous parle assez haut pour elle, & pour nous confirmer dans les sentimens que nous en auons.



by the magnificence of the feasts which one makes in their behalf—our Savages would not have conceived a worthy idea of Monseigneur the Bishop if he had not adapted himself to their way of doing, and had not regaled them with a solemn feast. It put them, indeed, in good humor, and they made their harangues to him, interspersed with their usual songs. They complimented him, each in his own language, [15] with an eloquence as gracious as natural. The first who harangued was one of the oldest Hurons. He expatiated quite amply upon the praises of the Faith, which causes the greatest men in the world to cross the seas, and makes them incur a thousand dangers and experience a thousand fatigues, in order to come and seek wretches. “We are now nothing,” he said, “O Hariouaouagui,”—this is the name which they give Monseigneur, and which signifies in their language “the man of the great work,”—“we are now nothing but the fragments of a once flourishing nation, which was formerly the terror of the Iroquois, and which possessed every kind of riches. What thou seest is only the skeleton of a great people, from which the Iroquois has gnawed off all the flesh, and which he is striving to [16] suck out to the very marrow. What attractions canst thou find in our miseries? How canst thou be charmed by this remnant of living carion, to come from so far and join us in the so pitiful condition in which thou seest us? It must needs be that the Faith, which works these marvels, is such as they have announced to us for more than thirty years. Thy presence alone, although thou shouldst say not a word to us, speaks to us quite audibly in its behalf, and confirms us in the opinion that we hold of it.

“But, if thou wilt have a Christian people, the

Mais si tu veux auoir vn peuple Chrestien, il faut détruire l'infidèle: & sçache que si tu peux obtenir de la France main-forte pour humilier l'Iroquois, qui vient à nous la gueule beante pour engloutir le reste de ton peuple comme dans vn profond abisme: sçache, [17] dis-ie, que par la perte de deux ou trois bourgades de ces ennemis, tu te fais vn grand chemin à des terres immenses, & à des nations nombreuses, qui te tendent les bras, & qui ne soupirent qu'après les lumieres de la Foy. Courage donc, ô Rarionouagni [*sc.* Hariouaouagui], fais viure tes pauvres enfans, qui font aux abois. De nostre vie dépend celle d'une infinité de peuples: mais notre vie dépend de la mort des Iroquois.

Ce discours dit avec chaleur, estoit d'autant plus touchant, qu'il representoit naïuement les derniers soupirs d'une nation mourante. La harangue que fit ensuite vn Capitaine Algonkin, ne fut pas moins pathétique.

Je m'en souviens, dit-il en comptant par ses doigts, il y a vingt-trois ans que le Pere le Jeune en [18] nous iettant les premières semences de la Foy, nous assura que nous verrions un iour un grand Homme, qui deuoit auoir tousiours les yeux ouuerts (c'est ainsi qu'il nous le nommoit) & dont les mains feroient si puissantes, que du seul attouchement elles inspireroient une force indomptable à nos cœurs, contre les efforts de tous les Demons. Je ne sçay s'il y comprenoit les Iroquois: si cela est, c'est à present que la Foy va triompher par tout: elle ne trouuera plus d'obstacle, qui l'empêche de percer le plus profond de nos forests, & d'aller chercher à trois & quatre cens lieux d'[i]cy les nations qui nous font

infidel must be destroyed; and know that, if thou canst obtain from France armed forces to humble the Iroquois,—who comes to us with yawning jaws to swallow up the remnant of thy people, as in a deep chasm,—know, [17] I say, that by the destruction of two or three of these enemies' villages thou wilt make for thyself a great highway to vast lands and to many nations, who extend their arms to thee and yearn only for the light of the Faith. Courage, then, O Hariouaouagui; give life to thy poor children, who are at bay! On our life depends that of countless peoples; but our life depends on the death of the Iroquois."

This speech, uttered with warmth, was all the more touching because it artlessly represented the last sighs of a dying nation. The harangue which an Algonkin Captain made thereafter was not less pathetic.

"I remember," he said, counting on his fingers, "that twenty-three years ago Father le Jeune, while [18] sowing among us the first seeds of the Faith, assured us that we would one day see a great Man, who was to have his eyes ever open (thus he named him to us), and whose hands would be so powerful that by their mere touch they would infuse an invincible strength into our hearts against the efforts of all the Demons. I know not whether he included the Iroquois therein; if that is the case, it is now that the Faith is about to triumph everywhere. It will find no more obstacles to hinder it from penetrating the greatest depths of our forests, and from going to seek, three and four hundred leagues from here, the nations who are confederate with us, and to whose country this common enemy blocks our passage."



confederées, au païs defquelles cet ennemy commun nous bouche le paffage. Il adioûta tout plein d'autres chofes, qui témoignoient l'eftime [19] que luy & tous ceux de ces terres faifoient du grand pouuoir qu'a l'impreffion des mains: ce qu'ils fe font fi bien perfuadez, que les foldats allant en guerre contre l'Iroquois, auparauant que de partir vont prendre la benediction de Monfeigneur l'Euefque, et la reçoient comme vn bon preface, avec grande confiance d'en eftre puiffamment fortifiez dans la guerre qu'ils entreprennent contre l'ennemy de la Foy et du païs.

Les François ne prennent pas moins de part que les Sauages dans ce bonheur public: ils le publient affez eux-mefmes, fans qu'il foit befoin que ie vous en écriue; & ie ne doute point que toutes les lettres qui feront enuoiées en France, n'en fassent l'eloge. Je diray feulement ce mot, que iamais le Canada [20] ne pourra reconoiftre les immenfes obligations qu'il a à nôtre incomparable Reine, non feulement de l'auoir tousiours honoré de fon affection, comme fa Maiefté l'a bien fait paroiftre en mille rencontres; mais fur tout d'auoir comblé tous fes bien-faits par le plus precieux de tous ceux qu'elle pût faire, en luy procurant vn tel Pafteur. Cette grace, cette faueur & ce riche present a tant d'approbation, que tout le monde, François & Sauages, Ecclefiastiques & Laïques, ont tout fuiet de s'en louer, & d'efperer que Dieu conferuera vn païs, qui eft pourueu d'vne fi fainte & fi forte protection. C'est ce que nous nous promettons fur tout, eftant affiftez des prieres des gens de biens, & des faints Sacrifices de vofre Reuerence, aufquels [21] ie me recomande de tout mon cœur.

*A Kebec ce 12. de Septemb. 1659.*

He said much more besides, betokening the esteem [19] which he and all those of these lands entertained for the great power possessed by the laying-on of hands. They have so thoroughly persuaded themselves of it that, before starting for war against the Iroquois, the soldiers go to obtain Monseigneur the Bishop's blessing; and they receive it as a good omen, with great confidence of being powerfully strengthened by it in the war which they are undertaking against the enemy of the Faith and of the country.

The French share, no less than the Savages, in this public good fortune. They themselves publish it sufficiently, and I need not write you about it; I doubt not that all the letters which will be sent to France will sound the praise thereof. I will say only this word, that never will Canada [20] be able to acknowledge the vast obligations which it is under to our incomparable Queen, not only for having always honored it with her affection,—as her Majesty has plainly shown on a thousand occasions,—but especially for having crowned all her favors with the most precious of all those that she could render, namely, with the favor of procuring for it such a Pastor. This grace, this favor, and this rich gift meet with so much approbation that all—French and Savages, Ecclesiastics and Laymen—have every reason to be gratified, and to hope that God will preserve a country which has so holy and so strong a protection. This is what we promise ourselves above all, if assisted by the prayers of worthy people and by your Reverence's holy Sacrifices, to which [21] I commend myself with all my heart.

*Kebec, this 12th of September, 1659.*



## SECONDE LETTRE.

DES EGLISES ALGONKINE &amp; HURONNE.

**M**ON R. PERE,  
I'ay mandé à V. R. la ioie vniuerfelle qu'a  
reçu ce païs, par la venüe de Monfeigneur  
l'Euefque de Petrée; mais ie vous auotie que la  
guerre des Iroquois nous en détrempe bien la dou-  
ceur, & ne nous permet pas de goufter à noftre aife,  
le bien que nous poffedons: ce qui nous confole, c'est  
que le zele de ce genereux Prelat, n'a point de [22]  
bornes; il penfe que ce feroit peu, d'auoir paffé les  
mers, s'il ne trauerfoit auffi nos grandes forests, par  
le moyen des Ouuriers Euangeliques, qu'il a deffein  
d'enuoier iufques aux nations, dont à peine fcauons-  
nous les noms, pour y chercher tant de pauures brebis  
égarées, & pour les ranger au nombre de fon cher  
troupeau; c'est à quoy il fe prepare, nonobftant la  
guerre des Iroquois: il pretend bien faire en ce nou-  
veau monde, ce qui fe pratique en l'ancien; ie veux  
dire, que comme l'on fait couler à la derobée des  
Predicateurs dans les autres Eglifes perfecutées,  
ainfi defire-t-il ietter de nos Peres, parmi les pre-  
mieres bandes des Sauuages qui viendront icy bas,  
pour remonter avec eux en leur païs, afin que malgré  
l'Enfer & les Demons, [23] ils conuient ces pauures  
peuples d'entrer dans le Roiaume de Dieu, & de  
prendre part à la Beatitude, à laquelle ils font pre-  
destinez. Ce font des deffeins dignes d'un courage

## SECOND LETTER.

OF THE ALGONKIN AND HURON CHURCHES.

**M**Y REVEREND FATHER,  
I sent word to Your Reverence concerning the universal joy aroused in this country at the coming of Monseigneur the Bishop of Petræa; but I confess to you that the war with the Iroquois much tempers our pleasure therein, and does not permit us to relish at our ease the good that we possess. What consoles us is, that the zeal of this generous Prelate has no [22] bounds. He thinks that it would be a trifle to have crossed the seas, if he did not also traverse our great forests by means of the Gospel Laborers, whom he purposes to send even to the nations of whom we hardly know the names, in order to seek there so many poor straying sheep and rank them in the number of his precious flock. This is what he is preparing for, notwithstanding the war with the Iroquois. He intends, indeed, to do in this new world what is practiced in the old one; I mean to say that, as Preachers are secretly slipped into the other persecuted Churches, so he desires to scatter some of our Fathers amid the first bands of the Savages who shall come down here, in order to go up with them to their country and, in spite of Hell and the Demons, [23] to invite these poor peoples to enter into the Kingdom of God, and take part in the Beatitude to which they are predestined. These are purposes worthy of a courage full of zeal for the

plein de zele pour la gloire de Dieu, & après lesquels nos Peres foûpirent iour & nuit, brûlant d'un desir d'estre de ces heureux expofez, non pas à l'auanture, mais à la Prouidence diuine, qui tirera toufiours fa gloire, ou de leurs trauaux, s'ils arriuent jamais à ces terres de promiffion; ou de leur mort, comme elle a fait de celle des autres Peres, qui ont esté tuez par les Iroquois en vne femblable entreprife. En attendant cet heureux moment, qui ne viendra que trop tard, felon leurs fouhairs, les vns fe preparent à cette glorieufe expedition par l'étude des langues, fans lesquelles [24] on ne peut rien faire pour le falut des Sauvages: les autres s'occupent à cultiuer les deux Eglifes Algonkine & Huronne, que la crainte des ennemis referre auprès de nous, leur donnant la commodité de s'acquitter de tous les deuoirs des meilleurs Chrestiens.

Ceux qui font obligez de s'écarter dans les terres pour la chaffe, fe fouiennent bien des instructions qu'on leur donne icy: ils font fouuent vne Eglise du coin d'un bois, d'où leurs deuotions penetrent auffi bien le Ciel, que de ces grands Temples, où les prieres fe font avec tant d'appareil; s'ils pouuoient mener avec eux, à qui se reconcilier dans les dangers, ils s'y tiendroient avec bien plus d'affurance.

C'est ce qui mit bien en peine [25] vne bonne Chrestienne Algonkine, nommée Cecile Kouekoueaté, laquelle estant tombé malade dans le milieu des bois, & se voiant à l'extremité, fans se pouuoir confesser, creut qu'elle y fuppleeroit en quelque façon, par vn present de Castor, qu'elle legua à l'Eglise des Trois-Riuieres, donnant ordre à fes parens d'y aller en diligence après fa mort, & d'y faire son present, au

glory of God, and our Fathers yearn day and night to realize them. They burn with desire to be among those happy ones exposed, not to chance, but to divine Providence, which will ever derive its glory—either from their labors, if ever they reach those lands of promise; or from their deaths, as it has done from those of the other Fathers who have been killed by the Iroquois when on such an enterprise. While awaiting this happy moment,—which will come only too late, according to their desires,—some are making ready for this glorious expedition by the study of the languages, without which [24] one can do nothing for the salvation of the Savages; others occupy themselves in cultivating the two Churches, the Algonkin and Huron, whom the dread of the enemies confines near us, and who are thus enabled to discharge all the duties of the best Christians.

Those who are obliged to withdraw inland for hunting well remember the instructions which are given them here. They often make a Church from a corner in the woods, whence their devotions penetrate Heaven just as well as from those great Temples where prayers are held with so much pomp. If they could take with them persons to whom they could turn for confession in times of danger, they could be far more securely held in religion.

This is what greatly distressed [25] a good Christian Algonkin woman, named Cecile Kouekoueaté. Falling sick in the midst of the woods, and seeing herself in extremity without being able to confess, she believed that she might make up for this in some fashion with a present of Beaver-skins, which she bequeathed to the Church of Three Rivers. Accordingly, she ordered her kinsmen to go thither in haste



lieu de sa Confession. Aussi-tost qu'elle eut expiré, ils se hâterent de se rendre aux Trois Rivières, dans l'apprehension que leur parente ne fust en peine en l'autre monde. Estant arriuez, ils s'adresserent au Pere qui a soin des Sauvages, & luy dirent: Robe Noire, écoute la voix des morts, & non pas celle des viuans; ce n'est pas nous qui te parlons, c'est vne defunte, qui a [26] enfermé sa voix dans ce paquet, auant que de mourir: elle luy a donné charge de te declarer tous ses pechez, puisqu'elle ne l'a pû faire de bouche: vostre écriture vous fait parler aux absens; elle pretend faire par ces Castors, ce que vous faites par vos papiers. Il y a quinze iours qu'elle est morte; c'est Cecile Kouekoueaté: hélas, qu'elle aura souffert sur le chemin de Paradis! Faites donc au plustost que son ame soit bien traitée dans toutes les cabanes, par où elle passera, & qu'arriuant au Ciel, on ne la fasse pas attendre à la porte; mais qu'on la reçoie comme vne personne qui a vescu dans la Foy, & qui est morte dans le desir du Paradis. Ces bonnes gens n'estant pas encore instruits, ni baptisez, méloient leurs fables avec nos veritez.

[27] Vne autre fois, vn de nos plus considerables Algonkins, estant surpris d'une espece de paralysie, avec des conuulsions extraordinaires, & des contorsions de nerfs, qui le mettoient hors d'esperance de pouuoir gagner Kebec, d'où il estoit éloigné de quinze à vingt lieues, dépêche, dans cette extremité, vn des siens, pour nous en porter la nouvelle, & pour nous solliciter de prier Dieu pour luy. Je ne sçay pas si ses prieres ou les nostres, ou bien si les vnes & les autres iointes ensemble, luy rendirent la fanté; mais il a depuis asseuré, après auoir receu le S.



after her death, and present her gift there, as a substitute for her Confession. As soon as she expired, they hastened to Three Rivers, fearing lest their kinswoman should find herself at a loss in the other world. Having arrived, they addressed themselves to the Father who has charge of the Savages, and said to him: "Black Gown, listen to the voice of the dead, and not to that of the living. It is not we who speak to thee; it is a departed woman, who, [26] before dying, enclosed her voice in this package. She has charged it to declare to thee all her sins, as she herself could not do so by word of mouth. Your handwriting enables you to speak to the absent; she intends to do, by means of these Beaver-skins, what you do by means of your papers. She died a fortnight ago; she is Cecile Kouekoueaté. Alas, how she must have suffered on the way to Paradise! See to it, then, as soon as possible, that her soul be well treated in all the cabins through which it shall pass; and that, on arriving at Heaven, she be not kept waiting at the door, but that she be received like a person who has lived in the Faith and has died in the desire for Paradise." These good people, as yet neither instructed nor baptized, confused their fables with our truths.

[27] At another time, one of our leading Algonkins was overtaken by a sort of paralysis accompanied by extraordinary convulsions and nervous contortions, which excluded him from the hope of being able to reach Kebec whence he was fifteen or twenty leagues distant. In this extremity, he despatched one of his people to bear the news to us, and entreat us to pray God for him. I know not whether his own prayers or ours, or both combined, restored his health; but

Sacrement, qu'il se trouua guery tout d'un coup, & que ses forces furent si foudainement rétablies, qu'il ne peut, qu'il ne l'attribuë à un effet tout miraculeux. Les derniers Sacrements operent si [28] fouuent en eux de semblables merueilles, qu'une des choses qu'ils demandent avec plus distance [*sc.* d'instance], est la fainte communion, sur tout quand ils sont faisis de quelque violente maladie; car ils trouvent d'ordinaire la santé dans ce Pain celeste, qui est fouuent pour leur corps & pour leur ame un vray Pain de vie.

Nous auons perdu deux de nos bonnes Chrestiennes, dit le Pere qui a le soin de l'Eglise Huronne, l'une desquelles, nommée Cecile Garenhatfi, auoit demeuré deux ans chez les Meres Vrfulines, où elle auoit pris l'esprit d'une devotion tres-rare, qu'elle a conferuée iufques à la mort; chose assez ordinaire à celles qui ont le bonheur d'estre eleuées dans ce Seminaire de pieté. Nostre Cecile donc estant aux abois, son Confesseur luy [29] demanda si elle n'auoit pas de regret de mourir; hélas! mon Père, luy dit-elle, j'aurois grand tort de craindre la mort, & de ne la pas desirer, puisqu'en me tirant de ce monde, elle me retirera des occasions d'offenser Dieu. Il est vray que j'espère bien, que toutes mes confessions ont effacé mes pechez, mais elles ne m'ont pas rendue impeccable: mais [ma] consolation est, que ie la feray après cette miserable vie; & puisque l'amour n'est pas assez grand en moy, pour faire ce que la mort y fera, à la bonne heure, que la mort vienne pour me deliurer en mesme temps de la seruitude de ce corps, & de celle du péché.

Le mary de cette bonne femme estoit pour lors à la chasse, bien auant dans les bois, au moment qu'elle

he has since affirmed that, after having received the Blessed Sacrament, he found himself cured all at once, and that his strength returned to him so suddenly that he could but consider it a miracle. The last Sacraments so [28] often produce similar wonders in these people, that one of the things which they request with most urgency is holy communion, especially when they are seized with some violent sickness; for they usually find health in this celestial Bread, which often proves to them a true Bread of life for both body and soul.

“ We have lost two of our good Christian women,” says the Father who has charge of the Huron Church. One of them, named Cecile Garenhatsi, had sojourned two years with the Ursuline Mothers, where she had acquired a spirit of very rare devotion, which she preserved even until death,—something quite ordinary with those who have the good fortune to be trained in this Seminary of piety. Our Cecile, then, being in extremity, her Confessor [29] asked her whether she felt any regret to die. “ Alas! my Father,” she said to him, “ I would do very wrong to fear death and not to desire it, since by drawing me out of this world it will draw me away from occasions of offending God. It is true, I hope indeed that all my confessions have wiped out my sins, although they have not rendered me sinless; but my consolation is that I shall be so after this miserable life. And, since my love is not great enough to do what death will do,—very well, let death come to deliver me at the same time from the servitude of this body and from that of sin.”

This good woman's husband was then hunting, far within the woods, at the moment when she



expira: elle luy apparut, & [30] luy dit le dernier Adieu, luy recommandant sur tout, de ne iamais quitter la priere qu'avec la vie. Cet homme, à ce spectacle, se tourna vers son compaignon de chasse, luy raconta sa vision, & la mort de sa femme; & aussi-tost il se met en chemin pour retourner à Kebec. A son arriuée il apprend que sa femme auoit expiré iustement dans les mesmes circonstances du temps, auquel elle s'estoit fait voir à luy. Le changement de cet homme, & la ferueur iointe à la constance qu'il garde depuis cet accident, aux prieres publiques & particulieres, nous fait croire qu'il s'est passé en ce rencontre quelque chose de bien extraordinaire.

La seconde femme, que la mort nous a enleuée cet hyuer, auoit pensé mourir quelques années auparavant [31] de la main des Iroquois: ces barbares l'ayant rencontrée, luy arracherent la peau de la teste, la laissant pour morte sur la place; depuis ce temps-là elle n'a fait que mener vne vie languissante, mais toujours si feruente à la priere, qu'elle n'a iamais manqué de se trouuer tous les matins, & tous les soirs à la Chapelle, nonobstant sa grande foiblesse; ce qu'elle a gardé exactement, iusqu'à ce qu'un iour, au retour de l'Eglise où elle s'estoit transportée avec vne maladie mortelle, elle fut obligée de s'aliter, & peu après elle mourut saintement, se trouuant au bout de sa vie auant la fin de ses prieres. La constance de cette pauvre femme fera un grand reproche à la delicateffe de ces dames, qui pour de legeres incommoditez se dispensent aisément de leurs deuotions. [32] Et la patience d'un ieune Sauvage, condamnera ceux, qui s'emporent à tant de murmures, & à tant de plaintes pour vne goutte, pour vn mal de



expired. She appeared to him and [30] bade him the last Farewell, recommending him, above all, never to part with prayer except when parting with life. At this sight, he turned toward his hunting companion, told him of his vision and of his wife's death, and straightway proceeded to return to Kebec. Upon his arrival, he learned that his wife had expired in precisely the same circumstances of time in which she had shown herself to him. The change in this man, the fervor combined with steadfastness which he has maintained in public and private prayers since that misfortune, make us believe that there occurred on that occasion something very extraordinary.

The second woman whom death has taken from us this winter had very nearly met death, some years before, [31] at the hands of the Iroquois. The barbarians, encountering her, tore the scalp from her head, leaving her for dead on the spot. From that time forth, she led only a languishing life; but she was always so fervent in prayer that she never failed to be present every morning and every evening in the Chapel, notwithstanding her great weakness. She observed this practice scrupulously until, one day,—returning from Church, whither she had dragged herself, although afflicted with a mortal disease,—she was obliged to take to bed, and soon afterward she devoutly died, finding herself at the end of her life before coming to the end of her prayers. This poor woman's constancy will be a great reproach to the delicacy of those ladies who, for slight inconveniences, easily forego their devotions. [32] And the patience of a young Savage will condemn those who break out into so many murmurs and complaints for

dents, ou pour quelques autres incommoditez. Cet homme deuenü impotent depuis cinq ans, estoit gifant non pas sur la plume ny sur le duuet, mais sur vne écorce, qui luy seruoit de paillasse & de matelas; il souffroit avec vne patience de Iob, dans toutes les parties de son corps. Croiriez-vous bien, que la grace a tellement operé dans ce coeur Sauvage, que non seulement on ne l'a pas entendu se plaindre; mais mesme il a déclaré, que iamais il ne luy est venu en pensée de souhaiter l'usage de ses membres, puisque son ame se trouuoit mieux du miserable estat de son corps, & que son [33] salut se faisoit avec bien plus d'affurance, disant que c'estoit bien assez qu'il eust l'usage de ses doigts & de sa langue, pour dire son Chapelet, qui faisoit vne grande occupation de sa journée. Dieu l'a bien recompensé; car il a heureusement finy ses iours, & rendu son ame entre les bras de Monseigneur l'Euêque de Petrée. Voilà quelques-vnes des particularitez, que j'ay apprises sur ces deux Eglises affligées, qui ne sont plus que le débris de deux Eglises souffrantes, et qui seroient la semence d'un grand peuple Chrestien, si l'Iroquois ne continuoit point de les exterminer. Je les recomande, & moy aussi, aux saints Sacrifices de vostre Reuerence.

*A Kebec ce 10. d'octobre 1659.*

a trifle,—a toothache or some other inconvenience. This man, for five years a helpless invalid, was lying, not upon feathers or down, but on a piece of bark which served him for straw bed and mattress; with the patience of Job, he was suffering in every part of his body. Could you believe indeed that grace so operated in this Savage heart, that not only was he not heard to complain, but, as he declared, that it never even came into his mind to wish for the use of his limbs? For he considered his soul to be better off in the wretched condition of his body, and his [33] salvation far more certain; and he said that it sufficed him to have the use of his fingers and tongue to say his Rosary, which constituted his main occupation throughout the day. God has well rewarded him; for he has happily ended his days, yielding up his soul in the arms of Monseigneur the Bishop of Petræa. Such are some of the details that I have learned about these two afflicted Churches. They are now nothing but the wreck of two suffering Churches, and would serve as the seed of a great Christian people did not the Iroquois continue to exterminate them. I commend them—and myself also—to your Reverence's holy Sacrifices.

*Kebec, this 10th of october, 1659.*

## [34] TROISIÉME LETTRE.

## DE LA MISSION DE L'ACADIE.

MON R. PERE,

Voicy vne troisieme Lettre que i'écris à V. R. pour l'informer de ce qui s'est passé dans la Mission de l'Acadie, où trois de nos Pères travaillent à la conversion des Sauvages de cette coste, & au salut des François qui y font habituez.

L'Acadie est cette partie de la Nouvelle France, qui regarde la mer, & qui s'étend depuis la Nouvelle Angleterre iusqu'à Gaspé, où proprement se rencontre l'entrée du grand fleuve de S. Laurens. Cette étenduë de país, qui est bien de [35] trois cens lieuës, porte vn mesme nom, n'ayant qu'une mesme langue.

Les Anglois ont vsurpé toutes les costes de l'Orient, depuis Canceau iusqu'à la Nouvelle Angleterre; ils ont laissé aux François celles qui tirent au Nort, dont les noms principaux sont Miscou, Rigibouctou, & le Cap Breton. Le distric de Miscou est le plus peuplé, le mieux disposé, & où il y a plus de Chrestiens: il comprend les Sauvages de Gaspé, ceux de Miramichy, et ceux de Nepigigouit. Rigibouctou est vne belle riuere, considerable pour le commerce qu'elle a avec les Sauvages de la riuere de S. Iean.

Le Cap Breton est vne des premieres Isles qu'on rencontre en venant de France; elle est assez peuplée de Sauvages pour sa grandeur. [36] Monsieur Denis



## [34] THIRD LETTER.

## OF THE ACADIAN MISSION.

**M**Y REVEREND FATHER,

Here is a third Letter that I write to Your Reverence, to inform you of what has occurred in the Mission of Acadia, where three of our Fathers are laboring for the conversion of the Savages on that coast, and for the salvation of the French who are settled there.

Acadia is that part of New France which borders the sea, extending from New England to Gaspé, where the entrance to the great river St. Lawrence properly begins. All that country, which is fully [35] three hundred leagues in extent, bears but one name, having but one language.

The English have usurped all the Eastern coast from Canceau to New England, and have left to the French that which extends toward the North; the principal points of the latter are called Miscou, Rigo-bouctou, and Cap Breton. The district of Miscou is the most populous and the best disposed, and contains most Christians. It comprises the Savages of Gaspé, of Miramichy, and of Nepigigouit. Rigo-bouctou is a beautiful river, and important for its trade with the Savages of the river St. John.<sup>2</sup>

Cap Breton is one of the first Islands which one meets on coming from France. For its size, it is fairly well peopled with Savages. [36] Monsieur Denis is in command of the principal settlement

commande la principale habitation que les François ont en ces quartiers-là. Voilà le païs, que nos Peres ont cultiué depuis l'an 1629. & où presentement trauaillent le Pere André Richard, le Pere Martin Lionne & le Pere Iacques Fremin.

Celuy-cy a eu pour partage la coste de Rigibouctou, où il a hyuerné parmy les Sauuages, avec lesquels il a souffert, outre le mal de terre, la famine, caufée par le defect des neiges, qui font les richesses des Sauuages, puisqu'ils Originaux, les Caribous, & les autres bestes s'y prennent comme au lacet, quand elles font assez hautes. Mais le Pere ne s'est trouué que trop bien païé des trauaux, qu'il a soufferts dans ces grandes forests, par le Baptisme qu'il a conferé à [37] vne petite fille malade à l'extremité, qui a receu la fanté dans ces eaux salutaires. Ce ne luy fut pas aussi vne petite consolation, de se voir pressé avec instance par vn pau[u]re Sauuage, nommé Redoumanat, de le baptiser, en fuite d'une grace bien sensible qu'il auoit obtenüe de Dieu depuis peu de temps. Cet homme auoit languy deux ans entiers, accablé de grandes incommoditez, qui luy cauoient des douleurs tres-cuifantes par tout le corps, mais particulièrement aux iambes. Il s'estoit fait souffler & resouffler par les iongleurs du païs; & après auoir lassé tous les forciers, & vñé tous leurs medicamens, ne sachant plus à qui auoir recours, il s'adressa à Dieu, dont il auoit entendu louer les bontez & les puiffances, & luy dit: Toy qui as tout [38] fait, on dit que tout t'obeït; ie le croiray, pourueu que mon mal, qui n'a pas voulu écouter la voix de nos Demons, écoute la tienne: s'il t'obeït, quand tu le chasseras de mon corps, ie te promets de t'obeïr moy-mesme,

which the French have in those quarters. Such is the country which our Fathers have cultivated since the year 1629, and in which Fathers André Richard, Martin Lionne, and Jacques Fremin are at present laboring.

The last named has had for his portion the coast of Rigibouctou, where he has wintered among the Savages. With them he has suffered, besides the scurvy, famine caused by the deficiency of snows, which are the Savages' riches; for the Moose, Caribous, and other animals are caught in them as in a snare, when they are deep enough. But the Father has found himself only too well paid for the toils that he has suffered in those great forests, by the Baptism which he conferred upon [37] a little girl in the extremity of sickness, who received health in those salutary waters. It was also no small consolation to him to see himself importuned by a poor Savage named Redoumanat to baptize him, in consequence of a very strongly felt grace that he had obtained from God shortly before. This man had languished for two whole years, overwhelmed with severe illnesses, which caused him very acute pains throughout his body, but especially in the legs. He had had himself breathed upon again and again by the jugglers of the country; and, after wearying out all the sorcerers and exhausting all their remedies, no longer knowing to whom to have recourse, he addressed himself to God, whose goodness and power he had heard praised. He said to him: "Thou who hast [38] made everything, they say that everything obeys thee. I will believe it, provided that my trouble, which has not been willing to listen to the voice of our Demons, will listen to thine. If it obey



& d'aimer la priere. Dieu se plût à cette forte de priere, & luy rendit vne parfaite fanté, dont il est si reconnoissant, qu'il publie par tout cette faueur, faisant voir par vn grand changement de sa vie, que son ame a la meilleure part à ce bien-fait. Il s'est entierement deporté de l'iuognerie, qui est le grand Demon de ces pauues Sauvages, aussi bien que la vengeance, qu'il a domptée par vn acte aussi heroïque qu'il s'en trouue parmy les meilleurs Chrestiens. Car vn iour vne de ses filles, qu'il aimoit vniquement, aiant esté massacrée [39] deuant ses ieux par vn insolent, le meurtrier estant arresté, tant s'en faut qu'il voulut s'en venger, qu'au contraire il arresta le bras de ceux qui l'alloient massacrer, disant qu'il s'en rapportoit au Maistre de la vie, puisqu'il apprenoit que c'estoit à luy à prendre vengeance des torts qu'on nous faits. Et de vray, la Iustice diuine ne manqua pas de tirer raison de cet affassinat, aiant permis que ce malheureux fust peu de temps après, affassiné luy-mesme par vn riuai, qui aspiroit au mesme mariage que luy. Ce bon homme n'est pas l'vnique, qui a receu du Ciel des faueurs extraordinaires, mais tous ne s'en font pas montrez si reconnoissans.

Vn nommé Capisto, ancien Capitaine du Cap Breton, fort attaché à ses Superstitions, tomba vn [40] iour en de tres-violentes conuulsions, pendant lesquelles les Sauvages s'auiferent de mettre sur luy des Images, des Chapelets, & des Croix, dont ils font grande estime s'en seruant contre les infestations des Demons. Cet homme, au plus fort de son mal, s' imagine que quantité de Diabes se iettent sur luy, qu'ils le traignent d'vn costé & d'autre, s'efforçans de l'enleuer. Dans cette angoisse il se fait d'vne



thee when thou shalt drive it from my body, I promise thee to obey thee myself, and to love the prayer." God was pleased with this kind of prayer, and restored him to perfect health, for which he is so grateful that he everywhere publishes this favor—showing by a great change in his life that his soul has the best share of this benefit. He has wholly given up drunkenness,—which is the great Demon of these poor Savages,—as well as the spirit of vengeance, which he has subdued by an act as heroic as can be found among the best Christians. For one day one of his daughters, whom he especially loved, was struck dead [39] by an insolent fellow before his very eyes. The murderer was arrested, but the father was far from wishing to revenge himself. On the contrary, he stopped the arm of those who were about to kill him, saying that he referred the matter to the Master of life, since he learned that it belonged only to him to take vengeance for the wrongs committed against us. And in truth, the divine Justice did not fail to exact retribution for this murder; for it permitted that this same wretch should be soon afterward assassinated by a rival, who was aspiring to the same marriage as he was. This good man is not the only one who has received extraordinary favors from Heaven; but not all have shown themselves so grateful.

A certain Capisto, former Captain of Cap Breton and greatly attached to his Superstitions, fell one [40] day into most violent convulsions, during which the Savages bethought themselves to apply to his body some Images, Rosaries, and Crosses; for they make great account of these, using them against the molestations of the Demons. This man, at the

grande Croix plantée à l'entrée de la riuere, à laquelle il s'attacha si fort, qu'il fut impossible aux Demons de l'en déprendre. Cette vision l'a touché; & quoyqu'il demeure encore dans l'infidelité, il ne laisse pas de priser la Foy, & de donner esperance, qu'enfin après tant de faueurs que Dieu luy fait, incité d'ailleurs par l'exemple, & [41] par les instances de son frere, qui fut baptisé ce Printemps, il rompra les liens, qui le tiennent attaché à son malheur.

Ce frere du Capitaine Capisto, est vn bon viellard, fort aimé des François, aux interests desquels il est fort attaché, & aufquels il a rendu de signalez services en des fascheux rencontres: il a fait tant d'instances pour estre baptisé, qu'estant remis d'année en année pour éprouver sa constance; enfin le Pere Richard le baptifa, avec sa femme & sa cœur, dans de grands sentimens d'estime, du bonheur après lequel il auoit tant soûpiré. Il pressoit que ses enfans eussent part à la mesme faueur; mais ils furent differez iufqu'à l'Automne, pour tirer de plus grandes marques de leurs bonnes resolutions.

[42] Il y a deux ans que les Sauvages de ces costes furent en guerre contre les Esquimaux; c'est vne nation la plus Orientale, & la plus Septentrionale de la Nouvelle France par les 52. degrez de latitude, & les 330. de longitude. C'est merueille comme ces mariniers Sauvages nauigent si loin avec de petites chaloupes, trauerfant de grandes étendües de mers, sans bouffole, & so[u]uent sans la veüe du Soleil, se fiant de leur conduite à leur imagination. Mais la merueille est encore plus grande du costé des Esquimaux, qui font quelquefois le mesme trait, non pas en chaloupes, mais dans de petits canots, qui font

climax of the attack, imagined that Devils threw themselves upon him and dragged him from side to side, striving to carry him away. In this anguish, he seized hold of a great Cross planted at the entrance to the river, and clung to it so fast that it was impossible for the Demons to separate him from it. The vision touched him; and, although he still continues in infidelity, he nevertheless values the Faith, and gives hope that finally, after so many favors which God shows him,—incited, withal, by the example and [41] the urgent requests of his brother who was baptized this Spring,—he will break the bonds which hold him down to his wretchedness.

This brother of Captain Capisto is a good old man, much loved by the French, to whose interests he is greatly devoted and to whom he has rendered notable services in trying emergencies. He made so many entreaties to be baptized that, after having been put off from year to year in order to prove his constancy, Father Richard at last baptized him, along with his wife and his sister, in deep feelings of esteem for the happiness for which he had so much yearned. He urged that his children might have a share in the same favor; but they were put off until Autumn, in order to call forth stronger proofs of their good resolutions.

[42] Two years ago, the Savages of these coasts were at war with the Esquimaux. These latter are a nation dwelling at the extreme Northeastern end of New France, at about 52 degrees of latitude and 330 of longitude. It is wonderful how these Savage mariners navigate so far in little shallops, crossing vast seas without compass, and often without sight of the Sun, trusting to instinct for their guidance.



furprenans pour leur structure, & pour leur vifteffe: ils ne font pas faits d'écorce, comme ceux des Algonkins, mais de peau de loups marins, dont [43] l'abondance est tres-grande chez eux. Ces canots font couverts de ces memes peaux: ils laiffent au deffus vne ouuerture, qui donne entrée à celui qui doit nauiger; lequel est toujours feul en cette gondole: eftant affis et placé dans le fond de ce petit batteau de cuir, il ramaffe à l'entour de foy la peau qui le couure, & la ferre & la lie fi bien, que l'eau n'y peut entrer: logé dans cette bourfe, il rame de bord & d'autre d'vn feul airon, qui a vne paffe à chaque bout; mais il rame fi adroitement, & fait marcher fi legerement fon batteau, qu'il paffe les chaloupes qui voguent à la voile: que fi ce canot vient à tourner, il n'y a rien à craindre; car comme il est leger, & rempli d'air enfermé dedans avec la moitié du corps du nautonnier, il se redrefse aifément, [44] & rend fon pilote fain & fauve fur l'eau, pourueu qu'il foit bien lié à fon petit nauire. La nature iointe à la neceffité a de grandes induftries. Ces bonnes gens fe feruent encore de peaux de loups marins pour bastir leurs maifons, & pour se faire des habits; car ils se couurent tous de ces peaux tres-bien paffées, dont ils se font des robes faites d'vne mefme façon pour les hommes & pour les femmes. Ils vivent principalement de cariboux, c'est vne efpece de cerfs; de loutres, de loups marins, et de moluës. Il y a peu de caftors, et peu d'originaux chez eux. Pendant l'Hyuer ils demeurent fous terre, dans de grandes grottes, où ils font fi chaudement, que nonobftant la rigueur du climat ils n'ont befoin de feu que pour la cuiſine. Les neiges y font [45] fort hautes, &



But in this respect the Esquimaux arouse even greater wonder. They sometimes make the same transit, not in shallops, but in small canoes, whose structure and speed are indeed astonishing. They are not made of bark, like those of the Algonkins, but of skins of seals, which animals [43] abound in their country. These canoes are covered over with those same skins. An opening is left at the top which gives admittance to the one who is to navigate, who is always alone in this gondola. Seated and ensconced in the hold of this little leather boat, he gathers about him the skin which covers him, and fastens and binds it so well that the water cannot enter. Lodged in this pouch, he paddles on each side alternately with a single paddle, which has a blade at each end. He does this so skillfully, however, and causes his boat to move so lightly, that he outstrips the shallops, which move by sail. Moreover, if this canoe happens to capsize, there is nothing to fear; for, as it is light and filled with air enclosed within, along with half the body of the boatman, it easily rights itself, [44] and restores its pilot safe and sound above the water, provided he be well fastened to his little craft. Nature joined to necessity furnishes great inventions. These good people further use sealskins to build their houses, and to make clothes for themselves; for, after thoroughly dressing these skins, they wear them as coverings for their bodies, making robes from them in the same fashion for both men and women. They live chiefly on caribous, which are a kind of deer, on otters, on seals, and on cod; they have but few beavers and moose. During the Winter they live underground, in great caves, where they are so warm

tellement endurcies par le froid, qu'elles portent comme la glace, fans qu'on ait befoin de raquettes pour marcher deffus. Le fer qu'ils trouuent auprés des échaffaux des pefcheurs de moluë, leur fert à faire des fers de fleches, & des coufteaux, & des tranches, & pour d'autres ourages, qu'ils aiustent bien eux-mefmes fans forge ny fans marteaux. Ils font de petite taille, de couleur oliuafre; du refte ils font affez bien faits, ramaffez, & grandements forts.

