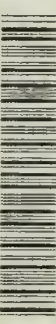


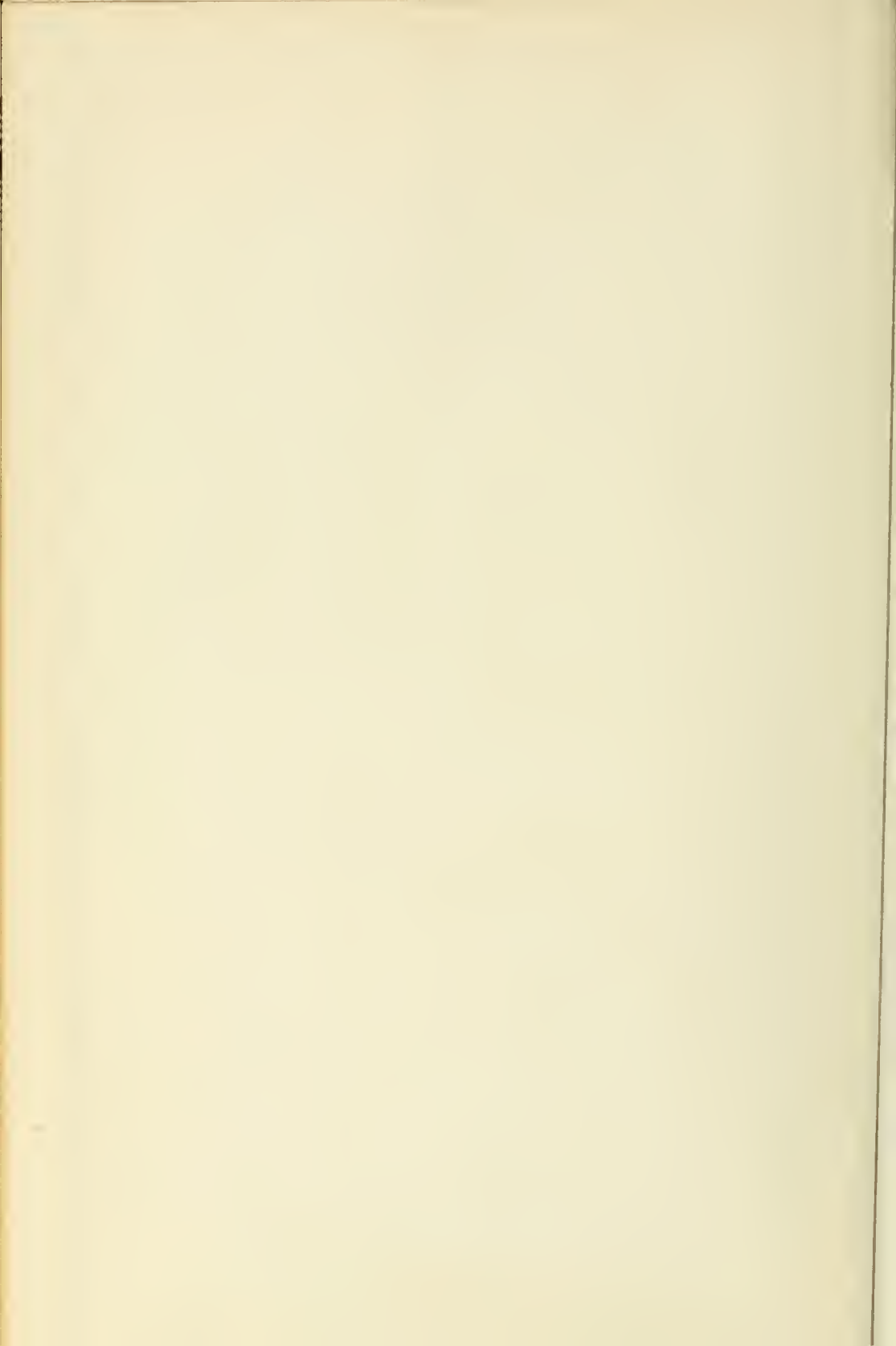
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The Jesuit Relations
and
Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791



Edited by
REUBEN GOLD THWAITES

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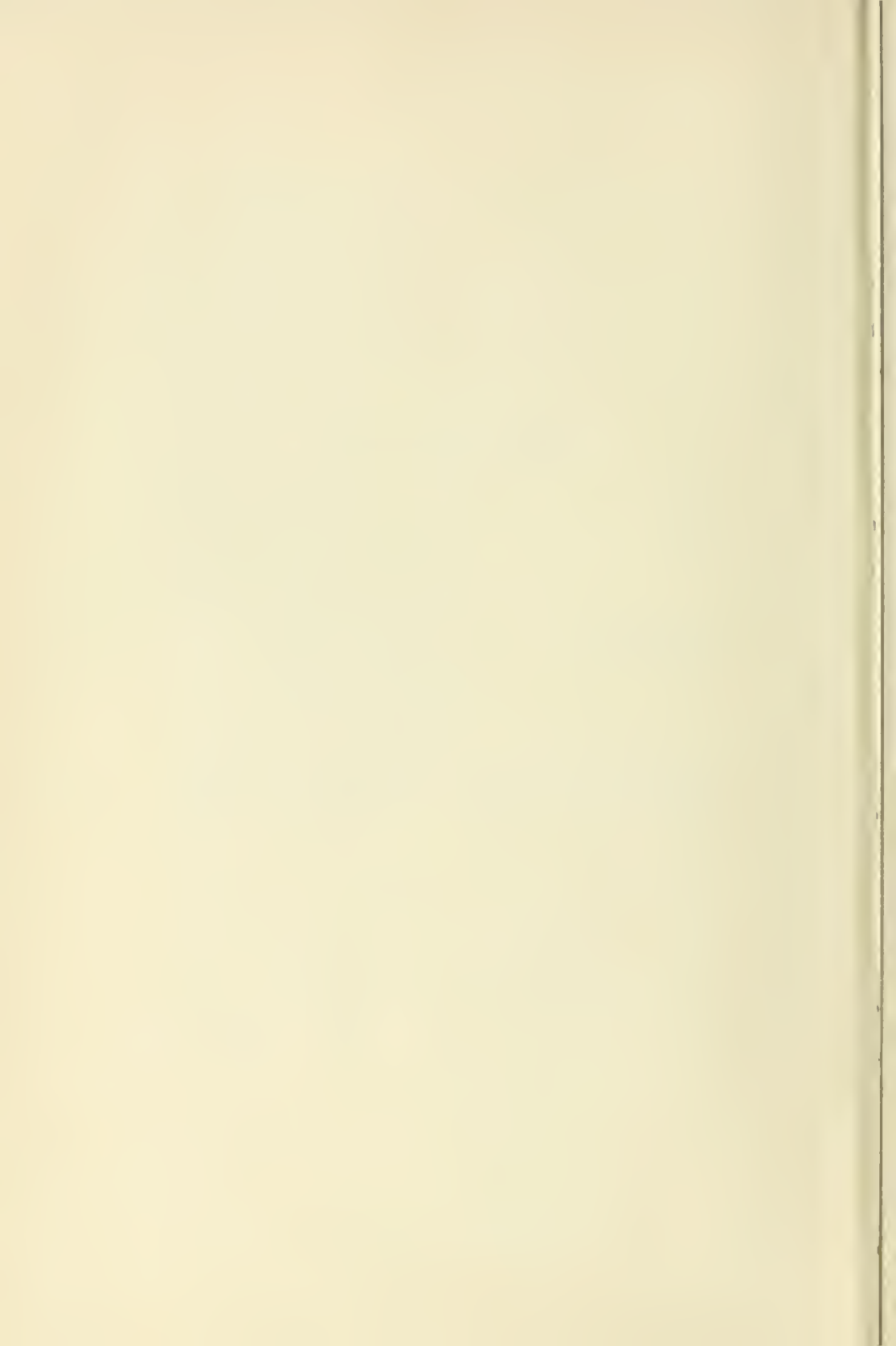
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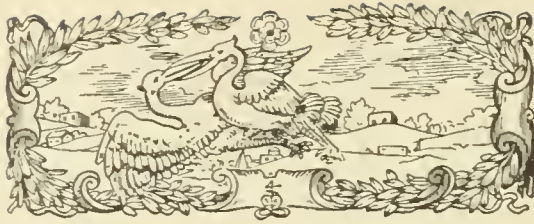
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PREFACE TO VOL. XXXII

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

LXIII. This document, the *Relation* of 1647, was commenced in Vol. XXX. of our series, continued through Vol. XXXI., and is here concluded. In the fourteenth chapter, Lalemant describes various incursions of the Iroquois, and their method of warfare. One of them is captured by a French and Huron party, and delivered by Montmagny to his savage allies for vengeance, but with orders that they should not torment him too long or too cruelly. He is converted through the instructions of the Jesuits, and named after Father Isaac Jogues,—who, it is reported, was killed by this very man. “As soon as he was baptized, he was delivered into the hands of the Savage Captain to whom Monsieur the Governor had given him, in order to exact Justice from him.” He is interrogated regarding Jogues’s death, but will not confess that it was he who killed the priest. He meets his fate with meekness, and in expectation of heaven. Through fear of the Iroquois, but six Hurons have come down this year, and of these, only two have escaped death or captivity.

The settlement at Miscou is the subject of the final chapter of this *Relation*; and Lalemant gives an historical sketch of the Jesuit mission there, depicting the hardships and sufferings in which its foundations

were laid by Richard, De Lyonne, and the other self-denying Fathers who had carried the Gospel into this remote and barbarous region. The greatest obstacle to their labors was, at first, the insalubrious climate; but the Europeans are now inured to this danger, and no longer die from the prevalent disease of those regions, the scurvy. The mission is gaining ground, and five families have been received into the Christian fold. Various instances of piety and faith among these converts are related.

LXIV. In this brief letter to the father general (written in the Huron country, June 2, 1648), Brébeuf reports the Huron mission as, on the whole, prosperous; and he sees many openings for extending its work. But the incursions of the Iroquois still continue, and threaten the ruin of the mission and of the Hurons; while the opposition of infidel savages is, at times, a great hindrance to the work.

The chief object of Brébeuf's letter is to urge that the rule for a triennial change of the superior of the mission be set aside in the case of Ragueneau, who is in every way most capable of filling that position, especially in leadership and executive ability. The father general is entreated, for the good of the mission, to prolong Ragueneau's term.

LXV. The *Journal des Jésuites* is a rich quarry for the student of the economic and social history of New France. The record for 1648 contains much of interest, in this connection.

As usual, New-year's gifts are exchanged among the French residents. Chastillon is sent to the Hurons, "to acquaint them with the state of affairs down here." Father De Quen, sent on a mission to Beauport and other outlying settlements, finds there

“ more than 200 souls, and over 140 Communicants.” The month of January sees at Quebec much sickness and death; and the winter is very mild. The workmen of the mission are employed in the woods, until Easter, in cutting timber for the Jesuits’ house. Other improvements are in progress at Quebec—barracks for the fort, and a parish church.

At the Easter season, Lalemant makes public announcement of the penalties for neglect to receive communion. Two interpreters, Amyot and Marguerie, are drowned in the great river, on May 23. The Ursulines elect their superior, on June 3. On St. John’s day, Montmagny kindles the bonfire, and Lalemant recites various prayers. Abraham Martin goes to the seal-fishery, and in one day captures forty-two seals, which yield six casks of oil. The Sillery Indians go “ to 3 rivers, with the Intention of making war; it was only a farce, which ended in nothing, except eating bread and peas at the fort of 3 rivers. The captive yroquois saw all that, and had good reason to make sport of it.”

Bressani arrives from Huronia, on July 22, with letters from that mission; this year, 250 of the Hurons come down to Three Rivers, which gives opportunity for sending under their escort a reinforcement for the Huron mission; this includes five Fathers, a lay brother, and twenty workmen and soldiers. They also take a heifer, and a small piece of cannon.

On August 14, letters arrive from France which appoint Louis d’Ailleboust governor-general of Canada, in place of Montmagny. The Tadoussac trade, this year, amounts to 250,000 livres; and the profit thereon, to 40,000 livres.

In September, a drummer is brought from Mont-

real, "convicted of the worst crime." Upon his consenting to become "the executioner of Justice," his sentence is commuted, and he escapes death.

"There were few eels this year, and there was a great tendency to destitution." But "there was a prodigious abundance of white partridges; more than 1,200 had been killed at beauport within a month."

LXVI. The *Relation* of 1647-48 consists, like most of its predecessors, of two parts. Part I., containing ten chapters, is by the superior, Jerome Lalemant, who dates his report to the provincial in Paris, of affairs on the Lower St. Lawrence, at Quebec, October 15, 1648; Part II., divided into seventeen chapters, treats of the Huron mission, and is by Paul Ragueneau, who writes from the Huron country under date of April 16, 1648. We herewith present the first eight chapters of Part I.; the document will be concluded in Vol. XXXIII.

In commencing his report, Lalemant mentions the change in the governorship of Canada, by which D'Ailleboust supersedes Montmagny. One of the vessels from France brings three new Hospital nuns, but also was afflicted on the voyage by an epidemic, which caused several deaths; among these was that of Pierre le Gardeur de Repentigny. Some account is given of the three new nuns. Lalemant sketches the career of Jean Amyot, who was drowned in the St. Lawrence, and highly eulogizes his character—especially in respect to purity. "He was about to be married, when he died. His comrades were surprised at his modesty, for he made love like an Angel, as it were."

An Iroquois band comes to Montreal, pretending to seek peace and desire friendship; but they intend

treachery, which is frustrated only by Maisonneuve's vigilance. Other instances of their cunning and treachery are related; and, in a raid near Three Rivers, they capture two Frenchmen. An escaped Huron gives the French residents valuable information concerning the designs of the Iroquois. In July, a large band of Iroquois hovers about Three Rivers, planning to surprise the French settlement there; but, opportunely, the Huron trading-fleet arrives, and defeats the Iroquois, killing many, and capturing a score of prisoners. Bressani and two other Frenchmen come down, with the Hurons. One of the fugitive Iroquois flees to Montreal, and, meeting a French lady, stretches out to her his arms. "Those who know that the modesty and bashfulness of that good Lady cause her a terrible fear of those barbarians said, through the respect which they feel for her gentleness and virtue, that she had captured a Hiroquois; and that she accomplished more with her prayers and her rosary, which she was saying at the time, than the soldiers with their swords and muskets." Then are narrated the proceedings of a council held after this battle, upon the conclusion of which the Hurons return home, taking with them a number of Jesuits for the Huron mission.

Lalemant occupies much space with the good actions and sentiments of Christian savages, showing their piety, devotion, and constancy,—even amid strong temptations and opposition. The missionaries are pleased to observe that the converted Indians "are beginning to give quite a Christian character to the harmless usages that they have derived from their infidel ancestors." One "brings back to life" his dead nephew in order to remind himself that his

nephew has not ceased to exist, but is only awaiting the final resurrection.

Lalemant praises the charity and devotion of the nuns, who are doing so great and noble a work in Canada. The Ursulines "refuse no girl, whether French or Savage," and are giving many Indian children excellent training in piety and in the rudiments of knowledge. The Hospital nuns are "greatly burdened this year, especially since the arrival of the ships," on board of which a severe epidemic has prevailed; and the sisters have not accommodations or strength to care for all who apply for admittance into the hospital. Occasional mention is made of the Montreal colony. "Only one Savage dwelt this year at Montreal, and he was blind; but, to compensate, he had virtue enough for twenty-five." He praises God that he cannot see; "for, otherwise, I would have been all my life a proud and arrogant man; I would have despised prayer; and the Hiroquois would have eaten me."

Although the Christian Indians have been more successful in war, this year, than in the past, they have been severely scourged by sickness and death. But they show great patience and devout resignation in these trials, and the old superstitious practices are almost unknown among them. Many have been healed by their faith and prayers. Father Druilletes now winters with the Algonkin tribes of the Lower St. Lawrence. Here he meets gratifying success in ministering to these wandering sheep, though he suffers great privations.

This year, a large fleet of the Attikamègues come down to Three Rivers for instruction. They show great fervor and piety, not only while there, but in

their usual wandering course of life; and they have spread some knowledge of the Faith among many of the remote Northern tribes.

We take pleasure in publishing, as the frontispiece to this volume, a portrait—the best now obtainable—of the late Rev. Felix Martin, S. J., first rector of St. Mary's College, Montreal. To the scholarly enterprise and enthusiasm of Father Martin is largely due the accumulation of the rich store of documentary material for the study of New France, now in the archives of St. Mary's. American historians owe him a debt of gratitude, and will be pleased, we think, to find his portrait appearing in connection with the present work. For a biographical sketch of this great collector, see Vol. IV., *note* 49.

R. G. T.

MADISON, WIS., October, 1898.



LXIII (concluded)

RELATION OF 1647

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1648

Commenced in Volume XXX., and continued through Volume XXXI.; the remaining two chapters (xiv., xv.) are herewith given, thus concluding the document.

[251] CHAPITRE XIII.

DE LA PRIERE [*sc.* PRISE] & DE LA MORT D'VN HIRO-
 QUOIS & DE QUELQUES AUTRES REMARQUES,
 QUI N'ONT PÛ TROUVER PLACE SOUS
 LES CHAPITRES PRECEDENS.

LES Hiroquois paroiffans en diuers endroits fur les riuies de noftre grand fleuue, vne efcoüade de François & de Sauuages entreprit de leur donner la chaffe. Il eft vray qu'il eft tres-difficile de joindre ces Barbares, pource qu'ils font touûjours aux aguets fur des pointes où fur des caps releuez, decourans de loin les vaiſſeaux & leurs Nochers pour les furprendre où pour les combatre s'ils font en petit nombre, que ſi leurs forces font inegales, ils ſe tiennent cachez dans les bois fans ſe produire finon par brauades lors qu'ils [252] voyent bien que leur iambe leur donnent l'auantage par deſſus nos armes; mais le temps viendra que les François aguerris à la façon des Americains trouueront bien le moyen d'arrefter ces coueurs.

Il n'y a pas long-temps qu'une vingtaine de ces antropophages donnans la chaffe à quelques-vns de nos canots, vne chaloupe de noftre efcoüade vint fondre fur eux, & les contraignit de gagner la terre, mais non pas de laſcher pied & de s'enfuir, s'éſtans mis à l'abry de leurs canots ils font vne deſcharge de leurs arquebuſes fort à propos, & pendant que nos François cherchoient vn lieu auantageux pour

[251] CHAPTER XIII.

OF THE CAPTURE AND DEATH OF A HIROQUOIS; AND
SOME OTHER OBSERVATIONS WHICH COULD
NOT FIND ROOM UNDER THE
PRECEDING CHAPTERS.

THE Hiroquois appearing in various places on the banks of our great stream, a squad of French and Savages undertook to give them chase. It is certainly very difficult to overtake those Barbarians, because they are always on the watch at the points or upon elevated headlands, discovering from afar the vessels and their Pilots in order to surprise them, or to combat them if they are in small force; but, if their forces are unequal, they stay concealed in the woods without presenting themselves,—unless through bravado, when they [252] see well that their legs give them the advantage over our weapons. But the time will come when the French, trained for war in the manner of the Americans, will easily find means to stop those runners.

Not long ago, a score of these cannibals giving chase to some of our canoes, a shallop of our party went to attack them, and compelled them to go ashore, but not to give way and flee. Having placed themselves behind the shelter of their canoes, they promptly discharge their arquebuses; and while our French were seeking an advantageous place to disembark, those Barbarians in four minutes erected a little wooden fort, into which they shut themselves

descendre, ces Barbares dresserent vn petit fort de bois en quatre momens, dans lequel ils se renferment avec resolution de biē combattre; on les attaque vaillamment, mais en verité ils foutindrent le choc avec vn courage & vne d'exerité non attenduë: mais au bout du conte se croyans trop foibles pour résister aux affauts qu'ils deuoïēt attendre le iour fuiuant, ils demanderent qu'on ne tiraft point de part ny d'autre pendant la nuit, & cependant ils euaderent à la fourdine deuant la pointe du iour; le Soleil paroissant nos gens ne trouuerent [253] plus d'ennemis à combattre; on cherche aux enuirons de leur redoute. Vn ieune François plus rempli de courage qu'il n'a de corps les voulans fuiure à la piste en trouua vn caché dans le creux d'vn arbre: on le tire de ce sepulchre pour luy en donner vn autre: on l'interroge, il dit qu'il se pouuoit sauuer aussi bien que les autres, mais que son frere ayant esté blessé, il s'estoit caché pour le secourir, qu'il y auoit sept Hiroquois fort blesez, & qu'il croit que deux ont esté tuez sur la place: on n'a point veu leurs corps, peut estre qu'ils les ont emportez pour les brusler selon leur coustume: on trouua dans leur reduit quelques arquebuses bien plus fortes & bien plus longues que les nostres. Deux Sauuages de nostre escoüade furent tuez, six François blesez, dont l'vn est mort quelque temps apres, on les conduisit à l'Hostel Dieu de Kebec, qui soulage extremément la Colonie Françoisse & Sauuage, ils y ont esté pensez & soulagez fort soigneusement. Ceux qui ont mis les armes en main à ces Barbares meriteroient le chastiment deu à tous les crimes que l'auarice des vns & la furie des autres ont enfantez.

with the resolution to fight stubbornly. They were valiantly attacked; but, in truth, they sustained the shock with unexpected courage and dexterity. After all, however, believing themselves too weak to resist the assaults which they must expect on the following day, they asked that there be no firing on either side during the night; and meanwhile they escaped stealthily, before daybreak. The Sun appearing, our people found no [253] more enemies to combat, though they made search all about their fortification. A young Frenchman, filled with more courage than physical strength, seeking to follow the enemy by their trail, found one of them concealed in the hollow of a tree: he is drawn from that sepulchre, to be given another. Being questioned, he says that he could have escaped as well as the others, but that, his brother having been wounded, he had concealed himself in order to aid him. He says that there were seven Hiroquois severely wounded, and that he believes that two were killed on the spot; their bodies have not been seen,—it may be that they have carried them away to burn them, according to their custom. There were found in their redout some arquebuses, much heavier and far longer than ours. Two Savages of our band were killed, and six Frenchmen wounded, one of whom died some time later. They were taken to the *Hostel Dieu* at *Kebec*,—which assists to the utmost the Colony, both French and Savage,—and were there nursed and aided with the greatest care. Those who put arms in the hands of these Barbarians would deserve the punishment due to all the crimes which the avarice of the one party and the fury of the other have engendered.

This poor prisoner was taken first [254] to three

Ce pauvre prisonnier fut mené premièrement [254] aux trois Riuieres & de la il fut conduit à Kebec pour estre liuré à Monsieur le Gouverneur, qui le donna quelques iours apres à vn Capitaine Sauvage, avec ordre de ne le point tourmenter si long-temps qu'ils ont accoutumé, n'y de ne le point mettre dans vne sale nudité, ny d'en faire curée comme des chiens. Ce pauvre homme fut conduit à Sillery le feiziefme Octobre de cette année 1647. on auoit def-ja commencé de l'instruire, afin qu'il mourut Chrestien. On le fit entrer dans nostre petite maison, on luy represente fortement les supplices, & les recompences de l'autre vie, la bonté d'un Dieu qui a donné son Fils pour sauuer les hommes, & qu'en vertu de son sang il peut estre laué de ses crimes, & entrer au Ciel. Il faut cōfesser que l'esprit de Iesus-Christ soufle où il luy plaist: Ce pauvre homme nous estonna tous, il donna de grands témoignages de sa creance, il demanda pardon à Dieu de ses offences: ouÿ ie-croy disoit-il, ie veux aller au Ciel, ie suis marry d'auoir fasché celuy qui a tout fait, Ies's pardonne moy, Ies's pardonne moy, disoit-il en sa langue, ne doutez point, adjoutoit-il, que ie ne croie de tout mon [255] cœur ce que vous m'enseignez: Et puis qu'à vostre dire nous deuous tous paroistre deuant Dieu, reprochez-moy pour lors m'a perfidie, si mon cœur n'a pas maintenant la creance que ma bouche vous fait paroistre. Ces belles dispositions attendrirent tous ceux qui estoient proches, on le baptisa, & on luy fit porter le nom du Pere Isaac Iogues, que luy mesme auoit tué, comme on a dit.

Incontinent qu'il fut baptisé, on le liura entre les mains du Capitaine Sauvage, a qui Monsieur le

Rivers; and thence was conducted to Kebec, in order to be delivered to Monsieur the Governor. The latter gave him, a few days later, to a Savage Captain, with orders not to torture him as long as is their wont, or reduce him to a filthy nakedness, or make quarry of him like dogs. This poor man was conducted to Sillery on the sixteenth of October of this year, 1647; we had already begun to instruct him, that he might die a Christian. He was brought into our little house, and we forcibly represented to him the torments and the rewards of the other life, and the goodness of a God who has given his Son in order to save men; and told the prisoner that, by virtue of that Son's blood, he could be washed from his crimes, and enter Heaven. It must be confessed that the spirit of Jesus Christ breathes where it pleases. This poor man astonished us all; he gave marked evidence of his belief, and asked pardon of God for his transgressions. "Yes, I believe," he said; "I wish to go to Heaven, but I am grieved to have offended him who has made all. Jesous, pardon me; Jesous, pardon me," he said in his own language. "Do not doubt," he added, "that I believe with all my [255] heart what you teach me. And since, according to your saying, we must all appear before God, reproach me then with my treachery, if my heart has not now the belief which my mouth declares to you." These excellent inclinations softened all those who were near; he was baptized, and was made to bear the name of Father Isaac Jogues,—whom, as some said, he himself had killed.

As soon as he was baptized, he was delivered into the hands of the Savage Captain to whom Monsieur the Governor had given him, in order to exact

Gouverneur l'auoit donné pour en tirer Iustice. Ce pauvre homme dans l'effort de ces tourmens s'écria plusieurs fois Iefss, Iefss, il ne donna aucune iniure à ceux qui le tourmêtoient. C'est la coustume de ces miserables nations de faire chanter les prisonniers dans leurs supplices: celuy-cy n'vfa d'aucune brauade n'y d'aucune menace; il ne dit que ce peu de mots dans sa chançon, Antaïok c'est le nom en Sauuage du François qui le prit, Antaïok est cause que ie vay au Ciel, i'en suis bien ayse.

Or deuant que cette victime fut conduite au sacifice, on l'interrogea sur diuers points, dont voicy ses responfes. Le Pere [256] Ifaac Iogues dit-il, n'a point esté tué par le cōmun consentement des trois bourgades Hiroquoises, il n'a point esté battu ny depouillé, mais simplement affommé, ie diray en passant sur cét article, que nous adioustons plus de Foy aux lettres enuoyées par les Hollandois, qu'aux paroles de ce prisonnier, pour ce qu'on a de grandes coniectures que c'est luy mesme qui a tué le Pere, d'autant qu'un Huron qui s'est fauüé de ce païs là, l'ayant veu entre les mains des François luy dit, Camarade que peux tu attendre de ceux qui t'ont pris, ayant mal'heureufemēt affommé vne personne qu'ils aimoient? de plus l'interprete luy demandant, comme s'appelloit celuy qui auoit massacré le compagnon du Pere, il le nomma sans delay, mais quand on luy demanda le nom de celuy qui auoit osté la vie au Pere, il baiffa la teste sans rien dire. On le pressa deux iours durant sans qu'il ouurit la bouche, enfin il profera le nom d'un Hiroquois. Il adiousta que cette bonne femme, que le Pere Ifaac Iogues appelloit sa tante, & de laquelle il auoit receu

Justice from him. This poor man, under the stress of his torments, exclaimed many times: "Jesous, Jesous." He offered no insult to those who were tormenting him. It is the custom of these wretched nations to make the prisoners sing, while in their tortures; this man used no bravado, or any threat, but uttered in his song only these few words: "Antaiok,"—the name, in the Savage tongue, of the Frenchman who captured him,—"Antaiok is the cause of my going to Heaven; I am very glad of it."

Now, before this victim was led to the sacrifice, he was questioned on various points, to which his answers were as follows: Father [256] Isaac Jogues, he said, was not killed by the general consent of the three Hiroquois villages; he was not beaten or stripped, but simply struck down. I will say in passing, with reference to this matter, that we attach more Credence to the letters sent by the Dutch than to the words of this prisoner, because we have strong suspicions that it was he himself who killed the Father,—since a Huron, who has escaped from that country, having seen him in the hands of the French, said to him, "Comrade, what canst thou expect from those who have captured thee, having unluckily slain a person whom they loved?" Furthermore, when the interpreter asked him how the man who had massacred the Father's companion was called, he named him without delay; but when he was asked the name of him who had taken the Father's life, he hung his head, without saying aught. He was urged during two days, but opened not his lips: finally, he uttered the name of a Hiroquois. He added that that good woman whom Father Isaac Jogues called his aunt, and from whom he had received some aid, said to

quelques secours, dit aux meurtriers, c'est moy-mesme que vous tuez, que diront les deux autres bourgades, que vous [257] n'avez point consultées sur cette mort si subite & si precipitée.

On luy demanda qu'estoient deuenus les deux François qui auoient esté pris à Montreal? il respon- dit qu'ils n'auoient point paru dans leur pays, & que leur cheuelures seulement y auoient esté apportées, il nomma les Hiroquois qui les auoiēt pris & massacrez. Il dit en outre que trois Hurons auoient esté pris à Montreal, & qu'on leur auoit donné la vie, que deux s'estoient fauuez & que le troisieme auoit dit a ses deux compagnons qui le vouloient emmener, i'ayme trop ma mere elle m'a fauüé la vie, ie ne la puis quitter; c'estoit vne femme Hiroquoise à qui on l'auoit donné en la place de ses enfans & de ses parents tuez en guerre. Ce qui fuit n'a point d'autre liayson que celle que la plume & le papier me donnent.

Pendant la premiere guerre des Hiroquois, il y auoit dans Montreal vne chienne, qui iamais ne man- quoit d'aller tous les iours à la découuerte, conduifant ses petits avec foy, & si quelqu'un d'eux faisoit le retif, elle le mordoit pour le faire marcher, bien d'auantage, si quelqu'un retournoit au milieu de sa course, elle se [258] iettoit dessus luy à son retour comme par chastiment. Au reste si elle éuentoit dans la découuerte quelques Hiroquois, elle tournoit court, tirant droit à la maison en aboyant & donnant à con- noistre, que l'ennemy n'estoit, pas loing. Son attrait naturel estoit la chasse aux écurieux, mais sa cōstance a faire la ronde tous les iours aussi fidelement que des hommes, commençant tantost d'un costé, tantost

the murderers, "It is I myself whom you kill; what will the two other villages say, whom you [257] have not consulted about this death, so sudden and so rash?"

He was asked what had become of the two Frenchmen who had been taken at Montreal. He answered that they had not appeared in their country, and that their scalps alone had been brought thither; he named the Hiroquois who had taken and slain them. He said, besides, that three Hurons had been taken at Montreal, and that their lives had been spared; that two had escaped, and that the third had said to his two companions who wished to take him away: "I love my mother too well; she has saved my life, and I cannot leave her." This was a Hiroquois woman to whom they had given him, in place of her children and relatives killed in war. What follows this has no other connection than that which pen and paper give me.

During the first war with the Hiroquois, there was in Montreal a bitch, which never failed to go scouting every day, taking her little ones with her; and if any one of them acted stubbornly, she would bite it, to make it go on. Nay, more, if one of the pups turned back in the midst of its run, she [258] would fall upon it at her return, as if by way of punishment. Moreover, if she scented, while on the patrol, some Hiroquois, she would turn short, moving directly homeward, barking, and announcing that the enemy was not far away. Her natural inclination was for hunting squirrels; but her constancy in making the round every day as faithfully as men, beginning now on one side, now on the other; her perseverance in directing her little ones, and in

de l'autre, sa perfeuerance à conduire ses petits & à les punir, quand ils manquoient de fuiure sa fidelité à tourner court, quand l'odeur des ennemis frappoit son odorat, donnoit de l'étonnement.

La crainte des ennemis a éloigné cette année les Sauvages de Montreal, il ne s'y est trouué que six Hurons, dont les trois ont esté pris par les Agnerons, le quatriefme s'est perdu, les deux autres l'ont eschappé belle. Ces bonnes gens ne sçauroient s'empescher d'aller à la chasse, aussi faut-il cōfesser que c'est leur plaisir & leur vie: s'estans écartez quelques lieuës de l'habitation; vn François qui les accōpaignoit, les aydant à bastir leur cabane en bleffa vn d'vn grand coup de hache qu'il déchargea par megarde sur sa main, les voila tous [259] trois bien estonnez, ils enueloppent la playe le mieux qu'ils peuuent, tirans au plustost vers l'habitation pour faire penser ce pauvre homme, lequel sentant que la nature se vouloit plaindre pour la grande douleur qu'il souffroit, s'animoit avec ces paroles, comment? me pourrois-je bien plaindre d'vn coup que Dieu m'a donné, puis qu'une vanité me feroit chanter au milieu des feux, si i'estois pris de mes ennemis? comme ils s'auançoient vers la maison, ils trouuerent sur la neige vne piste fraichement batuë par vne troupe d'Hiroquois, qui venoient à la chasse des hommes à Montreal; Ah! ie voy bien maintenant, dit ce pauvre blessé, que ce coup est vn coup de la bonté de Dieu, ce n'est point vn accident, sa bonté m'a fait perdre vne main pour nous fauuer la vie à tous trois, il est vray que nous ne sommes pas encor en affeurance, nous pouons rencontrer l'ennemy, dont nous auons veu les vestiges & les pistes, mon seul regret est que

punishing them when they failed to follow; and her fidelity in turning short, when the scent of the enemies caught her sense of smell,—all these caused astonishment.

The fear of the enemies has kept away, this year, the Savages from Montreal: there have appeared there only six Hurons, three of whom have been taken by the Agneronons, the fourth has been lost, the two others have made a narrow escape. These good people cannot help going to the chase: it must also be acknowledged that that is their pleasure and their life. Having gone away some leagues from the settlement, a Frenchman who accompanied them, while aiding them to build their cabin, wounded one of them with a heavy blow of the axe, which he dealt inadvertently upon his hand. All [259] three are astounded; they wrap up the wound as best they can, proceeding as quickly as possible toward the settlement, in order to have that poor man cared for. He, feeling that nature would repine at the great pain which he suffered, animated himself with these words: “How? could I indeed complain of a blow that God has given me, when vanity would make me sing in the midst of the fires, if I were taken by my enemies?” While advancing homeward, they found on the snow a trail freshly trodden by a troop of Hiroquois, who were coming to Montreal on the hunt for men. “Ah! now I plainly see,” said that poor wounded man, “that this blow is dealt by the goodness of God; it is not an accident,—his goodness has caused me to lose a hand, in order to save the lives of all three of us. It is true that we are not yet in safety,—we may encounter the enemy, whose tracks and trail we have seen: my only regret is that

ie ne fuis [p]oint confeffé il y a long-temps; fon compagnon s'atriftoit bien d'avantage: que deuiendray-je, difoit-il, moy qui ne fuis pas encor baptifé: noftre Seigneur les preferua de mauuais rencontre. Ce pauvre [260] homme quoy qu'aflez courageux d'ailleurs ne pouuoit fouffrir la main du Chirurgien, qui en verité luy faifoit de la douleur, car la playe eftoit grande, & en vn lieu bien fenfible: on luy reprocha qu'il n'auoit point de cœur, mon bras difoit-il, n'a point d'efprit, il fe retire quand il fent la douleur, n'en faites vous pas de mefme vous autres dans vos tourmens? l'interprete luy repliqua qu'on lioit en France ceux qui ne pouuoient fouffrir la cure de leurs bleffures: hé bien difoit-il, puis que ie fuis parmy les François, il faut m'accommoder à la Françoisife, liez moy & me faites garder vos couftumes: En effet on le faifit fi bien, qu'il ne pouuoit plus remuer, ny fa main ny fon bras; iamais ce bon homme ne s'en facha s'imaginant qu'il fe falloit accommoder aux façons de faire des François, puis qu'il demeuroit avec eux; il endura plusieurs iours cette cure aflez rude, fans donner aucun figne d'impatience.

Son camarade ne fe pouuant tenir en repos, fe déroba pour aller tuer quelques caftors ou quelques outardes, approchant d'un petit eítang il vit leuer quantité de gibier tout effaré, il fe do ta bien, qu'il eftoit battu de quelques chaffeurs, s'est ant [261] gliffé dans des jones, il entendit des cris où des chants d'oyfeaux qui fe refpondoient les vns aux autres, la peur le faifit; car c'eft la couftume des Hiroquois & des autres Sauuages de s'entr'appeller les vns les autres par des cris de chahuans pendant la nuit, & par le gazoüillis de quelques autres oyfeaux pendant le iour,

I have not confessed for a long time." His companion was still more grieved. "What will become of me," he said, "of me who am not yet baptized?" Our Lord preserved them from evil encounter. That poor [260] man, although sufficiently courageous otherwise, could not endure the hand of the Surgeon,—who, in truth, caused him pain, for the wound was severe, and in a very sensitive place. They reproached him that he had no courage. "My arm," he said, "has no sense; it shrinks away when it feels pain. Do not you others do the same, in your sufferings?" The interpreter answered him that in France they bound those who could not endure the cure of their wounds. "Very well," he said; "since I am among the French, I must adapt myself to the French fashion; bind me, and make me keep your customs." In fact, they seized him so effectually that he could no longer move either his hand or his arm; but never did this good man take offense,—imagining that he must adapt himself to the French usages, since he lived with them. He endured for several days that severe treatment, without giving any sign of impatience.

His companion, unable to remain at rest, stole away in order to go and kill some beavers or bustards. Approaching a little pond, he saw a quantity of game arise in great confusion; he suspected, indeed, that it was beaten up by some hunters. Having [261] slipped into the rushes, he heard some cries or songs of birds, which were answering one another; fear seized him, for it is the custom of the Hiroquois and other Savages to call one another by the cries of screech-owls during the night, and by the warbling of other birds during the day. Advancing a little

s'avançant vn petit d'auantage, il apperceut 7. ou 8. Hiroquois l'arquebuse sur l'espaule chassans sur les riues de cét estang, il se recommanda à Dieu: & si tost qu'ils eurent pris vne route, il se iette à l'opposite pour se mettre en lieu d'asseurance la chasse aux bestes est bien souuent vne passion, mais la chasse aux hommes est vne rage parmi ces Barbares.

Ce Huron dont ie viens de parler est l'vne des plus belles & des plus agreables humeurs qu'on sçauroit rencontrer, il se met en toutes les postures du monde pour agreer à ses hostes, il fait le soldat le laboureur, l'artisan, avec vne si grande naifueté, qu'il estoit la recreation de tous les François, & bien souuent quand ils se rient de luy, il les gausse si adroitement, qu'ils ne s'en sçauroient fascher.

further, he perceived 7 or 8 Hiroquois, with arquebuses on their shoulders, hunting on the shores of that pond. He commended himself to God; and, as soon as they had taken one route, he hastened to the opposite one, in order to put himself in a place of safety. The hunt for beasts is very often a passion, but the hunt for men is a madness among these Barbarians.

This Huron of whom I have just spoken is one of the most excellent and most agreeable characters that one could meet. He puts himself in all the positions in the world in order to please his hosts; he acts the soldier, the plowman, the artisan,—so very naïvely that he is the amusement of all the French; and very often, when they laugh at him, he banters them so cleverly that they cannot take offense at him.

[262] CHAPITRE XV.

DE L'HABITATION DE MISKOU.

L'ISLE de Miskou a environ 7. lieuës de tour, elle est située dans le grand Golfe de saint Laurent, par les 48. d. de latitude & par les trois cents sept de longitude le sol n'en est pas bon; les eaux ny font pas saines, les bois n'y sont ny si grands ny si beaux qu'en la terre ferme, elle abonde en perdrix & en lievres; il y auoit autrefois des Esclans, mais on les a tous exterminés. Il semble qu'elle ne soit considerable que pour le trafic des peaux d'Esclans qu'on tire en quantité des Sauvages qui habitent trois grandes bayes du continent assez peu esloignées de cette isle. La pesche y est riche, les mouluës s'y rencontrent en abondance; on en charge tous les ans comme aussi dãs les havres voisins plusieurs nauires qui les portent en France, en Portugal, en Italie & en plusieurs autres endroits.

On commença l'an 1635. d'y dresser vne habitation, les Pere Charles Turgis & Charles du Marché, y furent enuoyez [263] pour administrer les Sacrements à vingt-trois François qui en deuoient ietter les fondements, & pour remarquer les esperances qu'on pourroit auoir de la conuersion des Sauvages. Les souffrances furent quasi l'vnique occupation de tout ces pauvres gens, la maladie les terrassa, & la mort en enleua vne grande partie. Le Pere du Marché fut contraint de repasser en France, le Pere Turgis résista

[262] CHAPTER XV.

OF THE SETTLEMENT AT MISKOU.

THE Island of Miskou is about 7 leagues round; it is situated in the great Gulf of saint Lawrence, upon the 48th degree of latitude and the three hundred and seventh of longitude. Its soil is not good; the waters are not wholesome there; the woods there are neither as tall nor as beautiful as on the mainland; it abounds in partridges and in hares; there were formerly Elks, but they have all been exterminated. It seems that it is important only for the trade in Elk skins; these are obtained in abundance from the Savages who inhabit three great bays of the mainland, not far distant from this island. Fishing is plentiful there; cod are found in abundance, and every year, as also in the neighboring harbors, many ships are laden with these fish, carrying them to France, Portugal, Italy, and many other regions.

We began, in the year 1635, to build a settlement there; and Fathers Charles Turgis and Charles du Marché were sent thither [263] in order to administer the Sacraments to twenty-three Frenchmen who were to lay its foundations, and to observe the prospects that we might have for the conversion of the Savages. Sufferings were almost the only occupation of all these poor people; sickness prostrated them, and death removed a great part of them. Father du Marché was constrained to return to France;

quelque temps, confolant fon petit bercail, efcoutant les vns de confeffion, fortifiens les autres par les Sacrements de l'Euchariftie & de l'Extreme-Onction, enterrant ceux que la mort efgorgeoit. Mais enfin le trauail & le mauuais air qu'il prenoit aupres de ces pauvres languiffans le ietta par terre auffi bien que les autres; fi fallut-il combattre iufqu'au dernier fouûpir, il fe fait porter vers les malades & aupres des mourans, il les anime & les fortifie, il les encourage, & apres auoir enterré le Capitaine le Commis & le Chirurgien, en vn mot tous les Officiers & 8. où 9. autres perfonnes de trauail, il y mourut luy-mefme, ne laiffant plus qu'un malade à la mort, qu'il difpofa faintement a ce paffage deuant que de rendre l'efprit.

[264] Le Pere Iacques de la place & le Pere Nicolas Gondoin, enuoyez l'année fuiuante en ces quartiers-là à deffain de faire vne maifon au Continent où fe retire vne partie des Sauuages trouuerent l'habitation des François toute defolée, il n'y reftoit que neuf perfonnes de vingt-trois, & encor fi foibles qu'il leur fallut demeurer la pour les fecourir. On nous a raconté que quelques Sauuages touchez de compaffiõ, tiroiët les corps morts de leurs lits pour leur donner fepulture, les François n'ayans pas la force de le faire. D'autres plus mefchans & plus barbares voyant tout le monde abbatu, voulurent piller le magazin, mais l'effort & l'adrefse des refchappez qui auoient plus de mine, comme on dit, que de jeu les en empeschèrent. Or quoy qu'il en foit de la caufe de ces maladies, il n'y a pas long-temps qu'elles font bannies de cette ifle. Le Pere Gondoin, fut contraint de la quitter, le Pere Claude Quentin y perdit la fanté qu'il vint chercher à Kebec, apres auoir enfeuely vn

Father Turgis resisted for some time, consoling his little fold, hearing some in confession, strengthening others through the Sacraments of the Eucharist and Extreme Unction, and burying those whom death was slaying. But finally toil, and the infection that he contracted beside those poor languishing people, prostrated him as well as the others: yet he must resist, even to the last sigh. He has himself borne to the sick and beside the dying; he animates, strengthens, and encourages them; and, after having buried the Captain, the Agent, and the Surgeon,—in a word, all the Officers, and 8 or 9 workmen besides,—he died there himself, leaving only one person sick unto death, whom he holily prepared for that passage before yielding up his soul.

[264] Father Jacques de la place and Father Nicolas Gondoin — sent the following year into those quarters for the purpose of establishing a mission on the Mainland, to which a part of the Savages might retire — found the French settlement quite desolated; there were left in it only nine persons out of twenty-three, and so weak, moreover, that the Fathers must remain there, in order to assist these. We have been told that some Savages, touched with compassion, took the dead bodies from their beds in order to give them burial,—the French not having the strength to do so. Others, more wicked and barbarous, seeing every one prostrated, tried to plunder the warehouse; but the energy and skill of those who had recovered from the malady—who had more countenance, as the saying is, than money to stake—prevented them from doing this. Now, whatever be the cause of these maladies, it is not long since they were banished from that island. Father Gondoin

ieune garçon qui l'assistoit, le Pere Iean Dolbeau y deuint perclus de tous ses membres, & comme on le reportoit en France pour trouuer vn air plus doux il rencontra en chemin le Paradis, [265] le feu s'estant pris dans les poudres du vaisseau qui le portoit, l'enuoya dans le Ciel.

L'an 1643. le P. Martin Lyonne, allant aux Hurons passa par Misk, & s'y arresta voyant que le Pere André Richard demouroit feul, par le depart de son compagnon deuenu paralytique. Ce bon Pere fuiuit bien tost les traces & les vestiges des autres, il tomba malade l'année fuiuante au mois de May, & ne fut guery qu'au mois de Septembre. On le voulut renuoyer en France, pour n'estre pas à l'espreuue de cét air assez rude, & pour crainte que l'Hyuer fuiuant ne l'emportast, mais ayant tesmoigné beaucoup de resolution pour mourir en Canada, il y demeura, & à joüy du depuis d'une parfaite fanté, qu'il a employée à l'assistance spirituelle des François, & à la cōuersion des Sauuages; il femble auoir enseuely les maladies, car depuis ce temps-là elles n'ont point paru dans Misk.

Le Pere André Richard s'estant trouué le plus fort de tous les Peres de nostre Compagnie enuoyez en ce pays de croix, s'appliqua fortement à l'étude de la langue des Sauuages, il les frequenta, les [266] fuiuit, & leur témoigna tant de bonne volonté, qu'ils le prirent en affection, le Pere Lyonne là puiffamment secondé, le Pere de la Place s'estant joint avec eux, à pris sa part du traual, & tous trois ont ietté les fondements d'une petite Eglise, que nostre Seigneur benira s'il luy plaist.

Monfieur l'Abbé de la Magdelaine, Chantre de la

was constrained to leave it; Father Claude Quentin lost his health there, which he came to seek at Kebec, after having buried a young lad who assisted him. Father Jean Dolbeau became crippled there in all his limbs; and when they carried him back to France, in order to find a milder air, he encountered Paradise on the way,—[265] fire, having caught in the powder of the vessel which bore him, sent him to Heaven.

In the year 1643, Father Martin Lyonne, going to the Hurons, passed by Miskou and stopped there, seeing that Father André Richard remained alone through the departure of his companion, who had become a paralytic. This good Father soon followed the path and footsteps of the others; he fell sick the following year, in the month of May, and was cured only in the month of September. We intended to send him back to France, that he might not be exposed to that somewhat harsh air, fearing that the following Winter might carry him off; but, having manifested much resolution to die in Canada, he remained there, and has since enjoyed perfect health,—which he has used for the spiritual assistance of the French, and for the conversion of the Savages. He seems to have buried the diseases, for since that time they have not appeared in Miskou.

Father André Richard, having proved to be the hardiest of all the Fathers of our Society sent to that land of crosses, applied himself with energy to the study of the Savages' language; he associated with them, [266] followed them, and showed them so much good-will that they conceived an affection for him. Father Lyonne has greatly assisted him; Father de la Place, having joined them, has taken

Saincte Chappelle de Paris: porté d'un zele véritablement Chrestien, voulant cooperer à la conuersion des Sauvages, donna les moiens à ces bons Peres de bastir vne habitation en la Baye des Chaleurs dans le Port de Nipigigsi, où il les a fortement secourus avec Messieurs de la Cōpagnie de Misikou. Deuant que cete habitation fut en estat, les Peres y voulurent habiter pour secourir les Sauvages, qui se retirent plus ordinairement en cet endroit. Les neiges n'estant pas assez profondes pendāt l'Hyuer de l'an 1644. pour arrester les bestes sauvages, vne partie de ces pauvres gens mourroient de faim, trois cabanes composées de vingt-cinq personnes se vint ietter entre leurs bras, il fallut espargner sur leur petite provision, dequoy soulager la famine de tant de monde. Ils ont depuis dressé de petites maisons [267] à la Françoisise, pour loger quelque familles instruites & baptisées par leurs soings, & par leur diligence. Il semble que nostre Seigneur veille traiter ces pauvres peuples d'une façon plus douce, que ceux des nations plus hautes: car non seulement ils ne sont point tombez en aucune affliction, depuis qu'ils ont receu la Foy, mais au contraire vous diriez qu'ils soient benis du Ciel & de la terre, leur chaste & leur santé s'est augmentée, disent-ils, depuis leur conuersion, en sorte que les Payens s'en sont mesme étonnez, & plusieurs ont demandé le baptisme cette année, mais on s'est contenté de l'accorder à cinq familles qui ont grossi le nombre de ces bons Neophytes. Leur changement fort notable, à donné de l'estonnement à nos François, qui n'attendoient pas si tost un coup si puissant de la main de Dieu.

his share in the work; and all three have laid the foundations of a little Church, which our Lord will bless if it please him.¹

Monsieur the Abbé de la Magdelaine, Chanter of the Sainte Chappelle² at Paris,—impelled by a truly Christian zeal, and wishing to coöperate in the conversion of the Savages,—gave to these good Fathers the means to build a residence on the Bay des Chaleurs, at the Port of Nipigigwi,³ where he has, with Messieurs of the Company of Miskou, greatly assisted them. Before that abode was ready, the Fathers chose to live there, in order to assist the Savages who usually retire to that place. The snows not being deep enough, during the Winter of the year 1644, to obstruct the wild beasts, a part of those poor people were dying of hunger. Three cabins, composed of twenty-five persons, came to throw themselves into the arms of the Fathers, who found it necessary to save, from their little store, provisions wherewith to relieve the hunger of so many people. They have since then erected little houses [267] in the French fashion, in order to lodge some families who have been instructed and baptized through their care and diligence. It seems that our Lord chooses to treat these poor tribes in a milder manner than those of the upper nations; for not only have they not fallen into any affliction since they have received the Faith, but, on the contrary, you would say that they are blessed of Heaven and earth. Their success in the chase and their health have increased, they say, since their conversion,—so that even the Pagans have been astonished, and several have asked for baptism this year; but we have contented ourselves with granting it to five families, who have increased

Les afflictions neantmoins ont eu leurs bons effets, elles ont amené à Iefus-Christ le chef de l'vne de ces familles: il auoit presté l'oreille à la voix des Peres qui publient sa Doctrine, mais il ne pouuoit se refoudre de l'embrasser, enfin les croix l'ont emporté malgré ces resistances; il tint vn iour ce discours en leur presence. Il y a [268] quelques années qu'vne maladie contagieuse affligeant nostre pauvre pays, i'en fus frappé avec plusieurs autres qui en moururent, me voyant en danger i'eu recours à Dieu: ie le priay de tout mon cœur de me rendre la vie, faifant vn bon propos de pourfuiure mon baptesme, il me guerit, mais bien-toft apres ie m'oubliai de luy, non pas luy de moy, car pour me réueiller, il me ietta dans vn autre danger, comme ie pourfuiuois vn Eslan, ce grand animal se sentant frappé de mon espée que ie luy d'arday, se tourne vers moy, si promptement que ie ne pû éuiter sa colere, m'ayät donné vn grand coup de l'vn de ses pieds de deuant il me terrassa, & me laiffa pour mort, mes camarades furuenans bien étonnez deploroient ma misere, reuenu à moy, i'ay recours vne autrefois à celui qui m'auoit def-ja guery, il me refuscite encor contre l'esperance de ceux qui ne pensoient qu'à mon tombeau; ie rentre dans mes premieres resolutions, mais la vertu me semblant trop fascheuse, & l'obeyffance aux commandemens de Dieu vn peu rude, ie ne les garday pas, ma santé me fit perdre les pensées du baptesme, mais enfin ie n'ay pû resister au plus fort; il m'a remis [269] cét Hyuer au point d'où il m'auoit tiré, c'est à dire à deux doigts de la mort, me voyant dans cét extremité i'ay ressenty de grands regrets de

the number of these good Neophytes. Their very notable change has given astonishment to our French, who were not soon expecting so powerful an impulse from the hand of God.

Afflictions, nevertheless, have their good effects; they have brought to Jesus Christ the head of one of those families. He had listened to the voice of the Fathers who publish Christ's Doctrine, but he could not decide to embrace it. Finally, crosses carried the day, notwithstanding his resistance; and he spoke one day, in the presence of the Fathers, as follows: [268] "Some years ago, a contagious disease afflicting our poor country, I was stricken with it, along with several others who died from it. Seeing myself in danger, I had recourse to God; I entreated him with all my heart to restore me my life, firmly resolving to seek my baptism. He cured me, but soon after I forgot him; not so did he forget me, for, in order to arouse me, he placed me in another danger. As I was pursuing an Elk, that great animal, feeling himself struck by my javelin, which I hurled at him, turned upon me so suddenly that I could not avoid his rage. Having given me a sharp blow with one of his forefeet, he prostrated me, and left me for dead; my companions coming up, much astonished, deplored my misery. Upon regaining my senses, I again had recourse to him who had already cured me; and again he revived me, contrary to the expectations of those who thought only of my tomb. I returned to my first resolutions; but virtue seeming too difficult to me, and obedience to God's commandments rather hard, I did not keep them, and my health caused me to lose the thoughts of baptism. But at last I have not been able to resist the most

mes desloyautez, ie luy ay demandé pardon, i'ay protesté que ie ne ferois plus retif, il m'a refusité pour la troisieme fois: c'en est fait ie luy veux obeyr; c'est pour ce fujet que vous me voyez aupres de vous, ie n'en partiray point que mes pefchez ne soient lauez dans le sang de Iesus-Christ; il a si bien frappé a la porte, qu'elle luy a esté ouuerte; on l'a fait Chrestien avec sa mere, avec ses freres & ses sœurs.

Vn Sorcier voulant épouuanter vn Chrestien, luy dit; i'ay appris de mon Demon, que l'Hyuer prochain ta famille doit tomber dans vne horrible calamité, que ton petit fils mourra bien tost, qu'il n'y a plus de chaffe pour toy, & que tu vas estre miserable: si tu veux neantmoins obeyr à mes paroles, ie destourneray ce mal-heur de dessus ta teste: donne moy les images que tu garde & vne bouteille de vin, & le Demon ne te fera aucun mal. Le Chrestien luy respondit en se moquant de ses songes; i'apartiens à Dieu, que ie viue où que ie meure, ie suis a luy, ie luy ay def-ja donné [270] mes enfans, il les peut prendre quand il voudra, c'est vn bon-heur pour moy, qu'ils me deuācent en Paradis, ie ne crains point ton Demon: Il est vray que son fils tomba malade bien tost apres, & comme quelques personnes le pressoient d'obeir au Sorcier: ie n'en feray rien, repondit-il, qu'on porte mon fils aux Peres, & qu'ils prient Dieu pour luy, voila mon vnique recours. Sa femme l'apporta de quatre grādes lieuës loing, partie sur ses espauls, partie le traissant sur la neige, elle se confessa & communia le iour de la Purification de la Vierge, & le lendemain remporta son petit

mighty; he set me back, [269] this Winter, to the point whence he had drawn me,—that is to say, within two fingers of death. Seeing myself in that extremity, I felt deep regret for my treachery. I asked his pardon, and protested that I would no longer be stubborn; he revived me for the third time. It is settled, and I intend to obey him. It is for this reason that you see me with you; I will not go away until my sins be washed in the blood of Jesus Christ." He has so effectually knocked at the door that it has been opened to him; he has been made a Christian along with his mother, his brothers, and his sisters.

A Sorcerer, wishing to terrify a Christian, said to him, "I have learned from my Demon that next Winter thy family is to fall into a horrible calamity; that thy little son will soon die; that there is no more hunting for thee, and that thou art going to be miserable. Nevertheless, if thou wilt obey my words, I will avert this misfortune from over thy head. Give me the images that thou keepest, and a bottle of wine, and the Demon will do thee no harm." The Christian, mocking at his dreams, answered him: "I belong to God; whether I live or whether I die, I am his. I have already given him [270] my children,—he may take them when he will; it is a happiness for me that they go before me into Paradise. I do not fear thy Demon." It is true that his son fell ill, soon afterward; but, when some persons were urging him to obey the Sorcerer, he answered: "I will do nothing of the kind; let them carry my son to the Fathers, and let them pray to God for him,—that is my only recourse." His wife brought the child from a distance of four full

filz fain & gaillard, nostre Seigneur recompensant la Foy de la mere par cette guerison, & la constance du Pere par vne bonne chaffe pendant l'Hyuer. Le Sorcier au contraire tomba dans la pauureté & dans la difette, son arme luy creua dans ses mains, il fit peu de chaffe, durant l'Hyuer, & l'Esté fuiuant, il fut contraint de quitter le pays, pource que quelques-vns le soupçonnans d'auoir fait mourir leurs parens, le cherchoient à mort.

Deux Sauvages Chrestiens estant partis la veille de Noël, de leur cabane pour se trouuer à la Messe de minuit en la Chappelle [271] des Peres esloignée de trois lieuës, rencontrèrent en chemin la piste d'un grãd Ours, la famine commençoit desia dans leur cabane, & Dieu sembloit leur donner le meilleur de tous les mets dont ils font estat, car l'Ours dans leur estime passe tous les autres animaux; ils s'arrestèrent vn petit pour consulter si leur deuotion l'emporteroit par dessus leur misere, veu mesmement que la neige qui tomboit pour lors les menaçoit de cacher ces vestiges; il n'importe, dirent-ils, allons prier Dieu, c'est luy qui nous a descouuert la piste de cette beste, c'est luy qui nous la donne, il veut que nous en mangions; en effet dit l'autre, nous pourrons bien apres pourfuiure cét Ours ou quelque autre que Dieu nous peut enuoyer, mais nous ne sçaurions recouurer la feste de la naissance de Iesus, quand cette nuit sera passée; ils s'en viënt à l'Eglise, ils s'acquittent de leur deuoir, se confessent & se communient avec beaucoup de pieté & sans precipitation, & puis avec la permission du Pere, ils reprirent leur route. Ils n'estoient pas loin qu'ils descourrēt vne autrefois

leagues,—partly on her shoulders, partly dragging him over the snow. She confessed and received communion on the day of the Purification of the Virgin, and the next day carried back her little son, well and sprightly,—our Lord recompensing the mother's Faith by that cure, and the Father's constancy by a successful hunt during the Winter. The Sorcerer, on the contrary, fell into poverty and want; his weapon broke in his hands; during the Winter he had little success in hunting; and, the following Summer, he was constrained to leave the country because some, suspecting him of having caused their relatives to die, were seeking his death.

Two Christian Savages, having started from their cabin on Christmas eve, in order to attend the midnight Mass in the Chapel [271] of the Fathers, three leagues distant, encountered on the way the trail of a great Bear. Famine was already beginning in their cabin, and God seemed to give them the best of all the meats upon which they depend,—for the Bear, in their estimation, surpasses all other animals. They stopped a little while, in order to consult whether their devotion would get the better of their misery,—seeing, likewise, that the snow which was then falling threatened to conceal from them those footprints. “No matter,” they said; “let us go and pray to God. It is he who has revealed to us the trail of this beast; it is he who gives it to us, and he intends that we shall eat of it.” “Indeed,” said one man, “we shall easily be able afterward to pursue this Bear, or any other that God may send us; but we cannot recover the feast of the birth of Jesus, when this night shall be past.” They come to Church; they fulfill their duty, confess, and receive

la piste de cét Ours, ils la fuiuent & rencontre[nt] l'animal, ils le tuent & le font manger à leurs famille, fe [272] confirmans de plus en plus en la prouidence paternelle de leur Sauueur Iefus; car ainfi l'appellent-ils.

Vn ieune Chrestien se voyant mal'heureux à la chaffe rentre dans foy-mefme; d'où me vient faifoit il à par foy cette difgrace? affeurement i'ay fâché Dieu: il s'examine va trouuer les Peres à leur habitation à vingt lieuës de fa cabane, il se confesse avec beaucoup de regret de fes offences, il s'en retourne chez luy, il rencontre en chemin trois Effans, il les pourfuit il les attrape & les met à mort, beniffant Dieu de luy auoir ouuert les yeux par vne fi aimable difgrace.

Vn Catechumene ayant receu vn affront tres-sensible de l'vn de fes compatriotes, couuoit ie ne fçay qu'elle rancune dans fon cœur, ne cherchant que l'occafion de s'en venger, & comme il estoit de consideration, il ne manquoit de boute feux & de gens qui luy offroient leur feruice contre fon ennemy, il en defcouurit quelque chose au Pere qui l'instruifoit, le Pere prenant occafion de ces paroles du *Pater*, pardonnez nous nos offences cōme nous pardonnons à ceux qui nous ont offensé, l'aduertit ferieusement que Iefus defendoit la vengeance, [273] qu'il chaftioit rigoureuſemēt ceux qui ne vouloient point pardonner, & que s'il aſpiroit au baptême il deuoit regarder fon ennemy comme fon frere, cēt homme admirant la beauté de cette Doctrine la receut & la pratiqua: car ſi toſt qu'il fut baptifé non ſeulement il pardonna cette iniure, mais il promit en outre d'aimer & de

communion, with much piety and without haste; and then, with the Father's permission, they resume their course. They had not gone far when they again discovered the trail of that Bear; they follow it, and encounter the animal, which they kill, and use as food in their family,—[272] becoming more and more confirmed in the fatherly providence of their Savior Jesus, for so they call him.

A young Christian, seeing himself unsuccessful in the chase, communes with himself. "Whence comes to me," he said within his heart, "this ill fortune? Surely, I have offended God." He examines himself, goes to find the Fathers at their residence, twenty leagues from his cabin, and confesses, with much sorrow for his transgressions. He returns to his abode, and meets on the way three Elks; he pursues them, overtakes them, and puts them to death,—blessing God for having opened his eyes through so kindly a check.

A Catechumen, having received a very sharp affront from one of his fellow-countrymen, nursed I know not what rancor in his heart, seeking only an opportunity for revenge; and, as he was a man of importance, he did not lack firebrands, and people who offered him their service against his enemy. He revealed something of this to the Father who instructed him; the Father,—availing himself of those words in the *Pater*, "Forgive us our offenses, as we forgive those who have offended us,"—seriously warned him that Jesus forbade revenge, [273] and severely punished those who would not forgive; and that, if he aspired to baptism, he must regard his enemy as his brother. This man, admiring the beauty of that Doctrine, received and practiced it;

proteger comme son frere celuy qui l'auoit offensé, priant le Pere de l'en asseurer de sa part.

Vne femme Chrestienne se trouuant en la compagnie de quelques Payens fut gauffée & mocquée sur ses deuotions: son mary quoy qu'enfant de l'Eglise ne pouuant supporter ces risées, luy dit qu'elle estoit trop ardente, qu'elle deuoit moderer son zele pour ne donner fujet à ceux qui auoient de trop grands yeux, d'auoir aussi vne trop grande bouche; ie veux croire, dit-elle, non à demi mais entierement, ie ne me demeritray iamais d'un seul point de la Foy que i'ay receuë de Dieu; on a beau se rire, on a beau se gauffer, rien ne m'estonne, ie suis Chrestienne: son mary fort consolé luy dit, ie t'en aime dauantage, aye bon courage, ne quitte point le chemin où tu es entrée.

[274] Cette bonne ame pressée par ses amis de manger de la viande es jours deffendus à ceux qui ont quelque autre nourriture raisonnable, respondit que la faim ne luy donnoit pas tant de peine, que l'obeïssance aux ordres de l'Eglise luy donnoit de consolation, & comme vn de nos Peres l'aduertissoit de l'intention de l'Eglise sur ce commandement, elle luy respondit, ie le sçauois bien, mais il me sembloit que Iesus me disoit en mon cœur, tiens bon tu n'en mourras pas, & tu n'en feras pas mesme incommodée; en effet elle se porta touïours fort bien elle est infatigable au trauail.

Vne femme estant en trauail d'enfant, & se voyant en danger de mort, eut recours à nostre Seigneur demandant non la vie, mais le baptesme pour son enfant: Les femmes qui l'assistoyent, ne croyans pas

for, as soon as he was baptized, not only did he pardon that injury, but he promised withal to love, and to protect as his brother, the one who had offended him,—praying the Father to assure him of this, in his behalf.

A Christian woman, finding herself in the company of some Pagans, was jeered and mocked about her devotions. Her husband,—being unable, although a child of the Church, to endure such derision,—told her that she was too ardent, and that she must moderate her zeal, in order not to give occasion to those who had too large eyes, to have also too large a mouth. “I wish to believe,” she said, “not by half, but altogether; I will never belie a single point of the Faith which I have received from God. They may laugh, and mock, but in vain; nothing confounds me, for I am a Christian.” Her husband, much consoled, said to her, “I love thee the more for it; have good courage, and do not give up the path upon which thou hast entered.”

[274] This good soul, urged by her friends to eat meat on days forbidden to those who have any other reasonable food, answered that hunger gave her not so much pain as obedience to the orders of the Church gave her consolation. When one of our Fathers informed her of the intention of the Church regarding this commandment, she answered him: “I knew it well, but it seemed to me that Jesus said in my heart: ‘Hold firm; thou wilt not die for it, and wilt not even be inconvenienced by it.’” In fact, she was always in very good health, and is indefatigable in work.

A woman being in child-labor, and seeing herself in danger of death, had recourse to our Lord,—asking

qu'elle en d'eust rechapper en donnent auis aux Peres qui luy enuoyerent vne Sainte Relique: cette femme Chrestienne l'ayant receuë au milieu de ses grandes souffrances avec beaucoup de foy, se deliura d'un enfant qui eut assez de vie pour recevoir le baptesme, & assez de bon-heur pour passer du sein de sa mere au [275] sein de la gloire. Ses parents & ses voisines s'affligeans aupres d'elle, sur le trespas de ce petit Ange, elle leur dit, qu'il n'estoit pas temps de pleurer, mais de se resjouir, & qu'elle sentoit vne consolation au fond de son ame, de ce qu'elle auoit vn enfant au Ciel: i'ay demandé, disoit-elle, son baptesme à Iesus son Sauueur & le mien, il me la accordé, n'est-ce pas le sujet d'une joye & d'un contentement bien aymable?