Nos Sauuages furent en guerre vers ces peuples, il y a quelque temps: en aiant furpris & massacré quelques-vns, ils donnerent la vie aux autres, les amenant prifonniers en leur païs, non pour les brûler, ce n'est pas leur coûtume; mais pour les tenir en feruitude, [46] ou pour leur caffer la teste à l'entrée de leurs bourgades, en figne de triomphe. Entre ces prifonniers vne femme, dont le mary auoit esté tué dans le combat, trouua fon bonheur dans fa captiuité; car aiant esté menée au Cap Breton, elle fut rachetée des mains des Sauuages, & en fuite elle fut instruite & baptifée, & maintenant elle vit à la Françoisie, en bonne Chrestienne. Il faut confeffer que les refforts de la diuine Prouidence font adorables, d'aller chercher dans le milieu de cette barbarie vne ame predestinée, & de la choisir parmy tant d'autres, pour la mettre dans le chemin du ciel: & ce qui est encore bien merueilleux, d'auoir tiré cette pauvre femme de fon infidelité, pour s'en fervir à tirer vn heretique de fon erreur. Voicy comme la chose se passa.

[47] Nostre Marguerite (c'est le nom qu'elle eut au Baptesme) estant encore infidelle, se trouuoit par fois infestée des Demons. Vn iour entre autres, elle parut comme forcenée, elle couroit par tout avec vne

that, notwithstanding the severity of the climate, they have no need of fire, except for cooking. The snows there are [45] very deep. They are so hardened by the cold that they bear one as firmly as ice, and, to walk over them, one needs no snowshoes. The iron which they find near the stages of the cod-fishers serves them to make arrow-heads, knives, cleavers, and other tools, which they themselves skillfully devise, without forge or hammers. They are of small stature, somewhat olive-colored, quite well-formed, thick-set, and exceedingly strong.<sup>3</sup>

Some time ago, our Savages were waging war against these peoples. Having surprised and massacred some of them, they spared the lives of the others, whom they took as captives into their own country,—not to burn them, for that is not their custom; but to hold them in servitude, [46] or to cleave their heads upon entering their villages in token of triumph. One of these captives, a woman whose husband had been killed in the fight, found her happiness in her captivity. Having been taken to Cap Breton, she was ransomed from the hands of the Savages; she was subsequently instructed and baptized, and now she lives in the French manner like a good Christian. It must be acknowledged that the methods of the divine Providence are adorable, to seek out in the midst of this barbarism a predestined soul, to choose it among so many others, and put it on the way to heaven, and—what is truly very wonderful—to raise this poor woman from her infidelity in order to employ her to raise a heretic from his error. It happened in this way.

[47] Our Marguerite (the name that she received in Baptism), when still an unbeliever, sometimes



voix horrib[1]e, & avec des gestes étranges à la façon des possédez. Les François y accourent, tâchant de la foulager, mais en vain; ses tourmens croissent en forte, qu'elle se trouua en danger d'estre étouffée. Ils s'auiferent enfin de recourir aux remedes diuins: ils prient l'Aumofnier, qui seruoit lors l'habitation, de la fecourir. Il n'eut pas plustost ietté de l'eau beniste sur elle, qu'elle s'arresta tout court, & deuint aussi paisible, que si elle se fust éueillée d'un doux sommeil; elle ne fit que leuer les yeux en haut, puis les tournant vers les assistans: Helas, dit-elle, [48] où suis-ie? d'où viens-ie? un phantofme de feu me pourfuiuoit cruellement; il estoit tout pret de me deuorer, quand à vostre presence ie ne fçay quelle fraieur l'a faisi, & l'a mis en fuite: c'est pour la seconde fois que ie vous suis obligée de la vie; vous me deliurates dernièrement de la rage des Sauuages, & maintenant vous me sauuez de la furie des Demons. A cet accident l'interprete qui estoit hérétique, faisi d'étonnement, & admirant la force de l'eau beniste, renonça à l'heresie, & publia par son abiuration la merueille, dont il auoit esté spectateur.

Si les Demons seruent à conuertir les Sauuages, & les Sauuages à reduire les heretiques: que ne deuons-nous pas esperer du secours des Anges tutelaires de ces contrées [49] notamment depuis que ces esprits bienheureux y ont amené un Homme Angelique, ie veux dire Monseigneur l'Euesque de Petrée, qui en passant dans les limites de nostre Acadie, du costé de Gaspe, a donné le Sacrement de Confirmation à 140. personnes, qui iamais peut-estre n'auroient receu cette benediction, si ce braue Prelat ne les fust venu chercher en ce bout du monde, qui commence d'estre



found herself molested by Demons. Thus, one day, she appeared as if bewitched; she ran about everywhere, uttering frightful cries and making strange gestures, like those who are possessed. The French hastened to her and tried to soothe her, but in vain. Her torments increased to such a degree that she found herself in danger of being suffocated. They finally bethought themselves to have recourse to divine remedies; they entreated the Chaplain who then ministered to the settlement to help her. He had no sooner sprinkled her with holy water than she suddenly stopped, and became as peaceful as if she had awaked from a quiet sleep. She merely lifted her eyes on high, and then, turning them toward those present, she said: "Alas, [48] where am I? Whence do I come? A fiery phantom was cruelly pursuing me, and was quite ready to devour me, when, at your presence, I know not what terror seized him and put him to flight. For the second time I owe you my life; lately, you delivered me from the rage of the Savages, and now you save me from the fury of the Demons." The interpreter, who was a heretic, was seized with astonishment at this occurrence; and, admiring the potency of the holy water, he renounced heresy, and by his abjuration published the wonder whereof he had been a spectator.

If the Demons serve to convert the Savages, and the Savages to bring back the heretics, what must we not hope to obtain through the help of the guardian Angels of these regions? [49] and especially since these blessed spirits have brought hither an Angelic Man,—I mean, Monseigneur the Bishop of *Petræa*. While crossing the border of our *Acadia*,

inquiété par la terreur des Iroquois, qui ferment la porte au salut d'une infinité de nations, qui tendent les bras à l'Euangile, & qu'on ne peut leur porter, si ces mutins ne font domptez. Je me recommande, & tous ces peuples, aux saints Sacrifices de V. R. & aux prieres de tous ceux qui aiment la conuersion des pauvres Sauvages.

*A. Kebec ce 16. d'Oct. 1659.*

FIN.

on the side of Gaspé, he gave the Sacrament of Confirmation to 140 persons, who perhaps would never have received that blessing if this worthy Prelate had not come to seek them at this end of the world. The country is beginning to be disquieted by the terror of the Iroquois. They close the door to the salvation of countless nations, who extend their arms to the Gospel; and we cannot carry it to them unless these rebels are subdued. I commend myself and all these peoples to Your Reverence's holy Sacrifices, and to the prayers of all those who love the conversion of the poor Savages.

*Kebec, this 16th of October, 1659.*

END.

## Extrait du Priuilege du Roy.

PAR grace & Priuilege du Roy il est permis à SEBASTIEN CRAMOISY Marchand Libraire Iuré en l'Vniuersité de Paris, Imprimeur ordinaire du Roy & de la Reine, Directeur de l'Imprimerie Royale du Louure, & ancien Escheuin de Paris, d'imprimer ou faire imprimer, vendre & debiter un Liure intitulé, *Lettres enuoyées de la Nouvelle France au R. P. Iacques Renault Prouincial de la Compagnie de IESVS, en la Prouince de France, &c.* & ce pendant le temps & espace de dix années confecutiues, avec defenes à tous Libraires, Imprimeurs, & autres, d'imprimer ou faire imprimer ledit Liure, sous pretexte de deguifement ou changement, qu'ils y pourroient faire, aux peines portées par ledit Priuilege. Donné à Paris le 26. Decembre 1660. Signé, Par le Roy en fon Confeil.

MABOVL.



## Extract from the Royal License.

BY grace and Privilege of the King, SEBASTIEN CRAMOISY, Bookseller under Oath in the University of Paris, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, and former Alderman of Paris, is permitted to print or cause to be printed, sold, and retailed a Book entitled: *Lettres envoyées de la Nouvelle France au R. P. Jacques Renault Provincial de la Compagnie de JESUS, en la Province de France*, etc. And this during the time and space of ten consecutive years, prohibiting, under the penalties provided by the said License, all Booksellers, Printers, and others to print or cause to be printed the said Book, under pretext of any disguise or change that they might make therein. Given at Paris, the 26th of December, 1660. Signed, By the King in his Council,

MABOUL.

Permiffion du R. P. Prouincial.

**N**OUS IACQUES RENAULT, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'auenir au Sieur Sebaftien Cramoify, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reine, Directeur de l'Imprimerie Royale du Loure, & ancien Efcheuin de cette ville de Paris, l'impreffion des *Relations de la Nouvelle France*. Donné à Paris, au mois de Decembre 1658. Signé,

IACQUES RENAULT.

Permission of the Reverend Father Provincial.

WE, JACQUES RENAULT, Provincial of the Society of JESUS in the Province of France, have granted for the future to Sieur Sebastien Cramoisy, Bookseller, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, and former Alderman of this city of Paris, the printing of the *Relations of New France*. Given at Paris, in the month of December, 1658. Signed,

JACQUES RENAULT.

Journal des Pères Jésuites, és années  
1659 et 1660.

1659 IANVI.

1. LA grande messe fut dite a la paroisse.  
Vespres et sermon en nostre chappelle.

*chappelle Des vrsul.  
Benie.*

6 Fut benitte par le p Supr en grande  
solemnite La chappelle des Vrsulines, et le st  
Sacrement transportè.

7. Anne bourdon receut 1 habit aux vrsu-  
lines.

*f. feuille, son peril  
sur Leau*

8. n f feuille tomba 3 fois dans 1 eau, mar-  
chant sur les glaces, qui fendirent dessous luy,  
vers le cap au diamant et a peine se sauua til

*P. le moyne.*

12 Vn sauuage parti des 3 Riuieres arriua  
a quebec auec lettres qui disoient que le P le  
moyne estoit encor aux 3 Riuieres auec tehari-  
hogen

20 arriuerent a quebec 3. francois des 3  
Riuieres auec des lettres. Il ny auoit rien de  
nouueau.

22 Marie boutet receut 1 habit aux Vrsu-  
lines.

27 retournerent aux 3 Riuieres les 3 fran-  
cois.

FEB.

14 arriuerent 2 francois des 3 Riui. auec  
lettres. point de Nouuelles.



Journal of the Jesuit Fathers, in the years  
1659 and 1660.

1659, JANUARY.

1. HIGH mass was said in the parish church, vespers and a sermon in our chapel.

6. The father Superior most solemnly blessed The chapel of the Ursulines; and the blessed Sacrament was carried thither.

*Blessing of The  
ursuline chapel.*

7. Anne bourdon took the veil at the ursulines'.

8. Our brother feville fell 3 times into the water, while walking on the ice; it broke under him, near cap au diamant, and he had great difficulty in saving himself.

*Brother feville: his  
peril on The water.*

12. A savage who had started from 3 Rivers arrived at quebec, with letters saying that Father le moyne was still at 3 Rivers with teharihogen.

*Father le moyne.*

20. 3 frenchmen arrived at quebec from 3 Rivers with letters. There was nothing new there.

22. Marie boutet took the veil at the Ursulines'.

27. The 3 frenchmen returned to 3 Rivers.

FEBRUARY.

14. 2 frenchmen arrived from 3 Rivers with letters. No News.

*requete contre un  
pretre.*

9 les habitans de beauprè presenterent requeste a Mr le gouverneur pour qu'information fut faite de la vie et mœurs de Mr Vaillant, prestre de La dite cote. la requeste fut renuoye a l'officialité.

*requete de Mr.  
vaillant contre Les  
habitans.*

10 fut presentée requeste a Mr le gouu. par Mr Vaillant pour qu'information fut faite contre lesdits habitans comme Calumniateurs—La Requeste fut enterinee & Mr Chartier avec son Greffier fut enuoyè en qualité de cōmissaire par Mr le Gouverneur a la cote de beauprè pour Informer: Il ouit 83 tesmoins.

*p<sup>re</sup> condamné aux  
frais.*

Mr le gouverneur ayant veu les Informations Renuoya l'affaire par deuant L official et condamna ledit sieur Vaillant a payer les fraitz.

#### MARS

15 Le p. Supr fit la visite a la coste de beauprè et Informa secretem<sup>t</sup>. de Mr Vaillant pour L acquit de sa conscience.

#### AURIL

*Les Ambassadeurs  
se nomment Soën'res,  
Ionnoñsara et  
Otarannhont.  
Deputez des Iroq.  
anniez*

3 Arriuerent a quebec 3 Oneistes, pour traiter d affaires avec Mr le gouverneur & pour deliure leur gens de la prison.

5 Tiendrent conseil les susditz 3 ambassadeurs au fort. Vn desquels parla et fit 24 presens scauoir 22 aux francois 1 aux Alguon. 1. aux hurons. le but de ces presens estoit de retirer les prisoniers Agnieronons Et Oneist faute de quoy il n y auroit point de paix.

9. The habitans of beauprè presented a petition to Monsieur the governor to have an inquiry made respecting the life and morals of Monsieur Vaillant, a priest of The said cote. The petition was referred to the officiality.

*Petition against a priest.*

10. A petition was presented to Monsieur the governor by Monsieur Vaillant, requesting that inquiry be made against the said habitans as Calumniators. The Petition was granted, and Monsieur Chartier with his Clerk was sent in the capacity of commissioner, by Monsieur the Governor, to the cote de beauprè to hold an Inquiry. He examined 83 witnesses.

*Petition of Monsieur vaillant against The habitans.*

Monsieur the governor, after examining the Evidence given at the Inquiry, Referred the matter to The official, and condemned the said sieur Vaillant to pay the costs.

*Priest condemned to pay costs.*

MARCH.

15. The father Superior visited the coste de beauprè, and privately obtained Information about Monsieur Vaillant, for conscience's sake.

APRIL.

3. 3 Oneioutes arrived at quebec, to discuss matters with Monsieur the governor, and to deliver their people from prison.<sup>4</sup>

*The names of the Ambassadors are Soen'res, Ionnonwara, and Otarannahont.*

5. The aforesaid 3 ambassadors held a council at the fort. One of them spoke, and gave 24 presents—namely, 22 to the french, 1 to the Alguonquins, and 1 to the hurons. The object of these presents was to deliver the Agnieronon And Oneiout prisoners; otherwise, there would be no peace.

*Envoys of the annieronon Iroquois.*

1st: He accused himself of having too

1 Il s'accuse d'avoir trop tardé à faire son deuoir cest à dire de faire satisfaction pour le meurtre fait à Montreal des 3. françois il dit Je viens arracher la hache de ceux qui ont esté tué à Montreal

2, 3. 4. Je iette vn drap mortuaire sur le mort il fit 3 presens pour cela. Vn pour chaque mort

*Presens des anniers.*

5 Je iette bien auant dans la terre ces morts afin d'estouffer tous les sentiments de vengeance.

6. Il somme le françois et l'algonquin de la parole qu'ils ont donné d'enuoyer des Ambassadeurs à Agnee et que ce soit au plus tost car la paix depend de cela.

7 Je plante le may simbole de la paix.

8 L'affermis ce mesme simbole de peur que le vent ne l'abatte

9 I allume vn feu à l'ombrage de cet arbre pour assembler en conseil les françois algonq. hurons afin qu'ils delibèrent des moyens d'une bonne paix.

10 Je donne vn breuage d'une excellente racine blanche dont on guerit de toute sorte de maladies en mon pays.

11 Je dispose Onontio ton esprit à vne bonne paix fais en sorte que les soldats déposent toutes les pensées de guerre.

12 Je remets le soleil nous n'irons plus qu'en plein midy les nuages et les tenebres seront tout à fait dissipés



long delayed doing his duty — that is, to give satisfaction for the murder of 3 frenchmen, committed at montreal. He said: “ I come to tear away the hatchet from those who were killed at Montreal.”

2nd, 3rd, and 4th: “ I throw a grave-cloth on the dead man.” He gave 3 presents for this, one for each dead person.

5th: “ I cast those dead men very deep into the ground, in order to stifle all feelings of revenge.”

6th: He reminded the french and the alguonquins of the word that they had given to send Ambassadors to Agnee; and told them to do so as soon as possible, for the peace depended upon that.

7th: “ I set up the may-tree, the symbol of peace.”

8th: “ I strengthen the same symbol, so that the wind may not overthrow it.”

9th: “ I kindle a fire in the shade of that tree, to assemble the french, the alguonquins, and the hurons in council, so that they may deliberate respecting the means of obtaining a suitable peace.”

10th: “ I give a beverage made from an excellent white root, with which diseases of all kinds are cured in my country.”

11th: “ Onontio, I prepare thy mind for a lasting peace. Cause the soldiers to lay aside all thoughts of war.”

12th: “ I replace the sun; we will walk hereafter in full daylight; the clouds and darkness shall be completely dispelled.”

*Presents of the  
annieronons.*

13 Les Agnieronons attendent Ondesonk et les Alguonquins voicy pour les asseurer quil ny a rien a Craindre.

14 L Onontageronon te fait ressouvenir que vous vous estiez pris par le bras L un l autre, que vous vous estiez liez avec des liens de fer cest toy francois qui a rompu le Lien partant; incognito de mon pais et quit-tant ta demeure.

15 L onontageronon te reprend par le bras [et] renoue L amitie avec toy plus que Iamais.

16 L Onontageronon te dit Ie te remets en ta maison de Ganentaha tes logemens sont encor sur pied. il y a vn ancien qui y demeure pour les Conseruer. met ton canot a leau et va prendre possession de ce qui t'appartient.

17 Ce qui m'ameine particulierm<sup>t</sup> icy est pour retirer les prisoniers d Agne.

18. rend les moy tous lesprit de nos Anciens ne sera pas satisfait sans cela.

19 Ie te demande aussy que tu mettes en liberte ceux de mon pais que tu retiens en prison.

20 rend les moy tous ne les separe point ou tout ou rien.

21 Les trois nations dagnee donest et donontage attendent cela. autrement tu ne leur ouures par le cœur.

22 ouure tes yeux et tes aureilles. francois regarde cōme nos gens t'ont rendu tout

13th: "The Agnieronons await Ondesonk and the Alguonquins; here is something to assure them that they have nothing to Fear."

14th: "The Onontageronon reminds thee that you had clasped each other by the arm; that you had bound yourselves with iron bonds. It is thou, frenchman, who hast broken the Bond by departing from my country without my knowledge, and by abandoning thy dwelling."

15th: "The onontageronon takes thee once more by the arm, and renews friendship with thee more strongly than Ever."

16th: "The Onontageronon says to thee, 'I give thee back thy house of Ganentaha; thy lodgings are still standing. An elder resides there to Preserve them. Put thy canoe into the water, and go to take possession of what belongs to thee.'"

17th: "What brings me here particularly is to withdraw the prisoners of Agne."

18th: "Deliver them all up to me; otherwise the minds of our Elders will not be satisfied."

19th: "I also ask thee to free those from my country whom thou detainest in prison."

20th: "Deliver them all to me. Separate them not; all or none."

21st: "The three nations of agnee, of oneout, and of onontage await this; otherwise thou openest not thy heart to them."

22nd: "Open thy eyes and thy ears, frenchman; see how our people have given thee back thy prisoners all together without

en vn coup tous tes prisoniers sans en faire a deux fois. Imite les afin que tu monstre que tu desire autant la paix que nous.

23 Aux Alguonquins. Alguonquins ne Craignez point d'aller en ambassade que le default de presens ne vous retienne pas: Vostre presence et non pas vos dons feront Voir que vous voulez la paix.

24 hurons dit l orateur ambassadeur cessez de faire des huees aux Estrangers Iroquois qui Viendront en ambassade ou en traite chez vous. Il vouloit dire par la qu ils eussent a les recevoir humainement.

6 La nuict vn des ambassadeurs fit vn present au pere Chaumonot en secret d un beau Collier pour le prier de haster les affaires qu'on eut a respondre au plustost aux demandes qu ils auoit fait a Onontio, et que lon ne les retint pas long temps.

15 la 2<sup>e</sup> feste de pasques Antoinette du tertre sœur de la Visitation fit profession a l hospital.

18 a 9 heures du soir arriua a quebec vn canot des 3 Riuieres de 3 Alguonquins: qui dit pour Nouuelles que 14 agnieronons auoient pris prisoniers Mitegemeg et sa sœur Alguonquins dans le lac S<sup>t</sup> pierre proche de la riuiere de Richelieu ditte des Iroquois. mais que tegarihogen ambassadeurs des Iroquois qui pour lors estoit a la chasse en ces isles Ramena le dit Mitgemeg et sa sœur aux trois Riuieres.



doing it two separate times. Imitate them, to show that thou desirest peace as much as we do."

23rd: To the Algonquins, "Algonquins, Fear not to go on an embassy. Let not the want of presents hinder you. Your presence, and not your gifts, will Show that you wish for peace."

24th: "Hurons," said the ambassador who spoke, "cease to hoot at Iroquois Strangers who may Come on an embassy, or to trade in your country." By this he meant that they were to receive them kindly.

6. At night, one of the ambassadors privately gave a present of a handsome Collar to father Chaumonot, to beg him to press matters, that an answer might be given as soon as possible to the requests that they had made to Onontio, and that they might not be long detained.

15. On easter Monday, Antoinette du tertre, sister of the Visitation, made her profession at the hospital.

18. At 9 o'clock in the evening, a canoe with 3 Algonquins arrived at quebec from 3 Rivers. It brought the News that 14 agnierons had taken prisoners Mitewemeg and his sister, both Algonquins, on lake St. pierre, near the Richelieu river, called the river of the Iroquois; but that tegarihogen, the ambassador of the Iroquois, who was then hunting in those islands, had Brought back Mitwemeg and his sister to three Rivers.<sup>5</sup>

As the Algonquins whose arrival was

Comme les Algonquins, qu'on attendoit pour respondre aux Onnei8tr. tardoient trop a venir, Onnontio fait p<sup>nt</sup> de chascun vn capot aux 3 Ambassadeurs pour Les assurer qu'on ne Les retardoit pour autre fin que pour Leur donner quelqu'Algonquin pour remener en Ambassade avec eux, aussi tost que Noel seroit de retour

*26 Avril*

Le 26<sup>me</sup>. Noel Algonquin reuiet de sa chasse et 2 iours apres on parle aux Ambassadeurs Onnei8tronons.

28 On respond Aux Ambassadeurs avec 7 colliers de remerciement a leur 24 p<sup>nts</sup> en attendant qu'ondesonk fait dans Leur päis La totale response.

*Presens a Quebek*

Aux 5 premiers p<sup>nts</sup> on respond ce qui suit, si tu auois recogneu ta faute plustost nous n'auroions pas veü tant de broüilleries, et Les Peres seroient encore a Kannentâ et tes gents n'auroient pas esté emprisonnés, enfin i'aggrée que tu La recognoisse.

Aux 5 suiuaunts on respond que Les françois et Algonquins iront en ambassade.

Aux 3 suiuaunts on respond qu'il seroit a souhaitter que La ieunesse Iroquoise obëist aux Anciens comme La françoise obëit a Onnontio.

Aux 3 d'après faits au nom de Sagochien-dage'te on respond que si Otre8a'ti et ses huit Camarades ne s'en fussent point enfüy, ie m'en serois retourné avec eux a Onnontage

awaited to answer the Onneiutronons delayed too long in coming, Onnontio gave a present of a coat to each of the 3 Ambassadors, to assure Them that They were delayed for no other object than to give Them some Algonquin to take back with them on an Embassy as soon as Noel should return.

On the 26th, Noel, the Algonquin, returned from his hunt; and 2 days afterward a conference was held with the Onneiutronon Ambassadors.

*April 26.*

28. The Ambassadors were answered by 7 collars, as thanks for their 24 presents, until such time as ondesonk should make A full answer in Their country.

The answer to the first 5 presents was as follows: "If thou hadst acknowledged thy fault sooner, we would not have had so many misunderstandings, The Fathers would still be at Kannentâ, and thy people would not have been imprisoned. At last I am pleased that thou dost acknowledge It."

*Presents at Quebec.*

To the next 5 the answer was, that The french and the Algonquins would go on an embassy.

To the 3 following the answer was, that it would be desirable that The Iroquois young men should obey the Elders as The french obey Onnontio.

To the next 3, given in the name of Sago-chiendage'te, the answer was: "If Otrewa'ti and his eight Comrades had not fled, I would have gone back with them to Onnontage."

To the 2 presents given in the name of The

Aux 2 p<sup>nts</sup> faits au nom de L'Anniege'ronnon, on respond que Les fers rompus par Tegarihogen, ont esté reforge's par vostre ieunesse insolente en tuant nvf. et nos alliés.

Aux 3 suiuvants on respond qu'il a mauuaise grace de redemander tous Les captifs veu qu'il ne nous ramene pas Le petit françois que nous auons si souuent redemandé mais que nous Luy en rendons trois sçauoir est 2 Onnei'st et Vn d'Annienge, et de plus que nous rendons Gatog'sann au P. Le Moyne a ce qu'il le remene avec L'Algonquin

Au dernier p<sup>nt</sup> on respond que nous auons les yeux suffisamment ouuerts pour voir que La voix de Leur Anciens n'estoit pas assez affermie par des coliers de porcelaine, mais qu'il La falloit doresnauant affermir par des hommes que nous donnerions de part et d'autres pour demeurer Les uns avec Les aũ

*30 Avril*

Les Onnei'stronnon Ambassadeurs partent pour Les 3 Riuieres avec 4 de Leur gents sc. est Te gannonchiogen et Sagon'nenra'sagon d Onnei'st et Gatog'sann. et Soieh'sask'sa d'Annienge, Le R P. sup<sup>r</sup>. et Le P. Droüillet Les y accompagnent avec quantité d'Algonquins qui vont donner leur commission a L'Ambassadeur qui ira de Leur part au país Iroquois

P<sup>ns</sup> que le Pere Le Moyne doit faire dans Le pais aux Onnei'st.

*Presents a onei'st.*

1<sup>o</sup>. Nous ne sçauons pas que Garontag'san eut de son plein gré rendũ nos 3 françois aux



Anniege'ronnon, the answer was: " The fetters broken by Tegarihogen have been re-forged by your insolent young men, in killing us and our allies."

To the 3 following the answer was, that it was bad grace on his part to ask that all The captives be given up, inasmuch as he did not bring back The little frenchman for whom we had so often asked; but that we gave Him back three,—namely, 2 Onneiouts, and One man from Annienge,—and besides that we handed over Gatogwann to Father Le Moyne, so that he might take him back with The Algonquin.

The answer to the last present was, that our eyes were sufficiently open to see that The voice of Their Elders was not strengthened enough by collars of porcelain beads; but that in future It must be strengthened by men whom each side should give to reside with The other.

The Onneioutronnon Ambassadors start for 3 Rivers with 4 of Their people,—namely, Te gannonchiogen and Sagon'nenrawagon, of Onneiout; Gatogwann and Soiehwasqua, of Annienge. The Reverend Father superior and Father Drouillet accompany Them there with a number of Algonquins; the latter are going to give their message to The Ambassador who is to go on Their behalf to the Iroquois country.

*April 30.*

Presents that Father Le Moyne is to give to the Onneiouts in Their country:

1st: " We knew not that Garontagwan had *Presents to oneoiut.*

Onnontageronnons et Annienge'ronnons, nous supposions que Les Onnontage'ronnons Les eussent retiré comme a force de p<sup>nts</sup> &c C est pourquoy ne t'estonne pas que La ieunesse des trois Riuieres aye mal traicté de tes gents & cela neantmoins me desplait, i'arrache La hache de Leur teste.

2°. Je iette un Linceul sur les corps morts.

3°. Je mets un emplastre sur Les blessés.

4°. J'enfonce bien auant dans terre tous les mauuais bruits.

5°. Je replante Le may.

6°. Je Luy mets des racines.

7°. Je te donne un breuage.

8°. Je te raccommode L esprit et a toute la Ieunesse.

9°. Je rattache le soleil.

10°. Je te fais repandre ses rayons. a ce que tu t'assoie ou ils reluisent.

11 Je reünis en un toutes Les pensées de vos 5 Nations, en sorte que Vous n'ayés qu'une mesme parole.

12°. Je rallume Le feu en conseil.

13°. Je remets une natte pour s'asseoir auprès de ce feu.

14 Je rassemble Le conseil sur cette natte.

15 Je te rends 2 de tes nepueux

16. Onnontio a soin des 2 Onnei8t demeures a Kebec. vide 17°.

18 Onnontio ne demande que La paix Vous voyez bien que Les troubles ne sont

of his own accord delivered our 3 frenchmen to the Onnontageronnons and Annienge'ronnons. We supposed that The Onnontage'ronnons would have withdrawn Them by dint of presents," etc. "Wherefore be not astonished that The young men of three Rivers have ill-treated thy people. And yet that displeases me; I draw out The hatchet from Their heads."

2nd: "I throw a Shroud over the dead bodies."

3rd: "I place a plaster on The wounded."

4th: "I bury all evil reports deep down in the earth."

5th: "I set up The may-tree once more."

6th: "I put roots to It."

7th: "I give thee a beverage."

8th: "I calm thy mind, and those of all thy Young men."

9th: "I replace the sun."

10th: "I cause its rays to be diffused for thee, that thou mayst sit where they shine."

11th: "I unite in one all The thoughts of your 5 Nations, so that You may have but one speech."

12th: "I rekindle The council fire."

13th: "I replace a mat to sit on near that fire."

14th: "I reassemble The council upon that mat."

15th: "I give thee back 2 of thy nephews."

16th: "Onnontio takes care of the 2 Onneiouts who have remained at Kebec."

*Vide* 17th.

18th: "Onnontio asks only for peace."

venús que de vostre part, Iamais nous ne commançons Les premiers.

17°. Rends moy mon nepueu Charles Picard que tu m'as promis tant de fois pour Le r instruire quand il sera bien r instruit il te retournera voir.

19°. Onnontio veut La paix a ce que Les Peres puissent aller Librement partout prescher La foy.

20 Nous sommes assures d'vn Paradis pour les bons et d'un enfer pour Les Meschants.

21 Le t'ouure Les aureilles a la voix de Dieu.

22 Le proteste que c'est ta faute si tu te damnes, ie suis tout prest de reuenir quand tu auras appaisé Les troubles.

## MAY

5 Verserent dans Vn canot, retournans de l isle d'orleans par vn grand vent de nordest Mr de la Citiere. L archeuesq3 et Herosme.

*pere Le Moine.*

7 Partirent des trois Riuieres pour aller en ambassade 2. alguonquins le Pere Le Moine et Iean de Noyon a Agnie avec Tigarihogen. 4 prisoniers deliures de quebec et 3 ambassadeurs d'oneist.

12 partit de quebec pour tadoussac le p. Albanel dans vne chaloupe.

13 partit Mr le Gouverneur dans son brigantin avec le p Chaumonot & 40 hōmes pour les 3 Riuieres et Montreal.

29 Il en retourna



You see very well that trouble comes only from you. We are Never The first to begin.

17th: "Give me back my nephew Charles Picard, whom thou hast so often promised me, in order that He may be instructed once more; when he has been well instructed again, he will go back to see thee."

19th: "Onnontio desires peace, that The Fathers may Freely go everywhere to preach The faith."

20th: "We are assured of a Paradise for the good, and of a hell for The Wicked."

21st: "I open thine ears to the voice of God."

22nd: "I protest that it is thy own fault if thou art damned. I am quite ready to return as soon as thou hast calmed The troubles."

MAY.

5. Monsieur de la Citiere, L'archevesque, and Herosme were upset in A canoe while returning from the island of orleans, in a heavy gale from the northeast.

7. 2 alguonquins, Father Le Moine, and Jean de Noyon<sup>6</sup> started from three Rivers on an embassy to Agnie, with Tigarihogen, 4 prisoners freed at quebec, and 3 ambassadors from oneiout.

*Father Le Moine.*

12. Father Albanel started from quebec in a shallop for tadoussac.

13. Monsieur the Governor started in his brigantine with father Chaumonot and 40 men for 3 Rivers and Montreal.

29. He returned thence.

## IUIV

2 Arriua Vne chaloupe de Montreal qui dit auoir veu des Iroquois a Montreal Cestoit le bastar flament luy 25<sup>e</sup>. Larose dit auoir veu 5 Canots Iroquois remontant des 3 Riu. a montreal. les sauuages des 3 Riuieres disent allant en traite dans les 3 Riui vers le premier sault auoir veu Vn Cabanage d Iroquois. les francois disent auoir veu 3 Canots Iroquois dans les isles des 3 Riu. Tout cela quasi en mesme temps.

8 Nous apriames par deux sauuages retour-nans de la chasse quils auoient trouuè 40. agnieronons a la pointe ste croix dont le chef estoit le bastar flamand qui venoient en guerre, Et le Ciel bleu et 3 freres de la Grande Cuillier. qui prirent vn Canot d un alguonquin Iroquise et vn huron. ils furent relachez.

9 Ces deux sauuages relachés retournerent a la pointe de ste Croix pour y trouuer lesdits 40 Iroquois et pour leur dire que les francois qu ils auoient demandè ne Viendroient pas a eux. Le huron retourna seul dans son Canot a quebec L alguonquin Iroquise resta parmi eux.

4 francoeur fut poursuiui au matin dans son champ par 3 Iroquois au fort S<sup>t</sup> Xauier et eust estè pris si ceux du dit fort ne fussent venus au secours. En suite Mr le gouuerneur enuoya dresser des ambuscades vers ces

## JUNE.

2. A shallop arrived from Montreal, which reports that Iroquois have been seen at Montreal. It was the Flemish bastard, who was the 25th. Larose says that he saw 5 Iroquois Canoes going up from 3 Rivers to Montreal. The savages from 3 Rivers say that, while going to trade at 3 Rivers, they saw an Iroquois Encampment near the first rapid. The French say that they saw 3 Iroquois Canoes in the islands of 3 Rivers. All this almost at the same time.

8. We learned from two savages, who were returning from the chase, that they had found 40 Agnieronons at Point Ste. Croix, headed by the Flemish bastard, and coming to make war. They also saw le Ciel bleu ["blue Sky"], and 3 brothers of la Grande Cuillier ["Large Spoon"], who seized a canoe of an Iroquoised Algonquin and a Huron. The latter were set free.

9. These two released savages returned to point of Ste. Croix to meet the 40 Iroquois, and to tell them that the French for whom they had asked would not come to them. The Huron returned alone in his canoe to Quebec. The Iroquoised Algonquin remained with them.

4. In the morning, Francoeur was pursued in his field at fort St. Xavier by 3 Iroquois. He would have been captured, had not those who were in the fort come to his assistance. Afterward, Monsieur the governor sent 3

quartiers La par 3 escouades de francois d'alguonquins Et hurons.

16 fit profession aux Vrsulines sœur Antoinette de ste Marthe.

*Arrivée du 1er.  
Eveque, de 2. p̄tres,  
du P. Lallemant*

Sur les 6 du soir ce mesme Iour arriua de france a quebec le premier Vaisseau, qui nous donna vn Euesq3. avec Mr Charni le p lallemant et 2 prestres

17 Nous receusmes en procession Mr L euesque sur le bord de la riuiera et en leglise de quebec.

9. & 10 Ie visitè les monasteres des hospitalieres Et Vrsulines.

22 Mr L euesque fit festin aux sauuages dans nostre sale et leur parla bien a propos.

*3. francois  
prisonniers.*

27 Nous receusmes Nouuelles par vn Canot de Montreal et des trois Riuieres que 3. francois des trois Riuieres auoient estè faits prisonniers aux isles de richelieu estans a la chasse par vne bande d Iroquois Onontagerons. Comme aussy qu'un alguonquin qui accompagnoit L ambassadeur alguonquin avec le pere le Moine, apres auoir demeurè deux Iours dans le Village d agnè. s enfuit de peur; Et arriua a Montreal

*1. messe pontificale.  
abjuration.*

29 Mr L euesq3 dit la messe in pontificali-bus, fit faire abiuration apres Vespres a vn heretique

#### IUILLET

3 a dix heures du soir arriua d Agnie a quebec le P. le Moine avec L alguonquin



squads, of french, alguonquins, And hurons, to lay ambushes in that quarter.

16. Sister Antoinette de ste. Marthe made her profession at the Ursulines'.

At 6 o'clock on the evening of the same Day, the first Ship from france arrived at quebec, bringing us a Bishop, with Monsieur Charni, father lallemant, and 2 priests.

*Arrival of the 1st  
Bishop, of 2 priests,  
and of Father  
Lallemant.*

17. We received Monseigneur The bishop in procession on the bank of the river, and in the church of quebec.

9 and 10. I visited the monasteries of the hospital nuns And of the Ursulines.

22. Monseigneur The bishop gave a feast to the savages in our hall, and spoke to them very appropriately.

27. We received News by a Canoe from Montreal and three Rivers that 3 frenchmen of three Rivers had been taken prisoners in the islands of richelieu by a band of Onontageronon Iroquois while they were hunting. Also, that an alguonquin, who accompanied The alguonquin ambassador with father le Moine, after remaining two Days in the Village of agnè, had fled through fear, And had arrived at Montreal.

*3 frenchmen taken  
prisoners.*

29. Monseigneur The bishop said mass *in pontificalibus*; after Vespers he received the abjuration of a heretic.

*1st pontifical mass.  
Abjuration.*

#### JULY.

3. At ten o'clock at night, Father le Moine arrived at quebec from Agnie with The alguonquin eitawikiik And 4 Agnieronons, who came

eiitaſikiik Et 4 Agnierons qui venoient requerrir la grande Cuillier et les autres ostages.

4 *Conseils.*

On tint 4 conseils. ou il fut dit.

1°. L iroquois remercie onontio de ce qu'il a conserue la vie a ses gens.

2 il essuie les larmes d'onontio pour la prise fraichement faite par les Onontager. de trois francois.

3. il luy debouche Le gozier et luy arreste ses sanglots par L esperance quil luy donne qu'il luy fera reuoir en bref les francois pris.

Onontio parle et dit

1° Je te remercie de ce que tu as Conseruè la vie a mes ambassadeurs.

2° I essuie tes larmes pour la perte de tes gens tués cet hyuer en guerre contre La nation du feu Et autres.

3 I arreste tes sanglots pour le mesme subiet.

2. Conseil

le P le moine raconte tout au long sa gestion rend Compte de son ambassade a Agnie.

3 Conseil

le subiet fut pour scauoir si on rendroit tous les prisoniers ou vne partie ou si on les retenirroit tous. Conclusiō prise de renuoyer les deux Agnieronons scauoir la grande Cuillier Et son Compagnon & retenir les deux Onneiſt Iusque a temps qu'on eut renuoyè les deux francois pris par les Onontager.

to get la grande Cuillier and other hostages.

4 councils were held, at which the following was said:

1st: "The iroquois thanks onontio for having preserved the life of his people."

2nd: "He wipes away the tears of onontio for the recent capture of three frenchmen by the Onontageronons."

3rd: "He clears his throat and stops his sobbing with The hope that he holds out to him that he will soon enable him to see again the french who have been captured."

Onontio speaks and says,—

1st: "I thank thee for having Preserved the life of my ambassadors."

2nd: "I wipe away thy tears for the loss of thy people who were killed last winter, in the war against The nation of fire And other nations."

3rd: "I arrest thy sobbing for the same cause."

2nd Council.

Father le moine relates at length what he has done, and renders an Account of his embassy to Agnie.

3rd Council.

Its object was to decide whether all the prisoners or only a portion of them should be given up, or whether all should be retained. The conclusion was to send back the two Agnieronons,—namely, la grande Cuillier And his Companion,—and to detain the two Onneiouts Until the two frenchmen taken by the Onontageronons should have been sent back.

4 Councils.

## 4 Conseil

1° On declare aux Iroquois qui auoient ramenè le p le Moine que l on leur donne leur gens et qu'on retient les deux autres.