Pour conclusion les Peres de cette Mission, qui ne baptisoient les Sauvages es premieres années que dans la necessité, commençās depuis trois ans à voir vn fruit plus ample de leurs petits trauaux, par la cōuersiō de plusieurs familles de Barbares, qui faisoient publique profession de nostre sainte Foy, & que leur nouvelle Eglise auoit esté depuis trois mois acruë du nombre de quarante Sauvages baptifez solennellement, furent obligez de monter à Kebec pour y conferer avec le Superieur de toutes nos Missions; lequel ayant pris l'estat de cette nouvelle Chrestienté, & le desir ardent qu'auoient plusieurs Sauvages suffisamment instruits de nos saincts Misteres pour recevoir le Baptesme, renuoya [276] au mois de Septembre, les Peres Iaques de la Place, & André Richard pour les contenter, & Hyuerner avec eux, mais ils ont esté obligez de repasser en France faute de barque, pour les transporter de l'Isle Perfée (ou estoit anchré le

not life, but baptism for her child. The women who were assisting her, not believing that she would recover, gave notice to the Fathers, who sent her a Sacred Relic. This Christian woman, having received it with much faith in the midst of her great sufferings, was delivered of a child which had sufficient life to receive baptism, and was fortunate enough to pass from the womb of its mother to the [275] bosom of glory. Her relatives and neighbors mourning beside her over the decease of that little Angel, she told them that it was not the time to weep, but to rejoice; and that she felt comforted in the depth of her soul that she had a child in Heaven. "I asked," she said, "for its baptism from Jesus, its Savior and mine; he has granted it to me. Is not this reason for delightful joy and satisfaction?"

In conclusion, the Fathers of this Mission,—who, in the first years, baptized the Savages only when in necessity,—began three years ago to see a more ample fruit of their little labors, through the conversion of several families of Barbarians, which were making public profession of our holy Faith. Seeing, also, that their new Church had been, within three months, increased by the number of forty Savages, solemnly baptized, they were obliged to go up to Kebec, in order to confer there with the Superior of all our Missions. He—having learned the condition of this new Christendom, and the ardent desire which several Savages, sufficiently instructed in our holy Mysteries, had for receiving Baptism—sent back, [276] in the month of September, Fathers Jaques de la Place and André Richard to satisfy them and to Winter with them; but they were obliged to cross over to France, for want of a bark to convey them

naire qui les portoit) iufques à leur nouvelle habitation baftie parmy les Sauvages de la Baye des Chaleurs. Dieu donnera à cette nouvelle Eglise auffi bien qu'à toutes les autres telle benediction qu'il luy plaira.

FIN.

from Isle Persée (where was anchored the ship which carried them) as far as their new residence, built among the Savages of the Bay des Chaleurs. God will give to this new Church, as well as to all the others, such blessing as he shall please.

END.



LXIV—LXV

MISCELLANEOUS DOCUMENTS, 1648

LXIV.—Epistola Patris Joannis de Brébeuf ad R. P. Vincentium Caraffa, Præpositum Generalem Societatis Jesu, Romæ; St. Mariæ apud Hurones, 2 junii, 1648

LXV.—Journal des PP. Jésuites, en l'année 1648

SOURCES: For Doc. LXIV., we follow Father Martin's transcript of the original, which latter rests in the archives of the Society; the transcript is in the archives of St. Mary's College, Montreal. In publishing Doc. LXV., we follow the original MS. in the library of Laval University, Quebec.

Epistola Patris Joannis de Brébeuf ad Reverendissimum Patrem Vincentium Caraffa,
Præpositum Generalem Societatis Jesu, Romæ.

REVERENDE A. IN X^o PATER.

Pax Xⁱ.

Puto omnino supervacaneum scribere ad P. V. de statu hujus nostræ missionis huronicæ, cum ex officio et abunde, ut opinor, præstiterit R. P. Paulus Ragueneau noster superior. Nunc ex una parte status rerum nostrarum optimus esse videtur; tum quia domi summa pax, unio et tranquillitas viget inter nostros et inter domesticos, tum etiam quia omnes pietati, virtuti et perfectioni in primis student, tum quia res christiana satis feliciter procedit, christianis magis magisque excrescentibus non solum numero sed etiam virtute, totque se aperuerunt occasiones longe lateque promulgandi evangelii, ut brevi tempore magnos progressus factura esset fides nisi operariorum summa penuria nostris desideriis, conatibus et occasionibus obstaret; quam ob causam instanter a R. P. P^{li} petimus ut multos operarios ad excolendam hanc vineam mittat quæ si unquam, antea videtur jam nunc ad messem albescere. Addo etiam, ad fortiorem spir^{ium} nostrarum statum rerum

Letter of Father Jean de Brébeuf to the Very Reverend Father Vincent Caraffa, General of the Society of Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,
Pax Christi.

I think it altogether superfluous to write to Your Paternity concerning the state of this our Huron mission: since Reverend Father Paul Ragueneau, our superior, has officially and fully, as I suppose, discharged that duty. Now, in one aspect, the condition of our affairs appears to be most excellent,—because at home the utmost peace, union, and tranquillity flourish among ours and those of our household, and all apply themselves most diligently to piety, virtue, and perfection; and because the interests of Christianity make very satisfactory progress, the Christians increasing more and more, not only in number but also in virtue. Moreover, so many opportunities for promulgating the gospel have disclosed themselves, far and wide, that in a short time the faith would make great progress, did not the extreme dearth of laborers hinder our desires, efforts, and opportunities. For this reason, we urgently request that the Reverend Father Provincial send many laborers to cultivate this vineyard,—which, if ever before, seems now to be growing even white for harvest. I further note, as tending to the stronger condition of our spiritual affairs, prosperity in things

temporalium cursum prosperum, Etsi enim anno præterito nihil quidquam e Gallia nobis allatum sit, abundamus tamen adhuc, et superabundamus. Itaque ex his omnibus colligi potest, res nostras satis bene procedere, quæ est maxima Dei gratia.

Ex altera vero parte multa et magna sunt omnino quæ non solum res nostras impediunt, sed quæ etiam totius missionis ruinam videntur minitari. Istorum vero alia sunt nobis cum omnibus huronibus communia, nempe hostes quos vero nomine Iroquenses vocamus qui partim vias occludunt et commercia impediunt, partim frequenter strage regionem hanc devastant, denique timore omnia complent. Alia autem impedimenta sunt nobis omnino propria nempe quorundam huronum infidelium in nos odium, quod adeo excrevit ut paucis abhinc diebus unum ex domesticis nostris occiderent, idem in nos præstituri, si se occasio dedisset. Verum hæc postrema impedimenta. Deus jam vertit in bonum et abunde ab omnibus huronibus nobis pro perpetrato homicidio satisfactum est, ex eoque tantum abest ut aliquid detrimenti fides acceperit, ut potius inde excreverit, adeo verum est diligentibus Deum omnia cooperari in bonum: Idemque de reliquis omnibus impedimentis futurum esse confidimus: Si enim Deus pro nobis quis contra nos.

Unum est omnino quod imprimis me sollicitum habet et de quo unico R. P. Ragueneau me voluit, ut puto, scribere, nec vero præ modestia aut potuit aut

temporal; for although, in the past year, nothing whatever was brought to us from France, we nevertheless up to this time abound, and more than abound. Therefore, from all these things it may be inferred that our affairs proceed quite well,—which is a very great favor from God.

But on the other hand there are, altogether, many and considerable influences which not only hinder our work, but seem even to threaten the ruin of the whole mission. Some of these, indeed, are common to us with all the hurons,—especially the enemy, whom we call by the name of Iroquois; they, on one hand, close the roads and obstruct trade, and, on the other, devastate this region by frequent massacre; in short, they fill every place with fear. Other hindrances, however, are altogether peculiar to us,—notably, the hatred toward us of certain infidel hurons, which has grown to the degree that a few days ago they killed one of our domestics. They were ready to offer the same treatment to us, if opportunity had occurred. However, God has already turned these latter difficulties into good, and abundant satisfaction has been made to us by all the hurons for the homicide perpetrated. And the faith, far from receiving any detriment from this, has rather increased thereby,—so true it is that all things work together for good to those who love God. We trust that it will be the same with all remaining obstacles; for, if God be for us, who is against us?

There is certainly one thing which gives me especial anxiety; and about which alone Reverend Father Ragueneau, as I think, has desired me to write; nor, indeed, could or should he write it, through modesty. I fear, I say, lest the Bull of the Supreme Pontiff—

debut. Vereor, inquam, ne Summi Pontificis Bulla quæ tunc cum Paternitas Vestra in Generalem erecta est fuit edita, de triennali potestate superiorum, nos cogat mutare superiorem, quod non poterit fieri in hoc statu rerum et temporum, sine notabili damno missionis. Sane is qui nunc præest R. P. Paul Ragueneau vere est in primis eximius et ut uno verbo dicam, omnibus numeris et partibus absolutus, qui non habet sibi hic similem, et nescio an in posterum habebit [*for* habeat]; cui missio multum omnino debet, utpote qui prudentissime, suavissime, fortissimeque hactenus eam gubernat. Is autem est status rerum et temporum ut existimein eum solum et unicum esse, qui possit eam nunc pro dignitate gubernare. homines enim multi sunt hic ex nostris viri sane religiosissimi et multis donis naturæ et gratiæ illustres, sunt tamen omnes, meo iudicio, multis partibus illo longe inferiores, tum in omnibus aliis tum maxime in gubernandi ratione et vero nemo est qui ante gubernavit. Quanquam si necessario alius superior esset eligendus, non videretur debere assumi nisi ex iis qui hic sunt, non autem ex aliis qui harum regionum experientiam nullam omnino habent. Quapropter jam ab anno superiore scripseram ad R. P. P^{lem} ut si fieri aliquo modo posset, continuaretur R. P. Ragueneau, in eoque situm esse momentum pro bono hujus missionis. Nunc autem ut existimo. Cauta [*sc.* jacta] est alea et expectamus hoc anno litteras, vel de ejus mutatione vel de continuatione.

which was issued at the time when Your Paternity was elevated to the rank of General — respecting the triennial term of authority of superiors, may compel us to change our superior, which cannot be done in this condition of affairs and circumstances, without notable injury to the mission. Surely he who now presides, Reverend Father Paul Ragueneau, is in truth most excellent; and, to speak in a single word, is accomplished in every respect, and thorough in all duties. He has not his counterpart here, and I know not whether he will have in the future. The mission owes very much to him, for he has up to this time governed it most prudently, most benignly, and most vigorously. Such, moreover, is the condition of affairs and circumstances, that I regard him as the one and only man who can govern it now, as befits its dignity. For there are many men here, and among ours there are certainly men who are most devout, and illustrious for many gifts of both nature and grace; nevertheless, they are all, in my judgment, far inferior to him in many respects,— in all other things, indeed, but most of all in the matter of administration; and, in fact, there is no one who has governed before. For the rest, if necessity should compel the choice of another superior, it would seem that he ought to be taken only from those who are here, and not from others who have no experience whatever in these regions. Therefore, as early as last year I wrote to the Reverend Father Provincial that, if it could in any way be arranged, Reverend Father Ragueneau ought to be continued in office, and that in him lay the power for good in this mission. Now, however, I suppose the die is cast; and we expect letters this year, concerning either his

Quod si res esset adhuc in integro, quanto ego possum, rogo et obtestor P. V. ut tempus ejus proroget. Non erunt semper eadem tempora, non erunt semper eadem necessitates. Poterit post aliud triennium aliquis alius succedere, si non pari cum fructu, at certe cum minori damno et periculo. hoc unum est quod a P. V. efflagito, paratus tamen ad omnia si aliter quam vellem eveniret. Quod enim volo, parum volo et in tantum volo in quantum ad Dei majorem gloriam cessurum est. Meum est proponere, Dei vero disponere. Peto præterea a V. P. ut benedictionem suam mihi impertiat.

R. Ad. P. V^æ

Servus humillimus atque Obedientissimus in X^o

JOANNES DE BREBEUF.

Ex Residentia St. Mariæ
apud hurones in nova francia

2 junii 1648.

transfer or his retention. But, if the matter be yet unsettled, I ask and beseech Your Paternity, as far as I can, to prolong his term. The times will not always be the same; the same necessities will not always exist. After another three years, some one else can succeed him, if not with equal usefulness, yet certainly with less injury and peril. This one thing is what I beseech of Your Paternity,—being ready, nevertheless, for all things, if it should happen otherwise than I desire, for what I wish, I wish but little, and only in so far as it will conduce to the greater glory of God. It is mine to propose, but for God to dispose. I furthermore beg Your Paternity to bestow on me your blessing.

Your Very Reverend Paternity's
Most humble and most Obedient
Servant in Christ,
JEAN DE BREBEUF.

From the Residence of Ste. Marie,
among the hurons, in new france.

June 2, 1648.

Journal des Pères Jésuites, en l'année
1648.

1648. IANUIER

LES Hospitalieres enuoyerent le matin vne lettre par M. de St. Sauueur: & le soir d'aparauant vn petit quart de vin d'Espagne d'environ 4. pots ie leur enuoyé vne lettre le mesme Iour & vn liure l'abregé du p. suffren.

Ie donné a M. de St. Sauueur vne bougie & vn gerson, il demanda vne Calote que ie luy fit faire.

Estreines.

les Vrsulines enuoyerent vne lettre, & vne croix de relique pour moy, vn pain de bougie au p. lyonne, & au p. le Ieune; & a disner le Iour de la Circoncision. Ie leur enuoyé vne lettre, & vne Image dans vn cadre pour l'oratoire de leur Classe.

Ie donné a Pierre celuy que tenoit le lutrain, vn Estuy, vne Image, Chapelet & liuret.

A Mons^r. & Madame bourdon, vn reliquaire, des heures & vn Abregé du p. suffren.

A nos P. & ff. &c le soir vne grande Image enluminee de velin, & i'en enuoyé autant a Sillery.

Nvf dismes apres vespres les litanies de

Journal of the Jesuit Fathers, in the year
1648.

1648, JANUARY.

THE Hospital nuns sent a letter in the morning by Monsieur de St. Sauveur, and, the evening before, a small keg of spanish wine,—about 4 pots.⁴ The same Day, I sent them a letter, and a book,—father suffren's abridgment.⁵

I gave Monsieur de St. Sauveur a wax taper and a gerson;⁶ he asked for a Skullcap, which I had made for him.

The Ursulines sent a letter and a relic-cross for me; a cake of candle-wax for father lyonne and father le Jeune; and a dinner on the Day of the Circumcision. I sent them a letter and an Image in a frame, for the oratory of their School.

New-year's gifts.

I gave Pierre,—him who kept the lectern,—a Box, an Image, a Rosary, and a little book.

To Monsieur and Madame bourdon, a reliquary, a book of hours, and an Abridgment of father suffren.

To our Fathers and brethren, etc., we gave, in the evening, a great illuminated Picture in vellum; and I sent one like it to Sillery.

After vespers, we said the litany of our Lady; and, the day before, that of the name of Jesus.

nõe Dame. & la veille celle du nom de Iesvf.

*fausse alarme de la
Prise de louys
Couillar &c.*

On nvf vint aduertir le soir sur les 8. h. du desastre arriué ce 1^{er}. Iour de l'an scauoir que quatre françois, louys, Couillart, Chastillon, delessar, & vn quatriéme estant allés au lac, que 3. auoient esté pris par les yroquois & que Chastillon seul s'estoit sauué; mais le lendemain les trois qu'on disoit auoir esté pris retournerent.

Les roys.

Aux roys M. le gouuern^r. enuoya Poule d'Inde, 2. & quatre Chapons, i'en enuoyé la moitié a Sillery

*arriuée de Hurons
de 3. riu.*

Enuiron ce temps vinrent des 3. riu. 2. ou trois Hurons, qui nvf apporterent quelques lettres.

feu.

*Depart de Chas-
tillon.*

le 7. le feu prit a la brasserie de l'habitãon. le 11. partit d'icy Chastillon soldat en la Comp^{ie}. des Hurons au nombre de 7. qui s'en retournoient aux 3. riu. Chastillon s'en alloit la pour se disposer au voyage des Hurons des le Commencem^t. du printemps: il nvf laissa en depost vn bahu avec la Clef, & vne autre Clef d'un Coffre qu'il fit porter chez denys duquet: il me donna a entendre que si Dieu dispoit de sa personne on trouueroit dans son bahu le memoire de toutes ses affaires & dispositions. il alloit comme deuant porter *la voix* de m. le gouuerneur aux Hurons p^r. leur faire scauoir l'estat des affaires d'icy bas avec ordre de ne faire & de ne dire que ce que le P

They came to notify us, about 8 o'clock in the evening, of the disaster which happened on this 1st Day of the year, to wit, that four frenchmen—louys Couillart, Chastillon, delessar, and a fourth—having gone to the lake, 3 had been taken by the yroquois, and Chastillon alone had escaped; but, on the next day, the three who were said to have been taken returned.

A false alarm about the Capture of louys Couillart, etc.

At epiphany, Monsieur the governor sent 2 Turkeys and four Capons; I sent half thereof to Sillery.

Epiphany.

About this time, 2 or three Hurons came from 3 rivers, who brought us some letters.

Arrival of Hurons from 3 rivers.

On the 7th, fire broke out at the brewery of the settlement.

Five.

On the 11th, Chastillon, a soldier, left here in Company with the Hurons, to the number of 7, who were returning to 3 rivers. Chastillon went thither to make ready for the journey to the Hurons at the Beginning of spring. He left on deposit with us a trunk with its Key, and another Key to a Chest which he had carried to denys duquet's.⁷ He gave me to understand that, if God disposed of his person, we would find in his trunk the statement of all his affairs and arrangements. He went, as it were, before, to bear monsieur the governor's *voice* to the Hurons, in order to acquaint them with the state of affairs down here, and with orders to do and to say only what the Father Superior of the Hurons should command him. A few Days later, his Hat also was brought to me to be kept, and an

Departure of Chastillon.

Super^r. des Hurons luy ordonneroit. on m'apporta quelques Iours apres son Chapeau encores a garder, & vne arquebuse pour laquelle auoir racommodée la fortune, forgeron demanda 7ll. 10.s.

*Mort de Ioseph
huron.*

le 17. mourut Ioseph A, onchiarre de la Chaudiere blessé par hasar par son compaignon ochi^sentaete dont l'arquebuse se delascha contre sa Iambe qu'il luy fallut couper, il fut apporté a l'hospital le dernier Iour de l'an 1647. fut baptisé le mesme Iour, puis receut deux fois l'absolution, & mourut le Iour susdit. il fut enterré au Cemeti^re Commun dans vn Coffre a l'Instance des ses Compaignons qui le trainerent sur vne traisne de l'hospital au Cemeti^re.

*retour de la mission
de beauport. 200.
ames.*

le 14. retourna le p. de quen de sa mission de beauport iusques au Cap de Tourmente & Isle d'orleans: il y trouua plvf de 200. ames & plvf de 140. Communians.

Morts, malades;

Sur la fin de ce moys il y eut force morts & malades.

voyages aux 3. riu.

Itē sur la fin de ce moys vint vn Huron des 3. riu. que s'en retourna Incontinent apres avec vn autre.

FEBURIER.

*feste de la Purifi-
câon.*

La veille de la purificâon il n'y eut point de salut; le Iour apres le benedicamvf dño de vespres on dit les Litanies de nõe Dame; ce qui ē bon d'estre obserué a toutes les festes de nõe dame.

arquebus, for having mended which la fortune, the blacksmith, asked 7 livres and 10 sols.

On the 17th, Joseph A, onchiarre, of la Chaudiere, died, being accidentally wounded by his companion ochiwentaete, whose arquebus went off against his Leg, which had to be amputated. He was brought to the hospital on the last Day of the year 1647; he was baptized the same Day, then twice received absolution, and died on the above-mentioned Day. He was buried in the Common Cemetery, in a Coffin, at the Entreaty of his Companions, who drew him upon a sledge from the hospital to the Cemetery.

Death of Joseph, a Huron.

On the 14th father de quen returned from his mission at beauport, Cap de Tourmente, and the Island of orleans: he found there more than 200 souls, and over 140 Communicants.

*Return from the mission at beauport.
200 souls.*

Toward the end of this month, there were many dead and sick people.

Deaths; sick people.

Item, toward the end of this month came a Huron from 3 rivers, who then Straightway returned, with another.

Journeys to 3 rivers.

FEBRUARY.

On the eve of the purification, there was no benediction; on the Day, after the *benedicamus domino* for vespers, we said the Litany of our Lady,—which is good to be observed at all the feasts of our lady.

Feast of the Purification.

We had about 100 small tapers, made by our brother Noircler, with Wax, wicks, etc.,

On fit faire de petits cierges enuiron vne 100. par nõe f. Noireler, de la Cire, mesche &c. de l'Eglise qui furent distribués cõe l'an passé: mais il sera bien a propos d'establiir au plustost qui se pourra que le monde vienne prendre des Cierges selon les rubriques; ne gardant aucun ordre sinon de M. le gouu. & de ceux qui seront les plus proches du balustre, toutesfois il y a de la peine a cela si ce Iour-la on ne remue les bancs & qu'on ne fasse place.

on ne prescha point a la messe la solemnitè estant tombée en vn Dimanche y ayant eu Eau beniste, cela eut esté trop long; mais le Catechisme l'apres-disnée se fit sur le suiet de la feste.

*funerailles de la
femme de Droüin
fille de Zacharie*

Ce mesme Iour mourut la femme de Droüin, fille de M^{re}. Zacharie, elle fut apportée le 4^e. a l'hospital où on alla dire vespres des morts deux Peres avec les Chantres ordinaires de l'Eglise, & a l'issue de vespres on fit la Ceremonie a l'entour du Corps qui ensuite fut porté au Cimetiere, ils ne le voulurèt pas traîner sur la traine, ils furent contraints de le porter a deux a raison des chemins estroits: on enuoya de la paroisse 4. cierges 4. torches; la Croix, & le Psautier: le lendemain on dit vne grande Messe a la paroisse, mais les parens furent aduertis qu'ils allassent Inuiter Poisson vn Artisan pour ayder a dire la Messe avec Pierre qui estoit ouurier de l'habitãon

from the Church, which were distributed in the same manner as last year. But it will certainly be expedient to arrange, as soon as possible, that the people come to get their Tapers according to the rubrics,—observing no order, unless for Monsieur the governor and those who shall be nearest the railing; yet there is difficulty therein, unless on that Day the benches are moved and room is made.

We did not preach at mass; the festival having fallen on a Sunday, and there having been distribution of holy Water, it would have been too long; but the afternoon lesson in the Catechism turned upon the subject of the feast.

This same Day, Drouin's wife, daughter of Master Zacharie,⁸ died; she was brought to the hospital on the 4th, where two Fathers, with the usual Church Choristers, went to say vespers for the dead; and at the end of vespers, they held the Ceremony over the Body, which was then carried to the Cemetery. They did not wish to draw it on the sledge; they were constrained to bear it two by two, because of the narrow roads. We sent from the parish church 4 tapers, 4 torches, the Cross, and the Psalter. The next day, a high Mass was said at the parish church; but the relatives were notified that they should go and Invite Poisson,⁹ an Artisan, to help say Mass, together with Pierre, who was a workman of the settlement, thereto appointed. We draped the Altar in black, and lighted 4 tapers;

*Funeral of Drouin's
wife, the daughter
of Zacharie.*

destiné p^r. cela: on para l'Autel de noir, & on alluma 4. cierges il n'y eut point de nos ff. a servir.

le mesme Zacarie & Drouin demanderent vne autre Messe pour le 8^e. Jour d'apres, on leur accorda vne messe basse, mais il eut mieux vallu la leur donner le 3. le 8. ou le 30. selon les rubriques.

Hospitalieres.

le 6. les Hospitalieres traiterent la maison magnifiquement. & sæpe alias multa miserunt.

Jours gras.

Pour les Jours gras on enuoya icy du magazin & de la part de Mons^r. le gouu. force viande quartier de Veau, orignac on en auoit tué quatre scauoir les Hurons qui hyuernoient icy au nombre de trois ou quatre sans ceux qui estoient aux 3. riu.

On enuoya d'icy quatre bouteilles de vin d'hespagne pour les iours gras a Sillery, de celui qu'on n'v^t auoit donné de l'hospital & du magazin, on en auoit enuoyé deux auparavant..

les deuotions des 3. Jours se passerent cõe les années passées cela alla bien, il les faut continuer.

Mercredy des Cendres.

le Mercredy des Cendres alla mieux que les deux années precedents. voicy cõe l'on fit dont on donna aduis auparavant au peuple. le 1^{er}. coup a 7. h. (on le pouuoit sonner a 6½.) le 2^{oa}. a 7½ auquel temps on dit vne basse messe, a l'issue de laquelle on sonna le

there were none of our brethren to serve mass.

The same Zacarie and Drouin requested another Mass for the 8th Day following; we allowed them a low mass, but it would have been better to give it to them on the 3rd, or the 8th, or the 30th, according to the rubrics.

On the 6th, the Hospital nuns regaled the house magnificently, *et sæpe alias multa miscrunt.*

Hospital nuns.

For the Days of shrovetide, they sent hither from the warehouse and from Monsieur the governor, abundance of meat,—a quarter of Veal, and moose. Four moose had been killed by the Hurons who were wintering here, to the number of three or four, besides those who were at 3 rivers.

Shrovetide.

We sent from here four bottles of spanish wine for the shrovetide days at Sillery, from that which had been given us from the hospital and from the warehouse: we had sent two bottles previously.

The 3 Days' devotions passed as in the former years; that went well, and they must be continued.

Ash Wednesday went off better than in the two preceding years. We observed it as follows, and gave notice to the people beforehand: the 1st bell at 7 o'clock (they might ring it at 6½); the 2nd at 7½, at which time we said a low mass. At the end of this was rung the 3rd bell for high mass, at the Beginning of which the blessing and the distribution of the Ashes took place,—monsieur de

Ash Wednesday

3°. coup de la grande messe au Commencem^t. de laquelle se fit la benediction & la distribution des Cendres, mons^r. de S^t. Sauueur me donnant & receuant des Cendres de moy selon les rubriques, puis nos ff. Mons^r. le gouuern^r. & puis le peuple sans Ceremonie venant au balustre, & pour ce faire commodem^t. on osta les bancs qui pouuoient empescher; ce qui est necessaire: a l'issue de la grande Messe Mons^r. de S^t. Sauueur dit la Siemie.

J'intimé les predicãons des Vendredys a l'hospital du p. bailloquet & des Mercredys aux Vrsul^{es}. du p. lyonne.

Messageurs des 3. riu. le dernier Iour de feburier reuinrent des 3. riu. quelques Hurons qui nvf apporterent des lettres, qui s'en retournerent 8. ou 10. Iours apres.

A beauport Messe &c. On alla â beauport les festes & Dimanches & mesme le Iour des Cendres tant que la glace sur la riuere le permit.

hyuer doux. l'hyuer de cette année fut encores plvf doux que celuy de l'an passé: on commença a semer enuiron le temps de l'an passé.

MARS. 1648.

St. Ioseph & l'Annonciãon. la S^t. Ioseph se passa tout cõe l'an passé, cõe aussy l'Annonciãon; tout cela alla bien.

voyage d'Amiot. Amyot arriue icy avec 3. Hurons le 27 estant venu par Canot iusques au Cap rouge.

Mort funeste d'un homme & son enterremt. le 30. fut accablé de la cheute d'un autre vn nommé André de chez Mons^r. de Launay; il suruesquit 24. h. eut l'extreme Onction, fut

St. Sauveur giving me and receiving from me Ashes, according to the rubrics. Then our brethren, Monsieur the governor, and then the people, came to the railing without Ceremony; and, to do this conveniently, they removed the benches which might be in the way,—which is necessary. At the end of high Mass, Monsieur de St. Sauveur said His.

I announced the sermons—for Fridays, at the hospital, by father bailloquet; and for Wednesdays, at the Ursulines', by father lyonne.

On the last Day of february, some Hurons came back from 3 rivers, who brought us letters, and who returned 8 or 10 Days later.

*Messengers from
3 rivers.*

We went to beauport on feasts and Sundays, and even on Ash Wednesday, as long as the ice on the river allowed it.

*To beauport: Mass,
etc.*

The winter, this year, was still milder than that of last year: they began to sow about the same time as last year.

A mild winter.

MARCH, 1648.

St. Joseph's day passed quite as in last year; so, too, the Annunciation; all that went well.

*St. Joseph and the
Annunciation.*

Amyot arrives here with 3 Hurons on the 27th, having come by Canoe as far as Cap rouge.

Amyot's journey.

On the 30th, a certain André, from Monsieur de Launay's, was crushed by another man's fall. He survived 24 hours, received

*Sad death of a man,
and his burial.*

apporté apres sa mort a Quebek où le degré de la Chapelle estant trop Incommode, il fut porté a vne des châbres des hommes des Vrsulines, où le prestre qui deuoit dire la messe le vint prendre, & estant posé a l'Eglise des Vrsul^{es}. avec deux torches & des cierges a l'entour du Corps, on y dit vne messe basse, puis la Ceremonie de l'issue fut faite & de la porté en terre au Cemetiere: en mesme temps Gabory, vn de nos hōes de Sillery fut blessé de la mesme façon.

Gabory blessé

Dimanche de la passion.

Le Dimanche de la passion qui estoit le 29. on alla a l'Hospital cōe l'an passé, on y dit le Stabat, O crux aue, Aue regina cœlorū Dñe saluū fac regē, cela fut a l'issue du Catechisme.

AURIL.

Le Dimanche des rameaux le tout alla comme l'année precedente.

Les Hospitalieres & Vrsul^{es}. chanterent toutes les Tenebres:

Semaine Ste.

Le Ieudy S^t. comme l'année precedente

Itē le Vendredy, excepté que Mons^r. de S^t. Sauueur y chanta la Passion, parceque celui qui officioit l'auoit preschée Immediatem^t. auparauant: on commença la predicāon a 7. heures elle dura 2. h. & ½. & de seruire fut acheué cōe il falloit;

↳ de Pasque

le samedy le mesme que l'an passé le tout alla bien Mons^r. de S^t. Sauueur m'assista tousiours bien, le salut de mesme

extreme Unction, and, after his death, was brought to Quebec,—where, the Chapel steps being too Inconvenient, he was borne to one of the men's rooms at the Ursulines'. The priest who was to say mass went there to get him; and, when he was set down at the Ursulines' Church, with two torches and candles about the Body, we said a low mass there; then the closing Ceremony took place, and he was borne thence to the ground in the Cemetery. At the same time, Gabory, one of our men at Sillery, was wounded in the same manner.

Gabory wounded.

On passion Sunday, which was the 29th, we went to the Hospital the same as last year. We said there the *Stabat, O crux ave, Ave regina calorum,* and *Domine salvum fac regem;* that was at the conclusion of Catechism.

Passion Sunday.

APRIL.

On palm Sunday, everything occurred the same as last year.

The Hospital and Ursuline nuns sang the *Tenebræ* entire.

Holy Thursday, the same as last year.

Holy Week

Item, Good Friday, except that Monsieur de St. Sauveur sang the Passion, because he who was officiating had preached it Immediately before. We began the preaching at 7 o'clock; it lasted 2 and $\frac{1}{2}$ hours, and the service was appropriately finished.

and Easter.

Saturday, the same as last year; all went well. Monsieur de St. Sauveur assisted me well throughout; benediction, the same.

*Je douté avec
d'autres plus que
Jamais s'il ne falloit
pas nommer l'Em-
pereur le Vendr. &
Samedy Sts. a peine
trouvé-je deux mis-
sels qui s'accordas-
sent: ie pris resoluon
de m'en esclaireir en
france, & cependant
ie dis cõe un des
missels le plus sauo-
rable pr. la france.*

*baptisme de
Sa,ondionrhens.*

*retour d'Amiot
Arquebuse de
Chastillon.*

*depart de Monsr. de
la Tour.*

bastiments

Le f. Liegeois.

Le Dimanche de Pasque le p. le Jeune a l'issue de la 1^e. & 2^e. Messe fit pendant les Communions l'entretien du S^t. Sacrement; & la predicãon fut remise a l'apres disnée a l'issue de Vespres, le salut a 5. h. ½. tout cela alla bien.

le lundy & le mardy le tout cõe l'an passé, excepté que les religieuses chantoient l'o filii alternatiuem^t.

Nvf Inuitasmes le Mardy Mons^r. de S^t. Sauueur a disner, & aux autres qui assistoient au lutrin on leur donna quelque bouteille de vin.

Sa,ondionrhens Huron du bourg de la Conception qui auoit hyuerné icy fut baptisé la veuille de Pasque, son parein M. de la fresnaye le nomma Charles.

On fit faute aux Vrsul^e. a l'Hospital & a Silery de donner la Communion le Iour de pasque.

les festes de pasque Amiot s'en retourna avec les Hurons; & Mons^r. de la Tour qui alla en Chaloupe p^r. faire la guerre; ie donnè a Amyot l'Arquebuse de Chastillon selon ce qu'il m'en auoit escrit; ils ne partirent que le Ieudy 16. du moys d'Auril.

Nos gens au nombre de dix ou douze trauailerent tout l'hyuer au bois iusques a Pasque pour la charpente de la grande maison; le tout fut fait & apporté a Pasque: & a Pasque on commença a trauailer sur la place. nõe f. Nicolas le fauconier auoit soin de la maçonnerie nõe f. liegeois la surintendance de tout,

On Easter Sunday, father le Jeune, at the end of the 1st and 2nd Masses, discoursed upon the Blessed Sacrament during the Communions; and the preaching was put off till afternoon, at the close of Vespers. Benediction at 5½ o'clock. All that went well.

On monday and tuesday, everything occurred the same as last year, except that the nuns sang the *o filii* responsively.

On Tuesday, we Invited Monsieur de St. Sauveur to dinner; and to the others who assisted in the choir we gave a bottle or so of wine.

Sa,ondionrhens, a Huron from the village of la Conception, who had wintered here, was baptized on Easter even; his godfather, Monsieur de la fresnaye, named him Charles.

An error was committed at the Ursulines', at the Hospital, and at Sillery, in giving Communion on easter Day.

During easter week, Amiot returned with the Hurons, and Monsieur de la Tour, who went in a Shallop to make war. I gave Amyot Chastillon's Arquebus, as he had written me that I should do so. They did not leave till Thursday, the 16th of the month of April.

Our people, to the number of ten or twelve, worked in the woods all winter until Easter, for the timber of the great house; all was done and brought thither at Easter; and at Easter they began to work upon the spot. Our brother Nicolas le fauconier had charge of the masonry; *our brother liegeois, the superintendence of the whole work*; and our brother

With others, I doubted more than Ever, whether it were not necessary to mention the Emperor on Good Friday and Holy Saturday. I found scarcely two missals that agreed. I resolved to enlighten myself in france; and meanwhile I followed one of the missals most favorable to france.¹⁰

Baptism of Sa,ondionrhens.

Return of Amiot. Chastillon's Arquebus.

Departure of Monsieur de la Tour.

Buildings.

Brother Liegeois.

& nōe f. Ambroise Cauuet du bois de menuiserie &c.

Eglise pour La paroisse 1648.

En mesme temps on bastissoit vn corps de logis au fort; & vne Eglise pour la paroisse.

yurogues punis

Quatre ou 5. personnes furent mises sur le Cheualet p^r. s'estre enyurée a Pasque.

Missions paschales. pointe de Leui.

le p. bailloquet alla en ce mesme temps p^r. la 1^e. fois dire la messe a la pointe de leui, & apres a l'isle aux oyes (Mons^r. de S^t. Sauueur a beaupré)

de Excōnicāoe in eos, qui nō communicāt in paschate.

L'octaue de Pasque I'intimé le Canon du Concile de lat[e]ran, & les peines portées contre ceux qui ne se communient a Pasque (de quo v. Cardin. de lugo t. de Euchar^a.) *uiuens ab Ecclesiæ ingressu arceatur, & moriens Ecclesiastica carcat sepultura;* ie donné 8. Iours de répit; & ensuite post octo dies declarandi erant incurrisse excommunicationē, seu potivf *excommunicandi erant cū nō* de facto essent excommunicati, sed excommunicandi, ergo ab habente potestatē, *quā non habent parochi;* quod si dicatur nos amplivf aliquid habere cū non mihi constaret, proposui non facere sed petere in gallia quid agendū, si nihil nobis ad solut^m. difficultatū hoc anno adueniret.

St. Marc.

le 25. Iour de S^t. Marc le tout se passa cōe l'année derniere; ie fus la veuille visiter les chemins de la procession aux Hospital. & Vrsulines, ils ne me parurent pas assez passables p^r. faire la Procession avec bien-seance; toutesfois ie m'en repentis depuis, l'Eglise se

Ambroise Cauvet, of the timber for the joiners, etc.

At the same time, barracks were being built at the fort, and a Church for the parish.

Church for The parish, 1648.

Four or 5 persons were put on the Chevallet for becoming intoxicated at Easter.

Drunkards punished.

Father bailloquet went at this same season, for the 1st time, to say mass at point levi; and *afterward to the isle aux oyes* (Monsieur de St. Sauveur to beaupré).

Paschal Missions. Point Levi.

On the octave of Easter, I announced the Canon of the Council of the lateran, and the penalties declared against those who do not receive communion at Easter (*de quo vide Cardinalem de lugo, titulo "de Eucharistia"*),—*vivens ab Ecclesiæ ingressu arceatur, et moriens Ecclesiastica carcat sepultura.* I gave 8 Days' respite, and then *post octo dies declarandi erant incurrisse excommunicationem, seu potius excommunicandi erant, cum non de facto essent excommunicati, sed excommunicandi, ergo ab habente potestatem, quam non habent parochi; quod si dicatur nos amplius aliquid habere cum non mihi constaret, proposui non facere, sed petere in gallia quid agendum, si nihil nobis ad solutionem difficultatum hoc anno adveniret.*

De Excommunicatione in eos, qui non communicant in paschate.

On the 25th, St. Mark's Day, everything occurred the same as last year. I went, on the day before, to inspect the roads for the procession to the Hospital and Ursuline nuns': they did not appear to me sufficiently passable to make the Procession in a becoming manner; nevertheless, I afterward repented this. The Church, it seems, and Usage, require greater

St. Mark.

semble & la Coustume demandent de plvf grandes Incommodités que cela pour obmettre cette procession.

voyage aux Hurons.

Le 24. d'Auril partit des 3. riu. le Canot de Chastillon pour aller aux Hurons dans lequel il estoit avec deux sauuages Chrestiens: rené Oheraenti, & Michel; ils furent conduits iusques a la riuere des prairies par vne Chaloupe qui donna iusques a Montreal, dou le p. Daran partit pour nvf venir trouuer a raison d'vn commencement. *de descente* de boyau. il arriua le 5. de May a Quebek

*retour du pere
Daran Incom.*

Exercices spuels.

le 26. i'allé a Sillery p^r. commencer les Exercices, ie les commencé le 27. au soir.

MAY 1648.

renouāon.

le 7. se fit la renouāon a Sillery la veuille Abstinence, & Exhortāon: Ce mesme Iour pour les 1^{er}. *Vespres de S^t. michel i'inuité* les chantres; & donné a entendre a Mons^r. le gouverneur & a d'autres cette deuotion. il s'y trouua & a l'issue on leur donna a tvf la Colāon en quatre departemens; a Mons^r. le gouverneur & plvf honnestes gens au refectoire, aux musiciens a la petite sale, aux matelots dans la menuiserie, & le reste soldats a la grande sale; cela alla bien Mons^r. le gouu. vint en chaloupe, & s'en reuint a pied.

St. Michel.

*retour du p. gabr.
Druilletes &
sauuages.*

le 8. apres auoir dit la messe a Sillery, ie m'en reuins en canot, & le p. Druilletes estant retourné de son hyuernem^t. avec les sauuages

Inconveniences than that, for omitting this procession.

On the 24th of April, Chastillon's Canoe left 3 rivers to go to the Hurons; he himself was in it with two Christian savages,—rené Oheraenti and Michel. They were escorted as far as the river des prairies by a Shallop which proceeded to Montreal, whence father Daran started to come to us, on account of an incipient *rupture*. He arrived at Quebec on the 5th of May.

Journey to the Hurons.

Father Daran's return; Disabled.

On the 26th, I went to Sillery to begin the Retreat; I began it on the evening of the 27th.

Spiritual Retreat.

MAY, 1648.

On the 7th, the renewal of vows took place at Sillery; Abstinence and Exhortation the day before. This same Day, for the 1st *Vespers of St. michael* I invited the choristers, and gave word of this devotion to Monsieur the governor and to others. He was present; and at the conclusion we gave a Collation to them all in four divisions: to Monsieur the governor and the most respectable people, in the refectory; to the musicians, in the little hall; to the sailors, in the carpenter-shop; and to the remainder, soldiers, in the great hall. That went well. Monsieur the governor came in a shallop, and returned on foot.

Renewal of vows.

St. Michael.

On the 8th, after having said mass at Sillery, I returned in a canoe; and, father Druilletes having on the same Day returned from his wintering with the savages, the same canoe brought him back to Sillery.

Return of father gabriel Drüilletes and savages.

le mesme Iour, le mesme canot le remena a Sillery.

*depart du pere
bailloquet.*

le 12. partit la barque pour Montreal dans laquelle estoit le p. bailloquet, qui s'en alloit a la place du p. Daran.

fin des Catechismes.

le 10. fut signifiée la fin ou vacances du Catechisme, qui alla fort bien iusques au bout: il y eut Catechisme iusques au 3^e. Dimanche Inclusiue.

*Depart pour
Tadousac.*

le 14. partit le phlibot ou barque pour Tadousak dans lequel estoit le p. dequen & le p. lyonne qui y alloient en Mission.

*Hospital
homme arresté.*

le 16. on s'assura de la personne de N. a l'hospital, pour Les raisons qui se trouueront a l'Hospital ou dans les Archiues.

rogâons

le 17. Dim. des rogâons, on fit la Procession apres Vespres a l'entour des Champs sur le Cap aux Diamans, & reuint-on par la grande allée; on y chanta les litanies, des saints & de nôe Dame, il y eut iustement ce qu'il falloit pour cela on reuint chanter a l'Eglise le *regina cæli*. Je donné la collation à M. de St. Sauueur au retour.

*Commencem. de
pesche.*

le 18. se prit le 1^{er}. Saulmon par M. de St. Sauueur, & deux iours auparauant on auoit pris du bar, & auparauant force carpes.

*Mort d'Amyot Et de
La margurie.*

le 23. se noyerent Amyot & Marguerie; La nouvelle en fut apportée par la barque qui reuint de Montreal apportant Mademoys.

*Pour parler & ren-
contres d'yroquois.*

d'Ailleboust & les nouvelles du pourparler avec les yroquois a Montreal. cuivf historia

On the 12th, the bark sailed for Montreal,— in which was father bailloquet, who was going away in father Daran's place.

*Departure of father
bailloquet.*

On the 10th was indicated the close or vacation of instruction in the Catechism, which went very well, even to the end; there was Catechism till the 3rd Sunday, Inclusive.

*Close of the lessons
in Catechism.*

On the 14th, the flyboat or bark for Tadousak sailed, in which were father dequen and father lyonne, who were going thither upon a Mission.

*Departure for
Tadousac.*

On the 16th, they secured the person of N. at the hospital, for reasons which will be found at the Hospital, or in the Archives.

*Hospital; man ar-
rested.*

On the 17th,—rogation Sunday,—we made the Procession after Vespers, round about the Fields, and over Cáp aux Diamans, and returned by the main street; we sang the litany of the saints and of our Lady: there was just the space necessary for this. We came back to sing the *regina cali* at the Church. I gave a collation to Monsieur de St. Sauveur at the return.

Rogation Sunday.

On the 18th, the 1st Salmon was caught by Monsieur de St. Sauveur; two days before, they had taken some maigre,¹¹ and, before that, plenty of carp.

*Beginning of fish-
eries.*

On the 23rd, Amyot and Marguerie were drowned. The news of it was brought by the bark which came back from Montreal, bringing Mademoyselle d'Ailleboust and the news of the conference with the yroquois at Montreal,—*cujus historia* will be seen in a letter from father Dendemare in the Archives.

*Death of Amyot
And of La mar-
gurie.*

*Negotiation and
meetings with yro-
quois.*

se vaira dans vne lettre du p Dendemare dans les Archiues.

le 30. de May autre rencontre d'yroquois aux 3. riuieres cuivf historia ibidem; & autres ensuite.

IUIN 1648.

festes de pentec.

Le lundy & le mardy de la Pentecoste on ne fut point aux Vrsul^{es}. & Hospital cõe les années precedentes propter defectũ musicorũ, & que cela eut esté froid.

Eslection, renou. visite aux Vrsules.

En ce temps se fit l'oraison des 40. h. aux Vrsul^{es}. pour l'Eslection de la Sup. qui se fit le 3. de Iuin in pace & benedict^e. & leur renouãon le lundy 8. lendemain de la Trinité. i'entré dans la maison avec le p. le Ieune, & le p. Daran, p^r. en faire la visite le 9.

Corps morts.

le 10. furent veus le corps d'Amyot proche de Sillery, & celui de Marguerie, proche de Quebec, tvf deux furent enterrés le mesme Iour, l'vn a Sillery, l'autre a Quebec.

feste du St. Sacrement

le 11. feste du S^t. Sacrement se fit la procession au temps & en la maniere des années precedentes le tout alla bien: 1^e. Messe a l'ordinaire; le 2^o. qui fut la grande itē a l'ordin. 7½. où M. de S^t. Sauueur se trouua a l'issue se fit donc la procession nõe f Nicolas portoit la Croix, & Ioliet & Costé deux petits garçons en surplis aux Costés de la Croix avec coronne de fleurs en teste. Suiuoient les sauuages conduits par le p. le Ieune en surplis & estolle;

On the 30th of May, another meeting with some yroquois, at 3 rivers, *cujus historia ibidem*, and others thereafter.

JUNE, 1648.

On monday and tuesday in Whitsun-week we were not at the Ursulines' and Hospital as in the former years, *propter defectum musicorum*; for the service would have been uninteresting.

Festivals of pentecost.

At this time, the 40 hours' devotion was observed at the Ursulines' for the Election of the Superior, which occurred on the 3rd of June *in pace et benedictione*; and the renewal of their vows took place on monday, the 8th, the day after Trinity. I entered the house with father le Jeune and father Daran, on the 9th, to make the visitation.

Election; renewal of vows; visitation at the Ursulines'.

On the 10th, the body of Amyot was seen near Sillery, and that of Marguerie near Quebec; both were buried on the same Day—one at Sillery, the other at Quebec.

Dead bodies.

On the 11th, the festival of the Blessed Sacrament, the procession took place at the time and in the manner of the former years. All went well: 1st Mass as usual; the 2nd, which was high mass, *item*, as usual, at 7½ o'clock,—at which Monsieur de St. Sauveur was present. At the close, the procession then took place: our brother Nicolas bore the Cross; and Joliet and Costé, two little boys in surplices, were on either Side of the Cross, with wreaths of flowers on their heads. The savages followed, led by father le Jeune in

Feast of the Blessed Sacrament.

*Tourneur
Menuisier
Cordonier
Tonnelier
serrurier
Armurier
Charpentier
Masson
Taillandier
boulenger
Charon
Cloutier*

en suite douze torches de 12. mestiers puis quatre chantres laïques avec cierges; en suite Mons^r. de St. Sauueur en Chape puis le p. Daran & le p. greslon en Estolle & chasuble; suiuoit louys habillé en Ange par les Hospitalieres; qui menoit par la main deux petits sauuages: Suiuoit beniamin en Ange habillé par les Vrsul^{es}. qui portoit vn corporalier, au milieu de deux petits sauuages portant chandelas de cire; Suiuoient deux de nos ff. qui portoient les encensoirs fumans, puis quatre de nos ff. aux 4. Coins du Daiz portant Surplis & Chandeliers d'argent: portoient le daiz M^r. de Chauigny M. de la Tour M. bourdon, & Iean bapt. le Sauuage. Au costé du prestre p. Druilletes en Dalmatique, p. gabriel en estolle de Diacre.

1^e. faute ie ne deuois auoir de manipule ny moy ny les Diacres.

2^e. faute on ne chanta pas le Domine saluū fac regē au reposoir du fort; mais ne l'ayant pas preueu, ie ne dis que l'oraison du roy.

3^e. les sauuages que louys menoit estoient trop petits pour vn si long chemin.

4^e. Il y auoit des croix par tout sur les Autels, il n'en faut point.

Les sauuages furent distribués aux Vrsul^{es}. a l'hospital, & au Magazin, où apres auoir disné, on leur donna dequoy faire festin le soir a Sillery; 20. a l'hospital, autant aux

surplice and stole; then, twelve torches, of 12 trades; next, four lay choristers with tapers; then Monsieur de St. Sauveur, in Cope; then father Daran and father greslon in Stole and chasuble. Then followed louys, clad by the Hospital nuns as an Angel; and he led by the hand two little savages. Then followed benjamin as an Angel, dressed by the Ursulines; he bore a corporal-case between two little savages carrying wax candles. Two of our brethren followed, who bore smoking censers; then four of our brethren at the 4 Corners of the Canopy, with Surplices and silver Candlesticks. Monsieur de Chavigny, Monsieur de la Tour, Monsieur bourdon, and Jean baptiste, the Savage, bore the canopy. Beside the priest walked father Druilletes in Dalmatic, and father gabriel, in a Deacon's stole.

1st error: neither I nor the Deacons should have had maniples.

2nd error: we did not sing the *Domine salvum fac regem*, at the temporary altar by the fort; but not having foreseen this, I said only the prayer for the king.

3rd: the savages whom louys was leading were too small for so long a march.

4th: There were crosses everywhere upon the Altars; there should be none.

The savages were distributed at the Ursulines', at the hospital, and at the Warehouse,—where, after having dined, we gave them wherewith to make a banquet at Sillery in the evening. There were 20 at the hospital,

Turner
Joiner
Shoemaker
Cooper
locksmith
Gunsmith
Carpenter
Mason
Toolmaker
baker
Wheelwright
Nailmaker.

Vrsul^{es}. les hommes seuls en plvf petit nombre au magazin.

Le douté s'il n'eut point fallu donner des Coronnes a ceux qui portoient le daiz & autres.

*Nouvelles des
Hurons.*

le 12. vinrent les nouvelles apportées par les Algonq. & Hurons partis des l'Automne passé pour hyuerner icy; les originaux s'en trouueront aux Archiues titulo hurons; leger ieune Enfant arriua en mesme temps, & demeura a Montreal apres auoir demeuré enuiron vn an aux Hurons.

feu de la St. Jean.

le 23. le feu se fit a l'ordinaire, i'y assisté, le p. le Ieune, & le P. greslon Mons^r. le gouu. me vint querir sur les 8½ nvf allasmes promener en son Iardin, & sur les 9. h. vn quart nvf allasmes au feu, Mons^r. le gouu. le mit a son ordinaire; i'y chanté l'vt queant laxis apres le feu mis, le benedictvf. & l'oraison de S^t. Iean; le domine saluū fac regē, & l'oraison du roy, le tout sans surplis, nvf en retour-nasmes a 10. h.

*pesche de loup
marin.*

Ce moys M^{re}. Abraham auec deux de ses gendres s'en alla p^r. la 1^e. fois a la pesche des loups marins, il en prit la veuille de la S^t. Iean 42. a l'Isle rouge proche de Tadssac dont il fit 6. bariques d'huile

*guerre des
Algonquains.*

Itē Noel auec ses gens s'en alla aux 3. riu. a Intétion de faire la guerre, ce ne fut qu'vne grotesque qui aboutit a rien, sinon a manger du pain & des pois du fort des 3. riu. les yroquois captifs virent tout cela qui eurent bien

and as many at the Ursulines'; the men alone, in less number, at the warehouse.

I doubted whether we ought not to have given Wreaths to those who bore the canopy, and others.

On the 12th came the news brought by the Algonquains and Hurons who started, as early as last Autumn, to winter here; the original accounts will be found in the Archives, *titulo* hurons. Leger, a young Lad, arrived at the same time, and remained at Montreal, after having lived about a year among the Hurons.

*News from the
Hurons.*

On the 23rd, the bonfire took place as usual; I was present, as were father le Jeune and Father greslon. Monsieur the governor came for me, about 8½ o'clock. We went to walk in his Garden, and, about a quarter past 9, we went to the fire. Monsieur the governor set it, as was his wont; after the fire was started, I sang the *ut qucant laxis*, the *benedictus*, and St. John's prayer; the *domine salvum fac regem*, and the prayer for the king,—all without surplice. We returned at 10 o'clock.

St. John's bonfire.

This month, Master Abraham,¹² with two of his sons-in-law, went away for the 1st time to the seal-fishery; he took, on the eve of St. John's day, 42 at Isle rouge, near Tadousac; from which he made 6 casks of oil.

Seal-fishery.

Item, Noel with his people went away to 3 rivers, with the Intention of making war; it was only a farce, which ended in nothing, except eating bread and peas at the fort of 3 rivers. The captive yroquois saw all that,

*War of the Algon-
quains.*

suiet de s'en moquer: Noel & ses gens estant partis d'icy le 21. de Iuin retournerent le 3. de Iuillet.

1648. IUILLET

*Nouvelles serres. de
france.*

le 4. arriuerent les 1^{es}. nouvelles de france par les Montagnes de Sillery qui auoient donné iusques a Gaspé.

*Entreprises des
yroquois*

Tout ce moys de Iuillet arriuerent plusieurs choses aux 3. riu. qui concernoient les yroquois & se trouueront dans les 1^{es} aux Archiues ou dans la relâon, entr'autres la prise de deux de nos françois pierre le febure, & vn nepueu de M. de la poterie, Itē de quelques Hurons, la tuerie de quelques autres, & de deux Yroquois les nouvelles nvf en furent apportées le 16. par vne Chaloupe qui reparait le 17. avec vn grand bateau.

baptisme de Huron

Ce mesme 17. fut baptizé Pierre Onaatichiae dit Sansoucy Huron.

depart du p. Druilletes pr. la guerre.

Le 18. partirent les Sauuages p^r. retourner a la guerre, le p. Druilletes alla avec eux.

*Tempete qui abast
les mays.*

le soir du 17. il fit icy vn grain de vent avec pluye & tonnerre & le vent si furieux, qu'il ne semble pas pouuoir plvf, le may du fort & du magazin en tomba; on n'en sentit rien a Sillery mais seulement de la pluye.

*prieres extraordi-
naires.*

le 19. l'intime la procession; & les 40. heures aux deux maisons religieuses p^r. employer toute la sepmaine en sainteté.

procession

la procession se fit vt in rituali tempore belli. 1^o. aux Vrsul^{es}. 2^o. a l'hospital; liberū

and had good reason to make sport of it. Noel and his people, having left here on the 21st of June, returned on the 3rd of July.

1648, JULY.

On the 4th arrived the 1st news from france, through the Montagnais of Sillery, who had gone as far as Gaspé.

*1st News from
france.*

During this whole month of July, several évents occurred at 3 rivers which concerned the yroquois, and will be found in the letters among the Archives or in the relation,—among others, the capture of two of our frenchmen, pierre le febvre,¹³ and a nephew of Monsieur de la poterie. *Item*, of some Hurons; the slaughter, of some others, and of two Yroquois. The news was brought to us, on the 16th, by a Shallop, which left again on the 17th, with a great boat.

Feats of the yroquois.

On this same 17th, Pierre Onaatichiae—a Huron, called “ Sansoucy ”—was baptized.

Baptism of a Huron.

On the 18th, the Savages left, to return to war; father Druilletes went with them.

*Departure of father
Druilletes for the
war.*

On the evening of the 17th, there was a squall of wind here, with rain and thunder, and the wind so furious that, it seemed, it could hardly be stronger. The may-poles at the fort and the warehouse fell; nothing of this was felt at Sillery, but only rain.

*Storm that pros-
trates the may-poles.*

On the 19th, I announced the procession and the 40 hours' devotion at the two religious houses,—that the entire week might be spent in holiness.

Special prayers.

The procession took place *ut in rituali*

Procession.

factū ē Coadiut^s. ire post crucē in habitu suo ordinario.

40. heures.

les 40. h. commēcerent à l'hospital le lundy par vne Messe solemnelle sur les 7. heures où le St. Sacrement fut exposé a la Communion, & dura exposé iusques au Salut a 7. h. du soir; & le 2^{on} & 3^e. Iour il fut exposé a 5. h. du matin iusques a 7. h. du soir le 1^{er}. Iour au salut, le salut ordin. du St. Sacrem^t. le 2^{on}. Iour le misere[re] & Tantū ergo; & le 3^e. les litanies du nom de Iesvf de Tantū ergo avec plusieurs Oraisons Conuenables au temps & a la saison.

*arriuee des hurons.
du p. bressany.*

le Ieudy on commença le mesme aux Vrsul^{es}. mais le 22. au Commencem^t. de la Messe arriua le p. bressany qui apporta les 1^{res} des Hurons, & la nouvelle de leur rencontre avec les yroquois, dont ils tuerent que prirent 30. ou 35.

depart pr. les 3. riu.

les Hurons estant descendus au nombre de 250. le p. le Ieune & moy (nullo alio Consultore præsente) nvf resolumes le depart p^r. les Hurons des pp. Lalement, Daran, & greslon; de nōe f. Noircler, & du petit louys, & on se disposa p^r. aller aux 3. riu. le 24. de Iuillet, nvf en retournasmes le 9. d'Aoust.

retour du p. lyonne.

le dernier du moys retourna le p. lyonne de sa mission de Tadoussac.—la feste se fit aux Vrsul^{es}. cōe l'an passé aux Hospit^s. excepté qu'a faute de Musiciens & de prestre, les religieuses seules chanterent Vespres; & a faute

St. Ignace

tempore belli. 1st, to the Ursulines; 2nd, to the hospital: *liberum factum est Coadjutoribus ire post crucem, in habitu suo ordinario.*

The 40 hours' devotion began at the hospital on monday, with a solemn Mass about 7 o'clock, when the Blessed Sacrament was exposed at the Communion, and remained exposed until the Benediction at 7 o'clock in the evening; and, on the 2nd and 3rd Days, it was exposed from 5 o'clock in the morning until 7 o'clock in the evening. On the 1st Day, for benediction, the ordinary benediction with the Blessed Sacrament; on the 2nd Day, the *miserere* and *Tantum ergo*; and, on the 3rd, the litany of the name of Jesus, and the *Tantum ergo*, with several Prayers Appropriate to the circumstances and the season.

On Thursday, we began the same at the Ursulines'; but on the 22nd, at the Beginning of the Mass, arrived father bressany, who brought letters from the Hurons, and the news of their encounter with the yroquois, of whom they killed or captured 30 or 35.

The Hurons having come down, to the number of 250, father le Jeune and I (*nullo alio Consultore præsente*) resolved upon the departure for the Hurons of fathers Lalement, Daran, and greslon, of our brother Noircler and the little louys; and we made ready for going to 3 rivers on the 24th of July. We returned thence on the 9th of August.

On the last of the month, father lyonne returned from his mission at Tadoussac. The feast occurred at the Ursulines', the same

40 hours.

*Arrival of the
hurons, and of
father bressany.*

*Iroquois captured,
killed.*

*Departure for
3 rivers.*

*Return of father
lyonne.*

St. Ignatius.

de prestre on ne dit point de messe a la paroisse mais seulem^t. aux Vrsul^{es}.

AOUST. 1648.

*Depart des françois
des 3. riu. avec les
Hurons.*

le 6. partirent des 3. riu. les 50. ou 60. Canots hurons qui embarquerent 26. françois dont les noms se trouueront dans les Archiues au Catalogue annüel des maisons: 5. peres vn frere 3. Enfans, 9. trauaillans, & 8. soldats outre 4. qu'on deuoit prendre a Montreal; vne genisse, & vne petite piece de Canon.

Pesche

En ce mesme temps finit la pesche, celle du saulmon finit 15. Iours auparauant dont on salla 9. barils, & en mangeat-on ou distribua bien autant; a celle du saulmon succeda celle de l'esturgeon dont on en prit 27. fort grands & gros; & le Iour de S^t. Laurent on commença d'aller a l'anguille.

de Sansoucy Huron.

Au retour des 3. riu. le 9. d'Aoust entra a nõe seruice Pierre hoñaatichiai dit Sansoucy, lequel le lendemain me donna 21. liure pesant de Castor a cause que i'estois son Pere qui furent donnés au magazin. & estimés. 63ll. en argent, qui nvf furent affectés, & partant nvf sommes redeuables audit Sansoucy des susdites 63ll.

*Arriüe des
nouuelles de france*

le 14. la nuit du 13. au 14. le p. dequen arriüa de Tadousac avec vn Chirurgien nommé belanger qui portoit les lettres du roy, pour le changem^t. de gouverneur, & tout ensemble les lettres apportées par l'Admiral arriüé a Tadousac le 8.

as last year; at the Hospital nuns', with the exception that for lack of Musicians and a priest, the nuns alone sang Vespers; and, for want of a priest, no mass was said at the parish church, but only at the Ursulines'.

AUGUST, 1648.

On the 6th, the 50 or 60 huron Canoes started from 3 rivers, which took on board 26 frenchmen, whose names will be found in the Archives in the annual Catalogue of houses,— 5 fathers, one brother, 3 Boys, 9 workmen, and 8 soldiers,—besides 4 that were to be taken at Montreal; a heifer and a small piece of Cannon.

*Departure of the
french from 3
rivers, with the
Hurons.*

At this same time, the fishery ceased. That for salmon ended 15 Days before; of this fish they salted 9 kegs, and ate or distributed fully as many. The salmon-fishery was followed by that for sturgeon, of which they took 27, very large and fat; and, on the Day of St. Lawrence, they began to take eels.

Fisheries.

At the return from 3 rivers, on the 9th of August, there entered our service Pierre hoñaatichiai, called "Sansoucy." On the next day, he gave me 21 pounds' weight of Beaver, because I was his Father; this was given to the warehouse and valued at 63 livres in silver, which were applied to us; and consequently we are accountable to the said Sansoucy for the aforesaid 63 livres.

*Of Sansoucy, the
Huron*

In the night between the 13th and 14th, father dequen arrived from Tadousac with a Surgeon named belanger, who bore the

*Arrival of the news
from france*

*Procession de
l'Assôption.*

le 15 se fit la procession cõe l'an passé, excepté que ce fut nõe f. Nicolas en Surplis qui porta la croix; les sauuages n'estoient pas nombre suffisant p^r. faire corps, & ainsy ce qu'il y en auoit alla derriere; il y auoit deux Enfans en Surplis avec Chandeliers aux deux costés de celuy qui portoit la nõe Dame.

le mesme Iour le p. dequẽ repartit pour Tadousac; & on enuoya vn Canot a M. d'Ailleboust.

beniamin.

beniamin vient des Vrsulines oũ il estoit chez nvf pour nvf seruir.

*Changem. de
gouverneur*

le 20. Iour de S^t. bernard M. d'ailleboust motuilla deuant Quebec & fut reçeu Gouverneur le factũ de la Ceremonie s'en trouuera dans les Archiues.

*↳ arriuee du 1er.
Vaisseau.*

le Iour d'aparauant arriuerent les 3. religieuses Hospitalieres, avec le p. Vimont qui retournoit de france, & vn garçon nommé Colivet. Itẽ vn nommé Pierre Oliueau Meusnier on enuoyé pour tel; & Pierre biron qui fut eschangé avec Cartron qui estoit venu p^r. M^r. Macar.

Voyage aux 3. riu.

Le 24. partit vne chaloupe p^r. les 3. riu. & Montreal, portoit les 1^{res}, & les ordres dans laquelle fut mis Daniel Cartron p^r. aller seruir aux 3. riu.

le Iour d'aparauant retourne la barque qui ramena le petit Iean des 3. riu. qui fut mis a Sillery.

letters from the king, respecting the change of governors; and all the letters brought by the *Admiral* arrived at Tadousac on the 8th.

On the 15th the procession occurred,—like last year's, except that our brother Nicolas, in Surplice, was the one who bore the cross. The savages were not in sufficient number to form in a body, and thus what there were of them went behind. There were two Surpliced Boys, with Candlesticks, on either side of him who bore the image of our Lady.

Procession for the Assumption.

On the same Day father dequen started again for Tadousac, and a Canoe was sent to Monsieur d'Ailleboust.

Benjamin comes from the Ursulines', where he was, to our house, to serve us.

Benjamin.

On the 20th, the Day of St. Bernard, *Monsieur d'ailleboust* anchored before Quebec, and was received as Governor: the account of the Ceremony will be found in the Archives.

Change of governors,

On the Day before, the 3 Hospital nuns¹⁴ arrived with father Vimont, who was returning from France, and a lad named Colivet. *Item*, a certain Pierre Oliveau, a Miller,—or sent as such,—and Pierre biron, who was exchanged with Cartron, who had come for Monsieur Macar.

and arrival of the 1st Vessel.

On the 24th, a shallop left for 3 rivers and Montreal, which bore the letters and orders; and Daniel Cartron was placed in the vessel to go and serve at 3 rivers.

Journey to 3 rivers.

On the Day before, the bark returned and brought back from 3 rivers the little Jean, who was employed at Sillery.

de basile

le 26. entrerent a nōe seruice basile & son nepueu.

St. Augustin.

le iour de St. Augustin ie dis la messe aux Vrsul^{es}. le p. Vimont a l'Hospital, où le St. Sacrem^t. estoit exposé a raison des Indulgences, qui n'ayant *pas esté publiées a la paroisse furent affigées a l'Arbre ou May* public par M. de St. Sauteur (dit-on) sans m'en parler & hoc male. le p. Vimont prescha le matin publiquem^t. a l'hospital, & le soir en particulier aux Vrsul^{es}. il n'y eut point de saluts.

Marie Magdel.

le 29. repartit la barque p^r. aller querir le reste des Castors aux 3. riu. & elle retourna le 6. de sept. la estoit mademoys. de la poterie &c & entr'autres Marie Magdelaine qui fut mise en pension chez barbe hybou, le 7. du mesme moys.

Traité.

la Traite cette année de Tadousac montoit a quarante mille liures de profit; & en tout enuiron a 250000^{ll}. il y auoit 22400^{ll}. pesant p^r. le moins & plvf de 500. originaux.

1648 SEPTEMBRE

p. le Jeune a Sillery

le 3. le p. le Jeune va a Sillery prendre la charge de la maison au retour des sauuages de leur voyage aux Canots.

le 13. arriua M. de Tilly & Mons^r. Vignar prestre des Vrsul^{es}. dans vne chaloupe.

Executeur de Iustice.

Enuiron ce temps fut amené de montreal vn tambour Conuictus crimine pessimo, a la mort duquel s'opposerent nos Peres qui

On the 26th, basile and his nephew entered our service.

Of basile.