2. Leur declare que L ambassadeur algonquin auoit fait contre ses ordres n'ayant pas compris les sauuages de tadousac dans le traittè de paix qu'il veut qu'il y soient compris.

3 Il leur declare que cest L algonquin & le huron avec luy qui rend la grande Cuilliere.

4 Il leur donne aduis qu'ils ayent a visiter publiquement Non en Cachette par les Chemins ordinaires et non par les bois.

En suite L Iroquois parle et dit

1° Onontio Ie te remercie de ce que tu deliures mes gens.

2 Algonquins Et hurons de ce que vous avez contribuè a ce Renuoye.

3 Onontio ie te prie que mon fils l oneist qui demeure encore chez toy — qu'il ne soit pas retenu si Court.

4° Ie t'asseure que desormais on n'entendra plus le bruit de ma hache en ces quartiers que la terre ne sera plus ensanglantee &c. Ie porteray La guerre ailleurs.

5 Algonquins Et hurons, ie vous Inuite a venir traitter dans nos Villages sans crainte.

6 Onontio ie te Remercie de ce que tu as



## 4th Council.

1st: The Iroquois who brought back father le Moine are told that their people will be given up to them and that the two others will be detained.

2nd: He tells them that The alguonquin ambassador acted contrary to his orders, for he did not include the tadousac savages in the treaty of peace; that he wishes them to be included in it.

3rd: He tells them that it is The alguonquin and the huron with him who give up la grande Cuilliere.

4th: He warns them that they must come openly to visit, and Not in Secret; by the usual Roads, and not through the woods.

Afterward The Iroquois speaks, saying:

1st: "Onontio, I thank thee that thou surrenderest my people."

2nd: "Alguonquins And hurons, I thank you that you have contributed to that Surrender."

3rd: "Onontio, I beg that my son the oneiout, who still remains with thee, be not kept in such Close confinement."

4th: "I assure thee that in future the noise of my hatchet shall no longer be heard in this quarter; that the earth shall no longer be stained with blood," etc. "I will carry war elsewhere."

5th: "Alguonquins And hurons, I Invite you to come without fear to trade in our Villages."

6th: "Onontio, I Thank thee that thou

donnè la vie a l alguonquin Iroquisè pris en guerre.

7 Le te prie de trouuer les moyens de nous faire retourner vistement en nostre pais.

*p. le moine.*

le 8 partirent d icy les Iroquois pour leur pais, auec le p le Moine qui restera aux 3 Riui. partit aussy pour Tadousac Mr St denis dans vne petite barque.

16. arriua des trois Riuieres vn Canot qui nous aprit que la Grande Cuillier auec son Compagnon estoit parti. Et que Antoine des Rosiers s'estoit sauuè des mains des Onontageronons vers le lac d Ontario et quil estoit arriuè aux trois Riuieres.

*12 canots venus des  
poissons blancs.*

19 arriua vn canot des 3. Riuieres a 9 heures du soir et de Montreal qui portoit pour nouuelles que 12 canots estoient descendus des poissons blancs. auec bonne pelterie et qu'on se preparoit pour aller aux 8та8ак.

*P. fremin.*

22 arriua des 3 Riuieres le p. fremin dans la chaloupe de toupin.

#### AOUST

1 Arriua des trois Riuieres vn Canot qui porta nouuelles que 33 canots estoient arriuèz des terres partie attikameg piskatang. entre autres 6 canots de la nation du Sault, misisager. lesquels six canots du sault descendirent par les terres et y rencontrerent Les poissons blancs, y furent 5 mois en leur voyage. Ils demandent des francois pour les escorter en leur retour.

hast given life to the Iroquoised algonquin captured in war."

7th: "I beg thee to find means to enable us to return quickly to our own country."

On the 8th, the Iroquois left here for their country with father le Moine, who remained at 3 Rivers. Monsieur St. denis also started for Tadousac in a small bark.

*Father le moine.*

16. A Canoe arrived from three Rivers and informed us that la Grande Cuillier had set out with his Companion; also, that Antoine des Rosiers had escaped from the hands of the Onontageronons in the vicinity of lake Ontario, and had arrived at three Rivers.

19. A canoe arrived at 9 o'clock at night from 3 Rivers and Montreal, bringing news that 12 canoes had come down from the poissons blancs with a good supply of furs, and that preparations were being made to go to the Outawak.

*12 canoes arrive from  
the poissons blancs.*

22. Father fremin arrived from 3 Rivers in toupin's shallop.

*Father fremin.*

#### AUGUST.

1. A Canoe arrived from three Rivers, bringing news that 33 canoes had come from inland, partly attikameg and piskatang,—among others, 6 canoes of the nation of the Sault, misisager.<sup>7</sup> These six canoes of the sault came down by inland routes, and met therein The poissons blancs; they were 5 months on their journey. They ask for some frenchmen to escort them on their return.

*piece pour La  
reception de M<sup>sr</sup> de  
Petrée*

3 fut representée dans nostre chappelle de quebec L action en l honneur de Mr l euesque de petrée. Tout alla bien.

*p<sup>tres</sup> et Ies. vont en  
france*

4 partit sur les 11 heures du matin le vaisseau du gaigneur ou estoient Mr le vaillant: les pp Richard et fremin, M<sup>de</sup> La Citiere et Mr du Menu.

3 fut publiè a la paroisse vn monitoir a raison d un vol fait depuis peu de Iours, de 54<sup>fl</sup> de castor au magazin.

*abbé de Quélus, venu  
de montréal.*

7 arriua le bac de Montreal: qui nous donna Mr L abbè de Queylus il alla loger au fort

10 Arriua de misk<sup>8</sup> le sieur du tertre qui nous donna pour nouvelle qu'vn Iroquois auoit tuè sur l islet de tadousac vne montagnese Et que le meurtrier auoit estè tuè a coups de fusil sur la place.

*Iroq. tüzèz*

21 Arriuerent des sauages des trois Riuieres auec 9 cheuelures d Iroquois qu'ils auoient tüzèz vne Iournee au dessus de montreal.

Le mesme Iour partit d icy La chaloupe pour aller querir a Montreal Les deux hospitalieres.

*pesche de Loups  
marins et moruës.*

20 partit lespinè pour aller aux Loups marins a l isle rouge: le Iour auparauant Estoit partie la chaloupe du sieur Maheu pour aller a la molüe a l isle percee.

*C-firmation.*

24 Mr leuesque confirma a l hospital au



3. A representation was given in our chapel of quebec, in honor of Monseigneur the bishop of petræa. Everything went well.

*A Play for The reception of Monseigneur of Petræa.*

4. At 11 o'clock in the morning, le gagneur's ship sailed; on board of it were Monsieur le vaillant, fathers Richard and fremin, Madame La Citiere, and Monsieur du Menu.<sup>8</sup>

*Priests and Jesuits go to france.*

3. A monitory was read in the parish church on account of a theft of 54 livres of beaver-skins from the warehouse, a few Days ago.

7. The boat from Montreal arrived, bringing us Monsieur The abbé de Queylus; he went to lodge in the fort.

*Abbé de Quélus arrived from montréal.*

10. Sieur du tertre arrived from miskou and brought news that an Iroquois had killed a montagnais woman on the islet of tadousac, And that the murderer had been shot dead on the spot.

21. Some savages arrived from three Rivers with the scalps of 9 Iroquois, whom they had killed at a distance of a Day's journey above montreal.

*Iroquois killed.*

On the same Day, The shallop started from this place to go and get The two hospital nuns at Montreal.

20. Lespinè set out to hunt for Seals at isle rouge. On the previous Day, the shallop of sieur Maheu Had started for the cod-fishery at isle percee.

*Seal-hunting and cod-fishing.*

24. Monseigneur the bishop confirmed at the hospital this morning 100 savages, both alguonquins and hurons.

*Confirmation.*

26. A Canoe arrived from 3 Rivers with

matin 100 sauvages tant alguonquins que hurons.

8. *francois pris*  $\bar{p}$ .  
*Les Iroq.*

26 arriua vn Canot des 3 Riuieres portant pour nouvelles la prise de 8 francois proche des 3 Riuieres par 100 Agnieronons. La Prise fut faite le 25. iour St Louis.

27 partit vn chaloupe de quebec, de 25 hommes pour aller secourir les trois Riuieres.

28 Mr l euesque dit pontificalement la messe a l hospital ou prescha Mr L abbè de queylus. le Iour de st Augustin.

29 17. canots tant Alguonquins que hurons partirent de quebec pour aller en guerre vers les trois riuieres.

*P. albanel.*

31 Arriua de tadousac le p. Albanel dans le bac de Mr lepinè qui auoit tuè sur l isle rouge 220 loups marins.

#### SEPTEMBRE

*fran. brulé.*

3 se sauua a quebec vn huron Iroquisè d'une bande de 7 Iroquois qui estoit vers le moulin de Mr de mores pour faire coup & dit que 3 autres bandes le suiuoient de 7. de 10. de 15. que le francois pris par les onontage-ronons auoit estè bruslè a Onontagè que la grande Cuillier estoit a agnè que la guerre estoit resoluë independem<sup>t</sup> de son renuoye, qu il auoit rencontrè 8 francois faits prisoniers aux 3 Riuieres par 60 agnieronons qu'on les menoit au païs pour estre bruslèz.

*Moulin sur Le cap—*

4 Le moulin de Mr denis sur le cap aux diamans Cōmenca a moudre.

the news of the capture of 8 frenchmen by 100 Agnieronons near 3 Rivers. The Capture was made on the 25th, the feast of St. Louis.

27. A shallop started from quebec with 25 men to go to the assistance of three Rivers.

28. Monseigneur the bishop celebrated mass pontifically at the hospital, at which Monsieur The abbé de queylus preached; st. Augustine's Day.

29. 17 canoes, of both Alguonquins and hurons, started from quebec to go to war in the direction of three rivers.

31. Father Albanel arrived from tadousac in the boat of Monsieur lepinè, who had killed 220 seals on isle rouge.

#### SEPTEMBER.

3. An Iroquoised huron escaped to quebec from a band of 7 Iroquois, who were lurking in the vicinity of the mill belonging to Monsieur de mores, to strike a blow. He reported that 3 other bands, consisting respectively of 7, of 10, and of 15 men, were following him; that the frenchman taken by the ontageronons had been burned at Onontagè; that la grande Cuillier was at agnè; that war had been decided upon in spite of his release; that he had met 8 french who had been taken prisoners at 3 Rivers by 60 agnieronons, who were taking them to their country to be burned.

4. The mill belonging to Monsieur denis on cap aux diamans Began to grind grain.

6. On the night between the 5th and the 6th, the two Iroquois escaped from the fort.

*8 french taken  
prisoners by The  
Iroquois.*

*Father albanel.*

*Frenchman burned.*

*Mill on The cape.*

6 La nuit entre le 5. et le 6. se sauuerent les deux Iroquois du fort.

*Arriuèe du dernier  
vaisseau*

7 arriuua a 7 heures du soir le vaisseau appellè le st Andrè qui nous donna 3 Religieuses pour le montreal Mademoiselle Mance & 2 prestres Mons. Vignar & M<sup>r</sup> le maistre & enuiron 130. passagers 9. ou dix estoient morts par le chemin d'vne certaine fiebre cõtagiëuse.

*vais. apporte M<sup>le</sup>.  
Mense avec 3 rel.  
pr. montr.*

*Il aporte aussi Vne  
maladie Contagiëuse  
q̄ infecte le país.*

*bancs de M.  
l'Euesque & de M.  
le gouu.*

Il y eut en ce temps grande contestãon p<sup>r</sup>. la situãon des bancs de Mons<sup>r</sup>. l'Euesque & de mons<sup>r</sup>. le Gouverneur, Mons. d'Ailleboust s'en entremît & la chose fut accordée que le banc de M<sup>r</sup>. l'Euesque seroit dans les balustres, & celuy de M<sup>r</sup>. le Gouvern<sup>r</sup>. hors des balustres au milieu.

Outre les morts du susdit vaisseau plusieurs arriuant descendirent malades du vaisseau de cette fiebure Contagiëuse, qui se communiqua incontinent a plusieurs personnes du päys qui en furent infectès dont quelques vns moururent.

*Le R P. Jerome  
Lallemant Super.*

le 8. le Hierosme Lalemant rentré en charge le 8. de Sept a 8. h. du soir.

*Mr. l'Abbé de  
Queyluf Remüe*

Mons<sup>r</sup>. l'Abbé de Queyluf estant sur le point de s'embarquer p<sup>r</sup>. s'en retourner en france, changea de dessein a l'arriuée du vaisseau sur les lettres qu'il receut, & luy qui auoit protesté que quelque lettre & pouuoir qui luy seroit enuoyé il ne l'accepteroit pas &



7. At 7 o'clock in the evening, the vessel called the *st. André* arrived, bringing 3 Nuns for montreal, Mademoiselle Mance, 2 priests,<sup>9</sup> Monsieur Vignar and Monsieur le maistre, and about 130 passengers. During the passage, 9 or ten had died of a contagious fever.

There was at this time a sharp dispute respecting the position of the seats of Monseigneur the Bishop and of monsieur the Governor. Monsieur d'Ailleboust intervened, and it was agreed that the seat of Monseigneur the Bishop should be within the altar-rails, and that of Monsieur the Governor outside the rails, in the middle of the church.

In addition to those who died on board the aforesaid ship, several who arrived were, on disembarking from the ship, ill of that Contagious fever. It immediately communicated itself to several persons in the country, who were attacked by it, and some of them died.

8th. I, Hierosme Lalemant, entered into office on the 8th of September, at 8 o'clock in the evening.

Monsieur the Abbé de Queylus, who was on the point of embarking to return to france, changed his mind upon the arrival of the ships, in consequence of the letters that he received. He,—who had protested that, no matter what letter or what powers might be sent him, he would not accept the same, and who had protested the greatest friendship for Monseigneur of petræa,—when he found himself possessed of powers from Monseigneur of rouen, and of The letter from the king

*Arrival of the last ship.*

*Ship brings Mademoiselle Mense with 3 nuns for montreal.*

*It also brings A Contagious disease which infects the country.*

*Seats of Monseigneur the Bishop and Monsieur the governor.*

*Reverend Father Jerome Lalemant Superior.*

*Monsieur the Abbé de Queylus Bestirs himself.*

qui auoit protesté toute amitié avec Mons<sup>r</sup>. de petrée, se voyant nanti des pouuoirs de Mons<sup>r</sup> de rouen, & de La lettre du roy du 11. de May, leua le masque & voulut se faire reconnoistre grand Vicaire de Mons<sup>r</sup>. de rouen; mais Mons<sup>r</sup>. de petrée estant d'vn autre costé nanti d'vne autre lettre du 14. qui derogeoit entierement a la 1<sup>e</sup>. Il fut contraint de desister; mais Mons<sup>r</sup>. de Petrée n'ayant plvf suiet de sy fier disposa de tout icy bas & a Montréal souuerainement p<sup>r</sup>. le spirituel.

*Seruice de Mons<sup>r</sup>. de Bernieres.*

11. Monseign<sup>r</sup>. de petrée Euesque ayant désiré, qu'on fit le seruice p<sup>r</sup>. M<sup>r</sup>. de Bernieres partout nvf le fismes le Ieudy Intimant la veuille au refectoire que le lendemain tvf les pp. diroient la messe de requiē & nos ff. vn Chapelet & Communieroient. Mons<sup>r</sup> l'Euesque dit la messe de Co<sup>n</sup>ion; il eut eu bien de l'Inclinãon qu'on eut dit vn seruice, mais nvf nvf en excusames luy faisant voir que c'estoit contre nos coustumes.

*Ptres regallez.*

Ce mesme Iour nvf traitasmes au refectoire M<sup>r</sup>. l'Abbè de Kelvf & les deux prestres venus de nouveau avec M<sup>r</sup>. d'Alès.

*Iyroq[u]ois font des prison.*

le 12. sur les 10. heures du matin huict yroquois attaquèrent au Cap rouge ceux qui estoient a l'Anguille & emmenerent captif Guill. routier.

*nre chapelle.*

Consulte p<sup>r</sup>. l'augmentãon de Chapelle, ou

dated the 11th of May, raised the mask, and sought to have himself acknowledged as the Vicar-general of Monseigneur of rouen. However, as Monseigneur of petræa, on the other hand, was provided with another letter dated the 14th, which completely contradicted the 1st one, he was compelled to desist. But Monseigneur of Petræa, seeing that he could no longer trust him, assumed sovereign authority over everything down here and in Montréal, regarding spiritual matters.<sup>10</sup>

11. Monseigneur of petræa, the Bishop, having expressed a wish that funeral services be celebrated everywhere for Monsieur de Bernieres,<sup>11</sup> we complied with his request on Thursday,—after having given Notice on the previous day, in the refectory, that on the morrow all the fathers should say a requiem mass, and our brethren should recite the Rosary and receive Communion. Monseigneur the Bishop said the Communion mass. He would have much Preferred we should celebrate a service; but we excused ourselves from this, showing him that it was contrary to our custom.

On the same Day, we regaled in our refectory Monsieur the Abbé de Kelus, and the two priests who had recently come with Monsieur d'Alès.

On the 12th, at about 10 o'clock in the morning, eight yroquois attacked those who were fishing for Eels at Cap rouge, and took Guillaume routier captive.

A Consultation was held. The question was discussed, whether our Chapel should be

*Funeral service for  
Monsieur de  
Bernieres.*

*Priests regaled.*

*The Iyroquois take  
some prisoners.*

*Our chapel.*

en faire vne nouvelle, differé a d'icy en vn an & Interim qu'on aduiseroit de la place.

*Rob. hache donné  
male se gerit.*

Itē p<sup>r</sup>. robert hache, Conclusion qu'il sortiroit, ou se mettroit a La raison des autres donnez.

*Consulte.  
abs. du Samedy.*

Itē p<sup>r</sup>. l'Abstinence du Samedy: an Continuāda per annū? Continuanda cū hac modificāōe, qd sero ttum In cœna obseruaretur.

Itē de Sillery; redigenda resid. illa qdm Huronēsis, hoc ē facient nobiscū vnā domū habentē eosdē officiales; si eo redeunt syluestres, restituetur suæ p̄prietati.

*chir. õ curet  
fæminas...*

Itē de f. bonnemer; moderāda actio Chirurgi circa fœmineū sexū.

Itē p<sup>r</sup>. les femmes a la Congregāon, Les bonnes festes avec Congé.

*recipiendī aut non  
admittendī.*

Itē de fiacre au nouitiat; de boquet, de Ch. panie, hic vltimvf seruādvf in annū sequentem. boquet privf monendvf qd si post vota exeat, non recipiēdvf.

Itē de p. Poncet cui petenti concessa suffragiorū n<sup>rorum</sup> participāo.

*yroquois. tuent vn  
franc.*

Vn françois nommé l'Epine tüé aux 3. riu. par les Iroquois, peut estre par l'vn des deux qui s estoient eschapés des prisons de Quebek, dont l'vn a esté repris.

*fuyard repris.*

#### OCTOBRE

*Mort du p dequen.*

Le 1. le p. Iean de Quen s'alita, & le 8. il mourut de ces fieures contagieuses qu'auoit apporté le dernier vaisseau dont il ê parlé cy



enlarged, or a new one built. Decision of this was postponed for a year, and it was resolved that, *Interim*, we should consider the site.

*Item*, respecting robert hache. The Conclusion was, that he should leave, or conform to The same rules as the other donnés.

*Item*, respecting Abstinence on Saturday. *An Continuanda per annum? Continuanda cum hac modificatione, quod sero tantum In cœna observaretur.*

*Item*, concerning Sillery. *Redigenda residentia illa quidem Huronensis, hoc est, facient nobiscum unam domum habentem eosdem officiales; si eo redeunt sylvestres, restituetur suæ proprietati.*<sup>12</sup>

*Item*, respecting brother bonnemer. *Moderanda actio Chirurgi circa fœmineum sexum.*

*Item*, in regard to the admission of women to the exercises of the Congregation — on The principal festivals, with Permission.

*Item*, concerning the admission of fiacre, of boquet, and of Charles panie to the novitiate. *Hic ultimus servandus in annum sequentem. Boquet prius monendus; quod si post vota exeat, non recipiendus.*

*Item*, respecting father Poncet, — *cui petenti concessa suffragiorum nostrorum participatio.*

A frenchman named l'Epine was killed at 3 rivers by the Iroquois, — probably by one of the two who had escaped from the prisons of Quebec. One of these has been recaptured.

## OCTOBER.

On the 1st, father Jean de Quen took to his bed; and on the 8th he died from those

*Robert hache, a  
donné,  
male se gerit.*

*Consultation.  
Abstinence on  
Saturday.*

*Chirurgus non curet  
fœminas.*

*Recipiendi aut non  
admittendi.*

*Iroquois kill a  
frenchman.*

*Fugitive recaptured.*

*Death of father  
dequen.*

dessvf; son histoire particuliere ou 1<sup>re</sup> encicli- que se trouuera dans les Archiues.

*Enterremt. du p.  
dequen.*

Le 9. fut enterré le p. de Quen au matin, præsentè corpore dictæ duæ missæ priuatæ in summo Altari, dū diceretur officiū.

*Vesture de Ieanne  
Godefroy*

le mesme Iour fut faite la vesture de Ieanne Godefroy aux Vrsul<sup>e</sup>. par Monseign<sup>r</sup> l'Eues- que: il fit le Ceremonie en rochet & Camail deuant & apres vne messe basse qu'il dit.

*contribué au dot.*

Mons<sup>r</sup>. de petrée Luy donna p<sup>r</sup> son habit 9. ausnes de serge noire a 6ff. L'ausne deux pieces de toile de 25. ausnes chaqu'vne, le donné dix escvf p<sup>r</sup>. la Tunique & les voiles blancs, que les religieuses fournirent.

*Depart du vaisseau.*

le 22. partit le vaisseau du Capit. poulet qui auoit amené ceux de Montreal; dans ce vaisseau s'en alla le p. barth. Vimont fiacre & Iean de Noyon nos domestiques; Mons<sup>r</sup>. l'Abbé de Queylvf, M<sup>r</sup>. de becancour, Char- tier, Villerè, & la plvf part des marchans. Ils relascherent & ne repartirent que le 26.

*Le P. vimont, ab. de  
Quelus.*

*Incendie evité.*

Le dernier d'oct. sur les 10. h. du matin le feu s'estant pris a la cheminée de la Cuisine, faute d'auoir este ramonée, on fut en danger, mais le prompt secours nvf deliura.

#### NOUEMBRE

*retour de guerriers.*

Le 1. retournerent les Guerriers qui ame- nerent vn petit Agnieronon de 12 ou 13. ans apres auoir tué deux hommes. cet enfant eut la vie par n<sup>re</sup> moyen scauoir en fournissant

contagious fevers that had been brought by the last ship, mention of which has been made above. His private history or encyclical letter will be found in the Archives.

Father de Quen was buried on the morning of the 9th, *præsente corpore, dictæ duæ missæ privatae in summo Altari, dum diceretur officium.*

*Burial of father dequen.*

On the same Day, Jeanne Godefroy took the veil at the Ursulines'. Monseigneur the Bishop performed the Ceremony, in rochet and Camail, before and after a low mass that he said. Monseigneur of petræa gave Her, for her habit, 9 ells of black serge at 6 livres The ell; and two pieces of linen, of 25 ells each. I gave ten écus for the Tunic and the white veils, which the nuns furnished.

*Taking of the veil by Jeanne Godefroy.*

On the 22nd sailed Captain poulet's ship, which had brought the people for Montreal; in that ship went father barthelemy Vimont, fiacre, and Jean de Noyon, our domestics, Monsieur the Abbé de Queylus, Monsieur de becanour, Chartier, Villerè, and most of the merchants. They put back to port and did not start again until on the 26th.

*Contributions to the dower.*

*Departure of the ship.*

*Father vimont, abbé de Quelus.*

On the last day of october, at about 10 o'clock in the morning, fire caught in the Kitchen chimney, as it had not been swept. We were in danger, but were saved by prompt assistance.

*Fire avoided.*

#### NOVEMBER.

On the 1st, the Warriors returned, after having killed two men, bringing a little Agnieronon boy 12 or 13 years old. This

*Return of warriors.*

3000ff. grains de porcelaine dont M<sup>r</sup> 1 euesque donna la moitié; en mesme temps eut la vie l'oneiocheronon qui estoit prisonier au fort p<sup>r</sup>. lequel pareillement on donna mil graines de porcel.

- P. Drüilletes.* Ce mesme Iour partit p<sup>r</sup>. montreal Mons<sup>r</sup>.  
*depart pr. Montreal* de maisonneue Mons<sup>r</sup>. d'Ailleboust de Mus-  
 &  
*du p. Aloes.* seaux Suar &c & le p Aloes pour les 3. riu. le  
 p Druilletes devoit aussi partir mais p<sup>r</sup>. ne  
 s'estre trouué a temps les Chaloupes partirent  
 sans luy. Il partit toutesfois 8. Iours apres  
 p<sup>r</sup>. retourner au plustost
- retour de Tad&ac* le 9. retourna de Tadousac le p. Albanel  
 & Guill. boiuin.
- Mission d'hyuer* le 8. partit aussy le p. Mercier p<sup>r</sup>. sa mission  
 de beaupré.
- vn pensionnaire* Le 15. ou enuiron fut arresté qu'on nouriroit  
*gratis au sre.* gratis vn Enfant au seminaire & chaqu'vn pas  
 plvf d'vn an pour pouuoir estendre la Charité  
 sur plusieurs. & fut nommé Ioseph Dubuisson  
 tout le premier p<sup>r</sup>. Iusques a la Toussains de  
 1660.
- Autres pension. de* Et le nombre de ceux qui sont nouris aux  
*la paroisse.* despens de la paroisse fut augmenté de deux,  
 & ainsy ils estoient 4 st martin, morin, Amador  
 & Veron ou Poupau.
- P. albanel, son* le 21. partit le p. Albanel p<sup>r</sup>. aller hyuer-  
*depart pour* ner a Tadousac avec Guill. boiuin & francois  
*Tadousac.* pelletier d'vne part & Mons<sup>r</sup> d'Auteüil & deux  
 matelots de l'autre; c'est vne espreue qu'on



child's life was saved through our instrumentality — that is, on payment of 3,000 porcelain beads, of which amount Monseigneur the bishop gave half. At the same time, the life of the oneiocheronon who was a prisoner in the fort was saved; for this also one thousand porcelain beads were given.

On the same Day, Monsieur de maison-neuve, Monsieur d'Ailleboust, de Musseaux, Suar, and others left for montreal, and father Aloes for 3 rivers. Father Druilletes was to go also; but he was not there in time, and the Shallops left without him. He started, however, 8 Days afterward, to return as soon as possible.

On the 9th, father Albanel and Guillaume boivin returned from Tadousac.

On the 8th, father Mercier also started for his mission of beaupré.

On the 15th, or thereabout, it was decided that we should board gratis a Child at the seminary, and each one for not more than one year, that thus this Charity might be extended to several. Joseph Dubuisson<sup>13</sup> was named, the first of all Up to All Saints' day of 1660.

And the number of those who are supported at the expense of the parish was increased by two; thus there were 4, st. martin, morin, Amador, and Veron or Poupau.<sup>14</sup>

On the 21st, father Albanel left to go and winter at Tadousac, with Guillaume boivin and francois pelletier on the one hand, and Monsieur d'Auteuil and two sailors on the

*Father Druilletes.  
Departure for  
Montreal,  
and  
of father Aloes.*

*Return from  
Tadousac.*

*Winter mission.*

*A boarder gratis at  
the seminary.*

*Other boarders of  
the parish.*

*Father albanel: his  
departure for  
Tadousac.*

fait p<sup>r</sup>. voir si cela se doit continuer n'ayant encore Iamais esté fait de la sorte; Guill. boiuin estoit a nos fraits & non fr. pelletier quoy que soubs nõe nom.

*hyuer & neige.*

le 26. ou 27. Commenca le froid & les neiges de sort qu'on pouuoit traisner.

*boisson des sauuages.*

En mesme temps 1<sup>e</sup>. assemblée chez Mons. l'Euesque p<sup>r</sup>. resoudre le cas si vendre de la boisson de vin ou eau de vie aux sauuages estoit peché. le resultat aux Archiues.

le 30. a l'ordinaire vœu de la Conception renouelé.

#### DECEMBRE

*St. Xauier*

le 1. vespres de St. Xauier. le lendemain mons<sup>r</sup>. l'Euesque dit vne basse messe sur les 7. heures en laquelle il donna la tonsure a Germain morin, & les 4. mineurs au mesme & a mons<sup>r</sup>. de bernieres. La Ceremonie fut si longue que tout ce que l'on put faire fut de dire La grande messe le sermon fut differé a l'apres disnee apres le magnificat de Vespres. Personne ne fut Inuité au refectoire p<sup>r</sup>. disner dont la raison principale est que d'Inuiter l'Euesque sans le Gouverneur aut contra cela feroit Ialousie, & l'vn ne veut pas quitter a l'autre p<sup>r</sup>. le premier rang. L'Indulgence pleniere est assurée, elle ne fut pas toutes fois publiée.

Le 4 & 5. 2<sup>e</sup>. Assemblée des cas; le 4. chez nvf, le 5. chez Mons<sup>r</sup>. L'Euesque.

other. This is an experiment that we make to see whether it is to be continued; for this has Never yet been done. Guillaume boivin was at our expense, but not françois pelletier, although he was under our name.

On the 26th or 27th, cold and snow Commenced, so that sledges could be used.

At the same time, the 1st meeting was held at Monseigneur the Bishop's, to decide whether it was a sin to sell liquors, either wine or brandy, to the savages. The result is entered in the Archives.

On the 30th, the vow of the Conception was renewed, as usual.

#### DECEMBER.

On the 1st, the vespers of St. Xavier were sung. On the following day, monseigneur the Bishop said a low mass at about 7 o'clock, at which he gave the tonsure to Germain morin, and the 4 minor orders to the same and to monsieur de bernieres.<sup>15</sup> The Ceremony was so long that all that could be done was to say high mass. The sermon was put off until after dinner, to follow the *magnificat* at Vespers. No one was Invited to the refectory for dinner; the principal reason for this was that to Invite the Bishop without the Governor, *aut contra*, would cause Jealousy, and neither will yield the first place to the other. Plenary Indulgence is assured; nevertheless, it was not published.

On the 4th and 5th, the 2nd Meeting was held to decide the reserved cases—on the 4th,

*Winter and snow.*

*Liquor for the savages.*

*St. Xavier.*

*Conception*

le 6. Ieusne de la Conception qui estoit le Lundy, point d'abstinence de Vendredy.

*Noël*

A Noël le dis 2. messes a minuit ou nos ff. & les sauvages communierent, monseign. l'Euesque dit en suite deux autres Messes & en mesme temps le p. Chatelain ses trois messes au petit Autel. Je dis la 3<sup>e</sup> sur les 7. h & demie le p. piiart ensuite les trois siennes & le p. Drüilletes ensuite les siennes commēçant a dix heures l'experience fit voir que c'estoit assez de les commencer a dix heures & demie plusieurs apres la grande messe estant venus p<sup>r</sup>. entendre icy la messe & n'en trouuant plvf

La Colāon sonna a 6. heures le leuer a 11 h.  $\frac{1}{2}$  & le leuer du lendemain vne heure plvf tard; le souper a 6. h. la fin de la recreāon a 7. h. &  $\frac{1}{2}$ . le lendemain on sonna a 4. & on n'euilla qu'a 5.

A la paroisse p<sup>r</sup>. les Confessions il n'y eut que trois Confesseurs, Monseign. l'Euesque le p. Chatelain & le p. piiar, qui en eurent p<sup>r</sup>. s'occuper iustement iusques a laudes de la paroisse. nvf assistasmes au Chœur le p Dablon & moy a Matines iusques a ce qu'on nvf vint aduertir sur les 11 h.  $\frac{1}{2}$  p<sup>r</sup>. venir dire la messe de minuit moy chez nvf & le p. Dablon aux Vrsul<sup>e</sup>. où il dit deux messes la nuit & la 3<sup>e</sup> sur les 9. heures: mons<sup>r</sup>. pelerin y dit ses 3. messes sur les 7 heures Mons<sup>r</sup> de Charny



at our own house; on the 5th, at Monseigneur The Bishop's.

On the 6th, the Fast of the Conception, which was on Monday. No abstinence on Friday.

At Christmas, I said 2 midnight masses, at which our brethren and the savages received communion. Monseigneur the Bishop afterward said two other Masses; and, at the same time, father Chatelain said his three masses at the side Altar. I said the 3rd at half past 7, then father pijart said his three; and then father Drüilletes said his, commencing at ten o'clock. Experience showed that it was sufficient to commence them at half past ten; for, after high mass, several came to attend mass here and found none.

The bell for Collation rang at 6 o'clock. The hour for rising was 11½ o'clock; on the following day it was an hour later. Supper at 6 o'clock; the end of the recreation at 7½ o'clock. On the following day the bell rang at 4, and we did not awake until 5.

At the parish church there were only three Confessors to hear the Confessions—Monseigneur the Bishop, father Chatelain, and father pijar; they had enough to keep them occupied until lauds in the parish church. Father Dablon and I assisted in the Choir at Matins, until we were called away at 11½ o'clock, to come and say midnight mass,—I in our chapel, and father Dablon at the Ursulines', where he said two masses in the night, and the 3rd at about 9 o'clock. Monsieur pelerin said his 3 masses there at 7 o'clock.

*Conception.*

*Christmas.*

fut a l'hospital la nuit & le p chaumonot le Iour, le p ragueneau a beauport le p. Mercier a beaupré.

*Conteste p. l'ordre  
des Thurificãons.*

Le Diacre mons<sup>r</sup>. pelerin a la messe de Minuit & a celle du Iour ayant fait encenser Mons<sup>r</sup>. le Gouvern<sup>r</sup>. par le thuriferaire au lieu de l'encenser luy mesme selon la Coustume (& ce par l'ordre de mons<sup>r</sup>. l'Euesque) Mons<sup>r</sup>. le gouverneur s'en resentit bien fort, de sorte qu'il vint a examiner ses droits & ayant trouué que dans le Ceremonial des Euesques il y auoit qu'il deuoit estre encensé Immediatement apres l'Euesque non seulem<sup>t</sup>. il pretendit estre encensè par le diacre a la messe mais aussy par le prestre Assistant qui auoit encensé a Vespres l'Euesque & ce Immediatem<sup>t</sup>. apres l'Euesque deuant les prestres du Chœur soit a la messe soit a Vespres; sur quoy y ayant eu grande contestãon entre Mons<sup>r</sup>. l'Euesque & Mons<sup>r</sup>. le gouverneur celuy cy se fondant sur le texte du Ceremonial, l'autre sur l'vsage de france qu'il disoit estre contraire, & sur tout sur l'vsage & la possession dans laquelle on estoit de faire encenser les prestres du Chœur aparauant le Gouuer. & ce depuis le Commēcem<sup>t</sup>. du seruice fait a l'Eglise nouvelle n<sup>v</sup>f fusmes entremis p<sup>r</sup>. accorder le different qui le fut a la maniere quil est expliquè dans vn Acte qui en fut fait qui se retrouuera dans les Archiues.

*Different accordé  
par n<sup>re</sup> Entremise.*

Monsieur de Charny went to the hospital at night, and father chaumonot in the Daytime; father ragueneau went to beauport, and father Mercier to beaupré.

The Deacon, monsieur pelerin, caused Monsieur the Governor, at the Midnight mass and at that celebrated in the Daytime, to be incensed by the thurifer instead of incensing him himself, according to Custom (and this by order of monseigneur the Bishop). Monsieur the governor resented this greatly, so much so, that he proceeded to inquire about his rights. Having found that, in the Ceremonial of the Bishops, it was said that he was to be incensed Immediately after the Bishop, he claimed that he should be incensed not only by the deacon at mass, but also by the Assistant priest who had incensed the Bishop at Vespers—and this Immediately after the Bishop, before the priests in the Choir, both at mass and at Vespers. Thereupon, a sharp dispute arose between Monseigneur the Bishop and Monsieur the governor, the latter basing his claim on the wording of the Ceremonial, and the former on the usage in france,— which, he asserted, was contrary thereto,— and especially on the existing usage and right by virtue of which the priests of the Choir were to be incensed before the Governor, and this ever since service had Commenced to be celebrated in the new Church. We were called upon to settle the difficulty, and we did so as set forth in a Document which was drawn up for this purpose, which will be found in the Archives.

*Dispute respecting  
the order of the  
Thurifications.*

*Difficulty settled  
through our  
Intervention.*



JANUIER. 1660.

*Circōcision.*

La Circōcision vint vn Ieudy; vespres La veuille; le matin Mons. L'Euesque dit la premiere Messe chez nvf, & i'allé dire la grande Messe aux Vrsul<sup>es</sup>. Il seroit souhaitable de menager ce Iour la vne messe a la fin de l'oraison ou a 6. h. p<sup>r</sup>. nos ff. mais cela ne se pût cette année a cause des menuisiers qui desirerent vne grande Messe a la paroisse de sorte qu'il fallut fournir deux Iesuistes aux Vrsulines.

Il n'y eut point d'autre solemnité ce Iour la le matin chez nvf si ce n'est a l'ordinaire force Communions.

Nvf partismes sur les 6. h. le p Dablon & moy p<sup>r</sup>. saluer Mons<sup>r</sup>. l'Euesque; puis mons<sup>r</sup>. le Gouverneur; nvf arriusmes de trop bonne heure au fort la porte n'estoit pas encores ouuerte, il nvf fallut attēdre la quelque temps, mais ie croy que ce fut p<sup>r</sup>. se disposer a faire la salue qu'ils firent, car le sergent ouurant la porte fit le cōpliment tout entier de parole & d'effect tirant son pistolet, puis tous les soldats en haye tirant leur coup; ie les remercié sur le champ, leur disant que nvf ne meritions pas cet honneur, & leur enuoyé chaqu'vn vn Chapelet. peut estre sera t il plvf a propos vne autre fois d'envoyer voir si la porte du fort est ouuerte. outre le Chapelet vn pot d'eau de vie & vne Liure de petun.



JANUARY, 1660.

The feast of the Circumcision fell on a Thursday; Vespers were held The evening before. In the morning, Monseigneur The Bishop said the first Mass in our church, and I went to sing high Mass at the Ursulines'. It would be desirable to have a mass on that Day at the end of the orisons, or at 6 o'clock, for our brethren; but this could not be done this year because the joiners wished to have a high Mass in the parish church, and therefore two Jesuits had to be sent to the Ursulines'.

There was no other celebration on that Day in the morning at our church, except that, as usual, there were a great many Communicants.

At 6 o'clock, father Dablon and I went to pay our respects to Monseigneur the Bishop, and then to monsieur the Governor. We arrived too early at the fort; the gate was not yet open, and we had to wait there for some time. But I think this was in order that they might prepare for the salute that they gave us. For, when the sergeant opened the gate, he paid us the full compliment both in word and in action; he fired off his pistol, whereupon all the soldiers, who were drawn up in file, discharged their pieces. I thanked them on the spot, telling them that we did not deserve the honor; and I sent them each a Rosary. Perhaps it would be more advisable, another time, to send and learn whether the gate of the fort is open. In addition to the Rosary, I sent a pot of brandy, and a Livre of tobacco.