On the day of St. Augustine I said mass at the Ursulines', and father Vimont at the Hospital, where the Blessed Sacrament was exposed on account of the Indulgences. These, not having *been published at the parish church, were posted on the public Tree or May-pole* by Monsieur de St. Sauveur (they say), without speaking of the matter to me; *et hoc male*. Father Vimont preached in the morning at the hospital, publicly; and at evening in private at the Ursulines'. There were no benedictions.

St. Augustine.

On the 29th, the bark left again in order to go and get the remainder of the Beavers at 3 rivers; and it returned on the 6th of september. There was mademoyselle de la poterie, etc.,—and, among others, Marie Magdelaine, who was placed at board with barbe hybou,¹⁵ on the 7th of the same month.

Marie Magdelaine.

The Tadousac Trade this year amounted to forty thousand livres' profit, and, in all, to about 250,000 livres. There were at least 22,400 livres' weight, and more than 500 moose.

Trade.

1648, SEPTEMBER.

On the 3rd, father le Jeune goes to Sillery to take charge of the house, at the return of the savages from their journey in the Canoes.

Father le Jeune at Sillery.

On the 13th, Monsieur de Tilly and Monsieur Vignar, the priest of the Ursulines, arrived in a shallop.

About this time, there was brought from montreal a drummer, *Convictus crimine pessimo*,

Executioner of Justice.

estoit a Montreal sed occulte; il fut donc renuoyé icy & mis dans la prison: on luy proposa p^r. se sauuer au moins des galeres d'accepter l'office *d'executeur de Justice* il l'accepta, mais on mit son proces auparauant en estat, & puis en luy commua la sentence.

*Arriuée des
vaisseaux.*

le 20. arriua la n^{oe} Dame, & le 21. le St. Sauueur, & le Phlibot qui apportoit la decharge de la fregate du Compte d'oignon; & ce mesme 21. la dernier Chaloupe des 3. riu.

*depart du 1^{er}.
vaisseau.*

le 23. repartit l'Admiral Commandé par Mons^r. de Montmagny, où estoit Mons^r. godefroy Controoleur g^{nal}, & Admiral au retour; & le p. Martin lyonne. & auec luy le Phlibot.

*depart du p. lyonne
du p. dequē de Marie
Magdelaine*

le 29. partit vne Chaloupe p^r. les 3. riu. où se mit le p. dequen.

le 30. partit la barque de Montreal & dans icelle Marie Magdelaine. & le mesme Iour retourna le phlibot de Tadousac

OCTOBRE.

Prisonniers

Des trois yroquois eschapés de 6. qui estoient prisonniers aux 3. riu. l'vn nommé le berger reuint & ramena Pierre le febure captif aux yroquois: l'histoire & sa suite se voira ailleurs.

*depart des derniers
vaisseaux*

le 22. partirent les deux derniers vaisseaux, le n^{oe} dame, & le St. Sauueur dans lequel estoit n^{oe} f. Liegeois; & le 28. le p. buteux & tous ceux des 3. riu. s'en retournerent.

whose death our Fathers who were at Montreal opposed, *sed occulte*; he was then sent hither and put in the prison. It was proposed to him, so that he might at least escape the galleys, to accept the office of *executioner of Justice*; he accepted it, but his trial was first disposed of, and then his sentence was commuted.

On the 20th, the *nostre Dame* arrived; on the 21st, the *St. Sauveur* and the Flyboat, which brought the cargo of Count d'oignon's frigate; and, on this same 21st, arrived the last Shallop from 3 rivers.

Arrival of the vessels.

On the 23rd, the *Admiral* sailed again, Commanded by Monsieur de Montmagny; on board were Monsieur godefroy,—Controller-general, and Admiral for the return,—and father Martin lyonne; and with it the Flyboat.

Departure of the 1st vessel.

On the 29th, a Shallop started for 3 rivers, and father dequen went on board.

Departure of father lyonne, father dequen, and Marie Magdelaine.

On the 30th, the Montreal bark sailed, and in it Marie Magdelaine; and on the same Day the flyboat returned from Tadousac.

OCTOBER.

Of the three yroquois who escaped on the 6th, who were captives at 3 rivers, the one named le berger came back, and brought with him Pierre le fevre, a captive among the yroquois: the story and its continuation will appear elsewhere.

Captives.

On the 22nd, the last two vessels sailed,—the *nostre dame* and the *St. Sauveur*, in which was our brother Liegeois; and, on the 28th, father buteux and all those from 3 rivers returned.

Departure of the last vessels.

Iubilé Comèce.

le 25. Commença le Iubilé, le Dimâche on fit procession apres vespres a l'hospital; & le Iour de S^t. Simon & S^t. Iude les sauages vinrent icy en Procession. le Iour de la Tous-saincts — Procession aux Vrsul^{es}. & le Dimanche. 15^e. du Iubilé pour la closture d'iceluy Procession generale c'est a dire a toutes les deux maisons religieuses.

Anguilles

Il y eut cette année peu d'anguille & bien de la disposition a la misere

bastiment

Cette année fut faite la moitié du grand Corps de logis, & le fondement de la Caue.

1648. NOUEMBRE

Neige

la neige Commence a demeure le 18.

Voyage des Hurons.

deux Hurons viennent des 3. riu. le 24. & s'en retournent le 27. ou 28.

Sauuages.

les Sauuages ce moys se retirerent de Sil-lery, & firent vn fort dans le bois au bout de leurs deserts.

DECEMBRE.

St. fr. xavier.

A la S^t. Xauier ny a la Conception on ne tira point au fort; le p. Vimon public a la 1^e. Messe l'Indulgence de S^t. Xauier, non expedit publicari a cause de l'Indulgēce prochaine de la Conception, qui ê feste; & les Indulgēces publiées vn Iour ouurier, n'estant point gardées rend les choses froides & peu estimées. le Tout se passe cōe les années precedentes la veille de la Conception salut, & le Iour a l'issue de Vespres les litâies en Musique

*On a depuis mandé
qu'il y auoit Indul-
gēce a la St. Xauier.
ita est.*

Conception.

On the 25th, the Jubilee Began; on Sunday we made a procession, after vespers, to the hospital; and on the Day of St. Simon and St. Jude the savages came here in Procession. On All Saints' Day, a Procession to the Ursulines'; and on the Sunday, which was the 15th day of the Jubilee, for the close of the same, a general Procession,—that is to say, to both the religious houses.

Jubilee Begins.

There were few eels this year, and there was a great tendency to destitution.

Eels.

This year the half of the great main Building was finished, and the foundation of the Cellar.

Building.

1648, NOVEMBER.

The snow Begins on the 18th.

Snow.

Two Hurons come from 3 rivers on the 24th, and return on the 27th or 28th.

*Journey of the
Hurons.*

The Savages withdrew from Sillery this month, and made a fort in the woods at the end of their clearings.

Savages.

DECEMBER.

No salute was fired at the fort, either at the feast of St. Xavier, or at that of the Immaculate Conception. Father Vimont published at the 1st Mass the Indulgence of St. Xavier¹⁶; *non expedit publicari*, because of the impending Indulgence for the Immaculate Conception, which is a festival; and, the Indulgences published on a Workday, not being observed, become unimportant and of little value. Everything takes place as in the former years,—benediction on the eve of the

St. francis xavier.

*Word has since been
sent, that there was
Indulgence for the
feast of St. Xavier:
ita est.*

*Immaculate Con-
ception.*

Mission a beauport

le p. Vimont alla en mission a beauport l'espace de 8. Iours la sepmaine des Ieusnes: il y auoit depuis le Sault allant en bas plvf de 50. hōes portans armes.

Perdrix blanches

Il y eut cette année vne quantité prodigieuse de perdrix blanches. on en auoit tué a beauport plvf de 1200. depuis vn moys.

Matines & Messe de Minuict

la messe de minuict fut precedée des matines qui furent dites pour la 1^e. fois & bien: il y eut grand monde & toute l'Eglise regorgeoit des le commencement. de Matines qui commencerent a 10. heures, on sonna le dernier vn quart d'heure deuant, & on finit vn quart deuant Minuict; & ce quart fut employé heureusement a vn petit entretien qui ne s'estant fait que par hasar, fit voir que c'estoit vne chose a faire avec dessein. on chanta les 3^{es}. psalmes des Nocturnes en faux-bourdon; & les responds du dernier Nocturne en musique: en l'Eleuāon musique avec violes & pendant les communions qui se firent par vn autre prestre, pendant que celuy qui auoit dit la grande messe, disoit vn 2^o. Messe a voix basse; tout cela ē bien comme cela. on n'eut point besoin de feu dans l'Eglise.

on ne fut point aux Eglises les festes de Noel.

Immaculate Conception; and on the Day, at the close of Vespers, the litany with Music.

Father Vimont went on a mission to beauport for the space of 8 Days in the week of Fasts; from the Sault downward, there were more than 50 men bearing arms.

Mission at beauport.

There was a prodigious abundance of white partridges this year; more than 1,200 had been killed at beauport within a month.

White Partridges.

The midnight mass was preceded by matins, which were said for the 1st time, and well; there was a great concourse, and the whole Church overflowed even from the commencement of Matins, which began at 10 o'clock. The last bell was rung a quarter of an hour before, and we ended a quarter before Midnight; and this quarter was happily spent in a little address which, though occurring only by chance, showed that it was a thing to be done purposely. We sang the 3 psalms of the Nocturns in *faux-bourdon*, and the responses of the last Nocturn with music; at the Elevation, music with viols,—and so during the communions, which were administered by another priest, while the one who had said high mass was saying a 2nd Mass in a low tone. All that is well, done thus. We had no need of fire in the Church.

Matins and Midnight Mass.

We were not in the Churches at the Christmas feasts.

LXVI

RELATION OF 1647-48

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1649

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to its length, we publish herewith but eight chapters of Part I.; the document will be concluded in Volume XXXIII.

RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

és Missions des Peres de la

Compagnie de IESVS,

EN LA

NOUVELLE FRANCE,

ES ANNEES 1647. & 1648.

Enuoyée au R. P. Prouvincial de la Prouince
de France.

*Par le Superieur des Missions de la mesme
Compagnie.*



A PARIS,

Chez { SEBASTIEN CRAMOISY, } rue S.
Imprimeur ordinaire du Roy, } Jacques,
& de la Reyne Regente, } aux Ci-
ET }
{ GABRIEL CRAMOISY. } cagnes.

M. DC. XLIX.

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 1647 AND 1648.

Sent to the Reverend Father Provincial of
the Province of France.

*By the Superior of the Missions of the same
Society.*

PARIS,

Print-
ed by { SEBASTIEN CRAMOISY,
Printer in ordinary to the King,
and to the Queen Regent,
AND
GABRIEL CRAMOISY. } rue St. Jac-
ques, at the
Sign of the
Storks.

M. DC. XLIX.

BY ROYAL LICENSE.

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Extraict 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 Reyne Regente, Bourgeois & ancien Escheuin de cette Ville de Paris, d'imprimer ou faire imprimer vn Liure intitulé, *Relation de ce qui s'est passé de plus remarquable es Missions des Peres de la Compagnie de IESVS, en la Nouvelle France, es années 1647. & 1648. enuoyée au R. P. Prouincial de la Prouince de France, par le Superieur des Missions de la mesme Compagnie.* Et ce, pendant le temps & espace de dix années consecutiues, avec deffenses à tous Libraires & Imprimeurs d'imprimer ou faire imprimer ledit Liure, sous pretexte de déguifement ou changement qu'ils y pourroient faire, à peine de confiscation & de l'amende portée par lédit Priuilege. Donné à Paris en Decembre 1648.

Par le Roy en fon Confeil,

CRAMOISY.

Extract from the Royal License.

BY grace and Privilege of the King, permission is granted to SEBASTIEN CRAMOISY, Bookseller under Oath in the University of Paris and Printer in ordinary to the King and to the Queen Regent, Burgess and ex-Alderman of this City of Paris, to print or to have printed a Book entitled: *Relation de ce qui s'est passé de plus remarquable és Missions des Peres de la Compagnie de JESUS, en la Nouvelle France, és années 1647. et 1648. envoyée au R. P. Provincial de la Province de France, par le Superieur des Missions de la mesme Compagnie.* And this during the time and space of ten consecutive years, prohibiting all Booksellers and Printers from printing or causing to be printed the said Book, under pretext of disguise or change that they might make therein, on pain of confiscation and of the fine provided by the said License. Given at Paris, in December, 1648.

By the King in Council,

CRAMOISY.

Permissïon du R. P. Prouincial.

NOVS Estienne Charlet Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au fleur Sebastien Cramoify Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne Regente, Bourgeois & ancien Escheuin de cette Ville de Paris, l'impreffion des Relations de la Nouvelle France. Fait à Paris ce 30. Decembre 1648.

ESTIENNE CHARLET.

Permission of the Reverend Father Provincial.

WE, Estienne Charlet, 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 to the Queen Regent, and Burgess and ex-Alderman of this City of Paris, the printing of the Relations of New France. Done at Paris, this 30th of December, 1648.

ESTIENNE CHARLET.

[1] Relation de ce qui s'est passé en la Nouvelle France sur le grand Fleuve de S.

Laurent, en l'année mil six
cens quarante-huit.

*Av R. P. Estienne Charlet Provincial de la Compagnie de IESVS,
en la Prouince de France.*

MON R. PERE,
Voicy nostre tribut annuel, vn petit plus gros que celui de l'année passée; aussi l'avons-nous recueilly, non seulement des nations plus voisines, mais encores des plus éloignées.

[2] Vostre R. verra dans ces deux Relations vn bon nombre de Sauvages baptizez; elle apprendra que la Foy iette ses racines bien auant dans le cœur des Croyans; que ceux qui l'ont embrassée commencent à faire corps, & à résister aux Payens qui l'attaquent, tantost à la fourdine, tantost à découuert; qu'elle a triomphé puissamment dans les plus grands dangers; que les Hiroquois ennemis communs des François, & des Sauvages leurs alliez, ont plus perdu que gagné cette année; que mal-gré leurs embusches, & leurs armes, nous auons fait passer du secours dans les contrées plus hautes; du moins croyons-nous que quatre de nos Peres qui frappoient à la porte, depuis vn an ou deux, font entrez dans le pays des Hurons avec vne vingtaine de François; que ceux qui nous prioient à l'ayde, & que nous auons secouru autant que nous auons pû, pour ne pas perdre

[1] Relation of what occurred in New France,
on the great River St. Lawrence, in
the year one thousand six
hundred and forty-eight.

*To Reverend Father Estienne Charlet, Provincial of the Society
of JESUS in the Province of France.*

MY REVEREND FATHER,
Here is our annual tribute, which is somewhat larger than that of last year; and, moreover, we have gathered it not only from among the neighboring nations, but also from those more distant.

[2] Your Reverence will observe in these two Relations that a goodly number of Savages have been baptized. You will find that the Faith strikes its roots very deep into the hearts of Believers; that those who have embraced it commence to form a body, and to resist the Pagans who attack it—sometimes in secret, and sometimes openly; that it has been most triumphant in the greatest dangers; that the Hiroquois, the common enemies of the French and of the Savages who are their allies, have this year lost more than they have gained; that, in spite of their ambushes and weapons, we sent assistance to the upper countries,—at least, we think that four of our Fathers, who had been knocking at the door for a year or two, have entered the Huron country with a score of French; and that they who called to us for aid, and whom we have succored as much as

vne si belle occasion que celle qui se presentoit, attendoient vn plus grand nombre d'ouuriers Euangeliques: c'est la seule chose qu'ils desirent & fouhaitent, & dont le manquement leur fera perdre les occasions de s'estendre, aussi [3] bien qu'à nous icy bas, de continuer quelques Missions que nous auions commencées.

Voila M. R. P. sommairement ce que vostre R. verra plus en détail dans ces Relations, reste que ie prie tres-humblement vostre R. & tous nos Peres & Freres, de nous auoir pour recommandez à leurs saincts Sacrifices & prieres, à ce que nous soyons soigneux de nous maintenir, dans la fidele correspondance de nostre part, aux desseins adorables, de la Diuine Majesté sur ces pauvres peuples.

De Vostre Reuerence,

*De Quebec ce 15.
d'Octobre 1648.*

Seruiteur tres-humble &
tres-obeissant en N. S.
HIEROSME LALEMANT.

we could, so as not to lose so excellent an opportunity as that which presented itself, expected a larger number of Gospel laborers. That is the only thing that they desire and need, and the want of it will cause them to lose opportunities of extending their work, and prevent [3] us who are down here from continuing some Missions that we had begun.

Such, My Reverend Father, is a brief summary of what your Reverence will see in more detail in these Relations. All that remains for me to do is most humbly to entreat your Reverence, and all our Fathers and Brethren, to remember that we commend ourselves to their holy Sacrifices and prayers, that we may be careful, by faithful observance of our duty, to carry out the adorable designs of the Divine Majesty respecting these poor peoples.

Your Reverence's,

*From Quebec, this
15th of October, 1648.*

Very humble and very obedient servant in Our Lord,

HIEROSME LALEMANT.

[4] CHAPITRE I.

DE L'ARRIUÉE DES VAISSEaux.

IL fait beau voir deux personnes de merite & de vertu dans vn combat de deference, lors principalement qu'une d'icelles met bas les interests qui le porteroient à s'en dispenser, s'il ne fortifioit son courage par quelque pensée plus haute & plus releuée que celles du commun. Si tost que Monsieur le Cheualier de Montmagny, eut connoissance des volontez du Roy, & de la Reyne, & qu'il eust appris par l'arriuée des vaisseaux, que leurs Majestez auoient pourueu Monsieur d'Ailleboust du Gouvernement du pays en toute l'estenduë du Fleue de S. Laurent, non seulement il receust cét ordre avec honneur, & avec respect, mais de plus; il fit paroistre vne genereuse magnanimité, faisant dispofer avec appareil, toutes les choses necessaires, pour la reception du nouveau Gouverneur, qui fut en suite receu par tous les ordres du pays, qui le complimenterent, [5] & les Sauvages mesmes voulurent estre de la partie, luy faisant vne petite harangue, par la bouche d'un Religieux de nostre Compagnie, qui les conduisoit. Si l'un emporte nos regrets, & nous laisse vne memoire eternelle de sa prudence, & de sa sagesse; l'autre, dont la vertu desia connuë, en ce nouveau monde, nous donne, ie ne diray pas seulement vne esperance, mais comme vne assurance, que les fruits desia bien auancez meuriront, & que le Royaume de Dieu

[4] CHAPTER I.

OF THE ARRIVAL OF THE SHIPS.

IT is a pleasure to see two persons of merit and virtue vying with each other in deference,—especially when one of them lays aside the interests that might induce him to dispense with it did he not fortify his courage with some thought more worthy and more elevated than those of the commonalty. So soon as Monsieur the Chevalier de Montmagny became aware of the wishes of the King and the Queen, and learned on the arrival of the ships that their Majesties had appointed Monsieur d'Ailleboust to the Government of the country throughout the whole extent of the River St. Lawrence, he not only received the order with honor and respect, but he further manifested a generous magnanimity by making, with much display, all necessary preparations for the reception of the new Governor. The latter was afterward received by all orders of the country, who paid him their compliments. [5] Even the Savages wished to take part in it; and they delivered a short harangue to him through the mouth of a Religious of our Society, who accompanied them. If one carries away our regrets, and leaves us an everlasting recollection of his prudence and his wisdom, the other, whose virtue is already known in this new world, gives us, I may say, not only a hope but an assurance that the fruits that are already well advanced will come

continuera de s'estendre, & de s'emplifier dans ces contrées. Il n'obmet rien pour rendre le reciproque à son Predeceffeur, ne pouuant trouuer assez d'honneur pour reconnoistre le merite, & la vertu de ce braue Cheualier.

Mais pour ne m'écarter de mon discours, le premier vaisseau nous ayant consolé par le retour du Pere Barthelemy Vimont, & par la venuë de trois bonnes Religieuses Hospitalieres, qui resioüirent infiniment leur maison, nous attrista par le nombre des personnes malades, qu'on fit porter en cette maison de charité, & de misericorde. C'est chose rare que les maladies se iettent [6] dans les vaisseaux qui viennent en ce pays, si la trauersee est vn peu rude pour les mers, elle n'a pas coustume d'alterer la fanté des corps. Quelque mauuais air pris en France, ou les grandes chaleurs qu'ils ressentirent approchans des Affores, ou la corruption des viures mal choisis, ou tout cela ensemble leur a causé ie ne sçay quelle epidimie, qui en a fait mourir quelques-vns, & en a tourmenté vn assez bon nombre. Monsieur de Repentigny fut enleué en moins de douze iours, mais avec vne benediction toute particuliere, sa mort, dit le Pere, qui l'a assisté iusque au dernier soupir, a esté pretieuse deuant Dieu, tant il estoit solidement resigné à ses volonte. La plus ieune des trois Religieuses, nommée la Mere Catherine de S. Augustin, fut iusques aux portes de la mort, ou plustost iusques aux portes du Paradis; mais son Epoux la voulât éprouuer plus lög-temps dans les souffrances luy rendit la fanté, sa vocation en ce nouveau monde est assez remarquable, son ardeur luy faisoit souhaitter les Croix avec amour, & son pere craignant les hazards s'opposa si fortement à

to maturity, and that the Kingdom of God will continue to extend itself and to increase throughout these regions. He spares no pains to return the compliment to his Predecessor; for he can find no honor great enough to acknowledge the merit and virtue of that brave Chevalier.

But I must not digress from my subject. The first vessel that brought us consolation—through the return of Father Barthelemy Vimont, and the coming of three good Hospital Nuns, which caused great rejoicing in their house—also brought us sorrow through the number of sick persons on board, who were carried to that house of charity and mercy. It seldom happens that sickness breaks out [6] in the ships that come to this country; if the voyage be somewhat rough on the sea, it does not generally affect bodily health. Some infection caught in France, or the great heat that they experienced near the Azores, or the spoiling of badly selected food, or all these things together, brought on I know not what epidemic in this case, which caused the death of some, and suffering to a good many others. Monsieur de Repentigny was carried off in less than twelve days; but by a special blessing, his death, says the Father who attended him until he had drawn his last breath, was precious before God, so greatly resigned was he to his will. The youngest of the three Nuns called Mother Catherine de St. Augustin, was at the very gates of death,—or, rather, the gates of Paradise. But her Spouse wished to try her still longer by sufferings, and he restored her health. Her vocation to this new world is rather remarkable. Her zeal led her to desire Crosses with affection; and her father, who feared the danger, so strongly

fon depart qu'il presenta requeste [7] au Parlement de Rouen, pour l'empescher de fortir du Couuent de la Misericorde de Bayeux, où elle estoit Religieuse; cette pauure petite Colombe estant dans les gemiffemens, & ses parens dans la resistance, il arriua que son pere iettant les yeux sur la Relation de l'an passé, fut si fortement touché en lisant les horribles tourmens que le bon Pere Isaac Jogues a souffert, que cela mesme qui sembloit le deuoir plus opiniatremment confirmer dans ses oppositions, luy fit lascher prise; Est-il vray, dit-il, qu'on souffre si genereusement pour Dieu, en ces contrées? Le desire que mes deux filles y aillent, i'en refufois vne, & ie les donne toutes deux, c'est icy où il y eut du cōbat. Ces deux sœurs Religieuses en mesme maison, se vouloient toutes deux sacrifier, & il n'en falloit qu'une, le S. Esprit fit tomber le sort, & la Croix sur la plus ieune, & les larmes, & les regrets sur l'aînée.

Les deux autres Religieuses appellées la Mere Anne de l'Assomption, & la Mere Jeanne de sainte Agnes, sont parties l'une de la Communauté des Meres Hospitalieres de la ville de Dieppe, qui est [8] la pepiniere des autres maisons, & qui nous a donné les premieres Religieuses de l'Hospital de Quebec; l'autre est venuë de l'Hostel Dieu de Vennes en Bretagne. Dieu a brisé tous les obstacles qui leur empeschoit le passage, & les a renduës saines & fauues dans leur petite maison, qui attendoit ce secours avec impatience.

Les nouvelles qui se debitent à la venuë des vaisseaux ressemblent assez souuent aux iours & aux années de Iacob, s'il y en a de bonnes, il y en a bien souuent de mauuaises, nous en auons appris vne

opposed her departure that he presented a petition [7] to the Parliament of Rouen to prevent her leaving the Convent of Mercy at Bayeux, where she was a Nun. This poor little Dove was in great distress, and her relatives were resisting her, when her father happened to cast his eye on the Relation of last year; and he was so deeply affected, in reading of the horrible tortures suffered by the good Father Isaac Jogues, that that which would apparently confirm him most stubbornly in his opposition caused him to relent. "Is it true," he said, "that they suffer so nobly for God in those countries? I wish my two daughters to go there. I refused one, and now I give them both." On this point a contest arose. Those two sisters, who were Nuns in the same institution, both desired to sacrifice themselves, while but one was needed. The Holy Ghost caused the lot and the Cross to fall to the younger, and the tears and regrets to the elder.

The other two Nuns, called Mother Anne de l'Assomption and Mother Jeanne de sainte Agnes, came, one from the Community of the Hospital Mothers of the city of Dieppe — which is [8] the nursery of the other houses, and which gave us the first Nuns for the Hospital of Quebec; the other from the Hostel Dieu of Vennes in Brittany. God overcame all the obstacles that impeded the journey, and brought them safe and sound to their little house, which impatiently awaited that aid.

The news that is related on the arrival of the ships very often resembles the days and years of Jacob; if there be good news, there is also very frequently bad. We received one piece of information highly advantageous to many Savages of the upper nations.

tres-favorable pour quantité de Sauvages des nations plus hautes. Madame la Princeffe respandant les bontez de son cœur iufques aux derniers confins de ce nouveau monde, s'est declarée Mere & fondatrice de la Miffion furnommée des Apoftres, en la nation vulgairement appellée du Petun: elle veut contribuer à la conuerfion de ces peuples, & pendant que fon fils Monfeigneur le Prince amplifie le Royaume de France, elle veut eftendre les limites de l'Empire de Iefus-Chrift.

Je veux finir ce Chapitre par la mort [9] de deux ieunes François qui ont esté bien regrettez en ce pays, tant pour leur vertu que pour la cōnoiffance qu'ils auoient des lāgues; l'vn defquels s'appelloit François Marguerie, & l'autre Iean Amiot, qui traueufans le grand Fleuue deuant les trois Riuieres dans vn canot de Sauvages furent noyez à la veuë des François, fans que iamais on les puft fecourir. Ils eftoiēt tous deux vaillans & adroits, & ce qui eft plus à prifer que tout cela, ils menoient vne vie fort innocente au iugement de tout le pays. Vne tempefte s'estant éleuée leur canot d'ecorce qui ne valoit plus rien, s'entr'ouurit & leur fit perdre la vie.

Iean Amiot (c'est celuy qui prit l'an paſſé vn Hiroquois, lequel chantoit ces paroles dedans les feux, Antaiok (c'est ainſi que les Hiroquois & les Hurons le nommoient) eft caufe que ie vay au Ciel, i'en fuis bien aife, ie luy en ſçay bon gré) defcendant à Quebec quelque temps deuant ſa mort, pour obtenir congé de Monſieur le Gouverneur, de mener vne eſcoüade de François contre les Hiroquois, il prouqua tous les ieunes gens à la courſe, foit avec des raquettes aux [10] pieds, foit ſans raquettes,

Madame the Princess, the kindness of whose heart extends to the utmost confines of this new world, has declared herself the Mother and foundress of the Mission called that "of the Apostles," in the nation commonly known as the Tobacco nation. She wishes to contribute to the conversion of those peoples; and, while her son Monseigneur the Prince enlarges the Kingdom of France, she tries to extend the limits of the Empire of Jesus Christ.

I will finish this Chapter with the death [9] of two young Frenchmen, who have been greatly regretted in this country on account of both their virtue and their knowledge of languages. One was named François Marguerie, and the other Jean Amiot. While crossing the great River opposite three Rivers, in a Savage canoe, they were drowned in sight of the French, without its being possible to render them any assistance. Both were brave and skillful; and, what is to be prized above all, they led, in the opinion of the whole country, a most innocent life. A storm suddenly arose; their bark canoe, which was worthless, split open and caused them to lose their lives.

It was Jean Amiot who last year captured a Hiroquois who amid the fires sang these words: "Antaiok" (thus the Hiroquois and Hurons called him) "is the cause of my going to Heaven. I am very glad of this, and am grateful to him for it." While on his way down to Quebec some time before his death, to obtain leave from Monsieur the Governor to lead a party of French against the Hiroquois, he challenged all the young men to a race, either with snowshoes on their [10] feet, or without snowshoes. Some of them entered the lists against him, but he

quelques-vns descendent en lice contre luy; mais il remporta la victoire, son humeur estoit si agreable, que les vaincus mesmes luy portoient de l'amour & du respect. Il estoit adroit à destourner les mauuais discours, & à reprendre avec grace ceux qui iuroient, ou qui se donnoient des imprecations, & par ce moyen empeschoit bien du mal, & n'offensoit perfonne: car son innocence, avec l'opinion qu'on auoit de son courage, le mettoit à couuert. Il auoit vne deuotion tres-particuliere & tres-constante à S. Ioseph, qu'il auoit prise en la maison de Sainte Marie aux Hurons, où il a esté élué. Comme il se iettoit à toute heure dans les dangers, aux alarmes que nous donnoient les Hiroquois, il dit à vn de nos Peres, S'il arriue que ie meure, ie desire que ces bois & les autres materiaux que ie dispose pour me faire bastir vne maison, soient appliquez pour faire dresser vne petite Chappelle à l'honneur de S. Ioseph. Il auoit fait vœu de iamais ne rien refuser de tout ce qui luy seroit demandé au nom de ce grand Saint, il luy dedioit ses courses, ses voyages, ses combats, & [11] comme on parloit d'un camp volant contre les Hiroquois: S'il m'estoit permis, disoit-il, de nommer cette petite armée, ie l'appellerois l'armée de S. Ioseph. Ce chaste Epoux de la Vierge auoit obtenu à ce ieune guerrier vne pureté Angelique, ceux qui l'ont connu plus particulièrement asseurent que iamais il n'est tombé en aucune coulpe mortelle, il s'est trouué dans mille dangers, il a esté si fortement sollicité, qu'il luy a fallu laisser la robe, ou le manteau aussi bien que l'ancien Ioseph, Dieu l'a voulu mettre au rang des vierges. Il estoit sur le point de se marier quand il est mort, ses camarades s'estonnoient de sa retenuë:

carried off the victory. He was so good-humored that even the vanquished loved and respected him. He was adroit in turning aside evil conversations, or in kindly chiding those who swore or indulged in imprecations; and by this means he prevented a great deal of harm, and offended no one—for his innocence, with his reputation for courage, protected him. He had a most special and constant devotion for St. Joseph, which he had acquired in the house of Sainte Marie, in the Huron country, where he was brought up. As he exposed himself hourly to the dangers and alarms that the Hiroquois caused us, he said to one of our Fathers: “If I should die I desire that this timber and these other materials, which I am preparing in order to build a house, be employed in erecting a small Chapel in honor of St. Joseph.” He had made a vow never to refuse anything that might be asked of him in the name of that great Saint. He dedicated to him his walks, his journeys, his battles; and, [11] when they spoke of a flying camp against the Hiroquois, he said: “If I were permitted to name that little army I would call it the army of St. Joseph.” That chaste Spouse of the Virgin had obtained for that young warrior the purity of an Angel. Those who knew him most intimately assert that he had never fallen into any mortal sin, though he was exposed to a thousand dangers, and was so pressingly solicited that, like Joseph of old, he had to leave his robe or his mantle behind him. It was God’s will that he should rank among the virgins. He was about to be married, when he died. His comrades were surprised at his modesty for he made love like an Angel, as it were.

car il faisoit l'amour en Ange, pour ainsi dire.

Plusieurs ont creu que Dieu l'auoit rauy en sa ieunesse, afin que le credit & l'estime dans lequel il entroit par son courage & par son adresse n'alteraient son innocence, & ne fissent bresche à sa vertu.

Le luy ay oüy raconter, qu'estant allé certain iour à la chasse, où il y auoit des Hiroquois en embuscade, il se sentit saisi d'une grande frayeur, ce qui ne luy arriuoit iamais: car il estoit hardy au dernier [12] point, prudent neantmoins fondant son courage sur l'appuy qu'il auoit en Dieu. Il s'efforça plusieurs fois d'auancer, mais il ne faisoit que tourner dans les bois, en sorte qu'il ne pût iamais passer outre, il s'adresse à son Pere S. Ioseph, & à mesme temps il dit à vn Huron qui l'accompagnoit, retirons-nous d'icy, il n'y fait pas bon: le lendemain quelques Algonquins allans en ce lieu mesme, tomberent dans l'embuscade des Hiroquois. Pour conclusion, ce braue soldat de S. Ioseph a fait vingt-cinq ou trente lieuës de chemin apres sa mort, pour estre enterré en la residence de S. Ioseph.

Many have believed that God snatched him away in his youth, so that the credit and esteem that he gained by his courage and skill might not affect his innocence or break down his virtue.

I have heard him relate that, having one day gone out hunting where some Hiroquois lay in ambush, he was seized with a great fear,—a thing that never happened to him, for he was brave to the last [12] degree, though prudent, for his courage was based upon the reliance that he placed in God. He endeavored several times to advance, but all he did was to move around in the woods, and he could never get any farther. He prayed to his Father, St. Joseph, and at the same time he said to a Huron who accompanied him: "Let us retire; it is not good to be here." On the following day, some Algonquins who went to the same place fell into a Hiroquois ambush. In conclusion, that brave soldier of St. Joseph performed a journey of twenty-five or thirty leagues after his death, to be buried at the residence of St. Joseph.

CHAPITRE II.

DE CE QUI S'EST PASSÉ ENTRE LES FRANÇOIS & LES SAUAGES LEURS ALLIEZ, & LES HIROQUIOIS.

LE dix-huictième de May deux canots d'Hiroquois ayans trauerfé le grand Fleuve à la veuë du fort de Montreal, se vindrent froidement desembarquer [13] dedans l'Isle: & fans faire paroistre aucune apprehension, sept ou huit de leur bande tirerent droit au quartier des François. Monsieur de Maison-neufue Gouverneur de cette Isle, fit auancer quelques soldats pour les reconnoistre, ces Barbares les ayant apperceus, firent alte, & demanderent par signe à parlementer, on leur enuoye deux Truchemës qui s'arresterent fort long-temps avec eux. Nous n'auons point de guerre avec les François, disoient-ils, nous n'en voulons qu'aux Algonquins, ceux-là seuls font nos ennemis, oublions le passé, & renoüons la paix plus fortement que iamais. Nos Interpretes charmez par ces beaux discours, les asseurent reciproquement de la sincerité de nos pensées, & de la bonté de nos cœurs, bref ils vindrent iufques à ce point de confiance, que deux Hiroquois passerent dans l'ascoüade des François, & l'vn des deux interpretes s'alloiindre aux Hiroquois: car les vns & les autres ne se parloient que de loin. Monsieur de Maison-neufue craignant quelque surprise, se transporta avec quelques soldats au lieu ou se faisoit ce pour-parler, & ayant fait entendre à [14] l'Interprete qui estoit avec

CHAPTER II.

OF WHAT PASSED BETWEEN THE FRENCH AND THE SAVAGES, THEIR ALLIES, AND THE HIROQUOIS.

ON the eighteenth of May, two canoes full of Hiroquois crossed the great River in sight of the fort of Montreal. They coolly landed [13] on the Island, and, without manifesting any apprehension, seven or eight of their band went straight to the French quarter. Monsieur de Maison-neufve, the Governor of the Island, sent out some soldiers to reconnoitre. When the Barbarians observed them, they halted, and made signs that they wished a parley. Two Interpreters were sent, and remained with them a very long time. "We have no war with the French," they said; "we war only on the Algonquins who alone are our enemies. Let us forget the past, and renew peace more strongly than ever." Our Interpreters were delighted with this fine speech, and reciprocally assured them of the sincerity of our thoughts, and the kindness of our hearts. In a word, they became so confident that two Hiroquois passed in among the party of French, while one of the two interpreters went to join the Hiroquois, for both sides spoke to one another only from a distance. Monsieur de Maison-neufve, who feared a surprise, went with some soldiers to the spot where this parley was going on; and, after having given [14] the Interpreter who was with the Hiroquois to understand that he should try to escape

les Hiroquois, qu'il tafchaft d'euader la nuit fuiuante, il emmena avec foy les deux Hiroquois avec deffein, quand l'Interprete se feroit fauué, de les enuoyer à Monsieur noftre Gouverneur. Ce pour-parler eftant rompu, chacun fe retira en fon quartier, l'Interprete paffa la nuit avec les Hiroquois, & les deux Hiroquois avec les François, ce fut à s'enquerir de diuerfes nouvelles. Les Hiroquois demandent qu'est deuenu vn de leurs foldats fait prifonnier des François l'Automne dernier, l'Interprete ne voulant pas leur declarer comme ce pauvre miferable auoit esté brûlé, tafcha de diuertir ce difcours, & d'eluder cette demande: mais l'Hiroquois infiftant, il repartit, dites nous vous autres, qu'est deuenu le Pere Iogues, & vn François qui eftoit allé confidément en vofre pays fous la foy publique: les Hiroquois plus rufez, qu'ils ne paroiffoient, changerent de notte à cette repartie: parlons de chofes bonnes, replique l'vn des deux, vous verrez bien-toft à vos portes les plus anciens, & les plus confiderables de noftre pays demander la paix aux François, & pour marque de leur fincerité, ils ameneront [15] avec eux quelque Hollandois. Il faut auoüer, qu'il y a de la bonté, & de la fimplicité parmy les François: on écoutoit ces difcours, avec autant de plaifir que s'il fuffent fortis d'vne bouche, & d'vn cœur innocent.

Le lendemain comme le Truchement ne s'eftoit point fauué, foit que les moyens ne s'en fuffent pas prefentez, ou qu'il euft creu estre obligé de garder fa parole, à des gens qui n'en ont point, & qui font profeffion de nous furprendre: on fut contraint pour le degager, de rendre les deux oftages, dont nous eftions faifis. Les Hiroquois ayans receu leurs gens, du

on the following night, he took with him the two Hiroquois with the intention of sending them to Monsieur our Governor after the Interpreter should escape. The parley being ended, each one retired to his own quarters. The Interpreter passed the night with the Hiroquois, and the two Hiroquois with the French. Mutual inquiries were made for news; the Hiroquois asked what had become of one of their warriors, who had been taken prisoner by the French in the previous Autumn. The Interpreter did not wish to tell them how the poor wretch had been burned, so he endeavored to turn the conversation and to evade their question; but, when the Hiroquois persisted, he retorted: "And you, tell us what has become of Father Jogues and a Frenchman, who went to your country confiding in the plighted word of the people." The Hiroquois, who were more cunning than they seemed, changed their tune at this retort. "Let us speak of pleasant things," one of them replied. "You will soon see at your gates the oldest and most prominent men of our country, who will come to ask the French for peace; and to prove their sincerity they are bringing [15] some Dutchman with them." It must be admitted that there is goodness and simplicity among the French, who listened to these discourses with as much pleasure as if they came from innocent lips and hearts.

On the following day, as the Interpreter had not effected his escape,—either because no opportunity of doing so presented itself, or because he considered that he was bound to keep his word with people who have none to keep, and who make a profession of surprising us,—we were obliged, in order to get

retour defquels leur perfidie les faisoit douter, furent épris d'une ioye si sensible, qu'ils s'approcherent fans armes de nos François, à la referue d'un feul, qui fut plus deffiant que les autres: or comme nous estions en plus grand nombre qu'eux, & bien armez, il estoit bien ayfé de les prendre tous, si on eust voulu.

On nous a raconté qu'environ ce temps-là, un François s'estant un petit écarté de sa maison, un Hiroquois qui estoit aux embufches, attendit qu'il eust [16] deschargé son arquebuse sur des tourterelles, qu'il pourfuiuoit, & à mesme temps il vint fondre sur luy, mais le François s'en dégagea brauement: fiez-vous aux belles paroles de ces innocens. Pour conclusion, ils firent present de leur chasse, & Monsieur de Maison-neufue leur fit goufter du pain des François, & pour marque des bonnes volontez qu'ils auoient pour nous, ils déroberent les filets qu'on auoit tendu dans la riuere, en un lieu assez proche du fort, ce fut leur dernier adieu. Il ne faut pas attendre que les Hiroquois gardent iamais leur foy, s'ils ne font retenus par quelque interest de crainte ou d'esperance, pource qu'ils n'ont point de Religion, & leur police n'est pas telle qu'un particulier ayant tué un François pour son plaisir, il en doie apprehender aucun chastiment.

Si nous auions un bon nombre d'Hiroquois entre nos mains, & qu'en les rendant on nous amenaft les principaux enfans du pays, la crainte qu'auroient les grands, qu'on ne fit du mal aux petits, les empescheroient de nous attaquer mal à propos: mais tant qu'ils nous croiront incapables de leur faire aucun mal, ny de [17] leur procurer aucun bien d'importance,

him back, to give up the two hostages whom we had seized. When the Hiroquois received their people,—of whose return they had some doubts, owing to their own treachery,—they felt such joy that they approached our French unarmed, except one alone, who was more distrustful than the others. Now as we were more numerous than they, and well armed, it would have been very easy to capture them all, had we wished to do so.

We have been told that, at about that time, a Frenchman had wandered a little distance from his house. A Hiroquois who lay in ambush waited until he had [16] discharged his arquebus at some pigeons that he was pursuing, and then rushed at him; but the Frenchman bravely extricated himself from the danger. And now rely on the fine words of those innocents! In conclusion, they gave us a present of their game, while Monsieur de Maison-neufve had them taste some French bread; and as a proof of their good-will toward us, they stole the nets that had been set in the river at a spot quite close to the fort; this was their last adieu. One must never expect the Hiroquois to keep their word, unless they be influenced by some motive of fear or of hope, because they have no Religion, and their government is not such that, when an individual kills a Frenchman for his pleasure, he need fear any punishment.

If we had a considerable number of Hiroquois in our hands, and by delivering them up could obtain that the children of the principal men of the country be brought to us, the fear that the older ones would have of our doing an injury to the little ones would prevent them from attacking us unseasonably. But so long as they consider us incapable of doing them

notre bonté ne nous mettra pas à couuert de leurs trahifons, & de leurs cruautez. Continuons s'il vous plaist noitre route.

Le trentième du meſme mois de May quelques canots François, s'en allant viſiter leurs filets tédus à l'autre bord du grād Fleuue, vis à vis du fort des trois Riuieres, vn Hiroquois caché dans la foreſt, ayant apperceu leur chaloupe ſe iette à l'eau pour l'aborder: comme il eſtoit ſeuil on le receut ſans aucune deſſiance, pendant qu'il fait tout ſon poſſible pour monſtrer par geſtes, qu'il eſt amy des François. Vn Huron deuenu Hiroquois dans ſa captiuité parut en terre, criant qu'on l'emmenaſt avec ſon camarade: on l'aborde, on luy tend la main, on le fait entrer dans la chaloupe, où il careſſe les François qui luy rendent le reciproque, mais avec vne bonté bien plus innocente. Sur ces complimentes leur canot conduit par trois Hiroquois leurs compagnons, ſe fit voir: on leur parle, on leur monſtre bon viſage, on leur donne du poiſſon, on les inuite de venir viſiter les François avec leurs camarades, mais ils ſe tinrent touſſours [18] ſur la deſſiance. La chaloupe voyant cela ſe retire, reportant ces deux priſonniers volontaires à Monſieur de la Poterie Gouverneur des trois Riuieres, qui les ayant mis en lieu d'aſſurance, ordonne à ceux qui conduiſoient la chaloupe, de retourner au pluſtoit avec du renfort, pour taſcher d'attirer les trois autres Hiroquois. On les trouua au meſme endroit qu'on les auoit quittez: or comme ils ne croyoient pas qu'il y eut des Sauuages avec nous, ils eſtoient quaſi ſur le point de nous fuiure, quand vn Huron venant à parler les eſpouuenta ſi bien, qu'ils prirent la fuite. Deux Hurons & vn Algonquin qui

any harm, or of [17] procuring them any great advantage, our kindness will not protect us from their treachery and cruelty. Let us continue our route, if you please.

On the thirtieth of the same month of May, some French canoes went to visit their nets that were set on the other side of the great River, opposite the fort of three Rivers. A Hiroquois, who lay hidden in the forest, observed their shallop and swam out to it. As he was alone, he was received without any distrust; and he did his best to explain, by signs, that he was a friend of the French. A Huron, who had become a Hiroquois in his captivity, appeared on the bank and called out, asking to be taken with his comrade. They approached him, held out their hands to him, and took him on board the shallop, where he displayed much affection toward the French, who did the same to him, but in much more innocent kindness. While these compliments were going on, their canoe made its appearance, paddled by three Hiroquois, their companions. Our people spoke to them, received them kindly, offered them fish, and invited them to visit the French with their comrades; but they still kept [18] aloof. When those who were in the shallop saw this, they withdrew, bringing back those two voluntary prisoners to Monsieur de la Poterie, the Governor of three Rivers; he put them in a secure place, and ordered those who were in the shallop to return at once with a reinforcement, to endeavor to attract the three other Hiroquois. They were found at the same spot where they had been left. Now, as they did not think that there were any Savages with us, they were almost on the point of following us, when a

s'estoient gliffez parmy nos gens, coururent apres: l'Algonquin en attrape vn, qu'il voulut prendre vif, mais y trouuant trop de resistance il le tuë, & luy enleue la cheuelure qu'il rapporte pour marque de sa victoire, les deux autres se fauuerent dedans les bois.

Or apres plusieurs interrogations faites à ces deux prisonniers, le Huron a confessé, qu'ayans fait leur chasse proche de Richelieu, depuis le mois de Feurier iusques alors, ils auoient pris resolution deuant que de s'en retourner au pays, de [19] venir casser la teste à quelques Algonquins, s'ils en eussent rencontré. Je croy qu'ils n'auroient non plus épargné les François, s'il en fut tombé quelques-vns entre leurs mains. Pour l'Hiroquois il a protesté qu'estant redeuable de sa vie aux François, parce qu'ayant esté pris par vn Capitaine Algonquin Monsieur le Cheualier de Montmagny l'auoit racheté, & fait mettre en liberté, dans le traité de la paix: Il a, dis-je, protesté que depuis ce temps-là, il auoit eu de l'amour & du respect pour Onontio & pour tous les François, & qu'il auoit receu vn coup au bras, dont il monstroit les marques, pour s'estre opposé à celuy qui mal-heureusement a massacré le Pere Isaac Iogues; & qu'apres la mort du Pere, il s'estoit rendu protecteur du François qui l'accompagnoit, qu'il luy auoit defendu de s'éloigner de luy, voyant bien que sa vie n'estoit pas en assurance: mais ce ieune homme, disoit-il, s'estant écarté pour chercher ie ne sçay quoy qu'il auoit apporté, fut assommé d'vn coup de hache par ceux qui l'espioient. I'ay tousiours eu dessein, adioustoit-il, de vous donner aduis de cette trahison, ie ne l'ay pû faire [20] qu'à present que ie me suis

Huron happened to speak, and that frightened them so much that they fled. Two Hurons and an Algonquin, who had slipped in among our people, started in pursuit. The Algonquin caught one, whom he wished to take alive; but, meeting with too much resistance, he killed him and tore off his scalp which he brought back in token of his victory. The two others escaped into the woods.

Now, after several questions had been put to the two prisoners, the Huron confessed that, after having hunted near Richelieu from the month of February to that time, they had resolved before returning to their country, to [19] come and break the heads of some Algonquins, if they should meet any. I do not think that they would have spared the French one whit more, had any fallen into their hands. As to the Hiroquois, he protested that, as he owed his life to the French,—because, when he was captured by an Algonquin Captain, Monsieur the Chevalier de Montmagny had redeemed him and set him at liberty in the treaty of peace,—he protested, I say, that from that time he had felt love and respect for Onontio and for all the French; and that he had received a wound in the arm—of which he showed the scar—for having opposed him who unfortunately had slain Father Isaac Jogues. He added that, after the death of the Father, he had become the protector of the Frenchman who accompanied him; that he had forbidden him to go far from him, because he saw that his life was not safe; but that the young man, he said, had gone to get something, I know not what, that he had brought with him, and was killed with a hatchet by those who watched him. “I have always intended,” he added, “to give you information

ietté entre vos mains. Quoy qu'il en soit de celui-cy qui paroist plus reconnoissant que les autres, il ne faut pas douter que les Hiroquois ne fissent gloire de nous massacrer, s'ils pouvoient, c'est l'une de leurs ruses de guerre, quand ils font rencontre de quelques compagnies composées de plusieurs nations, de crier tout haut qu'ils n'en veulent qu'à l'une de ces nations, & partant qu'ils supplient les autres de se tenir en repos pendant le combat: en un mot ils joüent toutes sortes de personnages, pour prendre toutes sortes de personnes. Leur force est leur justice: leur interest est leur fidélité, & leurs fourbes leurs gentilleses. Passons outre.

Le vingtième de Juin deux canots d'Hiroquois ayâs trauerfé le grand Fleuve en plein minuit, mirent pied à terre un petit au dessous des trois Riuieres: quelques-uns des plus hardis s'approchant à la defrobée vindrent sonder doucement, s'ils pourroient entrer dans un lieu ou logeoit un François, lequel s'éueillant s'écria fortement qui va là? ces Hiroquois ayans peur se retirerent: mais comme ils n'estoient éloignez du fort [21] qu'environ la portée d'un fusil, la sentinelle les découurit, & voyant qu'ils ne respondoient pas à ses cris, elle en donna avertis au Caporal, qui se doutant bien que c'estoient des Hiroquois, fait monter le prisonnier volôtaire sur un bastion: celui-cy parlant en sa langue fut entendu de ses compatriotes, Je suis vivant, leur dit-il, les François me traitent en amy, il n'y a rien à craindre. A ces paroles ils demanderent qu'on leur enuoyast une chaloupe, ce qui fut promptement executé, ils n'osèrent pas neantmoins l'aborder de si pres; mais le chef de cette bande se jetta à l'eau pour se joindre

of that treachery; but I have been unable to do so [20] until now, when I have cast myself into your hands." However it may be as regards this one, who seems more grateful than the others, there is no doubt that the Hiroquois would have gloried in massacring us if they could. It is one of their stratagems of war, when they meet bands composed of several nations, to call out aloud that they are at war only with one of those nations, and therefore they beg the others to remain inactive during the battle. In a word, they act every sort of personage, in order to deceive all classes of persons. Their might is their right; their interest is their fidelity; and their treachery, their politeness. Let us proceed.

On the twentieth of June, two canoes full of Hiroquois crossed the great River at midnight and landed a little below three Rivers. Some of the boldest approached stealthily and quietly, to see if they could enter a place where a Frenchman lodged. The latter awoke, and called out in a loud voice: "Who goes there?" The Hiroquois were alarmed, and withdrew. But, as they were at a distance [21] of only about a gunshot from the fort, the sentry discovered them, and, finding that they did not answer his challenge, he notified the Corporal, who, suspecting that they were Hiroquois, brought the voluntary prisoner up to the bastion. He spoke in his own language and was heard by his countrymen. "I am alive," he said to them. "The French treat me like a friend; there is nothing to fear." On hearing these words, they asked that a shallop be sent to them. This was promptly done; nevertheless they did not dare to approach it very closely; but the chief of the band threw himself into the water to

aux François, il fut aimablement receu & amené au fort avec son compatriote, lequel ayant les fers aux pieds, les cacha de peur de l'estonner à l'abord; quand ils furent tous deux dans le corps de garde, & qu'on les eut fait manger, alors ouvrant sa robe, il descouvrit les marques de sa captivité; son camarade voyant ces iartieres de fer se souffrit, mais ce ne fut pas à mon avertis, du bon du cœur: on les laissa discourir à leur aise, ils ne nous dirent pas quelles furent les premices de leurs discours, mais en voicy [22] la conclusion. Nostre escoliade, dit le nouveau venu, est composée de cent hommes, dont il y en a quatre des anciens, & des plus notables de nostre pays, si vous voulez donner liberté à mon camarade, ou si vous le voulez conduire dans vne bonne chaloupe vers nos gens, il est pour en amener quelques-vns avec soy: on fuiuit ses pensées. Ce prisonnier fut accompagné de deux chaloupes bien armées, & pour marque de nostre confiance, on luy permit d'entrer dans le camp de ses gens: d'où apres vn long pour-parler, il reuint accompagné de deux de ses compatriotes, qui l'ont volontairement fuiuy iusques au fort des François. Nous voila donc faisis de quatre prisonniers volontaires, comme on les fonda plus à loisir, on reconnut qu'il y auoit de la fourberie en leurs paroles: car ils auoierent, que cette bande n'estoit que de vingt-neuf hommes, dans lesquels il n'y auoit aucun ancien, ny aucun homme d'affaire; que le bruit de la venuë des anciens pour rechercher la paix estoit faux, & qu'il ne se falloit fier aux Hiroquois que de bõne forte. On iugea neantmoins qu'il feroit à [23] propos que l'vn des quatre retournaist en son pays, pour aduertir les principaux

join the French. He was kindly received, and taken to the fort with his countryman, whose feet were fettered; he hid the irons at first, for fear of frightening him. When they were both in the guard-house, and had been given something to eat, he opened his robe and showed the other the marks of his captivity. When his comrade saw those iron garters, he smiled; but it was not, in my opinion, with the best of feeling. They were allowed to converse at will; they did not tell us what the first part of their discourse was, but here is [22] the conclusion: "Our band," said the newcomer, "consists of a hundred men, four of whom are elders, and among the most notable of our country. If you will give my comrade his liberty, or if you will take him in a good shallop to our people, he will bring back some of them with him." His suggestion was carried out. The prisoner was accompanied by two well-armed shallops, and, as a mark of our confidence, he was allowed to enter the camp of his people,—whence, after a long parley, he returned, accompanied by two of his countrymen who voluntarily came with him to the fort of the French. We were thus in possession of four voluntary prisoners. When they were questioned more at leisure, it was seen that there was deceit in their words, for they admitted that the band consisted of only twenty-nine men, among whom there was no elder nor any man empowered to negotiate; that the rumor of the coming of the elders for the purpose of negotiating peace was false; and that the Hiroquois should not be trusted more than they deserved. Nevertheless, it was considered [23] advisable that one of the four should return to his own country, to inform the chief men among the

Hiroquois de la retention des trois autres, afin qu'ils ne fissent aucun mauvais coup sur les François & sur leurs alliez. Quand il fust question de choisir lequel des quatre seroit mis en liberté, ce fut à qui deferoit cét honneur à son compagnon, ils se procuroient tous cette faueur, & pas vn ne la vouloit accepter, chacun vouloit courre le risque de sa vie avec ses camarades, qu'ils croyoient en danger parmy les François. Pour l'incertitude du succez de cette affaire, enfin ils condamnerent le plus ieune à jouïr de cette liberté: il s'embarque donc avec le premier prisonnier, pour estre conduit par nos François vers ses compatriotes, qui le receurent à bras ouuerts: mais comme il vid son camarade retourner aux François, fuiuant les paroles qu'il en auoit donné, il quitte ses gens, & l'accompagne, disant qu'il vouloit esprouuer la mesme fortune de ceux avec lesquels il auoit commencé de risquer. Qu'au reste ceux qui retournoient au pays auoient des langues, & qu'ils pourroient parler aussi bien comme luy. Voila [24] des gens adroits à surprendre des hommes aussi bien que des bestes: mais ils sont tombez dans leurs propres lacets.

Le troisiéme de Iuillet, le Huron qui s'estoit rendu aux François avec nostre premier prisonnier, comme nous auons remarqué cy-dessus, tesmoigna à quelques-vns de ses compatriotes, qu'il s'en alloit à Montreal pour retirer des castors mis en depost entre les mains des François. On fut bien ayse de cette occasion, afin de pouoir donner aduis à Monsieur de Maison-neufue des courses de nos ennemis, & de la retention des quatres prisonniers; mais ce perfide n'alla pas loin sans rencontrer vne autre troupe

Hiroquois of the detention of the three others, so that they might not commit any foul deed against the French and their allies. When the time came to choose which of the four should be set free, each one tried to confer that honor upon his companion; each sought that favor for the others, and not one would accept it for himself; each one wished to risk his life with his comrades, whom they considered in danger among the French. Owing to the uncertainty of success in this matter, they finally condemned the youngest to enjoy that liberty. He therefore embarked with the first prisoner, to be conducted by our French to his countrymen, who received him with open arms. But when he saw his comrade return to the French, according to his plighted word, he left his people and accompanied him,—saying that he wished to share the fortune of those with whom he had just risked himself; that, moreover, those who were returning to their country had tongues, and could speak as well as he. These were [24] people skillful enough to surprise men, as well as animals; but they were caught in their own toils.

On the third of July, the Huron who had surrendered to the French with our first prisoner, as we have related above, told some of his countrymen that he was going to Montreal to get some beaver skins that he had deposited in the hands of the French. This opportunity was gladly seized for informing Monsieur de Maison-neufve of the inroads of our enemies, and of the detention of the four prisoners. But that perfidious Savage did not go far before he met another band of Hiroquois, for whom he was seeking. He gave them to understand that the four voluntary prisoners were very badly treated by the

d'Hiroquois qu'il cherchoit, il leur fit entendre que les quatre prisonniers volontaires, estoient fort mal traitez par les François, & que c'estoit fait de leur vie, en fuite de ce mensonge si noir, & si perfide. Le lendemain quatrième du mesme mois de Juillet, vn Algonquin ayant descouvert la piste de l'ennemy, en donna advis à Monsieur de la Poterie qui en fit aduertir les habitans par le toxin, & par vne volée de canon signal ordinaire pour se tenir sur ses gardes, cinq Hurons plus [25] proche du lieu où les ennemis estoient déjà aux prises avec deux de nos François qui gardoient du bestial coururent aux voix & aux clameurs des combatans, ils se ioignent avec eux soustenant l'effort de plus de quatre-vingts hommes. A ce bruit on enuoye par eau deux chaloupes armées, mais deuant qu'elles arriuaissent au lieu du combat, les Hiroquois auoient desja tué vn François & vn Huron, & pris deux prisonniers François & deux Hurons, ils estoient neantmoins si épouuantez, ayant veu tomber sur le carreau deux de leurs gens tuez par vn François, & quelques autres bleffez, qu'ils s'enfuyoient quoy qu'ils fussent pour le moins dix cõtre vn. L'vn des deux prisonniers François, estoit nepueu de Monsieur de la Poterie, lequel s'estant vn petit trop esloigné pour la chasse, se trouua pris dans les filets sans sçauoir cõme il y estoit entré: le Huron tué estoit bon Chrestien, il s'estoit confessé le Dimanche precedent, comme aussi le François, les deux Hurons captifs ne sont pas baptifez, pour les Frãçois prisonniers on leur rend grand tesmoignage de leur bonne vie, ils sont neantmoins vn petit en faute pour s'estre trop exposé dans la [26] connoissance qu'ils auoient de l'ennemy. Nos quatre prisonniers volõtaires

French, and were sure to lose their lives. After so black and treacherous a falsehood, on the following day, the fourth of the same month of July, an Algonquin discovered the tracks of the enemy; he notified Monsieur de la Poterie, who warned the inhabitants by the tocsin and by the discharge of the cannon, the usual signal for all to be on their guard. Five Hurons [25] who were nearest the spot where the enemies were already in conflict with two of our Frenchmen in charge of some cattle, ran up on hearing the voices and clamor of the combatants; they joined them and withstood the assault of more than eighty men. At the sound of the fight, two armed shallops were sent by water; but, before they could reach the scene of the combat, the Hiroquois had already killed one Frenchman and a Huron, and taken two French and two Hurons prisoners. Nevertheless, they were so terrified when they saw two of their people fall upon the spot, slain by the hand of one Frenchman, and two others wounded, that they fled, although they were at least ten to one. One of the two French prisoners was a nephew of Monsieur de la Poterie, who had wandered a little too far while hunting, and had been caught in the toils without knowing how he had got there. The Huron who was killed was a good Christian, and had been to confession on the previous Sunday, as had also the Frenchman. The two Huron captives are not baptized; as to the French who are prisoners, there is strong evidence of their having led a good life. They are, nevertheless, somewhat to blame for having exposed themselves too much, [26] knowing the enemy as they did. When our four voluntary prisoners heard of this defeat, they considered their own

apprenant cette deffaitte, iugeoient de leur vie comme ils auroient fait de la nostre en cas pareil. Expediez nous, difoient-ils, nous sommes morts, ne nous faites point languir : quelques-vns d'eux demanderent qu'on les instruisit deuant que de les mettre à mort, mais on leur fit entendre, que nous n'estions pas si precipitez dans nos pensées, & dans nos actions, comme font ordinairement les Sauuages: voicy vne autre alarme.

Le quatorzième du mesme mois, iour de saint Bona-uenture, parut vn homme à l'autre bord de la bourgade des trois Riuieres, faisant voltiger en l'air vne couuerte, en forte qu'il sembloit demander qu'on l'allast secourir. On arme vne chaloupe, mais comme elle retardoit trop à son gré, il bastit vn petit caieul, se met dessus, & tire droit à ceux qu'il le venoiēt reconnoistre, criant en langue Françoisse, allons, allons, venez, venez, on creut à ces paroles, que c'estoit l'vn de nos deux prisonniers François qui s'estoit sauué, mais enfin on reconneust que c'estoit vn ieune Huron nommé Armand, qui pour [27] auoir esté nostre Seminariste se demelle vn petit, de la langue Françoisse. Il auoit esté pris l'an passé & conduit au pays des Hiroquois, où il a souffert d'horribles tourmens. Comme il est bien connu des François, chacun le receut & l'embrassa avec amour, apres auoir satisfait briuefement aux demandes plus presfantes des François: menez moy, leur dit-il, en la maison de priere, & me faites venir vn Pere, i'ay grande enuie de me confesser, ie vous asseure qu'il estoit bien préparé: La Foy dans le dâger fait des merueilles; apres la Confession, & apres sa penitence qu'il voulut faire, deuant que de fortir de la Chapelle,

lives forfeited, as they would have regarded ours under similar circumstances. "Despatch us," they said; "we are dead; do not make us linger in pain." Some of them asked to be instructed before being put to death; but they were told that we were not so hasty in our judgments and actions as the Savages generally are. Here is another alarm.

On the fourteenth of the same month, saint Bonaventure's day, a man appeared on the other side of the village of three Rivers, waving a blanket in the air, as if he wanted some one to go to his assistance. A shallop was manned, but as it took too long to suit him, he made a small raft¹⁷ on which he embarked and proceeded straight toward those who were going to reconnoitre, calling out in French: *Allons, allons! venez, venez!*—"Come along! come, come!" On hearing these words, they thought that it was one of our two Frenchmen who had escaped; but finally they found that it was a young Huron, named Armand, who, through [27] having been at our Seminary, speaks a little French. He had been captured the previous year, and taken to the Hiroquois country, where he endured horrible tortures. As he is well known to the French, they received and embraced him affectionately. After having briefly answered the most pressing questions of the French, he said: "Take me to the house of prayer, and bring me a Father; I am very anxious to confess." I assure you that he was well prepared. Faith does wonders in the midst of dangers. After his Confession, and after his penance, which he wished to perform before going out of the Chapel, he exclaimed, as if he breathed freely once more: "Now I am free! Ah! how long I have desired to free myself from the

il s'écria, comme s'il eut respiré de nouveau, c'est maintenant que ie suis libre, ah! qu'il y a long-temps que ie desirois de me descharger du poids de mes offenses, ah! que fouent ie pensois dans ma captivité à la maison de Dieu? Ie me recommandois aux prieres des Chrestiens qui font icy, & de ceux qui font en France. Et en fuite changeant de ton, il dit d'un accent tout gay, & tout ioyeux: puis que nous auons satisfait à l'esprit, pensons au corps. Si vous me voulez donner à disner, vous m'obligerez, [28] il y a vingt-quatre heures que ie n'ay mangé, Dieu sçait si on luy en donna de bon cœur. Or voicy les nouvelles qu'on a tiré de sa bouche.

1. Qu'il s'estoit fauüé d'une bande d'Hiroquois composée de cent hommes, & qu'ils tenoient les deux bords de la riuere, trois lieuës au deffous de nostre fort.

2. Qu'ils auoient rencontré à deux iournées de leur pays, depuis enuiron quinze iours, les camarades de nos prisonniers volôtaires, que cette escoüade leur auoit dit, qu'ils alloient donner aduis au pays du bon traitement que nous faisons à quatre de leurs soldats, que nous auions entre nos mains, & que là-dessus ces nouvelles troupes auoient changé leur dessein de guerre en un desir d'empescher qu'on ne fit aucun mal à leurs camarades, & qu'à cét effet ils s'estoient cottisez entr'eux. iusques à la quantité de Porcelaine qu'il falloit pour remplir quatre coliers, qu'on deuoit presenter à ceux qui auoient les prisonniers entre leurs mains.

3. Que ce dessein s'estoit euanoüy par le rencontre qu'ils auoient fait depuis huit iours, de ceux qui emmenoient nos deux prisonniers François, que cette

weight of my sins! Ah, how often in my captivity did I think of the house of God! I commended myself to the prayers of the Christians who are here, and of those who are in France." And then, changing his tone, he said in quite a gay and joyful accent: "Since we have relieved the mind, let us think of the body. If you will give me some dinner, you will oblige me. [28] I have eaten nothing for twenty-four hours." God knows how cheerfully we gave him some. Here is the news we have received from his lips:

1. That he had escaped from a band of Hiroquois consisting of a hundred men, who held both sides of the river for three leagues below our fort.
2. That about a fortnight before, at a distance of two days' journey from their own country, they had met the comrades of our voluntary prisoners; that band had told them that they were going to inform the country of the kind treatment that we gave four of their warriors who were in our hands; and that therefore these fresh troops had changed their warlike plans into a desire to prevent any harm being done to their comrades, and, for that purpose, had taxed themselves for the quantity of Porcelain beads that were needed to make up four collars which were to be presented to those who had the prisoners in their hands.
3. That that plan was altered through their meeting, within eight days, those who were taking away our two Frenchmen whom they held captive; that that band was [29] angry with us through the perfidy of a Huron renegade of whom I have spoken in this Chapter. That treacherous Savage asserted that he had been commissioned by our prisoners to go and

bâde estoit [29] animée contre nous, par la perfidie d'un Huron renegat, dont ie viens de parler en ce Chapitre, ce desloyal asseuroit qu'il auoit receu cōmission de nos prisonniers d'aller donner aduis à leurs parens, qu'ils les tinssent au nombre des morts, tant ils estoient mal traitez des François. Armand ne se peut tenir de luy donner vn dementy: ie connois bien, dit-il, les François ils sont gens qui tiennent leur parole, & qui abhorrent la cruauté.

4. Il nous a rapporté que nos deux prisonniers, auoient encor leurs habits, quand il les a rencontrez, qu'on leur auoit seulement arraché quelques ongles, qu'il auoit demandé au plus grand, s'il vouloit rescrire aux trois Riuieres, & que luy-mesme luy auoit préparé de l'écorce qui fert de papier, & fait de l'ancre à sa mode, que le François rescriuit en effet & luy donna la lettre, mais que leur Capitaine la voulut auoir, de peur que le Huron ne prit de là occasion de se faouer. Il adiousta que ceux qui conduisoient nos François, parloient de les conseruer si nous conseruions les Hiroquois, Dieu vueille qu'ils se fouiennent de cette parole, si tant est qu'elle soit sortie de leur bouche: car ils prennent [30] tant de plaisir à tourmenter les captifs, qu'il y a des recompenses pour ceux qui exercent plus de cruauté en leur endroit, en forte que les plus grands bourreaux, sont les plus habiles gens & les mieux recompensez parmy eux.

Enfin ce bon ieune homme nous a appris que son escoiade deuoit descendre à Quebec à la fourdine, pour surprendre nos Sauvages Chrestiens, & qu'ils n'ont pas dessein d'espargner les François, s'ils en peuuent attrapper.

Après le rapport de toutes ces nouvelles, les quatre

tell their relatives to consider them as dead, so badly were they treated by the French. Armand could not refrain from giving him the lie. "I know the French well," he said; "they are people who keep their word, and who abhor cruelty."

4. He reported to us that our two prisoners still had their clothes on when he had met them; that only some of their nails had been torn out: that he had asked the taller of them if he would like to write to three Rivers, and that he himself had prepared some bark that serves as paper, and had made some ink in his own fashion; that the Frenchman had in fact written, and had given him the letter, but their Captain wished to hold it, for fear that the Huron might, on account of it, seize the opportunity to escape. He added that they who conducted our French talked of keeping them alive, if we kept the Hiroquois. God grant that they remember that promise, if it has ever issued from their lips; for they take [30] so much pleasure in tormenting captives that there are rewards for those who display the most cruelty toward them, and the greatest butchers are considered most able and are best rewarded among this people.

Finally this good young man told us that his band was to go down secretly, to Quebec to surprise our Christian Savages; and that they have no intention of sparing the French, if they can entrap any.

After all the above news had been related, the four Hiroquois prisoners asked Monsieur de la Poterie to permit one of them to go and see these new warriors, to disabuse them of the wrong impressions that the wretched Huron renegade had conveyed to them. They said that by this means the hostile acts that they might yet commit against the French would

prisonniers Hiroquois, demanderent à Monsieur de la Poterie qu'il fut permis à l'un d'eux, d'aller voir ces nouveaux guerriers pour les defabufer des mauuaises impressions que ce miserable Huron renegat leur auoit donné, & que par ce moyen on empescheroit les actes d'hostilité qu'ils pourroient faire enuers les François, que si celuy qui estoit delegué ne retournoit pas, qu'on tuast les trois autres. Cette proposition ayant esté acceptée on donne vn canot au plus ancien des prisonniers, qui tire droit à ses gens, & apres leur auoir parlé s'en reuint la nuit crier deuant la porte de sa prison, où estant [31] entré, il dit que les Hiroquois l'ayant apperceu s'estoient mis aux deux costez de la riuere pour le surprendre, & qu'ils l'auroient peut-estre offensé, s'il ne se fut fait connoistre par sa voix, par son nom & par ses chansons; m'ayant reconneu, disoit-il, l'estōnement les a faisís, mais ils ont esté bien plus surpris, quand ie les ay asseurez, que mes compagnons n'auoient non plus de mal que moy: alors ils ont tous inuectiué contre le Huron desloyal qui leur auoit donné de fausses idées de la bonté des François, les voyant dans cette bonne disposition ie leur ay dit, que le moyen de nous retirer de vos mains, estoit de bannir tous actes d'hostilité du quartier des François, & de ramener au plustost leurs prisonniers; enfin leur ayant fait entendre que ie m'estois engagé au retour, i'ay pris mon congé, eux m'ayans promis au prealable qu'ils garderoient fidellement les aduis que ie leur donnois. Au reste ils supplient le Capitaine des François de leur enuoyer des viures & de faire tirer vn coup de canon à mon entrée dans le fort, pour marque que ie suis en lieu d'asseurance, & que ie n'ay fait rencontre d'aucuns

be averted; and that, if he who should be delegated did not return, the three others might be killed. This proposition was accepted, and a canoe was given to the eldest of the prisoners who went straight to his people, and, after having spoken to them, he returned at night. He called out before the door of his prison, and when he had [31] entered, he said that when the Hiroquois perceived him they posted themselves on both sides of the river to surprise him; and they would probably have done him an injury, had he not made himself known by his voice, by his name, and by his songs. "When they recognized me," he said, "they were seized with astonishment; but they were still more surprised when I assured them that my companions had suffered no more harm than I. Then they railed against the treacherous Huron who had given them wrong ideas of the goodness of the French. Seeing them so well disposed I told them that the best way to deliver us from your hands was to stop all hostile acts against the French, and to bring back their prisoners as soon as possible. Finally I gave them to understand that I was pledged to return and I took my leave after they had first promised me to follow faithfully the advice that I gave them. Moreover they begged the Captain of the French to send them provisions, and to order a cannon to be fired on my arrival at the fort to let them know that I have arrived safely, and have not come across any Algonquins on my return. [32] They were so afraid of that," said the negotiator, "that they gave me an arquebus with which to defend myself." Monsieur de la Poterie, it is true, had the cannon fired; but he did not deem it advisable to send them food. On the following day two canoes

Algonquins à mon retour: [32] ils en auoient si grand peur, difoit ce negociateur, qu'ils m'ont donné vne arquebuse pour me defendre. Monsieur de la Poterie fit bien tirer vne volée de canon, mais il ne iugea pas à propos qu'on leur enuoyast des viures. Le lendemain deux canots s'estant destachez de leur gros, se presenterent deuant le fort, vn petit au delà de la portée du canon, demandant des viures, leurs camarades leur donnerent mille iniures du haut d'vn bastion, leurs reprochant qu'ils ne les ayment gueres, puis qu'ils n'alloient pas requerir les deux prisonniers François, qui seuls les pouuoient mettre en liberté, d'affecurer que ces prisonniers volontaires, n'ayent pas eu quelque intelligence avec leurs gens, & quelque desir de nous faire tomber dans leurs embusches, c'est ce que ie ne puis faire, il est bien probable que leurs allées & leurs venuës, & leurs grands pour-parlers, n'estoient pas toujours innocens, veu mesme qu'on nous escrit des Hurons que les Hiroquois pris en ces quartiers-là, auoient déclaré que leur dessein estoit de surprendre cette année le fort des trois Riuieres, & que dans leurs chansons ils donnoient également des [33] imprecations aux François & aux Algonquins. Quoy qu'il en soit, ils attendoient le mal-heur qu'ils ne preuoyent pas, le Chapitre suiuant vous en donnera l'intelligence: mais auant que d'y entrer, ie coucheray vne nouvelle qu'on nous vient d'apporter.

Le vingt-huitième du mesme mois de Iuillet, douze ou treize Hiroquois estant en embuscade à Montreal au coing d'vn bois voisin d'vne prerie, où quelques faucheurs coupoient & amassoient du foin, & d'autres ouuriers abattoient des brofailles, on entendit

detached themselves from their main body, came before the fort, just beyond the range of the cannon, and asked for food. Their comrades hurled a thousand insults at them from the top of a bastion,—reproaching them with not caring for them, because they did not go and get the two French prisoners who alone could set them free. I cannot positively assert that those voluntary prisoners had not some secret arrangement with their people, and some desire to make us fall into their ambushes. It is very probable that their going and coming, and their long parleys, were not always harmless,—especially as they write to us from the Huron country that the Hiroquois who were captured in that quarter had stated that it was their intention to surprise the fort of three Rivers this year; and that, in their songs, their imprecations were directed equally [33] against the French and the Algonquins. In any case, they awaited the misfortune that they did not foresee. The following Chapter will tell you of it; but, before commencing it, I shall write down an item of news that has just been brought to us.

On the twenty-eighth of the same month of July, twelve or thirteen Hiroquois lay in ambush at Montreal, in the corner of a wood adjoining a meadow where some mowers were cutting and gathering hay, while other men were cutting down the brushwood. Suddenly the report of some arquebus shots was heard, which brought down a Frenchman; and then the barbarians, after giving a loud yell, were observed running as fast as they could to cut off the others. But our people were not frightened; they seized their arms, and fired three shots at those who showed themselves, causing one or two to drop, who

foudain quelques coups d'arquebuses, qui ietterent par terre vn François, & en fuite on vid les barbares iettans vn grand cry, courre à bride abatuë pour couper chemin aux autres: mais nos gens ne s'estõnant point, mettēt la main aux armes, ils deschargent trois coups sur ceux qui paroissoient, en forte qu'on en vid tomber vn ou deux, qui furent bien-toft retirez dās le bois par leurs camarades. Cette prõpte resistance estonna si fort ces perfides, qu'ils disparurent en vn moment: ce pauvre François qui fut tué, estoit l'vn des plus doux, & des plus hommes de bien de cette habitation. [34] Or iugez maintenant si ceux dont i'ay fait mention au commencement de ce Chapitre, estoient bien innocens, promettans merueille aux Interpretes de Montreal.

were soon dragged into the wood by their comrades. This prompt resistance so astonished the perfidious foes that they disappeared in an instant. The poor Frenchman who was killed was one of the gentlest and best men of that settlement. [34] Now you may judge whether those whom I mentioned at the beginning of this Chapter were so very innocent when they promised wonders to the Interpreters of Montreal.

CHAPITRE III.

DE L'ARRIUÉE DES HURONS, & DE LA DEFFAITE DE
QUELQUES HIROQUOIS.

LE dix-septième iour de Iuillet de cette année 1648. vne centaine d'Hiroquois, dont ie viens de parler sur la fin du Chapitre precedent, n'ayant pas enuie de retourner en leur pays sans faire quelque notable expedition, s'approcherent à la portée du canon du fort des trois Riuieres; Quelques Hurons, de ceux qui restent en nos habitations pour la crainte de leurs ennemis, qui comme des lutins infestent les bois & les riuieres, se ioignirent avec nos François, & avec vn petit nombre d'Algonquins, s'en allerent à leur rencontre: les Hiroquois nous voyans auancer s'arresterent, faifans signe qu'ils vouloient communiquer avec nous à l'aimable, & à mesme temps quelques-vns [35] d'entr'eux s'auancerent entre les deux escoüades pour nous parler; les nostres à mesme nombre les abordent, ils demandent qu'on leur donne, ou qu'on leur vende des viures: on leur respond qu'ils aillent requerir nos prisonniers, & qu'on leur dōnera toute forte de contentement, ils faisoient semblant d'estre pressez de la faim; & nous auons fceu depuis que ces mines ne tendoient qu'à nous surprendre: car on a trouué plus de quatre-vingts sacs de bled d'Inde dedans leur fort. Nous voyans donc sur nos gardes, ils se retirerent fort mescontens, comme ils tournoient vifage, vn Huron

CHAPTER III.

OF THE ARRIVAL OF THE HURONS, AND OF THE DEFEAT OF SOME HIROQUOIS.

ON the seventeenth day of July of this year, 1648, about a hundred Hiroquois — of whom I have spoken in the foregoing Chapter, and who had no wish to return to their own country without striking some blow worthy of notice — approached to within cannon-range of the fort of three Rivers. Some Hurons among those who dwell in our settlements through fear of their enemies, — who, like sprites, infest the woods and rivers, — joined our French, and, with a small party of Algonquins, went to meet them. When the Hiroquois saw us advancing, they halted, and made signs that they wished to confer with us peaceably; and, at the same time, some [35] of them came forward between the two parties, to speak to us; our people, to the same number, approached them. They asked us to give or sell them some provisions. We replied that, if they would go and get their French prisoners, they would receive every satisfaction. They pretended to be pressed by hunger, but we have since learned that these appearances were assumed in order to surprise us, for we found more than eighty sacks of Indian corn in their fort. When they found that we were on our guard, they withdrew, greatly dissatisfied. As they were turning away, a Huron, who was

captif de leur bande, ayant reconnu parmy nous vn sien compatriote, s'auança doucement pour luy dire à l'oreille que nous estions perdus, & que dans vn iour ou deux on nous deuoit inuiter à vn pour-parler, & qu'on nous enuelopperoit de tous costez, que les Hiroquois dispofoient leurs armes pour ce fujet, cét aduis donné on fait bonne garde; sur le foir le premier de nos prisonniers volontaires, qui auoit souuent liberté d'aller voir ses compatriotes nos ennemis, retourna de leur camp, & nous dit de leur part que [36] nous ne nous arrestaffions point à certains faux bruits que quelques esprits mal faits pourroient femer, cōme ils auoient entreueu leur Hurō parler avec le nostre, ils se doutoient que leur mesche ne fut découuerte: c'est pourquoy la voulant mieux cacher, ils promirēt qu'ils enuoyeroient le lendemain deux de leurs gens dans nostre fort pour traiter d'affaires, mais qu'ils supplioiēt qu'on les renuoyast, quand on les auroit entendus: ils garderent à demy leur parole, nostre premier prisonnier les estāt allé voir, retourna avec vn feul, qui se disoit parent du sieur Caiture [*sc.* Cousture], jadis captif au pays de ces barbares.

A mesme temps que ce nouuel entremetteur se dispofoit à son retour, parurent quelques canots voguans au Nord de la grande riuere sur les riues où font placez les François, & dans le mesme instant on vid sur les bords qui font au costé du Sud, les Hiroquois s'embarquans à la foule donner la chasse à grands coups de rames à ces deux canots. On sonne le toxin, les François & les Sauages font armez en vn moment, on court tāt qu'on peut au secours, mais quand nos gens furent proche du lieu où ils auoient

a captive with their band, recognized a countryman among our party; he approached him quietly, and whispered to him that we were lost; that in a day or two we would be invited to a parley, and be surrounded on all sides; and that the Hiroquois were preparing their weapons for that purpose. After receiving that warning, we kept a vigilant watch. At night, the first of our voluntary prisoners who was often allowed liberty to go and see his countrymen, our enemies, returned from their camp, and told us on their behalf that [36] we were not to place any reliance on certain false rumors, that some evil-disposed persons might spread. As they had observed their Huron speaking with ours, they suspected that their plot was discovered; therefore, wishing to conceal it better, they promised that on the morrow they would send two of their people to our fort to transact business; but they begged us to send them back when we should have heard them. They half kept their word, for when our prisoner went to see them, he returned with only one who said that he was a relative of sieur Cousture who was formerly a captive in the country of those barbarians.

At the same time that this new negotiator was preparing to return, some canoes appeared paddling to the North of the great river, along the banks where the French are settled; and, at the same moment, on the South bank the Hiroquois were observed embarking in numbers and paddling with all their might in pursuit of those two canoes. The tocsin was sounded; the French and the Savages armed themselves in an instant, and hastened to their assistance as fast as they could. But when our people came close to the spot where they had

veu ces [37] canots, ils entendirent tout à coup vne grande descharge de plusieurs arquebuses, sans pouuoir discerner si c'estoit vn veritable combat, ou vne feinte; car cela se passoit dans le bois. Se souuenans de l'aduis qu'on leur auoit donné, ils crurent que c'estoit vne ruse, c'est pourquoy ils se retirerent sur leurs pas. A peine estoient-ils en leur poste, qu'on fit courre vn bruit que deux cens Hurons venoient d'estre deffaits, & que le chamailis qu'on entendoit, prouenoit de ce combat. A ces nouvelles le sang se glaça dans les veines, chacun baissa la teste sans mot dire, on se croyoit quasi coupable de la mort de tant d'hommes, pour auoir creu qu'une verité fut vne feinte ou vn songe. Pendant que la tristesse deuoroit le cœur des François, & des Sauvages, voila paroistre vn canot de Huron fuiuy de deux canots Hiroquois, qui sembloient le poursuiure, chacun crie qu'on s'embarque pour donner secours à ces pauures Hurons, deux canots promptement equippez vont au deuant, quantité de monde se respand sur la greue, le canot Huron voyant venir contre soy ces deux canots, crût d'abord que c'estoit des Hiroquois, il ne laisse pas [38] d'auancer: enfin s'estans reconnus, ils s'entre-salüent, tirans de compagnie vers nos habitations; on trouua que ces deux canots d'Hiroquois, estoient deux canots pris sur l'ennemy, & conduits par des Hurons, & dās le canot Huron on apperceut le Pere François Bressany, qui eleuant sa voix deuant vn grand monde qui accouroit pour apprendre des nouvelles, s'écria fortement: allons remercier Dieu, il nous vient de donner la victoire, nos Hurons ont deffaits les Hiroquois qui rodoient à l'entour de vos portes, plusieurs ennemis font

observed those [37] canoes, they suddenly heard a great discharge of many arquebuses, without being able to discern whether it was a real fight or a feint; for all this passed in the woods. Remembering the warning that had been given them, they thought that it was a stratagem and retraced their steps. Hardly had they reached their post when a rumor spread that two hundred Hurons had just been defeated, and that the fray that we heard arose from that combat. At this news the blood froze in their veins; all hung their heads, without saying a word; they considered themselves almost guilty of the death of so many men, through having mistaken a reality for a feint or a dream. While sorrow devoured the hearts of the French and the Savages, suddenly a Huron canoe appeared, followed by two Hiroquois canoes that seemed to be pursuing it. Each one called out to embark and help the poor Hurons. Two canoes were promptly manned and went to meet them, while many people spread themselves along the beach. When those in the Huron canoe saw the two canoes approaching it, they thought at first that they contained Hiroquois; they continued [38] to advance; finally they recognized and saluted one another and went in company toward our settlement. It was found that those two Hiroquois canoes were two canoes that had been taken from the enemy, and were manned by Hurons. In the Huron canoe we perceived Father François Bressany, who lifted his voice before a great crowd of people that ran up to get news, and called out aloud: "Let us go and thank God, who has just given us the victory. Our Hurons have defeated the Hiroquois who prowled around your doors. Many

demeurez sur le carreau, dix-huit ou vingt prisonniers font dans les liens, & les ieunes gens dōnent la chaffe aux fuyards. La ioye de cette nouvelle épanoüit d'autant plus les cœurs, que la tristesse les auoit refferrez: on court à la Chapelle, on chante le *Te Deum*, on embrasse le Pere, qui nous declara comme la chose s'estoit passée.

Les Hurons, difoit-il, ne descendent point l'an passé aux François pour la crainte des ennemis, qui d'un costé menaçoient le pays, & de l'autre obsedoient tous les chemins: mais la necessité de haches & d'autres marchandises Françaises, [39] les contraignant de s'exposer à tous ces dangers, deux cent cinquante hommes conduits par cinq braues Capitaines, ont pris resolution de mourir ou de passer malgré toutes les resistances de l'ennemy. Il y a dans cette troupe des Chrestiens & des Cathecumenes iusques au nombre de plus de 120. iamais ces bons Neophytes n'ont manqué de faire publiquement leurs prieres deux fois le iour tous ensemble en la face de tous les Payens. Les Hurons font bien quelquefois descendus en plus grand nombre, mais iamais en si bon ordre, apres auoir fait plus de deux cens lieuës de chemin sans rien rencontrer, enfin s'approchans du fort des trois Riuieres, ils firent entrer leurs canots dans des iongs pour se mettre en bonne conche, afin de paroistre deuant les François; c'est à dire qu'ils se peignoient la face de diuerfes couleurs, ils oignoient leurs cheueux, en un mot ils vouloient arriuer en bon ordre: quelques canots qui seruoient d'auant-garde s'estans mis au large vers l'eau, furent à mesme temps decouuerts des François & des ennemis: ceux-cy qui estoient à l'autre bord de la riuiere, s'embarquent

enemies lie dead on the field; eighteen or twenty prisoners are in bonds, and the young men are pursuing the fugitives." This glad news rejoiced our hearts all the more that sorrow had saddened them; all hastened to the Chapel, where the *Te Deum* was chanted; then we embraced the Father who told us how it had occurred.

The Hurons, he said, did not come down last year to the French through fear of the enemies, who on the one hand threatened the country, and on the other beset all the roads. But the necessity of obtaining hatchets and other French goods [39] compelled them to expose themselves to all those dangers. Two hundred and fifty men, led by five brave Captains, resolved to die, or to pass through in spite of all the enemy's resistance. In that band there are Christians and Catechumens to the number of over 120. Those good Neophytes have never failed to say their prayers publiely twice a day, all together, in the presence of the Pagans. The Hurons have on former occasions come down in still larger numbers, but never in so good order. After a journey of over two hundred leagues without meeting any one, when they drew near the fort of three Rivers they pushed their canoes in among the rushes, to put themselves in proper attire previous to showing themselves before the French,—that is, they painted their faces in various colors; they greased their hair; in a word they wished to appear in orderly condition. Some canoes that acted as an advance-guard pushed out toward the open water, and were observed at the same time by the French and by the enemies. The latter, who were on the other side of the river, embarked with

d'une vifteffe n'ompareille [40] pour venir fondre fur ces canots, & les François courent tant qu'ils peuvent fur la greue pour les fecourir, mais eftans arriuez, comme i'ay defia dit pendant le combat qui fe faifoit dans le bois, ils fe retirerent penfans que ce fut vne feinte; l'auant-garde des Hurons ayant apperceu l'ennemy, en donne promptement aduis aux Capitaines, qui quittent auffi-toft leurs huiles & leurs peintures pour prendre les armes: ils courent de toutes leurs forces vers l'endroit où les Hiroquois fe deuoient defembarquer, mais eftans arriuez trop tard, ils fe raffemblent & fe difpofent en demy cercle ou en demy-lune, pour fouftenir le premier choc de leurs ennemis, & pour les enfermer, en cas qu'on en vint aux mains & aux efpées. Les Hiroquois s'en viennent de furie fans toutefois faire leurs cris & leurs huées ordinaires, qui feruent de trompettes & de tambours, pour oster la peur au foldat, & pour intimider l'ennemy; eftans quasi à brufle-pourpoint, comme on dit, ils firent vne defcharge de leurs arquebufes, que nos Hurons effuyèrent fe couchans par terre, la defcharge faite ils approcherēt la teste baiffée, ne croyans [41] pas trouuer tant de refiftances: mais les Hurōs se releuans, & faifans leurs grands cris, & falüans en mefme temps les ennemis à grands coups de fusils, ces pauures gens furpris s'enfuyrent de part & d'autre, excepté vne efcoüade qui voulut joüer des coufteaux; mais elle fut bien-toft enuveloppée par nos gens, & fi les Hurons qui faisoient le fond du demy cercle n'euffent point lafché le pied au premier bruit des arquebufes, pas vn n'en fut refchappé, mais les poltrons leur ouurirent vne porte par où plusieurs euaderent. Trois François se trouuerent

unequaled celerity, [40] to swoop down on those canoes; while the French ran, as fast as they could, along the beach to succor them. But they arrived, as I have already said, during the fight that was going on in the woods, and retired, thinking that it was a feint. When the advance-guard of the Hurons perceived the enemy, they immediately gave notice to the Captains who at once threw aside their oils and paints to seize their weapons. They ran, as fast as they could, to the spot where the Hiroquois were to disembark, but they arrived too late; so they collected and disposed themselves in the form of a semi-circle or crescent, to meet the first assault of the enemy, and to hem them in should they come to blows and lance-thrusts. The Hiroquois advanced furiously,—without, however, uttering their usual yells and war-cries, which serve them as trumpets and drums to dispel the warriors' fear and to intimidate the enemy. When almost close enough to scorch their doublets, as the saying is, they fired a volley from their arquebuses, which our Hurons received lying on the ground; after delivering their volley, they charged, not expecting [41] to meet with so much resistance. But the Hurons rose, and, uttering loud yells, they received their enemies with heavy discharges from their pieces; those poor people were taken by surprise, and fled in every direction, with the exception of one squad who tried to defend themselves with their knives; but they were soon surrounded by our people. And, if the Hurons at the base of the crescent had not given way at the first report of the arquebuses, not one of the enemy would have escaped; but those cowards left a door open by which many got away. Three Frenchmen

en ce combat, le Pere Breffany qui couroit par tout donnant courage aux Hurons, & prenant garde si quelqu'un n'auoit point befoin de fon assistance, les deux autres combatirent vaillamment; mais quand on vint à se mesler, ils demurerent tout court, ne sçachans plus fur qui frapper: car ils ne distinguoient pas les Hiroquois d'avec les Hurôs. L'un de ces deux François voyant un Hiroquois épouuanté, il l'aborde, luy frappe sur l'espaule: courage mon frere, luy dit-il, combattons vaillamment, il le prenoit pour vne personne de nostre party, mais un Huron suruenant se iette sur luy, & l'emmena, dequoy le François demeura [42] estonné: ce prisonnier par apres chantoit qu'il auoit esté pris par un François, s'imaginant que celui qui luy auoit frappé sur l'espaule, luy auoit dit, tu es mon prisonnier. Le combat finy, les plus alegres fuiuent les fugitifs, ils en prènent, ils en tuent, ils apportent des testes & des perruques; mais le desir de paroistre, & de se rafraischir aux trois Riuieres, apres les fatigues d'un chemin de plus de deux cens lieuës, les empescherent de poursuiure toute leur victoire: car un grand nombre se sauua.

On nous a rescrit de Montreal, que l'un de ces fuyards ayant couru iufques-là, & trauerfé la riuere, s'estoit allé rendre aux François: il entra iufques dans la cour de l'hospital, sans rencontrer autre personne que Madamoiselle de Boulogne sœur de Madamoiselle d'Ailleboust, à laquelle il tendist les bras: ceux qui sçauēt que l'honnesteté & la pudeur de cette bonne Damoiselle luy donne vne crainte épouuantable de ces barbares, disoient par un respect qu'ils portent à sa douceur & à sa vertu, qu'elle auoit

were present in that battle,— Father Bressany, who ran about everywhere, inspiring the Hurons with courage, and watching carefully to see if any one needed his assistance; and two others, who fought bravely, but, when the *mêlée* began, they stopped short, not knowing whom to strike for they could not distinguish the Hiroquois from the Hurons. One of these two Frenchmen observed a terrified Hiroquois; he went up to him, clapped him on the shoulder, and said to him: “ Courage, my brother! let us fight bravely.” He took him for one of our party; but a Huron came up, fell upon him, and took him away, whereat the Frenchman was [42] astonished. That prisoner afterward sang that he had been captured by a Frenchman; for he imagined that he who had clapped him on the shoulder had said to him: “ Thou art my prisoner.” When the battle was over, the swiftest warriors pursued the fugitives, some of whom they captured and killed, bringing back their heads and scalps; but the desire of appearing and refreshing themselves at three Rivers, after the fatigues of a journey of over two hundred leagues, prevented them from completely following up their victory, and a great many escaped.

They wrote to us from Montreal that one of the fugitives ran as far as there, crossed the river, and went to surrender to the French. He entered the courtyard of the hospital without meeting any one except Mademoiselle de Boulogne, sister of Mademoiselle d'Ailleboust,¹⁸ to whom he held out his arms. Those who know that the modesty and bashfulness of that good Lady cause her a terrible fear of those barbarians said, through the respect which they feel for her gentleness and virtue, that she had

pris vn Hiroquois, & qu'elle faisoit plus d'expedition par ses prieres & par son chapelet qu'elle recitoit pour lors, que les foldats par leurs [43] espées & par leurs moufquets.

Après cette deffaite le Pere Bressany prit le deuant, cōme nous auons dit, pour apporter ces bonnes nouvelles à nos François: les Hurons fuiurent quelque temps après en bon ordre amenans leurs prisonniers, & les faifans chanter & danfer à leur façon. Il faisoit beau voir enuiron soixâte canots descendre doucement sur le grand Fleuue, & tous les Hurons grauelement assis faire vne cadence avec leurs voix & avec leurs auirons aux chan[t]s & aux airs de leurs ennemis; mais c'estoit chose triste & lugubre de ietter les yeux sur ces victimes, qui seront peut-estre la pasture des flammes & des ventres de ces barbares.

Ils donnerent vn prisonnier aux Algonquins, qui l'expedierent bien-toit, difans qu'il falloit quitter leurs anciēnes cruautez. Les Hurons voyant leur douceur tesmoignerent que bien-toit tout le monde se feroit baptizer en leur pays, & qu'ils prendroient pour lors les façons de faire des Chrestiens. Ils brûlerent vn Huron renegat pris entre les Hiroquois, i'apprends que la haine qu'ils conceurent contre luy prouenoit de ce qu'il auoit quitté la Foy parmy les ennemis, & que cela les fit refoudre à le traiter d'vne façon [44] extremement cruelle.

Quand tout ce monde, se fut vn petit rafraischy, & que Monsieur le Cheualier de Montmagny fut arriué aux trois Riuieres, on commença à traiter d'affaires, les principaux s'estās trouuez en vn cōseil porterent quatre paroles representées par cinq prefens. Il faut remarquer en passant que la chose qui

captured a Hiroquois; and that she accomplished more with her prayers and her rosary, which she was saying at the time, than the soldiers with their [43] swords and muskets.

After that defeat Father Bressany went on ahead, as we have stated, to carry the welcome news to our French. The Hurons followed some time afterward, in good order, bringing their prisoners and making them sing and dance after their fashion. It was a fine sight,—about sixty canoes floating quietly down the great River, and all the Hurons gravely seated in them, keeping time with their voices and their paddles to the songs and airs sung by their enemies. But it was a sad and doleful sight to cast one's eyes on the victims who will perhaps become food for the flames, and for the stomachs of the barbarians.

They gave a prisoner to the Algonquins, who soon despatched him saying that their old cruelties must be abandoned. When the Hurons observed their gentleness, they said that before long every one would be baptized in their country, and they would then adopt the usages of the Christians. They burned a Huron renegade, who had been taken among the Hiroquois. I learn that the hatred that they had conceived for him arose from the fact of his having abandoned the Faith among their enemies; and this decided them to treat him in a [44] very cruel manner.

When all those people had refreshed themselves to some extent, and Monsieur the Chevalier de Montmagny had arrived at three Rivers, they began to discuss affairs. The chief men, who were present at a council, brought four words, represented

passé pour parole & pour présent dans les assemblées publiques, doit être un petit considérable. Le premier de ces présents n'étoit qu'un salut, & un honneur qu'ils rendoient à Monsieur nostre Gouverneur, & à tous nos François. Le second, une prière d'ouvrir les magasins pour le commerce. Le troisième, une supplication de diminuer le prix des marchandises. Le quatrième, & le cinquième, une action de grâces, de ce qu'on prenoit la peine de les aller instruire dans leur pays parmy tant de dangers, au travers de tant d'ennemis, qui ne menacent que de feu & de flammes. Ils faisoient deux présents pour ce sujet : d'autant, disoient-ils, que la chose étoit bien d'une autre importance, que tout ce qui est sur la terre. Ils nous conjuroient de persévérer constamment, faisant voir que le pays avoit de grandes affections pour [45] une doctrine, qui promettoit une vie aussi douce en ses délices que longue en sa durée.

Monsieur le Chevalier de Montmagny leur fit aussi des présents reciproques, un entr'autres pour raffermir les esprits du pays, ébranlez pour le meurtre commis en la personne d'un François. Les Hurons donnerent mille iniures aux meurtriers, si bien que Monsieur de Montmagny voyant qu'ils improuvoient ce forfait pour lequel ils avoient satisfait selon les loix de leur pays, il leur témoigna par ce présent, que ce mort étoit résuscité dans son esprit ; Il fit un autre présent pour les inviter fortement à tenir la parole qu'ils avoient donnée, d'entendre volontiers les Prédicateurs de l'Evangile. C'est chose étrange que les hommes ne se rendent à Dieu pour l'ordinaire que par des fleaux, depuis que les pestes, les guerres & les famines se sont jetées sur ces peuples, on a reconnu

by five presents. It should be observed, by the way, that what passes for a word and for a present at public meetings must be of some considerable value. The first of these presents was but a salute and an honor that they paid to Monsieur the Governor, and to all our French. The second, a request that the warehouses be opened for trade. The third, a prayer that the price of the goods be reduced. The fourth and the fifth were in thanksgiving for the trouble taken in going to teach them in their country amid so many dangers, and through so many enemies who threaten but fire and flames. They gave two presents for that purpose, because, they said, that was of much greater importance than anything else on earth. They begged us to persevere constantly, stating that the country had a great affection for [45] a doctrine that promised a life as sweet in its delights as it was of long duration.

Monsieur the Chevalier de Montmagny also gave them presents in return,—one, among others, to soothe the minds of the country that had been disturbed on account of the murder committed on the person of a Frenchman. The Hurons uttered a thousand insults against the murderers, so that Monsieur de Montmagny—seeing that they disapproved of the crime, for which they had given satisfaction according to the laws of their country—showed them by this present that in his mind the dead man had come to life again. He gave another present to urge them earnestly to keep the promise that they had given, that they would willingly listen to the Preachers of the Gospel. It is a strange thing that, as a rule, men yield to God only through calamities. Since

les predestinez d'avec les reprouvez: ceux-cy font morts comme des bestes, les autres ont pressé d'estre faits enfans de Dieu, & vn grand nombre font montez dans les Cieux.

Enfin toutes les affaires estât terminées, ces bonnes gens remonterent dans leurs [46] petits nauires d'écorces, emmenans avec eux outre le Pere Breffany quatre autres Peres de nostre Compagnie, & vn de nos Freres; sçauoir est le Pere Gabriel Lalemant, le P. Jacques Bonin, le P. Adrian Gresson, le P. Adrian d'Aran, & nostre F. Nicolas Noirclair, accompagnez de 25. ou 30. François. C'est vne grande benediction de voir le courage & le zele de ces bons Peres, le sang & la mort de ceux qui les ont precedez les animant, leur ioye paroissoit si grâde sur leurs visages, qu'on eust dit qu'ils s'en alloient tous prendre possession d'une Couronne, & d'un Empire; & ce qui me semble encore plus estonnant, c'est que dans ces rencontres il se trouue de ieunes gens qui portez par l'exemple de ces bōs Peres veulent entrer dans les mesmes risques, protestans que l'amas [*sc.* l'amour] du salut des ames, & nō pas l'espoir d'un lucre passager leur fait entreprendre vn voyage si long, si rude & si dangereux.

Nous auons appris depuis leur depart que cette petite armée de Hurons se trouuant vers la pointe de l'Isle de Montreal, s'estoit diuisée; les vns voulans passer par l'habitation des François qui sont dans cette Isle, comme ils l'auoient promis à Monsieur nostre Gouverneur; les autres [47] voulans prendre l'autre costé pour estre le plus court, le plus facile, & le moins dangereux. Nous craignōs fort que cette separation ne soit caufe de leur mal-heur: car

plagues, war, and famine have fallen on these people, the elect have been distinguished from the reprobate; the latter have died like beasts, while the former have hastened to become children of God and a great many have ascended to Heaven.

Finally, when all these matters were concluded, those good people embarked in their [46] little bark vessels, taking with them, in addition to Father Bressany four other Fathers of our Society, and one of our Brethren,—namely, Father Gabriel Lalemant, Father Jacques Bonin, Father Adrian Greslon, Father Adrian d'Aran, and our Brother Nicolas Noirclair,—together with 25 or 30 Frenchmen. It is a great blessing to see the courage and zeal of those good Fathers. The blood and the deaths of those who have preceded them animate them; so great joy showed itself on their countenances that one would have said that they were all about to take possession of a Crown and an Empire. And what seems to me still more surprising is, that on such occasions young men are to be found who, incited by the example of the good Fathers, wish to run the same risks, and who protest that zeal for the salvation of souls, and not the hope of transitory lucre, makes them undertake so long, so rough, and so dangerous a journey.

We have learned since their departure that, when this small army of Hurons reached the point of the Island of Montreal, it divided. Some wished to pass by the settlement of the French who are on that Island, as they had promised Monsieur the Governor; while the others [47] wished to take the other side as being shorter, easier, and less dangerous. We greatly fear that this division will bring misfortune

les Hiroquois irritez par leur perte, ne se tiendront pas en repos, il leur fera facile de perdre ces pauvres gens, s'ils les trouvent débandez: Je prie Nostre Seigneur qu'il soit leur guide dans le destour des chemins, leur appuy dans les fatigues, & leur bras & leur force dās les combats.

upon them; for the Hiroquois, who are irritated by their losses, will not remain at rest; it will be easy for them to destroy those poor people if they find them separated. I pray Our Lord to be their guide in their devious paths, their support in their fatigues, and their arm and their strength in battle.

CHAPITRE IV.

DE QUELQUES BONNES ACTIONS & DE QUELQUES BONS
SENTIMENS DES SAUAGES CHRESTIENS.

IL y a quelque temps qu'un Sauvage des nations plus hautes ayant esté baptizé en danger de mort, receut de la main de Dieu la vie du corps & la vie de l'ame, quasi tout ensemble: mais s'estant écarté du lieu où il devoit prendre vne instruction plus particuliere & plus à loisir, il s'oublia bien fort de son deuoir, si bien que nous estant venu voir derechef il parut en assez mauuaise posture, mais la veuë des bons Chrestiens le toucha, & luy donna quelque enuie d'entrer en l'Eglise, dõt [48] luy-mesme se iugeoit fort indigne: vn bon Chrestien le voyant tout pensif luy dit, fuis moy, & fais ce que tu me veras faire. Presente à Dieu la mesme priere que ie luy feray, là-dessus se iettant à genoux sur l'entrée de la Chapelle, qui estoit toute remplie de monde, il baifa plusieurs fois la terre demandant publiquement pardon à Dieu, & suppliant l'affemblée de ioindre leurs prieres avec les siennes pour obtenir la remission de ses offenses, & de celles de son camarade, auquel comme il le vid prosterné par terre, il adressa ces paroles: parle dans ton cœur, & reconnoist que tu n'es pas digne de baïser ny marcher sur la terre de cette maison. Fais toy ce reproche à toy mesme, & dis au profond de ton ame; Je fuis vn vermisseau rampant dessus la terre qui ne merite pas que les hommes pensent à

CHAPTER IV.

OF SOME GOOD ACTIONS AND SOME GOOD SENTIMENTS
OF THE CHRISTIAN SAVAGES.

SOME time ago, a Savage of the upper nations, who was baptized when in danger of death, received from the hand of God both the life of the body and the life of the soul, almost at the same time. But having wandered from the place where he was to have been instructed more thoroughly and more at leisure, he forgot his duty to such an extent that, when he came to see us again, he was in a somewhat bad frame of mind. But the sight of the good Christians touched him, and inspired him with a desire to enter the Church, of which [48] he considered himself most unworthy. A good Christian who saw that he was very pensive, said to him: "Follow me and do what thou shalt see me do. Offer to God the same prayer that I shall offer to him." Thereupon, he knelt at the entrance of the Chapel, which was crowded with people; he kissed the ground several times, and publicly asked pardon from God,—supplicating those who were assembled to unite their prayers to his, in order to obtain the remission of his sins and of those of his comrade. To the latter, when he saw him prostrate on the ground, he addressed these words: "Speak in thy heart, and acknowledge that thou art not worthy to kiss or to walk on the floor of this house. Reproach thyself with this, and say in the depths of thy soul: 'I am a worm, creeping

moy. Oferoy-ie donc me presenter deuant Dieu? mais puis qu'il est bon, & que i'ay regret de mes malices, il aura compassion de moy. Voila vne leçon bien preignante. Le bon fut dans ce rencontre, qu'un Sauuage estranger amy du penitent voyant son camarade en cette posture crût qu'il estoit obligé de s'humilier aussi bien que les autres: cecy n'est [49] qu'un petit eschantillon de ce qui se passe de temps en temps. Cette ferueur n'estant ny commandée ny contrainte, est louable à l'occasion des Payens qui attribuoient au corps de l'Eglise les deffauts des membres; mais parlons d'autres choses.

Vn Pere de nostre Compagnie arriué depuis vn an en ces contrées, escrit des trois Riuieres à Quebec, en ces termes: Je voudrois pouuoir réfermer icy vn eschantillon de la cōsolatiō que ie ressens actuellement voyant dans nostre habitation vne assemblée des cinq ou six principales natiōs de ce nouveau monde quasi tous Chrestiens chanter chacun en sa langue les loüanges du grand Maistre des Sauuages & de ceux qui ne le sont pas. I'ay leu & releu autresfois les Relations sur ce fujet, & tousiours avec admiratiō & avec fatisfaction, mais donnez moy la liberté de vous dire que i'ay commencé à les moins estimer, tant les copies approchent peu de leur original, c'est vn des spectacles qui se conçoient mieux qui [*sc.* qu'ils] ne se descriuent.

Vn autre dit qu'il a pris vn souuerain plaisir dans vn combat, ou dans vne emulation qui s'est fait entre plusieurs Sauuages. Quantité d'estrangers estans venus à [50] S. Ioseph, faisoient parade de leurs chançons de guerre, on entēdoit tous les iours leurs cabanes retentir de leurs voix, qui ne paroissoient

beneath the soil, and do not deserve that men should think of me. Can I, then, dare to present myself before God? But since he is good, and I am sorry for my sins, he will have compassion on me.'” Here is a very pregnant lesson. The best thing on that occasion was that a strange Savage, a friend of the penitent, who saw his comrade in that position, thought that he also was obliged to humiliate himself as well as the others. This is [49] but a slight sample of what occurs from time to time. As this fervor is neither commanded nor compulsory, it is praiseworthy as regards the Pagans, who might attribute to the body of the Church the faults of its members. But let us speak of other things.

A Father of our Society, who arrived in these countries a year ago, writes from three Rivers to Quebec in these terms: “I would like to enclose with this a specimen of the consolation that I now experience when I actually see in our settlement an assembly of five or six of the principal nations of this new world, who are almost all Christians,—singing, each in their own tongue, the praises of the great Master of both Savages and those who are not Savages. Formerly, I read the Relations on this subject over and over again, and always with admiration and satisfaction. But permit me to tell you that I am beginning to esteem them less, so slightly do the copies resemble the original. It is one of those spectacles that are more easily imagined than described.”

Another says that he has taken the greatest pleasure in watching a contest or emulation that has been carried on among the Savages. A number of strangers who came to [50] St. Joseph made a parade of

respirer que Mars, & que les armes: les Chrestiens voulans abaiffer l'orgueil de ces fanfarons, se mirent à entonner leurs airs & leurs cantiques spirituels, avec tant de grace & tant de deuotion, qu'ils me charmoient, dit le Pere, & quoy qu'ils les reïterassent assez souuent, ils me paroïssent tous les iours plus beaux. Il ne faut pas attendre beaucoup de fuite en ce Chapitre, les bõs sentimens ont plus d'amour que de Retorique.

Vn bon Neophyte s'estât rencontré bien loin dans les bois avec vn mélange de Chrestiens & de Payens, les inuitoit tous les iours de venir aux prieres qu'il faisoit publiquemēt en sa cabane, les auertissant des iours de Feste, pour les solenniser d'une façon plus particuliere que les autres iours, recitāt tous ensemble leurs prieres chantans des cantiques & difans leurs chapelets en vne cabane destinée pour cela, prestāt l'oreille aux anciens qui voudroient discourir en faueur de la Foy. Ce bon homme voyant que quelques-vns moins feruens ne l'escoutoïēt qu'à demy, [51] leur disoit nettement leurs veritez: quand vous ferez à S. Ioseph vous irez aux prieres comme les autres, on vous croira bien feruent & on fera trompé, à qui est-ce que vous croyez? est-ce à Dieu ou aux Peres qui nous enseignent? si vous croyez en Dieu, pourquoy ne le priez vous pas aussi bien parmy les arbres que parmy les hommes? C'est Dieu qui a fait les arbres aussi bien que les hõmes, il est par tout. Si vous croyez seulement aux hommes, vous n'irez pas au Ciel. Ces Peres sont des hommes comme nous, ils ne nous disent pas croyez en nous, mais ils nous disent croyez en Dieu, ils ne sont que des

their war-songs. Every day their cabins resounded with the noise of their voices, that breathed of nothing but Mars and his arms. The Christians, who wished to lower the pride of these boasters, began to intone their hymns and canticles with so much grace and devotion "that they charmed me," says the Father; "and, although they repeated them very often, they seemed more beautiful to me every day." Much sequence must not be expected in this Chapter, for good sentiments contain more love than Rhetoric.

A good Neophyte who found himself far away in the woods, with a medley of Christians and Pagans, invited them every day to come to the prayers that he publicly offered in his cabin,—notifying them of the Festivals, that these might be observed in a more solemn manner than the other days, by singing hymns and saying their beads in a cabin set apart for the purpose, and by listening to the elders who might wish to speak in favor of the Faith. When this good man saw that some, who were less fervent, only half listened, [51] he plainly told them the truth about themselves. "When you will be at St. Joseph, you will go to prayers like the others; you will be considered very fervent, and they who think so will be mistaken. In whom do you believe? Is it in God, or in the Fathers who teach us? If you believe in God, why do you not pray to him as much among the trees as among men? God has made the trees as well as men. He is everywhere. If you believe only in men, you will not go to Heaven. The Fathers are men as we are; they do not say: 'Believe in us;' but they say to us: 'Believe in God.' They are only Interpreters, they are like people who relate true tales."

Interpretes, ils font semblables à des gens qui racontent de veritables nouvelles.

Dans ces entrefaites, vn Payen s'estant gliffé la nuit en la cabane de ce bon Neophyte pour rechercher vne fille ou vne femme selon leur ancienne coustume, cét homme vrayement Chrestien, le reprit avec vne liberté, & avec vn zelee Apostolique; le Payen n'osant luy faire aucun mal, pource qu'il est homme d'autorité, se donna foy-mesme, par vne rage & par vne ie ne sçay quelle phrenesie, vn coup de couteau dans la cuisse, nostre Neophyte [52] voyant le sang couler en abondance, luy dit: quoy donc mes paroles font-elles changées en vn couteau? Adieu, ie m'en vay, ie voy bien que si ie vous parlois plus long-temps mes paroles deuiendroient vne espée qui vous tueroit; & là-dessus il plie bagage & s'en va chasser en vn autre endroit, où sa femme & sa fille tomberent malades, luy qui portoit tousiours de l'eau benite avec foy, en donna vn petit à boire à sa femme; & en forma le signe de la Croix, sur le front & sur la poitrine de sa petite fille, leur disant portez vostre cœur à Dieu, & luy dites, guery moy, si tu me veux guerir, tu peu tout, si tu dis de moy, qu'elle guerise, ie gueriray. Si tu ne veux pas me guerir, suis ta pensée, ie ne crois pas en toy pour rauoir la fanté. Ie me mis à genoux aupres d'elle, adioutoit-il, & ie dy à celuy qui a tout fait, elles font malades, tu les vois bien, fais tout ce que tu voudras faire, si tu dis qu'elles guerissent, tu me feras plaisir. Si tu ne dis mot, ie ne diray que ces deux paroles, mene les au Ciel. Ie ne sçay pas, faisoit-il, ce que pense celuy qui a tout fait, mais ie sçay bien que l'une guerit foudainement, & l'autre se porta mieux:

Meanwhile, a Pagan had crept at night into the cabin of this good Neophyte, to seek some girl or woman, according to their former custom. This truly Christian man reproved him with an Apostolic freedom and zeal. The Pagan—who did not dare to do him any injury, because he is a man of authority—inflicted, through some fury or I know not what frenzy, a knife-wound in his own thigh. When our Neophyte [52] saw the blood flowing abundantly, he said to him: “What, have my words turned into a knife? Adieu; I am going away. I see very well that, if I were to speak much longer to you, my words would soon become a javelin that would kill you.” Thereupon, he decamped and went to hunt in another place, where his wife and his daughter fell ill. As he always carried holy water with him, he gave a little of it to his wife to drink; and with some more of it he made the sign of the Cross on the forehead, and on the breast of his little girl, saying to them: “Lift up your hearts to God and say to him: ‘Cure me, if it be thy will. Thou canst do all things. If thou say of me: “Let her be cured!” I shall be cured. If thou wilt not cure me, follow out thy own purpose. I do not believe in thee only that my health may be restored.’” “I knelt beside her,” he added, “and I said to him who has made all: ‘They are sick, as thou seest well. Do all as thou willest. If thou say that they will be cured, thou wilt do me a pleasure. If thou say not a word, I will say but this: “Take them to Heaven.”’ I know not,” said he, “what are the thoughts of him who has made all; but I do know that one of them was suddenly cured and the other became better at once, and shortly [53] afterward she recovered her

aussi-toft, & incontinent [53] apres recoura fa pleine fanté. Dieu s'entretient volontiers avec les fimples.

Ce bon homme voulant retourner ce Printemps en la residence de S. Ioseph, quelques Sorciers, ou pluftoft quelques Charlatans de Gaspé, luy dirét qu'il periroit dans les glaces, en effet la grande riuere en charioit vn si grād nōbre qu'elle en paroiffoit quasi toute couuerte: mais si tu veux, luy dirent ces Ion-gleurs, nous escarterons les glaces, inuoquons nostre Demon, par nos chants & par nos tambours. Vous estes bien trompez, leur respondit-il, le Demon a-il fait les glaces, pour en dispofer? ie m'en vay prier celuy qui les a fait tout deuant vous, & se mettant à genoux, il profere ces paroles, toy qui est bon, & qui a tout fait, tu determine de ces glaces aussi bien que de tout autre chose; ce n'est point le meschant Manitou qui en determine, c'est toy qui est tout puissant, si tu veux que nous partions demain prend ces pensées que les glaces s'en aillent, & il n'y en aura plus: si tu ne veux pas que nous partions, nous dirons, il est le maistre, ne partons pas. Le lendemain, chose à la verité bien remarquable, foit que les glaces qu'on voyoit ce iour là, [54] fussent les dernieres, ou que Dieu par sa bonté, les eust destournées à l'autre bord de ce grand Fleuve: quoy que c'en foit, la riuere parut toute libre, & nostre Chrestien se mocqua des Sorciers. Hé bien, disoit-il, vos chan[t]s & vos Manitous, font-ils maistres des glaces? parts si tu veux, luy repliquent-ils, mais si tu parts tu es perdu, car il en reuiendra d'autres, qui t'abifmeront. Celuy qui les a destournées, respond-il, a-il perdu sa puissance? ne peut-il pas empescher leur retour? ils partirent, & enfin arriuerent à bon port.

health." God willingly converses with the simple.

When this good man wished to return in the Spring to the residence of St. Joseph, some Sorcerers, or rather Charlatans, of Gaspé told him that he would perish in the floating ice. In fact, there was such a quantity of it in the great river that it seemed to be covered thereby. "But," said the Jugglers, "if thou wish, we will turn away the ice-floes. Let us invoke our Demon with our chants and our drums." "You are greatly mistaken," he replied. "Has the Demon made the ice, that he can dispose of it? I am going to pray, right before you, to him who has made it." And kneeling down he uttered these words: "O thou who art good and who hast made all, thou disposest of that ice as of everything else. It is not the wicked Manitou who disposes of it, but thou who art all-powerful. If thou will that we depart to-morrow, ordain that the ice may disappear, and there will be no more. If thou will not that we should leave, we will say: 'Thou art the master; let us not depart.'" On the morrow, truly a most remarkable fact,—either because the ice-floes that were seen that day [54] were the last, or because God in his goodness diverted them to the other side of the great River,—in any case, the river was quite free, and our Christian laughed at the Sorcerers. "Well!" said he, "are your songs and your Manitous the masters of the ice-floes?" "Depart, if thou wilt," they replied; "but if thou depart thou art lost, for others will come that will overwhelm thee." "Has he who has turned them away," he retorted, "lost his power? Can he not prevent them from returning?" They set out, and finally reached port safely.

Vne ieune fille aagée de 17. ou 18. ans, recherchée de quantité de personnes, pource qu'elle auoit le corps & l'esprit fort bien fait, tomba griefuement malade, se voyant en danger de mort, elle fit cette priere à Nostre Seigneur. Je suis bien aise d'estre malade & de mourir deuant que d'auoir esté mariée, c'est toy que i'aime, ie n'aime pas les hommes. Determine de moy comme tu voudras, ie te remercie de ce que ie suis malade, & de ce que ie souffre, & de ce que ie mourray: car tu le veux, & i'en suis bien contente, la Vierge me presentera à toy apres ma mort. Quelque langueur qu'eust cette pauvre enfant, elle se dresseoit [55] plusieurs fois le iour en son feant pour offrir à Dieu ses prieres, & pour reciter son chapelet. Souuent on entendoit fortir ces paroles de sa bouche, ny la mort ny les maladies, ny les souffrances ne m'affligent point, mais ie suis triste de ce que ie ne puis aller en la maisō de prieres avec les autres, n'auray-ie point cette consolation deuant mon trépas, d'y entrer pour receuoir celuy que ie verray bien-tost au Ciel? Elle auoit vn si grand soin de la pureté de son ame, qu'elle demandoit à se confesser tous les iours. Celuy qui l'a plus particulièrement assistée, dit que iamais elle n'a commis aucune faute mortelle, que son cœur estoit veritablement innocent, elle ne prenoit plaisir qu'au discours de l'Eternité: quelque peu de temps deuant sa mort ayant receu tous les Sacremens de l'Eglise, elle fut tourmentée de deux ou trois conuulsions tres-violentes: puis reuenant à foy, elle s'adressa au Pere qui la veilloit & qui prioit aupres d'elle. Adieu mon Pere, luy dit-elle, d'vn iugement & d'vne parole aussi ferme que iamais. Adieu, vos prieres font exaucées, retirez

A young girl 17 or 18 years of age, who was sought in marriage by many persons because of her well-formed body and her excellent qualities, fell dangerously ill. Seeing herself in danger of death, she said this prayer to Our Lord: "I am very glad to be sick, and to die before having been married. It is thee whom I love; I love not men. Dispose of me as thou wilt. I thank thee because I am ill, and because I suffer, and because I shall die; for thou wilt it and I am well pleased. The Virgin will present me to thee after my death." However weak that poor child was, she [55] sat up several times a day to say her prayers to God, or to recite her rosary. These words were frequently heard to fall from her lips: "Neither death, nor sickness, nor sufferings any longer afflict me; but I am sad because I cannot go to the house of prayer with the others. Shall I not have the consolation, before I die, of entering it to receive him whom I shall soon see in Heaven?" So careful was she of the purity of her soul that she asked to be allowed to confess every day. He who especially attended her says that she never committed any mortal sin; that her heart was truly innocent; that she took pleasure only in things relating to Eternity. A short time before her death, after she had received all the Sacraments of the Church, she was tormented by two or three very violent convulsions. When she regained consciousness, she spoke to the Father who watched her and prayed beside her: "Adieu, my Father," she said to him with her mind and her speech as clear as ever; "Adieu, your prayers are granted. Withdraw when you please. Here is Jesus my Spouse, who takes me to Heaven;" and thereupon she expired. Flesh

vous quand il vous plaira, voila Iefus mon Epoux qui m'emmene dans le Ciel, & là-deffus elle expira. La chair & [56] le fang ne luy auoit pas donné ces fentimens: car elle estoit fille d'un tres-mauuais pere, que Dieu auoit exterminé de la terre par vn chastiment public, quelle rage à ce mauuais homme de voir du milieu des flammes fon enfant au milieu de la gloire qu'il a perduë pour s'estre tousiours bandé contre la Foy & contre la verité, dont il auoit vne grande connoiffance.

Les Religieuses de l'Hospital qui ont tousiours eu quelques malades François, ont auffi nourry tout l'hyuer vne petite cabane de Sauvages qui nous ont bien donné de l'edification: ces bonnes Meres ne manquoient point avec leur ferueur accoustumée de les faire prier Dieu tous les iours en leur langue, faifans la charité des deux mains & pour le corps & pour l'ame: ie me fouuiens, qu'allant visiter ces pauvres gens, vne femme difoit de temps en temps, mais mon Pere qui est au Ciel me pardõnera-il mes offenses, ie me haïs moy-mefme, ie voudrois qu'on me deschirât de ce que ie l'ay fâché. Je fuis fouuent triste, difoit vne autre de ce que ie n'ay point d'esprit, ie ne fçauois retenir les prieres qu'on nous fait faire tous les iours: quand on demãdoit à quelqu'un d'eux s'il y auoit [57] long-temps qu'il ne s'estoit confessé, s'il auoit passé quinze iours fans le faire, il se plaignoit difant qu'on ne l'efcouteoit pas assez fouuent: il faut aduoiiër que si les Hiroquois n'éloignoient point nos Neophytes de nos habitations, & si les estrangers ne fe venoiēt point mesler avec eux, qu'on auroit des ames choisies pour leur candeur & pour leur simplicité. Le Capitaine de Tadouffac estant malade à S. Ioseph,

and [56] blood had not inspired her with those sentiments for she was the daughter of a very bad father whom God had removed from the face of the earth by a public punishment. What fury must not that man feel on seeing from amid the flames his child in the midst of glory? which he had forfeited through having ever been leagued against the Faith and against the truth, of which he had a considerable knowledge.

The Nuns of the Hospital, who have always had some sick French people under their care, also fed throughout the winter a small cabinful of Savages, who edified us greatly. The good Mothers with their accustomed zeal did not fail to make them pray to God every day in their own language; with both hands they bestowed charity, not only for the body but for the soul. I remember that, when I visited those poor people, a woman said from time to time: "But will my Father who is in Heaven pardon my sins? I hate myself. I would like to be torn to pieces for having offended him." "I am often sad," said another, "because I have no sense. I cannot remember the prayers that we are made to recite every day." When any one of them was asked whether it was [57] a long time since he had confessed, if a fortnight had passed without his having done so, he would complain that he was not heard often enough. It must be admitted that, if the Hiroquois did not keep our Neophytes away from our settlements, and if strangers did not come and mix with them, we would have choice souls as regards their candor and their simplicity. The Captain of Tadoussac was ill at St. Joseph, and he showed that God triumphs in the midst of barbarism. The Father who has charge of the Savages went to visit

fit paroistre que Dieu triomphe au milieu de la barbarie: le Pere qui a soin des Sauvages l'allant visiter, il luy dit: mon Pere, toute mon esperance est en Iesus: voila ce que ie luy dit fort souuêt, tu sçay tout, tu connois tout, me voila, dispose de moy. Estant porté à l'Hospital, le Pere luy tesmoignant vn grand desir qu'il retourna en santé, il luy dit monstrant vn Crucifix, qu'il auoit fait mettre deuant ses yeux: voila celuy qui determine, il le faut laisser faire: le lendemain il tesmoigna par quelques paroles qu'il eut bien voulu retourner en santé: mais voyât que ce desir croissoit, il se douta que le Demon le vouloit tromper, il se cōfessa deux fois ce iour-là recherchant ses plus petites fautes avec autant de lumiere qu'en pourroit auoir vn Religieux: puis s'adressant au [58] Pere luy dit vn iour deuant sa mort, affeurement i'ay veu vn Demon, cela m'a espouuanté: mais ie luy ay dit, que ie croyois en celuy qui a tout fait que pour luy ie le mesprisois, il a disparu tout à coup, i'ay aussi esté troublé par quelques songes: mais ie me suis souuenu que ceux qui croyoient en Dieu ne croyoient plus en leurs songes, me voila pour le present dans vne grande paix, ie voy bien que celuy qui a tout fait veut que i'aille avec luy i'en suis content, c'est à luy d'en determiner. Tesmoigne aux Sauvages qui sont allez en guerre que ie suis fort aise d'aller au Ciel, c'est chose estrange que des hommes éleuez dans la barbarie meurent avec vne si grande confiance, qu'on diroit qu'ils voyent de leurs yeux le bien qu'ils vont posséder: on le fit prier Dieu pour Madame la Fondatrice de cét Hospital, ce qu'il fit les mains iointes & les yeux éleuez au Ciel dans vne posture qui faisoit voir qu'il estoit touché: ces bonnes gens ne philosopht

him, and he said to him: "My Father, all my hopes rest in Jesus. This is what I often say to him: 'Thou knowest all; here I am; dispose of me.'" When he was taken to the Hospital, the Father told him that he wished very much that his health might be restored. Pointing to a Crucifix, which he had caused to be placed before his eyes, he said: "It is he who will decide; he must be allowed to do as he wills." On the following day he said in a few words that he would have liked to recover his health, but when he found that that desire grew on him, he suspected that the Devil wished to tempt him. He confessed twice that day, seeking for his slightest faults with as much discernment as a Religious could have had; then addressing himself to the [58] Father, he said, a day before his death: "I certainly saw a Demon; he frightened me but I told him that I believed in him who has made all; and that, as for him, I despised him. He disappeared all at once. I was also troubled by dreams; but I remembered that they who believed in God no longer believed in dreams. At present, I feel a great peace. I see very well that it is the will of him who has made all that I should go with him; and I am happy to do so. It is for him to decide. Tell the Savages who have gone to war that I am well pleased to go to Heaven." It is a strange thing that men brought up in barbarism should die with so great confidence. One would say that they see with their eyes the happiness that they are to enjoy. When made to pray to God for Madame the Foundress of the Hospital, he did so with clasped hands, and with his eyes lifted up to Heaven, in a position that showed that he was touched. Those good people do not philosophize as much as do our

point tant que nos Europeans, quand ils ont vne fois receu la Foy, & qu'ils croyent en fuite que celuy qui obeïra aux volontez de Dieu fera sauué, & que s'il commet quelque offense elle luy sera pardonnée s'il est vrayement [59] contrit & confessé, ils s'attendent que Dieu fera infailliblement de son costé ce qu'il a promis, & en verité ils ont raison. Je feray icy mention, pour conclusion de ce Chapitre, d'une ceremonie des Sauvages qui nous a donné de la consolation: car ils commencent de donner vn habit tout Chrestien aux façons de faire indifferentes qu'ils ont tirées de leurs parens infideles. On a veu fouvent dans les Relations precedentes que c'estoit la coutume des Sauvages de resusciter les morts qui estoient parmy eux ou gens de consideration, ou qu'ils aymoient beaucoup pendant leur vie, cela se fait encor afin que les orphelins ne soient pas delaissez. Car celuy à qui on donne le nom de leur pere, se charge des enfans. Vn Capitaine Chrestien de S. Ioseph, voulant resusciter vn sien parent fit vn festin, où se trouuerent environ 50. conuiez. C'est par parentese dans les festins & par des presens qu'ils font la pluspart de leurs affaires. Tout le mode ayant pris sa place qui est la premiere qu'il rencontre, ce Capitaine harangua en ces termes; si ie n'estois Chrestien, & si ie n'auois la creance que nous deons tous resusciter, i'aurois bien sujet de m'atrister dans la [60] perte que ie fis l'an passé de mon nepueu, sa mort affligeroit mon cœur, mais puis que la vie ne nous est ostée que pour nous estre renduë, puis que nous deons nous reuoir & nous rencôtrer derechef, ce n'est pas vne mort, c'est vne absence, & par consequent ie prend cette

Europeans. When once they have received the Faith, and when they believe that he who obeys God's commands will be saved, and that, if he commits a sin, it will be forgiven, provided he be really [59] contrite and have confessed, they expect that God on his part will infallibly do what he has promised; and, in truth, they are right. I shall here mention, as the conclusion of this Chapter, a ceremony of the Savages that has afforded us consolation, for they are beginning to give quite a Christian character to the harmless usages that they have derived from their infidel ancestors. It has often been mentioned in the previous Relations that it was the custom of the Savages to bring back to life those among them who were persons of note, or who were greatly beloved by them during their lifetime. This is still done, in order that the orphans may not be abandoned; for he to whom the name of their father is given takes charge of the children. A Christian Captain of St. Joseph who wished to bring one of his relatives back to life, gave a feast at which about 50 guests were present. I should say, in passing, that it is by means of feasts and presents that most of their affairs are transacted. When each one had taken his place,—which is always the first he finds,—this Captain delivered the following harangue: “Were I not a Christian, and had I not the belief that we shall all rise again, I would have every reason to grieve for the [60] loss of my nephew last year; his death would sadden my heart. But—inasmuch as life is taken away from us only to be again restored, as we are to see and meet one another again—it is not a death, but an absence; and consequently I take this resurrection of my nephew, that

refurrection que ie fais de mon nepueu pour marque de la veritable refurrection que nous attendons. C'est donc vn tel que i'adopte pour mon nepueu, & qui me fera souuenir que mon nepueu n'est pas mort. Là-dessus il fit vn beau present au nouuel adopté, lequel repartit fort à propos. Ce present qui me fait souuenir de l'article de nostre creance sur lequel est fondé la Foy de nostre refurrection, me remet aussi en memoire que ie suis Chrestien: ie le suis en effet, & ie tiens avec vous & avec tous ceux qui sont baptisez, qu'il ne faut point s'attrister de la mort de ceux qui doiuent reuiure vne autrefois, & partant resioüyffons nous, non pas du portraict de la refurrectiõ que nous exprimons par nostre ceremonie, mais de la veritable refurrection que nous attendons: apres les harangues il fallut chanter selon leur coustume, l'vn des plus considerables éleuant sa voix chanta vn de leurs [61] airs, dont voicy les paroles: celuy qui me doit refusciter, c'est celuy qui me console: voila toute sa chançon composée de diuers tons sur lesquels il appliquoit tousiours les mesmes paroles. Dieu vueille qu'ils changent ainsi d'eux-mesmes leurs anciennes coustumes, en des actions plaines de deuotion & de pieté.

I now accomplish, as a symbol of the true resurrection to which we look forward. Therefore, I adopt such a one for my nephew; and he will remind me that my nephew is not dead." Thereupon, he gave a handsome present to the newly-adopted one who replied, most appropriately: "This present, which recalls to me the article of our creed on which the Faith of our resurrection is founded, also reminds me that I am a Christian. I am one, in truth, and I hold with you, and with all who are baptized, that we must not grieve for the death of those who are to live again. Let us therefore rejoice, not in the image of the resurrection that we express by our ceremony, but in the true resurrection to which we look forward." After these harangues, they had to sing, according to their custom. One of the most notable lifted up his voice and chanted one of their [61] songs, of which the following are the words: "He who is to bring me back to life is he who consoles me." That was the whole of his song, consisting of various tunes, to which he always adapted the same words. God grant that they may of themselves change their ancient customs into actions replete with devotion and piety.

CHAPITRE V.

CONTINUATION DU MESME SUJET.

VN Capitaine Sauvage abordant vn Pere de nostre Compagnie, luy dit: ie te prie mon Pere de venir avec moy en la maison des filles vierges, qui enseignēt nos enfans: le Pere luy respondit que ces bonnes filles l'entendroient, & qu'il n'auoit pas besoin d'interprete: ie leur veux, repartit-il, cōmuniquer vne affaire d'importance. Comme ils estoient tous deux au parloir avec la Mere Superieure de ce petit Seminaire, ce bon Neophite tira vne petite croix de cuiure, qui se pouuoit ouurir & fermer, & leur dit, tout ce qui est sur la terre, n'est rien, ce qui regarde le Ciel est de prix & de valeur. Cette petite croix voudroit bien cōtenir vne parcelle [62] des os sacrez qu'on honore sur les Autels, dont les ames font en Paradis: iugez tous deux si ie suis digne d'en porter, c'est vn grand affaire, il n'en fera que ce que vous aurez determiné. La Superieure bien edifiée de cette pieté, luy accorda sa demande, dont ce bon Neophite se fentoit autant obligé comme s'il eut fait rencontre d'vn grand threfor.