*Circumcision.*

Mons<sup>r</sup>. l'Euesque n'estant pas satisfait pleinement<sup>t</sup>. de ce que M<sup>r</sup>. Torcapel auoit fait le Dimâche d'aparauant a la paroisse annōçant la feste de la Circōcision voulut luy mesme suppléer le iour de la Circōcision & montant en chaire, fit vn discours d'une demy-heure sur la Circōcision & le nom de Iesvs, où a la fin ayant apostrophé S<sup>t</sup>. Ignace, il conclud que p<sup>r</sup>. Iuste reconnoissāce des seruices que l'espace de 30. ans nvs auions rendu a la paroisse dont nvs auions eu le soin & la conduite; les vespres & le sermon ce Iour la ne se diroient a la paroisse, mais que processionnellement on viendroit chez nvs les dire tvf les ans, ce qui fut commencé cette année, en cette sorte. le Iour de la Circōcision on sonna les Vespres a la paroisse a l'ordinaire des autres festes, & on en sortit processionnellement deuant deux heures; Mons<sup>r</sup>. l'Euesque demeura en bas, & le Curé avec le Clergé monta au Iubé ou il dit les vespres en Chape qui furent fort bien chantées en musique on luy auoit préparé la son siege tapissé avec vn prie Dieu; le sermon se fit ensuite puis le salut a l'issue duquel on retourna processionnellement<sup>t</sup>. a la paroisse. peu de monde accompagna le Clergé a la procession. Mons<sup>r</sup>. le Gouern<sup>r</sup>. assista aux Vespres & sermon mais non a la procession. nvs allasmes trois a la

*Processions a  
L'eglise des Ies.  
commencées par  
ordre de Mgr de  
Laval, mr Torcapel  
etant curé.*

Monseigneur the Bishop was not fully satisfied with what Monsieur Torcapel<sup>16</sup> had done on the previous Sunday at the parish church in announcing the feast of the Circumcision, and therefore wished to make up for it himself on the feast of the Circumcision. Ascending the pulpit, he preached, for half an hour, a sermon on the Circumcision, and on the name of Jesus. After apostrophizing St. Ignatius, he concluded by saying that, in Just acknowledgment of the services that we had rendered for 30 years at the parish church, of which we had had the charge and direction, vespers would not be said or the sermon preached on that Day in the parish church, but that the faithful should come in procession to our church for that purpose, every year; and this was commenced this year, as follows. On the Day of the Circumcision, the bell rang for Vespers in the parish church, as usual on the other festivals; and the congregation issued forth from it in procession before two o'clock. Monseigneur the Bishop remained below, while the Curé, with the Clergy, went up into the Rood-loft, where he sang vespers in Cope; they were very well chanted, with a musical accompaniment. We had placed there for him a seat covered with tapestry, with a prie-Dieu. The sermon was then preached, and benediction of the Blessed Sacrament followed, at the conclusion of which they returned in procession to the parish church. But few people accompanied the Clergy in the procession. Monsieur the

*Processions to The  
Jesuits' church  
commenced by order  
of Monseigneur de  
Laval, monsieur  
Torcapel being curé.*



porte p<sup>r</sup>. y receuoir la procession a l'entrée & au sortir.

Mons<sup>r</sup>. le Gouverneur alla saluer M<sup>r</sup>. l'Euesque a l'issue de la grande Messe avec vne dousaine d'habitans, puis avec les mesmes vint chez nous. Mons<sup>r</sup>. l'Euesque y vint le soir apres la procession.

*Épiphanie.*

Le Iour des roys il y eut si peu de monde a la premiere Messe que ie doute fort s'il falloit faire ce Iour-la le petit sermon, ce fut le p. piiart qui le fit a ma place ayant esté Inuité ce Iour La de dire la grande messe a la paroisse, où L'encensement se fit a l'offertoire de deux coups a l'officiant 1<sup>o</sup> & puis de trois a l'Euesque.

les soldats faisant le pain beny ce Iour la, firent retenir les tambours & flutes, & vinrent de la sorte a l'offrâde, & s'en retournerent de la sorte a la fin de la messe; ce qui choqua puissamment Mons<sup>r</sup>. l'Euesque auquel toutesfois ayant porte vn chateau, il leur enuoya 2. pots d'eau de vie & 2 liures de petun.

*Terres de beauport.*

Enuiron ce temps se fit Consulte extraordinaire; pour aduiser si on donneroit des Concessions au dessv<sup>f</sup> des terres de n<sup>re</sup> ferme de beauport, c'est a dire par dela 20. arpens de profondeur sur 7. de large; 7. personnes se presenterent p<sup>r</sup>. y habiter & omnib. expensis la plv<sup>f</sup> part conclut a leur accorder toutesfois on se contenta d'en accorder au dessv<sup>f</sup> des

*Concessions.*



Governor was present at Vespers and at the sermon, but was not in the procession. Three of us went to the door, to receive the procession as it entered and as it left.

Monsieur the Governor went to pay his respects to Monseigneur the Bishop at the conclusion of high Mass, with a dozen of the habitans; then he came to our house with the same persons. Monseigneur the Bishop came in the evening, after the procession.

On Epiphany, there were so few people at the first Mass that I greatly doubt whether it was necessary to preach the short sermon on that Day. Father pijart preached it in my place, for on that Day I was invited to sing high mass in the parish church. There The incensing was done at the offertory by swinging the censer, in the 1st place, twice toward the officiating priest and then three times toward the Bishop.

As the soldiers provided the blessed bread on that Day, they played the drums and fifes, and thus they marched to the offering, returning in the same manner at the end of mass. This greatly offended Monseigneur the Bishop; however, they carried a loaf to him, and he sent them 2 pots of brandy and 2 livres of tobacco.

About that time, a special Consultation was held to decide whether any Concessions should be given on the lands of our farm at beauport, which is over 20 arpents in depth and 7 in width. 7 persons presented themselves to settle there, and, *omnibus expensis*, the majori-

*Epiphany.*

*Beauport lands.*

*Concessions.*

concessions voisines & non pas au dessv<sup>t</sup> de n<sup>re</sup> ferme, d'autant que depuis n<sup>re</sup> desert iusques a la sapiniere il n'y restoit plvf que 6. Arpens de bois, qu'il falloit conseruer p<sup>r</sup>. les fermiers.

*Mission de beauport.*

le p. Mercier estant retourné de sa mission de beaupré le 8. de Ianuier, y retourna le 22. & Mons<sup>r</sup>. l'Euesque s'y en alla le 23. avec Mons<sup>r</sup>. de bernier, boquet, & durand valet du dit S<sup>r</sup>. Euesque.

*Disner chez Mr. giffar.*

le 26. on alla disner chez M<sup>r</sup>. Giffar 4. pp. & 4. ff.

*riuiere prise.*

le 27. le p. ragueneau alla en mission a la pointe de leui, la riuiere estant prise deuant Quebec des le 20<sup>e</sup>. ou enuiron.

#### FEBURIER

*purificãon.*

A la purificãon La benediction des Cierges se fit chez nvf moy distribuant ie dis le lumen & Nunc dimittis nullo alio respondente; on tint vn Cierge tout prest p<sup>r</sup>. M<sup>r</sup>. le gouu<sup>r</sup>. semblable au mien en cas qu'il se presentast, mais ne s'estant pas presente, ie le luy enuoyé a la fin de la benediction par vn des seruans en surpris tout esteint, & on luy porta de la lumiere a l'Euangile & a l'Eleuãon p<sup>r</sup>. l'allumer, & l'ayant Laissé a la fin de la messe sur l'Autel de la Chapelle ie le luy enuoyé sur le midy & il le reçeut volontiers.

le 6. Consulte g<sup>nale</sup> pour aduiser de l'heure du disner & de la Collãon en Caresme; p<sup>r</sup>. le

ty concluded to make the grants. However, they contented themselves with granting some on the neighboring concessions, and not on our farm, especially as between our clearing and the fir-grove there remained only 6 Arpents of woodland, which had to be kept for the farmers.

Father Mercier returned from his mission of beaupré on the 8th of January. He went back on the 22nd, and Monseigneur the Bishop proceeded thither on the 23rd, with Monsieur de bernier, boquet, and durand, the valet of Monseigneur the Bishop.

On the 26th, we went to dine with Monsieur Giffar,—4 fathers and 4 brethren.

On the 27th, father ragueneau went on a mission to point de levi, the river having frozen before Quebec on the 20th, or thereabout.

FEBRUARY.

On the purification, The blessing of the Candles was performed in our church. I distributed them, and sang the *lumen* and the *Nunc dimittis, nullo alio respondente*. A Candle similar to mine was kept in readiness for Monsieur the governor, in case he presented himself; but he did not come. I therefore sent it, unlighted, to him after the ceremony of the blessing, by one of the acolytes in a surplice; and a light was brought to him at the Gospel and at the Elevation with which to light it. As he Left it at the end of mass on the Altar of the Chapel, I sent it to him about noon, and he received it willingly.

*Beauport Mission.*

*Dinner at Monsieur  
giffar's.*

*River frozen.*

*Purification.*

*Consulte pr. Le  
Caresme pr. l'heure  
du disner & Colâon.*

disner fut dit qu'on ne changeroit point l'heure ordinaire de 11. h. & vn quart, cela estant fondé sur les autheurs & sur priuilege: p<sup>r</sup>. la Collâon, qu'au lieu de 6.½. qui estoit l'heure qu'elle se faisoit par le passé, elle se fairoit doresnauant a 7. heures p<sup>r</sup>. se conformer de plvf pres a la Coustume de france & a l'esprit de l'Eglise & de la Compie. de considerer ce temps-la cõe vn temps de penitence.

*Oraison de 40 h.*

Le 8. commença l'oraison de 40. h. a l'ordinaire de nõe Compie. le St. Sacrem<sup>t</sup>. exposé a 4.½. reserré a 7. h. du soir le Dimâche, & le lundy; & le mardy apres le salut de 4. h: les matinées il n'y eut point autre solemnité que les messes continuees depuis les 5. h.½ iusques a 11. h.; & le soir les saluts, le dimâche apres les Vespres & le lundy, & le mardy a 4. h. precisement, aux saluts il y eut exhortâon d'environ vn quart d heure. Mons<sup>r</sup>. l'Euesque officia au salut le Dimâche & le Mardy, & le Lundy Mons<sup>r</sup>. de Charny. Le Dimâche au salut, on ne chanta que le pange Lingua deuant la benedictiõ a cause qu'on sortoit de vespres; & les deux autres Iours on chanta en outre le Lundy le miserere, & le Mardy l'Exaudiat, apres quoy se fit le petit sermon, a la fin duquel vint l'officiant au milieu de l'Autel p<sup>r</sup>. encenser pendant quoy on chanta l'Ecce panis apres quoy se dirent

*au Carnauai*

*Petits sermons du  
carnauai.*



On the 6th, a general Consultation was held, to decide about the hour for dinner and Collation in Lent. As regards the dinner, it was resolved not to change the usual hour, a quarter past 11, as this was founded on the authors and on privilege. As to the Collation, it was decided that, instead of having it at 6½ o'clock as in the past, it should in future be at 7 o'clock, in order to conform more closely to the Custom in France, and to the spirit of the Church and of the Society, of considering that time as one of penance.

On the 8th, the 40 hours' devotion commenced. As is usual in our Society, the Blessed Sacrament was exposed at 4½ o'clock, and replaced in the tabernacle at 7 o'clock on Sunday and Monday evening; and on Tuesday, after the benediction at 4 o'clock. Each morning, there was no other celebration than the masses, which were continued from 5½ until 11 o'clock; and in the evening there was benediction on Sunday after Vespers, and on Monday and Tuesday at 4 o'clock precisely. At the benedictions there was an exhortation, lasting about a quarter of an hour. Monseigneur the Bishop officiated at benediction on Sunday and Tuesday; and on Monday, Monsieur de Charny. On Sunday, at benediction, only the *pange Lingua* was chanted before the blessing, because vespers were just over. On the two other Days, we also chanted the *miserere* on Monday and the *Exaudiat* on Tuesday; then the short sermon was preached, at the end of which the officiating priest came

*Consultation  
respecting Lent, the  
dinner hour, and the  
Collation.*

*40 hours' Devotion*

*during the  
Carnival.*

*Short sermons  
during the carnival.*

*Iour des Cendres.*

les oraisons, puis la benediction se donna. le Iour des Cendres, elles se benirent a l'Autel deuant la premiere Messe qui fut dite a l'ordinaire des festes, & pensoit-on qu'il y dut auoir du monde a l'ordinaire p<sup>r</sup>. y prescher, mais ne s'y estant trouué que fort peu de mōde on n'y prescha point, & il sera plvf a propos de benir doresnauant a la sacristie selon le Coutumier deuant la premiere messe cōe on fait l'eau beniste.

A la paroisse il y eut vn monde raisonnable a la grande messe, qui eut bien meritē vne petite exhortāon sur la Ceremonie.

*Caresme*

On publica partout la permission de manger des œufs pour cette année; on ne parla point du fromage, on en supposa la permission comme du beurre.

le p. Chatelain prescha les Vendr. a l'hospital; moy Hier. Lalemant aux Vrsul<sup>es</sup>. des mercredis; le p. Dablon a la paroisse les festes & Dimāches.

*hyuer rude.*

l'hyuer fut fort rude & facheux iufques a la S<sup>t</sup>. mathias qu'il commença a s'adoucir & degeler.

*Confirmāon.*

Ce mesme Iour de S<sup>t</sup>. Mathias Monseign<sup>r</sup>. l'Euesque donna la Confirmāon a Quebec p<sup>r</sup>.

*ordres.*

la 2<sup>e</sup>. fois: Mons<sup>r</sup>. de bernieres aux 4. temps prit l'ordre de Diacre en n<sup>re</sup> Eglise, & la prestrise a la paroisse le veuille du Dimāche de la passion.

*M. de bern. ptre*

to the middle of the Altar to incense while the *Ecce panis* was chanted. After that, the orisons were said and the benediction given.

On Ash Wednesday, the ashes were blessed at the Altar before the first Mass, which was said as usual on festivals. We thought that there would be a sufficient number of persons present, as usual, to preach a sermon to them. But as very few were there, no sermon was preached. It will be more advisable in future to bless them, according to Custom, in the sacristy before the first mass, as is done in the case of holy water.

At the parish church there was a fair attendance of people at high mass, who would have well deserved a short exhortation on the Ceremony.

Permission to eat eggs for this year was published everywhere. Cheese was not spoken of; permission to eat it was taken for granted, as in the case of butter.

Father Chatelain preached on Fridays at the hospital; I, Hierosme Lalemant, at the Ursulines on wednesdays; father Dablon, at the parish church on festivals and Sundays.

The winter was very severe and unpleasant up to the feast of St. mathias, when it commenced to grow milder and to thaw.

On this same Day, the feast of St. Mathias, Monseigneur the Bishop administered Confirmation at Quebec for the 2nd time. During the ember-days, the order of Deacon was conferred on Monsieur de bernieres in our Church, and that of the priesthood at the parish church, on the vigil of passion Sunday.

*Ash Wednesday.*

*Lent.*

*Severe winter.*

*Confirmation.*

*Orders.*

*Monsieur de bernieres, priest.*

## MARS.

*pens. renvoyées de  
L'hôpital.*

En ce temps mons<sup>r</sup>. l'Euesque fit sa visite a l'hospital, d'où les pensionnaires qui n'estoient que deux furent renuoyées.

*St. Ioseph.*

le 19. Iour de S<sup>t</sup> Ioseph, se dit icy la messe a l'ordinaire a 6. h. ou 5. h.  $\frac{1}{2}$ . sans exhortation a raison de la premiere Messe que deuoit dire Mons<sup>r</sup>. de bernieres aux Vrsul<sup>es</sup>. qui en effect la dit a 7. h. mons<sup>r</sup>. de Charny l'assistant, on y alla Confesser & il y eut vne tres grande quantite de Communions le p. Dablon y dit ensuite la messe, & moy la grande Messe ensuite où le p Dablon & le P Chaumonot me seruirent de Diacre & sousdiacre: le p. Chastelain & mons<sup>r</sup>. l'Euesque y auoient dit la messe deuant mons<sup>r</sup>. de bernieres; il y eut Indulg. pleniere appliquée par Monseign<sup>r</sup>. l'Euesque de 3. qu'il auoit pouuoir d'appliquer outre autres trois avec oraison de 40. heures: le sermon solemnel fut fait a la paroisse l'apres disnée, & celuy des Vrsul<sup>es</sup>. en mesme temps sans solemnitè a leur grille; le salut ensuite solemnel y fut fait par mons. de bernieres, & la musique en la maniere qui suit le S<sup>t</sup>. Sacrem<sup>t</sup>. y estant exposé: on commença en musique par le pange lingua apres quoy immediatem<sup>t</sup>. les religieuses chanterent vn motet Court du S<sup>t</sup>. Sacrem<sup>t</sup>. ensuite la musique recommença l'iste Confessor apres quoy immediatem<sup>t</sup>. les religieuses chanterent vn motet du S<sup>t</sup> apres quoy la musique reprit le

*3. Ind. de Msgr de  
Petree—*



## MARCH.

At this time, monseigneur the Bishop visited the hospital, whence the boarders, of whom there were only two, were sent away.

*Boarders sent away  
from The hospital.*

On the 19th, the Feast of St. Joseph, mass was said here as usual at 6 or 5½ o'clock,—without any exhortation, because Monsieur de bernieres was to say his first Mass at the Ursulines'. In fact, he said it at 7 o'clock, monsieur de Charny assisting him. We went thither to hear Confessions, and there were a great many Communicants. After this, Father Dablon said mass there; and then I sang high Mass, at which father Dablon and Father Chaumonot assisted me as Deacon and sub-deacon. Father Chastelain and monseigneur the Bishop had said mass there before monsieur de bernieres. A plenary Indulgence was applied by Monseigneur the Bishop, out of 3 which he had the power to apply, beside three others connected with the 40 hours' devotion. The solemn sermon was preached at the parish church after dinner, and that of the Ursulines at the same time, without any celebration at their grating. Then the solemn benediction was held by monsieur de bernieres, with music as follows, while the Blessed Sacrament was exposed. The music began with the *pange lingua*, immediately after which the nuns sang a Short motet of the Blessed Sacrament; then the music began again with the *iste Confessor*, immediately after which the nuns sang a motet of the Saint; then the music recommenced with the *Domine*

*St. Joseph.*

*3 Indulgences by  
Monseigneur of  
Petræa.*

D<sup>ne</sup> Saluū fac regē a la suite duquel Mons<sup>r</sup>. de bernieres officiant dit le verset & les 3. oraisons correspondantes; apres quoy les religieuses deuoient chanter quelque chose pendant l'encensem<sup>t</sup>. & la benediction, ce qu'elles ne firent pas p<sup>r</sup>. n'en auoir esté suffisament aduerties. le tout fut Conclu par vn Laudate dominū chanté par la musique: on en fut fort satisfait, & la chose parut belle & deuote toute l'Eglise, estoit remplie. on manque de mettre au dessvf de la porte l'escriteau Indulg. plen.

*Pasque fleurie.*

le 21. Iour des rameaux a 5. h. 3. quarts la messe icy, où la messe fut dite a l'ordinaire de n<sup>re</sup> Comp<sup>ie</sup>. avec la benediction des rameaux & vn petit mot d'Instruction; le p Druilletes me vint presenter le rameau, & ie luy en donnē deux vn p<sup>r</sup>. luy & vn p<sup>r</sup>. Mons<sup>r</sup>. le Gouverneur a qui il le porta, le sermon a la paroisse l'apres-disnée.

*Ieudy St.*

le 25. Ieudy St. La messe a pareille heure, qui fut seule a la maison où Communierent tvf nos P. & ff. au nombre de 6. tant PP. que ff. a l'issue la procession a l'entour de l'Eglise a laquelle assista Mons<sup>r</sup>. le gouv<sup>rn</sup>. auquel on presenta vn cierge, & a quelques autres de sa maison, le p. Chaumonot portoit La Croix, deux Encensoirs & le p. Dablon cōe prestre assistant. Mons<sup>r</sup>. de Charny dit la messe du matin a l'hospital, & M<sup>r</sup>. pelerin aux Vrsul<sup>es</sup>.

*Salvum fac regem*, following which Monsieur de bernieres, the officiating priest, chanted the versicle and the 3 corresponding orisons; after that the nuns were to have sung something during the incensing and benediction, but they did not do so because they were not notified in time. The whole Concluded with the *Laudate dominum*, sung with musical accompaniment. Great satisfaction was felt, and the ceremony appeared elevated and devout. The entire Church was filled. They forgot to put the inscription " plenary Indulgence " over the door.

On the 21st, palm Sunday, mass was said here at a quarter to 6 o'clock. It was said as usual with our Society, with the blessing of the palms and a short Instruction. Father Druilletes came and presented the palm to me, and I gave him two,—one for himself, and the other for Monsieur the Governor, to whom he carried it. The sermon was preached at the parish church after dinner.

*Palm Sunday.*

On the 25th, Holy Thursday, mass was said at the same hour. It was the only one said at our house, and at this mass our Fathers and brethren, 6 in all, received Communion. After mass there was a procession around the Church; Monsieur the governor took part in it, to whom we presented a candle, as well as to some others of his household. Father Chaumonot carried The Cross; then came two Censers, and father Dablon as assistant priest. Monsieur de Charny said mass in

*Holy Thursday.*

*Les SS. huiles p<sup>r</sup> La  
1<sup>re</sup> fois.*

A la paroisse furent faites a la grande messe les ss. huiles, cela alla assez bien i'y fis office d'Archid. mais il y eut bien de la peine p<sup>r</sup>. la mixtion du baume avec les ss. huiles; il y auoit outre le Celebrant, prestre Assistant Diacre & soubdsdiacre, 4. autres prestres in habitu, & moy qui faisois le 5. & qui pris la Chasuble quand il fallut faire la halaisō, Le reste du temps ayant esté en Aube & Estole, i'arriué en cet estat au Chœur avec les flambeaux de l'Eleuāon; les 4. autres prestres estant entres avec l'officiant.

*Jeudy St.*

La procession se fit apres La Consecrāon des huiles p<sup>r</sup>. reconduire par le plvf long les St. huiles a la sacristie elle ne se fit qu'a l'entour du Chœur.

La procession du St. Sacrement fut mal disposée a faute de M<sup>r</sup>. des Ceremonies, s'il n'y en a point il faut que le Diacre qui va le dernier supplée, faisant marcher ceux qui vont deuant a leur rang; de sorte que La Crosse & la mitre alloient derriere deuant aller deuant &c. Mons<sup>r</sup>. l'Euesque fit aussy plusieurs fautes: au commencement. il entonna le pange lingua estant encore a genoux, sur le bas degré, au lieu de monter sur le plvf haut auaparauant que de l'entonner s il le vouloit entonner, & puis descendre seulem<sup>t</sup>. quand il seroit temps de marcher a son rang, ne donnant pas le loisir de s'y mettre: de plvf arriué qu'il fut au reposoir au lieu de se tenir sur le premier



the morning at the hospital, and Monsieur pelerin at the Ursulines'.

At the parish church, the ceremony of blessing the holy oils was performed. All passed quite well. I officiated as Archdeacon, but considerable trouble was experienced in mixing the balm with the holy oils. In addition to the Officiating priest, the priest acting as Assistant, the Deacon, and the subdeacon, there were 4 other priests *in habitu*, myself being the 5th. I took the Chasuble, when the time came for breathing on the oils. During The remainder of the time I wore the Alb and Stole, and in that guise I arrived in the Choir with the flambeaux of the Elevation, the 4 other priests having entered it with the officiating priest.

After The Consecration of the oils, the procession was formed, to take the Holy oils to the sacristy by the longest way. It merely went around the Choir.

The procession of the Blessed Sacrament was badly arranged for want of a Master of Ceremonies. If there be none, the Deacon who marches last must perform the duty, making those who go before walk in rank. Thus, The Crozier and the miter went behind when they should have gone in front, etc. Monseigneur the Bishop also made several mistakes. At the beginning, he intoned the *pange lingua* while still on his knees on the lowest step, instead of ascending to the highest before intoning it, if he wished to intone it at all, and then descending only when it

*The Holy oils blessed  
for The 1st time.*

*Holy Thursday.*

degré il monta & se tourna vers le peuple p<sup>r</sup>.  
donner le S<sup>t</sup>. Sacrem<sup>t</sup>. au Diacre.

*Lavement des pieds.*

Le Lavement des pieds se fit en suite a  
l'hospital où tout alla bien; Il n'y a en l'vn  
& en l'autre qu'a garder exactement ce qui  
est escrit; dans les Liures. on oublia toutes-  
fois de donner La benediction au commen-  
cem<sup>t</sup>. du repas. le s<sup>bs</sup>diacre le pié, le diacre  
les linges, le prestre ass. donnoit les bassins,  
ie retirois ceux qui auoient serui, les Acolytes  
les portoient.

le salut se fit icy a l'Issue des Tenebres,  
comme on ne sonne point pour cela, ie ne m'y  
trouué pas assez a temps cela fit vn peu atten-  
dre; on auoit préparé deux Coussins proche  
du balustre du reposoir vn p<sup>r</sup>. M<sup>r</sup>. l'Euesque  
L'autre p<sup>r</sup>. Mons<sup>r</sup>. le gouern<sup>r</sup>. Mons<sup>r</sup> le  
Gouuerneur y estant venu le premier &  
s'estant mis a genoux proche de celuy de  
M<sup>r</sup>. l'Euesque sans prendre garde au sien  
Iugea plvf a propos de s'en aller tout a fait  
que de changer de place & se retirer où estoit  
le sien; Vne autrefois il faut mettre le  
Carreau de l'Euesque dans le sanctuaire du  
reposoir.

*Vendr. St.*

le Vendredy a 7. h. la passion a la paroisse;  
a dix heures vn quart deuant le seruice ceans  
qui y fut fort mal fait, le p. Dablon qui auoit  
presché la passion n'ayant eu le loisir de se  
preparer ne preparer les autres de sorte que  
le sacristain reprit la Croix & l'apporta sur

would be time to walk in his proper place in rank; thus he did not give himself leisure to get there. Moreover, when he reached the repository, instead of standing on the first step, he ascended and turned toward the people to give the Blessed Sacrament to the Deacon.

The Washing of the feet was afterward performed at the hospital, where all went well. In both cases, the only thing to be done is strictly to observe what is written in the Books. Nevertheless, The blessing at the beginning of the meal was forgotten. The subdeacon washed the feet, the deacon held the towels, the assistant priest gave the basins, and I withdrew those that had been used; the Acolytes carried them.

Benediction took place here as soon as the *Tenebræ* were Over. As no bell is rung for this, I was not there in time, and caused some delay. Two Cushions had been placed near the railing of the repository, one for Monseigneur the Bishop, and The other for Monsieur the governor. Monsieur the Governor came first, and knelt near that of Monseigneur the Bishop, without heeding his own; he Deemed it more advisable to go away altogether than to change his position, and take his place where his own was put. Another time, the Bishop's Hassock will have to be placed in the sanctuary of the repository.

On Friday, at 7 o'clock, the passion was preached at the parish church. At a quarter to ten, we had the service here, which was very badly performed. Father Dablon, who

*Washing of the feet.*

*Good Friday.*

l'Autel; il n'y eut aucun luminaire a la procession ny ensuite la plvf part de nos ff. & pp. & il y faut pouruoir par ailleurs que par celuy qui doit prescher.

*Samedy St.*

Le Samedy St. le seruice a 9. h. c'est assez tost; Le fis faite a la benediction du feu en ce que ie ne donné ny eau beniste ny encens.

Il falloit doubler les litanies ce qui ne fut pas fait.

le reste alla passablement avec deux ff. & 3. peres: le p. Chaumonot portoit La Croix.

*Messes privées Le  
Samedi Saint*

Il donné Congé G<sup>nal</sup> de dire la messe priuaticim, il vaut mieux ne le donner qu'a ceux qui le desireront & le demanderont expressement; & qu'il n'y aye qu'une Messe publique. Monseign<sup>r</sup>. l'Euesque la vint dire icy entre six & 7. il douta s'il la debuoit dire Ianuis clausis, mais il La dit publiquement, & a sa Messe communierent quelques personnes qu'il auoit dispensées.

le soir se fit icy vn salut solemnel.

*Pasque.*

le Dimanche de pasque il y eut 4. messes a la paroisse; ceans 3. de suite le matin, le p. Dablon [la] dit a l'hospital, & le P Chatelain aux Vrsul<sup>es</sup>. sur les 4. 1/2. Les saluts se firent a la paroisse: il y eut difficulté pr. le pain benit que donnoit Mons<sup>r</sup>. le Gouuern<sup>r</sup>. le prentendant presenter a L'ordinaire avec Tambours etc — Mons<sup>r</sup>. l'Euesque ne le voulant souffrir; La chose fut accordée de la sorte que le pain



had preached the passion, had no time to prepare either himself or the others, so that the sacristan took up the Cross and carried it to the Altar. There were no lights in the procession, and, later on, most of our fathers and brethren were missing. In future, this must be looked after by some other person than he who is to preach.

On Holy Saturday, the service was held at 9 o'clock; this is early enough. I made a mistake at the blessing of the fire; for I gave neither holy water nor incense.

The litanies should have been repeated, which was not done.

The remainder went off passably, with two brethren and 3 fathers. Father Chaumonot carried The Cross.

I gave a General Permission to say mass *privatim*. It is better to give it only to those who may desire it, and who may ask for it expressly, and to say but one public Mass. Monseigneur the Bishop came and said it here, between six and 7. He had some doubt whether he should say it *Januis clausis*; but he said it publicly, and at his Mass some to whom he had given a dispensation received communion.

In the evening, there was solemn benediction here.

On easter Sunday, 4 masses were said at the parish church; in our house, 3 were said in succession in the morning. Father Dablon said one at the hospital, and Father Chate-lain at the Ursulines'. At 4½ o'clock, benedictions took place at the parish church.

*Holy Saturday.*

*Private masses on  
Holy Saturday.*

*Easter.*

benit seroit porté deuant le seruice, & reporté apres afin que le seruice ne fut point interrompu.

*Premiere  
Communion des  
Enfans.*

Le Lundy se fit La 1<sup>e</sup>. Communion des Enfans au nombre d'vn 40<sup>e</sup>. S'y trouuerent toutesfois quantité d'autres au desieuner qui auoient esté communiés l'année d'aparauant, se fut mons<sup>r</sup>. l'Euesque qui le voulut faire, & le faire chez Luy. l'on eut icy de pensionnaire extraordinaire gratis 7. ou 8. d'extraordin. pendant le Caresme, & Mons<sup>r</sup>. l'Euesque mit aux Vrsul<sup>es</sup>. vne 20<sup>e</sup>. de petites filles pendant le mesme temps. Mons<sup>r</sup>. l'Euesque leur dit vne petite Messe a la Paroisse.

[AURIL.]

*St. Marc.*

A la St. Marc on ne dit point icy les Litanies des saints a la petite messe; & il n'est pas necessaire non plvf qu'aux petites messes des paroisses.

*P. Albanel  
Tadousac*

*mariage de pelletier  
avec vne  
sauuagesse—*

La veille arriua de Tadousac le p. *Albanel* qui deuant son depart de Tadousac auoit marié vn françois nommé françois pelletier avec vne sauuagesse Xstienne sans publicãon de bans; ny aduis donné par deça aux parens, ny a mons<sup>r</sup>. l'Euesque ny mons<sup>r</sup>. le Gouverneur, ce qui fit beaucoup de bruit.

*Trois riu. blé*

En mesme temps arriua des 3. riu. le sieur boucher dans n<sup>re</sup> Chaloupe chargée de 190. minots de blé p<sup>r</sup> nvf, ce qui donna le moyen a bien du monde de semer, & de viure, la disette de blé estant presque extreme, le blé

There was a difficulty about the blessed bread. It was given by Monsieur the Governor, who wished to present it as usual, with Drums beating, etc., and this Monseigneur the Bishop would not permit. It was arranged that the blessed bread should be brought to the church before the service and carried away afterward, in order that the service might not be interrupted.

On Monday, the Children, to the number of 40, made Their 1st Communion. However, there were a number of others at breakfast, who had received communion the year before. Monseigneur the Bishop chose to give the breakfast, and that at His own dwelling. We had here 7 or 8 other boarders gratis, during Lent; and Monseigneur the Bishop placed in the Ursulines' house about 20 little girls during the same period. Monseigneur the Bishop said a low Mass for them in the Parish church.

*First Communion of  
the Children.*

APRIL.

On St. Mark's day, we did not say the Litany of the saints at low mass; neither is it necessary, except at low masses in parish churches.

*St. Mark.*

On the eve of the feast, father *Albanel* arrived from Tadousac. Before leaving Tadousac, he had married a frenchman named françois pelletier<sup>17</sup> to a Christian savage woman without publishing any banns and without giving notice of it to the relatives, or to monseigneur the Bishop, or monsieur the Governor; this caused a great sensation.

*Father Albanel—  
Tadousac.*

*Marriage of  
pelletier with a  
savage woman.*

At the same time, sieur boucher arrived

*donné a bas prix.*

estant p<sup>r</sup>. cela rehaussé de prix, nvf ne vou-  
lusmes point profiter de la misere du pays, &  
nvf nvf contentasmes du prix ordinaire du  
passé scauoir: 5ff. quoy que pour lors il se  
vendit 6. 7. & 8ff.

*P. Drüilletes*

Le 27. partit le p. Druilletes avec les sau-  
uages guerriers venus de Tadousac, p<sup>r</sup>. aller  
avec eux iusques aux 3. riu. p<sup>r</sup>. la y instruire  
les poissons blancs &c.

*p. Drüilletes aux  
3. riu.*

*Montreal.*

le mesme Iour partit Eustache Lambert p<sup>r</sup>.  
Montreal dans son vaisseau estoit Mons<sup>r</sup>.  
Dalet entr'autres qui auoit esté tout l'hyuer  
malade a l'hospital.

*beaupré  
p. Mercier.*

le p. Mercier estant reuenue de sa mission  
de beaupré le 6. d'Auril, y retourna le 26.

*rené ouré donné  
retracte sa parole—*

rené ouré qui s'estoit donné a nvf allant a  
Onontae, il y a 3. ans ou enuiron, voulut  
rompre son contract, ce qui luy fut accordé le  
28. Auril.

1660. MAY.

*rogations.*

Aux rogations on vint ceans le Mercredy,  
& on chanta la messe du De profundis en  
musique; le mardy a l'hosp. le M. aux  
Vrsul<sup>e</sup>.

*Excomucao<sup>n</sup> contre  
Les traïteurs d'eau  
de vie*

le 6<sup>e</sup>. Iour de l'Ascension se fit la publico<sup>n</sup>  
de l'Excomun<sup>ao</sup>n contre les boissons enyurantes  
données aux sauuages, le 15. retournerent les  
guerriers de Tadousac qui auoient surpris vn  
Canot d'yroquois, dont trois estoient demeu-  
rés sur le lieu, vn fait prisonier dont on apprit  
les nouvelles de l'armee de 9. ou 12. cent

*prisonnier  
nouuelles de l'armee.*



from 3 rivers in our Shallop, which was freighted with 190 minots of wheat for us; this gave many people an opportunity of sowing seed, and securing means of subsistence. The scarcity of wheat was almost excessive, and on that account its price had risen; but we were not willing to take advantage of the distress of the country, and contented ourselves with the price usually paid in the past,—namely, 5 livres,—although at that time it sold for 6, 7, or 8 livres.

*Three rivers; wheat*

*given at a low price.*

On the 27th, father Drüilletes departed with the savage warriors who had come from Tadousac, to go with them to 3 rivers for the purpose of giving instruction there to the poissons blancs, etc.

*Father Drüilletes.*

*Father Drüilletes at  
3 rivers.*

On the same Day, Eustache Lambert started for Montreal. In his vessel, among others, was Monsieur Dalet, who had been ill during the whole winter at the hospital.

*Montreal.*

Father Mercier, who had returned from his mission of beaupré on the 6th of April, went back thither on the 26th.

*Beaupré.  
Father Mercier.*

René ouré—who had given himself to us when he went to Onontae 3 years ago, or thereabout—wished to break his contract; this he was allowed to do on the 28th of April.

*René ouré, a donné,  
withdraws his  
promise.*

1660, MAY.

On the rogation days they came here on Wednesday, and the mass of the *De profundis* was chanted with musical accompaniment; on tuesday at the hospital, on Wednesday at the Ursulines'.

*Rogation days.*

ennemys qui s'amassoient a la roche fendue; ce prisonier estant blessé & ne pouuant estre conduit en vie a Tadousac fut bruslé icy le 18.

*retraite au soir des  
Moniales chez nous.*

le Mercredy 19. au soir commencerent les religieuses a venir icy coucher: les vrsulines a la Congreg<sup>on</sup>. & les Hospital. a la menuiserie & ce p<sup>r</sup>. la crainte des Ennemys leur maison n'estant pas en estat de defense. Itē le S<sup>t</sup>. Sacrement de la paroisse & de leur maison.

le 26. les Vrsul<sup>es</sup>. cesserent d'y venir.

*feste Dieu  
point de procession.*

le Iour de la feste Dieu on en fit point de procession a cause du mauuais temps le S<sup>t</sup>. Sacrem<sup>t</sup>. fut ce Iour la exposé a la paroisse & point chez nvf, mais a l'Issue de vespres de la paroisse il y fut apporté & le salut chanté chez nvf, où le S<sup>t</sup>. Sacrem<sup>t</sup>. fut de rechef laissé; & le long de l'octaue exposé chez nvf vniquem<sup>t</sup>. le matin pendant les messes, & referré a la derniere, & le salut sur les 7. h. du soir.

Le Dimâche dans l'octaue se fit la grande procession, on alla a la basse ville, reposoir au Magasin, puis on remonta au fort ou il y auoit pareillem<sup>t</sup>. reposoir, dela on n'alla point aux Vrsul<sup>es</sup>. mais trenchant vis a vis de M. duquet on alla passer deuant le logis de mons<sup>r</sup>. l'Euesque puis a n<sup>re</sup> Eglise, où se fit le salut, & la procession se termina a la paroisse d'où on estoit parti; & puis sur le soir r'apporté a

On the 6th, Ascension Day, the Excommunication was published against those who give intoxicating liquors to the savages. On the 15th, the Tadousac warriors returned; they had surprised a Canoe manned by yroquois, of whom they had killed three on the spot, and had made one prisoner. From him they obtained news of the army of 9 or 12 hundred enemies, who were gathering together at the split rock. This prisoner, who was wounded and could not be taken to Tadousac alive, was burned here on the 18th.

*Excommunication  
against dealers in  
brandy.*

*Prisoner;  
news of the army.*

On Wednesday the 19th, in the evening, the nuns began to come here to sleep—the ursulines in the hall of the Congregation, and the Hospital nuns in the joiners' shop. They did so through fear of the Enemies, as their house was not in a state of defense. *Item*, the Blessed Sacrament of the parish church and of their house.

*In the evening, the  
Cloistered nuns  
retreat to our house.*

On the 26th, the Ursulines ceased to come.

On Corpus Christi there was no procession, on account of bad weather. On that Day, the Blessed Sacrament was exposed at the parish church and not at ours; but, after vespers in the parish church, it was borne hither, and benediction was chanted in our church, where the Blessed Sacrament was again left. Throughout the octave, it was exposed in our church only, in the morning during the masses, and was replaced in the tabernacle at the last; benediction at 7 o'clock in the evening.

*Corpus Christi;  
no procession.*

On the Sunday in the octave, the grand procession took place. It went to the lower

petit bruit sur les 8. h. a n<sup>re</sup> Eglise par le Curé, ou deuant que de donner La benediction nvf dimes nos litanies.

En la procession, 4<sup>e</sup>. de n<sup>ris</sup>; (outre les 2. qui auoient soin des sauuages) sic enim nos decet implere omnē Iustitiā &c. idq. sine vllō ordine regulari; i'allois super<sup>r</sup>. le 1<sup>r</sup>. avec le p. dablon en surplis & estole; suiuoit le p. ragueneau & le p. Chatelain en Chasuble, puis M<sup>r</sup>. pellerin & St. Sauueur en Chape.

#### IUIN.

*Hurons yroquisés 8.  
en nombre; pris, 3  
noyez et cinq  
brulez —*

*fe. de picard prise  
Et blessée danger.*

le 1. le p. Mercier retourna de sa mission de beaupré & le 5. il s'y en retourna. le mesme cinq vn Canot de 8. yroquois ou plustost Hurons yroquisés ayant au petit Cap enleué la *femme de picar*, avec 4. Enfans, furent reconus le mesme Iour sur les 10. heures du soir passant a la pointe de Leui par vne 20<sup>e</sup>. de Montagnés ou Algonquains accompagnés de 8. françois, la femme fut blessée dangereusem<sup>t</sup>. & des 8. yroquois 3. furent noyez, & 5. amenes en vie dont 3. furent bruslés icy vn donné aux 3. riu. & vn la vie.