Ces bonnes Meres font extremement charitables, les difficultez du pays ne les estonnent point, leur Seminaire ne refuse aucune Françoise ny aucune fille Sauvage, l'aumosne se fait chez elles en tout temps, leur cœur est plus grand que leurs biens. Les pensionnaires en France ne greuent point les Monasteres

CHAPTER V.

CONTINUATION OF THE SAME SUBJECT.

A SAVAGE Captain approached a Father of our Society, and said to him: "I beg thee, my Father, to come with me to the house of the virgin sisters who teach our children." The Father told him that those good maidens would understand him, and that he needed no interpreter. "I wish," he replied, "to speak to them on a matter of great importance." When they were both in the parlor with the Mother Superior of this little Seminary, the good Neophyte drew out a small copper cross that could open and shut, and said to them: "All that is on earth is nothing; what relates to Heaven is of value and consequence. This little cross would like to contain a particle [62] of the sacred bones that are honored on the Altars, of those whose souls are in Paradise. Consider, both of you, whether I am worthy to bear it; it is an important matter; whatever you decide shall be done." The Superior, who was greatly edified by such piety, granted his request, for which the good Neophyte was as grateful as if he had found a rich treasure.

The good Mothers are exceedingly charitable; the difficulties of the country do not frighten them; their Seminary refuses no girl, whether French or Savage; alms are bestowed at their house at all times; their hearts are greater than their possessions. Boarders

où elles font instruites, ce n'est pas de mesme en Canadas, il faut non seulement nourrir & instruire les petites feminaristes, mais il les faut habiller, & à leur depart leur faire de bonnes aumosnes, & fouent encor à leurs parens, tant ils font pauvres. Il n'y a pas long-temps, qu'une petite Huronne fortant de cette sainte & charitable maison, pour estre reconduite en son pays, ces bonnes Meres non seulement l'habillerent de pied en cap, mais ils firent encor [63] des presens à ses parens, pour marque du contentement que cét enfant leur auoit donné. Ce n'est pas tout, il fallut fournir de viures pour elle & pour ceux qui la venoient querir: en vn mot, vous diriez qu'elles feroient volontiers tous les frais necessaires pour les mener & pour les conduire iusques en Paradis.

Vne autre Seminariſte Algonquine, ayant esté nourrie, élevée & entretenuë plusieurs années dedans ce Seminaire, ces bonnes Meres luy ont donné ses petits meubles pour son mariage, & leur charité passant au delà des mers, a obtenu son mariage d'une Dame de merite, dont la pieté est peut-estre desia recompensée au centuple dessus la terre, & le fera vn iour dedans les Cieux. C'est vraiment rechercher la gloire de Nostre Seigneur, de pouruoir aux necessitez d'autrui, dans les besoins d'une maison incommodée.

Elles nourrissoient vn Huron, dont la vertu a rauy tous ceux qui le cōno[i]ſsoient, quelque froid qu'il fit pendant tout l'hyuer il ne manquoit iamais de passer au trauers des neiges & des glaces, pour venir entendre vne Messe à la paroisse deuant le iour, nonobstant qu'il se trouuaſt par [64] apres à celle qui se dit tous les iours dans l'Eglise de ces bonnes Meres: cét homme passoit tous les iours vn temps si notable à

in France are no burden on the Monasteries where they are educated, but it is otherwise in Canadas. Not only must the little seminarists be fed and taught; they must also be clothed, and, on their departure, considerable alms are given them and oftentimes also to their parents, so poor are they. Not long ago, when a little Huron girl left this holy and charitable house to be taken back to her own country, the good Mothers not only clothed her from head to feet, but they also gave [63] presents to her parents, to manifest the satisfaction that the child had given them. That is not all; food had to be provided for her and for those who came for her; in a word, you would say that they would cheerfully incur all the expense necessary to lead and to conduct them to Paradise.

Another Algonquin Seminarist had been fed, educated, and cared for during many years at the Seminary; the good Mothers gave her the small articles of furniture that she needed on the occasion of her marriage, and their charity went beyond the seas to obtain her marriage portion from a Lady of merit, whose piety is probably already rewarded a hundred-fold on earth, and will be one day in Heaven. It is truly seeking the glory of Our Lord, to provide for the necessities of others amid the needs of a house that is itself in straitened circumstances.

They fed a Huron whose piety delighted all who knew him. However cold it might be throughout the winter, he never failed to go through snow and ice to hear a Mass in the parish church before daylight, notwithstanding the fact that he afterward went [64] to that which was said every day in the

genoux, que les François en demeuroient estonnez, & edifiez, il ne sçauoit que c'estoit de se mettre en colere, les plus grâds mescontentemens estoient fondez sur ce qu'on ne luy parloit pas assez long-temps à son gré des veritez Eternelles: il est retourné cette année en son pays, nous esperons que sa ferueur profitera à ses compatriotes.

Quelques Sauvages s'accusoient vn iour d'auoir le cœur tout remply de malice, le Pere qui les escoutoit leur demanda si cette malice faisoit vn long seiour dedans leurs ames: non pas respondent-ils, mais cependât elle ne laisse pas d'y entrer; mais encor, poursuit le Pere, que faites vous, quand vn si mauuais hoïte vous viens visiter? pour moy, disoit l'vn, quand ie sens que la colere vient eschauffer mon cœur, ie dis à mon ame, ceux qui prient & qui croyent ne se mettent point en colere, & aussi-toïst ce feu s'amortist, & quelquefois il s'esteint tout à coup. Ie suis plus meschant, disoit son compagnon; car il me vient des pensées de haine, des pensées [65] sales, qui gastent tout mon cœur; mais que fais-tu dans ce rencontre, dit le Pere, i'ay peur, respondit-il, & ie me mets à prier Dieu, & tout cela s'en va, le saint Esprit est vn grand Maïstre, il en fait plus en vn moment, quand il luy plaist, que les Docteurs en cent ans.

Si ie dis que des ieunes hommes sollicités par de mauuais creatures ont fait triompher la grace de la nature, i'vferay de redites, quoy que la chose soit toute nouvelle.

Vne personne malade au milieu de ces bois, se trouua dans des angoisses & dans des presses qui la iettoient à deux doigts du desespoir. Son pauvre corps abattu voulant sommeiller, son ame aperceut

Church of the good Mothers. That man daily remained upon his knees so long a time that the French were astonished and edified. He knew not what it was to be angry; his greatest discontent arose from his not being spoken to about Eternal truths as long as he would have liked. He returned this year to his own country and we trust that his fervor will benefit his countrymen.

Some Savages accused themselves one day, saying that their hearts were full of malice. The Father who heard them asked them whether that malice dwelt long in their souls. "No," they said; "but still it enters them." "But again," said the Father, "what do you do when so bad a guest visits you?" "For my part," said one, "when I feel that anger comes to inflame my heart, I say to my soul: 'They who pray and who believe do not get angry;' and at once the fire cools down and is sometimes completely extinguished." "I am more wicked," said his companion; "for thoughts of hatred and thoughts of lewdness come to me, [65] which soil the whole of my heart." "But what dost thou on such occasions?" asked the Father. "I am afraid," he replied; "then I commence to pray to God, and all passes away." The holy Ghost is a great Master; he does more in one moment, when he pleases, than the Doctors in a hundred years.

Were I to say that some young men, when solicited by vile creatures, have caused grace to triumph over nature, it would be merely a repetition although the affair is quite recent.

A person who was sick in the midst of the woods suffered pain and anguish that brought her to the

vn Pere, qui s'approchant d'elle, l'instruisit sur le bon-heur des souffrances, & sur la cruauté de cette miserable vie, cette pauvre creature fut si consolée, & si remplie de courage en vn instant, qu'elle deffoit toutes les afflictions de la terre & de l'Enfer.

Vn Capitaine Sauvage voyāt qu'un ieune hōme sembloit mépriser les aduis d'un Pere, fçais-tu bien que ce n'est point la crainte de la mort, ny le desir de la vie, ny [66] l'esperance d'aucun bien de la terre qui m'a fait embrasser la priere? depuis que i'ay la Foy, ie ne crains plus rien. Apprends donc que i'ay parlé au Capitaine des François, & que ie l'ay supplié de bannir tous ceux qui resistent à la verité, ou qui la quittent. Parle maintenant? que fais-tu? quel est ton dessein? c'est ton cœur & ta bouche qui te rendront coupable ou innocent? qui te retiendront, ou qui te chasseront d'icy?

Le mesme entrant dans vne cabane où il y auoit plusieurs Payens, leur fit ce petit discours; mais encor qui vous empesche d'ouurir les yeux à la verité? vos oreilles ne font-elles pas percées? ce qu'on dit est-il si monstrucux qu'il n'y puisse entrer? si la priere est bonne que ne l'embrassez-vous? ie vois bien ce qui vous arreste. Vous craignez qu'apres vostre Baptesme, vous ne tombiez dans quelque yurognerie, si vous trouuez de la boisson? mais est-il possible que la seule pensèe des dommages que ces boiffons nous causent, ne vous puisse empescher d'en gouster? tenez ferme, vous surmonterez ce demon des estourdis & des fous.

Vn Nipisirinien se fit Predicateur apres [67] d'un Capitaine de sa nation nouvellement arriué à S. Ioseph: comme il eut apperceu que ce Capitaine

verge of despair. As her poor afflicted body wished to slumber, her soul perceived a Father, who approached, and taught her the joy of suffering and the cruelty of this miserable life. The poor creature was so consoled and so filled with courage in an instant, that she defied all the afflictions of earth and of Hell.

A Savage Captain, observing a young man who seemed to pay little heed to the advice of a Father, said to him: "Knowest thou that it is not the fear of death, or the desire of living, or [66] the hope of any earthly good, that has induced me to embrace prayer? Since I possess the Faith I no longer fear anything. Learn therefore that I have spoken to the Captain of the French and have begged him to banish all who resist the truth or who abandon it. Speak now! What dost thou? What is thy intention? Thy heart and thy mouth will make thee guilty or innocent, will retain thee or expel thee hence!"

The same man went into a cabin where there were several Pagans, and made this short speech to them: "But, again, what prevents you from opening your eyes to the truth? Are not your ears pierced? Is what we say so monstrous that it cannot enter them? If prayer be good, why do you not embrace it? I see very well what prevents you. You fear that after your Baptism you will fall into drunkenness if you find any liquor. But is it possible that the mere thought of the injury that those liquors cause us cannot prevent you from tasting them? Keep firm and you will overcome that demon of the thoughtless and the foolish."

preftoit l'oreille aux difcours que luy tenoit vn de nos Peres, il luy dit apres que le Pere fut forty de fa cabane: ces gens font admirables, ils quittent leur pays, & s'en viennent du bout du monde pour nous apprendre le chemin du Ciel, iamais ils ne demandent rien, mais ils donnent, & par tout où ils font, ils font la mefme chofe, ce que l'un l'enfeigne l'autre l'enfeigne, pour moy i'ay trouué leur doctrine fi iufte & fi raifonnable, que ie l'ay embraffée, ie les ayme, & ie les honore comme mes plus proches parens. Ce bon Neophyte iettoit dans cette ame, la premiere couche fur laquelle on a depuis tiré de beaux portraits.

Vn autre Abnaquiois de nation, fe trouuant aupres d'un Ethechemin fort malade, voyant que fes camarades auoiēt quelque deffein de le chanter & de le fouffler à leur mode, luy dit: mon cher amy, c'est en vain que tu auras recours au forceleries, ou pluftoft aux badineries de ton pays, le Dieu que les Chreftiens honorent, t'a créé, luy feul te peut [68] guerir. Ces paroles dites en fon temps, le toucherent fi bien que fes gens le voulans medicamenter à leur façon, c'est à dire par des cris & par des tintamarres, dont ils fe feruent pour chaffer le demon qui fait mourir les hommes, iamais le malade n'y voulut obeir; c'est à celuy qu'on adore en ce lieu cy, qu'il faut auoir recours, difoit-il, le demon ne me fçauroit guerir, fes parens s'adrefferent à nos Peres, & leur dirent, nous vous abandonnons noftre pauvre camarade, vous connoiffez celuy qui a tout fait, dites luy qu'il le gueriffe, & l'affeurez que nous croirons en luy. Je ne fçay pas fi ces pauvres abandonnez tiendront leur parole en leur pays, mais ie fçay bien que Dieu a query leur compatriote contre leur attente.

A Nipisirinien became a Preacher to [67] a Captain of his nation who had recently arrived at St. Joseph. As he had observed that the Captain listened to the discourse of one of our Fathers, he said to him, after the Father had gone out of his cabin: "Those people are admirable; they leave their country and come from the end of the world to teach us the road to Heaven. They never ask for anything, but they give; and, wherever they are, they do the same thing,—what one teaches, the other teaches. For my part, I have found their doctrine so just and so reasonable that I have embraced it. I love and honor them as my nearest relatives." This good Neophyte gave to that soul the first coat, upon which fine portraits have since been drawn.

Another who was of the Abnaquiois nation was with a very sick Ethechemin. When he saw that his comrades intended to sing and to breathe on him in their fashion, he said to him: "My dear friend, in vain wilt thou have recourse to those sorceries, or rather those follies, of thy country. The God whom the Christians honor has created thee; he alone can [68] cure thee." These words, said opportunely, so touched him that when his people wished to doctor him in their way,—that is, by yells and uproar, of which they make use to drive away the demon who causes the death of men,—the sick man would never listen to them. "It is he who is adored in this place," he said, "to whom we must have recourse; the demon cannot cure me." His relatives applied to the Fathers, and said to them: "We leave our poor comrade with you. You know him who has made all; tell him to cure him, and assure him that

Vn François allant de Quebec à Saint Ioseph, apperceut de loin vn Sauvage, qui le deuançoit, c'estoit vn Chrestien, qui ne pensoit estre veu que de l'œil, duquel on ne se peut cacher, il leuoit les yeux au Ciel, s'entretenant avec Dieu, tenant son chapelet en main, & se mettant à genoux avec vne deuotion qui penetroit non seulement le cœur du François, [69] mais qui sans doute gaignoit celuy qui ne peut resister à l'amour.

Il n'est pas iusques aux enfans qu'ils ne tefmoignent par fois quelques sentimens de deuotion, vn petit garçon aagé de 8. à 9. ans, a dit plusieurs fois ces paroles à sa mere voyant qu'elle ne pressoit point son baptesme. Ma mere, cela n'est pas biẽ que vous ne soyez pas baptifée, elle ira au feu ma mere dit mon cœur, & là-dessus ie suis triste, cette femme racontoit cela de son fils, adioustant qu'elle ne pouuoit sçauoir où il auoit appris toutes les prieres qu'il recitoit tous les matins & tous les soirs, sans que personne luy commandast. Le pauvre petit ramassant par fois des fleurs avec son camarade, les venoit presenter à vn de nos Peres pour estre mises dessus l'Autel. Le Pere agreant cette petite deuotion, les faisoit entrer dans l'Eglise où ces petits Anges offroient & leurs prieres & leur present à Nostre Seigneur.

Vne petite Seminariste des Meres Vrfulines, prefant fort qu'on la fit communier deuant que d'estre renduẽ à ses parens, prit en cachete vn petit *Agnus* appartenant à l'vne de ses compagnes, sa maistresse l'ayant surprise la tança; vous estes [70] indigne de la communion, luy dit-elle, allez, confessez vous, vous deuriez ieufner pour vn si gros peché: cette pauvre enfant l'ayant fait contre l'attente de sa bonne

we will believe in him." I know not whether those poor abandoned people will keep their word in their own country, but I do know that God cured their countryman, contrary to their expectations.

A Frenchman who was going from Quebec to Saint Joseph perceived from afar a Savage who was walking before him. He was a Christian who thought that no eye could see him except that from which one cannot hide. He raised his eyes to Heaven and spoke to God, holding his rosary in his hand, and kneeling, with a devotion that not only touched the heart of the Frenchman, [69] but also no doubt won him who cannot resist love.

Even the children sometimes manifest feelings of devotion. A little boy aged between 8 and 9 years several times said these words to his mother when he saw that she did not hasten her baptism: "My mother, it is not right that thou shouldst not be baptized; my heart says: 'My mother will go into the fire;' and then I am sad." The woman related this of her son, adding that she did not know where he had learned all the prayers that he recited every morning and every night, without being commanded by any one. The poor little fellow sometimes picked flowers with his comrade, and brought them to one of our Fathers to be placed on the Altar. The Father was pleased at this simple devotion and made them enter the Church where those little Angels offered both their prayers and their gift to Our Lord.

A little Seminarist of the Ursuline Mothers, who was very anxious to receive communion before being sent back to her parents, secretly took a small *Agnus* belonging to one of her companions. Her mistress caught her and chided her, saying: "You are [70]

maistresse, luy vint dire, i'ay fait ce que vous m'auiez ordonné, que faut-il faire encore afin que ie ne fois point priuée de la communion. Ce n'est pas vn petit courage à vn enfant de ieufner, & notammēt à vn enfant Sauuage, qui tient de ses parens, lesquels ont autant de pante au manger que les yurongnes au boire.

Les enfans des Sauuages font de petits singes, auffi bien que les enfans de l'Europe, ils imitent tout ce qu'ils voyent faire. Il est croyable que depuis que les fondemens de ce nouveau monde sont iettez, ils n'auoient iamais representé aucune procession, mais comme ils en voyent de temps en temps, ils ont commencé d'en faire à leur mode: il y a peu de iours qu'une bande de ces petits innocens fut veuë marcher en ordre, l'un portoit vne Croix, l'autre portoit vne banniere, d'autres des chandeliers faits à la Sauuage ou à la naturelle, quelques-vns chantoient & d'autres suiuoient deux à deux comme ils auoient veu faire, tout cela nous apprend [71] que le Christianisme se fonde, & s'establit parmy ces peuples. Les Hiroquois gastent tout, ils escarrent les ouailles de leur bercail, ils les éloignent de leurs Pasteurs, ils les bânissent de leur petite Eglise, en vn mot ce fleau est bien rude. Dieu soit beny en tout temps & en tous lieux, il se faut soumettre à ses ordres, il permet que son Eglise soit affligée: mais il voudroit bien que ceux qui ont le pouuoir de la secourir leuassent l'estendard pour sa gloire. Changeons de propos.

On demanda à vn ieune Sauuage, qui parloit de la grande perfidie des Hiroquois, & de l'horrible carnage qu'ils ont fait de ceux de sa nation, quel sentiment il auoit de ces mal-heureux. Il prie souuent Dieu pour eux, respondit-il, & ie dis dans mon cœur, ie

unworthy of communion; go and confess; you should fast for so grievous a sin." The poor child did so, contrary to the expectation of her good mistress, and came to her, saying: "I have done what you ordered me to do. Is there anything else to be done, that I may not be deprived of communion?" It requires no slight courage in a child to fast, and especially a Savage child, who takes after its parents; and they are as addicted to eating as drunkards are to drinking.

The children of the Savages, like those of Europeans, are little monkeys; they imitate everything they see done. It may be believed that, since the foundations of this new world were laid, they had never had any processions; but, as they see some from time to time, they have commenced to form processions in their own fashion. A few days ago, a small band of these little innocents was observed marching in order; one bore a Cross, another a banner, others candlesticks made in the Savage fashion or naturally formed. Some sang, while others walked two by two, as they had seen us do. All this teaches us [71] that Christianity is becoming founded and established among these peoples. The Hiroquois spoil everything,—they scatter the sheep from their fold, and keep them away from their Pastors; they banish them from their little Church; in a word, that scourge is very heavy. God be praised at all times, and in all places; we must submit to his orders. He allows his Church to be afflicted, but it is his desire that those who have power to succor it should raise the standard for his glory. Let us change the subject.

A young Savage who spoke of the great perfidy of

voudrois qu'ils fussent baptisez, ils auroient de l'esprit, ils iroient au Ciel: voila mon sentiment. Ces pensées ne sont pas communes à tous les Sauvages, ils sont vindicatifs au dernier point envers leurs ennemis, aussi est-il vray, qu'il n'est pas possible de les aimer hors de Dieu.

Ce Sauvage a bien montré qu'un esprit plus puissant que celui du monde, & [72] de la chair residoit en son cœur. Puisque nous pouvons, disoit-il, témoigner à Nostre Seigneur l'amour & l'honneur que nous luy portons par nos souffrances, il me semble que c'est vne chose bonne de souffrir, & souuent mon ame en a des desirs. Le Pere qui a soin de sa conscience venant de voir vn malade, luy dit vn iour, ie suis triste voyant cette personne que j'ayme, & que tu ayme aussi, souffrir si rudement, & si long-temps. Et moy, repart ce Sauvage, ie m'en resioüy, ne m'as-tu pas enseigné, adiousta-il, que ceux qui souffrent sont aymez de Dieu? pourquoy donc s'affiger d'estre aymé de celui qui est tant aymable. Le Pere luy accorda qu'il auoit raison, & confessa au fond de son cœur que le Sauvage auoit agy par grace, & luy par vn mouuement de compassion naturelle.

Vn ieune garçon voyant que ses gens retournoient de la chasse, s'écria voila qui va bien, ie mangeray aujourd'huy de la viande fraische. Sçais-tu bien, luy dit quelqu'un, que les Chrestiens n'en mangent point aujourd'huy. Tu as raison, respondit-il, non seulement, ie n'en mangeray point, mais ie ne veux pas seulement [73] la regarder. Ayant sceu que les Chrestiens ieusnoient les Quatre Temps & le Careme, il vouloit à toute force les imiter, on luy respondit qu'il n'auoit point encor l'aage qui porte cette

the Hiroquois and of the horrible massacre that they had made of his countrymen, was asked what his sentiments were respecting those wretches. "I often pray to God for them," he replied, "and I say in my heart that I wish they would be baptized, and that they would have sense, and would go to Heaven. Those are my sentiments." Such thoughts are not common to all the Savages, who are vindictive to the last degree against their enemies. It is also true that it is impossible to love enemies, if one be outside of God.

This Savage gave evidence that a spirit more powerful than that of the world and [72] of the flesh dwelt in his heart. "Inasmuch," he said, "as we can show Our Lord by our sufferings the love and honor that we have for him, it seems to me that it is a good thing to suffer, and my soul often desires it." The Father who directs his conscience said to him one day, on his return from visiting a sick person: "I feel sorry when I see that person, whom I love, and whom thou also lovest, suffering so much and so long." "And I," replied the Savage, "rejoice at it. Hast thou not taught me," he added, "that those who suffer are beloved by God? Why therefore should one be sorry at being loved by him who is so lovable?" The Father admitted that he was right, and acknowledged in the bottom of his heart that the Savage had acted through grace, and he through a natural feeling of compassion.

A young boy, seeing his people on their return from hunting, exclaimed: "All goes well; to-day I shall eat fresh meat." "Knowest thou not," said some one to him, "that Christians eat none to-day?" "Thou art right," he replied; "not only will I not

obligation. Si ie n'y fuis pas obligé, repart-il, auffi ne m'est-il pas defendu? on luy permit ce qui estoit raisonnable conformément à ses forces & à sa façon de vie. S'estant couché certain iour sans souper, il se leua avec vn grand appetit, l'ayant tesmoigné à quelqu'un de nos Peres, il luy fit donner du pain, il le prit mais il n'y toucha pas, comme on luy en eut demandé la raison, ie n'ay pas encor fait-il entendu la Messe, ouïy, mais on la dira bien tard? hé bien ie n'en mouray pas pour cela, respondit-il; estant allé sur le soir visiter quelques Hurons en leur cabane, ils luy presenterent à manger: or comme il ieufnoit, & que d'ailleurs c'est mépriser vn Sauvage de refuser ce qu'il vous donne, il mangea mais si peu qu'il n'outre-passa point ce qu'on peut prendre en vne colation, ses hostes s'en apperceuant luy representèrent qu'un bon courage ne se deuoit pas rendre si tost, que le manger estoit naturel & important à l'homme, à [74] cela point de repartie, sinon qu'il ne falloit pas le presser de manger dauantage.

Il n'est demeuré qu'un seul Sauvage cette année à Montreal, & encor estoit-il aueugle; mais en recompense il auoit de la vertu pour vingt-cinq: ah! que fouuent, disoit-il, ie benis Dieu de ce qu'il m'a rauy les yeux, sans cela i'aurois esté toute ma vie vn orgueilleux, & vn superbe, i'aurois mesprisé la priere, & les Hiroquois m'auroient mangé.

Comme il auoit pris resolution de ne point petuner le iour qu'il cōmunieroit, ce qui est assez difficile à vn Sauvage qui prefere le tabac au boire & au manger, le Pere qui en auoit soin luy dit vn iour qu'il le pourroit bien tromper & contreenir en cachete à ses resolutiōs, il repartit fort gentiment, tromperois-ie

eat any, but I do not even wish [73] to look at it." Having learned that the Christians fasted on Ember-days and in Lent, he wished by all means to imitate them. He was told that he was not old enough to be obliged to do so. "If I be not obliged," he replied, "neither am I forbidden to do so." He was permitted to do what was reasonable, considering his strength and his manner of living. Having gone to bed supperless one night, he awoke with a great appetite; he told one of our Fathers of it, and was given a piece of bread. He took it but did not touch it; when he was asked the reason he said: "I have not yet heard Mass." "Yes, but it will be said very late." "Well, I shall not die on that account," he said. At night he went to see some Hurons in their cabin, and they offered him something to eat. Now as he was fasting, and as it is an insult to a Savage to refuse what he gives you, he ate, but so little that he did not exceed what is usually eaten at a collation. His hosts noticed it, and told him that a good courage should not yield so soon; and that eating was natural to and necessary for man. To [74] this he gave no answer, except that they were not to press him to eat any more.

Only one Savage dwelt this year at Montreal, and he was blind; but, to compensate, he had virtue enough for twenty-five. "Ah," he said, "how often I praise God for having deprived me of my sight! for, otherwise, I would have been all my life a proud and arrogant man; I would have despised prayer; and the Hiroquois would have eaten me."

As he had taken the resolution not to smoke on the day that he received communion,—which is a rather difficult thing for a Savage, who prefers tobacco to

Dieu si ie trompois vn homme? Ce n'est pas à toy mon Pere à qui i'ay fait cette promesse, c'est Dieu qui ne peut estre trompé. Et c'est pour cela, fit-il, que ie ne vay pas visiter les soldats François le iour que i'ay communié, pource qu'ils m'inuiteroient à petuner.

Le Pere le menant vn iour à l'Hospital dans vn temps qu'il neigeoit, & qu'il [75] faisoit fort froid, il prit son bonnet d'une main & son chapelet d'une autre, difons, fit-il au Pere nostre chapelet, puis que nous sommes ensemble, cette deuotion attendrit le Pere. Estant vne autre fois aupres du Pere qui recitoit ses Heures Canoniales, il demeura vn assez long-temps sans se mouuoir; le Pere ayant bien exercé sa patience, luy demanda à quoy il auoit appliqué son esprit, pendant tout ce temps-là. Ie me resioüissois en mon cœur, de ce que tu benissoit celuy qui a tout fait, mon ame luy disoit, ie suis bien aise que ceux qui te connoissent te loüent & te respectent. Mais quelquesfois ie suis si tritte de ce que ie l'ay fasché, & de ce que ie ne sçauois le loüer, comme vous autres que mon cœur en est malade, & mon ame ne sçait de quel costé se tourner. Il me semble par fois qu'une personne me parle au fond du cœur, & cependant elle ne profere aucune parole; m'entends-tu bien, disoit-il au Pere? conçois-tu bien ce que ie veux dire, lors que i'entends cette parole dans mon cœur, adioustoit-il, qui n'est pas pourtant vne parole, mon ame est toute triste d'auoir fasché [76] Dieu, & mes yeux se mettent à pleurer, sans que i'y prenne garde, d'autresfois ie suis tout ioyeux, & mes yeux ne laissent pas de ietter des larmes, cela ne m'arriuoit point deuant mon Baptesme.

food and drink,—the Father who had charge of him told him one day that he might deceive him, and break his resolution in secret. He made a very neat reply: “Could I deceive God, even if I deceived a man? It is not to thee, my Father, that I made that promise, but to God, who cannot be deceived. That is why,” he said, “I do not go to visit the French soldiers on the day that I have received communion, because they would invite me to smoke.”

The Father took him to the Hospital one day, when it was snowing and [75] very cold; he held his cap in one hand and his rosary in the other. He said to the Father: “Let us say our rosary, since we are together.” This devotion affected the Father. On another occasion, when he was near the Father, who was reciting his Canonical Hours, he remained for a considerable time without moving. The Father, who had well tried his patience, asked him how he had employed his mind during that time. “I rejoiced in my heart, because thou wert praising him who has made all. My soul said to him: ‘I am glad that they who know thee praise and honor thee.’ But sometimes I am sad because I have offended him; and, because I cannot praise him as you do, my heart is sick, and my soul knows not which way to turn. At times it seems to me that a person is speaking to me in the depths of my heart, and yet he says not a word. Dost thou hear me well?” he said to the Father. “Dost thou understand well what I wish to say? When I hear the word in my heart,” he added, “which nevertheless is not a word, my soul is quite sad at having offended [76] God, and my eyes begin to weep before I realize it. At other times I am quite joyful, and yet tears fall from my

Le Pere ne luy voulant pas permettre si fouuent la Communion, il s'en plaignoit amoureusement: tu ne fçais pas mon Pere combien mon ame est triste, si tu le fçauois tu luy donnerois ce qu'elle demande. Vn François luy ayant rompu le baston dont il se seruoit pour se conduire, son cœur fut émeu, & il se retira en sa cabane sans mot dire, mais il s'en reuint bien-toft trouuer le Pere. Je n'ay pas d'esprit, luy fit-il, ie me suis fasché, ie m'en vay à l'Eglise prier pour celuy qui a rompu mon baston. Et toy mon Pere prie pour moy, car ie suis plus coupable que luy. Mais tu me deuois aduertir, quand tu as veu que ie me voulois fascher, ie te prie mon Pere, ne t'en oublie pas vne autre fois. Ce bon garçon s'ennuyant d'estre tout feul de sa nation à Montreal, a voulu descendre aux trois Riuieres, il est croyable qu'il payera en bonne monnoye la petite consolation qu'il espere de ses gens.

[77] Il y a peu de iours qu'une femme s'estant fauüée du pays des Hiroquois, nous vint dire qu'un demon la tourmentoit, & qu'on la mit pour quelque temps avec les Vrfulines, qu'elle esperoit trouuer sa deliurance parmy ces bonnes ames. Je me confesse-ray & me communieray, elles prieront pour moy, disoit-elle, & ie feray guerie: son regard, tant ses yeux estoient effarez, faisoit peur. Les Meres s'en chargerent avec benediction, au bout de quelques iours cette pauvre creature nous vint dire qu'elle estoit toute libre, & que Dieu l'auoit guerie en la maison des vierges. Je m'en rapporte à ce qui en est.

Nous auons vn malade à S. Ioseph, il fera au Ciel comme nous esperôs, quand on lira ce Chapitre en

eyes. This did not happen to me before my Baptism."

As the Father would not allow him to receive Communion as frequently as he wished, he complained lovingly: "Thou knowest not, my Father, how sad my soul is. If thou knewest thou wouldst grant it what it asks." A Frenchman broke the stick that he used to guide his steps; his heart was troubled, and he withdrew into his cabin, without saying a word; but he soon came out, and went to the Father. "I have no sense," he said; "I have been angry; I am going to the Church to pray for him who broke my stick. And thou, my Father, pray for me, for I am more guilty than he. But thou shouldst have warned me when thou sawest that I was about to get angry. I beg thee, my Father, not to forget to do so another time." The good man, who felt lonely at being the only one of his nation at Montreal wished to go down to three Rivers. It is probable that he will pay in good coin for the little consolation that he hopes to obtain from his people.

[77] A few days ago, a woman who had escaped from the country of the Hiroquois came to us, saying that a demon tormented her; and she asked us to place her for a time with the Ursulines, because she hoped to obtain her deliverance among those good souls. "I shall confess and receive communion; they will pray for me," she said, "and I shall be cured." Her look inspired fear, so wild were her eyes. The Mothers took charge of her with blessings. After a few days the poor creature came to tell us that she was quite free, and that God had cured her in the house of the virgins: I merely relate what happened.

France. Il faut confesser que Dieu fait des miséricordes à qui bon luy semble, cét homme d'un naturel brusque & violent, a fait quelques escapades depuis sa naissance en l'Eglise. Il nous a tesmoigné que jamais il n'en a fait qu'aussi-toit il n'ait ressenty les effets de la Justice de Dieu: voicy, dit-il, le dernier coup que j'ay peché, j'ay scandalisé les Chrestiens, j'ay repris mes superstitions anciennes, plustost pour contenter [78] quelques personnes que pour aucune creance que j'aye en ces badineries, mais Dieu enfin m'a terrassé, il m'a remply de douleurs, depuis les pieds jusques au fommet de la teste; Il luy adresse souvent ces paroles, ô qu'il est raisonnable que ie souffre! ie ne m'en fasche point. Toy qui as tout fait determine du temps, & de la grandeur de mes maux. Je n'ay qu'une pensée: j'ay peché, ie veux souffrir. Ne fais qu'une souffrance des tiennes & des miennes, peijkoutour, peijkoutour, n'en fais qu'une, n'en fais qu'une, & tire le payement que ie te dois pour mes offenses. Comme nous luy portafmes le Viatique en sa cabane, & que nous luy donnafmes l'Extreme-Onction, il s'adressa à ses gens, & leur dit, ie n'ay plus de forces pour parler, mais j'ay encor assez de cœur pour pleurer le scandale que ie vous ay donné, ne retenez aucunes pensées de mes mauvais exemples. Je ne suis pas triste de mes souffrances, mais ie le suis bien fort d'auoir fasché Dieu, & d'auoir esté meschant parmy les hommes. Je pardonne à ceux qui m'ont pressé de reprendre mes anciennes chansons, dont ie me seruois pour parler [79] au demon? pardonnez-moy aussi tant de mauuaises paroles, & tant de mauuaises actions que j'ay commises, & dont vous auez connoissance,

We have a sick man at St. Joseph who will be in Heaven, we hope, when this Chapter will be read in France. It must be admitted that God grants mercies wherever it seems good to him. This man, who was of a rough and violent character, has been guilty of some escapades since he has been born into the Church. He has told us that he never committed one without at once feeling the effects of God's justice: "Behold," he said, "the last time that I sinned, I gave scandal to the Christians; I returned to my former superstitions, more to satisfy [78] some persons than through any belief that I had in such follies. But at last God has cast me down; he has filled me with pains from my feet to the top of my head." He often says these words to God: "Oh! it is but right that I should suffer; I am not angry at it. Thou who hast made all, determine the period and the extent of my sufferings. I have but one thought: I have sinned; I wish to suffer. Make but one suffering of thine and mine; *peiikoutour, peikoutour*,—make but one, make but one; and take the payment that I owe thee for my sins." When we took the Viaticum to him in his cabin, and gave him Extreme Unction, he spoke to his people, and said: "I have no more strength to speak, but I still have enough heart to weep for the scandal that I have given you. Retain no remembrance of my evil examples. I do not grieve for my sufferings, but I am very sorry for having offended God, and for having been wicked among men. I pardon those who have urged me to return to my old songs that I used for speaking [79] to the demon. Pardon me also both for the many evil words that I have said, and the many evil actions that I have committed, and of

ie n'en puis plus, la parole me manque, priez Dieu pour moy, mon cœur me dit que i'iray au Ciel, puifque Dieu eft bon; Je me fouiendray de vous autres, mais chaffez du milieu de vos cabanes les mefchans, de peur qu'ils ne vous peruertiffent. Je ne doute pas que le Ciel ne fe refioüiffe de la conuerfion de cét homme, & que le fein d'Abraham ne foit ouuert à ce pauvre Lazare, ou ce pauvre Iob couuert de playes & de douleur.

which you have had knowledge. I am exhausted; speech fails me; pray to God for me. My heart tells me that I shall go to Heaven, for God is good. I will remember you, but drive the wicked away from amid your cabins, lest they should pervert you." I have no doubt that Heaven rejoices at the conversion of this man, and that Abraham's bosom is opened to this poor Lazarus, or this poor Job, covered with sores and full of pain.

CHAPITRE VI.

DE QUELQUES AUTRES BONNES ACTIONS DES
SAUAGES.

IE ne fais aucune distinction, entre les Sauages de saint Ioseph, & les Sauages des trois Riuieres. Ce n'est pas que les vns & les autres n'ayent de l'affection, pour les lieux, où ils ont choisi leur demeure; mais leurs ennemis les pourfuiuent de si pres, qu'ils se iettent comme des pigeons effarez, dans le premier, & le plus affeuré colombier qu'ils [80] rencontrent; Quelques familles voyans ce debris, s'arresterent aux trois Riuieres avec resolution de viure constamment à la Françoisse. Le plus apparent d'entr'eux, dit à l'un de nos Peres au depart de ses compatriotes; Je pourrois m'enfuir aussi bien que les autres, & viure comme eux de chasse & de pesche: mais mon ame m'est plus chere que mon corps. Je vois bien que ic souffriray, & que n'ayant rien que du bled, qu'il me faudra semer & recueillir avec beaucoup de peine, ie meneray vne vie fort maigre; mais il n'importe, pendant que mon corps ieufnera, mon ame s'engreffera mangeant le pain de vie, dont ie ferois plus long temps priué, si ie m'escartois de vos habitations. Ces bonnes gens ont esté benis en toutes façons, la terre & les forests, & les eaux, leurs ont fourny des viures par dessus leurs attentes, & le Ciel les a comblez de ses richesses. Leur Capitaine dicta le Printemps deux lettres à vn Truchement,

CHAPTER VI.

OF SOME OTHER GOOD ACTIONS OF THE
SAVAGES.

I MAKE no distinction between the Savages of saint Joseph and the Savages of three Rivers.

Both have an affection for the spots that they have selected as dwelling-places; but their enemies pursue them so closely that, like frightened pigeons, they fly to the first and safest dovecot that they [80] find. Some families, seeing this breaking-up, stopped at three Rivers, with the intention of always living in the French fashion. The most notable among them said to one of our Fathers, on the departure of his countrymen: "I could flee as well as the others, and live as they do, by fishing and hunting; but my soul is dearer to me than my body. I see very well that I shall suffer, and that, as I have nothing but corn, I shall have to sow and harvest with much labor. I shall lead a very poor existence; but never mind,—while my body will fast, my soul will fatten by eating the bread of life, of which I would be deprived for a still longer time, were I to wander from your settlements." These good people were blessed in every way; the earth, the forests, and the waters have supplied them with food beyond their expectations, and Heaven has showered its wealth upon them. Last Spring, their Captain dictated two letters to an Interpreter, to be sent to Quebec to a Father of our Society, in which that good Neophyte

pour estre enuoyées à Quebec, à vn Pere de nostre Compagnie, dans lesquelles ce bon Neophyte protestoit, qu'il n'auoit rien tant à cœur que de viure selon les loix, & selon les volontez de son Dieu.

[81] Comme ils demeurent au milieu des François, il arriua qu'un ieune homme les allant visiter pendant leur repas, ils luy presenterent vn morceau de chair de castor, celuy-cy le prit & le mâgeast sans donner la benediction, vne femme s'en estant apperceuë, luy dit, si mon petit fils ne prioit pas Dieu deuant que de manger, ie le chastierois, ce François tout honteux, se voulut excuser, mais dans son cœur il se condamnoit soy-mesme.

Vne autrefois vn Pere entrant dans leurs cabanes, trouua vne ieune femme toute explorée, luy en ayant demandé la raison, mon nepueu fit-elle, est mort, voila le fuiet de mes larmes. Quoy dōc, repart le Pere, croyois-tu que son corps fut immortel! ce n'est pas de son corps que ie m'attriste, c'est son ame qui cause mes douleurs & mes regrets, comme il est mort sans confession, ie crains qu'il ne soit dans les enfers. Quitte cette apprehension, & prie pour luy, dit le Pere, car comme il auoit receu le Baptesme, & qu'il craignoit d'offenser celuy qui a tout fait, il est croyable qu'il n'est pas damné, mais qu'il pourroit bien [82] estre en Purgatoire. J'ay bien eu repart-elle, cette pensée, i'ay desia prié pour luy, i'ay recité trois fois mon chappellet, i'ay inuoqué les Saints qui sont au Ciel, i'ay imploré le secours des petits enfans morts apres leur baptesme, i'ay prié ceux de nostre nation qui sont en Paradis, mais tout cela est peu de chose. Dis-moy, mon Pere, ce que ie puis faire selon ma condition pour le soulagement de cette ame, & ie le feray de bon cœur.

protested that he had nothing more at heart than to live according to the laws and the commands of his God.

[81] As they live in the midst of the French, it happened that a young man went to visit them during their meal, and they offered him a piece of beaver meat. He took it, and ate it without asking a blessing. A woman who observed this said to him: "If my grandson did not pray to God before eating, I would punish him." The Frenchman was quite ashamed, and tried to excuse himself; but in his heart he condemned himself.

On another occasion, a Father entered their cabins and saw a young woman weeping bitterly. He asked her what the reason was. "My nephew is dead," she said; "that is the cause of my tears." "What," replied the Father, "didst thou think that his body was immortal?" "It is not for his body that I grieve; it is his soul that causes my sorrow and regret, for he died without confession, and I fear that he may be in hell." "Give up that apprehension, and pray for him," said the Father; "for, as he had received Baptism, and feared to offend him who has made all, it is probable that he is not damned, but that he may [82] be in Purgatory." "I have thought of that," she replied, "and I have already prayed for him; I have recited my rosary three times; I have invoked all the Saints in Heaven; I have implored the assistance of the little children who have died after their baptism; I have prayed to those of our nation who are in Paradise; still all that is but little. Tell me, my Father, what I can do, within my power, for the relief of that soul, and I will cheerfully do it."

Vn Huron estant descendu à Kebec, & s'en allant à la chasse, fut blessé à la iambe d'un coup d'arquebuse desbâdé par mesgarde par vn sien compagnon, on le porta aussi-tost à l'hospital, où il fut promptement pensé, mais ce coup estoit si fascheux, qu'il luy fallut couper la iambe: or comme il vit qu'on luy accordoit le baptesme, pource qu'il estoit en danger de mort, il s'escria, que ce coup est fauorable qui m'ouure les portes de la vie, les Hiroquois, si ie n'eusse point esté blessé, m'auroient peut-estre ietté dans les enfers, & ce coup me porte en Paradis? les Meres le consolant sur l'esperance de recouurer [83] sa fanté, vous faites, leur dit-il, vostre possible, mais ie sens bien que ie suis mort, ie ne crains plus ce passage, puis que ie suis baptisé, ie m'en vay au ciel, ou ie prieray pour vous, & pour la personne qui vous a fait venir en ce païs icy. Ces bonnes Filles n'oublient pas leur bonne Mere, il n'y entre aucun malade en leur maison, il n'en part aucun, qui ne soit chargé de prier Dieu pour elle. Ce braue Neophite qui mourut le 18. de Ianuier, ne s'oubliera pas au ciel de la parole qu'il a donnée sur terre.

L'Hospital a esté fort chargé cette année, notamment depuis la venuë des vaisseaux, il faut confesser que ces bonnes Filles, ne font iamais plus contêtes, que lors qu'elles exercent les fonctions de leur Institut par des charitez veritablement heroïques; Si a-il fallu éconduire quelques malades à la venuë des Nauires, le lieu ny leurs forces ne pouuant suffir à tout. Mais ne nous éloignons point des Sauuages.

Voicy vne loüange d'autant plus assuree qu'elle est sortie de la bouche d'un ennemy. Quelqu'un disant aux [84] Hiroquois prisonniers, que si nous ne

As a Huron who had come down to Kebec was about to go out hunting, he was wounded in the leg by a shot from an arquebus, the trigger of which was inadvertently pulled by a companion. He was at once carried to the hospital, where his wound was promptly dressed; but it was so severe that his leg had to be amputated. Now, as he was granted baptism because he was considered in danger of death, he exclaimed: "What a happy accident, that opens the gates of life to me! Had I not been wounded, the Hiroquois would perhaps have cast me into hell, while this blow takes me to Paradise." The Mothers sought to console him with the hope that he would recover [83] his health. "You are doing your best," he said, "but I feel that I am dead. I no longer fear the passage, for, as I am baptized, I am going to heaven, where I shall pray for you and for the person who has sent you to this country." Those good Daughters do not forget their good Mother. Not a sick person enters their house, not a person leaves it, without being charged to pray to God for her. That worthy Neophyte, who died on the 18th of January, will not forget in heaven the promise that he made on earth.

The Hospital has been greatly burdened this year, especially since the arrival of the ships. It must be confessed that these good Maidens are never happier than when they are performing the duties of their Institute, by deeds of charity that are truly heroic. Nevertheless, some sick persons had to be refused on the arrival of the Ships, for neither the room at their disposal, nor their strength, could suffice for all. But let us not wander from the Savages.

Here is praise which is all the truer that it comes

tirions aucune vengeance de leur perfidie, cela ne prouenoit pas d'un deffaut de courage, mais d'un desir que nous auions de leur ouvrir les yeux pour l'eternité. Qu'au reste ceux qui cognoissoient Dieu, ne craignēt point la mort, puis qu'elle leur ouure la porte à vne vie bien plus agreable que celle-cy. Tu as raifon, dit l'un des Hiroquois, nous en auons veu l'experience de nos yeux en la personne d'Ondeffon, c'est ainsi qu'ils appelloient le Pere Ifaac Iogues, & mesme encore en plusieurs Algonquins que nous auons bruslez, ils se moquoient des tourmens & de la mort. Et depuis vn an, nous auons admiré le courage, & la resolution d'un nommé d'Apmangsch, c'estoit vn braue Chrestien appellé Bernard en son baptesme. Je me trouuay, adiouste l'Hiroquois, au combat, où il fut mis à mort. L'un de mes camarades l'ayant recogneu luy dit, qu'on luy donneroit la vie, s'il se vouloit rendre, comme il estoit d'une nation alliée des Hiroquois Agneronons, on luy auroit tenu parole. Mais il respondit d'une voix forte & d'un accent [85] courageux, ie ne puis me rendre à des perfides & à des poltrons qui ne se fient qu'à leur nombre & à leurs surprises. Je ne veux point de la vie. Si quelqu'un d'entre vous a du cœur, qu'il auāce, & qu'il donne des preuues de son courage contre moy. Vn de nos guerriers, que nous tenions pour vn Demon part aussi-tost pour luy porter vn coup d'espée: mais Bernard l'ayant esquiué, le transperce en vn moment, & comme il tomboit à terre, il luy fend la teste d'une hache d'armes. Nos gens enragez, disoit l'Hiroquois, luy tirerent vn coup de fusil à la cuisse, & le percerent par le costé d'un coup de fleche, se sentant bleffé il s'escrie en langue Hiroquoise, treue, de

from the mouth of an enemy. Some one said to the [84] Hiroquois prisoners that, if we did not take any revenge for their treachery, it was not through want of courage, but through our desire to open their eyes to eternity; that, moreover, those who know God fear not death, because it gives entrance to a life much more agreeable than this one. "Thou art right," said one of the Hiroquois. "We have seen it with our own eyes in the person of Ondesson,"—thus they called Father Isaac Jogues,— "and even in several Algonquins whom we burned; they scorned torture and death. And, within the year, we have admired the courage and resolution of one Apman-gouch;" this was a brave Christian who was named Bernard at his baptism. "I was present," said the Hiroquois, "at the fight in which he was killed. One of my comrades, who recognized him, told him that we would give him his life if he would surrender, as he belonged to a nation that is allied to the Agneronon Hiroquois; and we would have kept our word. But he replied in a loud voice and in a [85] bold tone: 'I cannot yield to treacherous foes and to cowards who rely solely on their numbers and their surprises. I do not wish to live. If any one among you has any spirit, let him come forward and give proof of his courage against me.' One of our warriors, whom we considered a very Demon, started at once and tried to strike him with his javelin; but Bernard avoided the blow, ran him through in a moment, and, as he fell, split his head with his war-hatchet. Our people were enraged," said the Hiroquois; "they discharged a gun into his thigh and pierced his side with an arrow. Finding himself wounded, he called out in the Hiroquois tongue: 'A

grace, pour vn moment. Donnez-moy vn petit de loisir, laissez-moy parler à celuy qui a tout fait, ie m'en vay avec luy au Ciel; pour vós autres qui ne le cognoiffez pas, vous ferez precipitez dans des flammes au fond des abismes. A ces parolles tout le monde fait alte, luy se met à genoux, il éleue ses mains & ses yeux vers le Ciel, parlant hautement, mais en langue Algonquine que nous n'entendiós [86] pas, nous estions tous dans l'estonnement, enfin la priere acheuée, qui dura assez long temps, il nous enuifage d'un regard affeuré, faites ce que vous voudrez nous dit il, ie n'ay point de regret de souffrir vne mort qui me donne la vie. Ils le transpercerent de quelques coups d'espées sur la place. Voila de verité vn sainct & genereux courage.

Vn Pere de nostre Compagnie rencontrant vne femme Sauuage fort infirme, qui venoit à la Messe parmy les neiges, lui dit qu'elle ne feroit pas obligée mesme vn iour de Feste, de sortir de sa cabane dans vn temps si rude, & avec vne si grande infirmité! hélas, respōdit-elle, n'est-il pas raisonnable, que tant que i'auray vn peu de force, pour me traifner en la maison de priere, ie vienne honorer Dieu: il me reste si peu de vie, que ie ne la scaurois mieux employer, qu'à feruir vn si bon Maistre: oüy mais, luy dit le Pere, tu augmenteras tellemēt ta maladie que tu en pourrois bien mourir. I'ay eu autrefois, respondit-elle, de grandes craintes de la mort, mais depuis que i'ay eu cognoissance d'une vie bien plus heureuse, que [87] celle que nous menons sur la terre, & que mon ame a esté lauée des eaux du baptesme, i'ay perdu cette apprehension, car il me semble que si i'auois peur de la mort, i'auois peur d'entrer dans

truce, I pray you, for an instant. Give me a little leisure; let me speak to him who has made all. I am going with him to Heaven. As to you who know him not, you shall be cast into flames in the bottom of the pit.' At these words all stopped; he knelt down, and raised his hands and his eyes to Heaven, speaking aloud,—but in the Algonquin tongue, which we did not understand. [86] We all were astonished. Finally, when he had finished his prayer which lasted for some time, he looked at us with a steady gaze and said: 'Do what you will; I feel no regret at suffering a death that gives me life.' They pierced him on the spot with some lance-thrusts." Truly that was a holy and generous courage.

A Father of our Society met a very infirm Savage woman, who was coming to Mass in the midst of the snow. He told her that she would not be obliged, even on a Festival day, to go out of her cabin in such rough weather and in her great infirmity. "Alas!" she replied, "is it not right that, so long as I have a little strength to drag myself to the house of prayer, I should come to honor God? So little life is left to me that I cannot employ it better than in serving so good a Master." "Yes," said the Father, "but thou aggravatest thy disease to such an extent that thou mightest die of it." "Formerly," she replied, "I greatly feared death; but, since I have had a knowledge of a much happier life than [87] that which we lead on earth, and since my soul has been washed in the waters of baptism, I have lost that apprehension, for it seems to me that, if I dreaded death, I would fear to enter into the joys of the other world. I have this belief and this expectation that, if I obey God and ask him to pardon

les ioyes de l'autre vie. I'ay cette croyãce & cette attente qu'en obeyffant à Dieu, & en luy demandant pardon de mes offenses, ie le verray au Ciel, Dieu a donné vne grande benedictiõ à cette famille, non feulement cette femme est en fanté, mais elle est respectée des François & des Sauvages pour sa grande modestie, & pour sa charité, on regarde son mary comme l'exemple des croyans, tant il est ferme en la Foy.

Ie ne m'estonne point, si ceux qui n'entendent pas les Sauvages, & qui ne sçauroient penetrer dans leur cœur, ne leur portent pas de respect: car en verité ils n'ont aucuns attraits agreables à la nature, ils sont libres & independans au dernier point, ils n'ont ny politeffe, ny entretien, ny ciuilité parmy les François, les huilles dont ils se graissent, blessent les narines, & la pauureté de leurs habits & de leurs cabanes choque la veuë. Il n'y a que la pure grace [88] que Dieu respand sur eux qui les rend aymables; or cette grace n'est ordinairement cogneuë qu'à ceux qui voyent la face de leur interieur, ceux mesmes qui les entendent, ont parfois de la peine à les supporter, tant leurs façons de faire sont esloignées des nostres: mais quand ils prestent l'oreille à leurs Confessions, & à la descharge de leur cœur, ils sentent pour eux des tendresses, & des affections toutes cordiales, voyant l'Esprit de Dieu agir en Pere, en Maistre, en Amy & en Espoux dãs des ames qui ne respiroient que la barbarie. L'empressement que nous apportent les Vaisseaux, ne me permettent pas de reuoir ce Chapitre, où i'ay parlé de la maladie d'un second Iob pour sa patience; il me faut coucher icy quelques sentimens dont Dieu l'a beny à sa mort, cét homme

my sins, I shall see him in Heaven." God has showered many blessings on that family,—not only is the woman in good health, but she is respected by the French and by the Savages for her great modesty and her charity; while her husband is looked upon as an example to the believers, so steadfast is he in the Faith.

I am not surprised that they who do not understand the Savages, and who cannot penetrate into their thoughts, should have no respect for them; for in truth they have no attractions that are pleasing to nature. They are free and independent to the last degree; they have neither politeness, nor conversation, nor civility with the French; the oils with which they grease themselves offend the nostrils, and the poverty of their clothes and of their cabins offends the sight. Only the pure grace [88] that God gives them makes them lovable; now this grace is generally known only to those who see into their souls, and even those who understand them find it difficult sometimes to endure them, so different are their ways from ours. But when such persons listen to their Confessions, and to the outpouring of their hearts, they feel a cordial tenderness and affection for them, when they see that the Spirit of God acts as a Father, as a Master, as a Friend, as a Spouse, in souls that breathed but barbarism. The haste that the departure of the Ships causes us does not permit me to review the Chapter in which I have spoken of the sickness of a second Job as regards patience; so I must set down here some sentiments with which God blessed his death. This man, who for some years had not been liked by his countrymen, found himself abandoned by all. In the midst

n'estant depuis quelques années aucunement aymé de ses compatriotes se vid delaiſſé de tout le monde, Au milieu de ſes afflictions nous eſtions quaſi ſeuſ qui le viſitions, auſſi nous diſoit-il que nous eſtions ſon vniſque conſolatiō deſſus la terre, apres auoir long temps ſouffert vn Purgatoire [89] aſſez rude, apres auoir enduré en penitent, il entra dans ie ne ſçay quelle angoiſſe amoureuse, en forte qu'il ne paroifſoit plus auoir de peine que de l'abſence de ſon Dieu. Quand te verray-ie, luy diſoit-il fort fouuent, Kikſirſmir: Je ſuis en peine de toy, ton abſence m'afflige; ah fut-il ainſi que ie fuſſe avec toy? ie ne me faſche point de mes ſouffrances: mais ie ne puis ſupporter ton abſence. Je l'ayme, & ie ne le voy point! parle vn peu de moy, ô mon Dieu, & dis ces parolles, qu'il vienne, qu'il me voye, & ie ſeray content, car ie ſeray avec toy. Pour moy i'ay la croyãce, que ſi vn Athée, ou vn libertin auoit cogneu cét homme dans ſa ſanté, en ſa maladie & en ſa mort, qu'il ſeroit contraint d'auoüer qu'il n'y a qu'vn Dieu, qui puiſſe transformer vn cœur ſi doucement & ſi fortement, & qui puiſſe meſler les ioyes du Ciel avec ces amertumes de la terre. Apres tout, il n'y a que le Ciel, & vn homme ou deux ſur la terre, qui ait eu cognoiſſance de ces operations, le reſte du mōde, ny Grec, ny François, ny Barbare, n'ont rien veu de ce qui ſe paſſoit dans le ſecret de cette ame.

[90] Combien de fois auons nous veu des perſonnes éplorées, nous aborder avec ces parolles, mon cœur eſt triſte, & ie ne puis dormir en repos, de ce que ma fille ſe veut marier avec vne perſonne qui n'eſt pas encore baptifée. Je ſens autant de douleurs voyant mes gens s'eſloigner du bapteſme, comme

of his afflictions we were almost the only persons who visited him. Therefore he told us that we were his sole consolation on earth. After having for a long time suffered a severe Purgatory, [89] and after having endured as a penitent, he fell into I know not what loving anguish, and seemed to have no longer any sorrow but that caused by the absence of his God. "When shall I see thee?" he frequently said to him; "*Kikwiroumir*,—I am anxious for thee; thine absence afflicts me. Ah, would that I might belong to thee! I am not angry at my sufferings, but I cannot bear thine absence. I love thee, and I see thee not. Speak to me a little, O my God! and say these words: 'Let him come; let him see me;' and I shall be satisfied, for I shall be with thee." For my part, I believe that, if an Atheist or a libertine had known that man in health, in his illness, and in his death, he would have been compelled to admit that there is but one God who can transform a heart so gently and so firmly, and who can mingle the joys of Heaven with the bitterness of earth. After all, there can be but Heaven, and a man or two on earth, who have had any knowledge of these workings; the rest of the world—whether Greek, or French, or Barbarian—have not seen what passed in the secret recesses of that soul.

[90] How many times have we seen persons weeping bitterly who have approached us with such words as these: "My heart is sad, and I cannot sleep in peace, because my daughter wishes to marry a person who is not yet baptized." "I feel as much pain when I see my people keep aloof from baptism, as if I abandoned my country and my own life." "Formerly I imagined that death was the greatest of all

si ie m'esloignois de mon païs, & de ma propre vie. Autrefois ie m'imaginois que la mort estoit le plus grand de tous ces maux, & ie la trouuerois maintenant agreable. Ie n'ay qu'une tristeffe au monde, c'est que ie ne scaurois retenir ces prieres, & que ie ne scay ce qu'il faut dire à Dieu: il me semble que mon cœur luy parle, mais ma bouche ne scauroit prononcer ce qu'il dit: ces fruitz ne viennent pas du crû de la nature, ils ne se treuent & ne se cueillent qu'au iardin de la grace.

Ce nouveau monde est de mesme nature que l'ancien, il a ses biens & ses maux aussi bien que l'Europe. Ceux-cy predominoient en l'Amerique, aussi bien qu'és autres parties de l'Vniuers. Ie ne scay ou la guerre, les maladies & les autres fleaux ont pris leur premiere [91] origine, mais ie scay bien qu'ils affligēt ces Sauvages aussi bien que les François. Depuis que la Foy s'est venuë loger parmy ces peuples, tout ce qui fait mourir les hommes s'est trouué dans ces contrées? quoy qu'ils n'ayent pas eu le deffous cette année dans leurs guerres, ils n'ont pas pourtant ioüy de la paix. Les maladies ont partagé leurs iours avec la fanté, mais Dieu dans ces vicissitudes s'est tousiours monstré leur Pere, la petite verolle qui fit vn carnage estrange il y a neuf ans, a fait du bien à quelques ames en affligeant leurs corps, autrefois on n'entendoit que des tambours, des cris, des hurlemens, on ne voyoit que des festins & des furries [*sc.* fueries] dans ces cabanes, où estoiet les malades, on ne scait quasi plus, és endroits ou resident les Chrestiens, que sont deuenus ces chanfons & ces tintamarres, nos malades ont eu recours à Dieu, mais avec tant de confiance, que cette contagion

ills, and now I would find it agreeable." "I have but one sorrow in the world and that is that I cannot remember these prayers and know not what to say to God. It seems to me that my heart speaks to him, but my mouth cannot pronounce what it says." Such fruits are not of the growth of nature; they are found and gathered only in the garden of grace.

This new world is of the same nature as the old; it has its good and its bad aspects, as well as Europe. The latter predominate in America, as well as in other parts of the World. I know not where war, disease, and other plagues had their [91] origin; but I do know that they afflict these Savages, as well as the French. Since the Faith has come to dwell among these peoples, all things that make men die have been found in these countries. Although they have not been defeated in their wars this year, still they have not enjoyed peace. Sickneses have divided their days with health; but in these vicissitudes God has always shown himself their Father. The small-pox that caused such havoc nine years ago did good to some souls, while afflicting their bodies. Formerly, one heard nothing but drums, cries, and yells; one saw nothing but feasts and sweats in the cabins where the sick lay. But now one hardly knows, in the places where the Christians reside, what has become of all those songs and noises. Our sick have recourse to God, but with such confidence that that contagion—which, as a rule, is fatal to aged persons—has not carried off one; and they attribute this good fortune to him who holds both life and death in his hands.

[92] I cannot conclude this Chapter without mentioning a little girl who remained for two years at

mortelle aux perfonnes âgées pour l'ordinaire, n'en a emporté pas vn, elles attribuent ce bõheur à celuy qui a la vie & la mort entre fes mains.

[92] Il ne faut pas finir ce Chapitre fans faire mention d'une petite fille, qui a demeuré deux ans au feminaire des Meres Vrfulines, le pere de cét enfant ayant appris que fa fille faifoit des merueilles pour fon âge, fe mit en chemin pour la venir voir, ayant fait plus de cent lieuës de chemin, il fut rencontré & mis à mort par les Hiroquois, c'est [*sc.* cet] enfant en ayant oüy le vent, paya le tribut que la nature exige en ces occasions, mais comme on luy eust dit, que fon pere s'estoit fait baptifer depuis qu'elle ne l'auoit veu, & qu'il estoit au Ciel, cette nouvelle se changea si fort en vn moment, qu'elle n'eust plus que des ioyes pour fon salut, fes parens réchapés du combat l'ont emmenée, & depuis fon départ quelques femmes fauages venans voir les Meres Vrfulines, leur ont dit que cét enfant les auoit instruites, & leur auoit appris a reciter leur Chapelet, Dieu fçait si ces bonnes filles goustoient avec delices les fruits de cette ieune plante cultiué de leurs mains.

Parlant hier à vne femme qui a languy fort long-temps à S. Ioseph dans [93] vne maladie quelle croyoit mortelle, ie luy demanday si fes douleurs, & fa paureté ne luy auoient pas bien causé de la tristesse. & si la crainte de la mort n'auoit pas bien fouuent troublé son ame, elle ne me respondit rien sur la paureté, parce que nous l'auions vn petit secouruë, mais elle me dit ces parolles, d'un accent qui faisoit voir, que sa bouche s'accordoit avec son cœur. Je t'affeure, mon Pere, que ie n'ay eu aucune tristesse en mon ame, dans toute ma maladie, il me semble

the seminary of the Ursuline Mothers. The father of the child heard that she was doing wonders, for her age; and he set out to go and see her. After he had journeyed over a hundred leagues, he was met and killed by the Hiroquois. When the child received the news, she paid the tribute required by nature on such occasions; but when she was told that her father had been baptized since she had seen him, and that he was in Heaven, the news appeared, in a moment, under so different an aspect, that she felt nothing but joy for his salvation. Her relatives, who had escaped from the fight, took her with them; and since that time some savage women have come to see the Ursuline Mothers, and have told them that that child had instructed them, and had taught them to recite the Rosary. God knows with what delight those good maidens tasted the fruits of the young plant that had been cultivated by their hands.

Yesterday, while speaking to a woman who has been ill for a long time at St. Joseph, with [93] a disease that she considered mortal, I asked her whether her pains and her poverty had not caused her much sorrow, and whether the fear of death had not often troubled her soul. She gave no answer as regards poverty, because we had given her some slight assistance; but she said these words to me, in a tone which showed that her lips were in accord with her heart: "I assure thee, my Father, that throughout my illness I have felt no sorrow in my soul; it seemed to me that I was glad to suffer. As for death, so far was I from having any dread of it that, on the contrary, it seemed agreeable to me. I said in my heart: 'I am near the house of prayer, I am near the Fathers who care for my soul; and, if I

que i'estois bien aise de souffrir pour la mort, tant s'en faut que i'en eusse aucune aprehension, qu'au contraire elle me paroiffoit agreable. Je disois en mon cœur, Je suis aupres de la maison de prieres, ie suis aupres des Peres qui ont soin de mon ame, & si ie meurs dans les bois ie feray priuée de leurs fecours, cette pensée me dōnoit des desirs de la mort, mais nostre Seigneur ne l'a pas voulu; elle disoit cela dans l'Eglise, où elle se venoit confesser & communier, pour se presenter à celuy qu'elle aime en verité, afin qu'il disposast de tout ce quelle est selon sa tres-saincte volonté. [94] Cette petite Eglise bastie en la residēce de sainct Ioseph, donne bien de la consolation à ces bons Neophites, & avec raison, car ils ont leur Seigneur aupres d'eux, & la structure en est assez gentille, quoy que les vitres, pour ainsi dire ne soient que de toile, & qu'elle n'ait encore ny Sacrifice ny clocher, elle ne laisse pas de contenter la veuë, & de donner de la deuotion à tous ceux qui la voyent, Dieu benisse les personnes qui ont contribué à sa fabrique, & qui ont part à ses petits ornemens, nos bons Chrestiens ne les oublieront pas deuant Dieu.

die in the woods, I shall be deprived of their assistance.' That thought inspired me with a desire to die, but our Lord would not permit it." She said this in the Church, where she came to confess and receive communion, to present herself before him whom she truly loves, in order that he might dispose of her entirely according to his most holy will. [94] This little Church built at the residence of saint Joseph gives much consolation to the good Neophytes, and with reason; for they have their Lord with them. The building is very neat; although the windows, if one may call them thus, are only of linen, and it has as yet neither Sacristy nor steeple, it does not fail to please the eye, and to inspire devotion in all who see it. May God bless the persons who have contributed toward its erection, and who have a share in its modest ornaments. Our good Christians will not forget them before God.

CHAPITRE VII.

DE L'IUERNEMENT DU PERE GABRIEL DRUILLETES
AUEC LES SAUAGES.

VOICY le troisieme Hyuer que le Pere Gabriel Druilletes a passé avec les Sauages, dans des traux capables à la verité, de terrasser le corps d'un Geant, mais tres propres & tres-avantageux pour esleuer un esprit qui [95] a de l'amour pour la Croix. Les Hiroquois Agnerons qui n'aiment guere les François, qui haïssent les Hurons, & qui sont enragez contre les Algonquins, contraignent ces derniers, de s'écarter bien loin de nos habitations pour faire leurs grandes chasses: mais cōme la plupart, de ceux qui demeurent aupres de nous, sont Chrestiens; ils demandent ordinairement à leur depart, que quelqu'un des Peres qui entendent leur langue, les accompagnent, pour n'estre priuez, dans leurs longues fatigues, des principaux exercices de la Religion Chrestienne, qu'ils ont nouvellement embrassée. Le Pere Gabriel leur ayant esté accordé, huit chaudières & plusieurs canots, tous remplis de Sauages, nous l'enleuerent le 22. de Septembre de l'an passé 1647. pour le conduire à quatre-vingt, ou à cēt lieux de Kebec, dans le païs des Ombres, pour ainsi parler, c'est à dire dans des montagnes affreuses, & parmy des forests ou le Soleil ne regarde iamais la terre qu'à la dérobee.

Cette petite Armée s'estant répandue, qui deçà

CHAPTER VII.

OF THE WINTERING OF FATHER GABRIEL DRUILLETES
WITH THE SAVAGES.

THIS is the third Winter that Father Gabriel Druilletes has passed with the Savages,—doing work that, in truth, might prostrate the body of a Giant; but very well adapted and most advantageous for uplifting a mind that [95] has an affection for the Cross. The Agneronon Hiroquois, who have but little love for the French, who hate the Hurons, and who are enraged against the Algonquins, compel the latter to wander far away from our settlements in order to carry on their great hunts. But, as most of those who dwell near us are Christians, they generally ask, when they depart, that one of our Fathers who understands their language may accompany them, that they may not, during their long and fatiguing journeys, be deprived of the principal exercises of the Christian Religion which they have recently embraced. Father Gabriel having been given to them, eight shallops and several canoes, all filled with Savages, bore him away from us on the 22nd of September of last year, 1647, to take him eighty or a hundred leagues from Kebec, into the land of Shades, so to speak,—that is to say, amid frightful mountains and forests, where the Suu never looks upon the earth, except by stealth.

This small Army, which had scattered here and there on the great river, [96] rallied soon afterward

qui delà fur le grand fleuve, [96] se r'allia bien tost apres vers Tadouffac, proche d'une petite riuere nommée des Sauvages Ksabahiganan. Le Pere voyant son troupeau reüny luy distribuë le pain de la parole, & de la doctrine de nostre Seigneur, en forte que la ferueur s'estant iettée parmy ses oüailles, quelques-vnes qui pour s'estre trop écartées du Bercail, auoiët perdu la faueur & le gouft des choses faintes, rentrent en appetit, voyant l'auidité de ceux qu'on ne pouuoit assouuir, tant ils prenoient de plaisir és discours de la vie eternelle.

Vne femme Payenne qui s'estoit fauüée depuis peu du païs & de la captiuité des Hiroquois, s'alla ietter à ses pieds, le suppliant de la baptiser deuât que de s'engager plus auant dans vn si fascheux voyage. Le Pere qui sçauoit bien qu'elle auoit esté instruite, & que son orgueil l'auoit empesché d'embrasser vne creance, qui fait profession de l'humilité, luy demanda d'où prouenoit ce changement si soudain; l'affliction, répondit-elle, m'a donné de l'esprit. Si tost que ie me vis entre les mains de nos ennemis, ie pensay en [97] mon cœur, il me chastie, Celuy qui a tout fait, pource que i'ay bouché mes oreilles à la parole; & au plus fort de mes tourmens, ie luy disois: Aye pitié de moi, ie n'ay point d'esprit de t'auoir fasché, fais que ie reuoye la terre des Croysans, afin que ie fois baptifiée. Nostre Seigneur ayant exaucé sa priere, le Pere luy donna tout fur l'heure l'accomplissement de son desir.

Le 8. d'Octobre ils se mirent tous en priere, demandans à Dieu vn temps fauorable, pour trauerfer la grande riuere, qui est large de huit à dix lieuës en cet endroit; cette grace leur fut accordée, ils se separent

in the vicinity of Tadoussac, near a small river called Kwabahiganan by the Savages. When the Father saw his flock again gathered together, he distributed to them the bread of the word and doctrine of our Lord, so that his sheep were inspired with fervor. Some who, because they had wandered too far from the Fold, had lost taste and relish for holy things, felt their appetite return when they saw the avidity of those who could not be satisfied, so great was the pleasure that they took in discourses relating to eternal life.

A Pagan woman who had escaped a short time before from the country and the captivity of the Hiroquois, threw herself at his feet, begging him to baptize her before going any further on so rough a journey. The Father who well knew that she had been instructed, and that her pride had prevented her from embracing a creed which makes a profession of humility, asked her whence this sudden change arose. "Affliction," she said, "has given me sense. As soon as I saw myself in the hands of our enemies, I thought in [97] my heart: 'He who has made all punishes me because I closed my ears to his word;' and in the worst of my tortures I said to him: 'Have pity on me; I had no sense in offending thee; permit me again to see the land of the Believers, so that I may be baptized.'" Our Lord having granted her prayer, the Father granted her, upon the spot, the fulfillment of her desire.

On the 8th of October, they all prayed and asked God for favorable weather to enable them to cross the great river, which at that spot is from eight to ten leagues wide. That favor was granted them; they separated once more, to meet again, at a certain

vne autrefois pour se trouuer dãs quelque temps au rendez-vous qu'ils s'estoient donnez. Le Pere fit rencontre en ce rendez-vous, de quelques Sauvages qui estoïët partis dès le commencement de Septembre, il leur administre les Sacremens de la Penitence, & de l'Eucharistie avec vne ioye, & vne fatisfaction reciproque de part & d'autre. Les meres apportoiët leurs petits enfans, les vns pour les baptifer, les autres qui l'estoient defia, pour les veoir dans leurs [98] maladies: or quoy que quelques-vns paruffent moribons, entr'autres vn hydropique, duquel on n'attendoit que la mort: Si est-ce que le Pere leur ayant donné de l'eau benite, & recité fur eux quelques prieres de l'Eglise, nostre Seigneur les guerit tous avec l'estonnement de ces bons Neophytes.

Ayans faiët peu de feiour en cët endroit, ils tirent tous vers vne riuiere appellée en Sauvage Kaparipataouangak, c'est à dire, terre percée, parce que l'embouchure par où elle se iette dans le grand fleuve, ne paroist qu'une petite ouuerture de terre, & cependant cette riuiere est fort large & fort belle au delà de ce détroit. Ce fut és enuirõs de cette Riuiere, que cette petite armée se ietta dans les terres, qui d'un costé qui d'autre pour aller declarer la guerre aux Castors, aux Elans & aux Ours, habitans de ces grandes forests.

L'Escoüade qui emmena le Pere, composée de cinquante bouches, sans conter les plus petits enfãs, laissa deux Chalouppes sur les riuës de cette Riuiere, que nous croions estre celle que nos François appellent la Riuiere de [99] Mantane, & fuiuans les bords du grand fleuve, ils marcherent quatre iournées par vn chemin, plus fortement paué, que

time, at the rendezvous that they had appointed. There the Father met some Savages who had started at the beginning of September; he administered to them the Sacraments of Penance and the Eucharist, with mutual joy and satisfaction on both sides. The mothers brought their little children,—some, to be baptized; others, who were already baptized, that he might see them in their [98] sicknesses. Now, although some appeared to be dying,—among others, one who was afflicted with dropsy, and for whom death only was expected,—nevertheless, when the Father had given them holy water, and had recited some of the prayers of the Church over them, our Lord cured them all, to the astonishment of those good Neophytes.

After a short stay in that spot they proceeded toward a river called by the Savages *Kaparipataouangak*—that is to say, land that is pierced; because the mouth through which it falls into the great river seems to be only a small opening in the land, and yet the river is very wide and very fine beyond that narrow passage.¹⁹ It was in the vicinity of this River that that small army went inland,—some in one direction, and some in another,—to wage war on the Beavers, Elks, and Bears, the denizens of those great forests.

The Party that carried the Father with it—consisting of fifty mouths, besides the smaller children—left two Shallops on the banks of this River, which we believe to be that called by our French the River of [99] Mantane; and, following the shore of the great river, they walked for four days along a road more firmly paved than that from Paris to Orleans, but not so flat or so even. There were rocks laid by

celuy de Paris à Orleans, mais non pas si plat, & si vny, c'estoient des roches posées par les mains de la Nature, qui se plaist à la variété, les vnes étoient tranchantes, les autres emouffées, il y en auoit de rondes & de quarrées, de hautes & de basses; en vn mot c'étoit vn chemin de fer, & apres tout, il falloit porter sur son dos, les maisons où on vouloit loger, & les viures qu'on vouloit manger, pour les liets on les trouue par tout, celuy qui a fait la terre, les roches, & les bois, a basti les mattelas & les trauerfains, dont on se sert en la fuitte des Sauvages.

Enfin le 7. de Nouembre, cette petite troupe fait halte, pour prendre vn peu de repos, deuant que d'entrer dans ces grandes forests, où leurs trauaux deuoient redoubler, ceux qui portoient la batterie de cuisine, composée de quelques chaudières, s'arrestent; les viuandiers, qui n'auoient plus qu'vn peu de pois, & vn peu de bled d'Inde au fond de leurs sacs le produisent, les [100] femmes font la cuisine sans beurre, sans viande, sans greffe, sans huile, sans sel & sans vinaigre, l'appetit supplée à tous les ragouts, il passe deuant toutes les fauces & deuant tous les saupiquets des meilleures tables de la France. On distina sans pain & sans vin: pour le souper, il y auoit desia longtemps qu'on n'en parloit plus. Au milieu de ce festin vn Capitaine s'écrie, prenez courage, c'est pour la dernière fois que nous nous feruirons de nos chaudières, il n'y a point icy de porcs-Epics, les Castors y sont rares, la neige n'est pas assez haute pour prendre l'Elan, il se faut résoudre à la faim, ayés l'ame forte & dure, résistés au trauail; Apres cette harangue tous les Chrétiens preuoians les peines & les fatigues où ils s'alloient engager, non

the hands of Nature, which takes pleasure in variety; some were sharp, others blunt; some round, and some square; some high, and some low. In a word, it was a road of iron; and, after all, they had to carry on their backs the houses in which they were to lodge, and the food that they wished to eat; as for beds, they are found everywhere. He who has built the earth, the rocks, and the woods, has also made the mattresses and bolsters which one must use in following the Savages.

Finally, on the 7th of November, the little band halted to take a short rest before entering the great forests, where their labors would be doubled. Those who carried the cooking utensils, consisting of some kettles, stopped; the sutlers, who had nothing left but a few peas and a little Indian corn, in the bottom of their pouches, produced these; the [100] women cooked the food without butter, without meat, without fat, without oil, without salt, and without vinegar. Appetite supplies the place of all sauces; it surpasses all the condiments and appetizers of the best tables in France. They dined without bread and without wine; as for supper, such a thing had not been mentioned for a long time. In the middle of this feast a Captain called out: "Take courage, this is the last time we shall use our kettles. There are no Porcupines; Beavers are scarce, and the snow is not deep enough for capturing Elk. We must be prepared for hunger; be brave and stout of heart, and persevere in your labors." After this harangue, all the Christians, who foresaw the trouble and fatigues in which they were to be involved, not only accepted them cheerfully but they also offered them to our Lord that he might be pleased to stay the fury

feulement ils les accepterent de bon cœur, mais en outre ils les offrirêt à nostre Seigneur, afin qu'il lui plût arrester la fureur des Hiroquois qui les bānissent d'auprès de sa maison, c'est à dire, d'auprès de l'Eglise qu'on leur a bastie, ils reïtererent cette même priere au iour de la naissance, & au iour de la mort de nostre Sauueur.

[101] Environ ce temps-là deux Hurons & vn Algonquin craignans d'estre égorgés par la famine, se débanderent, tirans vers kebec; mais ils n'arriuerent pas tous trois à bon port, l'Algonquin mourut en chemin; les deux autres nous aiãs abordés le 26. de Nouembre, nous dirêt que la faim & la maladie faisoient mourir ces pauvres gens; On leur demanda si le Pere n'auoit point récrit, ils répondirêt qu'ils ne l'auoient point veu à leur depart, en effet, ils auoient pris l'occasion de son absence, pour luy dérober vn peu de pruneaux, & vn peu de refain, dont il foula-geoit les malades.

Tous ceux qui viennēt en la Nouvelle France co-gnoissent assés les Monts de nostre-Dame, pource que les Pilotes & les Mattelots estans arriués à l'endroit du grand fleuue, qui répond à ces hautes montagnes, baptisent ordinairement par recreation les nouveaux passagers, s'ils ne détournent par quelque present l'inondation de ce baptême, qu'on fait couler en abôdance deffus leurs testes. C'est parmy ces grands precipices, où le Pere, & toute sa bande, [102] marchoient, grimpoient, rouloient cherchans au païs de la mort les moiens de soustenir leur vie.

Tout le monde étant dans l'effroy, le pauvre Pere a recours à Dieu, il fait prier les Chrétiens, il les exhorte à se confier en la bonté de celui, qui se

of the Hiroquois, who banish them from the neighborhood of his house—that is to say, of the Church that has been erected for them. They repeated the same prayer on the anniversaries of the birth and the death of our Savior.

[101] About that time, two Hurons and an Algonquin, who feared that they would die of hunger, left the band and proceeded toward Kebec; but all three did not arrive there safely. The Algonquin died on the road; while the two others, who reached us on the 26th of November, told us that hunger and sickness were killing those poor people. They were asked whether the Father had not written, and they replied that they had not seen him before their departure. In fact, they had taken advantage of his absence to rob him of a few prunes and raisins with which he relieved the sick.

All who come to New France are sufficiently familiar with the Mountains of *nostre-Dame*,²⁰ because, when the Pilots and Sailors reach that part of the great river which is opposite those mountains, they generally amuse themselves by baptizing the new passengers, unless, by means of a present, they turn aside the flood of that baptism, which is made to pour in abundance over their heads. It was amid those high precipices that the Father and all his band [102] marched, climbed, and rolled over, seeking in the land of death the means of sustaining their lives.

Every one was frightened; the poor Father had recourse to God; he made the Christians pray and exhorted them to confide in the goodness of him who, because he gives himself as food to his children, will not refuse them life and the preservation of their bodies. In fact, they found every day not enough

donnant en nourriture à ses enfans, ne leur refufera pas la vie, & la conseruation de leurs corps; en effet ils trouuerent tous les iours non pas dequoy viure, mais dequoy ne pas mourir, qui apportoit vne gelinotte, qui vn lieure, qui vn porc-Epic: bref, il n'y eut aucun iour que Dieu ne leur donnât quelque petite chose; or comme l'hyuer s'auançoit fort ils se trouuerent bien en peine, ne sçachant pas cōme ils pourroient marcher sur les neiges, n'ayans point de peaux dōt ils fōt les raquettes, qui leur feruēt à cēt vfage. Il arriua par bō-heur que Noël Negabamat aiāt oüy la sainte messe le iour de Saint François Xauier, voulut faire vn effay de son agilité & de ses forces anciennes il prend son cartier pour la chasse aussi bien que les ieunes gens, Dieu luy fit rencontrer vn grand Orignac, il le poursuit, il l'attrappe, [103] il le tuë, & apres auoir remercié nostre Seigneur de cette grace, il donne la chair aux plus necessiteux, & la peau aux femmes pour faire des raquettes, ce qui réjouit merueilleusement tous les chasseurs.

La feste de l'Enfant nouveau né s'approchant ils bâtirent vne petite Eglise, où ils se confesserent tous, & se communierent à la messe de minuit, avec vne ioie & vne cōsolation de leur ame, qui fut bien-toft fuiuite d'une allegresse de leurs sens: car il tomba tant de neige, qu'ils en eurent suffisamment pour tuër leurs grandes bestes, mais comme ils en trouuoient peu, ils furent contraints de se separer en deux bandes, Georges Etouet Capitaine de Tadouffac, donna le quartier plus abondant en chasse à Noël Negabamat, par vne charité vraiment Chrétienne, & par vne coûtume qui n'a rien de barbare au milieu de la Barbarie, c'est que les Capitaines d'un païs, donnent

to live on, but enough to keep them from dying; one would bring in a grouse, another a hare or a Porcupine. In a word, there was not a day that God did not give them some little thing. Now, as winter was approaching, they were in great trouble; for they knew not how they could walk on the snow, because they had none of the skins with which they make snowshoes that they use for that purpose. It happened fortunately that Noël Negabamat, after hearing holy mass on the feast of Saint Francis Xavier, felt impelled to make a trial of his former agility and strength. He selected his own hunting-ground as also did the young men. God made him encounter a great Moose, which he pursued, caught, [103] and killed. After thanking our Lord for the favor, he gave the flesh to the most needy, and the skin to the women, to make snowshoes with; this wonderfully rejoiced all the hunters.

As the festival of the new-born Child approached, they built a little Church, in which all confessed and received communion at midnight mass, with joy and consolation in their souls. These feelings were soon followed by cheerfulness of heart, for so much snow fell, that they had enough for killing the large animals. But, as there were but few of these, they were compelled to divide into two bands. Georges Etouet, the Captain of Tadoussac, gave the district most abounding in game to Noel Negabamat, through purely Christian charity, and in accordance with a custom that savors naught of barbarism, though in the very midst of Barbarians; it is this, that the Captains of a country always give the advantage to the Captains of other nations who come to hunt in their district.

toûjours l'auantage aux Capitaines des autres nations, qui viennent chasser en leur diftric.

Ce Capitaine prie le Pere de l'accompagner [104] dâs les souffrances, ie fçay bien, mon Pere, luy difoit-il, que tu patiras avec moy: car il n'y a quasi point d'animaux au lieu où nous allons, tous les bons endroits font remplis de chasseurs, il ne reste en ce quartier-cy, que cette vallée, où peut estre nous trouuerons la mort, mais perfonne ne la craint en ta compagnie, le Pere n'auoit garde de reculer en cette occasion, il le fuit, & fans preuoir le futur, il le difpofe par les entretiens à vne fainte mort, qu'il a trouuée au milieu de l'Eté, dans l'Hôpital de kebec, où il se fit apporter deux ou trois iours deuant fon trépas.

Mais pour ne m'écarter de mon chemin, comme les Chasseurs de ce Capitaine trouuoient de quoy viure paffablement, quatre cabanes d'vn autre quartier se vindrent ietter entre leurs bras, crians à la faim, pource qu'il n'y auoit ny Elans ny Castors, difoient ils, dans leur diftric, Georges Etouet leur fit vn feftin de tabac, c'est à dire, qu'il leur presenta dequoy petuner, n'ayant pas de viures fuffifamment pour tant de monde. Il n'est pas croiable combien les Sauvages font charitables en [105] ces rencontres, on ne tança point ces bonnes gens, de ce qu'ils courroient fur les marches d'autruy, on leur fait part de tout ce qu'il y a dans les cabanes, ce bon Capitaine leur dit, courage, mes freres, courrons mefmes rifques, souffrons & mourrons tous de compagnie noftre confolation est que nous auons noftre Pere avec nous. Sa charité l'oblige à souffrir, & l'engage à la mort auffi bien que nous.

That Captain begged the Father to accompany him [104] in his sufferings. "I know well, my Father," he said to him, "that thou wilt have to suffer with me; for there are hardly any animals in the place where we are going; all the good spots are full of hunters; there remains in this quarter only that valley, where we shall perhaps find death, but no one fears it in thy company." The Father would not draw back, in that emergency. He followed him, and, without foreseeing the future, he prepared him by his conversations for a holy death which came to him in the middle of the Summer at the Hospital of Kebec, whither he caused himself to be carried two or three days before his decease.

But, not to wander from my road, when that Captain's Hunters found enough wherewith to live fairly well, four cabins from another quarter came, and threw themselves into their arms, crying that they were starving,—because, they said, there were neither Elks nor Beavers in their own district. Georges Etouet gave them a tobacco feast,—that is, he gave them something to smoke as he had not sufficient food for so many people. It is incredible how charitable the Savages are on [105] such occasions. These good people were not reproved because they ran over other people's marches; they were made to share whatever was in the cabins. This good Captain said to them: "Courage, my brothers! let us run the same risks; let us all suffer and die in company. Our consolation is that we have a Father with us. His charity compels him to suffer, and exposes him to death, as well as ourselves."

The Father encouraged them by relating several miracles that the Son of God had performed,—such

Le Pere les anima, leur racontant plusieurs miracles que le Fils de Dieu auoit fait, comme la multiplication des pains, vous estes baptisés en son Nom, leur disoit-il, vous estes ses enfans, il est Tout puissant, confiés-vous en luy, il nous tirera tous de ce danger. Ces bons Neophytes animés par les parolles de leur Pere, prennent courage, ils traouillent tous les iours depuis le matin iusques au soir, chassans de tous costés, Dieu les assista par dessus leur attente, ils eurent toûiours dequoy entretenir leurs forces, avec l'étonnemēt de ceux qui chaffoient és endroits plus abondans; Quelques Païens se confians en leur Manitou, furent quatre iours [106] sans manger, & à peine trouuerent ils dequoy traïfner leur pauvre & miserable vie, ils confesserent tous au Printēps que la bande du Pere auoit moins souffert que les autres, quoy qu'elle eut eu son depart és endroits les plus sterils de toutes ces contrées.

Enfin apres auoir bien rodé par ces monts affreux, ils descendirent vers la source de la Riuere de Mantane, dont i'ay fait mention au commencement de ce Chapitre; ils cheminerent sur ce fleuue glacé iusques au 3. de Mars, qu'ils arriuerent à son emboucheure, où ils auoient laissé leurs Chalouppes, ils s'attendirent les vns les autres iusques au 14. d'Auril, iour auquel ils s'embarquerent pour tirer droit à Tadouffac, où ils mouillèrent l'ancre le dernier du mesme mois, & en partirent le 7. May, comme leur Eglise située en lance de Saint Ioseph est dediée au glorieux Archêge Saint Michel, ils auoient demandé à nostre Seigneur de s'y pouoir trouuer le iour de sa feste, la chose sembloit quasi impossible: car il falloit faire en vn iour & demy quarante lieuës, ce qui ne se fait

as the multiplication of the loaves. "You are baptized in his Name," he said; "you are his children. He is Almighty; confide in him, and he will extricate us all from this danger." The good Neophytes, animated by the words of their Father, took courage; they worked every day from morning till night, hunting in all directions. God assisted them beyond their expectations; they always had sufficient to keep up their strength, to the surprise of those who hunted in places where game was more abundant. Some Pagans, who confided in their Manitou, were four days [106] without eating, and barely found enough to drag on their poor and miserable existence. They all admitted, in the Spring, that the Father's band had suffered less than the others, though it had proceeded into the most barren regions of all those countries.

Finally, after having wandered through those dreadful mountains, they descended toward the source of the River of Mantane, which I mentioned at the beginning of this Chapter. They walked on the ice of that river until the 3rd of March, when they reached its mouth, where they had left their Shallops. They waited for one another until the 14th of April, on which day they proceeded to Tadoussac, where they anchored on the last day of the same month, and then started from it on the 7th of May. As their Church situated in the cove of Saint Joseph is dedicated to the glorious Archangel Saint Michael,²¹ they had asked our Lord that they might be there on the day of his feast. This seemed well-nigh impossible, for it was necessary to go forty leagues in a day and a half,—a thing that sometimes requires a [107] month to accomplish. But

pas quelquefois en vn [107] mois, mais le vent les fauorifa tellement, qu'ils eurent l'accomplissement de leurs souhairs. Lors qu'ils aborderent deuât Kebec, le Pere qui les auoit accompagnés, prenant vn Crucifix en main, éleua sa voix & leur fit rendre graces à Dieu à la veuë de nos François, qui voiãs ce pauure Pere les pieds nuds, & le corps entouré d'une couuerture à la façon des Sauuages, & entendans les prieres de ces bons Neophytes, furent touchés si sensiblement, que quelques-vns en pleuroiët à chaudes larmes. Dieu soit beny pour vn iamais, si les peines à la poursuite de ces pauures peuples font grâdes, les consolations ne font pas petites, qui a iamais donné quoy que ce soit avec amour, qui n'ait receu le centuple, de celuy qui nous fait trop d'honneur d'agrèer nos petits trauaux ?

Ce bon Pere s'étant vn petit rafraichy nous consola par ses discours, les Sauuages avec lesquels i'ay hyuerné, disoit-il, ne font plus enfans en la Foy. I'ay trouué en eux vne fermeté & vne confiance entiere dans les dangers. Ils font bien plus deuots enuers le saint [108] Sacrifice de la Messe que les années precedentes, ils se font môtrés plus doux & plus courtois en mon endroit qu'ils n'auoient iamais fait, aussi faut-il confesser que Dieu leur a feruy de Pere, d'une façon toute particuliere & toute aimable.

Vn Sauuage accablé d'un abcès qui le mettoit à deux doigts de la mort, eut recours à Dieu par cette priere bien courte, mais bien cordiale. Toy qui as tant souffert pour nous, tu peux tout, ie ne te dy pas gueris moy, c'est à toy d'en determiner, si tu le fais, ie t'en remerciray en la communion ; si tu ne le fais pas, ie ne laisseray pour cela de croire en toy. Et

the wind favored them to such an extent that their wishes were granted. When they arrived before Kebec the Father who had accompanied them took a Crucifix in his hand, and, lifting his voice, he made them return thanks to God, in full view of our French,—who, when they saw the poor Father with naked feet, and his body covered with a blanket in the fashion of the Savages, and heard the prayers of the good Neophytes, were so deeply moved that some of them wept freely. May God be praised forever. If there be great trouble in following these poor people, there is likewise no slight consolation. Who has ever given anything through love, without having been rewarded a hundredfold by him who does us too much honor in being pleased at our little labors?

When the good Father had rested a little, he comforted us by his discourses. “The Savages with whom I wintered,” he said, “are no longer children in the Faith. I found in them firmness and entire confidence amid dangers. They have a much greater devotion for the holy [108] Sacrifice of the Mass than in previous years; they have showed themselves much more gentle and courteous toward me than they have ever been; and it must be admitted that God has been a Father to them in a most special and loving manner.”

A Savage who suffered from an abscess, which brought him to death's door, had recourse to God by means of this prayer,—short, indeed, but most heartfelt: “Thou who hast suffered so much for us, thou canst do all. I do not tell thee to cure me. It is for thee to decide. If thou do this, I will thank thee in the communion; if thou do not, I will not cease to

toy Marie, Mere de Iefus, fi tu dis à ton Fils, guerisle; j'iray plâter vne Croix en fon honneur, au fommet de ces hautes montagnes. Il fut guery dans l'octaue de fon immaculée Conception.

Sa petite fille étant fort malade, fa femme promit à fainte Terefe, dont elle portoit le nom, de cōmunier le iour de la fefte, qui estoit bien proche, à mefme temps que la mere communioit la fille guerit soudainement.

[109] La fille de Noël Negabamat, nommée Marie Magdelaine, fut atteinte d'un mal qui refflembloit à vne poffeffion plutôt qu'à vne maladie, fes agitations donnoient de l'épouuante aux Sauvages; le pere & la mere l'offrirent à noftre Seigneur. Tu m'auois donné quantité d'enfans, difoit ce bon Neophyte, tu me les as oftés, fi tu veux prendre celle-cy, elle eft à toy, on dit qu'elle eft morte, mais tu la peux refusciter, fais tout ce que tu voudras. Le pere voiant cet enfant âgée d'environ huit ans, dans de grandes fouffrances, exhorte fes parens d'entēdre neuf fois la Sainte Meffe, & de communier vne fois dans cette neufuaine pour le foulagement de leur fille, il plût à Dieu que la pauvre enfant fut foulagée de fes grandes douleurs, & quelque temps apres leur retour auprès de leur maifon de priere, elle guerit de toutes fes maladies, qui sembloient estre enracinées iufques dans la moële de fes os.

Vne femme fut deux iours en trauail d'enfant, chofe extraordinaire aux femmes Sauvages, qui accouchent affez fouuent toutes feules, comme il eft [110] encore arriué cette année, car vne catecumene arriuant la premiere à S. Iofeph, fe deliura de fon fruit, & l'accommoda & l'emmaillota toute feule, le portant

believe in thee on that account. And thou, Mary, Mother of Jesus, if thou say to thy Son, 'Cure him, I will erect a Cross in his honor on the summit of these high mountains.' He was cured in the octave of her immaculate Conception.

His little daughter was very sick and her mother promised saint Theresa, whose name she bore, to receive communion on the day of her feast, which was approaching. At the very moment that the mother received communion, the girl was suddenly cured.

[109] The daughter of Noël Negabamat, named Marie Magdelaine, was attacked by a disease that resembled a possession more than a sickness; her fits inspired the Savages with terror. Her father and mother offered her up to our Lord. "Thou hadst given me many children," said this good Neophyte; "and thou hast taken them away. If it be thy will to take this one, she is thine. She is said to be dead, but thou canst bring her back to life; do whatever may be thy will." When the father saw the child, who was about eight years old, suffering great pain, he exhorted the parents to hear Holy Mass nine times, and to receive communion once during that novena, for the relief of their daughter. God was pleased to relieve the poor child of her great sufferings; and some time after their return near their own house of prayer, she was cured of all her diseases, which seemed rooted in the very marrow of her bones.

A woman was in labor for two days, an extraordinary thing among the Savage women, who are frequently delivered without assistance,—as [110] happened, moreover, this year, in the case of a

elle mesme en sa cabane, celle cy dont ie fais mention, souffroit d'une façon si estrange, que tout le mode la tenant pour morte, elle fit son festin d'adieu; mais le Pere ayant appellé les Sauvages, pour offrir à Dieu le sacrifice de son fils, à ce qu'il eust pitié de cette pauvre creature, le iour n'estoit pas passé que l'Enfant estoit né, & la mere sans douleur & sans maladie.

Le Pere auoit porté vn peu d'onguēt contre les brûlures, les bonnes gens s'en seruoient contre les engeleures, & guerissoient si promptement qu'ils en estoient estonnés. Les femmes âgées se voyans en vn país si affreux, ne croioient pas iamais pouuoir grimper au sommet des montagnes par où il falloit passer, mais se recommandans à leurs bons Anges, elles asseuroient que leurs ames en ressentoiēt de la ioye, & leurs corps du soulagement notable.

Il arriua vne chose agreable au sommet de l'un de ces grands monts, vne [111] femme toute racourcie de vieilleffe, s'estant traînée iusques là, les Chasseurs se voulant recréer l'apellerent au festin, & luy dirent nostre Mere, nous nous estonnons comme tu as peu surmonter tant de difficultés, Nipimssehk Nit'Angelin, respondit elle, c'est mon bon Ange qui m'a fait marcher, & qui m'a conseruée dans les froids, dans les fatigues & dans la famine, cela est vray, dirent-ils, & c'est pour cela qu'il faut que tu change de nom avec cette grande montagne, vous estes tous deux de mesme âge, d'oresnauant tu t'appelleras Ouabask, c'est le nom de cette montagne, & tous ceux qui entendrōt parler de toy, s'estonneront comme en ton âge tu aye pû venir de Kebec iusques aux monts de nostre Dame.

catechumen who arrived the first of all at St. Joseph; she delivered herself of her child and dressed and wrapped it up, all alone, carrying it herself into her cabin. She whom I mention suffered to such an extent that every one thought she would die, and she gave her feast of adieu. But the Father called the Savages together, to offer to God the sacrifice of his son, that he might have pity on the poor creature; and, before the day was over, the Child was born, and the mother free from pain and sickness.

The Father had taken with him some ointment for burns, which the good people used for frost-bites; and they were cured so promptly that they were astonished. When the aged women found themselves in so dreadful a country, they did not believe that they would ever be able to climb to the summit of the mountains that had to be crossed; but they recommended themselves to their good Angels, and asserted that their souls were thereby filled with joy, while their bodies felt marked relief.

A pleasing incident occurred on the summit of one of those great mountains. A [111] woman who was bent with age, had dragged herself thus far. The Hunters wishing to divert themselves, invited her to a feast and said to her: "Our Mother, we are astonished that thou hast been able to overcome so many difficulties." *Nipimousehik Nit'Angelin*, she replied; "It is my good Angel who has enabled me to walk; who has preserved me amid cold, fatigue, and famine." "That is true," they said, "that is why thou must change names with this great mountain. You are both of the same age. In future thou shalt be called Ouabask"—that is the name of the mountain—"and all who will hear of thee shall be

Je ferois trop long si ie voulois remarquer toutes les autres particularités qui se sont rencontrées en ce voyage, ie concluds ce Chapitre avec ces deux mots, qu'il falloit veritablemēt que Iesus Christ souffrit pour sauuer les ames, car s'il les eût racheptées par des delices, qui est-ce qui iamais les feroit venu chercher iufques dans le fin [112] fond de la barbarie, au païs des neiges & des glaces, de la faim & de la mort mesme.

astonished that at thy age thou couldst come from Kebec as far as the mountains of nostre Dame."

It would take too long, were I to relate all the other things that occurred on this journey. I shall conclude this Chapter with these few words: that it was certainly necessary that Jesus Christ should have suffered to save these souls, for, had he redeemed them by means of pleasures, who would ever have come to seek them in the very [112] depths of barbarism, in the land of snow, of ice, of famine, and even of death?

CHAPITRE VIII.

DES PEUPLES NOMMEZ LES ATTIGUAMÈGUES.

IL femble que l'innocence bannie de la plus part des Empires & des Royaumes de l'Vniuers, s'est retirée dans les grands bois où habitent ces peuples; leur nature a ie ne çay quoy des bontez du Paradis Terrestre denât que le peché y entrât: leurs exercices n'ont rien du faste, ny de l'ambition, ny de l'auarice, ny des plaisirs, qui corrompent nos villes. Depuis que le Baptesme les a faits disciples du Sainct Esprit, ce Docteur se plaît avec eux, il les enseigne hors du bruit des barreaux, & des Louures, il les fait plus çauans sans liures, que n'ont iamais esté tous les Aristotes avec leurs grands volumes.

Ils sont descendus cette année en [113] trois bandes, la dernière estoit de quarante Canots. Ils rencontrèrent aux trois Riuieres environ quatre cens Sauvages, qui leur firent vne salüe gentille de quantité d'arquebuzades. Ces bons Neophites leur ayant respondu par vne riposte bien adroite, entrerent tous dans la Chapelle; ce fut leur première visite, & là par vn gros cart d'heure, ils rendirent graces à Dieu de ce qu'il les auoit amenés iusques dans sa maison. Ils auoient cependant abandonné leurs canots & tout leur petit bagage au bord du grand fleuve, se comportans comme ils font dans leurs grandes forests, où iamais aucun larron n'a esté ny reconnu ny pris, ny pendu. Ils se trouuerent environnés d'vn grand nôbre de

CHAPTER VIII.

OF THE TRIBES CALLED THE ATTIGUAMEGUES.

I T seems as if innocence, banished from the majority of the Empires and Kingdoms of the World, had withdrawn into these great forests where these people dwell. Their nature has something, I know not what, of the goodness of the Terrestrial Paradise before sin had entered it. Their practices manifest none of the luxury, the ambition, the avarice, or the pleasures that corrupt our cities. Since Baptism has made them disciples of the Holy Ghost, that Doctor is pleased to be with them; he teaches them, far from the noise of tribunals and of Louvres; he has made them more learned, without books, than any Aristotle ever was with his ponderous volumes.

This year, they came down in [113] three bands, the last consisting of forty Canoes. At three Rivers they met about four hundred Savages, who received them with a neat salute of many arquebus shots. These good Neophytes returned this greeting very skillfully, and then they all entered the Chapel. That was their first visit; and there, for a good quarter of an hour, they returned thanks to God for having brought them to his house. Meanwhile, they had left their canoes and all their little effects on the bank of the great river,—behaving as they do in their great forests where no thief has ever been recognized, taken, or hanged. They found themselves surrounded by a great number of Hurons; and

Hurons, & neantmoins quoy que ces peuples ne laissent ordinairement que ce qu'ils ne peuvent emporter, ces bons Neophites ne recognurent pas qu'on leur eut pour lors rien derobé.

Aians falüé nostre Seigneur ils vindrent voir le Pere qui a coutume de les instruire depuis vn long-temps, chacun luy apportoit son petit present, qui vn [114] petit plat de bois, qui vne petite écuelle d'écorce, qui vn morceau de chair boucanée, vn mercier ne feroit ny riche ny chargé de toutes leurs petites denrées, desquelles on accommode d'autres Sauvages, pource que rien de tout cela n'est à l'usage des François.

Il arriua vne chose agreable dans ces petites offrandes. Vne femme voiant que quelques François portoient des galands à leurs chapeaux s'adresse au Pere avec ces paroles: Mon Pere voila bien des François qui n'ont pas tant d'esprit que toy, qui sont chargés de braueries par la teste, ie ne sçauois souffrir que tu n'en porte pas aussi bien que les autres, en voicy à nostre mode, que ma fille te presente: & là dessus elle prend le chapeau du Pere sans autre ceremonie, pour y mettre vne bande de leurs ourages de porc épic teint en fort belle écarlatte. Le Pere fouriant voulut retirer son chapeau, mais elle tint ferme: de bonne fortune ce passément fait à la Sauvage se trouua trop court pour entourrer son chapeau, elle vouloit à toute force le faire alonger, le Pere l'ayant remerciée, luy fit voir [115] que ce n'estoit pas vn mespris de son present, mais vne bien-fceance pour luy, de ne s'en pas feruir.

Ces offrandes faites le Pere pour les regaler, & pour les bien veigner leur donna du bled d'Inde pour

nevertheless—although those people never, as a rule, leave behind them anything that they can carry away—these good Neophytes did not then observe that anything had been stolen from them.

After saluting our Lord, they came to see the Father who has for a long time been in the habit of instructing them. Each one brought his little present: one, a [114] small wooden dish; another, a little bark vessel; a third, a piece of smoked flesh. A mercer would be neither rich nor overloaded with all their petty wares, which are bestowed upon other Savages, because none of those things are used by the French.

A pleasing incident occurred in connection with these little offerings. A woman observed that some of the French wore tassels on their hats, and she spoke to the Father, saying: "My Father, here are many Frenchmen who have not as much sense as thou, for their heads are loaded with ornaments. I cannot bear that thou shouldst not have some, as well as the others; here is one, according to our fashion, that my daughter presents thee." Thereupon she took the Father's hat without further ceremony, to fasten on it a strip of their work made with porcupine quills dyed a very bright scarlet. The Father smilingly tried to recover his hat, but she persisted. Fortunately, this Savage trimming was too short to go around his hat; she did her best to stretch it, but the Father thanked her, and explained to her [115] that it was not through disdain of her present, but through propriety on his part that he could not use it.

When these offerings had been given, the Father, in order to regale and welcome them, gave them some Indian corn wherewith to have a feast in their

faire vn petit festin à leur façon ; celui qui le receut dit aux autres, remercions Dieu de ce qu'il a produit ce bled, & de ce qu'il a dōné la volonté au Pere de nous en faire part ; & fur le champ, ils firent vne petite oraïson qu'ils prononcèrent tout haut, d'vne voix & d'vn accent tout plain de modestie & de deuotion.

Pendant que quelques-vns preparoient le festin, les autres bastiffoient leurs maisons ou leurs cabanes, & dans trois ou quatre heures, ils furent tous logez, & le banquet tout fait dressé & accomply.

Cela fait, chacun vint rendre compte de sa conscience, ie ne sçay si dans les Monasteres les plus reformez, il se trouue beaucoup de personnes plus sinceres, & plus candides que ces bonnes gens, qui n'ont de commerce qu'avec Dieu & avec les animaux de leurs grands bois ; l'innocence qui se lit sur [116] leur visage, & qu'on remarque en leurs actions, donne de la ioye & de la confusion à ceux qui en ont connoissance.

Le Pere en les communiquant fit trois remarques, qui donnent vn bel argument de leur deuotion, & de la vigueur de leur foy. Pas vn deux, dans le cours de huit & ou neuf mois, n'auoit perdu son chapelet, quoy qu'ils eussent couru en diuers endroits comme des pécheurs, & des chasseurs qui sont en action perpetuelle, & que d'ailleurs, pour n'estre attachés à aucune chose d'icy bas, ils oublient d'ordinaire quelque piece de leur bagage en tous les endroits où ils cabanent. Je dis bien dauantage, les meres demandoient des chappelets pour leurs petits enfans, leur pendant au col comme vne Relique, leur faïfant baïser, & le recitant de fois à autres pour ces

fashion. He who received it said to the others: "Let us thank God for having produced this corn, and for having made the Father willing to give us some." Thereupon they said a short prayer, which they pronounced aloud in a voice and with an accent full of modesty and devotion.

While some were preparing the feast, the others erected their houses or cabins; and in three or four hours they were all lodged, and the banquet was all prepared and finished.

When this was done, each one came to give an account of his conscience. I know not whether in Monasteries of the strictest discipline there are many persons more sincere and more candid than those good people, who have dealings only with God, and with the animals of their great forests. The innocence that one reads upon [116] their countenances and observes in their actions, causes joy or confusion to those who have a knowledge of it.

The Father, in conversing with them, observed three things which afford a striking proof of their devotion and of the vigor of their faith. Not one of them, in the course of eight or nine months, had lost his rosary, although they had wandered in various places as fishermen and hunters who are in perpetual motion; and although, moreover,—since they have no attachment for anything here below,—they generally forget some article of their baggage wherever they encamp. I can say, further, that the mothers requested rosaries for their little children, and hung them around their necks like a Relic, making them kiss them and reciting the prayer from time to time for those little innocents, so that they might not be deprived of the blessing attached to it.

petits innocens, afin qu'ils ne fussent pas priués de la benediction de cette priere.

Secondement ils n'ont iamais oublié les iours de festes, qu'on leur a marqués dans leur petit calendrier, faisant le matin, à midy, & au soir vne petite assemblée, pour offrir à Dieu leurs deuotions, [117] leurs prieres, & pour entonner leurs Cantiques d'un mesme accord & d'un mesme cœur.

En troisieme lieu, en tous les endroits, & en toutes les compagnies où ils se font rencontrés, ils ont publiquement professé la creance qu'ils ont en Iesus-Christ, en telle façon que les Hurons qui ont esté en traite, c'est à dire en marchandise dans leur païs, sont retournés si edifiés & si étonnés, que nos Peres qui sont en leurs Bourgades, nous en ont rendu des témoignages pleins de consolation. Ce n'est pas tout, ils preschent la foy si fortement dans les nations errantes qui habitent au Nord, que ces peuples attirés à l'odeur des verités Ch[r]étiennes, les suiuent, & nous viennent voir pour boire comme en la source, ce qu'ils ont goûté dans les ruisseaux. Cette année nous en auons baptisé quelques-vns comme Saint Philippe baptisa l'Eunuque de la Reine de Candace apres vne seule communication, tant ils estoient solidement instruits, & faintement disposés, par ces nouveaux predicateurs de l'Euangile; & ce qui semble assés estonnant, les [118] femmes ne cedent point aux hommes en cét office: comme elles sont naturellement affectueuses, & plus pressantes, elles ont moins de respects humains dans ces nouueautés si saintes, & si vtils à ces peuples, qui croupissoient depuis tant de siecles dans les ombres de la mort.

Quelques-vns de leurs disciples ont si plainement

In the second place, they have never forgotten the festival days that were marked out for them on their little calendars; they met together in the morning, at noon, and at night, for a short time to offer to God their devotions [117] and their prayers, and to intone their Hymns, with a common accord and with one heart.

In the third place, in whatever spot or in whatever company they may have been, they have publicly professed their belief in Jesus Christ; so that the Hurons who have gone to trade in their country have come back so edified and astonished that our Fathers who are in their Villages have given us testimony thereof that is full of consolation. That is not all: they preach the faith so strenuously among the wandering tribes that dwell in the North that those people are attracted by the odor of Christian virtues, and follow them,—coming to us to drink, at the source, what they have tasted in the streams. This year we have baptized some as Saint Philip baptized the Eunuch of Queen Candace,—after a single conversation,—so solid was the instruction that they had received, and so holy their preparation by those new preachers of the Gospel. And what seems quite astonishing is, that the [118] women are in no respect behind the men in the performance of that duty. As they are naturally affectionate and more pressing, they have less of worldly respect in connection with these strange things, which are so holy and so useful to these people, who have remained for so many centuries in the shadows of death.

Some of their disciples have given such satisfaction to our Fathers, and have asked with such grace and persistence for baptism, that they have won it

fatisfait à nos Peres, & ont demandé de si bonne grace, & avec tant d'instance le baptême, qu'ils l'ont emporté avec vne ioye de leur cœur, qui se peut bien sentir, mais non pas exprimer, & avec vne telle édification de quelques-vns de nos François, qu'ils en estoient ravis; vn de nos Peres qui n'auoit point encore veu ce spectacle, s'écria ie n'eusse iamais creu en France ce que ie voy de mes yeux en Canada. Quand tous les trauaux de nos Peres n'auroient produit que ce fruit d'une année, ie les trouuerois recompensés au centuple.

Vn François ayant logé vne famille de ces bons Sauages en sa maison, dit quelques temps apres à vn de nos Peres, qu'il ne voudroit pas pour la moitié [119] de son bien n'auoir donné le couuert à ces hostes. Quand on me racomptoit qu'ils prioient Dieu les matins & les foirs, qu'ils donnoient la benediction deuant leurs repas, qu'ils faisoient d'autres exercices de deuotion, j'écoutois cela comme des comptes fais à plaisir: mais les aiant tenus quelques iours en ma maisõ, mes yeux ont veu ce que mes oreilles ne pouuoient croire; ie confesse que j'ay esté edifié, confus, & étonné, ils emploioient plus de la quatriefme partie d'une heure en leurs prieres du soir, avec vne paix & vne modestie rauiffante, les meres faisoient le signe de la Croix sur leurs petits enfans, en les leuans, & en les couchans: bref ie dis avec étonnement, que l'Esprit de Dieu les instruit dans les bois, au delà de tout ce que j'aurois peu penser: mais considérons en détail, quelques-vnes de leurs actions.

Vn Chrétien aagé de trente ans, se voiant priué de sa femme, chargé de trois enfans, se remaria dans les bois à vne Chrétienne, sans en donner aduis aux

with a joyfulness in their hearts that can be felt but not expressed, and so greatly to the edification of some of our French, that they were delighted. One of our Fathers, who had never yet seen that spectacle, exclaimed: "I would never have believed in France what I see with my own eyes in Canada. Even if all the labors of our Fathers had produced but this fruit of one year, I would consider that they were rewarded a hundredfold."

A Frenchman who lodged a family of those good Savages in his house said, some time afterward, to one of our Fathers that he would not for half [119] of what he owned, have refrained from giving lodgings to those guests. "When I was told that they prayed to God night and morning, that they asked a blessing before their meals, and that they performed other devotional exercises, I listened to it all as to idle tales. But, when I had kept them in my house for some days, my eyes witnessed what my ears could not believe. I confess that I was edified, confused, and astonished. Their evening prayers occupied more than a quarter of an hour, and were said with delightful quiet and modesty. The mothers made the sign of the Cross on their little children, when they awakened them and when they put them to bed." In a word, I say with surprise that the Spirit of God instructs them in the woods beyond anything that I could have thought. But let us consider some of their actions in detail.

A Christian, thirty years of age, who had lost his wife and found himself burdened with three children, took a Christian woman as his second wife, in the woods, without notifying the elders, who were not far distant from the quarter where he was. On the

anciens qui n'estoient pas éloignés de son cartier, le Dimanche enfuiant, [120] il se transporte en la cabane qui seruoit de chappelle, s'estant mis à genoux deuant vn Crucifix qui paroissoit au milieu de cette Eglise décorcée, le plus considerable des Chrestiens prit la parole au nom de toute l'assemblée, & luy dit qu'il auoit fait vne faute notable de se marier sans en donner aduis à l'Eglise, qu'il auoit fort scandalisé tous les creans, & par consequent qu'il estoit indigne de se trouuer en leur compagnie; qu'il pouoit prier Dieu en son particulier: mais que sa faute ne feroit point expiée, que par vne bonne confession qu'il feroit, lors qu'ils iroient aux trois Riuieres. Ce pauvre hōme se retira sans mot dire, & quelques mois apres estant descendu vers les Frāçois, il se vint presenter pour receuoir telle penitence qu'il plairoit au Pere de luy imposer, il vouloit se fustiger soy-mesme deuant tous ceux de sa nation, mais on luy permit seulement de leur demander pardon. Ses Compatriotes le voiant dans cette humiliation, luy dirent, c'est maintenant que tu as satisfait à Dieu, & à son Eglise, & que tu pouras prier avec nous. Plaîse à nostre [121] Seigneur que ce feu ne s'éteigne iamais, & que celuy qui doit brusler le monde, le trouue encore en sa vigueur.

L'Esté precedent on auoit baptisé vne ieune femme, qui estant de retour en son païs, tomba dans vne grande maladie, voiant qu'elle perdoit ses forces, elle fut faisie d'une grande angoisse, croiant qu'elle s'en alloit mourir sans confession, iamais, disoit-elle, ie ne me suis encore confessée, si Dieu m'eut pris incontinent apres mon baptesme, ie ferois consolée: mais ie ne me puis refoudre à la mort sans m'estre purifiée

following Sunday, [120] he went to the cabin that served as a chapel; there he knelt before a Crucifix that stood in the middle of that Church built of bark. The chief man among the Christians spoke in the name of the whole assembly, and told him that he had committed a grievous fault in marrying without giving notice in the Church; that he had greatly scandalized all the believers and, therefore, was unworthy to remain in their company; that he could pray to God in private but that his sin could be expiated only by a good confession, which he should make when they returned to three Rivers. The poor man withdrew without saying a word, and, when he came down to the French settlements some months afterward, he presented himself to receive whatever penance the Father would be pleased to impose on him. He wished to flog himself before all the members of his tribe, but he was permitted only to beg their pardon. When his Countrymen saw him in that humiliation, they said to him: "Now thou hast given satisfaction to God and to his Church, and thou mayst pray with us." Would to our [121] Lord that this fire may never die out and that that which is to burn the world may still find it in all its vigor.

In the preceding Summer, we had baptized a young woman who, on returning to her own country, fell very ill. When she saw that she was losing her strength, she was seized with great anguish because she believed that she would die without confession. "I have never yet confessed," she said. "If God had taken me immediately after my baptism, I would have been consoled; but I cannot make up my mind to die without being purified in the Sacrament of

dans le Sacrement de penitence. Dieu ne me fera t'il point cette grace, de voir encore vne fois sa maison, & de m'y confesser! vne sienne amie luy dit qu'elle se confessa à nostre Seigneur. Je l'ay desia fait, repondit-elle, mais ie ne feray point cõtente, que ie ne quitte mes offèces aupres de ceux que Dieu a establis en son Eglise pour nous abfoudre de sa part. Elle & son mary redoublerent leurs voix, & leurs prieres, pour obtenir cette grace. Nostre Seigneur est veritablement tout puissant, mais l'humilité, la confiance & l'amour peuuēt [122] tout sur sa bõté, cette femme s'est si biē traînée qu'en fin elle est venuë aux trois Riuieres, & lors qu'elle entra dans nostre chapelle, vous eussiez dit qu'elle commençoit de respirer, c'est maintenāt, s'écria-elle, que ie suis contête, ô toy qui es tout bon, ie te remercie de m'auoir conseruée iufques à ce moment, ie ne te demande plus la vie, laisse moy confesser, & puis fais ce que tu voudras; le Pere qui luy presta l'oreille, assure qu'à peine trouua-il en cette ame aucun fuiet de luy donner l'abfolution, non qu'elle ne se cognut, & qu'elle ne s'expliquast fort nettement, mais pour l'innocence de sa vie. Traitant par apres avec elle en discours familier la voiant si pure & si candide il prit plaisir de luy faire quelques questiōs, ne crains-tu point la mort luy dit-il? Je la craignois deuant ma confession, mais maintenant ie l'aime. Si les Hiroquois te prenoient en remontant en ton païs que dirois-tu? ie parlerois à Dieu dans mes tourmens, & luy dirois, ce que ie souffre passera bien-toft, & ma gloire sera eternelle, fortifie-moy, toy qui tes fait mon parent, & qui as [123] voulu mourir pour moy. Ne te faches-tu point d'estre malade? le moyē de me facher, puis que Dieu le veut

penance. Will not God grant me the grace of seeing his house once more, and of confessing myself there?" A friend of hers told her to confess to our Lord. "I have already done so," she replied, "but I shall not be content until I leave my sins with those whom God has established in his Church, to absolve us in his name." She and her husband united their voices and their prayers to obtain that grace. Our Lord is truly all-powerful; but humility, confidence, and love can [122] do everything with his goodness. This woman was so carefully dragged along that at last she came to three Rivers; and, when she entered our chapel, you would have said that she was beginning to breathe again. "Now," she exclaimed, "I am content. O thou who art good, I thank thee for having preserved me up to this moment. I no longer ask thee for life. Let me confess myself and then let thy will be done." The Father who heard her states that he found in that soul hardly anything that needed absolution,—not that she did not understand herself, and that she did not explain herself very clearly, but on account of the innocence of her life. While speaking afterward with her in familiar conversation, when he saw her so pure and so candid, he took pleasure in putting some questions to her. "Fearest thou not death?" he said to her. "I feared it before my confession, but now I love it." "If the Hiroquois were to take thee while going back to thy own country, what wouldst thou say?" "I would speak to God amid my tortures and I would say to him: 'My sufferings will soon pass away, and my glory will be eternal; strengthen me, thou who hast made thyself my relative, and who hast [123] been pleased to die for me.'" "Art thou not sorry

ainfi? ie l'ay dy fouuët, me voilà, fais tout ce que tu voudras, ie n'ay point d'esprit, c'est toy qui fçais bien ce qu'il faut faire. Ne crois-tu point que la creance & la priere que tu as embrassée, t'ayent fait malade? cette tentation est assez ordinaire aux Sauvages, car vous diriez que de receuoir la Foy, & estre persecutée, c'est vne mesme chose. Helas! répondit-elle, ie n'ay garde de penser que la priere m'ait caufé cette affliction, & cette maladie, puis qu'elle est mon foulagement & ma force; ie sens tous les iours que mon cœur est dans la ioye quand il prie, ou qu'il pense à Dieu. Je crains bien fort que plusieurs de ces contrées du Nord ne se viënt affeoir à la table d'Abraham, d'Isaac & de Iacob & que les enfans du Royaume n'en foient bannis.

Vn petit enfant estant tombé malade pendant l'hiver, vn des Iongleurs ou Sorciers du país se presenta pour le guerir avec ses cris, & avec ses hurlemens. Le pere de l'enfant baissa la teste [124] sans mot dire, la mere voiant que ce Charlatan demandoit ie ne fçay quelle recompense pour medicamenter son enfant à sa mode, luy dit, s'il estoit en ta puiffance de l'enchanter contre ma volonté, ie te donnerois ce que tu demande afin que tu ne le fisses pas: & quand ie fçauois que ton art luy pourroit rendre la fanté, i'aimerois mieux le voir expirer deuant mes yeux, que de le voir en fanté par tes remedes. Tous les Chrestiens louierent hautement sa foy & sa cōstance, & elle pourfuiuant sa pointe leur dit, or fus aions recours à Dieu, mettons nous tous à genoux à l'entour de l'enfant, offrons nos prieres & nos desirs à Dieu, recitons tous nostre chapelet, & laissons faire le maistre de la vie, s'il le guerit nous l'en remercierons, s'il ne le fait

at being sick?" "How can I be sorry when God wills it so? I have often said: 'Here I am, do whatever may be thy will. I have no sense; it is thou who knowest what should be done.'" "Thinkest thou not that the belief and prayer that thou hast embraced have caused thy illness?" That temptation is quite common among the Savages, for you may say that to receive the Faith and to be persecuted are the same thing. "Alas!" she replied, "I never think that prayer has brought this affliction and this sickness on me, for it is my relief and my strength. I feel every day that my heart is joyful when it prays, or when it thinks of God." I greatly fear that several of these Northern countries will come and sit at the table of Abraham, of Isaac, and of Jacob, while the children of the Kingdom will be banished from it.

A little child fell ill during the winter, and one of the Jugglers or Sorcerers of the country presented himself to cure it with his cries and yells. The father of the child held down his head, [124] without saying a word. When the mother saw that the Charlatan was asking I know not what reward for doctoring her child in his fashion, she said to him: "Were it in thy power to enchant her against my will, I would give thee what thou askest, not to do it; and, even if I knew that thine art could restore her health, I would rather see her expire before my eyes, than see her recover through thy remedies." All the Christians highly praised her faith and constancy, while she, pursuing her point, said to them: "Now, then, let us have recourse to God; let us all kneel around the child; let us offer our prayers and our desires to God; let us all recite our rosaries and

pas au moins aurons nous cette consolation, que son ame n'aura point esté falie par les inuocations du demon: & qu'elle fera pour vn iamais agreable à Dieu dedans le Ciel. Il pleut à nostre Seigneur d'accorder à la foy des parens la vie & la fanté de leur enfant, cette femme fait plus de fruit parmy ces pauvres [125] peuples, que ne feroient dix grâds Docteurs.

Elle amena au Pere sept ou huit femmes avec leurs enfans & les presenta tous au Baptesme, le Pere les interroge, & les trouue vrayement instruites, mais il n'accorda neantmoins cette faueur qu'aux enfans, & à trois de ces Catechumenes qu'il auoit instruites affés legerement & depuis quatre années, il fut bien estonné quand il les entendit rendre cõpte de ce qu'il leur auoit enseigné, & des moyens dont elles s'estoient feruies pour conferuer en leur cœur l'amour & le desir de la priere, & l'affection au sainct Baptesme. Voulant éprouuer la plus feruente, & qui paroissoit la mieux née, il luy dit que le Sacrement qu'elle demandoit, ne s'accordoit qu'à de grands courages. Ié ne suis, répondit-elle, qu'une femme, mais s'il falloit passer au trauers des Hiroquois pour obtenir le Baptesme, il me semble que i'y passerois libremêt, vous voiés que ie m'en retourne dans les bois, & que peut estre ie mourray cét hiuer, attendez-vous à me baptifer apres ma mort? quel regret auriés-vous [126] de m'auoir refusé ce Sacrement si on vous rapportoit que ie suis passée de cette vie sans l'auoir receu?

Mais encore luy dit le Pere, quelle gratification attends-tu de nous autres, quand tu feras avec nous dans vne mesme Eglise? Tu sçais bien, repart-elle, que ny moy ny mon mary ne vous auons encore iamais

leave the master of life to do as he wills. If he cure her, we will thank him for it; if not, we shall at least have this consolation, that her soul will not have been soiled by invocations to the devil, and that she will be forever acceptable to God in Heaven." Our Lord was pleased to grant to the faith of the parents the life and health of their child. That woman does more good among these poor [125] people than ten great Doctors would.

She brought to the Father seven or eight women with their children, and presented them all for Baptism. The Father questioned them and found them well instructed; nevertheless, he granted that favor only to the children, and to three of these Catechumens whom he had instructed to a slight extent four years ago. He was greatly astonished when he heard them repeat what he had taught them, and the means that they had taken to preserve in their hearts love and desire for prayer, and affection for holy Baptism. Wishing to try the most fervent one, and her who seemed of the highest birth, he said to her that the Sacrament that she asked for was granted only to those who displayed great courage. "I am but a woman," she replied, "but if it were necessary to pass through the Hiroquois to obtain Baptism it seems to me that I would pass boldly. You see that I am going back to the woods and that perhaps I shall die this winter. Will you wait until I am dead to baptize me? What regret you would feel [126] at having refused me that Sacrament, if you were told that I had passed away from this life without having received it!"

"But again," the Father said to her, "what reward dost thou expect from us, when thou shalt be with

rien demandé, sinon d'estre faits enfans de Dieu, c'est l'vnique de nos importunités. En verité mon Pere, si on vendoit le Baptefme, ie l'achepterois quoy qu'il me deut coûter, & ie suis assurée que mon mary est dans les mesmes sentimens: c'est affés, dit le Pere, vous ferés toutes deux baptifées. Dieu sçait si la ioye s'empara du cœur de cette bonne funamite: pourfuiuons nostre route. Vn Capitaine de cette nation fouhaittoit le Baptefme depuis deux ans, le Pere luy demanda ce qu'il faisoit pour s'y disposer, i'éloigne de mon cœur, & de ma bouche tout ce qui me semble estre mauuais, & si quelque chose me paroît estre agreable à Dieu, c'est cela que i'aime. Je sçay toutes les prieres que tu as enseignées, ie les recites fort fouuent, & [127] il ne se passe aucun iour de feste que ie ne dise trois fois mon chappelet, ouy, mais as-tu vne forte creance des choses qui te sont enseignées? il faut mon Pere, que tu sçache, qu' auparauant que i'eusse ouy parler de la doctrine que vous enseignés, i'auois quelques fois passé huit ans sans venir voir les François, la crainte des Agnerronons m'enfermoit. les passages, mais aiant appris de mes gens qui vous venoient voir, l'importance de ces veritez, i'ay passé à trauers de tous les dangers, ie vous suis venu prester l'oreille, & du momēt que i'appris de ta bouche, qu'il y auoit vne autre vie de ioie ou de douleur, & qu'il falloît que nostre ame fut lauée dans les eaux du Baptême, i'ay fouhaitté ces eaux si ardemment, que ie ne te laisseray iamais en repos que tu ne me les aye accordées; mes Compatriotes me voyant fortir de mon païs m'ont dit le dernier adieu, croians que ie m'allois ietter entre les mains des Hiroquois, mais i'ay respondu que les demons estoieēt pires que les

us in the same Church?" "Thou knowest well," she replied, "that neither my husband nor I have ever asked you for anything except to be made children of God. That is our sole request. Truly, my Father, if Baptism were sold, I would buy it, no matter what it might cost me; and I am sure that my husband has the same feeling." "That is enough," said the Father, "you shall both be baptized." God knows what joy took possession of the heart of that good shunamite. But let us proceed. A Captain of that tribe had desired Baptism for two years. The Father asked him what he was doing to prepare himself for it. "I keep away from my heart and from my mouth everything that seems to me to be evil; and, if anything appears to me to be agreeable to God, that is what I love. I know all the prayers that thou hast taught; I recite them very frequently; and [127] not a festival day passes that I do not say my rosary three times." "Yes, but dost thou firmly believe all the things that are taught thee?" "Thou must know, my Father, that before I had heard any one speak of the doctrine that you teach, I had sometimes passed eight years without coming to see the French; fear of the Agnerronons barred the way to me. But when I learned the importance of these truths, from my people who came to see you, I passed through all those dangers. I came to listen to you, and from the moment that I learned from thy lips that there was another life, of joy or of pain, and that it was necessary that our souls be cleansed in the waters of Baptism, I have so earnestly desired those waters that I will never leave thee any rest until thou hast granted them to me. When my Countrymen saw me leave my country, they bade me a final

Hiroquois, & qu'il valoit mieux estre prisõnier de ceux-cy que d'être esclave du malheureux Manitou, [128] cela n'est-il pas veritable? difoit-il au Pere.

Tres-veritable: mais apres tout, que pense-tu des Misteres de nostre creance? En voicy ma pensèe: La terre n'est pas de prix ny de valeur, le Ciel n'est pas beau, le Soleil n'est point luifant ny admirable; ce que tu nous enseigne de la vie qui ne meurt iamais, est precieux, il est beau, il est admirable, voilà ce que ie pense: c'est leur façon de s'énoncer.

Mais encore, poursuit le Pere, qu'est-ce qui te porte à croire ces verités? peut estre que tu t'en rapporte à mes paroles? Pourquoi dis-tu cela? n'es-tu pas vn homme comme les autres? ne nous as-tu pas dit, que tu n'estois qu'un interprete? que ta bouche empruntoit la parole de celuy qui a tout fait? c'est à celuy-là que ie croy & non pas aux hommes; c'est pour son amour que ie descendray de temps en temps malgré tous les perils des eaux, des hommes & des demons. Ces épreuues n'estoient que trop suffisantes pour luy donner le Baptême avec consolation de tous costés. Or il arriva que les Hurons qui [129] estoient aux trois Riuieres luy déroberent l'un de ses Canots, ce qui luy deuoit estre fort sensible, car il ne pouuoit reporter son bagage en son païs, il en fit ses plaintes au Pere, qui aussi-tost s'en voulut mettre en peine, mon Pere ne faisons point de bruit, luy dit ce bon Neophite, ie t'ay voulu donner aduis de ma perte, afin que tu dise en public, que le larcin est meschant, & qu'il ne se doit iamais trouuer és endroits où reigné la priere. Le Pere luy portant compassion luy repliqua qu'il pourroit recognoistre son Canot à l'embarquement des Hurons qui deuoient partir dans

adieu, thinking that I was going to throw myself into the hands of the Hiroquois; but I replied that the demons were worse than the Hiroquois and that it was better to be a captive with the latter than to be a slave of the wretched Manitou. [128] Is not that true?" he said to the Father.

"Most true; but after all, what thinkest thou of the Mysteries of our creed?" "This is what I think. The earth has neither price nor value, the Sky is not beautiful, the Sun is neither bright nor admirable; what thou teachest us about the life that never dies is precious, is fine, is admirable. That is what I think." Such is their manner of expressing themselves.

"But again," continued the Father, "what leads thee to believe these truths? Perhaps thou confidest in my words?" "Why sayest thou that? Art thou not a man like the others? Hast thou not told us that thou wert but an interpreter; that thy lips conveyed the words of him who has made all? It is in him that I believe, and not in men; for his love I will come down from time to time, in spite of all the perils of waters, of men, and of demons." These tests were more than sufficient to obtain Baptism for him, with consolation from all sides. Now it happened that the Hurons who [129] were at three Rivers stole one of his Canoes. This must have been a great loss to him, for he could not convey his baggage back to his own country. He complained to the Father, who wished to see about the matter. "My Father, let us not make any noise about it," the good Neophyte said to him. "I wished to give thee notice of my loss, so that thou mightest say in public that theft is a wicked act, and that such things should

peu de iours. Quand ie descouvrois le larron, ie n'aurois pas le cœur de luy faire vn affront si public; & si ie luy faisois, il en faudroit venir aux mains: car ie voudrois emporter de force, ce qu'il ne quitteroit iamais de bon gré; le tumulte est vne chose mauuaise, n'en parlons plus mon Pere, en effet iamais sa bouche ne s'en est plainte depuis ce temps-là.

Je fermeray ce chapitre par vne simplicité merueilleusement naïfue. Apres que les peres & meres se font cōfessés, [130] ils font confesser les enfans qui sont capables de ce Sacremēt, mais pour ceux qui n'ont pas encore le discernement, leurs meres les apportent aux Confesseurs, & disent deuant eux leurs petites malices, qu'elles font aduoüer à leurs enfans, leur faisant demander vne penitence qu'elles accomplissent elles-mesmes pour leurs petits. Ce procedé si innocent est à mon auis agreable aux hommes & aux Anges & à Dieu mesme.

never occur in places where prayer reigns." The Father, who felt compassion for him, told him that he might recognize his Canoe at the embarkation of the Hurons, who were to start in a few days. "Even if I discovered the thief, I would not have the heart to offer him so public an affront; and, if I did so, we would have to come to blows, for I should try to take away by force what he would never give up willingly. Quarrels are bad things. Let us say no more about it, my Father." In fact, from that time, no complaint ever issued from his lips.