*Octaue de la feste  
Dieu.*

le 3. Iour de l'octaue de la feste Dieu le S<sup>t</sup>. Sacrement ne fut point exposé chez nvf; a la paroisse sur les 8. h. on y dit vne messe basse où on le consacra & exposa, grand messe a 8 h. a l'Issue de laquelle on fit procession en dehors autour de l'Eglise, & apporta t on le S<sup>t</sup>. Sacrement qui fut exposé pendant



town, the temporary altar being at the Warehouse; then it reascended to the fort, where there was also a temporary altar. We did not go thence to the Ursulines', but turning off opposite Monsieur duquet's house, we passed before the dwelling of monseigneur the Bishop, and then proceeded to our Church, where the benediction took place; and the procession ended at the parish church, whence it had started. Then, at 8 o'clock in the evening, the Sacrament was quietly brought back by the Curé to our Church, where, before giving The benediction, we recited our litanies.

In the procession, 4 *de nostris* (beside the 2 who were in charge of the savages); *sic enim nos decet implere omnem Justitiam*, etc., *idque sine ullo ordine regulari*. I walked 1st, as superior, with father dablon, in surplice and stole; then followed father ragueneau and father Chatelain, wearing Chasubles; then Monsieur pellerin and St. Sauveur, in Copes.

#### JUNE.

On the 1st, father Mercier came back from his mission of beaupré, and on the 5th he returned thither. On the same day, the fifth, a Canoe of 8 yroquois, or rather yroquoised Hurons, carried off *picar's wife*, with 4 Children, at the petit Cap. They were discovered on the same Day, at 10 o'clock at night, while they were passing point de Levi, by about 20 Montagnais or Algonquains, accompanied by 8 frenchmen. The woman was dangerously wounded. Of the 8 yroquois, 3 were drowned and 5 brought in alive; of these, 3

*Yroquoised Hurons,  
8 in number,  
captured; 3 drowned  
and five burned.*

*Picard's wife  
captured And  
dangerously  
wounded.*

quelque messe qui restoit a dire, puis resserré, & le soir salut a l'ordinaire: quatre de nos Peres assisterent a cette procession, & nvf allasmes au deuant a la porte en surplis 2. ou 3.

*deffaite des Hurons  
& françois.*

le 8. sur la minuit vint la nouvelle de la deffaite des 40 hurons qui restoient & estoient allés en guerre avec 17. françois & 4. Algonquains, & ce par vne armée de 700. yroquois preparée p<sup>r</sup>. venir a Quebec & diuertie p<sup>r</sup>. ce coup par ce rencontre; Itē la nouvelle de la mort de Mons<sup>r</sup>. d'Ailleboust decedé le dernier de May.

*Mort de Mr  
Dailleboust dernier  
de may.*

*1<sup>re</sup>. vaisseau arriué.*

le 12. vn samedy parut le premier vaisseau de Normandie en suite du nouveau traité fait p<sup>r</sup>. le Commerce du pāys par le sieur de becan-cour.

*P. frémín revient de  
france.*

& la sepmaine suiuate vinrent Mons<sup>r</sup>. le Gangneur dans vne Chaloupe Mons<sup>r</sup>. Denys le Ieune avec le p. fremin, & le lendemain Ieudy, vne autre Chaloupe, ou estoient Massé, peré, & autres petits marchans.

#### IUILLET.

*[Le vaisseau] s'en  
retourne.*

Le 7. repartit le premier vaisseau p<sup>r</sup>. aller querir des farines en france & en mesme temps ou la veuille le s<sup>r</sup>. grignon, le gangneur &c. dans leur Chaloupe.

*voyage des 3. riu.*

le 8. partit Mons<sup>r</sup>. le Gouverneur p<sup>r</sup>. les 3. riu. avec le pere Albanel, d'oū estant prest de repartir, les yroquois firent coup sur deux Algonq. dont ils tuerent l'vn & emmenerent

were burned here, one was given to 3 rivers, and the other was spared his life.

On the 3rd, the octave of Corpus Christi, the Blessed Sacrament was not exposed at our church. At the parish church, at 8 o'clock, a low mass was said, at which it was consecrated and exposed. There was high mass at 8 o'clock, and then a procession outside, around the Church. The Blessed Sacrament was carried in it, and was exposed during the mass that was still to be said. It was then replaced in the tabernacle, and in the evening there was benediction as usual. Four of our Fathers took part in that procession, and 2 or 3 of us went to meet it at the door in surplices.

On the 8th, about midnight, news came of the defeat of the 40 remaining hurons, who had gone to war with 17 frenchmen and 4 Algonquains. They were defeated by an army of 700 yroquois, who had been mustered to come to Quebec and had turned aside to strike the blow in that engagement.<sup>18</sup> *Item*, the news of the death of Monsieur d'Ailleboust, who died on the last day of May.

On the 12th, a saturday, the first ship from Normandy made its appearance, in consequence of the new treaty respecting the Trade of the country, made by sieur de beancour.

In the following week, there came in a Shallop Monsieur le Gangneur and Monsieur Denys the Younger, with father fremin; and on the following day, Thursday, another Shallop arrived, in which were Massé, peré, and other petty traders.

*Octave of Corpus Christi.*

*Defeat of the Hurons and french.*

*Death of Monsieur Dailleboust on the last day of may.*

*Arrival of the 1st ship.*

*Father frémin returns from france.*



l'autre en vie; ils furent poursuivis par M<sup>r</sup> le Gouvern<sup>r</sup>. accompagné d'une centaine de personnes; mais les ennemys les ayant attirés dans leurs embusches, ils furent tvf en grand danger il n'y en eut toutesfois qu'un qui fut legerem<sup>t</sup>. blessé.

*de Tad8sac  
Tricherie des mrs  
de la traite*

Il retourna icy le 19. avec le p. Aloez & le mesme Iour partit le p. Gabriel & le p. fremin p<sup>r</sup>. Tadousac en compagnie du messieurs de la traite qui firent le possible sous main p<sup>r</sup>. ne les pas embarquer.

*depart de Iaques  
d'EK8i.*

le 20. partit Iaques d'EK8i qui avoit serui au seminaire plusieurs années, sur la fin estant devenu comme stupide & Interdit, il partit dans vne Chaloupe de mons<sup>r</sup>. Massé Huguenot mais en compagnie de M<sup>r</sup>. Peré & autres p<sup>r</sup>. aller a l'Isle percée trouuer le Capit. le feure.

*Mr Torcapel.  
St. Ignace*

le 31. a la St. Ignace, vespres la veuille; messe a diacre & soubdsdiacre ce fut Mons<sup>r</sup>. Torcapel & consors de la paroisse qui la dirent, on y chanta la messe de la flesche; le p. piiart y prescha au milieu, vespres a 2. h. le salut a 7. a l'ordinaire; personne ne fut Inuité au refectoire p<sup>r</sup>. le disner, on enuoya 4. saumons vn au fort, l'autre a M<sup>r</sup>. l'E-uesque, le 3<sup>e</sup>. a Messieurs les Eccles. de Montréal; le 4<sup>e</sup>. aux Vrsul<sup>es</sup>. les Hospital faisoient la pesche avec nvf.

*Mrs les Ecclques de  
montréal.*

#### AOUST

le premier partit Guill. boiuin p<sup>r</sup>. les 3 riuieres.



## JULY.

On the 7th, the first ship returned, to get flour in france; and, on the same day or the day before, sieur grignon, le gangneur, and others returned in their Shallop.

*The ship returns.*

On the 8th, Monsieur the Governor started for 3 rivers with father Albanel. When he was ready to return thence, the yroquois fell on two Algonquains, killing one of them and taking the other away alive. They were pursued by Monsieur the Governor, accompanied by about a hundred persons; but the enemy enticed them into their ambushes, and they found themselves all in great danger. However, only one person was slightly wounded.

*Voyage to 3 rivers.*

He returned here on the 19th with father Aloez; and on the same Day father Gabriel and father fremin started for Tadousac in company with the gentlemen who control the trade; these did their utmost, in an underhand way, not to embark them.

*Of Tadousac.  
Trickery of the  
gentlemen who  
control the trade.*

On the 20th, Jaques d'Ekwi left; he had served in the seminary for many years, but toward the end had become, as it were, stupid and Confused. He started in a Shallop of Monsieur Massé, a Huguenot, but in company with Monsieur Peré and others, to go to Isle percée and join Captain le fevre.

*Departure of Jaques  
d'Ekwi.*

At the feast of St. Ignatius, the 31st, vespers were chanted on the eve. Mass was said with a deacon and subdeacon, by Monsieur Torcapel and his colleagues of the parish church. La flesche's mass was sung; father pijart preached in the middle of it. Vespers

*Monsieur Torcapel.  
St. Ignatius.*

le 4. arriua le 2. vaisseau.

*hist. des oiochronons.  
P. Menar.*

Et vn peu apres reuint de Tad̄sac le p. Drüilletes & le p. fremin & en mesme temps le bac de Montreal descendit où estoit mad. d'Ailleboust D. & 4. oiochronons: qui s'estoient donnez p<sup>r</sup>. venir apporter Coliers disoient ils au p. menar leur ancien pasteur detachés de 12. autres qui estoient demeurés proche de Montréal, cela embarassa fort le monde: ils furent remenés & on eut les 12. autres restés.

*Me. d'ailleboust.*

*françois pris.*

& le 15. arriua la nouvelle de deux françois enleués aux T. riu. par 20. ou 25. enemys.

*depart de Monseign<sup>r</sup>.  
de Petrée p<sup>r</sup>.  
Môtreal.*

le 17. partit monseign<sup>r</sup>. de petrée p<sup>r</sup>. sa Visite des 3. riu. & de Montreal, avec Mons<sup>r</sup>. de Charny &c. & les 4. oiochronons. Il arriua a Montrea le 21. sur les 5. h. du soir, où les 8ta8at estoient arriues le 19. qui en partirent le lendemain 22. & arriuerent aux 3. riu. le 24. en partirent le 27. ils estoient au nombre de 300. des grosilleres estoit a leur Compagnie qui y estoit allé l'année d'auparauant, ils estoient partis du Lac super<sup>r</sup>. 100. canots 40. rebrousserent chemin & 60. arriuerent icy chargés de pelleterie p<sup>r</sup>. 20000ff. ils en laisserent p<sup>r</sup>. 5000ff. a Montreal & porterent le reste aux 3. riu. Ils vinrent de la en 26. Iours & furent deux moys a monter. des grosillers a hyuerné a la nation du bœuf qu'il fait, de 4. mille hommes ce sont les

*Arriuée des 8ta8at.*

erigée en fief selon la coutume du Vexin le francois,  
ny est trop onereuse, portant obligation a chaque  
mutation de donner de payer le venenu d'une  
année: sçavoir siem Boucher nom ayant sur  
de luy accorder ladite concession evique en fief  
suivant la coutume de la ville  
Vicomte de Pavil. Dieu les grands deventes  
que ledit siem Boucher a faites pour le soutien  
de tout le cas de la medelaine contre les francois,  
Et les deventes qui ont a faites pour l'abbay, ny  
ayant aucunes terres desertes ny bois abbatu  
en tout ce qui s'uy a esté concède; ven  
dailleurs les deventes dudit siem Boucher  
Nous luy avons accordé dudit siem Boucher, declarant  
que nous entendons siem la Coutume de  
la ville de Pavil de vicomte de pavil pour  
ledit fief. Fait a Quebec le vintyquiesme Jour  
1660

Jerome Lalemant

FACSIMILE OF SIGNATURE OF JEROME LALEMANT, S.J.

[The document (the text of which is in Father Ragueneau's handwriting) is the concession by Father Lalemant, as superior-general of the missions, of a fief dependent on the Seigniorly of Cap de la Magdeleine, accorded by the Jesuits to Sieur Pierre Boucher, Governor of Three Rivers, and dated August 27, 1660. It is in the archives of St. Mary's College, Montreal.]





at 2 o'clock; benediction at 7, as usual. No one was invited to the refectory for dinner. We sent 4 salmon—one to the fort, another to Monseigneur the Bishop, the 3rd to Messieurs the Ecclesiastics of Montréal, and the 4th to the Ursulines. The Hospital nuns carried on the fishery with us.

## AUGUST.

On the first, Guillaume boivin started for 3 rivers.

On the 4th, the 2nd ship arrived.

Shortly afterward father Drüilletes and father fremin came back from Tadousac; and at the same time the Montreal boat came down having on board madame d'Ailleboust, D. and 4 oiochronons. The latter said that they had offered themselves to carry Collars to father menar, their former pastor; and had detached themselves from 12 others, who remained near Montréal. This greatly embarrassed every one. They were taken back, and we had the 12 others who had remained.

On the 15th, news came that two frenchmen had been captured at Three rivers by 20 or 25 enemies.

On the 17th, monseigneur of petræa set out for his Visitation to 3 rivers and Montreal with Monsieur de Charny and others, and with the 4 oiochronons. He arrived at Montreal on the 21st, at about 5 o'clock in the evening. The Outawats had arrived there on the 19th, and left on the following day, the 22nd, reaching 3 rivers on the 24th, whence

*Messieurs the  
Ecclesiastics of  
montréal.*

*Story of the  
oiochronons.  
Father Menar.*

*Madame  
d'aïlleboust.*

*Frenchmen captured.*

*Departure of  
Monseigneur of  
Petræa for  
Montreal.*

*Arrival of the  
Outawats.*

*depart du p. Menar  
& du p. Albanel.*

Nad8esseronons sedentaires: le p. Menar, le p. Albanel, Iean Guerin, & 6. autres françois s'en allerent avec eux.

## 1660. SEPTEMBRE.

*Ariué de Mr. du  
Mesnil*

le 7<sup>e</sup>. arriua le 3<sup>e</sup>. Vaisseau, où estoit mons<sup>r</sup>. du Menil, &c.

*retour du p. Albanel*

le 14. retourna le p. Albanel que les sauvages débarquerent a Môtreal a raison d'un Agnieronon ancien Captif, qui se retira de la bande des sta8at avec lesquels il estoit venu.

*p. Aloües aux 3. riu.*

le 19. partit le p. Aloés p<sup>r</sup>. estre Super<sup>r</sup>. aux 3. riuieres & le P. le moyne receut ordre d'aller en mission a Montreal.

## OCTOBRE.

*Tsanhohy eschapé.*

le 7. arriua Tsanhohy Huron eschapé, qui nvf apporta la nouvelle d'une Armée nouvelle de 600. hommes & de la rencontre du p. Menar, montant avec les stačk.

*depart du 2.  
vaisseau*

le 18. partit le 2. Vaisseau, où se mirent mess<sup>rs</sup>. les prestres: M. Torcapel & Monsieur Pelerin; mons<sup>r</sup>. bourdon sa femme &c.

*voyage de Monsr.  
aux 3. riu.*

le 21. partit p<sup>r</sup>. sa visite des 3. riu. Monseign<sup>r</sup>. de petrée avec Mons<sup>r</sup>. de bernieres & le mesme Iour il declara Mons<sup>r</sup>. de Charny p<sup>r</sup>. grand Vicaire—Mons<sup>r</sup>. de bernieres p<sup>r</sup>. Curè & le p<sup>r</sup>. Mercier p<sup>r</sup>. Vicaire.

Son retour le dernier du moys.

## NOUEMB.

*depart du 3<sup>e</sup>. v.*

le 5. partit le dernier vaisseau de Pointel, où estoit Mons<sup>r</sup>. Charon, Villeré &c.

they started on the 27th. They were 300 in number. Des grosilleres was in their Company; he had gone to their country the previous year. They had started from Lake superior in 100 canoes; 40 turned back and 60 reached here, loaded with furs to the value of 200,000 livres. They left some to the value of 50,000 livres at Montreal, and took the remainder to 3 rivers. They came down in 26 Days, and took two months to return. Des grosillers wintered with the nation of the ox, which he says consists of 4 thousand men; they are sedentary Nadwesserons. Father Menar, father Albanel, Jean Guerin, and 6 other frenchmen went with them.

*Departure of father  
Menar and father  
Albanel.*

#### 1660, SEPTEMBER.

On the 7th, the 3rd Ship arrived, having on board monsieur du Menil and others.

*Arrival of Monsieur  
du Mesnil.*

On the 14th, father Albanel returned; the savages had landed him at Montreal on account of an Agnieronon, a former Captive, who left the band of Outawats with whom he had come.

*Return of father  
Albanel.*

On the 19th, father Aloés left to become Superior at 3 rivers, and Father le moyne received orders to go to Montreal on a mission.

*Father Aloues at 3  
rivers.*

#### OCTOBER.

On the 7th, Tsanhohy, an escaped Huron, arrived; he brought tidings of a new Army of 600 men, and reported that he had met father Menar, who was going up with the Outaëk.

*Tsanhohy escaped.*

On the 18th, the 2nd Ship sailed; on board of it were messieurs the priests, Monsieur

*Departure of the 2nd  
ship.*

*Huron eschapé*

le 7. arriua vn huron eschape d'Agniée, qui confirme la nouvelle d'une armée.

*Conteste pr.  
marguillers*

le 28. Monseign<sup>r</sup>. l'Euesque ayant tenu assemblée des marguillers, & déclaré Mons. le Gouvern<sup>r</sup>. n'estre plvf Marguiller honoraire & ce sans luy en auoir parlé, le 30. suiuant Mons<sup>r</sup>. le Gouverneur se trouua a l'assemblée des marguillers avec ceux de sa suite ordinaire, où il pretendit se maintenir en sa charge, declarant a Mons<sup>r</sup>. l'Euesque qu'il n'auoit pas ce pouuoir que de le demettre; plusieurs paroles se dirent peu respectueuses a l'endroit de M<sup>r</sup>. l'Euesque qui donna suiet de mescontentem<sup>t</sup>. de part & d'autre.

*gouverneur veut se  
maintenir margillier  
honoraire —*

#### DECEMBRE

*St. Xauier*

A la St. Xauier, on pensa ne point faire de sermon le matin pour le peu de monde qui se trouua au commēcem<sup>t</sup>. de la messe, toutesfois Mons<sup>r</sup>. le Gouvern<sup>r</sup>. estant venu au Credo, on fit le sermon apres le Credo.

*Noel*

A Noel cōe l'an passé, on sonna le premier coup de la messe de ceans a 11. h. vn quart, fieri non debbat, mais a 11. ½ en mesme temps que la cloche de ceans p<sup>r</sup>. le leuer. les Confesseurs a la paroisse furent Monseign<sup>r</sup>. le p. Chastelaine & M<sup>r</sup>. de bernieres Curè qui ne pouuant chanter laissa l'office a faire a d'autres. Mons<sup>r</sup>. de Charny dit la messe de Minuit, le p<sup>r</sup>. Mercier fit le Diacre, & le p. Dablon le soubdsiacle: mons<sup>r</sup>. l'Euesque n'auoit donné aucun ordre p<sup>r</sup>. l'euëiller de sorte qu'il pensa ne point

*Ceremonies de Noël.*



Torcapel and Monsieur Pelerin, monsieur bourdon, his wife, and others.

On the 21st, Monseigneur of petræa left for his visit to 3 rivers, with Monsieur de bernieres; and, on the same Day, he appointed Monsieur de Charny Vicar-general, Monsieur de bernieres Curé, and father Mercier Vicar.

He returned on the last day of the month.

*Voyage of  
Monseigneur to 3  
rivers.*

NOVEMBER.

On the 5th sailed the last ship—that of Pointel, on board of which were Monsieur Charon, Villeré, and others.

*Departure of the 3rd  
ship.*

On the 7th, a huron arrived who had escaped from Agniée; he confirmed the news of an army.

*Huron escaped.*

On the 28th, Monseigneur the Bishop held a meeting of the churchwardens, and stated that Monsieur the Governor was no longer an honorary Churchwarden; and this without having told him of it. On the 30th following, Monsieur the Governor was present at the meeting of the churchwardens, with his usual suite; and there he asserted his right to maintain himself in his office, declaring to Monseigneur the Bishop that he had not the power to remove him. Several words were said that were not very respectful to the position of Monseigneur the Bishop, which gave rise to dissatisfaction on both sides.

*Dispute respecting  
churchwardens.*

*The governor wishes  
to maintain himself  
an honorary  
churchwarden.*

DECEMBER.

On the feast of St. Xavier we thought that we would not preach a sermon in the morning, because there were few people present at the beginning of mass. However, as Mon-

*St. Xavier.*

*Boquet seul sert La  
messe a msgr. Et bis  
negat abluoe.*

venir a la messe de minuit ny luy ny aucun de ses gens. Monseign<sup>r</sup>. l'Euesque dit sur les 2. h. la messe ceans au petit Autel, ou boquet le seruit tout seul, & luy refusa bien a propos l'Ab<sup>luo</sup>n par deux fois; & bien a propos car il deuoit dire a la paroisse la 3<sup>e</sup>. messe le lendemain. le sermon se fit apres vespre a l'ordinaire, & a la fin Monseign<sup>r</sup>. donna la benediction de sa place & hoc male car il deuoit aller a l'Autel.

*barbe Halé  
Esprit follet.*

En ce moys fut amenée de beauport barbe Halé, infestée d'vn Demon folet depuis 5. ou 6. moys mais a diuerses reprises; elle fut mise au commencement. dans vne chambre du vieux hospital où elle passoit la nuit avec comp<sup>ie</sup>. d'vne garde de son sexe; & quelque prestre & seruiteurs. longa historia, de qua alibi fuse.

sieur the Governor came in at the *Credo*, the sermon was preached after the *Credo*.

At Christmas, as last year, the first bell for mass in our house was rung at a quarter past 11; *fieri non debebat*, but at 11½, at the same time as the bell in our house for rising. The Confessors at the parish church were Monseigneur, father Chastelaine, and Monsieur de bernieres, the Curé, who was unable to sing, and left the office to be sung by others. Monsieur de Charny said Midnight mass; father Mercier officiated as Deacon, and father Dablon as subdeacon. Monseigneur the Bishop had not given any orders to awake him so that he and all his people very nearly failed to be present at the midnight mass. Monseigneur the Bishop said mass at about 2 o'clock in this house at the side Altar, at which boquet alone served him; the latter very properly refused him the Ablution twice,—very properly, because he was to say the 3rd mass at the parish church in the morning. The sermon was preached after vespers, as usual; and at the end of it Monseigneur gave the benediction from his place, *et hoc male*, for he should have gone to the Altar.

In this month, barbe Halé was brought from beauport. She had been possessed with a Demon of lunacy for 5 or 6 months, but only at intervals. At first she was placed in a room in the old hospital, where she passed the night, in the company of a keeper of her own sex, a priest, and some servants. *Longa historia, de qua alibi fuse.*

*Christmas.*

*Christmas  
Ceremonies.*

*Boquet alone serves  
at monseigneur's  
mass, Et bis negat  
ablutionem.*

*Barbe Hale.*

*Demon of lunacy.*





CII

RELATION OF 1659-60

PARIS: SEBASTIEN CRAMOISY, 1661

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SOURCE: We follow a copy of the original Cramoisy in Lenox Library—one formerly owned by George Bancroft.

Chaps. i.-iv. appear in this volume; the rest of the document will be given in Volume XLVI.





# RELATION

DE CE QUI S'EST PASSE'  
DE PLUS REMARQUABLE  
AVX MISSIONS DES PERES

de la Compagnie de IESVS,

EN LA *Geo. Bancroft.*

NOUVELLE FRANCE,

és années mil six cent cinquante neuf  
& mil six cent soixante.

Enuoyée au R. P. CLAVDE BOUCHER  
Prouncial de la Prouince de France.



A PARIS,

Chez SEBASTIEN CRAMOISY, Imprimeur  
ordinaire du Roy & de la Reÿne:  
ruë saint Jacques, aux Cicognes.

---

M. DC. LXI.

*Avec Privilege du Roy.*



# RELATION

OF WHAT OCCURRED  
MOST REMARKABLE  
IN THE MISSIONS OF THE FATHERS  
of the Society of JESUS,

IN  
NEW FRANCE,

in the years one thousand six hundred fifty-nine  
and one thousand six hundred sixty.

*Sent to Reverend Father CLAUDE BOUCHER,  
Provincial of the Province of France.*

PARIS,

SEBASTIEN CRAMOISY, Printer in ordinary  
to the King and Queen: rue saint  
Jacques, at the Sign of the Storks.

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M. DC. LXI.

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MABOVL.

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**N**OVS CLAVDE BOVCHER Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'auenir au Sieur SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royale du Loure, & ancien Efcheuin de cette ville de Paris, *l'Impreſſion de la Relation de la Nouvelle France.* A Paris, le 8. Ianuier. 1661.

Signé, CLAVDE BOVCHER.



Permission of the Reverend Father Provincial.

WE, CLAUDE BOUCHER, Provincial of the Society of JESUS in the Province of France, have for the future granted to Sieur SEBASTIEN CRAMOISY, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, and former Alderman of this city of Paris, *the Printing of the Relation of New France*. Paris, January 8, 1661.

Signed, CLAUDE BOUCHER.

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[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS aux pais de la Nouvelle France, depuis l'Esté de l'année 1659. iufques à l'Esté de l'année 1660.

## CHAPITRE I.

### DE L'ESTAT DU PAÏS EN GENERAL.

L'ESTAT de l'ancienne & de la nouvelle France se treuent presentement assez femblables, à ce que l'histoire rapporte de cette montagne des Indes, composée de deux parties, l'une orientale, [2] & l'autre occidentale, si différentes & si contraires, que la premiere iouït de toute la douceur d'un Printemps, tandis que l'autre souffre par des pluies continuelles les incommoditez de l'Hiuer.

L'Océan qui nous separe de la France, ne voit à son orient qu'allegresse, que magnificence, que feux de ioie; & à son couchant que guerre, que maffacres, qu'embrasemens. Nostre inuincible Monarque donne la paix & la vie à toute l'Europe, pendant que nostre Amerique semble estre aux abois par la plus cruelle de toutes les guerres: ces feux de ioies qui ont éclairé dans toutes les villes les victoires, & les trophées de nostre conquerant & pacifique Dieu-donné, se changent pour nous en feux de [3] cruauté, dans lesquels nos pauvres François font inhumainement



[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the countries of New France, from the Summer of the year 1659 to the Summer of the year 1660.

## CHAPTER I.

### OF THE CONDITION OF THE COUNTRY IN GENERAL.

THE Condition of the old France and the new, bear, at present, considerable likeness to that mountain of the Indies of which, the story goes, the parts facing east [2] and west are so different and opposite in nature that the former enjoys all the mildness of Spring, while the latter, owing to constant rains, suffers the inconveniences of Winter.

The Ocean which separates us from France sees, on its eastern side, only rejoicing, splendor, and bonfires; but, on its western, nothing but war, slaughter, and conflagrations. Our invincible Monarch gives peace and life to all Europe, while our America seems to be reduced to extremities by the most cruel of all wars. Those bonfires that have, in all the cities, lighted up the victories and trophies of our conquering and pacific God-given sovereign, are for us changed into fires of [3] cruelty, in which our poor French are inhumanly burned. To old France we can well say, with Abraham, in the sense

bruslez. *Inter vos & nos chaos magnum firmatum est*, pouuons-nous bien dire à l'ancienne France, avec Abraham, dans le mesme sens que donne S. Ambroise à ces paroles; que ce n'est pas tant la vaste étenduë des mers qui nous separe les vns des autres, & qui met comme vn grand chaos entre deux; comme la difference de l'estat, fortuné pour vous, qui vous fait nager dans la ioie & dans le fein de la paix, au contraire lamentable pour nous, & qui nous menace des derniers malheurs.

Ce n'est pas qu'à la veuë d'un estat si florissant, où se treuve à present toute la France, nos yeux n'aient fait couler des larmes de ioie parmy celles qu'ils [4] versent comme par habitude & par necessité: Nous auons chanté le *Te Deum*, avec bien des tendresses, il est vray; mais c'estoit avec vn cœur mi-parti, puisqu'il nous sembloit en mesme temps entendre nos François captifs, chanter sur les échafaux des Iroquois, à la façon qu'on les oblige à cette barbare ceremonie, ou pour trouuer quelque soulagement dans leurs tourmens, ou pour donner du diuertissement à leurs boureaux.

Ce qui nous console, c'est que nous sommes bien affeurez qu'on ne nous regarde pas seulement, comme font ceux qui estans dans le port ou sur le riuage, regardent avec quelque compassion, & mesme donnent des larmes au debris d'un pauvre vaisseau que la tempeste fait échouër; mais [5] nous nous promettons bien plus, sçachans les vœux, les prieres, les penitences, & toutes fortes de bonnes œuures qui se font presque par tout pour la conuersion de nos Sauvages; & apprenans les bons desseins que Dieu a inspirez à plusieurs personnes de grand merite, de

that St. Ambrose gives to the words: *Inter vos et nos chaos magnum firmatum est*,—it is not so much the vast stretch of seas which separates us from one another, and interposes a great chaos, so to speak, as it is the difference in our conditions. Yours is a happy one—you bask in joy, and rest in the bosom of peace; whereas ours is a lamentable one, threatening us with the extreme of misfortune.

This does not mean that, at sight of so flourishing a condition as that now enjoyed by all France, our eyes have not shed tears of joy amid those which they [4] shed, as it were, from habit and necessity. We chanted the *Te Deum* with much feeling, it is true, but with conflicting emotions; for we seemed to hear, at the same time, our captive Frenchmen singing on the scaffolds of the Iroquois, as they are compelled to do at that barbarous ceremony,—either for the purpose of finding some relief amid their torments, or to afford entertainment to their executioners.

What consoles us is our full assurance that people do not regard us merely as do those who, being themselves in port or on the shore, contemplate with some compassion the wreck of a poor vessel shattered by the storm, and even shed some tears over it. But [5] we promise ourselves much more, knowing the vows, the prayers, the penances, and all sorts of good works, which are being performed almost everywhere for the conversion of our Savages; and learning of the good purposes with which God has inspired many persons of merit, for accomplishing the destruction of the Iroquois. That means, to open a door, high and wide, for proclaiming the Faith and giving the Preachers of the Gospel access



procurer la destruction de l'Iroquois, c'est à dire, d'ouurer vne grande & spacieuse porte à la publication de la Foi, & donner entrée aux Predicateurs de l'Euangile vers des peuples immenses, soit pour les terres qu'ils occupent, soit pour la diuersité des Nations qui les composent, toutes lesquelles s'éloignent de nous à quatre & cinq cens lieuës dans les forests, fuyant l'ennemi commun, sans lequel elles viendroient enrichir ce païs de leurs [6] pelteries, & nous irions chez elles pour enrichir le Ciel des glorieuses dépouilles que nous enleuerions à l'Enfer.

Cette entreprise est digne de la pieté de ceux qui s'y emploient, & bien fortable à la gloire du nom François, qui n'a iamais plus éclaté que dans les guerres saintes, & pour la defense de la Religion.

On iugera par ce qui est couché dans chaque chapitre de cette Relation, de la necessité de cette glorieuse expedition, dans laquelle se treuent tous les interests diuins & humains.

Les interests de Dieu y font puiffamment engagez : car quoy que ce dernier quartier du monde ne soit pas peuplé à proportion du reste de la terre ; nous sçauons neantmoins que de quelque [7] costé que nous iettions les yeux, nous y voions des peuplades de Sauvages, qui ne font qu'attendre qu'on aille ramasser chez elles les precieux restes du Sang de IESVS-CHRIST. Ce font la plupart peuples errans, qui portent avec eux leur maisons en rouleaux, & qui bastissent des villes à chaque iournée qu'ils font, dont les vns ont embrassé la Foi, & font les exercices de la Religion sur les neiges & dans les forests, d'autres n'en ont eu que de legeres teintures, & les autres n'ont iamais veu d'Europeans.



to peoples of great extent, in regard to both the territories which they occupy, and the diversity of Nations composing them—all of whom are four or five hundred leagues distant from us in the forests, shunning the common enemy. Were it not for the latter, they would come and enrich this country with their [6] furs, and we should visit them to enrich Heaven with the glorious spoils that we should wrest from the powers of Hell.

Such an enterprise is worthy of the piety of those engaged in it, and quite consistent with the glory of the French name, which has never shone more brightly than it did in the holy wars and in the defense of Religion.

From what is recorded in each chapter of this Relation, the reader will judge of the necessity of this glorious expedition, which embraces all interests, divine and human.

God's interests therein are deeply involved; for, although this farthest quarter of the world is not inhabited in proportion to the rest of the earth, we know nevertheless that, whithersoever [7] we turn our eyes, we see tribes of Savages who are only waiting for some one to go and gather up among them the precious remnants of the Blood of JESUS CHRIST. They are, for the most part, nomadic tribes, carrying their houses with them in rolls, and building towns at the end of each day's journey. Some of them have embraced the Faith, and perform the exercises of Religion amid the snows and in the forests; others have received only a slight tincture of Religion; and the rest have never seen any Europeans.

We know—and we will state the facts more fully

Nous ſçauons, & nous le deduirons plus amplement au chapitre troifième, qu'il y a des peuples, & fedentaires & vagabonds, de meſme langue, iufqu'à la mer du Nord, dont ces [8] nations bordent le riuage; qu'il y en a d'autres qui s'étendent iufqu'à la mer du Sud, tout fraîchement découuers; ils nous tendent les bras, & nous leurs tendons les noſtres, mais les vns & les autres font trop courts pour ſe ioindre de ſi loin: & quand enfin nous penſons nous entrebraffer, nous treuons l'Iroquois qui ſe met entre deux, & qui frappe ſur les vns & ſur les autres.

Nous ſçauons que bien loin au delà du grand Lac des Hurons, chez qui la Foi eſtoit il y a quelques années ſi floriffante, pendant que l'Iroquois n'empeſchoit pas nos Miſſions, & auparauant qu'il nous en euſt chaffé par le maſſacre de nos Peres, & le ſacagement de ces Eglifes naiſſantes, nous ſçauons que quelques reſtes du debris de cette Nation ſe font [9] ralliez en aſſez bon nombre au delà des lacs, & des montagnes frequentées par leurs ennemis, & que tout nouuellement ils ont ici deputé, pour redemander leurs chers & anciens Paſteurs: mais ces bons Paſteurs font tuez en chemin par les Iroquois, leurs guides font pris & bruslez, & tous les chemins font rendus inacceſſibles.

Nous ſçauons meſme que parmi les Iroquois, la Foi y eſt en vigueur malgré qu'ils en aient, non pas en leur perſonne, mais en celle d'un grand nombre de captifs, qui ne respirent qu'à nous auoir avec eux, ou d'eſtre avec nous, & qui ont fait merueilleuſement bien profiter cette diuine ſemence, que nous auons iettée ſur eux auant leur deſtruction, mais *venit inimicus homo*: quand nos eſperances [10]

in the third chapter—that there are tribes of the same language, both stationary and wandering, as far as the North sea, on whose shores these [8] nations border; and that there are others, very recently discovered, extending as far as the South sea. They stretch out their arms to us, and we ours to them, but on both sides they are too short to unite across such a distance; and when, finally, we are on the point of embracing each other, the Iroquois steps in between and showers blows upon both of us.

We know that very far beyond the great Lake of the Hurons,—among whom the Faith was so flourishing some years ago, when the Iroquois did not molest our Missions, and before he had expelled us from them by the murder of our Fathers and the pillage of those nascent Churches,—we know that some remnants of the wreck of that Nation [9] rallied in considerable numbers beyond the lakes and mountains frequented by their enemies, and that but recently they sent a deputation hither to ask back again their dear old Pastors. But these good Pastors are slain on the way by the Iroquois, their guides are captured and burned, and all the roads are rendered impassable.

We even know that among the Iroquois the Faith is in a vigorous condition, although they do not possess it in their own persons, but in those of numerous captives. These only long to have us with them, or to be themselves with us; and they have caused that divine seed which we sowed among them, before their destruction, to yield marvelous returns. But *venit inimicus homo*; when our hopes [10] seemed the brightest, when we were ready to reap blessed harvests,—having gone in quest of those poor sheep



paroiffoient les plus riantes, & quand nous eftions prefts de faire d'heureufes recoltes, eftant allez chercher ces pauvres brebis iufque dans la gueule des loups, nous établiffant pour ce fuiet à Onnontagué; l'ennemi de la Foi eft furvenu, qui nous a ravi vne partie de la proie que nous auions entre les mains; il nous auoit defia destiné à fes feux & à fes haches, fi la Prouidence qui a tousiours l'œil ouuert fur les fiens, n'euft eu foin des Pafteurs, les gardant non fans prodige pour d'autres brebis, *quæ non funt ex hoc ouili.*

Enfin nous fçauons, que par tout où nous puiffions aller dans nos bois, nous y rencontrons quelque Eglife fugitiue, ou quelque autre naiffante; par tout nous trouuons des enfans à enuoier dans le Ciel, par tout des malades [11] à baptifer, & des adultes à instruire; mais par tout nous trouuons l'Iroquois, qui comme vn phantôme importun, nous obfede en tous lieux; s'il nous treuue parmi nos nouveaux Chreftiens, il les maffacre entre nos bras; s'il nous rencontre fur la Riuiere, il nous tuë; s'il nous prend dans les cabanes de nos Sauvages, il nous brufle avec eux: mais noftre mort nous feroit fouhaitable, & bien plus precieufe, fi elle n'eftoit pas fuiuite de la defolation generale de nos pauvres Eglifes, & fi la perte des Pafteurs ne cauoit pas celle des Oüailles, qui fans doute peuuent faire compaffion, & tirer les larmes des ieux de ceux qui voient non feulement tant de conuerfions retardées, & tant d'ames perduës; mais tous ces Neophites contraints de chercher les antres, [12] & les forests les plus épaiffes & les plus reculées, pour y traifner vne miferable vie dans l'indigence de toutes chofes, & fuir à peu prés comme les premiers Chreftiens, quand la rage des tirans



into the very jaws of the wolves, establishing ourselves at Onnontagué for this purpose,—the enemy of the Faith came upon us unawares, and bore away from us a part of the prey that we had in our grasp. He had already destined us for his fires and his hatchets; but Providence, with eyes ever watchful over its own, took care of the Pastors, preserving them, not without a miracle, for other sheep, *quæ non sunt ex hoc ovili.*

Finally, we know that, whithersoever we go in our forests, we find some fugitive Church, or else some infant one; everywhere we find children to send to Heaven, everywhere sick people [11] to baptize, and adults to instruct. But everywhere, too, we find the Iroquois, who, like an obtrusive phantom, besets us in all places. If he finds us among our new Christians, he slaughters them in our arms; if he meets us on the River, he slays us; and if he takes us in the cabins of our Savages, he burns us with them. Death, however, would be welcomed by us, and would be much more precious, if it were not followed by the general desolation of our poor Churches, and if the loss of the Shepherds did not cause also that of the Sheep. The latter can without doubt excite compassion, and draw tears from the eyes of those who see not only so many conversions retarded and so many souls lost, but also those Neophytes forced to seek caves [12] and the thickest and most remote forests, there to drag out a miserable existence, in want of all things; and to flee very much as did the early Christians, when the rage of tyrants instigated similar persecutions. Truly, our hearts bleed when we see ourselves at the gates of so fair a harvest, and unable to enter; when we see

fufcitoit de femblables perfecutions. Il eft vrai que le cœur nous faigne, de nous voir aux portes d'une fi belle moiffon, & n'y pouvoir entrer, de voir tant d'ames tomber dans les Enfers, eftant fi proche du Roiaume des Cieux. Et qui fait cela? vne petite poignée d'Iroquois, qui tous enfemble ne feroient pas la milliême partie des peuples dont ils ruinent le falut. Ces fpectacles ne font-ils pas affez touchans pour rallumer ce zele & cette ardeur Françoisife, qui a autresfois fait de fi nobles conquêtes fur les infideles, & qui a rendu la France fi glorieufe par les [13] croifades, qui ont efté comme le precieux apanage du Roiaume tres-Chreftien?