I shall close this chapter with an instance of wonderfully naïve simplicity. After the fathers and mothers have confessed, [130] they make such of their children as are fit to receive that Sacrament go to confession. But, as regards those who have not sufficient discernment, their mothers bring them to the Confessors, and relate in their presence their petty acts of naughtiness, and make them ask for a penance, which they themselves perform for their little ones. To my mind, this innocent proceeding is agreeable to men, to the Angels, and to God himself.

BIBLIOGRAPHICAL DATA : VOL. XXXII

LXIII

For particulars of this document, see Vol. XXX.

LXIV

This is a Latin letter written by Jean de Brébeuf to the father general (Caraffa), dated at Ste. Marie of the Hurons, June 2, 1648. The original MS. rests in the archives of the Society, where, presumably in 1858, Father Martin made a copy of it. Six years later, Martin translated it into French, and in that form it was published in Carayon's *Première Mission*, pp. 229-232. We follow Martin's Latin apograph, now in the archives of St. Mary's College, Montreal, and our English translation is made therefrom.

LXV

For a bibliographical account of the *Journal des Jésuites*, see Vol. XXVII.

LXVI

In reprinting the *Relation* of 1647-48 (Paris, 1649), we follow a copy of the original Cramoisy edition in the Lenox Library — known there as the Lamouignon copy. The volume is a composite, consisting of two parts. Part I. is the usual general report from Jerome Lalemant, as superior, to Estienne Charlet, the provincial of the Society in France. Lalemant dates his prefatory epistle, "De Quebec

ce 15. d'Octobre 1648." Part II., also addressed to the provincial, is the customary Huron report, by Paul Ragueneau, who dates his introductory letter, "Des Hurons ce 16. Aupil 1648." The royal authority was granted "en Decembre 1648;" and the ecclesiastical permission was "Fait à Paris ce 30. Decembre 1648." This annual is generally referred to as "H. 89," because described in Harrisse's *Notes*, no. 89.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (4); "Priiilege," with "Permission" on the verso, 1 leaf; Lalemant's letter, pp. 1-3; text of Part I., pp. 4-158; a blank leaf to complete sig. K; half-title to Part II., with verso blank, 1 leaf; Ragueneau's letter, pp. 3 and 4; text of Part II., pp. 5-135, with verso of p. 135 blank. There is no mispaging; but in Part I. an italic font is used for the numeration of pp. 81-158. A careful comparison of the Lenox copy with the Ayer (formerly also a Lenox copy), and of the two copies in Harvard, reveals a complete textual and typographical agreement.

Copies of this *Relation* may be found in the following libraries: Lenox, Harvard, New York State Library, Laval University (Quebec), Library of Parliament (Ottawa), Brown (private), Ayer (private), Bibliothèque Nationale (Paris), and British Museum. Copies have been sold or priced as follows: O'Callaghan (1882), no. 1226, sold to Library of Parliament, Ottawa, for \$61, and had cost him \$58.75 in gold; Harrassowitz (1882), lacking the title-page, priced at 50 marks; Dufossé (1889 and 1891), priced at 500 and 450 francs, respectively. This annual is not as common as are many of the others.

Note:— We are indebted to Edward E. Ayer, Esq., of Chicago, for a list of original Cramoisy in his private library. Of the *Relations* thus far described by us, he has all save the first—the *Briève Relation* of Paul le Jeune (Paris, 1632). Subsequent ones will be noted in due course of procedure. Since the publication of our Vol. II., he has also secured in France a copy of Lescarbot's excessively rare *Relation Dernière* (Paris, 1612). This and the Harvard copy are the only ones known to us to exist in America.

NOTES TO VOL. XXXII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 41).— For sketches of these missionaries, see: Quentin, Richard, Turgis, and Du Marché, vol. viii., *notes* 10, 17–19; De la Place and Gondoin, xxi., *note* 5; Lyonne and D'Olbeau, xxiv., *notes* 9, 12.

2 (p. 41).— The *Sainte Chapelle* is a part of the group of edifices comprising the Palais de Justice, in Paris, and was built by the royal St. Louis (1242–47). He is said to have expended upon the building and upon the relics and their shrines, an amount equivalent to over 3,000,000 francs, at the present value of money. The chapel was, in later times, enriched by numerous and costly gifts. It has to a great extent been restored, during the present century. Full descriptions of the building and its treasures, and its historical associations, are given in *Hist. of Paris* (Whittaker, 1827), vol. ii., pp. 111–116; and Hare's *Walks in Paris*, pp. 272–278.

3 (p. 41).— *Nipigigwi*: see vol. xxiv., *note* 11.

4 (p. 67).— *Quart*, as here used, indicates "a small cask, containing not a quarter, but about half as much as a cask of ordinary size" (Littré). The *pot* is a measure containing two pints,—the French pint, however, being equivalent to .934 of a litre, or 1.64 + English pints.

5 (p. 67).— Jean Suffren was a noted Jesuit preacher, born Nov. 30, 1571. He was confessor to Marie de Médicis and Louis XIII.; but, according to Sommervogel, "his frankness was incompatible with the intrigues of the court. He remained attached to the Queen-mother, whom he followed to Belgium and England. He died at Flushing, Sept. 15, 1641, while traveling with that princess from London to Cologne, whither she was going to seek an asylum." He wrote various religious works, chief among which was *L'Année Chrestienne* (Paris, 1640–42).

6 (p. 67).— *Gerson*: see vol. xxv., *note* 3.

7 (p. 69).— Denis Duquet, born in 1605, married at Québec (1638) Catherine Gautier, then barely eleven years old; they had eleven children. In October, 1672, fiefs were granted to him and his eldest

son, on the rivers St. Lawrence and Vilieu, which later were united as the fief of Maranda, in Lotbinière County.

8 (p. 73).—This was Anne, daughter of Zacharie Cloutier (vol. xxvii., note 9); she left three children. Robert Drouin, her husband, was a native of Perche, France; it was for their marriage that the first recorded nuptial contract in New France was drawn up (July 16, 1636). Drouin took as his second wife Marie Chapelier (1649); they lived successively at Three Rivers, Orléans Island, and Chateau Richer, at which last place Drouin died, in 1685.

9 (p. 73).—Jean Poisson, a native of Perche, married (about 1644) Jacqueline Chamboy. In August, 1652, he was captured by the Iroquois. His son, François, obtained the fief of Gentilly.

10 (p. 81).—Reference is here made to the head of the Holy Roman Empire, then Ferdinand III., a German prince. Founded by Charlemagne in the year 800, the Holy Roman Empire—under successive rulers, Salic, Saxon, Suabian, and German—was long the temporal arm of the ecclesiastical power in Europe. It came to an end Aug. 6, 1806, when the Emperor Francis II. resigned the imperial dignity, and retired to the government of his hereditary dominions, under the title "Emperor of Austria."

Lalemant's hesitancy to mention the Emperor in the church prayers arose from the fact that France, involved in the Thirty Years' War, was at this time in conflict with that monarch. These hostilities were not ended until the Peace of Westphalia, Oct. 24, 1648.

11 (p. 87).—A fish of the genus *Sciæna*; the species most common on the North Atlantic coast is popularly termed "weakfish."

12 (p. 93).—Abraham Martin (nicknamed L'Écossais, "the Scotchman,") was born in 1589; he came to Canada in 1614. In the previous year, he had married Marguerite Langlois; but it is not known whether she came with him, or later. His family lived with him after 1620, and they were among the few French colonists who remained in Quebec after its surrender to the English in 1628. Martin was for many years an *engagé* of the Hundred Associates, who granted him lands on the heights of Quebec, afterward known as the "Plains of Abraham." In 1647, he is mentioned as "royal pilot." He died in September, 1664, leaving a numerous family; one of his daughters married the explorer De Groseilliers (vol. xxviii., note 32).

13 (p. 95).—Pierre Lefebvre, born 1616, married Jeanne Aunois. In April, 1647, he obtained a grant of land, which was afterward merged in the fief of Gentilly (note 9, ante).

14 (p. 101).—These three nuns were Anne de l'Assomption, from

Dieppe; Jeanne Thomas de Ste. Agnes, from Vienne; and Marie Long-Pré de St. Augustin, from Bayeux.

15 (p. 103).— This woman, Barbe Hubou (Hybou) was married to Jean Millouer (surnamed Dumaine); she died Oct. 31, 1651. Four weeks later, Millouer married Jeanne le Roy.

16 (p. 107).— In the original MS., at this place, two lines were written, and afterward crossed out; they read thus, when translated: "*et hoc male*, for there was no such indulgence; and, even if there had been."

17 (p. 161).— *Cajeu*: Apparently another form of the familiar French-Canadian *cajeu* or *cageux*, which, though not found in the dictionaries, is used by the peasants to mean "a small raft,"— probably a diminutive of *cage*, the French-Canadian term for large rafts of logs or square timber. *Cage* is used by the voyageurs and lumbermen in place of *train-de-bois*, the proper French term. All the old and modern dictionaries give *cage* as a synonym of *hune*, "a top,"— *i.e.*, foretop or maintop of a vessel. As in shipwrecks these gratings were usually put on rafts of spars, etc., to form a sort of deck, it is possible that the word *cage* might have come to mean "a raft," among the Norman and Breton sailors.—CRAWFORD LINDSAY.

18 (p. 183).— This Mlle. de Boulogne (Boullongne) was apparently the sister of Madame d'Ailleboust, whose maiden name was Barbe de Boulogne. Tanguay makes Barbe the daughter of Gertrude Philippe, who became an Ursuline nun Dec. 2, 1648; but this seems to be an error. As more accurately stated by Sulte (*Canad.-Français*, vol. ii., p. 126), Barbe had an elder sister, Philippine Gertrude, who came to Canada with the family of D'Ailleboust. Upon entering the Ursuline convent, Philippine took the name of Mother St. Dominique. It is maintained by Mr. Pierre G. Roy, editor of *Bulletin des Recherches Historiques*, of Lévis, Que., that D'Ailleboust and Barbe had no children; but Tanguay and Sulte affirm that it was their daughter Barbe who married De Lauson, the governor (vol. xxiii., note 16).

19 (p. 263).— Mantane River is now called Matane; it enters the St. Lawrence 200 miles below Quebec. On some early maps, it was named Rivière de Caen.

20 (p. 267).— Concerning the Nôtre-Dame Mountains, see vol. ii., note 54.

21 (p. 273).— St. Michael's day occurs on Sept. 29; but, on the church calendar, May 8 is marked "Apparition de St. Michel, archange."—CRAWFORD LINDSAY.

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. XXXIII

LOWER CANADA, ALGONKINS, HURONS

1648-1649

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PREFACE TO VOL. XXXIII

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

LXVI. The *Relation* of 1647-48 is in two parts,—the first, by Jerome Lalemant, the superior at Quebec, treats of the affairs of the order in Lower Canada; the second, by Ragueneau, is devoted to the Huron mission. In Vol. XXXII., we published the first eight chapters of Part I.; in this volume, we complete Part I. and give all of Part II., thus concluding the document.

In Chapter x., Lalemant describes the work of the past year in the Tadoussac mission, which has received an unexpected check through the deadly epidemics which now afflict the Northern tribes of Indians. As usual, they ascribe this scourge to the new religion, and many look upon the missionaries with fear and horror; some, however, overcome this fear by an ardent faith and courage which console the Fathers. De Quen goes to seek some of his converts who dwell far inland; some return with him to Tadoussac for instruction and confession. He finds that, during his absence, his disciples have indulged in liquor, and disorders have resulted; his rebukes cover them with shame, and they pronounce and execute their own sentence of punishment. "They climb upon inaccessible rocks, and, exposed to the view of all, both French and savages, they are severely flogged upon their shoulders."

The last chapter of this *Relation* is, as usual, a collection of scattered incidents and memoranda. Many of these record traits of Indian character, often amusing; others relate to the fauna of the country.

The new governor, D'Ailleboust, stringently prohibits the sale or excessive use of intoxicating drinks; and all who have abandoned or will not profess the faith are ordered to leave Sillery. He persuades the chiefs there to join him in both these commands,—the first known instance, according to Lalemant, of any such exercise of authority on the part of Indian chiefs. Le Borgne, of the Island tribe, is one of those affected by this edict; he is informed that he must leave Sillery, or embrace the faith. He tries to defer an answer, but is told that "if he lose his speech, he must find his legs."

Part II., written by Ragueneau, begins by giving a brief sketch of this Huron country and the surrounding regions, emphasizing the hindrances not only to trade, but to all intercourse with the Hurons, arising from the control of Lake Ontario by the hostile Iroquois. These enemies are laying waste the Huron frontiers, and thus are sorely afflicting the infant church; but the faith of the Indian converts is strong and ardent, and, during the past year, nearly 1,300 persons have received baptism. New missions are being undertaken, not only among the Hurons, but among the Algonkins; but laborers are few, and additional missionaries are greatly needed.

Negotiations for a peace are on foot between the Hurons and one of the Iroquois tribes, and it is hoped that these will succeed; also that the Andastes, or Susquehanna tribes, will aid their Huron allies. But

the missionaries, knowing the treacherous nature of the savages, trust to none of these things.

The residence of Ste. Marie has thus far been safe from the enemy's attacks. The mission numbers forty-two Frenchmen, eighteen of whom are Jesuit Fathers,—most of the others being *donnés*. All these laborers dwell in great peace, industry, and devoutness; and the residence is a resort and refuge for the Christian natives throughout Huronia. During the past year, over 3,000 Indians have been sheltered there, receiving, on an average, three meals a day,—not to speak of a larger number who come hither for a day at a time, and who also receive charity.

The mission stations now number ten, some of which extend as far as eighty or one hundred leagues from Ste. Marie. That of St. Jean Baptiste is given up, owing to the dispersion of the *Arendaenronnon* tribe among the others, that they may better defend themselves against the attacks of the Iroquois. Several of these hostile incursions, and some defeats of the Hurons therein, are described; among these is an instance of extreme treachery on the part of the Iroquois. Another of these encounters results in the loss of a large part of the population of St. Ignace; in consequence, this village is abandoned, and its remaining inhabitants remove for shelter to a location nearer to Ste. Marie. Many of those slain or captured are Christians, a great loss to the little Huron Church. One of these was a young man, "truly a pearl among our Christians;" he was so innocent that he "dared not look any girl in the face." *Ragueneau* relates many instances of the piety and faith of other Christians, captive or dying. One

of them, in the height of his torments at the hands of the Iroquois, offers to baptize an infidel fellow-sufferer; but their captors at once separate them, and redouble the Christian's torments,—failing, however, to draw from him any sign of pain.

The Hurons have sometimes taken captives from their Iroquois foe, and these have been, as usual, burned to death; but most of these have “found their salvation at the hour of death,” being baptized by the Jesuits while undergoing their torments,—in most cases, only after a hard struggle with the infidel Hurons, who are unwilling that their wretched victims should obtain the consolation given by baptism, since it nerves them to endure pain more courageously. Indeed, the Fathers often attain their end only through the aid given by the Christian Indians.

Ragueneau proceeds to describe the negotiations for peace between the Hurons and Onondagas. This latter tribe, and the Cayugas, seem well-disposed thereto; but the Senecas and Mohawks will not listen to talk of peace; and various intertribal jealousies render the undertaking a difficult one. Many councils are held, and embassies are sent back and forth; one of the latter, from the Hurons to the Onondagas, is attacked by Mohawks, and several of the envoys are killed. An Onondaga chief, remaining meanwhile with the Hurons as a hostage, is so overcome with shame at this attack upon them by his allies, that he kills himself.

The Hurons send envoys to the Andastes, allied tribes along the Susquehanna, to ask aid against their foes. The latter, upon this appeal, request the hostile Iroquois to lay down their arms and consent to a peace. One of the Hurons, while at Andastoe,

visits the Swedish settlement on the Delaware, and reproaches some of the Swedes for "thinking only of the fur trade, and not of instructing their savage allies." A vessel from New Amsterdam arrives at this settlement, and brings some letters for the Huron Fathers, and news of Jogues's death at the hands of the Mohawks.

Ragueneau now gives a brief summary of the present condition and prospects of the various missions among the Hurons; he is greatly cheered by the spiritual development and the godly lives apparent among his flock. That of La Conception (Ossosané) is the "most fruitful of all, as regards both the number of Christians, and their zeal." In the older missions, the chapels have become too small for accommodating those who desire to attend church services, and many wait outside the doors until a second mass can be said. The writer recounts the qualifications necessary in those who would labor for the conversion of the savages; and advises that many of their usages, though offensive to Europeans, must be overlooked or endured. "It is easy to call irreligion what is merely stupidity, and to take for diabolical working what is nothing more than human." He points out, with great sagacity, the better way of abolishing heathen customs—"inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies." He adds: "I have no hesitation in saying that we have been too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived

themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us fear sin therein."

The mission to the Algonkin tribes dwelling about Lake Huron is described at some length. Ragueneau enumerates these tribes, and incidentally gives an account of the other great lakes,—making what is, apparently, the first written mention of Lake Superior by that name,—and of the tribes that dwell upon their shores. These Algonkins are all nomadic, and a mission to them involves almost inconceivable hardships and fatigues, since the Fathers must follow their congregations through forests and over lakes,—often with insufficient food, and exposed to every inclemency of weather and seasons,—to say nothing of the continual peril of their lives at the hands of some malcontent savage, or of the ever-dreaded Iroquois foe.

Ragueneau recounts many instances of the piety, faith, and devotion of the native Christians. He proceeds, by way of contrast, to describe many of the superstitions entertained by their infidel tribesmen, especially in regard to dreams; also some of the practices of the medicine-men. Then follows a discussion of their theories regarding physical ailments, and of the methods by which these are cured. The charms which these savages use to bring good luck in their affairs are described; also the so-called magical spells by which the medicine-men claim to cause death. Ragueneau finds it impossible to decide whether these men can accomplish such results by

means of witchcraft; but he thinks that "there is no rational foundation for the belief that there are any here who carry on that Hellish trade." He proceeds to summarize "what knowledge the pagan Hurons have of the Divinity;" and says that, although all their accounts of creation were only myths, they had some knowledge of "a first Principle, the author of all things, whom they invoked without knowing him." They have, however, no forms of worship; and their religious belief does not influence their morals.

The final chapter relates the murder by some Hurons of a Frenchman, a servant of the Jesuits; and the reparation made by the tribe. The ceremonies connected therewith, and the proceedings of the tribal council, are related in detail.

LXVII. This is a letter, written by Ragueneau, in the Huron country, March 1, 1649, to the father general of the Jesuits, giving, in response to the latter's request, many details of the Huron mission. Affairs temporal are in a dangerous condition; for the constant attacks of the Iroquois have destroyed all the outlying Huron villages, and the mission is now forced to rely on its own strength for defense. So well has the mission been conducted, that it produces most of its own food. "We have larger supplies from hunting and fishing, than formerly; and we have not merely fish and eggs, but also pork and milk products, and even cattle, from which we hope for great addition to our store." They even "have enough provisions to live comfortably three years." The Fathers count 1,700 baptisms, for the past year, besides many baptized at St. Joseph, whose number is not known. Among these are some "whose

remarkable holiness even the most holy Religious might without sin envy." An account is given of the extent of the mission work, and the manner in which it is conducted. It has every prospect of success, were it not for the raids of the Iroquois. In one of these (occurring in July, 1648), they take by storm the mission village of St. Joseph, which they burn down; and Father Antoine Daniel is slain by the enemy, while encouraging his flock,—the first martyr in that mission. His virtues and piety receive a warm eulogy, and mention is made of several instances in which his spirit has, since his death, appeared to the other Fathers. In conclusion, those engaged in this mission live in peace, industry, and the practice of holiness.

R. G. T.

MADISON, Wis., October, 1898.

LXVI (concluded)

RELATION OF 1647-48

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1649

In Volume XXXII., we published the first eight chapters of Part I. Herewith are given the remainder of Part I. and all of Part II., concluding the document.

[130] CHAPITRE IX.

DE LA MISSION DE SAINTE CROIX À TADOUSSAC.

IAY desia dit plusieurs fois que la Foy estoit pour l'ordinaire fuiuie des afflictions en toutes les contrées de ce nouveau monde où elle auoit entrée. L'an passé plusieurs Sauvages des nations du Nord, estans descendus à Tadoussac, remonterent en leurs païs avec des desirs, & avec des affections bien fortes, d'embrasser nostre creance. A peine en auoient-ils connoissance, que la maladie [131] les faisit, & les pourfuiuit iufques dans le fond de leurs grands bois: où elle en égorgea vn bon nombre: ce fleau a donné de la terreur aux autres si bien que plusieurs n'ôt osé approcher ny du lieu, ny des personnes, d'où ils pouuoïët tirer la vie, croiãs qu'ils estoient coupables de leur mort. Le Pere qui a soin de cette missiõ, & qui la va cultiuer aux entrées du Printemps, fut faisi d'étonnement, & de douleur, apprenant la mort si foudaine de quelques Neophites, & de plusieurs Cathecumenes, & l'épouuante de ceux qui n'aians pas connoissance des grands biens de l'éternité, craignoient les petits maux qu'on souffre dans les temps. Il n'a pas laissé de recueillir du fruit d'vne terre assez exposée aux injures des faisons, ie veux dire au mélange des nations qui n'apportët ordinairement que de la confusion dans les affaires de nostre Seigneur, mais venons au détail.

Apres qu'il eut plainement satisfait à ceux qui

[130] CHAPTER IX.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

I HAVE already stated several times that the Faith was usually followed by afflictions in all the countries of this new world into which it entered. Last year, many Savages of the Northern tribes, who had come down to Tadoussac, returned to their country with very ardent desires and wishes to embrace our belief. Hardly had they obtained a knowledge of it, when disease [131] seized upon them, and followed them into the very depths of their great woods, where it destroyed a great number of them. This scourge inspired the others with terror, so that many would not approach either that spot or the persons from whom they could obtain life, because they considered them to blame for the death of those persons. The Father who has charge of that mission, and who goes to cultivate it at the beginning of the Spring, was overcome by astonishment and sorrow when he heard of so sudden a death of some Neophytes and of many Catechumens, and of the dread of those who, having no knowledge of the great blessings of eternity, feared the slight evils that are suffered in time. He did not fail to gather fruit from a soil somewhat exposed to the inclemency of the seasons; I mean the mixture of nations that usually brings only confusion in matters pertaining to our Lord. But let us enter into details.

After he had fully satisfied those who generally

frequentent ordinairement cette petite Eglise, il presta l'oreille aux Sauvages étrangers, qui ne laissoient pas d'aborder en ce port malgré les [132] épouvantes que la nature & le demon leur auoient donnez, ils racomptoit comme au depart de leur pais, on les regardoit comme des gens qui venoient chercher la maladie, mais nous esperons, disoient-ils, remporter vne bonne santé, nous sommes venus tout exprés pour nous confesser, & pour receuoir celuy qui nous a fait ses enfans au Baptesme: c'est l'vnique commerce & le seul trafic qui nous amene. Le Pere les ayans confolez & loué hautement leur foy & leur courage, leur accorda avec plaisir les biens qu'ils recherchoient avec ardeur, & qu'ils receurent avec mille benedictions & mille actions de graces.

Non seulement les Chrestiens, mais encore quelques Catechumenes ont surmonté les affres que leurs donnoient les Payens. Nos Compatriotes & mesme nos parens, disoient ils, épouuantez par les maladies qui les accueillioient l'an passé au fortir de Tadouffac, nous vouloient arrester, disans que c'estoit fait de nostre vie si nous approchions de la maison de Prieres: mais l'esperance d'estre baptifez nous a fait quitter [133] nostre patrie & surmonter la crainte de nos parens pour receuoir cette faueur, c'est à ce coup qu'elle nous fera accordée, puisque c'est l'vnique sujet de nostre venuë. Nous sçauons mon Pere, ce que tu nous as tant recommandé, nous auons fait nos prieres tous les iours sans y manquer, nous auons resolu d'obeir constamment à Dieu. Tu nous as dit, ie vous baptiseray si vous cheminez droit, demande à ceux qui nous ont veu marcher tout l'hyuer, si pas vn s'est écarté de la voye que tu luy as tracée? tu dis

frequent that little Church, he listened to the stranger Savages who did not fail to land at that port, notwithstanding the [132] fears with which nature and the devil inspired them. They related how, on their departure from their own country, they were looked upon as people who came to seek disease. "But," they said, "we hope to return in good health; we have come expressly to confess, and to receive him who has made us his children in Baptism. That is the only commerce and the only trade that brings us here." The Father, after consoling them and highly praising their faith and courage, granted them with pleasure the gifts they so earnestly desired, and which they received with a thousand blessings and a thousand thanks.

Not only the Christians, but some Catechumens also, have overcome the dread inspired in them by the Pagans. "Our Countrymen and even our relatives," they said,— "who were frightened by the diseases that assailed them last year, on leaving Tadoussac,—wished to stop us, saying that our lives were doomed if we approached the house of Prayer. But the hope of being baptized has induced us to leave [133] our country, and to overcome the fears of our relatives in regard to receiving that favor. Surely it will be granted us this time, for it is the sole object of our coming here. We know, my Father, what thou hast so strongly recommended; we have said our prayers every day without fail; we have resolved to obey God constantly. Thou hast said to us: 'I will baptize you, if you walk in the straight path.' Ask those who have seen us walk all winter if one of us has strayed from the path that thou hast traced out. Thou sayest that it is wrong to lie;

que c'est vne chose mauuaife de mentir, fus donc mon Pere, tiens ta parole, accorde nous ce que tu nous as promis. Le Pere les ayant encore examinez & éprouuez quelque temps, les baptiza & en fuitte les renuoya plains de ioye en leur païs.

Entre ceux qu'il baptifa des païs plus éloignez, il s'en trouua vn doüé d'une excellente volonté, mais d'une memoire si courte qu'il ne pouuoit retenir les articles de nostre creance, ce pauure homme ne sçauoit à qui s'en prendre, si ie sçauois, disoit-il, comme il faut parler à Dieu, ie luy demanderois de l'esprit, [134] vous autres qui sçaez les prieres qu'il faut faire, que ne les dites vous pour moy, afin que ie fois baptifé avec vous? Je veux aimer Dieu & ie ne sçauois: car ie ne sçauois retenir ce qu'il luy faut dire, mon cœur luy veut parler, mais ma bouche demeure muette, pour ce qu'elle ne sçait comme il faut dire, Je crains l'Enfer & encore plus les pechez qui nous y menent, & peut estre que n'ayant point d'esprit ie ne les pouray éuiter. Le Pere le confola & luy fist entendre que le langage du cœur valoit bien celuy de la bouche.

Vn autre venât d'estre lauë des eauës sacrées du Baptesme, & montant en Canot pour s'en retourner en son païs, s'écria au Pere qui le conduifoit de la veuë, mon Pere redouble tes prieres, tu m'as donné de la crainte avec le Baptesme, i'ay peur que le demon ne me rauiffe les grands biens que ie remporte avec moy, ce malheureux m'attaquera bien plus fortement quand il me verra feul, ie ne le crains pas auprès de toy, il a peur de la maison de Prieres, mais lors que ie feray dans le fond des forests parmy des gens attachez à leurs superstitions, [135] qui se

therefore, my Father, keep thy word; grant us what thou hast promised." After the Father had examined them again and had tried them for some time, he baptized them and sent them away full of joy to their country.

Among those from the more distant regions whom he baptized, there was one who was endowed with a great willingness but with so short a memory that he could not remember the articles of our creed. This poor man did not know whom to blame. "If," said he, "I knew how to speak to God, I would ask him for sense. [134] You who know the prayers that must be said, why do you not say them for me, so that I may be baptized with you? I wish to love God, and I cannot, for I cannot remember what must be said to him. My heart wishes to speak to him; but my mouth remains mute, because it knows not what to say. I fear Hell, and still more the sins that take us there; but perhaps I may not be able to avoid them, because I have no sense." The Father consoled him, and made him understand that the language of the heart was quite equal to that of the tongue.

Another who had just been washed in the sacred waters of Baptism, and who was embarking in a Canoe to return to his own country, called out to the Father, who followed him with his eyes: "Redouble thy prayers, my Father; thou hast inspired me with dread in granting me Baptism. I fear that the devil may snatch from me the great blessings that I carry with me. That wretch will attack me more boldly when he will see me all alone. I am not frightened at him when near thee,—he fears the house of Prayers; but when I shall be alone in the depths of the forest,—among people who are attached to their

mocqueront de moy quand ie feray mes prieres, c'est lors que le demon se ioignant avec leurs gaufferies, me donnera bien de la peine, c'est lors que i'auray bon befoin de tes prieres, ie tafcheray de tenir ferme, mais ayde moy mon Pere, tant que tu pouras auprès de Dieu.

Il s'est rencontré parmy ces étrangers vn fameux Sorcier ou vn Charlatan qui auoit tellement épouuanté fes Compatriotes, que pas vn de ceux qui estoient descendus avec luy n'osoit approcher de la Chappelle. Le Pere en ayant eu le vent l'engagea à y venir luy mesme & luy demanda en bonne compagnie les raisons qui l'empeschoient de se rendre aux veritez Chrétiennes, il se ietta sur ses songes, i'ay veu, dit-il, plusieurs fois cét hyuer le Manitou qui determine des oyseaux, des poiffons & des animaux, il m'a promis que i'en prendrois si ie luy voulois obeïr, & de fait tant que ie l'ay consulté dans nos tabernacles & que i'ay chanté & battu mon tambour, mes attrappes aux Ours, aux Castors, & aux autres n'ont point manqué. Il m'a dit que les Sauvages [136] mouroient de faim & de maladie, pource qu'ils s'amusoient à certaines paroles où à certaines prieres qu'on leur enseignoit. Qu'au reste il auoit veu le lieu où alloient les ames baptifées & non baptifées, que ce n'estoit point le Ciel ny les abyfmes, mais vn lieu vers le Soleil couchant où elles se raffembent.

On voit en France qu'il est bien aise de refuter ces badineries, mais quand des esprits sont preoccupez depuis tant de siecles, & qu'ils naissent avec ces songes & qui les succent avec la mammelle, ils ne les quittent pas si aisement : les principes qui nous font

superstitions, [135] and who will laugh at me when I say my prayers,—then the devil, uniting with their mockeries, will cause me much trouble; then I shall have great need of thy prayers; I will endeavor to remain steadfast; but, my Father, assist me with God as much as thou canst.”

Among these strangers was a famous Sorcerer or Charlatan, who had frightened his Countrymen to such an extent that not one of those who had come down with him dared to approach the Chapel. When the Father heard of it, he urged him to come there himself, and courteously asked him what reasons prevented him from yielding to Christian truths. He fell back upon his dreams. “I saw,” he said, “on several occasions last winter, the Manitou who governs the birds, the fishes, and the animals. He promised me that I should take some, if I obeyed him; and, in fact, so long as I consulted him in our tabernacles, and so long as I sang and beat my drum, my traps for Bears, for Beavers, and for other animals, never failed me. He told me that the Savages [136] died of hunger and disease because they amused themselves with certain words or certain prayers that were taught them; that, moreover, he had seen the place where the souls of the baptized and of the unbaptized go, and that it is neither Heaven nor the pit, but a place toward the setting Sun, where they meet together.”

In France one finds it very easy to refute such trifles; but when people's minds have been preoccupied for so many centuries, and they are born with such dreams, and suck them with their mothers' milk, they do not abandon them so easily. The principles that are clear to us, and on which we base our

comme évidens, & sur lesquels nous fondons nos raisonnemens, leur paroissent au commencement fort tenebreux, mais enfin comme ils ont du rapport avec la raison, leurs esprits qui en fon[t] doüez les reçoivent petit à petit & les goustent, se mocquans par apres de leurs niaiferies, pour conclusion le Pere l'ayant mené battant par vn discours moins riche pour la langue Sauvage, mais plus succulant que le sien, le fist taire, & se seruant de menaces de la part de celuy qui commande au Manitou, il l'épouuanta, [137] non pas tant qu'il eust apprehension des feux de l'autre vie qu'il ne voyoit pas, que pour la crainte que le Pere communiquant avec Dieu ne le fist bien tost mourir, comme ils font ou desirent faire de ceux qui leur resistent, par le commerce qu'ils ont ou croyent auoir avec le demon. Enfin ce pauvre homme vint trouuer le Pere en particulier & luy demande permission d'entrer en la Chappelle pour y estre instruit avec les autres, ce qui luy fut accordé à condition qu'il condamneroit publiquement deuant les Sauvages, toutes les impostures qu'il auoit iamais auancées, il accepta la condition, mais le Diable est tousiours Diable, & ses suposts font tousiours fourbes: il parla en effet, mais si obscurement, & si ambiguëment, que les auditeurs ne sçachans ce qu'il vouloit dire, se retirerent les vns apres les autres en forte qu'il ne resta que le Pere avec luy, lequel apres de bons & forts auis, ne l'éloigna pas de la Foy, mais il ne l'approcha pas si tost du Baptesme, luy demandant deux années d'épreuues.

Il en est des hommes, comme des [138] poissons pris dans les filets de l'Euangile, on en conferue quelqu'un & on rebute les autres: Vne mere vint en

arguments, seem to them at the outset very obscure; but finally, since these arguments are conformable to reason, their minds, which are endowed with it, receive them little by little, and they relish them,—laughing afterward at their own foolishness. In conclusion, the Father silenced him, after pressing him hard, by a discourse that was less fluent, as regards the Savage tongue, but more substantial than his own. Moreover, by threatening him in the name of him who commands the Manitou, he frightened him, [137] not sufficiently to make him feel any apprehension of the fires of the other world, which he saw not; but enough to make him fear that the Father might communicate with God and cause his death shortly,—as they do, or try to do, with those who refuse them, through the relations that they have or think they have with the devil. Finally, the poor man came to the Father in private, and asked his permission to enter the Chapel, and to be instructed with the others. This was granted him, on condition that he should publicly condemn, in the presence of the Savages, all the impostures that he had ever supported. He accepted the proposition; but the Devil is ever the Devil, and his instruments are ever deceitful. He spoke, in truth, but so obscurely and ambiguously that, as his auditors could not make out what he wished to say, they withdrew, one after another, until there remained with him only the Father. The latter, after earnest and emphatic warnings, did not estrange him from the Faith; but he did not so soon permit him to approach Baptism, for he exacted from him a two years' probation.

It is the same with men as with [138] fishes; when caught in the nets of the Gospel, some are kept,

ce temps-là racompter la mort de sa fille, qui en verité est toute pleine de consolation. Cette enfant desja aagée se voyant malade à la mort disoit à sa pauvre mere, que ie mourais contente si i'auois vn Pere auprès de moy pour me cōfesser! ie n'ay que cét vnique regret, mais ma mere écoutez mes pechez, & quand vous verés le Pere vous luy direz tout ce que i'ay fait, & ma confession se fera par vostre bouche, là-dessus cette ieune ame dit tout ce qu'elle auoit sur son cœur fort innocent, & sa mere le racomptant par apres fondoit en larmes deuant le Pere. Ie consolais, adioutoit-elle, mon pauvre enfant, ma fille ne craignez point, celuy qui a tout fait est bon, croyez fortement en luy. il vous fera misericorde, allez mon enfant allez le voir. vous marchez deuant, ie vay apres vous. ie vous trouueray au Ciel, au païs des croyans. Quoy que ces personnes soient éloignées de nos Eglises, elles sont bien proches de leur Dieu, qui supplée avec largesse aux [139] deffauts de ces ministres, quand cét éloignement se trouue dans les ordres de sa prouidence.

Le Pere voyant que la crainte retenoit vne partie de ses oüailles en leur païs, se resolut de les aller chercher, il s'embarqua avec des Sauuages dans vn Canot d'écorce, pour entrer en de grandes forests par des chemins quasi inaccesibles, sur vn fleuve merueilleusement rapide, estant à michemin il rencontre vne escoüade qui luy dist que les autres auoient decampé depuis quelque temps, & qu'il ne les pourroit pas attrapper, il s'arreste donc avec ceux-cy prenant le couuert dans leurs cabanes. Apres auoir rendu vn grand tesmoignage de leur ioye dans cette heureuse rencontre, ils le prièrent sur le soir de leur faire les

while others are rejected. A mother came at that time to relate her daughter's death, which was truly full of consolation. When this child, who was already adolescent, saw herself sick unto death, she said to her poor mother: "How glad I would be to die, if I had a Father near me, to confess me! That is my only regret. But, my mother, listen to my sins; and, when you will see the Father, you shall tell him all that I have done, and my confession will be made through your lips." Thereupon, that young soul repeated all that was in her very innocent heart; and her mother afterward, with eyes bathed in tears, related it to the Father. "I consoled my poor child," she added, "by saying: 'Fear not, my daughter; he who has made all is good; believe firmly in him, and he will have pity on you. Go, my child, and see him; you go before, I follow after you; I shall meet you in Heaven, in the home of the believers.'" Although these persons are very far from our Churches, they are very near to their God, who amply supplies the [139] deficiencies of his ministers, when such remoteness is in the order of his providence.

When the Father found that fear detained a portion of his flock in their own country, he resolved to go and seek them. He embarked with some Savages in a bark Canoe, to enter into great forests by almost inaccessible routes, on a wonderfully rapid river. When about half-way, he met a band who told him that the others had decamped some time before, and that he could not overtake them. He therefore remained with this band, lodging in their cabins. After manifesting great joy at having so fortunately met him, they begged him in the

prieres, mais il leur repartit qu'ils fissent à leur ordinaire, & qu'il feroit bien aise de les entendre, s'estans tous mis à genoux l'un d'eux prononça les prieres fort distinctement, & tous les autres le suiuiot posément, & avec vne deuotion non attenduë de ces pauures barbares, les prieres acheuées ils reciterent en commun [140] trois dixaines de leur chappellet, chantans vn cantique spirituel à la fin de chaque dixaine, ils en firent autant le matin du iour suiuant, & voila, dirent ils, comme nous auons passé tout l'hyuer, finon que les Dimanches & les iours de festes nous prolongeons de beaucoup nos prieres.

Le Pere grandement consolé s'en retourne avec eux à Tadoussac pour leur administrer les Sacremens de la Confession & de l'Eucharistie, & pour les instruire quelque temps, & puis les réuoyer en leur païs; Dãs la cõmunicatiõ qu'ils eurent avec le Pere, ils loüerent grandement le zele & la charité d'une femme Chrétienne, comme la maladie les pourfuiuoit par tout, cette bonne femme alloit de cabane en cabane, exhortant tout le monde à tenir ferme en la foy, & à ietter toutes leurs esperances en Dieu, mes sœurs, disoit elle, aux femmes malades, ne vous affligez pas de vous voir dans cette langueur, ce mal n'est rien en comparaison des feux de l'Enfer que vous souffririez si vous n'estiez pas Chrétiens, souuenez-vous de ce que nostre Pere nous a si souuent [141] dit à Tadoussac, que les souffrances estoient bonnes, & qu'elles feroient hautement recompensées au Ciel, & qu'il falloit payer le mal que nous auõs fait par nos pechez.

Si quelque enfant venoit à mourir elle fortifioit ses parens, & par son exemple ayant perdu les siens avec

evening to repeat the prayers for them; but he told them to say them as usual, and that he would be glad to hear them. They all knelt down, and one of them recited the prayers quite distinctly, while all the others followed him sedately and with a devotion that he had not expected from these poor barbarians. When the prayers were over, they recited together [140] three decades of the rosary, singing a spiritual song at the end of each decade. They did the same on the following morning; and "Thus," said they, "we passed the whole winter, except on Sundays and festivals, when we considerably prolonged our prayers."

The Father was greatly comforted and went back with them to Tadoussac to administer to them the Sacraments of Confession and the Eucharist, and to instruct them for some time, sending them back then to their own country. During the conversations that they had with the Father, they highly praised the zeal and charity of a Christian woman. When disease followed them everywhere, that good woman went from cabin to cabin, exhorting every one to remain firm in the faith, and to place all their hopes in God. "My sisters," she said to the sick women, "be not afflicted at seeing yourselves in so weak a state; this disease is nothing in comparison with the flames of Hell, which you would suffer if you were not Christians. Remember what our Father has so often [141] told us at Tadoussac,—that sufferings were good, and would be highly rewarded in Heaven; and that we must pay for the evil that we have wrought by our sins."

If any child died, she encouraged its parents both by her example—for she had endured the loss of her

vne grande resignation, & par ses discours, d'autant plus animez qu'ils auoient fait impression sur son esprit. Vostre enfant n'est pas mort, disoit-elle, il a changé de país, il est parti de la terre des mourans, pour entrer au país des viuans: s'il n'eût pas esté baptisé vous auriez subiet de deplorer sa misere, mais vous luy faites tort de vous affliger de son bon-heur, Dieu peut-estre preuoyoit qu'il eust esté meschant, s'il eust fait vn plus long sejour sur la terre, & qu'il feroit allé au país des demons: il l'a pris & la logé en sa maison pource qu'il vous aime & qu'il chérit vostre enfant, pourquoy vous en fâchez-vous? ma consolation dans le trepas de mes enfans qui viennent d'expirer aussi bien que les vôtres est renfermée dans ces paroles que me dit mon cœur, tu verras tes enfans au Ciel réioüis [142] toy, ils sont en assurance. L'esprit de Dieu est éloquent dans la bouche des pauures aussi bien que dans la bouche des riches, mais changeons de propos.

Le Pere eitant de retour à Tadouffac, trouua que la boisson auoit causé du desordre parmy les gens, il crie, il tance, il prie, il conjure, il fait voir l'enormité d'un péché qui feroit autant enraciné dans les bois des Sauvages qu'il a iamais esté dans le fond de l'Allemagne, s'ils auoient de ces malheureuses potions ou boissons qui renuerfent la teste des hommes, les coupables couverts de honte se declarent eux-mesmes, ils s'accusent, ils se condamnent, ils portent sentence contre eux-mesmes, ils l'exécutent, ils grimpent sur des rochers inaccessibles, & là estâs exposez à la veüe de tous ceux qui estoient en bas, & des François mesme qui auoient mouillé l'ancre deuant cette montagne, ils se font donner de grands

own with great resignation — and by her discourses, which were all the more animated that they had produced an impression on her own mind. “Your child is not dead,” she would say; “he has gone to another country; he has left the land of the dying to enter that of the living. Had he not been baptized, you would have had cause to deplore his unhappiness; but you do him an injury by being afflicted at his happiness. Perhaps God foresaw that he would be wicked, had he made a longer stay on earth, and that he would have gone to the country of the demons. He has taken him and lodged him in his own house, because he loves you and cherishes your child. Why should you be sorry for it? My consolation at the death of my children, who have just expired like yours, lies in these words that my heart says to me: ‘Thou shalt see thy children in Heaven. Rejoice, [142] they are in safety.’” The spirit of God is eloquent in the mouths of the poor, as well as in the mouths of the rich. But let us change the subject.

When the Father returned to Tadoussac, he found that liquor had caused disorder among his people. He inveighed, he rebuked, he prayed, and entreated; and he showed the enormity of a sin that would become as deeply rooted among the forests of the Savages as it has ever been in the heart of Germany, if they had those wretched drinks or liquors that upset men's heads. The guilty were covered with shame, and themselves declared their sin; they accused and condemned themselves; and they pronounced their own sentence, which they carried out. They climbed up inaccessible rocks and there, exposed to the view of all who stood below and of the French

coups d'efcourgées fur les épaules qui plus qui moins felon la griefueté de leur crime, qui confiftoit en vn excez de vin ou d'eau de vie dont les vns s'estoient plus les [143] autres moins eftourdis la teſte: C'eſt en ce poinct qu'ils mettent l'yurongnerie, car ceux-là meſmes qui ne perdent pas la raifon paſſent pour yurongnes chez eux, ſi la boiffon leur fait mal à la teſte.

Il eût eſté bien fouhaitable que deux Apoſtats euſſent preueni par vn ſemblable chaſtiment le careau de foudre que Dieu a lancé fur leurs teſtes.

Les Neophites de Tadouſſac ont eu vne conſolation particuliere cette année voyans pluſieurs Sauuages dans leur Eglife chanter les loüanges de Dieu en diuerſes langues. Le Pere Martin Lionne qui entend fort bien la langue de Miſkou, où il a demeuré quelques années, s'eſtant trouué en cette miſſion avec le Pere Dequen, a inſtruit ceux qui ont fait quelque ſejour en ce port, & baptifé les enfans qu'il iugeoit eſtre en quelque danger de leur vie.

themselves, who had anchored in front of the mountain, they caused themselves to be given heavy blows with scourges upon their shoulders—more or less severely, according to the grievousness of their sin. This consisted in the excessive use of wine or brandy, with which they had [143] upset their heads,—some more, some less. It is thus that they look upon drunkenness; for even those who do not lose their reason pass for drunkards among them, if the liquor make their heads ache.

It would have been very desirable that two Apostates should by a similar punishment have forestalled the thunderbolt that God hurled at their heads.

The Neophytes of Tadoussac had the special consolation this year of hearing many Savages singing God's praises in their Church in various tongues. Father Martin Lionne—who is well versed in the language of Miskou, where he has lived for several years—was in this mission with Father Dequen; he taught those who remained some time at that port, and baptized the children whom he considered in danger of death.

[144] CHAPITRE X.

DIUERSES CHOSES QUI N'ONT PEU ESTRE RAPPORTÉES
SOUS LES CHAPITRES PRECEDENS.

VN Sauvage ayant tué vn Loutre, le mit encor tout chaud à l'entour du col d'un François, & auffitost le François tomba en fyncope, comme s'il eut esté mort, le Sauvage prenant ce Loutre par les pieds de derriere, en donne quelques coups sur le ventre du François, qui reuint à soy quasi en vn moment: ie laisse aux Medecins à iuger de la cause, mais il est certain que ce que ie viens de dire a esté fait.

Ce Chapitre fera composé de bigareures. Il y a desjà assez long-temps que deux Sauvages voulans passer la grande Riuere sur la fin de l'hyuer, & n'aiât point de batteau de bois ny d'écoree, ils en firent vn de glace en ayant trouué vne assez grande sur les bords, ils la font flotter, & s'estans mis dessus, ils estendent vne grãde couuerture, dont ils faisièrent les deux extremitez, d'en [145] bas avec leurs pieds, éleuant le reste en l'air avec leurs espées, afin de receuoir vn vent fauorable qui les fit passer ce grand fleuve à la voile, sur vn pont ou sur vn batteau de glace. Ce jeu est vn jeu de hazard, si quelqu'un y gagne, d'autres y perdent.

Voicy vne simplicité bien agreable à nostre Seigneur, deux Sauvages se trouuans en danger, dont l'un estoit Chrestien & l'autre Catechumene, celui-cy

[144] CHAPTER X.

VARIOUS MATTERS THAT COULD NOT BE RELATED
IN THE FOREGOING CHAPTERS.

A SAVAGE who had killed an Otter put it, while still warm, round the neck of a Frenchman, who at once fell in a swoon as if he were dead. The Savage then took the Otter by the hind legs and gave some blows with it on the stomach of the Frenchman, who recovered consciousness almost in a moment. I leave Physicians to decide the cause of this, but it is certain that what I have just said really occurred.

This Chapter will be made up of odds and ends. Some time ago, two Savages wished to cross the great River, toward the end of winter. As they had no boat either of wood or of bark, they made one from an ice-floe. Having found on the bank a piece large enough for their purpose, they pushed it into the water, and embarked on it; then they stretched a large blanket, the lower extremity of which they held [145] down with their feet, while they held up the other with their javelins, so as to receive a favorable wind that wafted them over the great river under sail, on a bridge or boat made of ice. This is a game of hazard at which, if some win, others lose.

Here is an instance of a simplicity very agreeable to our Lord. Two Savages found themselves in danger; one was a Christian, and the other a Catechumen. The latter, who feared more for his soul

craignant plus pour son ame que pour son corps, dit à son camarade, que feray-ie si ie meurs, moy qui ne suis pas Chrestien? ne pourrois-tu pas bien me baptiser? si tu ne le fais, ie suis perdu pour vn iamais? ie ne çay pas bien, repart son camarade, comme il faut faire, car i'estois bien malade quand on me baptifa, ie me fouuiens neantmoins qu'on fit le signe de la Croix sur ma teste, & qu'on me dit que mes pechés estoient effacés, & que ie n'irois point au feu, si ie ne me falissois derechef, hé bien, dit le Catechumene, fais-moy la mesme chose, car ie t'affeure que ie croy tout ce qu'on nous a enseigné, i'en suis content, répond le Chrestien, & [146] là-dessus il fait mettre son profelite à genoux, puis s'adressant à Dieu il luy dit, toy qui as tout fait, empesche cét homme d'aller en Enfer, cela ne feroit pas bien qu'il y allast, efface tous ses pechez, & le destourne du mauuais chemin: il fit en fuitte le signe de la Croix sur luy, & voila vn Baptesme à la Sauuage. Dieu peut donner à ces bonnes gens vn acte d'un vray amour, en consideration de leur foy & de leur simplicité, ce qui n'empesche pas qu'on ne leur confere par apres le veritable Sacrement. On dira qu'il feroit bien à propos, que quelques-vns d'entre eux, fussent bien instruits sur la forme du Baptesme: cela est ainsi, en effet, & nous n'y manquons pas: mais on n'ose pas confier ces grands Mysteres à toutes fortes de personnes, plusieurs s'en seruiroient sans discretion.

Voicy vne réponse prudente pour vn Sauuage, ceux de Tadoussac s'estans liés avec ceux de Kebec, vindrent salüer Monsieur nostre Gouverneur, pour decouvrir quelles estoient ses pensées, touchant les prisonniers Hiroquois, qui s'estoient venus ietter

than for his body, said to his comrade: "What shall I do if I die,—I, who am not a Christian? Canst thou not baptize me? If thou do not, I am lost forever." "I do not know exactly what should be done," replied his comrade; "for I was very ill when I was baptized. I recollect, however, that they made the sign of the Cross on my head, and told me that my sins were washed away, and that I should not go into the fire unless I soiled myself again." "Well," said the Catechumen, "do the same to me; for I assure thee that I believe all that we have been taught." "I am glad of it," replied the Christian; and [146] thereupon he made his proselyte kneel down, and, addressing himself to God, he said: "Thou who hast made all, keep this man from going to Hell; it would not be right that he should go there. Wash away all his sins, and keep him away from the wrong path." Afterward, he made the sign of the Cross on him, and there was a Baptism in the Savage fashion. God may inspire in those poor people an act of true love in consideration of their faith and simplicity; this will not prevent us from afterward administering the real Sacrament to them. It may be said that it would be very advisable that some of them should be taught the formula of Baptism. That is true, and, in fact, we do not fail to do so; but we do not venture to confide those great Mysteries to all kinds of persons, many of whom might make use of them without discretion.

Here is a prudent answer for a Savage. Those of Tadoussac united with those of Kebec, and came to salute Monsieur our Governor, to ascertain what were his opinions respecting the Hiroquois prisoners who had cast themselves into our hands. [147] They

entre nos mains, [147] ils apprehendoient que nous ne fissions la paix independamment d'eux: ils alleguoient mille raisons, pour monstrier la perfidie de ces peuples, & pour nous engager à continuer la guerre. Monsieur le Gouverneur leur fit dire, qu'il s'estonnoit, comme ils vouloient entrer dans la cõnoissance de ses pensées, eux qui sembloient cacher leurs desseins, on voit, adiousta il, arriuer tous les iours nombre de Sauvages étrangers, qui de vous autres les a mandés sans m'en rien communiquer? qui les doit commander? vn Capitaine répondit fort adretement, ceux que vous voyez font des enfans sans peres, & sans parens, sans chefs, & sans conduite, leurs Capitaines qui leur seruoient de Peres estans morts l'an passé, ces pauures orphelins se font venus retirer vers leurs Alliez. Allons (ce font-ils dit les vns aux autres) allons voir nos Amis, on nous apprend qu'ils ont la guerre, allons gouster de la chair de leurs ennemis: au reste ils font sous vostre cõduite; ils auanceront ou reculeront selon vos ordres. Cette repartie fort prompte, fut prise pour vne deffaite pleine d'esprit: car on [148] sçauoit bien que ces étrangers auoient esté mandez.

Voicy vn autre petit trait facecieux, vn François desireux d'apprendre quelque chose de la langue Algonquine, preffoit fort vn Sauvage de l'instruire: celuy-cy le faisoit avec beaucoup d'affection, mais comme ils ne s'entendoient pas bien l'un l'autre, & que le François rompoit la teste au Sauvage, luy disant souuent *Ka kinisttstsr8*, ie ne t'entends pas, le Sauvage se voulant deliurer de cette importunité, luy dit d'une voix forte, tu n'as garde de m'entendre tu as des oreilles Françaises, & i'ay vne lãgue

feared that we might make peace independently of them; they alleged a thousand arguments to prove the treachery of that nation, and to induce us to continue the war. Monsieur the Governor caused them to be told that he was surprised that they should seek to know his opinions,—they who seemed to conceal their own designs. “We see,” he added, “a great number of stranger Savages arriving daily. Who among you has sent for them, without letting me know anything of it? Who is to command them?” A Captain very adroitly replied: “Those whom you see are children without fathers, without relatives, without chiefs, and without leaders. Their Captains, who served them as Fathers last year, are dead; and the poor orphans have come to live with their Allies. ‘Come’ (they said to one another), ‘let us go and see our Friends; we are told that they are at war; let us go and taste the flesh of their enemies.’ Moreover, they are under your leadership; they will advance or fall back, according to your orders.” This very prompt reply was considered a clever evasion; for it was [148] well known that those strangers had been sent for.

Here is another facetious anecdote. A Frenchman, who wished to learn something of the Algonquin language, strongly urged a Savage to teach it to him. The latter did so with much eagerness; but, as they did not understand each other very well, and as the Frenchman wearied the Savage by frequently repeating, *Ka kinisttoutousirou*—“I do not understand,” the Savage, who wished to free himself from such annoyance, said to him in a loud voice: “Thou canst not understand me; thou hast French ears and I have a Savage tongue,—how canst

Sauuage, le moyen que tu m'entende? coupe tes oreilles, & prends celles de quelque Sauuage, & alors tu m'entendras fort bien.

Je ne veux pas oublier vne gentille defaite, accompagnée d'une rodemontade, faite par vn poltron, dans le combat entre les Hurons & les Hiroquois, vn Huron defia âgé, épouuanté à la veüe des feux, & au bruit des armes, s'enfuit si auant dans les bois, qu'il fut vn long-temps sans paroistre: les victorieux ne l'ayans point trouué entre les [149] morts, & le voyant de retour, luy donnerent en riant quelque foubriquet, luy voulant éluder leur gaufferie, leur dit, mes neveux, vous n'avez pas subjet de vous rire, & de vous gauffer de moy, si bien de vostre lascheté: si vous auiez autant de courage à pourfuiure l'ennemy, comme en a eu vostre oncle, vous auriez plus de prisonniers que vous n'avez pas. J'ay couru si loin, & si fort, qu'enfin ceux que ie pourfuiuois m'ayans lassé, ie me suis perdu, & fouruoyé dans les bois, c'est pourquoy j'ay tant tardé apres les autres. Les Sauuages se payerent de cette raison, non pas qu'ils ne vissent bien, que c'estoit vne fausse monnoye: mais ils ne sçauent quasi que c'est, de courrir de honte, & de confusion le visage d'un pauvre homme, iamais ils ne se pourfuiuent l'épée dans les reins, pour se confondre de parole, & pour se mettre à non plus.

Je placeray en ce lieu vne action, qui doit estre mise entre les amitez memorables de l'antiquité. Vn ieune Hiroquois âgé de 19. à vingt ans, s'estant fauüé dans la défaite de ces gens dont nous [150] auons parlé cy-deuant, mais en forte qu'il estoit entiere-ment hors de tout danger, voyant que son frere aîné,

thou understand me? Cut off thine ears, and take those of some Savage; and then thou wilt understand me very well."

I must not forget the clever evasion, accompanied by bluster, of one who showed himself a coward in the battle between the Hurons and the Hiroquois. A Huron, already advanced in years, who was frightened by the sight of the fires and the noise of the weapons, fled so far into the woods that it was a long time before he reappeared. When his victorious comrades, who had not found him among the [149] dead, saw him return, they laughingly gave him a nickname. He tried to elude their banter, and said to them: "My nephews, you have no occasion to laugh and to jeer at me, as much as at your own cowardice. Had you displayed as much courage as your uncle showed in pursuing the enemy, you would have had more prisoners than you have. I ran so far and so fast that at last, when those whom I pursued had tired me out, I lost myself and strayed in the woods; that is why I delayed so long after the others." The Savages were satisfied with this explanation,—not because they did not perceive the falsehood, but because they know not what it is to cover the face of a poor man with shame and confusion. They never push one another to extremities, so as to be reduced to silence and to be nonplused.

I shall here relate an instance that deserves to be classed among the memorable friendships of antiquity. A young Hiroquois, 19 or twenty years of age, had escaped from the defeat of those people whom we [150] mentioned above. But, when he was quite out of danger, he observed that his elder brother, whom he had given his word never to abandon,

auquel il auoit donné parole qu'il ne l'abandonneroit iamais, ne paroiffoit point, il s'en retourne froidement fur fes pas, & se doutant bien que son frere estoit pris, il le vient chercher entre les mains de ses ennemis: Il aborde les trois Riuieres, il passe deuant plusieurs François qui ne luy disent aucun mot, ne le distinguans pas des Hurons: il môte sur vn petit tertre, sur lequel le fort est basti, & se va froidement asseoir au pied d'une croix, plantée à la porte du fort. Vn Huron l'ayant apperceu ne fit pas comme les François, il le reconnut, & s'en fait aussi-tost, le dépouillant & le garrottant, & le faisant monter avec son frere sur vn échaffaut ou estoient tous les captifs. Ce pauvre garçon interrogé pourquoy il se venoit ietter dans les feux, dans les marmittes, & dans les estomachs des Hurons ses ennemis, répondit qu'il vouloit courir la même fortune que son frere, & qu'il auoit plus d'amour pour luy, que de crainte des tourmens, qu'il n'auroit peu souffrir en [151] son païs, le reproche de l'auoir lâchement abandonné. Cette amitié n'est pas commune.

Il faut remarquer, icy en passant la pieté des Hurons Chrestiens. Quand ils aborderent les trois Riuieres, & qu'ils vinrent à passer deuant cette croix posée à l'entrée du fort, ils commanderent à leurs prisonniers de flechir avec eux le genouil deuant cet arbre sacré, voulant qu'ils reconnussent par cet abaissement, la grandeur de celui qui les a rachetés sur ce bois, & qu'ils luy fissent amende honorable, pour auoir abbatu celle qui estoit plantée proche de Riche-lieu.

Ce que les Poëtes ont feint du rapt de Ganimes, est fondé sur la hardiesse des Aigles, il n'y a pas

did not make his appearance; he coolly retraced his steps, and, suspecting that his brother was captured, he came to seek him in the hands of his enemies. He landed at three Rivers and passed before several Frenchmen, who said not a word to him because they did not distinguish him from a Huron. He ascended a small mound, on which the fort is built, and coolly went and sat down at the foot of a cross erected at the gate of the fort. A Huron perceived him, and, unlike the French, recognized him; he seized him at once, despoiled and bound him, and made him ascend with his brother a scaffold on which all the captives were placed. When the poor lad was asked why he came to throw himself into the fires, the kettles, and the stomachs of the Hurons, his enemies, he replied that he wished to share his brother's fortunes, and that he had more love for him than fear of the tortures; and that he could not have endured, in [151] his own country, the reproaches that would have been cast at him for abandoning him like a coward. Such friendship is not common.

The piety of the Christian Hurons must here be alluded to, in passing. When they landed at three Rivers and passed before the cross erected at the gate of the fort, they ordered their prisoners to bend the knee with them before that sacred rood, wishing to compel them to acknowledge, by that act of humiliation, the greatness of him who redeemed them on that wood, and to make amends for having broken down the cross that was set up near Richelieu.

What the Poets have invented respecting the rape of Ganymede is founded on the boldness of Eagles. Not long ago, one of those great birds swooped down on a little boy nine years old. It placed one of its

long-temps, que l'un de ces grands oiseaux, vint fonder sur un ieune garçon âgé de neuf ans, il posa une de ses pattes sur son espalle, & de l'autre il le prit avec ses ferres par l'oreille opposée, ce pauvre enfant se mit à crier, & son petit frere âgé de trois ans, tenant un baston en main, tafchoit de frapper l'Aigle: mais il ne branla point. Cela peut estre l'empescha de porter son bec sur les yeux & sur le visage [152] de cét enfant, & donna loisir à son pere de venir au secours; cét oiseau entendant un bruit de voix humaines, parut un petit estonné, mais il ne quitta pas sa prise: il falut que le pere, qui estoit accouru, luy cassast la cuisse, & comme de bonne fortune il tenoit en main une faucille, à mesme temps que cét Aigle se fentant blessé se voulut élever, à mesme temps on luy coupa la teste. Les Sauvages disent qu'assez souuent des Aigles se sont iettés sur des hommes, qu'ils enleuent quelquefois des Castors, & des Eturgeons plus pesans que des moutons: cela ne me semble pas beaucoup probable; quelques-uns disent que ce sont des Griffons, & qu'on en a veu en ces contrées, ie m'en rapporte.

Ie ne sçay si i'ay autrefois remarqué, qu'un François ayant tiré un coup d'arquebuse sur une grue, & luy ayant cassé une aile, cét oiseau courut droit à luy avec ses grandes iambes, portant son bec cōme une demie lance, vers sa face, mais avec une telle impetuosité, qu'il cōuint au chasseur de quitter le champ de bataille à son ennemy, qu'il vainquit [153] enfin par finesse: car s'estant caché dans le bois, & rechargé son arquebuse, il l'empescha non seulement de voler, mais encore de courir.

Dieu a donné de la colere à tous les animaux pour

feet on his shoulder, and seized him by the opposite ear with the talons of the other. The poor child began to cry out, while his little brother three years old, who had a stick in his hand, tried to strike at the Eagle, but it did not let go. This perhaps prevented it from tearing the child's eyes and face with its beak [152] and gave the father time to come to his assistance. When the bird heard the noise of human voices, it appeared somewhat surprised, but did not loose its prey. The father, who ran up, had to break its thigh; and as, by good fortune, he had a sickle in his hand, when the Eagle felt itself wounded and tried to fly away, he cut off its head at the same time. The Savages say that Eagles very often swoop down on men; that they sometimes carry off Beavers, and Sturgeon heavier than sheep. This does not seem to me to be very probable. Some say that they are Griffins and that some have been seen in these countries. I merely relate what I have heard.

I do not remember whether I have already mentioned that a Frenchman fired an arquebus at a crane, and broke its wing, whereupon the bird ran straight at him on its long legs, thrusting its beak like a half-pike at his face, but with such impetuosity that the hunter had to leave the battle-field to his enemy. He finally overcame it [153] by stratagem; for, after concealing himself in the woods, and reloading his arquebus, he put an end not only to its flying, but also to its running.

God has given anger to all animals that they may repel what is hostile to them. Even tortoises revenge themselves on their enemies. There are several kinds here: some have a thick and strong shell,

repouffer ce qui leur est contraire: il n'est pas iufques aux tortuës qui ne tirent vengeance de leurs ennemis: il y en a icy de plusieurs fortes, les vnes ont vne groffe & forte escaille, les autres l'ont plus mince & plus delicate: celles-cy, qui n'ont pas tant d'armes deffenfives, font plus hardies. Vn François en ayant pris vne assez grande, qu'il penfoit auoir affommée, l'attacha avec vne corde par la queuë la iettant derriere fon dos, cét animal qui a la vie assez dure, reuenant de l'endormiffemēt que les coups qu'on auoit dechargez fur fa teste, luy auoit caufé, empoigne avec fa petite gueule fon ennemy par le dos, mais fi viuement, qu'il luy fit crier les hauts cris; il lâche la corde pour faire tomber la tortuë, point de nouvelle, elle demeure penduë par fa gueulle ferrant de plus en plus, fans iamais demordre: enfin il luy fallut couper la teste pour apaifer fa colere.

[154] Terminons ce Chapitre par vne action, d'autant plus remarquable qu'elle est toute nouvelle en ces contrées, les vaiſſeaux apportent tant de boiffons, & fi bruſſantes, pour vendre à la dérobee aux Sauvages, que le defordre eſtoit entierement lamentable. Monsieur d'Ailleboust noſtre nouveau Gouverneur, y voulant apporter remede, fit venir les Capitaines des Sauvages, & leur demanda leurs penſées fur ce ſubiet, c'est vn acte de prudence, de gouverner les peuples, par ceux-là meſmes qui font de leur nation: ces bons Neophites répondirent, qu'il y auoit long-temps qu'ils fouhaittoient, que l'yurongnerie qui paſſe la mer dans nos vaiſſeaux, n'abordast point leurs cabanes: mais qu'ils ne pouuoient obtenir de leurs gens, qu'ils declaraffent ceux qui leur vendoiēt ces boiffons à la fourdine. Il faut donc, repart Monsieur le Gouverneur,

others a thinner and more delicate one; the latter, which are not so well provided with defensive armor, are bolder. A Frenchman caught one of considerable size, which he thought he had killed with a club; he tied a string to its tail, and threw it over his shoulder. When the animal, which is rather tenacious of life, recovered from the stupor caused by the blows discharged on its head, it seized its foe by the back with its small jaws, and bit him so hard that he yelled with pain. He dropped the cord, to allow the tortoise to fall; but it would not loosen its hold, and remained suspended by its teeth, biting harder and harder, without letting go; finally its head had to be cut off, in order to appease its anger.