Mais quoique les intereffs temporels foient peu de chofes en comparaifon des eternels, i'aurois pourtant bien dequoi piquer la generofité de ceux qui y pretendent, fi ie voulois m'étendre fur les torts que l'Iroquois leur fait, coupant toutes les fources de la traite, & empêchant que des peuples de cinq à fix cens lieuës à la ronde, ne viennent ici-bas chargez de pelteries, qui feroient regorger ce païs de richesses immenfes, comme ils ont fait en vn feul voïage, que quelques-vnes de ces Nations ont entrepris cette année, quoiqu'à la dérobee, & comme furtiuement, crainte de leurs ennemis.

Il faut auouër qu'avec cela la [14] face de nos colonies Françoisifes feroit aimable, fi la terreur des Iroquois n'en rendoit point le feiour dangereux; la terre eft d'un heureux rapport, & pourueu que le laboureur qui la cultiue, y trauaille avec foin, en peu d'années il fe verra non feulement hors de neceffité, mais à fon aife, luy, fa femme & fes enfans. Nous en voions plufieurs, qui ayans eû vne concefion, qui ne coufte

so many souls fall into Hell, when they are so near the Kingdom of Heaven. And what is the cause of this? A little handful of Iroquois, who all together would not equal the thousandth part of those whose salvation they prevent. Are not these sights touching enough to rekindle in the French that zeal and ardor which, of old, made such noble conquests among the infidels, and rendered France so glorious through the [13] crusades? which were, so to speak, the precious appanage of the most Christian Kingdom.

But, although temporal interests are of small moment compared with the eternal, I could nevertheless find abundant arguments to spur on the bravery of those who entertain hopes of gain, if I wished to expatiate on the injury the Iroquois are doing them, by cutting off all the sources of traffic. They prevent the tribes from five or six hundred leagues about us, from coming down hither, laden with furs that would make this country overflow with immense riches—as was done in a single journey which some of those Nations undertook this year—although secretly, and, as it were, by stealth, from fear of their foes.

It must be admitted that, in spite of this, the [14] prospects of our French colonies would be excellent if the fear of the Iroquois did not render their stay dangerous. The soil is very productive; and, if the husbandman who cultivates it only labors with diligence, in a few years he will see himself not merely out of need, but at his ease—he, his wife, and his children. We see many such men who, having received a grant,—which can here be had for the asking,—in less than five or six years harvest enough grain to feed themselves with all their family, and even to sell some. They are furnished with all the



icy qu'à demander, en moins de cinq ou six années recueillent du bled abondamment pour se nourrir avec toute leur famille, & mesme pour en vendre; ils ont toutes les commoditez d'une basse cour; ils se voient en peu de temps riches en bestiaux, pour mener une vie exempte d'amertume, & pleine de joie.

En peu d'années les familles se [15] multiplient, car l'air de ce païs estant tres-sain, on voit peu d'enfans mourir dans le berceau. Quoique l'hiver soit long, & que les neiges courent la terre cinq mois entiers, à trois, quatre & cinq pieds de profondeur, toutesfois ie puis dire que les froids y paroissent fouvent plus tolerables qu'ils ne sont dans la France, soit à cause que les hivers ne sont pas icy pluvieux, & que les iours ne laissent pas d'estre agreables; soit à cause que l'on a le bois à sa porte, & plus on fait grand feu iour & nuit pour combattre le froid, plus on abat de la forest voisine, & l'on se fait des terres nouvelles, pour labourer & pour semer, qui rendent de bons grains, & qui enrichissent leurs Maistres. Souvent l'on a devant sa porte la pesche en abondance, principalement [16] de l'anguille, qui est en ce païs tres-excellente, n'estant point bourbeuse comme sont celles de la France, à cause qu'elle nage dans la grande eau de nostre fleuve S. Laurens. Dans les mois de Septembre & d'Octobre, cette pesche d'anguille est si heureuse, que tel en prendra pour sa part, quarante, cinquante, soixante & septante milliers. Et le bon est qu'on a trouué le moien de la saler commodément, & par ce moien la conserver en sa bonté; c'est une manne inconceuable pour ce païs, & qui ne couste qu'à prendre, & qui porte avec foy, pour l'ordinaire, tout son affaisonnement.



conveniences of a farm-yard, and soon find themselves rich in live stock, so that they can lead a life free from hardship and full of happiness.

In a few years the families [15] increase; for, as the air of this country is very salubrious, one sees few children die in the cradle. Though the winters are long, and snow covers the earth for five whole months to the depth of three, four, or five feet, yet I can affirm that the cold often seems more endurable here than in France—whether because the winters are not rainy here, and the days are always pleasant, or because we have wood at our doors. Moreover, the greater the fire one keeps, day and night, to combat the cold, the more does he fell the neighboring forest, and make himself new lands to till and sow, which yield good harvests of grain, and enrich their Owners. Often one has fishing in plenty, before his own door, chiefly [16] of eels, which are very excellent in this country, not being muddy as they are in France, because they swim in the vast waters of our river St. Lawrence. In the months of September and October, this eel-fishing is so productive that many a man will catch for his portion forty, fifty, sixty, and seventy thousand. And the great advantage is that we have found means of salting them conveniently, and thus preserving them untainted. They constitute a wonderful manna for this country, and one that costs nothing beyond the catching, and ordinarily carries with it all its own seasoning. During the winter, Moose are hunted on the snow; and many of our Frenchmen have killed thirty or forty apiece. Their flesh is easily preserved [17] by freezing, and serves as provision throughout the winter, while their skins are still more valuable.

Durant l'hiver on court les Orignaux sur les neiges, & tel de nos François en a tué pour sa part trente & quarante, dont la chair se confère aisément [17] par la gelée, & sert de provision pendant l'hiver; les peaux sont encore plus précieuses. Cette chasse paroïssoit autrefois comme impossible à nos François, & maintenant elle leur sert de recreation. Ils se sont aussi formés à la chasse du castor, qui fait une des grandes richesses de ce pays.

Mais la guerre des Iroquois traverse toutes nos voies, & c'est l'unique mal de la nouvelle France, qui est en danger de se voir toute défolée, si de France l'on n'y apporte un puissant & prompt secours: Car pour dire vrai, il n'y a rien de si aisé à ces barbares, que de mettre, quand ils voudront, toutes nos habitations à feu & à sang, à la réserve de Québec, qui est en état de défense; mais qui toutefois ne seroit plus qu'une prison, dont l'on ne pourroit pas [18] sortir en assurance, & où l'on mourroit de faim, si toute la campagne étoit ruinée.

Ce qui donne cette avantage à l'ennemi sur nous, c'est que toutes les habitations de la campagne, hors de Québec, sont sans défense, & qu'elles sont éloignées les unes des autres, dans l'espace de huit & dix lieux, sur les rives de la grande Rivière, n'y ayant en chaque maison que deux, trois, ou quatre hommes, & fouent même qu'un seul avec sa femme & quantité d'enfants, qui peuvent être tous tués, ou enlevés sans qu'on en puisse sçavoir rien dans la maison la plus voisine.

Je ne dis rien des pertes que feroit la France, si ces vastes contrées sortoient de sa domination. L'étranger en tireroit un grand [19] avantage au détriment de la navigation Française.

Formerly, the hunting of them appeared to our Frenchmen an impossibility, and now it serves them as recreation. They have also adapted themselves to the hunting of the beaver, which forms one of this country's great sources of wealth.

But the warfare of the Iroquois thwarts all our pleasures, and is the sole affliction of new France, which is in danger of becoming utterly devastated unless prompt and powerful relief is rendered from France. For, to tell the truth, nothing is so easy for these barbarians as to subject all our settlements to fire and massacre whenever they choose, with the exception of Quebec, which is in a state of defense, but which would still be only a prison that one could not [18] leave with safety; and where one would die of hunger, if all the outlying country were laid waste.

What gives the enemy this advantage over us is, that all the rural settlements outside of Quebec are without defense, and are distant from one another as much as eight or ten leagues on the banks of the great River. In each house there are only two, three, or four men, and often only one, alone with his wife and a number of children, who may all be killed or carried off without any one's knowing aught about it in the nearest house.

I say nothing of the losses that France would suffer if these vast regions should pass from her control. The foreigner would reap a great [19] advantage, to the detriment of French navigation.

Moreover, in their method of warfare the Iroquois are so stealthy in their approach, so swift in their execution, and so expeditious in their retreat, that one commonly learns of their departure before gain-



Au reste, la façon que tiennent les Iroquois dans leurs guerres, est si cachée dans leurs approches, si subite dans leur execution, & si prompte dans leur retraite, que d'ordinaire l'on apprend plustost leur départ, que l'on n'a pû sçavoir leur venuë. Ils viennent en renards dans les bois, qui les cachent, & qui leur seruent de fort inexpugnable. Ils attaquent en lions; & comme ils surprennent lors qu'on y pense le moins, ils ne trouuent point de résistance: ils fuient en oiseaux, disparoiffans plustost qu'ils ne paroissent. Vn pauvre homme trauuillera tout le iour proche de sa maison, l'ennemi qui est caché dans la forest toute voisine, fait ses approches, comme vn chasseur fait de son [20] gibier, & décharge son coup en assurance, lors que celui qui le reçoit se pense plus affeuré.

Or qu'y a-t-il de plus aisé à vne troupe de huit cent, ou de mille Iroquois, que de se resprendre par dans les bois, tout le long de nos habitations Françoises, faire vn massacre general, en vn mesme iour vsant de cette surprise, tuant les hommes, & emmenant les femmes & les enfans captifs, comme ils ont desia souuent fait? ils passeroient en plein midy deuant Quebec, chargez de cette proie toute innocente, que l'on ne pourroit pas ni courir après eux, ni recouurer les captifs de leurs mains, pour lesquels il ne nous resteroit que des larmes inutiles: nos chaloupes sont trop pesantes, & leur canots sont trop legers pour les pouuoir atteindre: [21] outre que s'il y auoit quelque chose à craindre pour eux, la nuit leur seruiroit de voile pour se desrober à nos yeux: se glissant dans le bois, où ils trouuent leur chemin par tout, quoique pour des François il n'en paroisse



ing any knowledge of their arrival. They come like foxes through the woods, which afford them concealment and serve them as an impregnable fortress. They attack like lions, and, as their surprises are made when they are least expected, they meet with no resistance. They take flight like birds, disappearing before they have really appeared. A poor man will work all day near his house; the enemy, hidden in the forest that is close at hand, steals upon him like a hunter upon his [20] game, and deals his blow in safety at the moment when its recipient deems himself most secure.

Now, what is there easier, for a band of eight hundred or a thousand Iroquois, than to scatter through the woods along the entire line of our French settlements and inflict a general massacre, adopting this method of surprise all on the same day, killing the men and leading away captive the women and children, as they have often done already? They would pass before Quebec in broad noonday, laden with this most innocent prey; and no one could pursue them, or recover the prisoners from their hands, over whom we could only weep unavailing tears. Our shallows are too heavy and their canoes too light to render possible our overtaking them. [21] And, besides, if there should be anything for them to fear, the night would serve them as a veil to conceal them from our eyes; they would slip into the woods, where they find their way everywhere, although to a Frenchman there seems to be no path whatever; and even though we should outnumber them, they would be in a position of safety, and we would not dare to follow them.

It is a kind of miracle that the Iroquois, although

aucun ; & quand mefme nous ferions en plus grand nombre qu'eux, ils y feroient en affurance, & nous n'oferions pas les fuiure.

C'est vne efpece de miracle, que les Iroquois pouuant fi aifément nous deftruire, ils ne l'aient pas encore fait ; ou pluftoft c'eft vn prouidence de Dieu, qui iufqu'à maintenant les a aueuglez, & a rompu les deffeins qu'ils ont formé de nous faire cette forte de guerre. Encore cette année, ils eftoient partis de leurs païs, au nombre de fept cent, pour cet effet ; l'alarme en eftoit fi grande [22] icy vers le printemps dernier, que les maifons de la campagne eftoient abandonnées comme en proie à l'ennemi, & tout le monde fe croioit quafi perdu, fi Monsieur le Vicomte d'Argençon noftre Gouverneur n'euft raffeuré les efprits par fon courage, & par fa fage conduite, mettant tous les postes de Quebec en fi bon ordre, qu'on y fouhaittoit pluftoft l'Iroquois que de l'y craindre. Pour le refte du païs, nos habitations font fi expofées aux ennemis, que s'ils n'y ont point caufé vne defolation generale, c'eft que Dieu les a arreftez en chemin ; & quoy qu'il en ait coufté la vie à quelques vns de nos François, toutefois le païs s'eftant conferué, & demeurant en fon entier, nous auons pluftoft fuiet de benir Dieu, que de nous [23] plaindre de nos pertes.

Mais Dieu ne s'eft pas obligé de continuer fur nous cette prouidence, quafi miraculeufe, qui aiant égalé nos defirs, a furmonté nos esperances ; & il femble qu'il n'ait eu d'autre deffein, que de nous faire fubfifter iufques au temps present, que la paix eftant heureufement en France, l'on pourra nous donner fecours contre vn ennemi, qui s'eft refolu enfin ou

able to destroy us so easily, have not yet done so; or, rather, it is a providence of God, who has hitherto blinded them, and foiled the plans which they have formed for prosecuting this kind of war against us. This year, they had again left their country for this purpose, to the number of seven hundred; and the consequent alarm was so great [22] here, toward last spring, that the country houses were abandoned as prey to the enemy. All thought themselves as good as lost, until Monsieur the Vicomte d'Argençon, our Governor, reassured them by his courage and his wise course of action—putting all the posts of Quebec in such good order that the Iroquois was rather hoped for there than feared. As for the rest of the country, our settlements are so exposed to the enemy that, if they have not wrought general devastation among them, it is because God has stayed their course; and, although they have been the cause of some loss of life to our French, still, the country being preserved and continuing in its entirety, we have reason rather to bless God than to [23] complain of our losses.

But God has not bound himself to continue over us this almost miraculous providence, which has not only equaled our desires but has exceeded our hopes; and he seems to have had no other design than to assure our subsistence up to the present time, when, peace being happily established in France, it will be possible to send us aid against an enemy that has finally resolved either to destroy us, or to perish in the attempt. Our destruction would involve that of a countless number of souls; the destruction of the enemy would give new life to this whole country and cause here a reign of peace, the sweets of which



de nous perdre, ou d'y perir. Nostre perte causeroit celle d'un nombre innombrable d'ames; la fienne feroit reuiure tout ce païs, & y feroit regner la paix, dont la France gouste à present les douceurs, & desquelles elle peut nous faire part si elle veut. Qu'elle dise feulement ie le veux; & avec ce mot elle ouure le Ciel à vne infinité de Sauuages, [24] elle donne la vie à cette colonie, elle se conferue la nouvelle France, & s'acquiert vne gloire digne d'un Roiaume tres-Chrestien, qui porte des Fils aînez de l'Eglise, & des heritiers du grand S. Louïs; heritiers, dis-ie, non feulement de sa pieté, mais encore de ses conquestes; puisque s'il a autrefois planté les fleurs de Lis dans le sein du Croissant, ce ne fera pas aujourd'huy vne conqueste moins glorieuse, d'une terre d'infidelle, en faire vne terre Sainte, & retirer la terre Sainte des mains des infideles: encore vne fois, que la France veuille destruire l'Iroquois, il sera destruit; Car qu'est-ce que cet Iroquois, qui fait tant parler de luy? deux Regimens de braues Soldats l'auroit bien-toft terrassé? La pluspart de nos Gens, plus accoustumez à manier [25] la houë que l'épée, n'ont pas la resolution du Soldat. Il y a quelque temps que Monsieur nostre Gouverneur donnant la chasse à cet ennemi dans des chaloupes, se voiant proche du lieu où il s'étoit retiré, commanda qu'on mist pied à terre; personne ne branla: il se iette le premier à l'eau iusques au ventre, tout le monde le fuiuit. De bons Soldats auroient deuançé leur Capitaine: nous esperons qu'on nous en enuoirra, & de bons, puisque la Paix donne lieu d'en choisir.



France is now tasting, and can share with us if she will. Let her only say, "I will;" and with the word she opens Heaven to a host of Savages, [24] gives life to this colony, preserves her new France, and acquires a glory worthy of a most Christian Kingdom, which bears elder Sons of the Church and heirs of the great St. Louis,—heirs are these not only of his piety, but also of his conquests; since, if in times past he planted the Lilies in the bosom of the Crescent, it will at the present day be a no less glorious conquest to make a Holy land of one that is infidel, and to rescue the Holy land from the possession of the infidels. Once more, let France determine to destroy the Iroquois, and he will be destroyed. For what is this Iroquois who causes himself to be talked about so much? Two Regiments of brave Soldiers would very soon overthrow him. Most of our Men, more used to handling [25] the hoe than the sword, have not the Soldier's determination. Some time ago, when Monsieur our Governor was pursuing these enemies in shallops, and found himself near the spot whither they had retreated, he gave orders to disembark. No one stirred; he was the first to leap into the water, up to his waist, and then all the rest followed him. Good Soldiers would have preceded their Captain; and we hope that such will be sent us, now that Peace makes it possible to select them.

## CHAPITRE II.

DE L'ESTAT DU PAÏS DES IROQUOIS, & DE LEURS  
CRUAUTEZ.

C E qu'un Poëte a dit de la fortune, que son ieu le plus [26] ordinaire, est de briser des sceptres, mettre bas des couronnes, & en tournant fa rouë faire monter les vns sur le trofne par les mesmes degrez par lesquels elle precipite les autres, *Ludum insolentem ludere pertinax*; & ce que l'Histoire nous apprend du renuerfement des Estats, du débris des Republicques, & des reuolutions, qui ont fait si fouuent changer de face à l'Empire des Grecs, des Perfes, des Romains & des autres nations, peut trouuer place icy, *si parua licet componere magnis*.

Cette aueugle inconstante ne laisse pas de prendre ses diuertiffemens dans des cabanes de Sauuages, & parmi des forests, aussi bien que dans les palais des Rois, & au milieu des grandes Monarchies; elle sçait iouïr son ieu par tout, & par tout elle fait de ses [27] coups, bien plus illustres de vrai, quand ils tombent sur l'or & sur l'escarlate, que quand ils ne frappent que sur des Estats de bois, & ne ruinent que des villes d'écorce; mais après tout elle est également fascheuse aux vns & aux autres.

Des cinq peuples qui composent toute la nation Iroquoise, ceux que nous appellons les Agnieronnons, ont tant esté de fois au haut & au bas de la rouë en moins de foixante ans, que nous trouuons

## CHAPTER II.

OF THE CONDITION OF THE COUNTRY OF THE IRO-  
QUOIS, AND OF THEIR CRUELITIES.

WHAT a Poet has said of fortune,—that her most customary game [26] is to break scepters, abase crowned heads, and, in rolling her wheel, raise some to the throne by the same movement whereby she casts others down, *Ludum insolentem ludere pertinax*,—and what History teaches us of the overthrow of States, of the downfall of Republics, and of the revolutions that have so often changed the face of the Empires of the Greeks, Persians, Romans, and other nations, may be applied here, *si parva licet componere magnis*.

This blind and fickle dame does not refrain from taking her diversion in Savages' cabins and amid forests, as well as in Kings' palaces and in the midst of great Monarchies. She can play her game everywhere, and everywhere she deals her [27] blows, which in truth are more remarkable when they fall on gold and scarlet than when they strike only States of wood and destroy only towns of bark. But, after all, she causes equal vexation to both classes.

Of the five tribes constituting the entire Iroquois nation, that which we call the Agnieronnons has been so many times at both the top and the bottom of the wheel, within less than sixty years, that we find in history few examples of similar revolutions. Insolent in disposition, and truly warlike, they have

dans les histoires peu d'exemples de pareilles reuolutions. Comme ils font infolens de leur naturel, & vraiment belliqueux, ils ont eu à démefler avec tous leurs voifins; avec les Abnaquiois, qu'ils ont vers l'Orient; avec les Andastogehronnons vers le midy, peuple qui habite les coftes de la [28] Virginie; avec les Hurons au Couchant, & avec toutes les Nations Algonkines éparfes dans toutes les parties du Nord. Nous ne pouons pas remonter bien haut dans la recherche de ce qui s'eft paffé parmi eux, puifqu'ils n'ont point d'autres Bibliotheques que la memoire des vieillards, & peut-efre n'y treuuerions-nous rien qui meritaft le iour. Ce que nous apprenons donc de ces liures viuans, eft que vers la fin du dernier fiecle, les Agnieronnons ont efté reduits fi bas par les Algonkins, qu'il n'en paroiffoit prefque plus fur la terre; que neantmoins ce peu qui reftoit, comme vn germe genereux auoit tellement pouffé en peu d'années, qu'il auoit reduit reciproquement les Algonquins aux mefmes termes que luy; mais [29] cet estat n'a pas duré long-temps, car les Andastogehronnons leur firent fi bonne guerre pendant dix années, qu'ils furent renuerfez pour la feconde fois, & la nation en fut prefque eftainte, du moins tellement humiliée, que le nom feulement d'Algonkin les faifoit fremir, & fon ombre fembloit les pourfuiure iufques dans leurs foiers.

C'eftoit au temps que les Hollandois s'emparerent de ces coftes-là, & qu'ils prirent gouft au caftor de ces peuples, il y a quelques trente ans: & pour les gagner dauantage, ils leur fournirent des armes à feu, avec lefquelles il leur fut aifé de vaincre leurs vainqueurs, qu'ils mettoient en fuite, & qu'ils rempliffoient



had to fight with all their neighbors,—with the Abnaquiois, who are Eastward of them; on the south, with the Andastogehronnons, a people inhabiting the shores of [28] Virginia; with the Hurons on the West; and with all the Algonkin Nations scattered throughout the North. We cannot go back very far in our researches in their past history, as they have no Libraries other than the memory of their old men; and perhaps we should find nothing worthy of publication. What we learn then from these living books is that, toward the end of the last century, the Agnieronnons were reduced so low by the Algonkins that there seemed to be scarcely any more of them left on the earth. Nevertheless, this scanty remnant, like a noble germ, so increased in a few years as to reduce the Algonquins in turn to the same condition as its own. But [29] this condition did not last long; for the Andastogehronnons waged such energetic warfare against them during ten years that they were overthrown for the second time and their nation rendered almost extinct, or at least so humiliated that the mere name Algonkin made them tremble, and his shadow seemed to pursue them to their very firesides.

That was at the time when the Dutch took possession of these regions and conceived a fondness for the beavers of the natives, some thirty years ago; and in order to secure them in greater number they furnished those people with firearms, with which it was easy for them to conquer their conquerors, whom they put to rout, and filled with terror at the mere sound of their guns. And that is what has rendered them formidable [30] everywhere, and victorious over all the Nations with whom they have been at

de fraieur au feul bruit de leurs fufils; & c'est ce qui les a rendus formidables [30] par tout, & victorieux de toutes les Nations, avec lesquelles ils ont eu guerre: c'est ce qui leur a mis dans la teste cet esprit de monarchie, y aspirant tout barbares qu'ils font, & aians le cœur si haut, qu'ils pensent & qu'ils difent que leur destruction ne peut arriuer, qu'elle ne traifne après foy le bouleuerfement de toute la terre.

Et ce qui est plus estonnant, c'est que de fait ils dominant à cinq cent lieuës à la ronde, estans neantmoins en fort petit nombre: car des cinq Nations dont l'Iroquois est composé, l'Agnieronnon ne compte pas plus de cinq cent hommes portans armes, dans trois ou quatre meschans Villages.

L'Onnei8theronnon n'en a pas cent; l'Onnontagehronnon [31] & l'Oiogoehronnon trois cent chacun, & le Sonont8aehronnon, qui est le plus éloigné de nous, & le plus peuplé, n'a pas plus de mille combattans; & qui feroit la fupputation des francs Iroquois, auroit de la peine d'en trouuer plus de douze cent en toutes les cinq Nations, parce que le plus grand nombre n'est composé que d'un ramas de diuers peuples qu'ils ont conqueftez, comme des Hurons, des Tionnontatehronnons, autrement Nation du Petun; des Ati8endaronk, qu'on appelloit Neutres quand ils estoient fur pied; Riquehronnons, qui font ceux de la Nation des Chats; des Ont8agannha, ou Nation du feu; des Trak8aehronnons, & autres; qui, tout Eftangers qu'ils font, font fans doute la plus grande & la meilleure partie des Iroquois.

[32] C'est donc merueille que si peu de monde fasse de si grands dégasts, & se rende si redoutable à tant

war; it has also put into their heads that idea of sovereign sway to which they aspire, mere barbarians although they are, with an ambition so lofty that they think and say that their own destruction cannot occur without bringing in its train the downfall of the whole earth.

But what is more astonishing is, that they actually hold dominion for five hundred leagues around, although their numbers are very small; for, of the five Nations constituting the Iroquois, the Agnieronons do not exceed five hundred men able to bear arms, who occupy three or four wretched Villages.

The Onneioutheronons have not a hundred warriors; the Onnontagehronons [31] and Oiogoehronons have three hundred each, and the Sonontwae-hronons, who are the farthest removed from us and the most populous, have not more than a thousand combatants. If any one should compute the number of pure-blooded Iroquois, he would have difficulty in finding more than twelve hundred of them in all the five Nations, since these are, for the most part, only aggregations of different tribes whom they have conquered,—as the Hurons; the Tionnontatehronons, otherwise called the Tobacco Nation; the Atiwendaronk, called the Neutrals when they were still independent; the Riquehronons, who are the Cat Nation; the Ontwagannhas, or fire Nation; the Trakwae-hronons, and others,—who, utter Foreigners although they are, form without doubt the largest and best part of the Iroquois.

[32] It is therefore a marvel that so few people work such great havoc and render themselves so redoubtable to so large a number of tribes, who, on all sides, bow before this conqueror.



de peuples qui plient de tous costez fous ce vainqueur.

Il est vray qu'ils ont fait des coups de cœur, & se font signalez en certains rencontres autant qu'on pourroit l'esperer des plus braues guerriers d'Europe. Pour estre sauuages, ils ne laissent pas de sçauoir fort bien la guerre, mais c'est d'ordinaire celle des Parthes, qui donnerent autrefois tant de peines aux Romains, les combattant iustement de la façon que les Sauuages nous combattent. Sur tout les Agnieronnons ont tousiours excellé en ce genre de guerre, & mesme quelquefois en celle qui ne demande que du courage: ils ont forcé deux mille hommes de la Nation du [33] Chat dans leurs propres retranchemens; & quoiqu'ils ne fussent que sept cent, ils ont pourtant franchi la palissade ennemie, y appliquant vne contre-palissade, de laquelle ils se seruoient comme de boucliers & d'eschelles, pour escalader le fort, effuiant la gresle des fusils, qui tomboit sur eux de tous costez; & quoiqu'on dise, que comme il n'y a point de Soldats plus furieux qu'eux, quand ils sont en armée, aussi ne s'en treuve-t-il point de plus poltrons quand ils ne sont qu'en petites bandes, dont la gloire est de casser quelques testes, & d'enleuer les cheuelures. Ils n'ont pas laissé de faire paroître en quelques occasions que le courage des particuliers alloit iusqu'à la temerité; comme quand vn d'eux fut pendant la nuit à la porte d'une [34] bourgade Huronne, se cachant dans vn tas d'ordures, d'où il parut soudain au point du iour suiuant, comme vn homme resuscité, se iettant sur le premier venu, & s'enfuiant, après luy auoir cassé la teste tres-inopinément. Deux autres se monstrent encore plus genereux. A la faueur des tenebres de la nuit ils approcherēt



It is true, they have performed some valiant deeds, and have, on certain occasions, distinguished themselves as highly as could be expected from the bravest warriors of Europe. Savages although they are, they still understand warfare very well; but it is usually that of the Parthians, who gave the Romans of old so much trouble, fighting them just as the Savages fight us. The Agnieronnons especially have always excelled in this kind of warfare, and sometimes even in that which demands courage only. They defeated two thousand men of the [33] Cat Nation in the latter's own intrenchments; and, although they were only seven hundred in number, they nevertheless climbed the enemy's palisade, employing against it a counter-palisade which they used, in place of shields and ladders, to scale the fortress, receiving the hail of shot that fell on them from every direction. It is said of them that, while there are no Soldiers more furious than they when they form an army, so there are none more cowardly when they are only in small bands, whose glory it is to break a number of heads and carry off the scalps. Yet they have not failed to demonstrate, on several occasions, that the courage of individuals went even to the point of rashness,—as when one of them passed the night at the entrance to a [34] Huron village, hiding in a dunghill; thence he suddenly emerged at dawn of the following day, like a man risen from the dead, and hurled himself upon the first comer, taking flight again after breaking his head in this most unexpected manner. Two others showed themselves still braver. Under cover of the darkness, they stealthily approached a sentry post, where careful watch was being kept after the manner

secrètement d'une guerite, où l'on faisoit bon guet à la façon des Sauvages, qui est de chanter à pleine teste pendant toute la nuit. Aiant donc laissé crier assez long-temps la sentinelle, vn des deux monta adroitement sur la guerite, déchargea vn coup de hache sur le premier qu'il rencontra, & aiant ietté l'autre par terre, il se donna le loisir de le tuer, & de luy enlever la peau de la teste, comme le plus beau trophée de sa victoire. [35] L'an passé vn Agnieronnon entreprit tout seul la guerre de Tadouffac, faisant vn voyage de deux à trois cent lieuës, courant seul par mer & par terre, pour chercher vn Algonkin son ennemi, qu'il tua enfin de sa propre main, quasi dans le sein des François & d'un bon nombre de Sauvages : il est vrai qu'il y perdit la vie, mais ce fut en les brauant, & en faisant sa retraite comme vne pourmenade; orgueil qui luy causa la mort.

Mais ces traits de generosité ne se treuvent pas en tous les Iroquois; la fourbe y est bien plus commune que le courage, & la cruauté plus grande encore que la fourbe; & l'on peut dire, que si les Iroquois ont quelque puissance, ce n'est que parce qu'ils sont ou fourbes, ou cruels. Tous les traitez que nous auons faits avec [36] eux, sont tesmoins de leurs perfidies, puisqu'ils ne nous ont iamais gardé aucune des paroles qu'ils nous ont si fouuent & si solennellement iurées; & pour la cruauté, ie ferois rougir ce papier, & les oreilles fremiroient si ie rapportois les horribles traitemens que les Agnieronnons ont fait sur quelques captifs. On en a parlé de vrai dans les autres relations, mais ce que nous en auons appris de nouveau est si estrange, que tout ce qu'on en a dit n'est rien : Je les passe, non seulement parce que ma plume

of the Savages, which is to sing at the top of one's voice all night long. When they had allowed the sentry to shout for a considerable time, one of the two nimbly mounted the sentry post, and delivered a blow with his hatchet upon the first man whom he encountered; then, throwing the other to the ground, he took his leisure to kill him and remove the scalp from his head, as the noblest trophy of his victory. [35] Last year, an Agnieronnon went all alone to war against Tadoussac; he accomplished a journey of two or three hundred leagues, making his way alone by sea and land, to find an Algonkin who was his enemy and whom he killed at last with his own hand, almost in the very midst of the French and of a large body of Savages. It is true, he lost his life in the act; but he lost it in defying them and in making his retreat as if he were walking for pleasure,—a haughtiness that caused his death.

But these traits of bravery are not found in all the Iroquois; knavery is much more common with them than courage, and their cruelty far exceeds their knavery; and it may be said that, if the Iroquois have any power, it is only because they are either knavish or cruel. All the treaties that we have made with [36] them are proofs of their perfidy; for they have never kept a single one of the promises that they have so often and so solemnly sworn to us. And as for cruelty, I would make this paper blush, and my listeners would shudder, if I related the horrible treatment inflicted by the Agnieronnons upon some of their captives. This has indeed been mentioned in the other relations; but what we have recently learned is so strange that all that has been said on the subject is nothing. I pass over these matters,



n'a pas d'ancre assez noire pour les décrire, mais bien plus de peur de faire horreur par la lecture de certaines cruautéz dont les siècles passez n'ont iamais entendu parler.

Ce n'est que gentilleffe parmi eux de cerner le poulce à leurs captifs [37] vers la première jointure, puis le tordant l'arracher de force avec le nerf, qui se rompt d'ordinaire vers le coude, ou proche de l'espaule, tant est grande la violence dont ils usent; ce poulce ainsi tiré avec son nerf, ils le pendent à l'oreille du patient en forme de pendant d'oreille, ou luy mettent au col au lieu de carquât; puis ils feront le même à un autre doigt, & à un troisième; & au lieu de ces doigts arrachez, ils fourrent dans la plaie des esquilles de bois dur, qui font des douleurs toutes autres que les premières, quoi qu'excessives, & causent en un moment une grande inflammation, & une enflure prodigieuse en toute la main, & même en tout le bras. Quand il n'y auroit que ce premier lieu, n'est-ce pas avec raison que les François de ce pays-cy demandent [38] depuis un si long-temps la destruction d'un ennemi si cruel? puisqu'après tout, cinq ou six cent hommes ne sont pas pour résister à une entreprise généreuse, si on la fait telle que la gloire de Dieu, & la compassion que l'on doit avoir pour eux, le demande. Les Iroquois sont de l'humeur des femmes, il n'y a rien de plus courageux quand on ne leur fait point résistance; rien de plus poltron, quand on leur tient teste; ils se moquent des François, parce qu'ils ne les ont iamais veus en guerre en leurs pays; & les François n'y ont iamais esté, parce qu'ils ne l'ont iamais tenté, ayant crû iusqu'à présent les chemins plus infurmontables



not only because my pen has no ink black enough to describe them, but much more from a fear of inspiring horror by recounting certain cruelties never heard of in past ages.

It is only a neat trick with them to make a cut around the thumb of a captive, [37] near the first joint; and then, twisting it, to pull it off by main strength, together with the sinew, which usually breaks toward the elbow or near the shoulder, so great is the violence employed. The thumb, thus removed with its sinew, is hung to the sufferer's ear like an ear-pendant, or attached to his neck in place of a carcanet. Then they will do the same with a second and a third finger, while, to replace the fingers that have been pulled off, they force into the wounds splinters of hard wood, which cause pains quite different from the foregoing, although excessive, and very soon produce a great inflammation and a huge swelling of the entire hand and even of the whole arm. Even if this first game were all, is it not with reason that the French of this country have so long asked [38] the destruction of so cruel an enemy? since, after all, five or six hundred men are unable to withstand a courageous undertaking, if it be executed in such manner as the glory of God and the compassion due to them demand. The Iroquois have the disposition of women; there are none more courageous when no resistance is offered them, and none more cowardly when they encounter opposition. They deride the French, because they have never seen them wage war in their country; and the French have never done so because they have never made the attempt, hitherto believing the roads more difficult to pass than they really are. With our

qu'ils ne font. Dans la connoissance que nous auons de ces barbares, & aiant veu quand nous estions parmi [39] eux, comme la fraieur se met par tout quand ils se voient attaquez chez eux; on peut dire avec toute assurance, que si vne armée de cinq cent François y arriuoit inopinément, elle pourroit dire, *Veni, vidi, vici.*

I'ay dit qu'il n'y auoit que cinq ou six cent hommes à destruire; car il est hors de doute que si les Agnieronnons estoient défaits par les François, les autres Nations Iroquoises seroient heureuses d'entrer en composition avec nous, & nous donner leurs enfans pour ostages de leurs fidelité. Et pour lors ces belles Missions se renouelleroient dans Onnontagué, dans Oiogoen, & par toutes les autres Nations Iroquoises qui resteroient: chez lesquelles nous auons desia ietté les premieres semences de la foy, qui ont esté si [40] bien receuës par le menu peuple, que sans nous défier de la Prouidence diuine, nous ne deuous pas desesperer d'en recueillir vn iour des fruits tres-abondans. De plus, la grande porte seroit ouuerte pour tant d'anciennes & nouvelles missions vers les peuples du Nord, & vers ceux du Couchant nouvellement découuerts, que nous comprenons tous sous le nom general d'Algonquins. Mais c'est vne trop ample matiere, qui demande vn Chapitre à part.

present knowledge of these barbarians,—having seen, when we were in [39] their midst, how alarm was everywhere felt when they beheld themselves attacked in their own country,—it may be said with full assurance that, if an army of five hundred Frenchmen should arrive unexpectedly, it could say, *Veni, vidi, vici.*

I have stated that there are only five or six hundred men to destroy; for it is beyond doubt that, if the Agnieronnons were defeated by the French, the other Iroquois Nations would be glad to compromise with us, and give us their children as hostages of their good faith. Then those fair Missions would be revived at Onnontagué, at Oiogoen, and in all the other remaining Iroquois Nations, among whom we have already sown the first seeds of the faith. These have been so [40] well received by the common people that we may not, without distrusting the divine Providence, despair of one day reaping therefrom very abundant fruits. Moreover, the great door would be open for so many old and new missions toward the tribes of the North, and toward those newly discovered ones of the West, all of whom we embrace under the general name of Algonquins. But it is a subject of too wide a scope and demands a separate Chapter.

CHAP[*I*]TRE III.

DE L'ESTAT DU PAÏS DES ALGONQUINS, & DE QUELQUES  
NOUVELLES DÉCOUVERTES.

**I**E ne puis exprimer plus nettement l'estat des Nations de la langue Algonkine, que par le [41] simple narré des connoissances qu'en a eu vn de nos Peres, qui a esté cette année dans le Saguenay Riuere de Tadouffac, selon les rencontres que la Prouidence luy à presentées en ce voiage.

Comme ces Nations sont infiniment estenduës dans cinq ou six cent lieuës de forests qui regardent le Septentrion, il les distingue en trois; en celles qui tirent vers l'Orient, celles qui habitent les parties les plus reculées du Couchant, & celles du Nord qui sont entre les vnës & les autres. Il ne dit rien de celles du Leuant, qui n'ait esté couché dans les Relations precedentes; voicy comme il parle des deux autres.

Le trentième Iuillet de l'année mil six cent foixante estant monté dans le Saguené à trente-deux lieuës de Tadouffac, i'y trouuai [42] quatre-vingts Sauuages, & parmi eux vn nommé Asatanik, homme considerable pour la qualité qu'il porte de Capitaine, & bien plus pour auoir receu le saint Baptesme, il y a dix ans, dans le païs des Nipisiriniens. Il semble que le glorieux Archange dont il porte le nom, a pris plaisir de conduire cet homme comme par la main, & nous l'amener ici, pour nous decourir le chemin qui nous peut conduire iusques à la mer du Nord, où diuerfes Nations Algonquines se sont confinées,



## CHAPTER III.

OF THE CONDITION OF THE ALGONQUIN COUNTRY, AND  
OF SOME NEW DISCOVERIES.

I CANNOT more clearly describe the condition of the Nations of the Algonkin tongue than by giving the [41] simple account of what one of our Fathers has learned about them,—who has been, this year, on the Saguenay River of Tadoussac,—as Providence gave him opportunities for this during that journey.

As those Nations are very widely extended over five or six hundred leagues of forest, facing toward the North, he divides them into three groups,—those extending toward the East, those dwelling in the uttermost parts of the West, and those of the North, lying between the two others. Of those of the East he says nothing that has not been given in the preceding Relations; of the two other groups he speaks as follows.

“ On the thirtieth of July of the year one thousand six hundred and sixty, ascending the Saguené to the distance of thirty-two leagues from Tadoussac, I encountered [42] eighty Savages; and among them was one named Awatanik, a man of importance because he was a Captain in rank, and much more so because he had received holy Baptism ten years before in the country of the Nipisiriniens. The glorious Archangel, whose name he bears, seems to have taken pleasure in leading this man, as if by the

fuiant l'Iroquois, qui nous empesche auffi de les aller chercher par le chemin ordinaire de la grande Riuere. Il rapporte les diuerfes routes, & quelques incidens de son voiage.

Il partit au mois de Iuin de l'année mil fix cent cinquante-huit, [43] du lac des Oüinipegouek, qui n'est proprement qu'une grande baye de celui des Hurons; d'autres l'appellent le lac des puans, non qu'il soit salé comme l'eau de la Mer, que les Sauvages appellent Oüinipeg, c'est à dire eau puante: mais pource qu'il est enuironné de terres enfouffrées, d'où fortent quelques sources qui portent dans ce lac la malignité que leurs eaux ont contractées aux lieux de leur naissance.