[154] Let us conclude this Chapter with an incident that is all the more remarkable that it is quite new in these countries. The ships brought out so much and such strong liquor, to sell secretly to the Savages, that the disorder to which it gave rise was exceedingly deplorable. Monsieur d'Ailleboust, our new Governor, wishing to remedy the evil, sent for the Captains of the Savages, and asked them what they thought on the subject. It is a prudent act to govern these peoples by the very persons who belong to their nation. The good Neophytes replied that they had long desired that the drunkenness that crosses the sea on board our ships should not land in their cabins, but that they could not induce their people to point out those who sold them these liquors in secret. "They must, then," replied Monsieur the Governor, "submit to the laws that will be enacted against their excesses." They agreed to this, and the drum was beaten, at the close of high Mass, at the Residence of Saint Joseph. All the Savages

qu'ils subissent les loix, qu'on portera contre leurs excés: s'y estant accordé, on fit battre le tambour au fortir de la grande Messe, en la Residence de Saint Ioseph: tous les Sauvages prestent l'oreille, les François qui [155] estoient là s'affemblem, vn Truchement tenant en main l'ordonnance la leut aux François, puis la presenta à vn Capitaine Sauvage, luy interpretant ce qu'elle vouloit dire, afin qu'il la publiast à ses gens, elle portoit vne deffence de la part de Monsieur le Gouverneur, & de la part des Capitaines des Sauvages, de vendre ou d'acheter de ces boiffons, & notamment d'en prendre avec excés, sur peine des punitions portées dans l'ordonnance; & vn commandement à tous ceux qui auroient quitté ou qui ne voudroient point embrasser la Foy, de fortir de cette Residence, où Monsieur nostre Gouverneur & les Capitaines des Sauvages ne vouloient souffrir aucun Apostat, les Sauvages depuis le commencement du monde, iusques à la venuë des François en leur païs, n'ont iamais sceu que c'estoit de deffendre si solemnellement quelque chose à leurs gens, sous aucune peine pour petite qu'elle soit; ce sont peuples libres, qui se croient tous aussi grands seigneurs les vns que les autres, & qui ne dependent de leurs chefs, qu'autant qu'il leur plaist. Cependant [156] le Capitaine harangua fortement, & pour autant qu'il connoissoit bien, que les Sauvages ne reconnoistroient pas bien les deffences faites par vn François, il repeta plusieurs fois ces paroles: ce n'est pas seulement le Capitaine des François qui vous parle, ce sont tels & tels Capitaines, dont il prononça les noms, c'est moy avec eux qui vous assure que si quelqu'un tombe dans les fautes deffenduës, nous

listened; the French [155] residents met with them. An Interpreter, who held the ordinance in his hand, read it to the French; he then handed it to a Savage Captain, interpreting its meaning to him, so that he might publish it among his people. It contained a prohibition on the part of Monsieur the Governor, and of the Captains of the Savages, to sell or purchase those liquors, and especially to drink of them to excess, on penalty of the punishments set forth in the ordinance; also an order to all who had abandoned or who would not profess the Faith to leave that Residence, where neither Monsieur our Governor nor the Captains of the Savages would allow any Apostate to remain. From the beginning of the world to the coming of the French, the Savages have never known what it was so solemnly to forbid anything to their people, under any penalty, however slight. They are free people, each of whom considers himself of as much consequence as the others; and they submit to their chiefs only in so far as it pleases them. Nevertheless, [156] the Captain delivered a powerful harangue; and, inasmuch as he well knew that the Savages would not recognize the prohibition enacted by a Frenchman, he repeated these words several times: "It is not only the Captain of the French who speaks to you but also such and such Captains," whose names he mentioned. "I also assure you with them that, if any one should be guilty of the prohibited offenses, we will give him up to the laws and the usages of the French." This is the most important public act of jurisdiction that has ever been performed among the Savages since I have been in this new World. It is good to bring them gradually under the control of those whom God has

l'abandonnerons aux loix, & aux façons de faire des François. Voila le plus bel acte public de iurisdiction, qu'on ait exercé parmy les Sauvages, depuis que ie suis en ce nouveau Monde. Il est bon de les reduire petit à petit sous les ordres de ceux que Dieu a choisis pour commander; car encor que la liberté soit la premiere de toutes les douceurs de la vie humaine, neantmoins comme elle peut degenerer en la liberté, ou plustost en la dissolution d'Asnes Sauvages, il la faut regler, & la soumettre aux loix emanées de la loy eternelle.

Pour le commandement qui estoit fait aux Apostats de fortir de la Residence de saint Ioseph, Paul Tefouchat, [157] nommé vulgairement le Borgne de l'Isle, se trouua vn petit estonné: car comme il ne faisoit pas profession du Christianisme, il voyoit bien que cela s'adreffoit & à luy, & à quelques autres. Noel Negabamat, l'un de nos braues Capitaines Chrestiens, le voyant tout pensif, luy dit, il y a tant d'années que ie te presse de te rendre à Dieu, & d'embrasser fortement la priere, & tu n'as iamais donné de parole assurée, parle maintenant: car ie te declare en bonne compagnie, que ie ne veux personne auprès de moy qui ne croye fortement en Dieu. Je traite comme i'ay autrefois désiré qu'on me traitast. Le Pere le Jeune m'instruisant, m'éprouua vn assez long-temps, ie luy en fçauois bon gré, mais enfin, comme ie pris resolution d'embrasser veritablement la Foy, ie luy dy, mon Pere, ie n'ay point deux langues, mon cœur & ma bouche parlēt vn mesme langage, ie t'asseure que c'est tout de bon que ie croy en celuy qui a tout fait, ie ne fçay pas le futur: mais si iamais ie me démens de cette parole, chasse-moy bien loin d'icy.

chosen to command them; for, although freedom is the greatest pleasure of human life, nevertheless, as it might degenerate into license, or rather into the liberty of Wild Asses, it must be regulated and subjected to the rules emanating from eternal law.

As for the order commanding Apostates to leave the Residence of saint Joseph, Paul Tesouehat, [157] commonly called le Borgne of the Island, was somewhat astonished; for as he did not profess Christianity, he saw very well that it applied to him and to some others. Noel Negabamat, one of our worthy Christian Captains, who found him quite pensive, said to him: "I have urged thee for so many years to yield to God and to embrace prayer firmly, and thou hast never given a positive answer. Speak, now; for I tell thee, in good fellowship, that I will have no one near me who does not firmly believe in God. I treat thee as I formerly desired to be myself treated. When Father le Jeune instructed me, he tried me for a considerable time. I was thankful to him for this; but finally, when I took the resolution truly to embrace the Faith, I said to him: 'My Father, I have not two tongues; my heart and my lips speak the same language. I assure thee that I really believe in him who has made all. I know not the future; but, if ever I break my word, drive me far away from here.' That is what I asked the Father, [158] and that is what we wish to give thee. Open thy mouth, and give free vent to what is hidden in thy heart." This poor man, who has so often thundered forth in the gatherings of his People, replied that he could not speak until his warriors had returned from the war; but he was given to understand that, if he lost his speech, he would have to

Voilà ce que ie demanday au Pere, [158] & c'est cela mesme qu'on te veut donner, ouvre ta bouche, & laisse fortir nettement ce qui est caché dans ton cœur, ce pauvre homme, qui a si fouvent tonné dans les affemblées de ses Gens, répondit, qu'il n'auoit point de parole que ses gens ne fussent retournez de la guerre; mais on luy fit bien entendre, que s'il perdoit la parole, qu'il deuoit trouuer ses pieds; on dit le mesme à vn autre qui auoit deux femmes, qui en quita vne bien-toft apres. Bref, ils ont donné tous deux quelque esperance de leurs Conuersion: ie prie nostre Seigneur qu'il leur ouvre les yeux. La superbe, qui est le plus grand vice de l'esprit, & la luxure, qui est le plus villain peché de la chair, font deux obstacles à la Foy, & à la vraye penitence.

FIN.

find his legs. The same was said to another who had two wives, and who gave up one shortly afterward. In a word, they have both given some hope of their Conversion. I pray our Lord to open their eyes. Pride which is the greatest vice of the mind, and lust, the vilest sin of the flesh, are two obstacles to the Faith and to true repentance.

END.

Relation de ce qui s'est passé
dans le pays des Hurons,
Pays de la Nouvelle
France, és années
1647. & 1648.

Relation of what occurred in
the country of the Hurons,
a Country of New
France, in the years
1647 and 1648.

[3] Relation de ce qui s'est passé en la Mission
des Peres de la Compagnie de IESVS aux
Hurons pays de la Nouvelle France,
és années 1647. & 1648.

*Enuoyée au R. P. Estienne Charlet Prouincial de la Compagnie
de IESVS, en la Prouince de France. Par le P. PAVL
RAGVENEAV de la mesme Compagnie, Su-
perieur de la Mission des Hurons.*

MON R. PERE,
Si nos lettres ont le bon-heur d'arriuer iuf-
qu'en France, & si ceux qui les portent [4]
peuuent éuiter le rencontre des Hiroquois, qui font
des voleurs plus cruels que tous les Pirates de la mer,
j'espere que V. R. aura de la consolation en lisant
cette Relation: car elle y verra comment Dieu nous
va protegeant au milieu des mal-heurs qui nous enui-
ronnent de toutes parts, & comment cette Eglise
naissante dans cette barbarie, va croissant & en nom-
bre & en fainteté, plus que iamais nous n'eussions osé
l'esperer. Si Dieu se plaist à verser sur ces peuples
les benedictions du Ciel, à mesure que les miseres
nous pourront accueillir, nous le prions de tout nostre
cœur qu'il continuë à nous affliger de la forte, puis-
que ce nous doit estre assez qu'il en tire sa gloire, &
le salut des ames, qui est l'vnique bien qui nous
amene en ces pays. Nous demandons pour cét effet
l'assistance de ses SS. SS. & prieres,

Mon Reuerend Pere,

*Des Hurons ce
16. Auril 1648.*

Vostre tres-humble & tres-
obeissant seruiteur en N. S.

PAVL RAGVENEAV.

[3] Relation of what occurred in the Mission of
the Fathers of the Society of JESUS in
the Huron country, in New France,
in the years 1647 and 1648.

*Sent to Reverend Father Estienne Charlet, Provincial of the
Society of JESUS in the Province of France. By Father
PAUL RAGUENEAU of the same Society,
Superior of the Huron Mission.*

MY REVEREND FATHER,

If our letters be fortunate enough to reach France, and if they who bear them [4] can avoid meeting the Hiroquois, who are robbers more cruel than all the Pirates of the sea, I trust that Your Reverence will find consolation in reading this Relation; for you will see by it how God continues to protect us amid the misfortunes that surround us on all sides, and how this Church, springing up in this land of barbarism, is increasing in numbers and in godliness, more than we had ever dared to hope. If it please God to shower the blessings of Heaven on these peoples in the same proportion as misfortunes assail us, we pray him with all our hearts that he will continue so to afflict us, inasmuch as it must suffice us that he derive from it his glory and the salvation of souls,—the only treasure, the hope whereof brings us to these countries. To that end we request the assistance of your Holy Sacrifices and prayers.

My Reverend Father,

From the Hurons, this Your very humble and very
16th of April, 1648. obedient servant in Our Lord,

PAUL RAGUENEAU.

[5] CHAPITRE I.

SITUATION DU PAYS DES HURONS, DE LEURS ALLIEZ,
& DE LEURS ENNEMIS.

VOY que dans nos Relations précédentes nous ayons pû donner quelques lumieres touchant la situation d'une partie de ces pays: toutefois i'ay creu qu'il feroit expedient d'en proposer icy brievement vne veuë plus distincte & plus generale, tant à cause que le temps nous en a donné des notions bien plus asseurées, qu'à raison que nous devons parler dans les suiivans Chapitres, de diuerfes choses qui supposent ces connoissances.

Le pays des Hurons est entre le quarante-quatre & le quarante-cinquième degré de Latitude, & de Longitude, demie heure plus à l'Occident que Quebec.

Du costé de l'Occident d'Esté vient aboutir vn Lac, dont le tour est quasi de quatre cens lieuës, que nous nommons la Mer douce; qui a quelque flux & reflux, & qui dans son extremité plus éloignée [6] de nous, a communication avec deux autres Lacs; encore plus grands, dont nous parlerons dans le Chapitre dixième. Cette Mer douce a quantité d'Isles, & vne entr'autres, qui a de tour pres de soixante lieuës.

Du costé de l'ouëst-furoüest, c'est à dire quasi à l'Occident, nous auons la nation du Petun, qui n'est éloignée qu'environ douze lieuës.

Du costé du Midy, tirant vn peu vers l'Occident, nous regardons la Nation Neutre, dont les bourgs qui

[5] CHAPTER I.

SITUATION OF THE COUNTRY OF THE HURONS; OF
THEIR ALLIES, AND OF THEIR ENEMIES.

ALTHOUGH in previous Relations we have been able to throw some light on the situation of a portion of these countries, nevertheless I have thought that it would be expedient to give here, briefly, a clearer and more general idea of them,—both because time has enabled us to obtain surer information respecting them; and because, in the following Chapters, we have to speak of various things that presuppose such knowledge.

The country of the Hurons lies between the forty-fourth and forty-fifth degrees of Latitude, and the Longitude is a half-hour more to the West than Quebec.

On the Western side, in Summer, they come to a Lake whose circuit is nearly four hundred leagues, which we call the fresh-water Sea. It has a certain rise and fall of tide, and, at the extremity farthest [6] from us, communicates with two other Lakes which are still larger and of which we shall speak in the tenth Chapter. This fresh-water Sea contains a number of Islands; one, among others, is nearly sixty leagues long.

To the west-southwest,—that is to say, almost at the West,—lies the Tobacco nation, which is only about twelve leagues distant from us.

To the South, and a little toward the West, we

font sur la frontière en deçà, ne font éloigner des Hurons, qu'environ trente lieues. Elle a quarante ou cinquante lieues d'étendue.

Au delà de la Nation Neutre, tirant un peu vers l'Orient, on va à la Nouvelle Suede, où habitent les Andastoëronons, alliez de nos Hurons, & qui parlent comme eux; éloignez de nous en ligne droite, cent cinquante lieues; nous en parlerons au Chapitre huitième.

De la même Nation Neutre tirant presque au Midy, on trouve un grand Lac, quasi de deux cens lieues de tour, nommé Erié, qui se forme de la décharge [7] de la Mer douce, & qui va se précipiter par une chute d'eaux d'une effroyable hauteur, dans un troisième Lac, nommé Ontario, que nous appelons le Lac Saint Louys, dont nous parlerons cy-apres.

Ce Lac, nommé Erié, estoit autrefois habité en ses costes qui sont vers le Midy, par de certains peuples que nous nommons la Nation du Chat; qui ont esté obligés de se retirer bien auant dans les terres, pour s'éloigner de leurs ennemis, qui sont plus vers l'Occident. Ces gens de la Nation du Chat ont quantité de bourgades arrestées, car ils cultiuent la terre & sont de même langue que nos Hurons.

Partant des Hurons, & marchant vers le Midy, ayant fait trente ou quarante lieues de chemin, on rencontre le Lac S. Louys, qui a quatre-vingts, ou nonante lieues de longueur, & en fait mediocre largeur, quinze ou vingt lieues. Sa longueur est quasi de l'Orient à l'Occident; sa largeur du Midy au Septentrion.

C'est ce Lac Saint Louys, qui par sa décharge forme un bras de la Riviere Saint Laurent, sçavoir

face the Neutral Nation whose villages on the nearest frontier are only about thirty leagues distant from the Hurons. Its extent is forty or fifty leagues.

Beyond the Neutral Nation, a little toward the East, we go to New Sweden where the Andastoëronnons dwell, who are the allies of our Hurons, and who speak a similar language; they are one hundred and fifty leagues distant from us, in a straight line. We shall speak of them in the eighth Chapter.

Almost due South from the country of the same Neutral Nation, we find a great Lake nearly two hundred leagues in circumference, called Erié; it is formed by the discharge [7] of the fresh-water Sea and throws itself over a waterfall of a dreadful height¹ into a third Lake, named Ontario, which we call Lake Saint Louys, and of which we shall speak farther on.

This Lake, called Erié, was formerly inhabited on its Southern shores by certain tribes whom we call the Nation of the Cat; they have been compelled to retire far inland to escape their enemies, who are farther to the West. These people of the Cat Nation have a number of stationary villages, for they till the soil, and speak the same language as our Hurons.²

Leaving the Huron country, and proceeding toward the South, after a journey of thirty or forty leagues we come to Lake St. Louys which is eighty or ninety leagues in length, while its average width is fifteen or twenty leagues. Its length is from the East to the West; its width from the South to the North.

The discharge of this Lake Saint Louys forms a branch of the River Saint Lawrence,—namely, that which is South of the Island of Mont-Real, and runs past Quebec.

celuy qui est au Midy de l'Isle de Mont-Real, & qui va descendre à Quebec.

[8] Au delà de ce Lac Saint Louys, vn peu dans les terres, habitent les cinq Nations Hiroquoifes, ennemies de nos Hurons, qui dans leur situation, sont quasi paralleles à la longueur de ce Lac.

Les plus proches de la Nation Neutre, sont les Sonnontouïeronçons, à septante lieuës des Hurons, fuiuant le Sud-Sudest; c'est à dire, entre le Midy & l'Orient, plus vers le Midy. Plus bas fuiuent les Ouionenronçons, quasi en droite ligne, à vingt-cinq lieuës enuiron des Sonnontouïeronçons. Plus bas encore les Onnontaeronçons, à dix ou douze lieuës des Ouionenronçons. Les Onneiochronçons, à sept ou huit lieuës des Onnontaeronçons. Les Annieronçons, sont éloignée des Onneiochronçons, vingt-cinq ou trente lieuës; ils destournent tant soit peu dans les terres, & sont plus Orientaux aux Hurons. Ce sont eux qui sont les plus voisins de la Nouvelle Hollande, & qui sont aussi les plus proches des Trois Riuieres.

Ce seroit par ce Lac Saint Louys, que nous irions droit à Quebec, en peu de iours, & avec moins de peine, n'y ayant que trois ou quatre faults, ou plustost courant[s] d'eau plus rapide à passer iusqu'à [9] Mont-Real, qui n'est distant de l'emboucheure du Lac Saint Louys, qu'enuiron soixante lieuës: mais la crainte des ennemis, qui habitent le long de ce Lac, oblige nos Hurons & nous avec eux, de prendre vn grand destour, pour aller gagner vn autre bras de la Riuiere Saint Laurent, sçauoir celuy qui est au Nord de Mont-Real, que nous nommons la Riuiere des Prairies. Ce qui allonge nostre voyage quasi de la moitié

[8] Beyond the Lake Saint Louys, a short distance inland, dwell the five Hiroquois Nations, the enemies of our Hurons, the situation of whose country is almost parallel to the length of that Lake.

The nearest to the Neutral Nation are the Sonnon-toueronns, seventy leagues from the Huron country, following the South-Southeast,—that is to say, between the South and the East, but more toward the South. Below are the Ouionenronns, almost in a straight line about twenty-five leagues from the Sonnon-toueronns. Still further down are the Onnontaeronns, ten or twelve leagues from the Ouionenronns; and the Onneiochronns, seven or eight leagues from the Onnontaeronns. The Annieronns are distant from the Onneiochronns twenty-five or thirty leagues; they turn slightly in an inland direction and are farthest East from the Hurons. It is they who are nearest to New Holland and also to Three Rivers.

By that Lake Saint Louys we could go straight to Quebec in a few days, and with less trouble, having only three or four falls—or, rather, more rapid currents—to pass all the way to [9] Mont-Real, which is distant only about sixty leagues from the outlet of Lake Saint Louys. But fear of the enemies who dwell along the shores of this Lake compels our Hurons, and us with them, to make a long detour to reach another branch of the River Saint Lawrence,—namely, that which flows to the North of Mont-Real, and which we call the River des Prairies. This lengthens our journey by almost one-half, and, moreover, compels us to pass more than sixty falls, where we have to land and carry all our baggage and canoes upon our shoulders. This would be avoided by

du chemin; nous obligeant en outre à plus de foixante faults, où il faut mettre pied à terre & porter sur les espauls tout le bagage & les canots, ce qu'on éviteroit par le droit chemin, sans compter une grande quantité de courans rapides, où il faut traifner les canots marchant en l'eau, avec grande incommodité & danger.

Du costé du Septentrion des Hurons, il y a diuerfes Nations Algonquines, qui ne cultiuent point la terre, & qui ne viuent que de chasse & de pesche, iufqu'à la mer du Nord, laquelle nous iugeons estre éloignée de nous en droite ligne, plus de trois cens lieuës. Mais nous n'en auons autre connoiffance, comme auffi de ces Nations-là, sinon par le rapport que nous [10] en font les Hurons & quelques Algonquins plus proches, qui y vont en traite, pour les Peltries & Castors, qui y font en abondance.

taking the direct route, without counting a great number of rapid currents up which the canoes have to be dragged, while we walk in the water, with great inconvenience and danger.

To the North of the Hurons, there are various Algonquin Tribes who do not till the soil, who live solely by hunting and fishing, and who roam as far as the Northern sea, which we consider to be distant over three hundred leagues in a straight line. But we have no other knowledge of it, or of those Tribes, except through the reports [10] given to us by the Hurons and some of the nearer Algonquins, who go there to trade for Furs and Beavers, which are found there in abundance.

CHAPITRE II.

DE L'ESTAT GENERAL DE LA MISSION.

Je puis dire que iamais ce pays n'a esté plus auant dans l'affliction, que nous l'y voyons maintenant, & que iamais la Foy n'y a paru avec plus d'auantage. Les Hiroquois ennemis de ces peuples continuent avec eux vne guerre sanglante, qui va exterminant nos bourgades frontieres, & qui fait craindre aux autres vn semblable mal-heur: & Dieu en mesme temps va peuplant d'excellens Chrestiens ces pauures Nations defolées, & se plaist à y establir son saint Nom au milieu de leurs ruines.

Depuis nostre derniere Relation nous auons baptisé pres de treize cens personnes: mais ce qui nous console le plus est de voir la ferueur de ces bons Neophytes, & vn esprit de Foy en eux, qui n'a rien de [11] la barbarie, & qui nous fait benir les misericordes de Dieu, qui se vont repandant de iour en iour si richemēt iusqu'aux derniers confins de ce nouveau monde.

L'Esté dernier se passa quasi entier dans les attentes & les alarmes d'une armée ennemie des Hiroquois nos voisins, qui fut la cause que les Hurons ne descendirent point à Quebec, estans demeurez pour defendre leur pays menacé; & craignans aussi d'autre part vne autre armée des Hiroquois Annieronnon, qui les attendoient au passage, s'ils eussent descendu la Riuiere. Ainsi nous ne receufmes l'an passé aucun

CHAPTER II.

OF THE GENERAL STATE OF THE MISSION.

I MAY say that this country has never been in such deep affliction as we see it now, and that never has the Faith appeared to greater advantage. The Hiroquois, the enemies of these people, continue to wage a bloody war against them that destroys our frontier villages and causes the others to dread a similar misfortune. At the same time, God peoples these poor desolate Tribes with excellent Christians; and he is pleased to establish his holy Name in the midst of their ruins.

Since our last Relation, we have baptized nearly thirteen hundred persons; but what consoles us the most is to see the fervor of these good Neophytes, and a spirit of Faith in them that savors naught of [11] barbarism, and causes us to bless God's mercies which spread so abundantly, from day to day, to the outer confines of this new world.

Almost the whole of last Summer was passed in expectations and alarms of a hostile army of the Hiroquois, our neighbors; that was the reason why the Hurons did not go down to Quebec, but remained to defend their threatened country. They also feared another army of the Annieronnon Hiroquois, who lay in ambush for them on the way, had they gone down the River. Thus we received last year no assistance, and not even a letter, from Quebec or from France. Nevertheless, God has supported us;

secours, & non pas mesme aucune lettre de Quebec, ny de France. Mais nonobstant Dieu nous a soustenu, ayant esté luy seul nostre Pere & nostre Pourvoyeur, nostre defense, nostre ioye, nostre consolation, nostre tout; chose aucune ne nous ayant manqué, aussi peu qu'aux Apostres, lors que Nostre Seigneur les enuoya quasi tous nuds à la conquête des Ames.

Nos Missions ont esté à l'ordinaire; & de plus nous en auons entrepris de nouvelles, non seulement parmy les Hurons, mais aussi parmy les Algonquins: Dieu [12] donnant à nos Peres du courage au dessus de leurs forces, vn homme faisant luy seul ce qui eust donné vn employ raisonnable à plusieurs.

Mais apres tout, *Mefsis multa, operarij vero pauci.* Je veux dire que quoy que nous soyons en vn pays abandonné, où la Pauvreté est nostre appennage, & où nous ne viuons que des aumosnes, qui venant de quinze cens lieuës, doiuent passer & la mer, & la rage des Hiroquois auant que nous puissions en jouïr; Ce n'est pas toutefois ce secours temporel qui nous presse, ny celuy que nous demandons avec plus d'instance: Ce sont des Missionnaires desquels nous auons grand besoin, ce sont là les thresors que nous desirons de la France. L'aduoïe que pour venir icy, apres auoir trauerfé l'Ocean, il faut sentir de pres la fumée des cabanes Hiroquoises, & peut-estre y estre bruslé à petit feu: mais quoy qui nous puisse arriuer, ie sçay bien que le cœur de ceux que Dieu y aura appelé, y trouuera son Paradis, & que leur charité ne pourra pas s'esteindre ny dans les eaux, ny dans les flammes.

Nos Hurons font bien auant dans vn [13] pourparler de Paix, avec l'Onnontaeronnon (c'est vne des

he alone has been our Father and our Provider, our defense, our joy, our consolation, our all. Not a single thing has failed us, any more than to the Apostles, when Our Lord sent them out, almost entirely destitute, to the conquest of Souls.

Our Missions have gone on as usual, and we have also undertaken new ones, not only among the Hurons, but also among the Algonquins. God [12] has given our Fathers courage beyond their strength, so that one man accomplished alone what would have given occupation to several.

But after all, *Messis multa, operarii vero pauci*. I mean to say that, although we are in a forsaken country,—where Poverty is our appanage, and where we live only on alms coming a distance of fifteen hundred leagues, that have to pass over the sea, and through the fury of the Hiroquois, before we can enjoy them,—nevertheless it is not that temporal assistance that we require the most, or that we ask for most urgently. Missionaries are what we greatly need; those are the treasures that we desire to obtain from France. I admit that on the way here, after crossing the Ocean, one must smell the smoke of the Hiroquois cabins quite close, and perhaps even be burned there at a slow fire; but, whatever may happen to us, I know well that the hearts of those whom God shall call here will find their Paradise, and that their charity cannot be extinguished either in the waters or in the flames.

Our Hurons have made considerable advance in [13] negotiations for Peace with the Onnontaeronnons (that is one of the five Hiroquois nations that hitherto has most harassed this country), and there is some hope that two others of the hostile Nations will enter

cinq nations Hiroquoifes, qui cy-deuant a tousiours plus vexé ce pays) & il y a quelque esperance que deux autres des Nations ennemies entreront dans le mesme traité: les ambassades sont reciproques de part & d'autre. Si cette affaire reüssit, il ne leur restera plus sur les bras que le Sonnotoueronnon, le plus proche ennemy que nous ayons, & les Hiroquois Annieronnon, plus voisins de Quebec, auxquels on feroit bonne guerre, nos armes n'estant plus diuerties ailleurs.

De plus nos Hurons ont enuoyé vn ambassade aux Andaftoëronnon, peuples de la Nouvelle Suede, leurs anciens alliez, pour les solliciter à leur moyenner vne Paix entiere, ou à reprendre la guerre qu'ils auoient il n'y a que fort peu d'années, avec les Hiroquois Annieronnon. On en espere vn grand secours, & vn grand soulagement pour ce pays. Mais apres tout, nos esperances sont en Dieu; car la perfidie de ces peuples ne permet pas que nous nous appuyõs aucunement sur leurs paroles, & nous fait craindre vn aussi grand mal-heur au milieu de ces [14] traitez de paix, que dans le plus fort de la guerre.

into the same treaty,—embassies are being sent on both sides. If this affair be successful, they will have to contend only with the Sonnontoueronnonns, the nearest enemy that we have, and the Annieronnon Hiroquois, who are nearer to Quebec,—against whom we could war with advantage, for our arms would not be diverted elsewhere.

Moreover, our Hurons have sent an embassy to the Andastoëronnonns, peoples of New Sweden, their former allies, to solicit them to enter into a full Peace with them, or to resume the war that they waged but a few years ago against the Annieronnon Hiroquois. Considerable assistance is expected from this, as well as a great relief for this country. But, after all, our hopes rest in God; for the treachery of those peoples does not allow us to rely in any way upon their words, and makes us dread as great a misfortune during those [14] treaties of peace as in the midst of war.

CHAPITRE III.

DE NOSTRE MAISON DE SAINTE MARIE.

LA maison de Sainte Marie ayât esté iufqu'à maintenant dans le cœur du pays, en a auffi esté moins expofée aux incurfions des ennemis. Ce n'eft pas que quelques auanturiers ne foient venus de fois à autre faire quelque mauuais coup, à la veuë mefme de noftre habitation: mais n'ofans pas en approcher qu'en petit nombre & à la defrobée, crainte qu'eftans apperceus des bourgades frontieres on ne courut fur eux, nous auons vefcu affez en affeurance de ce costé là; & Dieu mercy pas vn de nous n'y a encore esté furpris dans leurs embufches.

Nous fommes quarante-deux François au milieu de toutes ces Nations infideles; dix-huit de noftre Compagnie, le refte de perfonnes choifies, dont la plufpart ont pris deffein de viure & de mourir avec nous; nous affiftans de leur trauail [15] & industrie avec vn courage, vne fidelité & vne fainteté, qui fans doute n'a rien de la terre: auffi n'eft-ce que de Dieu feul qu'ils en attendent la recompense; s'estimans trop heureux de respandre & leurs fueurs, & s'il eft befoin tout leur fang, pour contribuer ce qu'ils pourront à la conuerfion des barbares. Ainfi ie puis dire avec verité que c'eft vne maison de Dieu & la porte du Ciel; & c'eft le sentiment de tous ceux qui y viuent, & qui y trouuent vn Paradis en terre, ou la Paix y habite, la ioye du Saint Efprit, la charité, & le zele des ames.

CHAPTER III.

OF OUR HOUSE OF SAINTE MARIE.

THE house of Sainte Marie has been, until now, in the heart of the country, and has, therefore, been less exposed to the inroads of the enemy. It is true that, from time to time, some venturesome foes have come to strike an evil blow within sight of our settlement; but they did not dare to approach, except in small numbers and in secret, lest they might be perceived from the frontier villages, and attacked. We have lived in sufficient security on that score, and, thank God, not one of us has yet been surprised in their ambushes.

We are forty-two Frenchmen in the midst of all these infidel Nations,—eighteen being of our Society, while the remainder are chosen persons, most of whom have resolved to live and to die with us; they assist us by their labor [15] and industry with a courage, a faithfulness, and a holiness that assuredly are not of earth. Consequently, they look to God alone for their reward, deeming themselves only too happy to pour forth not only their sweat, but, if need be, all their blood to contribute as much as they can toward the conversion of the barbarians. Thus I may truly say that this is a house of God, and the gate of Heaven; and that is the feeling of all who live in it, and who find there a Paradise on earth, wherein dwell Peace, the joy of the Holy Ghost, charity, and zeal for the salvation of souls.

Cette maison est vn abord de tout le Pays, où les Chrestiens y trouuent vn Hôpital durant leurs maladies, vn refuge au plus fort des alarmes, & vn hôpice lors qu'ils nous viennent visiter. Nous y auons compté depuis vn an plus de trois mille personnes, aufquelles on a donné le gîte, & quelquefois en quinze iours les six & les sept cens Chrestiens; & d'ordinaire trois repas à chacun. Sans y comprendre vn plus grand nombre qui sans cesse y passent tout le iour, aufquels on fait aussi la charité. En forte que dans vn Pays estrangier, nous y nourrifsons ceux qui [16] deuroient nous y fournir eux-mesmes les necessitez de la vie.

Il est vray que ce n'est pas dans les delices ny l'abondance de la France. Le bled d'Inde pilé dans vn mortier & bouilly dedans l'eau, affaïsonnée de quelque poisson enfumé, qui tient lieu de sel, estant reduit en poudre, nous sert ensemble de boire & de manger, & nous apprend que la Nature se contente de peu, nous fournissant Dieu mercy vne fanté moins sujette aux maladies, qu'elle ne feroit dans les richesses & la varieté des viures de l'Europe.

Il n'y a d'ordinaire que deux ou trois de nos Peres residens en cette maison, tous les autres sont diffipez dans les Missions, qui sont maintenant dix en nombre: les vnes plus arrestées dans les bourgs principaux du Pays; les autres plus errantes, vn seul Pere estant contraint de prendre le soin de dix & de douze bourgades; & quelques-vns allans plus loin, les quatre-vingts & les cent lieuës, afin que toutes ces Nations soient esclairées en mesme temps des lumieres de l'Euangile.

Nous tafchons toutefois de nous rassembler tous,

This house is a resort for the whole Country, where the Christians find a Hospital in their sicknesses, a refuge in the height of alarms, and a hospice when they come to visit us. During the past year, we have reckoned over three thousand persons to whom we have given shelter,—sometimes, within a fortnight, six or seven hundred Christians; and, as a rule, three meals to each one. This does not include a larger number who incessantly come hither to pass the whole day, and to whom we also give charity; so that, in a strange Country, we feed those who [16] themselves should supply us with the necessaries of life.

It is true that we have not the same delicacies nor the same abundance as in France. The Indian corn, pounded in a mortar, boiled, and seasoned with some smoked fish,—which is used in lieu of salt, when reduced to powder,—serves us as food and drink. It teaches us that Nature is content with little, and, thank God, it gives us health less liable to sickness than it would be amid the rich and varied viands of Europe.

As a rule, only two or three of our Fathers reside in this house; the others are scattered among the Missions, now ten in number. Some are more stationary in the principal villages of the Country; the others are more wandering, a single Father being compelled to take charge of ten or twelve villages; and some extend still further, eighty or a hundred leagues, so that all these Nations may be illumined by the light of the Gospel at the same time.

We endeavor, however, to gather all together two or three times a year, [17] in order to commune with ourselves, to think of God alone in the repose of Prayer, and afterward to confer together respecting

deux ou trois fois l'année; [17] afin de rentrer en nous-mêmes, & vaquer à Dieu seul dans le repos de l'Oraison; & en suite conferer des moyens & lumieres que l'experience & le Saint Esprit va nous donnant de iour en iour, pour nous faciliter la conuersion de tous ces peuples. Apres quoy il faut au plustost retourner au traual, & quitter les douceurs de la folitude, pour aller chercher Dieu dans le falut des ames.

the means and the light that experience and the Holy Ghost continue to give us daily, to make the conversion of those peoples easier for us. After that, we must return to our labors as soon as possible, and give up the delights of solitude to go and seek God in the salvation of souls.

CHAPITRE IV.

DE DIVERSES DEFAITES DE NOS HURONS PAR LEURS ENNEMIS.

LES Arendaenronnons qui estoient à nos frontieres vers le costé de l'Orient, que nous appellions la Mission de Saint Iean Baptiste, ont receu tant d'eschecs ces dernieres années, qu'ils ont esté contrains de quitter leur Pays, trop exposé à l'ennemy, & se retirer dans les autres Bourgs plus peuplez, qui font aussi de meilleure defense. Nous y auons perdu bon nombre de Chrestiens, le Ciel s'enrichissant tousiours dedãs nos pertes.

[18] Tout ce pays fut menacé l'Esté dernier d'une armée ennemie, qui en effet venoit fondre sur nous: mais leur dessein ayant esté rompu, pour les raisons dont nous parlerons cy-apres, la plupart s'estans dissipéz une bande de trois cens Sonnontoüeronnons allerent se ietter sur le bourg des Aondironnons, où ils en tuerent quantité, & emmenerent tout ce qu'ils purent de captifs.

Ces Aondironnons sont peuples de la Nation Neutre, les plus voisins de nos Hurons, qui n'estans point en guerre avec les Sonnontoüeronnons, les auoient receus comme amis dans leur bourg, & leur preparoient à manger dans toutes les cabanes, dans lesquelles les Sonnontoüeronnons s'estoient diuisez expres, pour y faire plus aisément leur coup; qui en effet leur reüssit, ayans plustost ou massacré ou faisi

CHAPTER IV.

OF VARIOUS DEFEATS OF OUR HURONS BY THEIR ENEMIES.

THE Arendaenronnons,³ who were on our frontiers toward the East, that we called "the Mission of Saint John the Baptist," met with so many defeats in the past years that they were compelled to leave their Country, which was too much exposed to the enemy, and to withdraw into other and more populous Villages, which are also more easily defended. We have lost a good many Christians thereby; Heaven ever enriches itself by our losses.

[18] The whole of this country was threatened last Summer by a hostile army,—which indeed came to fall upon us, but their designs were thwarted for reasons which we will mention hereafter; and after most of them had dispersed, a band of three hundred Sonnontoueronnons attacked the village of the Aondironnons, where they killed a great many, and took away all the captives they could.

These Aondironnons are a tribe of the Neutral Nation who are nearest to our Hurons. Not being at war with the Sonnontoueronnons, they had received them in their villages as friends, and had prepared food for them in all their cabins,—among which the Sonnontoueronnons purposely divided themselves, the more easily to strike their blow. Their stratagem was successful, for they massacred

ceux qui eussent esté pour rendre du combat, qu'on n'eust pû s'appercevoir de leur mauuais deffein, ayans tous en mesme temps commencé ce massacre.

Ce qui pouffa le Sonnotoüeronnon à cette trahison, fut le ressentiment qu'ils auoient de la mort d'un de leurs [19] hommes, qui retournant l'Hyuer precedent de la petite guerre, apres auoir fait quelque meurtre aux frontieres de la Nation du Petun, auoit esté pourfuiuy viuement, & pris par les Hurons aux portes des Aondironnons, auant qu'il fust entré dans aucune cabane, ce qui auoit fait iuger qu'il estoit de bonne prise: mais nonobstant sa mort a esté vengée de la forte.

On croyoit qu'en fuite de cette desloyauté si indigne, toute la Nation Neutre prendroit la guerre contre les Hiroquois, & en effet de part & d'autre ils se sont tenus sur leurs gardes, & dans la deffiance: mais toutefois rien ne branle ce semble de ce costé là, & ils continuent dans leur neutralité. D'aucuns disent que ce ne peut estre pour long-temps, & que le deffein de ceux de la Nation Neutre est de rauoir paisiblement & à l'aimable leurs captifs, puis prendre leur auantage pour venger à leur tour cette perte qu'ils ont receüe.

Les derniers mal-heurs qui nous sont arriuez, ont esté sur la fin de cét Hyuer. Quelques-vns du bourg de Saint Ignace, enuiron trois cens, tant hommes que [20] femmes, estans cabanez pour la chasse à deux iournées dans les bois, vers le pays ennemy; vne troupe de Sonnotoüeronnons vint se ietter sur vne des cabanes, vn peu trop escartée des autres, lors qu'elle estoit moins de defense, la plupart estans dissipéz çà & là, selon que leur chasse auoit donné.

or seized all who might have resisted, before the latter could perceive their evil design, because they all commenced the massacre at the same moment.

What led the Sonnontoueronçons to this act of treachery was the resentment that they felt on account of the death of one of their [19] men. While returning, during the previous Winter, from a warlike incursion,—in which he had committed a murder on the frontier of the Tobacco Nation,—he was hotly pursued and caught by the Hurons at the gates of the Aondironçons, before he had time to enter any cabin. For that reason it was considered a fair capture; but, nevertheless, his death was avenged as we have stated.

It was thought that, after such base treachery, the entire Neutral Nation would go to war against the Hiroquois; and, in fact, both sides stood on their guard and distrusted each other. However there seems to be no stir in that direction, and they continue in their neutrality. Some say that it cannot be for a long time, and that the intention of the Neutral Nation is to get back their captives peacefully and amicably, and then to seize their opportunity to avenge, in their turn, their losses.

The last misfortunes happened to us about the end of the Winter. Some persons of the village of Saint Ignace to the number of about three hundred, both men and [20] women, had encamped, for the purpose of hunting, at a distance of two days' journey in the woods, in the direction of the enemy's country. A band of Sonnontoueronçons fell on one of the cabins, which was somewhat remote from the others, at a moment when it was least defended, because most of the party had scattered here and there while

Il y eut sept personnes tuées sur la place, & vingt-quatre tant hommes que femmes emmenés captifs; l'ennemy s'estant retiré promptement, crainte d'estre poursuivy.

Cette cabane estoit quasi toute de Chrestiens, qui s'estoient réunis ensemble, pour y faire mieux leurs prieres matin & soir: & en effet ils y viuoient dans l'innocence, & respandoient par tout vne bonne odeur du Christianisme. Le feu aura sans doute esté le partage de quelques-vns: ie prie Dieu que les autres, à qui peut-estre les ennemis auront donné la vie, leur donnent en eschange la Foy & la pieté qui vit dedans leur cœur.

De ceux qui furent tuez sur la place, ie puis dire avec verité qu'il y auoit vne perle de nos Chrestiens. C'estoit vn ieune homme de vingt-quatre ans, nommé Ignace Saonaretsi, exemplaire à toute la [21] ieunesse, & irreprochable en ses mœurs, qui estoit d'un excellent esprit, mais d'une foy & pieté aussi ferme que i'en aye veu dans ce pays. Il y auoit quelques mois qu'il se dispoit à la mort, disant qu'il en auoit de fortes pensées; & pour cela il venoit d'ordinaire sur iour, dire son Chapelet en l'Eglise, outre la Messe du matin, & les Prieres du soir, qu'il faisoit extraordinairement longues. Il estoit heureux à la chasse; ayant tué vn cerf, aussi-tost [il mettoit] les deux gen[er]aux en terre, pour en remercier Dieu.

Estant dans le combat avec l'ennemy, & voyant bien qu'ils n'estoient pas de forces égales, & qu'il pourroit estre emmené captif, il dit à vn sien cousin qu'il voyoit s'enfuir; Mon cousin, va porter les nouvelles à ma mere que ie feray brûlé; mais dis luy qu'elle ne deplore point ma mort; ie n'auray pour

following their game. Seven persons were killed on the spot; and twenty-four, both men and women, were carried off as captives. The enemy promptly retired, fearing pursuit.

The inmates of that cabin were nearly all Christians, who had encamped together the better to say their prayers, night and morning; and, in truth, they lived there in innocence, and spread everywhere a fragrant odor of Christianity. Fire has doubtless been the lot of some of them. I pray God that the others, whose lives the enemies have perhaps spared, may give them in exchange the Faith and the piety that live in their hearts.

Of those who were killed on the spot, I can truly say that one was a pearl among our Christians. He was a young man twenty-four years old, named Ignace Saonaretsi,—a pattern to all the [21] young men, and of irreproachable morals; he had an excellent mind, but his faith and piety were as steadfast as any I have seen in this country. He had been preparing himself for death for some months, saying that he thought earnestly upon that subject. For that reason, he came usually at dawn, to say his Rosary in the Church, besides being present at morning Mass, and at the evening Prayers; those that he said were unusually long. He was fortunate in the chase; when he had killed a stag, he would at once bend both knees to the ground, to thank God for it.

While fighting the enemy, he saw that the forces were unequal and that he might be taken captive; so he said to his cousin, whom he saw escaping: "My cousin, go and inform my mother that I shall be burned but tell her not to mourn for my death; then I shall have nothing in my mind but Paradise."

lors autre chose dans l'esprit que le Paradis. Il auoit proche de foy son frere aîné Catechumene, lequel on nous a dit qu'il baptiza: & tous deux furent les premiers qui demeurèrent sur la place. Leur mere & toute sa famille a embrassé la Foy depuis cette mort, & nous voyons à l'œil que ce ieune [22] Chrestien les a laissez heritiers de sa pieté.

Ce ieune homme estoit si innocent, qu'estant qu'estion de le marier, & ses parens luy parlans d'un party qui leur sembloit auantageux; Je n'ose, leur dit-il, enuifager aucune fille, & ainsi ie ne la connois pas: i'ay crainte d'offenser Dieu & de me voir engagé dans le mal, par vne œillade, qui porteroit mon cœur, plus loin que n'auroit esté mon dessein & le vostre.

Vn iour, deux de nos Peres estans en voyage avec luy, dans des neiges hautes de quatre pieds, par un froid & un vent excessif; Vn des Peres n'en pouant plus, le pria de le descharger, & voyant qu'il trembloit de froid, estant fort mal vestu, luy presenta dequoy se courir: Ce ieune Chrestien luy respondit que volontiers il prendroit non seulement sa charge, mais aussi celle de l'autre Pere; & en effet il se chargea de ces deux fardeaux tres-pefants, ne voulant pas se courir dauantage, disant qu'il eust esté trop à son aise estant si bien vestu, qu'il auoit desia offert à Nostre Seigneur tout ce froid qu'il alloit endurant, & les fatigues de ce chemin fascheux, [23] pour se disposer à la Communion du lendemain, & qu'il se consoloit dans la pensée qu'un iour dedans le Ciel il beniroit Dieu d'auoir paty si peu de chose pour son amour.

Quelque temps auant sa mort, ayant esté choisi pour

Near him was his elder brother, a Catechumen, whom we are told he baptized; and they were the first two to fall. Their mother and all her family have embraced the Faith since their deaths; and we see clearly that that young [22] Christian has left them heirs to his piety.

That young man was so innocent that, when his marriage was in question, and his parents mentioned to him a match that seemed to them to be a good one, he answered them: "I dare not look any girl in the face, and therefore I do not know her. I am afraid to offend God, and become involved in sin, by a glance that might perhaps carry my heart further than either you or I intended."

One day, two of our Fathers were traveling with him through snow that was four feet deep, while the cold was excessive and the wind high. One of the Fathers, who was exhausted, asked him to relieve him of his load; and, seeing that he was shivering with cold, and very thinly clad, he gave him something wherewith to cover himself. The young Christian told him that he would willingly take not only his load, but that of the other Father also,—and, indeed, he loaded himself with those two very heavy burdens. But he would not put on any other covering, saying that he would be too comfortable if he were so well clad; that he had already offered to Our Lord all that cold, which he would continue to endure, as well as all the fatigues of that difficult journey, [23] in order to prepare himself for Communion on the morrow; and that he found comfort in the thought that, some day, in Heaven he would praise God that he had suffered such a trifle for love of him.

porter la Croix, en vn enterrement public; La ceremonie estant acheuée vn de nos Peres luy demanda s'il n'auoit pas esté honteux de se voir fuiuy & regardé de tant d'infideles? Nenny, dist-il, ie pensois que ce que ie faisois estoit glorieux deuant Dieu, & que les vices & les débauches de tant de perfonnes qui estoient autour de moy, estoit ce que Dieu haïffoit, & ce dont on deuoit auoir honte.

Cette perte fut fuiuite d'une plus grande fort peu de iours apres. Plus de trois cens du mesme bourg de Saint Ignace, estans retournez au mesme lieu, tât pour enterrer leurs morts, que pour enleuer quantité de chair de vaches sauuages qu'ils auoient tué; sur leur retour, s'estans diuisez, çà & là & sans ordre, ils furent surpris par vne centaine d'Hiroquois Annieronnon, à quatre ou cinq lieuës du bourg: & enuiron quarante de nos [24] gens y demeurèrent ou furent pris captifs; Ce qui depuis a obligé ceux de ce bourg de Saint Ignace à s'approcher de nous, & se mettre plus à l'abry qu'ils n'estoient des incursions de l'ennemy.

Some time before his death he was chosen to carry the Cross at a public funeral. When the ceremony was over, one of our Fathers asked him whether he had not felt ashamed at being followed and looked at by so many pagans. "Not at all," he said, "I thought that what I did was glorious before God, and that the vice and debauchery of so many persons who surrounded me were what God hated, and what one should be ashamed of."

This loss was followed by a still greater one, a very few days afterward. Over three hundred persons of that village of Saint Ignace returned to this same spot for the purpose of burying their dead, and of removing a quantity of the flesh of the wild cattle that they had killed. On their way home, they scattered here and there, without order, and were surprised by about a hundred Annieronnon Hiroquois, at a distance of four or five leagues from the village; about forty of our [24] people were killed or taken captive. This has since compelled those who dwelt at Saint Ignace to come nearer to us, and to shelter themselves better against the incursions of the enemy.

CHAPITRE V.

DE LA PROVIDENCE DE DIEU SUR QUELQUES CHRÉTIENS PRIS OU TUEZ PAR LES ENNEMIS.

SVR la fin de l'Esté vne troupe de quelques auanturiers Hiroquois, conduite par vn Huron, de long-temps captif parmy eux, surprirent dans vne Isle escartée, vne cabane de Chrestiens qui estoient à la pesche: ils en tuerent quatre ou cinq sur la place, & emmenerent sept captifs. Quelqu'vn fauüé de la meslée courut en porter les nouvelles au bourg voisin. Le Missionnaire qui y estoit accouru en haste vers le lieu du massacre, se doutant qu'il y auroit quelque ame à gagner pour le Ciel. Ayant fait deux lieuës de chemin, & ne pouuant passer plus outre, arriué qu'il estoit sur les riuages [25] du grand Lac; il entend vne voix d'infideles, qui l'appellent pour s'embarquer. Haste toy, dirent-ils au Pere, peut-estre que tu en trouueras quelqu'vn en vie qui n'est pas encore baptizé. En effet les Prouidences de Dieu font adorables pour ses eslus: Ceux qui auoient receu le saint Baptesme, & qui s'estoient venus confesser auant que de partir, se trouuerent roides morts sur la place: vne seule fille de dix-huit ans, bonne Catechumene, restoit encore en vie dans vn corps transpercé de coups, nageante dans son sang, & la peau de la teste arrachée de son crane, qui est la despoüille ordinaire que les ennemis emportent. Le Pere n'eut de temps que ce qui estoit necessaire pour la baptizer; comme si cette ame dans vn corps

CHAPTER V.

OF GOD'S PROVIDENCE TOWARD SOME CHRISTIANS
CAPTURED OR KILLED BY THE ENEMIES.

TOWARD the end of Summer, a band of Hiogois adventurers, led by a Huron who had long been a captive among them, surprised, on a lonely Island, a cabin occupied by some Christians who were engaged in fishing. They killed four or five on the spot, and took seven captives. One who escaped from the *mêlée* ran to bear the news to a neighboring village. The Missionary who was there hastened to the scene of the massacre expecting that there would be some soul to be won to Heaven. After a journey of two leagues, he found that he could go no further, for he had reached the shores [25] of the great Lake. He heard the voices of some infidels, who called out to him to embark. "Hasten," they said to the Father; "perhaps thou wilt find some one still alive, who has not yet been baptized." In truth, God's Providence over his elect is adorable. They who had received holy Baptism, and who had confessed before their departure, lay dead on the spot. Only a girl eighteen years of age, a good Catechumen, was still alive, but in a body pierced by weapon-thrusts; she lay weltering in her blood, and her scalp had been torn from her head, for this is the spoil that the enemies usually carry away. The Father had barely time to baptize her,—as if that soul in a half-dead body had

demy-mort, n'eut attendu que cette grace du Bap-
tefme pour s'enuoler au Ciel.

La Prouidence de Dieu ne fut pas moins aimable
fur ceux qu'on emmenoit captifs: car l'ennemy fut
pourfuiuy fi viuement, qu'on luy couppa chemin,
lors qu'il auoit defia gagné huit ou dix lieuës hors le
pays. On recouura tous les captifs, fans que pas vn
euft receu encore [26] aucun coup, ny que mefme on
leur euft arraché les ongles, ce qui toutefois est la
premiere des careffes qu'on fait aux prifonniers de
guerre. Le chef des ennemis fut pris, & vn autre
avec luy, le refte fe mit en fuite, n'ayans pas le loifir
de defcharger vn feul coup de hache, pour affomimer
les captifs qu'ils menoient. Vne bonne Chreftienne,
nōmée Marthe Andionra, qu'on emmenoit captiue
avec fon mary, & deux de fes enfans, attribüë cette
deliurâce au fecours de la Vierge, qu'elle inuoquoit
durant tout le chemin, difant fon chapelet, qu'un
ennemy luy arracha, luy defcendant de faire fes
prieres. Mais il ne fçauoit pas que le cœur parloit
bien plus haut que la langue; il fut le premier pris,
& elle fut la premiere deliurée.

Vn Chreftien eftant tombé entre les mains des
ennemis, fut traité fi cruellement que la plufpart luy
portoient compaffion: fon recours eftoit tout à Dieu,
auquel il s'efcrioit dans le plus fort de fes tourmens;
Mon Dieu foyez beny de m'auoir appellé à la Foy;
que mon corps foit brifé de coups, ces cruauitez
n'iront pas plus loin que ma vie; vous me ferez mife-
ricorde, & ie croy fermement que mon [27] ame fera
bien-toft avec vous dans le Ciel. Puis s'adressant à
vn infidele, qui eftoit dans les tourmens avec luy:
Mon camarade, luy difoit-il, ie te porte plus de

waited only for that grace of Baptism to soar away to Heaven.

God's Providence was no less lovable as regards those who were taken away captive; for the enemy were so hotly pursued that they were cut off after they had already gone eight or ten leagues out of the country. All the captives were recovered, without a single one of them having received [26] a blow, or even having had his nails torn out, which is always the first of the caresses bestowed on prisoners of war. The chief of the enemies was captured, and another with him; the remainder fled, without having time to deal a single blow with a hatchet to kill the prisoners whom they were taking away. A good Christian woman, named Marthe Andionra who was being carried away as a captive, with her husband and two of her children, attributed this deliverance to the assistance of the Virgin,—to whom she prayed all the way, saying her rosary, which one of the enemy snatched from her, forbidding her to say her prayers. But he knew not that the heart speaks much more loudly than the tongue; he was the first to be captured, and she the first to be delivered.

A Christian who fell into the hands of the enemies was so cruelly treated that most of them had compassion on him. His recourse was wholly to God, to whom he exclaimed, at the height of his tortures: "My God, praise be to you for having called me to the Faith! Let my body be shattered by blows; those cruelties will not extend beyond my life; you will have pity on me, and I firmly believe that my [27] soul will soon be with you in Heaven." Then, addressing an infidel who was being tortured with him, he said to him: "My comrade, I have more

compaffion qu'à moy-mefme, car apres ces miferes ie crains pour toy vn mal-heur eternel, d'un feu moins pitoyable que ne font ceux qui nous tourmentent: fi tu veux que ie te baptize, & fi de tout ton cœur tu prie Dieu qu'il ait pitié de toy apres la mort, il te fera mifericorde. Les ennemis entendans ces difcours luy couperent la main, le feparerent d'avec fon compaignon, & redoublerent fes tourmens: mais ils ne purent tirer de luy autre parole, finon d'un courage vrayment Chreftien; Vos tourmens cefferont, difoit-il, & finiront avec ma vie; apres cela ie ne fuis plus vôtre captif; i'adore vn Dieu qui vn iour me rendra cette main coupée, & ce corps tout brifé de vos cruantez.

Vne ieune fille Chreftienne de quatorze à quinze ans, auoit été emmenée captiue à Sonnontouan: y eftant arriuée, elle entendit qu'on parloit de la faire mourir: la peur luy donna du courage, & Dieu conduifit fon innocence pour la tirer de ce peril. Elle trouue moyen de s'efchapper, [28] fe iette dans des broffailles à quatre ou cinq cens pas du bourg; tout le monde eft [en] campagne & nuit & iour pour la chercher; on approche du lieu où elle eft, & fouent elle fut fur le point de fe defcourir elle-mefme, fe croyant apperceuë, lors que Dieu qui vouloit la fauer conduifoit autre part les pas de ceux qui venoient droit à elle, luy donnant affez de cœur pour demeurer ainfi cachée trois iours entiers fans boire ny manger. La troifiéme nuit elle fort en tremblant du lieu de fon azyle, & prend fa route vers la Nation Neutre, ne fçachant bonnement où elle alloit. Apres trois iournees de chemin, ayant paffé vne riuere à guay, elle fait rencontre de quatre hommes qui luy demandent

compassion on thee than on myself, for after these misfortunes I fear an eternal misfortune for thee, and a fire less pitiful than those that torment us. If thou wish me to baptize thee, and if with all thy heart thou pray God to have pity on thee after thy death, he will have mercy on thee." When the enemies heard that discourse, they cut off his hand; they separated him from his companion, and redoubled his tortures; but they could not draw any other word from him except what manifested truly Christian courage: "Your torments will cease," he said, "and will end with my life; after that, I shall no longer be your captive. I adore a God who will one day restore my hand that you have cut off, and this body that is all shattered by your cruelties."

A young Christian girl, aged fourteen or fifteen years, had been taken a captive to Sonnontouan; when she reached that place, she heard them speak of putting her to death. Fear inspired her with courage, and God guided her innocence to extricate her from that peril. She found means to escape, [28] and fled into the brushwood, four or five hundred paces from the village. All the people took the field to search for her, night and day. They passed quite close to the spot where she lay hidden, and she was frequently on the point of showing herself, thinking that she was discovered, when God, whose will it was to save her, led elsewhere the steps of those who were going straight toward her, and gave her sufficient courage to remain hidden there for three whole days, without eating or drinking. On the third night, she came forth tremblingly from her refuge, and started in the direction of the Neutral Nation, without knowing exactly whither she was going. After

où elle va; Elle leur raconte sa fortune, & leur dit qu'elle s'eschappe de la mort: Deux de ces hommes estoient ennemis, qui parlent de la remener dans sa captivité, c'est à dire à vne mort certaine: Les deux autres estoient gens de la Nation Neutre, qui ayans pitié de cette petite innocente, prirent sa cause en main, difans qu'estant passée au deçà de cette riuere, elle estoit sur leurs terres, dans vn pays de paix, & non plus [29] dans le pouuoir des ennemis. Dieu fçait avec combien de confiance elle se recom-mandoit à luy. Enfin les deux hommes de la Nation Neutre l'emporterent au dessus des deux ennemis. Il y auoit plus de six iours qu'elle n'auoit mangé, & toutefois elle ne sentoit ny faim, ny lassitude. Ils luy donnerent dequoy rompre son ieufne, assez pour atteindre les bourgs de la Nation Neutre, où estant en lieu d'assurance elle continua son chemin, & arriua icy le iour de Pasques. Son pere bon Chrestien, nommé Antoine Otiatonnety, & ses autres parens la recurent des mains de Dieu, comme vn enfant refuseité.

Nous ne desirons pas ny les souffrances, ny les malheurs à nos Chrestiens; mais toutefois ie ne puis m'empescher de benir Dieu dans ceux qui leur arriuent; l'experience m'ayant fait reconnoistre que iamais leur Foy n'est plus viue, ny leur cœur iamais plus à Dieu, qu'au temps qu'enuifageant les choses d'vn œil trop humain, nous auons plus de crainte & plus de compassion pour eux. Je n'en ay veu aucun de ceux qui sont tombez entre les mains de l'ennemy, & se sont fauuez [30] par apres, qui ne m'ayent auoïé que dans le plus fort de leur mal ils n'y eussent eprouué vn courage plus Chrestien, vne consolation

journeying for three days, and fording a river, she met four men, who asked her whither she was going. She told them of her misfortune, and said that she had escaped from death. Two of those men were foes, who talked of taking her back into captivity,—that is, to certain death. The two others, who belonged to the Neutral Nation, pitied the poor innocent child, and took her cause in hand,—saying that, as she had crossed to that side of the river, she was in their country, in a land of peace, and no longer [29] in the power of the enemy. God knows with what confidence she commended herself to him. Finally, the two men of the Neutral Nation gained the point over the two enemies. For more than six days she had eaten nothing, and yet she felt neither hungry nor weary. They gave her something wherewith to break her fast, to enable her to reach the villages of the Neutral Nation, where she was safe; she continued her journey, and arrived here on Easter Sunday. Her father, a good Christian named Antoine Otiatonnety, and her other relatives received her from the hands of God, as a child risen from the dead.

We desire neither sufferings nor misfortunes for our Christians; but still I cannot refrain from praising God for those that happen to them, because experience has shown me that their Faith is never livelier, nor do their hearts belong more fully to God, than when, considering matters with too human vision, we have most fear and compassion for them. All those whom I have seen who have fallen into the hands of the enemy, and have afterward escaped, [30] have admitted that, at the height of their misfortunes, they felt more Christian courage and sweeter

plus douce, & vn recours à Dieu plus entier, qu'ils n'auoient reffenty toute leur vie paffée, & que mefme ils n'en reffentoient apres leur deliurance. Ainfi nous ne fçauons que defirer à nos Chreftiens & à nous-mefmes, & quelques grandes pertes que puiffe receuoir cette Eglife, nous en benirons Dieu; voyans à l'œil qu'il en tire fa gloire plus auantageufement que nous n'euffions ofé l'efperer par aucune autre voye.

Au milieu de l'Efté, dans le plus fort de la terreur d'une armée ennemie, qu'on difoit n'efre qu'à demie lieuë du bourg de S. Iofeph, les femmes ne fongeoient qu'à la fuite, les hommes à fouttenir l'affaut, l'effroy & l'efpouuante eftoit par tout. Au milieu de toutes ces alarmes, les Chreftiens, les Catechumenes, & mefme plusieurs infideles accoururent à l'Eglife: les vns pour receuoir l'abfolution, les autres pour preffer leur Baptesme; tous craignans plus l'Eufer qu'ils ne craignoient la mort. Le Pere ne fçauoit pas aufquels entendre, car voulant fatisfaire aux vns, [31] les autres le preffoient & luy cri-oient misericorde. C'eftoit vn combat de la Foy, qui viuant dans leur cœur, leur donnoit vn legitime droit à ce qu'ils defiroient: ainfi le Pere fe vid heureufement contraint de leur accorder leurs demandes. Plusieurs eftoient armez de pied en cap, & receurent ainfi le Baptesme. Apres tout il fe trouua que c'eftoit vne fauffe alarme, mais la Foy & les faintes promeffes de ces perfonnes baptizées à la hafte, fe trouuerent toutefois veritables. Le Saint Efprit eft vn bon maiftre, & quand il appelle quelqu'un à foy, il fupplée abondamment tout ce qui peut manquer à nos inftructions.

consolation, and had more complete recourse to God, than at any time in the whole of their past lives, or even after their deliverance. Thus we know not what to wish for our Christians and for ourselves; and, however great may be the losses that this Church may suffer, we shall praise God therefor, because we clearly see that he derives his glory from these to greater advantage than we could have hoped for by any other means.

In the middle of the Summer,—at the height of the terror inspired by a hostile army, that was reported to be but half a league from the village of St. Joseph,—the women thought only of flight and the men of resisting the attack; fear and dread reigned everywhere. Amid all those alarms, the Christians, the Catechumens, and even many infidels, hastened to the Church,—some to receive absolution, others to hasten their Baptism; all feared Hell more than death. The Father knew not whom to hear, for while he wished to satisfy some, [31] the others pressed him, and cried to him for pity. It was a combat of the Faith, which lived in their hearts, and gave them a legitimate right to what they desired. Thus the Father found himself, fortunately, compelled to grant their requests. Many were armed from head to foot,⁴ and received Baptism in that state. After all, it turned out to be a false alarm; but the Faith and the holy promises of those persons who were baptized in haste were, nevertheless, earnest. The Holy Ghost is an excellent teacher; and, when he calls any one to the faith, he abundantly supplies whatever may be deficient in our instructions.

I cannot omit here a sentiment of truly Christian

Je ne puis pas obmettre icy vn sentiment de pieté vrayment Chrestienne, d'une mere pour son enfant vnique. Cette femme s'estoit refugiée dans le departement de nostre habitation de S^{te} Marie, qui est destiné aux sauages Chrestiens: elle se vid obligée de retourner à Saint Ioseph au plus fort des alarmes; elle emmena avec foy son fils, aagé seulement de quatre ans. Vn de nos Peres luy demanda pourquoy elle n'auoit pas laissé ce petit innocent en nostre maison, en vn lieu [32] d'affurance. Helas! respondit elle, i'aime mieux le voir tuer dedans mon fein, & mourir avec moy, que de le laisser furuiure apres ma mort: Mes parens qui sont infideles corromproient bien-tost son innocence, & perdroient son ame en luy faisant perdre la Foy, & ie ferois la mere d'un damné. Je prefere le salut de son ame à la vie de son corps; ie demande pour nous deux le Ciel, & non pas vne longue vie.

piety displayed by a mother for her only child. This woman had taken refuge in that department of our settlement of Ste. Marie, that is set apart for the Christian savages. She was compelled to return to Saint Joseph at the very height of the alarm, and she took with her her son, who was only four years old. One of our Fathers asked her why she had not left that little innocent in our house, in a place [32] of safety. "Alas!" she replied, "I would rather see him killed on my breast, and die with me, than let him survive my death. My relatives, who are infidels, would soon corrupt his innocence and ruin his soul by making him lose the Faith; and I would be the mother of a damned one. I prefer the salvation of his soul to the life of his body. I pray for Heaven for both of us, and not for a long life."

CHAPITRE VI.

DES BAPTESMES DE QUELQUES HIROQUOIS PRIS EN
GUERRE PAR LES HURONS.

LE bon-heur de la guerre n'est pas tousiours d'un costé; si nos Hurons ont fait des pertes, ils ont aussi eu leurs victoires ou le Ciel à plus gagné qu'eux: car la pluspart des Hiroqu[o]is qu'ils ont pris à diuerfes fois, ayant esté bruslez à l'ordinaire, ont trouué le chemin du Ciel au milieu des flammes, & leur salut à l'heure de la mort. Mais il faut auoüer que iamais nous ne faisons aucun de ces [33] Baptesmes, qu'avec des combats & des resistances nonpareilles, non pas tant de la part de ceux du Baptesme desquels il s'agit, que du costé des Hurons infideles qui ont de la peine à permettre qu'on procure un bon-heur eternel à ceux qu'ils n'enuifagent que d'un œil ennemy. Si la ferueur de nos Chrestiens ne nous aidoit en ces rencontres, nous ne ferions pas assez forts pour en venir à bout: mais leur zele & leur charité se trouue plus puissante à procurer ce bien à leurs ennemis, que la haine des infideles à souhaitter leur mal.

Vn excellent Chrestien, dont l'aage est remply de merites, & qui estant d'un rare esprit a vne Foy tout à fait eminente, voyant l'opposition opiniastre des infideles à ne vouloir permettre qu'on baptizast quelques captifs. Et quoy mes freres, leur dit-il, si vous ne croyez pas que nostre Foy soit veritable, pourquoy

CHAPTER VI.

OF THE BAPTISMS OF SOME HIROQUOIS TAKEN IN WAR
BY THE HURONS.

THE fortune of war is not always all on the same side. If our Hurons have suffered losses, they have also had their victories, in which Heaven has gained more than they; for most of the Hiroquois whom they have captured at various times, and who have been burned as usual, have found the way to Heaven in the midst of the flames, and their salvation at the hour of death. But it must be admitted that we never obtain any of those [33] Baptisms without unparalleled contests and resistance,—not so much on the part of those whose Baptism is sought, as from the infidel Hurons, who hardly permit us to procure eternal happiness for those whom they look upon solely with the eye of an enemy. Were we not assisted on such occasions by the fervor of our Christians, we would not be strong enough to attain our end; but their zeal and their charity are more powerful in procuring that blessing for their enemies than is the hatred of the infidels in wishing them evil.

An excellent Christian, whose years are full of merit, and who possesses a rare mind and very remarkable Faith, observed the stubborn opposition of the infidels to permitting us even to baptize some captives. "What! my brothers," he said to them, "if you do not believe that our Faith is the true

vous opposez vous à l'instruction de ces captifs? Et si c'est vn menfonge ce que nous preschons du Paradis & de l'