Il passa le reste de cet esté & de l'hiver fuiant près le lac que nous appellons Superieur, à cause qu'estant au dessus de celui des Hurons, il s'y décharge par un fault qui luy a aussi donné son nom: & puis que nostre voyageur s'y arreste quelque temps, faisons-y quelque pause avec luy, [44] pour en remarquer les raretez.

Ce lac qui porte plus de quatre-vingt lieues de long sur quarante de large en certains endroits, est semé d'Isles qui le couurent agreablement proche des terres; son riuage est bordé tout à l'entour de Nations Algonkines, où la crainte des Iroquois leur a fait chercher un asile. Il est aussi enrichi dans tous ses bordages, de mines de plomb presque tout formé; de cuiure si excellent, qu'il s'en treuve de tout raffiné en morceaux gros comme le poingt; de gros rochers qui ont des veines entieres de turquoises. On veut mesme nous persuader, qu'il est grossi de diuers ruiffeaux, qui roulent avec le fable quantité de petite

hand, and conducting him here to us, to show us the way which will take us to the North sea—where various Algonquin Nations have sought a retreat, fleeing from the Iroquois, who also prevents us from going in search of them by the ordinary route of the great River. I will give an account of the various routes, and some incidents of his journey.

“ He started, in the month of June of the year one thousand six hundred and fifty-eight, [43] from the lake of the Ouinipegouek, which is strictly only a large bay in lake Huron. It is called by others, ‘the lake of the stinkards,’ not because it is salt like the water of the Sea,—which the Savages call Ouinipeg, or ‘stinking water,’—but because it is surrounded by sulphurous soil, whence issue several springs which convey into this lake the impurities absorbed by their waters in the places of their origin.<sup>19</sup>

“ He passed the remainder of that summer and the following winter near the lake which we call Superior, from its position above that of the Hurons, into which it empties by a waterfall that has also given it its name; and, as our traveler halted there for some time, let us pause a while with him [44] to note the peculiarities of the place.

“ This lake, which is more than eighty leagues long by forty wide in certain places, is studded with Islands picturesquely distributed along its shores. The whole length of its coast is lined with Algonkin Nations, fear of the Iroquois having forced them to seek there an asylum. It is also enriched in its entire circumference with mines of lead in a nearly pure state; with copper of such excellence that pieces as large as one’s fist are found, all refined; and with

pailles d'or, qui font comme les reiettons de la mine voisine. Ce qui nous inuite à le croire, [45] c'est que lors qu'on fouilla les fondemens de la Chappelle saint Ioseph, sur les riués du lac des Hurons, qui n'est qu'une décharge du lac Superieur, les ouuriers treuerent vne veine grosse comme le bras, de ces paillettes d'or; le fable, dont cette veine estoit meslée, se treuuoit en si petite quantité, qu'il estoit comme imperceptible en comparaisón du reste. Mais les ouuriers, qui sçauoient d'ailleurs qu'en ces quartiers-là il y auoit des mines de cuiure, & s'estant persuadez que c'estoit d'une mine de laton, (ignorans que le laton fust vn composé,) remplirent les fondemens qu'ils auoient creusez, sans sçauoir qu'ils y renfermoient vn threfor.

Mais voicy des richesses d'une autre nature. Les Sauuages qui habitent [46] la pointe de ce lac la plus éloignée de nous, nous ont donné des lumieres toutes fraisches, & qui ne déplairont pas aux curieux, touchant le chemin du Iapon, & de la Chine, dont on a fait tant de recherche. Car nous apprenons de ces peuples, qu'ils treuent la Mer de trois costez; du costé du Sud, du costé du Couchant, & du costé du Nord; de forte que si cela est, c'est vn grand preiugé & vn indice bien certain, que ces trois Mers se treuant ainsi contigues, ne font proprement qu'une Mer, qui est celle de la Chine; puisque celle du Sud, qui est la mer Pacifique, qu'on connoist assez, estant continuée iusqu'à la mer du Nord, qui est pareillement connuë par vne troisiéme Mer, qui est celle dont on est en peine; [47] on ne peut plus souhaitter, que le traiet dans cette grande mer Occidentale & Orientale tout ensemble.



great rocks, having whole veins of turquoise. The people even strive to make us believe that its waters are swollen by various streams which roll along with the sand grains of gold in abundance—the refuse, so to speak, of the neighboring mines.<sup>20</sup> What inclines us to believe this [45] is that, when the foundations of saint Joseph's Chapel were dug on the shore of lake Huron,—which is nothing but the discharge of lake Superior,—the workmen found a vein, as large as one's arm, of these grains of gold, the sand that was mixed with the vein being so little in quantity as to be almost imperceptible in comparison with the rest. But the workmen, who knew that there were mines of copper in those regions, being persuaded that it was from a brass mine (in ignorance that brass is a composition), filled in the foundations which they had dug, without knowing that they were sealing up a treasure there.

“ But there are riches of another nature. The Savages dwelling about [46] that end of the lake which is farthest distant from us, have given us entirely new light, which will not be displeasing to the curious, touching the route to Japan and China, for which so much search has been made. For we learn from these peoples that they find the Sea on three sides, toward the South, toward the West, and toward the North; so that, if this is so, it is a strong argument and a very certain indication that these three Seas, being thus contiguous, form in reality but one Sea, which is that of China. For,—that of the South, which is the Pacific sea and is well enough known, being connected with the North sea, which is equally well known, by a third Sea, the one about which we are in doubt,—[47] there remains nothing

Or nous ſçauons que du bout du lac Superieur, dont ie viens de parler, tirant au Sud, après enuiron trois cent lieuës, on treuue la baye du S. Efprit, qui eſt à trente degrez de latitude, & deux cent quatre-vingts de longitude, dans le Golfe de Mexique, en la coſte de la Floride; & de la meſme extremité du lac Superieur tirant au Sorouëſt; il y a enuiron deux cent lieuës iufqu'à vn autre lac qui a fa décharge dans la mer Vermeille, coſte de la nouvelle Grenade dans la grande Mer du Sud: & c'eſt de l'vn de ces deux coſtez que les Sauuages qui font à quelque foixante lieuës plus à l'Occident de noſtre lac Superieur, [48] ont des marchandifes d'Europe, & meſme difent auoir veu des Europeans.

En outre, de ce meſme lac Superieur, fuiuant vne Riuiere vers le Nord, on arriue, après huit ou dix iournées, à la baye de Hudſon, à la hauteur de cinquante-cinq degrez; & de ce lieu, tirant au Norouëſt, il y a enuiron quarante lieuës par terre iufques à la Baye de Button, ou eſt le port de Melfon à cinquante-fept degrez de latitude, & deux cent ſeptante de longitude, d'où l'on ne doit compter que mil quatre cent vingt lieuës iufqu'au Japon, n'y ayant de diſtance que ſeptante & vn degrez d'vn grand cercle. Ces deux Mers donc du Sud & du Nord eſtant conneuës, il ne reſte plus que celle du Couchant, qui ioigne l'vne & l'autre, pour n'en [49] faire qu'vne des trois; & c'eſt la nouvelle connoiſſance que nous auons euë par le moyen d'vne Nation, qui eſtant enuiron au quarante-feptième degré de latitude, & à deux cent ſeptante & trois de longitude, nous aſſeure qu'à dix iournées vers l'Oüëſt ſe trouue la Mer, qui ne peut eſtre autre que celle que nous recherchons; ce qui

more to be desired than the passage into this great sea, at once a Western and an Eastern sea.

“ Now we know that, proceeding Southward for about three hundred leagues from the end of lake Superior, of which I have just spoken, we come to the bay of St. Esprit,<sup>21</sup> which lies on the thirtieth degree of latitude and the two hundred and eightieth of longitude, in the Gulf of Mexico, on the coast of Florida; and in a Southwesterly direction from the same extremity of lake Superior, it is about two hundred leagues to another lake, which empties into the Vermilion sea on the coast of new Grenada, in the great South Sea. It is from one of these two coasts that the Savages who live some sixty leagues to the West of our lake Superior [48] obtain European goods, and they even say that they have seen some Europeans there.

“ Moreover, from this same lake Superior, following a River toward the North, we arrive, after eight or ten days' journey, at Hudson bay, in fifty-five degrees of latitude. From this place, in a Northwesterly direction, it is about forty leagues by land to Button Bay, where lies port Melson,<sup>22</sup> on the fifty-seventh degree of latitude and the two hundred and seventieth of longitude; the distance thence to Japan is to be reckoned at only one thousand four hundred and twenty leagues, there being only seventy-one degrees of a great circle intervening. These two Seas, then, of the South and of the North, being known, there remains only that of the West, which joins them, to [49] make only one from the three; and it is the fresh knowledge that we have gained from a Nation which, being situated at about the forty-seventh degree of latitude and the two hundred



nous fait iuger que toute l'Amerique Septentrionale, estant ainſi enuironnée de la mer au Leuant, au Sud, au Couchant, & au Nord, doit estre ſeparée de la Groenlande par quelque traict, dont on a deſia découuert vne bonne partie, & qu'il ne tient plus qu'à pouffer encore de quelques degrez, pour entrer tout à fait dans la mer du Japon. Ce qui ne ſe doit tenter, pour paſſer le deſtroit de Hudſon, qu'aux [50] mois d'Aouſt & de Septembre, pendant leſquels ſeulement ce paſſage eſt moins engagé de glaces.

Mais en voilà aſſez pour le preſent, ſi l'Iroquois le permet, nous pourrons bien nous aller éclaircir plus nettement de cette découuerte, qui n'eſtant connuë que par le moien des Sauvages, ne nous donne pas toutes les connoiſſances que nous deſirerions. Suivons noſtre guide, qui après auoir hiuerné au lieu que ie viens de décrire, en partit le Printemps ſuiuuant, & marchant à petites iournées, à cauſe de ſa famille qui le ſuiuoit, arriua après auoir fait quelque cent lieuës de chemin, à la grande baye du Nord, le long de laquelle il trouua diuerſes Nations Algonkines, qui ſe font placées ſur le riuage de cette mer.

[51] Cette baye eſt celle de Hudſon, dont nous venons de parler; au milieu de laquelle noſtre Sauvage a veu vne grande Iſle, qui prend ſon nom des Ours blancs, dont elle eſt habitée; ce ſont des animaux plus aquatiques que terreſtres, puisqu'ils ne quittent que rarement la mer, & qu'ils viuent pour l'ordinaire de poiſſon, au lieu que les Ours noirs ne ſe nourrissent ordinairement que de chair, & ne quittent point la terre. Les mets les plus frians des Ours blancs, outre les Outardes aufquelles ils font la guerre auſſi induſtrieuſement que les hommes les plus



and seventy-third of longitude, assures us that ten days' journey Westward lies the Sea, which can be no other than the one we are looking for,—it is this knowledge that makes us believe that the whole of North America, being thus surrounded by the sea on the East, South, West, and North, must be separated from Groeslande [Greenland] by some strait, of which a good part has already been discovered; and that it only remains now to push on some degrees farther, to enter nothing less than the Japan sea. In order to make the passage of Hudson strait, this is to be attempted only in the [50] months of August and September; for, during these months only, the passage is less blocked with ice.

“ But enough of this for the present. If the Iroquois permit, we shall be fully able to go and enlighten ourselves more clearly concerning this discovery, which, being known to us only through the medium of Savages, does not give us all the information we might desire. Let us follow our guide, who, after wintering in the place I have just described, left it in the following Spring. Advancing by short stages because of his family, who accompanied him, after covering about a hundred leagues' distance, he arrived at the great bay of the North, along which he found various Algonkin Nations who have settled on the shores of that sea.

[51] “ This bay is Hudson bay, of which we have just been speaking. In the middle of it our Savage saw a large Island which takes its name from the white Bears inhabiting it. These are water rather than land animals, since they leave the sea but rarely, and generally live on fish, whereas black Bears feed usually only on flesh, and do not leave

experimentez, font les petits Balenaux, qu'ils pourfuivent fans cefſe; mais ce n'eſt pas fans danger de tomber dans la gueule des grandes Baleines, qui par vne antipathie [52] naturelle deuorent reciproquement ceux, par qui leurs petits font deuorez. S'il arriue quelquefois que ces Ours blancs s'eſtant amafſez vers le Printemps, ſoient enleuez en haute mer, portez fur quelque glace qui ſe détache du riuage vers le mois de Iuin; c'eſt pour lors qu'il fait beau voir ces nouveaux Argonautes voguer au gré des vents & des tempeſtes, & diſputer leur vie contre la faim, qui les preſſe fur ces glaces flottantes, ou contre les Baleines, qui les attendent pour les deuorer, lors que la faim les oblige de ſe ietter à l'eau, pour y peſcher des loups ou des chiens marins. Ils paſſent fouuent les mois entiers en cette perilleuſe nauigation, iuſqu'à ce qu'enfin, par bon-heur, leur vaiſſeau faſſe naufrage, en s'échoïant [53] fur quelque coſte; car c'eſt pour lors que ces animaux tout affamez ſautent à terre, & recompenſent bien le ieufne paſſé fur tout ce qu'ils rencontrent, n'épargnant ni hommes, ni beſtes pour furieufes qu'elles ſoient.

Mais reuenons à noſtre Pelerin, qui fit rencontre en chemin de diuerſes Nations, dont on a deſia couché les noms par écrit. Il vit fur tout les Kiliftinons, qui font partagez en neuf différentes reſidences; les vnés de mille, les autres de mille cinq cent hommes, & font logez dans de grands bourgs, dans leſquels ils laiſſent leurs femmes & leurs enfans, pendant qu'ils courent l'Orignac, & qu'ils font leur chafſe du Caſtor, dont le poil leur eſt ſi peu conſiderable, depuis que l'Iroquois en empeſche le debit, qu'ils grillent [54]

the land. The white Bears' greatest dainty,—excepting the Bustards, on which they make war as skillfully as do the most expert men,—are the little Whales, which they are constantly hunting, but not without danger of falling into the jaws of the large Whales. These, from a natural antipathy, [52] devour in turn those animals by which their own young are devoured. If, as sometimes happens, these white Bears, coming together toward Springtime, are borne out into the open sea on some block of ice that has become detached from the shore, about the month of June, it is then a fine sight to see these new Argonauts voyaging at the mercy of winds and storms, and contending for their lives against the hunger that assails them on those floating icebergs, or against the Whales that wait to devour them when hunger shall force them to leap into the water and fish for sea-wolves or sea-dogs. They often pass whole months in this perilous seafaring, until at length, by a stroke of good luck, their vessel is wrecked by running aground [53] somewhere; for then these animals leap ashore, utterly famished, and make ample amends for the fast they have endured, devouring everything in their path, and sparing neither man nor beast to satisfy their ravenous hunger.

“ But let us return to our Pilgrim. On his way, he met with various Nations whose names have already been recorded. He noticed especially the Kilistinons, who are divided among nine different residences, some of a thousand, others of fifteen hundred men; they are settled in large villages, where they leave their wives and children while they chase the Moose and hunt the Beaver. The



les Castors au feu, comme on fait les Porcs en France, pour les mettre pluſtoſt en eſtat d'eſtre mangez. Noſtre homme aiant viſité ces peuples, ſe rendit chez les Pitchiborenik, peuplade qui habite l'entrée de la Baye, où les Hurons autrefois, & les Nipifiriniens alloient en traite, d'où ils rapportoient grande abondance de Caſtors, pour quelques haches, tranches, couſteaux, & autres marchandifes ſemblables, qu'ils leurs portoient. Pendant vn certain temps de l'année, l'abondance de Cerfs eſt plus grande encore en ces quartiers, que celle de Caſtors: elle eſt bien ſi prodigieuſe, qu'ils en font prouiſion pour vn an, ſoit en la boucanant, qui eſt leur façon plus ordinaire, ſoit en la laiſſant geler; car vers ces païs Septentrionaux, rien ne ſe pourrit, [55] & ne ſe corrompt pendant la plus grande partie de l'année, & meſme auançant vn peu plus vers le Nord, les corps ne perdent rien de leur beauté long-temps après la mort; ils ſont auſſi vermeils, & auſſi entiers trente ans après leurs treſpas, que pendant leur vie; auſſi dit-on qu'en ces païs-là, les morts s'y portent bien, mais que les viuans y deuiennent malades. On y voit des glaces, les vnes de vingt-deux braſſes, d'autres de trois cent & trois cent foixante pieds, qui ſe déprennent du riuage, & qui ſe caſſent quelquefois avec tant de violence, qu'en tombant dans la mer elles excitent par ce bouluerement des tempeſtes, qui ont mis des vaiſſeaux en danger d'eſtre ſubmergez, & peut-eſtre auront-elles fait perir celuy duquel les Sauuages ont veu [56] le débris ſur leur riuage.

Ce que i'admire le plus en cette terre infortunée, c'eſt de voir comme la Prouidence ne manque en rien à ſes creatures; elle ſupplée au défaut des vnes



skin of the latter is of so little value to them since the Iroquois has prevented its sale, that they broil [54] the Beavers over the fire, as is done with Swine in France, to render them eatable the more quickly. After visiting these tribes, our man betook himself to the Pitchibourenik, a people dwelling at the entrance to the Bay, whither the Hurons and Nipisiriens formerly were wont to go for trade; and whence they procured a great abundance of Beavers in exchange for hatchets, cleavers, knives, and other like commodities, which they carried thither. During a certain part of the year, the abundance of Deer is still greater in these regions than that of Beavers; indeed, it is so enormous that they provision themselves therewith for a year—either by smoking the flesh, which is their most usual method, or by letting it freeze. For toward those Northern regions nothing decays [55] or becomes tainted during the greater part of the year; and, indeed, a little farther Northward human bodies lose none of their beauty for a long time after death, being as rosy and as intact thirty years after their decease as during their lifetime. And so it is said in those countries that the dead are in good health, but the living fall ill. Icebergs are seen there, some of twenty-two brasses, others of three hundred or three hundred and sixty feet. These become detached from the shore, and break sometimes with such violence that, on falling into the sea, they arouse by this downfall, storms that have put vessels in danger of being sunk; they, possibly, caused the destruction of the one whose wreck the Savages have seen [56] on their coast.

“What excites my especial admiration in this unfortunate land is to see how Providence fails its

par le fecours des autres, dont on ne s'auiferoit iamais. Quand on voit les bords de cette mer prefque fans arbres, foit à caufe de la rigueur du froid, qui les empefche de croiftré, ou parce que les rochers dont ces terres font prefque toutes couuertes, ne peuvent nourrir de grands bois; qui ne iugeroit que Dieu n'a pas voulu que ces terres fuffent habitées par les hommes, puifqu'elles font fi deftituées des commoditez de la vie humaine? Neantmoins on treuve des Nations qui peuplent ces rochers, & qui rempliffent ce fol le plus ingrat, & le plus difgracié de [57] la nature. Mais comment y peut-on viure fans feu, puifque les froids font fi violens? Dieu y a pourueu; il leur donne tous les ans leur prouifion de bois, il fe fert des cerfs comme de beſte de charge, pour leur en faire porter leur prouifion; ce font le bois ou les cornes des meſmes cerfs; on en croira ce que l'on voudra, mais on nous aſſeure que ces peuples n'ont point de meilleur feu, que celui qu'ils font du bois de ces grands animaux, qui doiuent eſtre en prodigieufe quantité pour ſuppléer avec leurs branches aux branches des cheſnes, & des autres arbres propres à bruler.

Mais ne quittons pas noſtre Guide, qui va coſtoiant toute la Baye; il ne fait pas mauuais avec luy, puifqu'il aſſeure que le gibbier grand & petit ne luy manque [58] point, & qu'un homme de ſa fuite a tué un de ces Ours blancs dont nous auons parlé; nous n'auõs pas ſçeu de luy ſi la chair en eſt auſſi bonne que celle des Oyes ſauuages, des Cignes, des Canards, qui ſe treuuent au meſme lieu dans le mois de May, auſſi bien qu'un nombre infini de petits oiſeaux hupez, d'hirondelles, comme encore de martres, de lievres

creatures in nothing, supplying the defects of some by aid from others, in a way one would never imagine. When one views the shores of this sea almost destitute of trees,—whether from the severity of the cold, which prevents their growth, or because the rocks with which these regions are almost entirely covered cannot provide nourishment for large forests,—who would not think it contrary to God's will that these lands should be inhabited by man, since they are so destitute of the conveniences of human life? Nevertheless, Nations are found peopling these rocks and occupying this soil which is most sterile and most hard-favored by [57] nature. But how can people live there without fire, when the cold is so intense? God has provided for that; he gives them their store of wood every year, and uses the stags as beasts of burden to carry it to them. This fuel consists of the wood or horns of the stags themselves. You may believe what you choose; but we are assured that these peoples have no better fire than that which they make with the wood of these great animals, which must be in prodigious numbers to supply with their antlers the branches of oaks and of other trees suitable for burning.

“ But let us not leave our Guide, who is coasting along the entire Bay. It does not fare ill with him, for he declares that he has no lack of game, large and small; [58] and that a man in his company killed one of those white Bears of which we made mention. We did not learn from him whether its flesh is as good as that of the wild Geese, Swans, and Ducks that are found in the same region in the month of May, as well as countless numbers of little tufted birds and swallows, and likewise martins, white



blancs, & de renards noirs; & si la poudre manque pour la chasse, on peut s'adonner à la pêche des truites & des faumons, que ces Sauvages sçauent fort bien prendre sans filets, mais seulement avec le harpon.

Après que nostre Algonkin eut visité toutes les Nations circonuoisines de la Baye, & qu'il se fut chargé de leur part, de diuers presents, que ces peuples adrefoient [59] aux François & aux Algonkins de ces contrées, pour les attirer vers leur Baie, & pour s'y fortifier tous ensemble contre l'Iroquois, il quitta le riuage de la mer pour entrer dans les terres, & pour chercher vn chemin vers Tadouffac, par des vastes forests qu'il n'auoit iamais connues. Comme il auançoit dans le bois sans bouffole, & sans prendre hauteur, il eut connoissance de trois Riuieres; dont l'une conduit droit à nostre bourgade des trois Riuieres; il ne voulut pas prendre cette route, quoy que bien plus courte, & plus certaine, mais bien plus exposée aux Iroquois: Les deux autres Riuieres se rendent au lac de S. Iean, où est la source du fleuve Saguené. Il choisit la plus écartée de ces deux Riuieres, comme la plus seure, l'autre n'estant pas bien loin du [60] país où trois Nations ont esté defolées depuis deux ou trois ans par l'Iroquois, & contraintes de se refugier chez les autres plus éloignées. Celles cy se nomment les Kepataxangachik, les Outabitibek, & les Ouakxiechik.

Enfin il s'est rendu à trente-deux lieux de Tadouffac, ou m'entretenant avec luy de ses auantures & de ses voyages, il commença à me dire par auance l'estat ou l'Iroquois auoit réduit les Nations Algonkines vers le lac Superieur, & celui des Ouinipeg.



hares, and black foxes. If powder for hunting runs short, one can resort to fishing for trout and salmon, which those Savages well know how to catch, not with lines, but with the harpoon simply.

“ After our Algonkin had visited all the Nations surrounding the Bay, and had laden himself with various presents sent by those peoples [59] to the French and Algonkins of these regions,—to attract them to their Bay, in order that they might all fortify themselves there against the Iroquois,—he left the sea-coast to proceed inland and seek a road to Tadoussac, through vast forests which were unknown to him. As he was advancing through the woods, without compass and without taking altitude, he learned of the three Rivers, one of which leads straight to our village of three Rivers. This route he would not take, although it is much shorter and surer, but, at the same time, much more exposed to the Iroquois. The two other Rivers flow into lake St. Jean, whence the river Saguené takes its rise. He chose the more remote of these two Rivers as the safer one,—the other being not very far from the [60] country where three Nations were overthrown by the Iroquois, two or three years ago, and compelled to seek a refuge with other more distant ones. The names of these latter are the Kepatawangachik, the Outabitibek, and the Ouakwiechiwek.

“ Finally, he reached a spot thirty-two leagues from Tadoussac, where he entertained me with an account of his adventures and travels, and began to tell me in advance the condition to which the Iroquois had reduced the Algonkin Nations toward lake Superior and the lake of the Ouinipeg. But scarcely had I returned to Quebec when I found two Frenchmen

Mais à peine me fus-je rendu à Québec, que j'y trouuay deux François, qui ne faisoient que d'arriver de ces païs superieurs, avec trois cent Algonkins, dans soixante canots chargez de pelterie. Voicy ce qu'ils ont veu de leurs propres yeux, qui nous representera [61] l'estat des Algonkins du Couchant, après auoir parlé iusqu'à present de ceux du Nord.

Ils ont hiuerné sur les riuages du lac Superieur, & ont esté assez heureux pour y baptiser deux cent petits enfans de la Nation Algonkine, avec laquelle ils ont premierement demeuré. Ces enfans estoient attaquez de maladie & de famine, quarante font allé droit au Ciel, estant morts peu après le Baptisme.

Nos deux François firent pendant leur hiuernement diuerfes courtes vers les peuples circonuoisins; ils virent entre autres choses à six iournées au delà du lac, vers le Suroüest vne peuplade composée des restes des Hurons de la Nation du Petun, contraints par l'Iroquois d'abandonner leur patrie, & de s'enfoncer si auant [62] dans les forests, qu'ils ne puissent estre treuuez par leurs ennemis. Ces pauures gens s'enfuiant & faisant chemin par des montagnes & sur des rochers, au trauers de ces grands bois inconnus, firent heureusement rencontre d'une belle Riuere, grande, large, profonde, & comparable, disent-ils, à nostre grand fleue de S. Laurens. Ils treuerent sur ses riués la grande Nation des Alimisec, qui les receut tres-bien. Cette Nation est composée de soixante Bourgades, ce qui nous confirme dans la connoissance, que nous auons desja, de plusieurs milliers de peuples qui remplissent toutes ces terres du Couchant.

Reuenons à nos deux François: continuant leur

there who had but just arrived from those upper countries, with three hundred Algonkins, in sixty canoes loaded with furs. Following is an account of what they saw with their own eyes;<sup>23</sup> it will give us a view [61] of the condition of the Algonkins of the West, as we have until now mentioned those of the North.

“ They passed the winter on the shores of lake Superior, and were fortunate enough to baptize there two hundred little children of the Algonkin Nation with whom they first made their abode. These children were the victims of disease and famine; and forty went straight to Heaven, dying soon after Baptism.

“ During their winter season, our two Frenchmen made divers excursions to the surrounding tribes. Among other things, they saw, six days' journey beyond the lake toward the Southwest, a tribe composed of the remnants of the Hurons of the Tobacco Nation, who have been compelled by the Iroquois to forsake their native land, and bury themselves so deep [62] in the forests that they cannot be found by their enemies. These poor people—fleeing and pushing their way over mountains and rocks, through these vast unknown forests—fortunately encountered a beautiful River, large, wide, deep, and worthy of comparison, they say, with our great river St. Lawrence. On its banks they found the great Nation of the Alimiwec, which gave them a very kind reception. This Nation comprises sixty Villages—which confirms us in the knowledge that we already possessed, concerning many thousands of people who fill all those Western regions.

“ Let us return to our two Frenchmen. Continu-



ronde ils furent bien surpris en visitant les Nadsechi-sec; [63] ils virēt des femmes défigurées, & à qui on auoit coupé le bout du nez iufqu'au cartilage, de forte qu'elles paroiffoient en cette partie du vifage, comme des testes de mort: de plus, elles auoient fur le haut de la teste vne partie de la peau arrachée en rond. S'estant informez d'ou prouenoit ce mauuais traitement, ils apprirent avec admiration, que c'estoit la loy du païs, qui condamne à ce fupplice toutes les femmes adulteres, afin qu'elles portent grauées fur le vifage la peine & la honte de leur peché: ce qui rend la chose plus admirable, c'est que chaque homme ayant en ce païs-là sept ou huit femmes, & par confequent la tentation estant bien plus grande parmi ces pauures creatures, dont les vnes font toujours plus cheries que les autres, la loy [64] neantmoins se garde plus exactement qu'elle ne feroit peut-estre dans les Villes les mieux policées, si elle y estoit establie. Si des Barbares qui ne font instruits que par la loy de la nature, ont de si beaux sentimens de l'honesteté; quels reproches feront-ils vn iour aux Chrestiens libertins, qui ont commandement de se creuer plustost les yeux que de leur rien permettre au preiudice de leur salut? Ce qui ne se fait pas parmi les Chrestiens, est pratiqué par des Sauvages, qui retranchent les parties les plus visibles du vifage qui a ferui de scandale & de pierre d'achopement. Nos François ont visité les quarante Bourgs dont cette Nation est composée, dans cinq defquels on compte iufqu'à cinq mille hommes: mais il faut prendre congé de ces peuples, fans faire [65] pourtant grande ceremonie, pour entrer dans les terres d'une autre Nation belliqueuse, & qui avec ses fleches & ses arcs



ing their circuit, they were much surprised, on visiting the Nadwechiwec, [63] to see women disfigured by having the ends of their noses cut off down to the cartilage; in that part of the face, then, they resemble death's heads. Moreover, they have a round portion of the skin on the top of their heads torn away. Making inquiry as to the cause of this ill treatment, they learned, to their admiration, that it is the law of the country which condemns to this punishment all women guilty of adultery, in order that they may bear, graven on their faces, the penalty and shame of their sin. What renders this custom the more admirable is that, although each man in that country has seven or eight wives, and temptation is, consequently, much stronger among those poor creatures,—some of whom are always more cherished than the others,—yet the law [64] is more strictly executed there than it would be perhaps in the most highly civilized Cities, if it should be established therein. If Barbarians, who are instructed only by the law of nature, have such excellent sentiments of chastity, what reproaches will they make some day to the libertine Christians who have the commandment to pluck out their own eyes rather than permit themselves anything prejudicial to their salvation? What is not done among Christians is practiced by Savages, who cut off the most conspicuous parts of the face that has proved a source of scandal and a stumbling-block. Our Frenchmen visited the forty Villages of which this Nation is composed, in five of which there are reckoned as many as five thousand men. But we must take leave of these people,—without [65] much ceremony, however,—and enter the territories of another

s'est renduë auffi redoutable parmi les Algonkins superieurs, que l'Iroquois l'est parmi les inferieurs; auffi en porte-t-elle le nom de P8alak, c'est à dire les Guerriers.

Comme le bois est rare & petit chez eux, la nature leur a appris à faire du feu avec du charbon de terre, & à courir leurs cabanes avec des peaux: quelques-uns plus industrieux se dressent des bastimens de terre grasse, à peu près comme les hirondelles baftifent leurs nids; & ils ne dormiroient pas moins doucement sous ces peaux & sous cette bouë, que les grands de la terre sous leurs lambris d'or, s'ils n'aprehendoient les Iroquois, qui les viennent [66] chercher à cinq & six cent lieuës loin.

Mais si l'Iroquois y va, pourquoy n'irons nous pas auffi? s'il y a des conquestes à faire, pourquoy la foy ne les fera-t-elle pas, puisqu'elle en fait par tout le monde? Voilà des peuples infinis; mais le chemin en est fermé: il faut donc rompre tous les obstacles, & passant à trauers de mille morts, se ietter au milieu des flammes pour en deliurer tant de pauvres Nations. On ne s'est pas épargné ni pour l'un ni pour l'autre, & on n'a laissé perdre aucune occasion qui se soit présentée, pour courir à leur secours; & nous y courons encore presentement, comme ie diray après auoir vn peu parlé de l'estat pitoyable où l'Iroquois a réduit les Hurons.

Nation, which is warlike and which with its bows and arrows has rendered itself as redoubtable among the upper Algonkins as the Iroquois among the lower; and so it bears the name of Poulak, which means 'Warriors.'

"As wood is scanty in supply and small in size in their country, nature has taught them to make fire with coal from the earth and to cover their cabins with skins. Some of the more ingenious make themselves buildings of loam, very nearly as the swallows build their nests; and they would sleep not less comfortably under these skins and this mud than do the great ones of the earth under their golden canopies, if they did not fear the Iroquois, who come [66] in search of them from a distance of five and six hundred leagues."

But if the Iroquois goes thither, why shall not we also? If there are conquests to make, why shall not the faith make them, since it makes them in all parts of the world? Behold countless peoples, but the way to them is closed; therefore we must break down all obstacles, and, passing through a thousand deaths, leap into the midst of the flames, to deliver therefrom so many poor Nations. We have not spared ourselves for any of them, nor have we let slip a single opportunity that has presented itself for hastening to their aid; and we are running to succor them again at the present time, as I shall relate after saying a few words concerning the pitiable condition to which the Iroquois has reduced the Hurons.

## [67] CHAPITRE IV.

DE L'ESTAT DE LA NATION HURONNE, & DE SA DERNIERE DÉFAITE PAR LES IROQUOIS.

**S**I iamais peuple a pû dire après le Prophete, *dissipata sunt ossa nostra*, ce font les pauvres Hurons qui se voient maintenant dispersez dans toutes les parties de ces contrées; ils ne vivent plus que comme ces infectes, qui estant tranchez en lambeaux, rendent encore quelques marques de vie par le mouuement qui reste aux parties coupées.

Mais s'il appartient à quelqu'un de dire après le mesme Prophete, *Dissipa gentes quæ bella volunt*; c'est à nous de les proferer contre les Iroquois, qui ne vivent que de [68] sang & de carnage, & qui ne respirent que l'air de la guerre: certes ils meritent bien d'estre dissipés, après auoir dissipé & ruiné tous leurs voisins, parmi lesquels il n'y en a point qui aient plus de fuyet de s'en plaindre que les pauvres Hurons. Ces peuples compoioient, il y a quelque temps, la Nation la plus sedentaire, & la plus propre pour les semences de la foy, de toutes ces contrées; & maintenant elle est la plus errante, & la plus dissipée de toutes. Et de vray, à la défaite de leur païs, de trente à quarante mille ames qu'ils estoient, ceux qui furent tuez ou bruslez par les Iroquois, n'en faisoient que la plus petite partie. La famine qui suit la guerre, comme l'ombre le corps, & qui traîne après soy les maladies, les attaqua bien plus rude-



## [67] CHAPTER IV.

OF THE CONDITION OF THE HURON NATION, AND OF  
ITS LATEST DEFEAT BY THE IROQUOIS.

**I**F ever a people could say with the Prophet, *Dissipata sunt ossa nostra*, it is the poor Hurons, who now see themselves scattered through all parts of these regions. They are no longer alive, except as are those insects which, on being cut into pieces, still show some signs of life by the movement remaining in the severed parts.

But if it be any one's right to say with the same Prophet, *Dissipa gentes quæ bella volunt*, it is for us to utter these words against the Iroquois, who live only on [68] blood and carnage, and breathe only the air of war. Certainly they deserve to be scattered, after having dispersed and ruined all their neighbors, among whom there are none with more cause for complaint than the poor Hurons. In all these regions they constituted, some time ago, the most settled Nation, and the one best fitted for receiving the seed of the faith; and now they are the most nomadic and the most scattered of all. To tell the truth, when their country met with defeat, those who were killed or burned by the Iroquois formed only the smallest part of the thirty or forty thousand souls constituting the nation. Famine — which follows war as the shadow follows the body, and which brings diseases in its train — attacked them much more severely, but, I [69] may say, much more fortunately

ment; mais ie [69] puis dire plus heureusement pour eux, puisqu'elle peupla le Paradis de la plupart de ces pauvres gens, qui dans la defolation generale de leur país n'auoient que cette consolation, qu'ils mouroient Chrestiens.

Le reste du debris qui pût échapper, se dispersa de toutes parts, comme fait vne armée défaite & pourfuiue par le vainqueur: les vns se ietterent dans la Nation neutre, pensans y trouuer vn lieu de refuge par sa neutralité, qui iusqu'à lors n'auoit point esté violée par les Iroquois: mais ces traistres s'en feruirent pour se saisir de toute la Nation, & la mener en leurs país toute entiere sous vne rude captiuité: les autres se refugierent vers la Nation du Petun; mais celle-ci a bien esté obligée de se refugier elle-mesme chez les [70] Algonkins superieurs. D'autres courent dix iournées durant dans les bois: d'autres veulent aller à Andastoé país de la Virginie: quelques-vns se refugient parmi la Nation du feu, & la Nation des Chats: mesme vn Bourg entier se ietta à la discretion des Sonnontæehronnons, qui est l'vne des cinq nations Iroquoises, & s'en est bien trouué, s'estant conferuée depuis ce temps-là en forme de Bourg separé de ceux des Iroquois; où les Hurons viuent à la Huronne, & les anciens Chrestiens gardent ce qu'ils peuuent du Christianisme.

Ceux qui dans cette dissipation auoient pris parti vers Quebec, & comme de bonnes ouailles y auoient voulu suiure leurs pasteurs, viuoient en fort bons Chrestiens à l'Isle d'Orleans au [71] nombre de cinq à six cent ames, & y passerent huit ans assez paisiblement; mais ils n'ont pas esté plus affeurez entre les mains des François, qu'en celles des autres

for them, since it peopled Paradise with most of them. Those poor people, in the general devastation of their country, had only this consolation, that they died Christians.

Those left from the wreck who could flee, scattered in every direction, like an army defeated and pursued by the victor. Some hastened to the neutral Nation, expecting to find a place of refuge there, because of its neutrality, which had not hitherto been violated by the Iroquois; but those treacherous people embraced the opportunity to seize the whole Nation, and carry it entire into a harsh captivity in their own country. Others sought refuge with the Tobacco Nation, but the latter was itself obliged to seek shelter among the [70] upper Algonkins. Others wandered for ten whole days in the woods, and still others decided to go to Andastoé, a country of Virginia. Some sought an asylum with the fire Nation and the Cat Nation; while one whole Village even threw itself upon the mercy of the Sonnontwaehronnons, one of the five Iroquois nations, and was well received by them,—having since then preserved its identity, in the form of a Village apart from those of the Iroquois. Here the Hurons live in Huron style, and the old Christians retain what they can of Christianity.

In this dispersion, those who had cast in their lot with Quebec and, like good sheep, had decided to follow their shepherds thither, lived like very good Christians on the Isle of Orleans, to the [71] number of five or six hundred souls. They passed eight years there peacefully enough, although they were in no greater security under shelter of the French than under that of their fellow-Savages allied to them.



Sauvages leurs alliez. Nous auons veu, & nous auons pleuré leur enleuement; nous auons esté couuerts de leur fang, quand l'Iroquois par vne perfidie abominable les a maffacrez entre nos bras; il ne nous en reftoit plus qu'une petite poignée, qui nous a fait tant de compaffion, que pour conferuer ce refte precieux d'un peuple Chrestien, feu Monsieur d'Ailleboust, qui commandoit alors, leur fit bastir vn fort au fein de Quebec, pour ne pas laiffer perir tout à fait la Nation: mais ce refte nous a esté enfin enleué par des refforts de la Prouidence, qui passent toutes nos veüs, & qui [72] n'en font pas moins adorables. Ils ont du moins peri glorieusement, puisqu'ils ont fauü ce país par leur mort, ou du moins ont effüié l'orage qui venoit fondre fur nous, & l'ont destourné lors que nous en estions le plus menacez, voicy comment.

Quarante de nos Hurons qui faisoient l'eslite de tout ce qui nous reftoit ici de considerable, conduis par vn Capitaine assez fameux, nommé Anahotaha, partirent de Quebec sur la fin de l'hiuer passé, pour aller à la petite guerre, & dresser des embusches aux Iroquois à leur retour de la chasse. Ils passerent par les trois Riuieres, & là six Algonkins se ioignirent à eux sous le commandement de Mitisemeg Capitaine de consideration. Estant arriuez en fuite à Montreal, ils trouuerent [73] que dix-sept François, gens de cœur & de resolution, auoient desia lié partie dans le mesme dessein qu'eux, s'immolans genereusement pour le bien publique, & pour la defenfe de la Religion. Ils auoient choisi pour leur Chef le sieur Dolard homme de mise & de conduite; & quoy qu'il ne fust arriué de France que depuis assez peu de



We saw and lamented their removal, and were bespattered with their blood when the Iroquois, with abominable perfidy, murdered them in our arms. There remained to us only a mere handful of them, which so excited our compassion that, in order to preserve this precious remnant of a Christian people, the late Monsieur d'Ailleboust, who was then in command, caused a fort to be built for them in the heart of Quebec, to ensure the Nation against perishing utterly. But this remnant has at length been taken from us, through dispensations of Providence utterly beyond our scrutiny, yet [72] none the less adorable. They at least perished gloriously, since by their death they saved this country,—or, at any rate, bore the brunt of the storm that was about to break over us, and averted its fury when we were most threatened by it,—as will be seen from what follows.

Forty of our Hurons, constituting the flower of all those of importance that remained here with us, toward the close of last winter set out from Quebec, under the lead of a Captain of considerable renown named Anahotaha, to wage petty warfare, and lay ambuscades for the Iroquois when returning from the chase. They stopped at three Rivers, where six Algonkins joined them under the command of Mitiwemeg, a Captain of note. Then arriving at Montreal, they found [73] that seventeen Frenchmen of courage and resolution had already formed a league for the same purpose as their own, generously sacrificing themselves for the public good and the defense of Religion. They had chosen sieur Dolard as their Chief, a man of accomplishments and generalship; and, although he had but quite recently arrived from

temps, il se treuva tout à fait propre pour ces fortes de guerre, ainfi qu'il l'a bien fait paroître, avec fes camarades, quoy que la fortune femble leur auoir refusé la gloire d'une si fainte, & si genereufe entreprise.

Nos Sauvages heureux de groffir leur nombre d'une bande si leste & si resoluë, s'embarquent pleins d'un nouveau courage, & nos François se ioignant à eux rament [74] avec ioie, dans l'esperance de surprendre au plustost l'ennemi. Leur marche se faisoit de nuit pour n'estre point découverts, & les prieres estoient réglées tous les matins & tous les soirs, s'adressans tous à Dieu publiquement, chacun en sa langue; de forte qu'ils faisoient trois Chœurs bien agreables au Ciel, qui n'auoit iamais veu ici de si saints Soldats, & qui receuoit bien volontiers des vœux conceus en mesme temps, en François, en Algonkin, & en Huron.

Le fault S. Loüis & les autres rapides ne leur coustent rien à passer; le zele & l'ardeur d'une si fainte expedition leur fait mépriser le rencontre des glaces, & le froid des eaux fraichement fonduës, dans lesquelles ils se iettoient vigoureusement, pour [75] traifner eux-mesmes leurs Canots entre les pierres & les glaçons: Aiant gagné le lac faint Loüis, qui est au dessus de l'Isle de Montreal, ils destournent à droite, entrent dans la Riuiere qui mene aux Hurons & vont se poster au dessus du fault de la chaudiere, pour y attendre les Chasseurs Iroquois, qui selon leur coustume le deuoient passer file à file, en retournant de leur chasse d'hiver.

Nos guerriers ne s'y furent pas plustost rendus, qu'ils furent apperceus par cinq Iroquois qui venoient

France, he was entirely fitted for this kind of warfare, as he well proved, and his comrades likewise; yet fortune seems to have denied them the glory of succeeding in so holy and courageous an enterprise.

Our Savages, glad to increase their own number with so active and resolute a band, embarked, full of new courage, our Frenchmen joining them and paddling along [74] in high spirits, hoping to surprise the enemy very soon. They journeyed by night to avoid discovery, and prayers were regularly held every morning and evening, all addressing themselves to God in public, each in his own language. Thus they formed three Choirs, which Heaven was pleased to behold; it had never seen here such saintly Warriors, and very gladly received vows couched in the French, Algonkin, and Huron languages at the same time.

They did not hesitate to pass the St. Louis falls and the other rapids. The zeal and ardor of so holy an expedition made them set at naught encounters with the ice, and the coldness of the waters but recently melted; they resolutely leaped into them to [75] drag their Canoes with their own hands amid the stones and the blocks of ice. Having gained lake saint Louis, which is above the Island of Montreal, they turned to the right and entered the River leading to the Hurons, taking their position below the falls of la chaudiere, there to await the Iroquois Hunters, who, according to their custom, were expected to pass that way in single file, on their return from their winter's hunt.

Our warriors had no sooner reached this spot than they were perceived by five Iroquois, who were coming up to reconnoiter, and who returned up stream with



à découuert, & qui remonterent en diligence, pour aduertir tous les chasseurs de se reünir, & de quitter la posture de chasseur pour prendre celle de guerrier. Le changement est bien-toft fait; la petite hache à la ceinture au lieu d'espée; le fusil à la [76] pointe du Canot, & l'auiron en main: voilà l'équipage de ces Soldats. Ils se rassemblent donc, & les Canots chargez de deux cent Onnontagehronnons s'estant ioints, ils nauigent en belle ordonnance, & descendent grauelement le fault; au deffous duquel, nos gens surpris d'une si prompte & si réglée démarche, se voyât bien plus foibles en nōbre, se saisissant d'un méchant reste de fort, basti en ce quartier là depuis l'Automne par nos Algonkins: ils taschent de s'y gabionner du mieux qu'ils peuuent. L'Onnontagehronnon fait ses approches, & ayant reconnu [l']ennemi l'attaque avec furie; mais il est receu si vertement, qu'il est obligé de se retirer avec perte; ce qui le fait songer à ses ruses ordinaires, desesperant d'en venir à bout par la force: & afin d'amuser [77] nos gens pendant qu'il appelle à son secours les Agniehronnons, qui auoient leur rendez-vous aux Isles de Richelieu, il fait semblant de vouloir parler. Les Algonkins & les Hurons semblent y vouloir prester l'oreille; mais nos François ne sçauent ce que c'est que de paix avec ces barbares, qui n'ont iamais traité d'accommodement; qu'on ne se soit apperceu de leurs fourbes bien-toft après: c'est pourquoy lors que tout paroissoit fort paisible d'un costé du fort; de l'autre nos gens se treuant attaquez par trahison, ne furent pas surpris, ils firent de si bonnes décharges sur les assailans, qu'ils les contraignirent de se retirer pour la seconde fois, bien estonnez,



all speed in order to warn all the hunters to combine together, drop the character of huntsmen, and assume that of warriors. The change was quickly made; a small hatchet in the belt, instead of a sword, a musket at the [76] Canoe's prow, and a paddle in the hand — such was the equipment of these Soldiers. They assembled accordingly; all the Canoes, containing two hundred Onnontagehronnons, combined, and proceeded in excellent order, steadily descending the rapids. At the foot of the descent, our men, surprised by so prompt and orderly an advance, and seeing themselves far outnumbered, took possession of a wretched remnant of a fort built in that neighborhood the preceding Autumn by our Algonkins, and tried to fortify themselves there with gabions as well as they could. The Onnontagehronnon approached and, after reconnoitering the enemy, attacked him furiously, but was received so warmly that he was forced to retreat with loss. This made him turn his thoughts toward his customary artifices, despairing of gaining his end by force; and, in order to divert [77] our men while summoning to his assistance the Agniehronnons,— whose rendezvous was on the Richelieu Islands,— he pretended to desire a parley. The Algonkins and Hurons seemed inclined to give them a hearing, but our French know no such thing as peace with those barbarians, who have never treated for an adjustment of differences without having their trickery detected soon after. Therefore, while all seemed very peaceful on one side of the fort, our men, being treacherously attacked on the other, were not taken by surprise, but delivered so hot a fire against the assailants as to compel them to retreat for the second time, in great astonishment that a

qu'une petite poignée de François, peut faire teste à deux cent Iroquois. Ils eussent [78] sans doute eu la confusion toute entiere, & eussent esté défaits entierement, comme ils ont auoié, si les François fussent forti du fort l'épée à la main; ou si les Agniehronnons ne fussent pas arriuez peu de temps après au nombre de cinq cent, avec des cris si horribles & si puissans que toute la terre circonoisine sembloit estre pleine d'Iroquois. Le fort est environné de tous costez, on fait feu par tout iour & nuit; les attaques se font rudes & frequantes, pendant lesquelles nos François firent tousiours admirer leur resolution, leur vigilance, & sur tout leur pieté, qui leur faisoit employer à la priere le peu de temps qu'ils auoient entre chaque attaque; de sorte que si-tost qu'ils auoient repouffé l'Iroquois, ils se mettoient à genoux, & ne s'en [79] releuoient point que pour le repouffer encore; & ainsi pendant dix iours que dura ce Siege, il n'auoient que deux fonctions, prier & combattre, faisant succeder l'une à l'autre, avec l'étonnement de nos Sauvages, qui s'animoient à mourir genereusement par de si beaux exemples.

Comme l'ardeur du combat estoit grande, & les attaques presque continuelles, la foif preffoit plus nos gens que l'Iroquois. Il falloit effuier une gresle de plomb, & aller à la pointe de l'épée puiser de l'eau à la Riuere, qui estoit à deux cens pas du Fort, dans lequel on treuua enfin à force de fouir, un petit filet d'eau bourbeuse, mais si peu, que le sang découloit des veines des morts & des bleffez, bien plus abondamment que l'eau de cette source de bouë.

little handful of Frenchmen could offer resistance to two hundred Iroquois. Doubtless, they would have been [78] entirely routed and utterly defeated, as they have admitted, had the French made a sortie from the fort, sword in hand, or had not the Agnie-hronnons arrived soon after, to the number of five hundred, with such frightful and piercing yells that all the country around seemed full of Iroquois. The fort was surrounded on every side, and a general discharge of musketry was kept up day and night. The assaults were fierce and frequent, our Frenchmen meanwhile never ceasing to arouse admiration by their resolution, their vigilance, and above all by their piety, which made them use in prayer the little time they had between the several attacks. Thus, as soon as they had repulsed the Iroquois, they would go down on their knees, [79] rising only to drive him back again. And so for ten days, during which this Siege continued, they had but two duties to perform, to pray and to fight, executing them successively, to the astonishment of our Savages, who were incited by such noble examples to die bravely.

As the heat of the combat was great and the assaults almost unintermittent, our men were pressed with thirst more than by the Iroquois. They were obliged to endure a hailstorm of lead, and go with drawn swords to dip water from the River, which was two hundred paces distant from the Fort. Here, at last, by dint of digging, they found a tiny thread of muddy water — so little in quantity, however, that the blood ran much more abundantly from the veins of the dead and wounded than the water from this miry spring.



[80] Cette necessité mit le Fort en telle extremité, que la partie ne paroissant plus tenable aux Sauvages qui y estoient, ils songerent à traiter de Paix, & deputerent quelques Ambassadeurs au camp ennemi, avec de beaux prefens de pourcelaine, qui font en ce país toutes les grandes affaires de la Paix & de la Guerre. Ceux-cy furent receus des Iroquois avec de grands cris, soit de ioie, soit de moquerie, mais qui donnerent de la fraieur à nos Sauvages, desquels vne trentaine estant inuitez par leurs compatriotes Hurons, qui demeuroient parmi les Iroquois, à se rendre avec affeurance de la vie fauterent malgré tous les autres par dessus la palissade, & laisser[ent] le Fort bien affoibly par vne si insigne lascheté, qui donna esperance [81] aux Iroquois de se rendre maîtres des autres sans coup ferir, ou par menaces, ou par belles paroles. Quelques deputez s'approcherent pour cela du Fort, avec les Ambassadeurs qui en estoient fortis: mais nos François qui ne se fioient point à tous ces pourparlers, firent sur eux vne décharge inopinée, & ietterent les vns morts par terre, & mirent les autres en fuite. Cet affront aigrit tellement les Iroquois, qu'ils vinrent à corps perdu, & teste baiffée, s'attacher à la palissade, & se mirent en deuoir de la fapper à coups de haches, avec vn courage qui leur faisoit fermer les yeux à tous les dangers, & aux décharges continuelles qu'on faisoit sur eux. Il est vrai que pour se garantir de la plus grande partie de cette gresle, ils firent des mantelets [82] de trois buches liées coste à coste, qui les couuroient depuis le haut de la teste iusques à la moitié des cuiffes, & par ce moien ils s'attacherent au deffous des canonniers des courtines, lesquelles n'estant pas



[80] This necessity reduced the Fort to such extremities that, its defense seeming no longer possible to the Savages occupying it, they thought of treating for Peace, and delegated some Envoys to the enemy's camp with fine presents of porcelain, which are used in this country on all great occasions of Peace and War. They were received by the Iroquois with loud outcries, whether of pleasure or of mockery, which, however, alarmed our Savages. Some thirty of these, on being invited by their fellow-Hurons who were living among the Iroquois to surrender, with the assurance that their lives would be spared, leaped over the palisade, disregarding their companions, and leaving the Fort much weakened by so shameful an act of cowardice. This inspired [81] the Iroquois with the hope of getting possession of the rest, either by threats or by fair words, without striking a blow. For this purpose, some deputies approached the Fort with the Envoys that had left it; but our Frenchmen, placing no confidence in all these parleys, fired on them unexpectedly, stretching some of them dead on the ground and putting the rest to flight. This humiliation so incensed the Iroquois that, with might and main, they rushed headlong to seize our palisade, and set about undermining it with their hatchets, in a spirit of courage that made them shut their eyes to all dangers and to the constant fire that was being leveled at them. It is true that, to shelter themselves from most of this hail, they made themselves mantlets [82] of three pieces of wood lashed side to side, which covered them from the crown of the head to the middle of the thigh; by this means they seized the curtains under the cannoneers, and, as these defenses were not

flanquées, ils trauailloient à la fappe avec affez d'affeurance.

Nos François emploierent tout leur courage & toute leur industrie en cette extremité; les grenades leur manquant, ils y fuppleerent par le moïen des canons d'une partie de leurs fusils qu'ils chargerent à creuer, & qu'ils ietterent fur leurs ennemis: ils s'auiferent mefme de feruir d'un baril de poudre, qu'ils poufferent par deffus la paliffade; mais par malheur aiant rencontré vne branche en l'air, il retomba dans le Fort, & y caufa de grands defordres: [83] la plupart de nos François eurent le vifage & les mains brulées du feu, & les yeux aueuglez de la fumée que fit cette machine; dequoy les Iroquois prenans auantage, fe faifirent de toutes les meurtrieres, & de dehors tiroient, & tuoient dans le Fort ceux qu'ils pouuoient decourir dans l'épaiffeur de la fumée; ce qui les anima de telle forte, qu'ils monterent fur les pieux; la hache en main, defcendirent dans le Fort de tous costez, & y remplirent tout de fang & de carnage, avec tant de furie qu'il n'y demeura que cinq François, & quatre Hurons en vie, tout le refte aiant esté tué fur la place, avec le chef de tous nômé Anahotaha, qui se voiant prest à expirer, pria qu'on lui mit la tefte dans le feu, afin d'oster à l'Iroquois la gloire d'emporter fa cheueleure. [84] *Laudau magis mortuos quàm viuentes.* Ce fut fans doute dans cette penfée du Sage, qu'un de nos François fit vn coup furprenant: car voiant que tout estoit perdu, & s'estant apperceu que plusieurs de ses compagnons bleffez à mort viuoient encore, il les acheua à grands coups de haches, pour les deliurer par cette inhumaine mifericorde, des feux des Iroquois. Et de

flanked, carried on their mining in considerable security.

Our Frenchmen employed all their courage and ingenuity in this extremity. As they had no grenades, they supplied the place of these with some of their musket-barrels, which they loaded to bursting and threw down into the midst of their enemy. They even hit on the plan of using a keg of powder, and they threw one over the palisade; but, unluckily striking a branch in the air, it fell back into the Fort, and wrought sad havoc there, [83] the greater part of our Frenchmen having their faces and hands burned by the fire, and their eyes blinded by the smoke which this contrivance created. The Iroquois, taking advantage of this, seized all the loopholes and opened fire from the outside, killing all whom they could see in the Fort through the thick smoke. Animated by this success, they climbed the palisade, hatchet in hand, and descended into the Fort from all directions; they filled the whole place with blood and carnage, giving vent to such frenzy that only five Frenchmen and four Hurons were left alive, all the rest being killed on the spot, together with the leader of the whole band, named Anahotaha. This man, finding himself about to expire, begged that his head might be put into the fire, in order to rob the Iroquois of the glory of bearing off his scalp. [84] *Laudavi magis mortuos quàm viventes*,—it was doubtless with this thought of the Sage in mind that one of our Frenchmen executed a startling feat. Seeing that all was lost, and that several of his companions who had been mortally wounded were still alive, he despatched them with sturdy blows of his hatchet, to deliver them, by this inhuman act of



fait, la cruauté succédant à la fureur, deux François aiant esté trouvez parmy les morts, avec quelque soufflé de vie qui leur restoit, on les fit la proie des flammes; au lieu d'huile pour adoucir leurs plaies, on y foura des tisons allumez, & des aiefnes toutes rouges: au lieu de lit pour soustenir les membres de ces pauvres moribonds, on les coucha sur la braise: en vn mot [85] on brula cruellement ces pauvres agonifans dans toutes les parties du corps, tant qu'ils demeurèrent en vie. Pour les cinq autres François, avec tout le reste des captifs, tant ceux qui se sont rendus volontairement, que ceux qui ont esté pris, on les oblige de monter sur vn échafaut, ou on leur fait les premieres careffes des prisonniers. On presente aux vns du feu à manger, on coupe les doigts aux autres, on bruste les iambes & les bras à quelques autres: tous enfin reçoivent les marques de leur captiuité

Ce spectacle d'horreur si agreable aux yeux des Iroquois, ne le fut pas moins, ie m'affeure, aux yeux des Anges, quãd vn des pauvres prisonniers Hurons se fouenant des instructions qu'on lui auoit faites, se mit à faire le Predicateur, [86] & à exhorter tous ces patiens à souffrir constamment ces cruantez, qui passeroient bien-toft, & feroient fuiuies du bon-heur eternal, puisque ce n'estoit que pour la gloire de Dieu, & pour le zele de la Religion qu'ils auoient entrepris cette guerre contre les ennemis de la Foi. Je ne sçai si l'Eglise naiffante a veu rien de plus beau dans ses persecutions; vn barbare prescher Iesus-Christ, & faire d'vn échafaut vne chaire de Docteur, & si bien faire que l'échafaut se change en Chapelle pour ses auditeurs, qui parmi leurs tourmens, & au



mercy, from the fires of the Iroquois. And in truth, cruelty succeeding to fury, two Frenchmen with some breath of life left in them being found among the dead, they were made the prey of the flames. Instead of oil to ease their wounds, lighted firebrands and red-hot awls were thrust into them; and in place of a bed to hold these poor dying men's limbs, they were made to lie on the embers. In a word, [85] these poor creatures, in their death-agony, were cruelly burned in all parts of their bodies as long as life was left in them. As for the five other Frenchmen, they and all the rest of the captives,—both those who surrendered voluntarily, and those who were captured,—were forced to mount a scaffold, where the first caresses bestowed on prisoners were given them. Some were given fire to eat, others had their fingers cut off, and still others their legs and arms burned; all, in short, received marks of their captivity.

This scene of horror, so agreeable to the eyes of the Iroquois, was not less so, I am sure, to those of the Angels, when one of the poor Huron prisoners, remembering the instructions he had received, assumed the character of Preacher [86] and exhorted all those sufferers to endure with constancy these cruelties, which would soon pass and be followed by eternal happiness, since they had undertaken this war against the enemies of the Faith only for the glory of God and out of zeal for Religion. I doubt whether the early Church saw anything more beautiful in its persecutions,—a barbarian preaching Jesus Christ and making a Doctor's chair of a scaffold. And he did it so well that the scaffold became changed into a Chapel for his hearers, who, amid

milieu des feux font leurs prieres comme s'ils estoient aux pieds des Autels; & ils ont tousiours continué à les faire pendant leur captiuité, s'y exhortant les vns les autres lors qu'ils se rencontroient.

[87] Après que la premiere rage des Iroquois fut raffaïée par la veuë de leurs prifonniers, & par ces coups d'effai de leur cruauté, ils font le partage de leurs captifs: deux François font donnez aux Agnieronnons, deux aux Onnontagueronnons, le cinquième aux Onneïstheronnons, pour leur faire goûter à tous de la chair des François, & leur faire venir l'appetit & l'enuie d'en manger, c'est à dire, les inuiter à vne sanglante guerre, pour venger la mort d'une vingtaine de leurs gens tuez en cette occasiõ. Après la distribution on décampe, & l'on quitte la resolution prise de venir inonder sur nos habitations, pour mener au plustost dans le païs ces miserables victimes, destinées à repaître la rage & la cruauté de la plus barbare de toutes les Nations. Il faut ici donner [88] la gloire à ces dix-sept François de Montreal, & honorer leurs cendres d'un eloge qui leur est deu avec iustice, & que nous ne pouons leur refuser sans ingratitude. Tout estoit perdu s'ils n'euffët peri, & leur malheur a sauué ce païs, ou du moins a coniuéré l'orage qui venoit y fondre, puisqu'ils en ont arresté les premiers efforts, & détourné tout à fait le cours.

Cependant pour s'affeurer des captifs sur les chemins, tous les foirs on les estend presque tout nuds sur le dos, sans autre lit que la plate terre, dans laquelle on fiche quatre pieux pour chacun des prifonniers, afin d'y lier leurs pieds & leurs mains ouuertes & estenduës en forme de Croix de saint André. On enfonce de plus en terre vn cinquième pieu,

their torments and in the midst of the flames, offered their prayers as if they were at the foot of the Altar; and they still continued to offer them during all their captivity, exhorting each other thereto whenever they met.

[87] After the first fury of the Iroquois had been appeased by the sight of their prisoners and by these trial strokes of their cruelty, they divided their captives. Two Frenchmen were apportioned to the Agnieronnons, two to the Onnontagueronnons, and the fifth to the Onneioutheronons, to give them all a taste of French flesh, and impart to them an appetite and a desire to eat of it,—that is, to invite them to a bloody war for avenging the deaths of a score of their men killed on this occasion. After this distribution they departed, abandoning their intention to come and overwhelm our settlements, in order the sooner to conduct to their several countries those wretched victims, destined to appease the rage and cruelty of the most barbarous of all Nations. We must here give [88] glory to those seventeen Frenchmen of Montreal, and honor their ashes with a eulogy which is justly their due, and which we cannot refuse them without ingratitude. All had been lost had they not perished, and their disaster saved this country,—or, at least, exorcised the storm that threatened to burst over it, since they checked its first movements and entirely diverted its course.

Meanwhile, to make sure of their captives on the way, they every evening stretch them out almost entirely naked on their backs, with no other bed than the bare earth, into which are driven four stakes for each of the prisoners, for binding thereto their feet and hands, the latter being open, and the limbs

auquel on attache vne corde, qui [89] prend le prisonnier par le col, & le ferre de trois ou quatre tours. Enfin on le ceint par le milieu du corps, avec vn collier: c'est vne façon de fangle, dont les Sauvages se seruent en toutes sortes d'vfages: & celui qui a soin d'un captif, prend les deux bouts du collier, & les met sous son bras pendant qu'il dort, afin d'estre éveillé si son homme remuë tât soit peu. Cette seule posture durât toute vne nuit, dans cette cōtrainte, à la merci des Maringouïns & des Moufquites, qui ne cessent de piquer iufqu'au vif, & qui fucent le sang par tout le corps, est sans doute vn cheualet bien rude; & c'est le traitemēt que nos pauvres Frāçois avec les autres captifs reçoient toutes les nuits, pour les disposer aux tourmens du feu, aufquels ils se doiuent bien attendre. Mais voions cōment nonobstant [90] toutes ces precautions quelques Sauvages se fauerent si heureusement, que ces fortes d'euaasions peuuent passer pour de petits miracles. C'est d'eux que nous auons appris ce que nous auons dit cy-dessus.



extended in the form of a saint Andrew's Cross. A fifth stake is also driven into the ground and a cord fastened to it, which [89] is tightly wound about the prisoner's neck three or four times. Finally, he is bound around the waist with a belt, a kind of strap that the Savages use for all sorts of purposes; and he who has charge of a captive takes the two ends of the belt and puts them under him while he sleeps, in order to be awakened if his man moves ever so little. This single position during a whole night, under such constraint and at the mercy of the Gnats and Mosquitoes,— which sting incessantly to the very quick, and suck the blood in all parts of the body,— is undoubtedly a very severe torture; and such is the treatment that our poor Frenchmen, as well as the other captives, receive every night, to prepare them for the tortures by fire which they are confidently to expect. But let us see how, despite [90] all these precautions, several Savages effected their flight, with such good luck that escapes of this sort may be regarded as little miracles. From these men we learned the facts given above.<sup>18</sup>



## BIBLIOGRAPHICAL DATA : VOL. XLV

### XCIX

The original of this letter of Bishop Laval, addressed to the father general, under date of August, 1659, was in the domestic archives of the Society, at Rome, when copied by Father Felix Martin about 1858; but could not be found among the MSS. of the order, when, in 1897, search was made in the interest of this series. We are obliged, therefore, to follow Father Martin's copy, in Carayon's *Première Mission*, pp. 257-259.

### C

In reprinting Jerome Lalemant's little annual for 1659 (Paris, 1660), entitled *Lettres envoyées de la Nouvelle France*, we follow a copy of the original Cramoisy edition in the Lenox Library. It consists of three of Lalemant's letters, each dated "A Kebec" in 1659, and respectively as follows: "12. de Septemb.," "10 d'Octobre," and "16 d'Oct." The "Priuilege" was "Donné à Paris le 26. Decembre 1660," while the date of the "Permission" is the same as that of the *Relation* of 1657-58, namely "Donné à Paris, au mois de Decembre 1658." The volume forms no. 113 of Harrisse's *Notes*.

*Collation:* Title, with verso blank, 1 leaf; "Premiere Lettre," pp. 3-21; "Seconde Lettre," pp. 21-33; "Troisième Lettre," pp. 34-49; "Extrait

du Priuilege du Roy," p. (1); "Permission," with verso blank, 1 leaf. Signatures: A-C in eights, D in two. No mispaging; but in two of the three copies in the Bibliothèque Nationale the pagination of p. 3 is omitted.

Five copies are known to be now extant; one other copy was burned; and there is an interesting facsimile, done by pen—each of which we describe at length.

1. A good copy (the Neilson) was burned on February 1, 1854, in the fire which destroyed many important volumes of the now Canadian Library of Parliament (then at Quebec). An account of this conflagration will be found in our description of the rare fragmentary annual for 1655 (Paris, 1656), the *Copie de deux Lettres*. The statements made therein (q.v.) apply likewise to the present volume.

2. There are three copies in the Bibliothèque Nationale of Paris; all of them bearing the class-mark "Réserve Lk<sup>12</sup>. 741." We are indebted to Monsieur Viennot, *sous-bibliothécaire* of that library, for a detailed description of each copy. They are identical, save that in two of the copies the pagination of p. 3 is omitted. Their binding (boards) is of a comparatively recent date—probably since 1850; measurements are as follows:

No. 1 — 15 cent. 1 mill. by 9 cent. 8 mill.

No. 2 — 16 cent. 1 mill. by 9 cent. 8 mill.

No. 3 — 16 cent. 4 mill. by 10 cent.

The omission of pagination already alluded to occurs in nos. 1 and 2. These copies were in the library in the days of Van Praet, early in this century; and it is believed that they have been there since the particular year of their publication. No.



3 formed part of the Bibliothèque de la Sorbonne, and during the period of the French Revolution became a part of the now Bibliothèque Nationale. It is the best copy of the three, and contains also a manuscript pagination, which is proof of its having been at one time a part of a collection of pamphlets.

3. The Lenox copy measures  $6\frac{1}{8}$  by  $4\frac{1}{8}$  inches. It is at present unbound; but the last line of the title-page ("Auec Priuilege du Roy.") has been cut off by a former binder. Harrassowitz offered it in 1882 (no. 40) for 2,500 marks, together with twenty-five other *Relations*, each of the latter with its own catalogue price. The entire lot was sold *en bloc* to the late Charles H. Kalbfleisch. His son sold this particular nugget, through J. Osborne Wright, a bookseller in New York, to the late George H. Moore, at the time superintendent of the Lenox Library, for \$500. Upon the death of Dr. Moore, it passed to his heirs, from whom it was bought (June 14, 1893) by the Lenox Library, for \$500.

4. Albert Gallatin, the American statesman, had a copy. It was in the possession of his descendant, Count de Gallatin, as late as 1893, when he offered it to the Lenox Library. But it was not included among the collection of *Relations* which he sold at that time to Dodd, Mead & Co., and which is now the property of a well-known private collector of Brooklyn, N. Y. The volume, in a desirable state of preservation, is presumed to be still in the Count's possession.

5. Laval University, at Quebec, has not a printed original; but contains a carefully-executed pen-facsimile, the work of a nun of the Hôtel-Dieu. It is a fact worthy of record, since it exhibits the estima-

tion in which these works are held by the religious.

Prior to 1851-52, American students, who gave to the New France *Relations* a special study, were not aware of the existence of the annual under consideration; nor was its title so much as known to them. About that time the Neilson copy was among the *Relations* which were housed in the Canadian Library of Parliament; and Dr. O'Callaghan, having been apprised of its existence, communicated the news to Mr. Lenox in a letter dated at Albany, N. Y., September 14, 1852. Mr. Lenox at once wrote to O'Callaghan (September 22), expressing a desire for a transcript. The latter's reply recommended George B. Faribault, of Quebec, as the proper person to whom an application should be addressed. Permission was granted, and a transcript, under Mr. Faribault's direction, was made by George Miville de Chêne, of Quebec, for £1. We have examined the receipt for this transaction, which bears the date of December 14, 1852. After the Quebec original had been burned, as already stated, Mr. Lenox had a limited edition printed for private circulation. It was issued in both large and small paper (12mo and 18mo) form. This reprint contains a few errors, due to faulty transcription. There was, of course, no way of proving the text, after the destruction of the only copy known to Americans. The apograph from which Mr. Lenox's reprint was made, as well as his large paper copy with canceled title-pages and other leaves (at the end), and his ordinary copies, are now in the Lenox Library. Mr. Lenox's munificence and scholarly interest in behalf of the Jesuit *Relations* must ever put Americanists under great obligations to him.

## CI

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

## CII

In reprinting the *Relation* of 1659-60 (Paris, 1661), we follow a copy of the original Cramoisy edition in Lenox Library. No author's or editor's name is attached to this annual; it cannot, therefore, be said who was individually responsible for its issuance. A letter from René Ménard is inserted on pp. 152-154, which bears the date "Des trois Riuieres ce 27. d'Aouft à 2. heures apres minuit. 1660." The "Priuilege" was "Donné à Paris le 15. Ianuier 1661;" and the "Permiffion" was given "A Paris, le 8. Ianuier, 1661." The volume forms no. 115 of HARRISSE'S *Notes*.

*Collation*: Four preliminary leaves, consisting of: blank, 1 leaf; title, with verso blank, 1 leaf; "Priuilege," with "Permiffion" on the verso, 1 leaf; "Tables des Chapitres," pp. (2); the text covers pp. 1-202. Signatures: Four preliminary leaves, without signature marks, A-M in eights, N in four. The signature marks for Aiiij and Eiiij are by mistake printed Aij and Eij, respectively. The pagination is quite erratic. Pages 95 and 96 are in duplicate; 142 is mispaged as 141; and there are no pp. 143, 144, 177, and 178. If the paging were consecutive, there would be 200 pages of text.

Copies have been sold as follows: O'Callaghan (1882), no. 1239, sold for \$45, and had cost him \$38.75 in gold; Barlow (1890), no. 1309, sold for \$70; and at the Lenox duplicate sale at the auction rooms of Bangs & Co., New York City, April 29, 1895, a copy

(item 177) was sold to Dodd, Mead & Co., for \$52.50. Copies are possessed by the following libraries: Lenox, New York State Library, Harvard, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).



## NOTES TO VOL. XLV

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 35).—François de Laval de Montmorency was born in the diocese of Chartres, April 30, 1622, of an old and noble French family. While still a child, he became a pupil at the Jesuit college of La Flèche; he was even then devoted to the religious life, for he received the tonsure before he was nine years old (according to Langevin), and, when but fifteen, was appointed to a canonical position in the cathedral at Evreux. Upon this occasion, he took the ecclesiastical appellation of Abbé de Montigny. His two elder brothers dying, François became heir of the titles and estates of his family; but he renounced all these (1646) in favor of a younger brother, that he might become a priest. He had begun his theological education at the age of nineteen, at the college of Clermont; he now continued his studies there, and was also a member of the Congregation of Externes connected with the college. In 1650, he became one of a little society of five, who maintained a sort of monastic life in Paris, devoting themselves to philanthropic activities: from this, later, sprang the Société des Missions Étrangères. In 1657 arose the question of a bishop for New France; the contest lay between the Sulpitians and the archbishop of Rouen on one side, and the Jesuits and the court of France on the other. Laval, as the candidate of the latter party, gained the appointment (vol. xliii., note 9); and in June, 1659, he arrived in Canada as titular bishop of Petraea, and vicar apostolic of New France. Not until 1674 was the bishopric of Quebec erected, Laval's title being changed accordingly. It was he who founded (March, 1663) the Seminary of Quebec, for the training of the Canadian clergy; and in 1668, he established the Petit Séminaire. In 1665, he united the former institution with that of the Missions Étrangères, in Paris; and finally (1680) donated all his property as an endowment for the Seminary's support. Laval resigned his bishopric in 1685, and Jean de St. Vallier was appointed his successor, although the latter did not assume his new position until 1688. Laval also returned to Canada in that year; his public life was now finished, except that he several times aided in the administration of the bishopric, during the absence

of St. Vallier in Europe. The Seminary being destroyed by fire in 1705, Laval took refuge at the Jesuit residence in Quebec, where he remained until his death, May 6, 1708. Perhaps the most notable features of his administration were his efforts to check the liquor traffic, and his extension of missionary enterprises throughout New France, especially in the Mississippi valley.—See Langevin's *Notice Biographique* of Laval (Montreal, 1874). Cf. Rochemonteix's *Jésuites*, t. ii., pp. 239–331. There are some discrepancies in their statements regarding Laval's earlier life; we follow Rochemonteix in these matters.

2 (p. 59).—Regarding the early Jesuit labors in Acadia, see vol. iv., *note* 46; the settlements made by Nicolas Denys, vol. ix., *note* 26.

3 (p. 69).—For citations concerning the Eskimos, see vol. xviii., *note* 13.

4 (p. 81).—“This phrase is in Father Chaumonot's writing.” The following side-note, which mentions the deputies as Agnier, and is —“like the next one, and most of the others—in a hand considerably more modern than Father de Quen's, is not consistent with the text; the ambassadors were Onneyouts” (Quebec ed. of *Journal*, p. 251, *notes*).

5 (p. 87).—“What follows, up to the month of May, is again in Father Chaumonot's writing” (Quebec ed. of *Journal*, p. 253, *note*).

6 (p. 95).—Claude l'Archévêque, a native of Caux, France, was married at Quebec, in 1645; he had eight children.

Jean de Noyon is mentioned in the *Journal* as departing for France in October, 1659. Tanguay does not speak of him; but Sulte (*Canad.-Fran.*, t. iii., p. 151, *note* 3) says, “He married, and settled in the country.”

7 (p. 105).—The Misisager (Missisakis, Mississaguas) were located on the north shore of Lake Huron, when the French first encountered them. Perrot says (*Mémoire*, Tailhan's ed., p. 85): “When all the Outaouas were scattered toward the lakes, the Saulteurs and the Missisakis fled to the north, and then to Kionconan [Keweenaw], when game failed them.” Later, they returned to their old territory, and after a time became allies of the Iroquois. Cf. vol. xviii. of this series, *note* 16; also *N. Y. Colon. Docs.*, *passim*.

8 (p. 107).—Jean Baptiste Peuvret, sieur du Menu, born in 1632, married (1659) Marie, widow of Louis de Lauson, by whom he had five children. Peuvret had a fief on Orléans Island; he was also a member of the Supreme Council during many years, and, during most of that time, its recorder. He died in May, 1697.

9 (p. 111).—“Here ends Father de Quen's handwriting; what

follows, as far as Aug. 3, 1665, inclusive, is from the hand of Father Jerome Lalemant" (Quebec ed. of *Journal*, p. 263, note).

10 (p. 113).—In regard to the relations between Canada and Rouen, see vol. xvi., note 5; and vol. xxxviii., pp. 185–189. In Quebec ed. of *Journal*, Laverdière cites Faillon (*Col. Fran.*, t. ii., p. 346) to show that the latter, in quoting this passage in the *Journal*, omitted the last words therein, *pour le spirituel*, thus giving a wrong impression of Laval's exercise of authority.

11 (p. 113).—Reference is here made to the death of Jean de Bernières-Louvigny (vol. xvi., note 6), which occurred May 17, 1659, his age being 57.

12 (p. 115).—The decision in regard to Sillery reads thus, in English: "That residence must certainly be taken back from the Hurons,—that is, they shall form one establishment with us, having the same supervision; if those who dwell in the woods return thither, it shall be restored to their ownership."

13 (p. 119).—This Joseph Dubuisson was probably Joseph (born in 1649), son of Jean Guyon du Buisson, and grandson of Jean Guyon (vol. xxvii., note 16). Joseph married (1674) Geneviève Cloutier, by whom he had ten children. The time of his death is not recorded, but must have been after 1695.

14 (p. 119).—It is difficult to identify all the Seminarists here mentioned. St. Martin may have been Antoine Adhémar (sieur de St. Martin, at Champlain, according to census of 1681), mentioned by Tanguay as a royal notary. The same authority states that one Amador, born in 1640, died at Quebec in 1690. Germain Morin became a priest (vol. xlii., note 36).

15 (p. 121).—Henri de Bernières, a nephew of Jean (note 11, ante), was born at Caen, about 1635. Educated at the Jesuit college there, he was appointed curé of St. Pierre, at Caen. He came with Laval to Canada (1659), keeping his intention to do so a secret from his mother and other relatives, except his uncle Jean. At Quebec, Henri completed his studies, and was ordained a priest. In 1660, he was appointed curé of Quebec, and at once undertook to procure the erection of a suitable clergy-house, which was finished in 1663. In the same year was founded the Seminary of Quebec, of which De Bernières was the first superior; he also made (1672) a liberal donation for its endowment. He was curé of the parish church at Quebec from October, 1660, to the spring of 1687; he also was grand vicar for Laval, during the absences of the latter acting in his place; and he remained superior of the Seminary until 1688, also occupying that position during the years 1693–97. He died Dec. 4, 1700.



16 (p. 129).— These priests were Jean Torcapel and Philippe Pelrin. The former officiated in the parish church; the latter, at the Ursuline convent. Both returned to France in October, 1660.

17 (p. 149).— François Pelletier was a son of Nicolas (vol. xxxvi., note 39). In April, 1660, he married a Christian Indian girl, named Dorotheé, who died at Quebec a year later. In September, 1661, François was again married, to Marguerite Morisseau; they had ten children. The date of his death is not recorded.

18 (p. 157).— The defeat here mentioned was that of Dollard and his companions at the Long Sault (vol. xii., note 29); it is fully described in the *Relation* of 1660, chap. iv.

19 (p. 219).— Reference is here made to Lake Nipissing.

20 (p. 221).— The "turquoises" described by the Indian were amethysts, which are abundant in the rocks of that region. The alleged grains of gold were doubtless iron pyrites. "St. Joseph's chapel" evidently refers to the mission of that name at the Huron villages of Ihonatiria and Toanché (vol. v., note 61).

21 (p. 223).— The name St. Esprit (Span., *Espiritu Santo*) appears on the Franquelin map (1684) at what is now Mobile Bay. The early Spanish explorers applied the same name to either Matagorda or Galveston Bay.

22 (p. 223).— Hendrik Hudson discovered the bay which bears his name, Aug. 3, 1610. In 1612-13, Sir Thomas Button, an English commander, visited Hudson Bay, wintered on its shores, and thoroughly explored the bay and Southampton Island. He discovered the Nelson River, and at its mouth, which he called Port Nelson, he made his winter abode.

23 (p. 235).— The two Frenchmen here referred to were Radisson and Groseilliers, who had just returned from their second western voyage, after an absence of two years. See Radisson's account of this expedition, in his *Voyages* (Prince Soc.), pp. 134-172.









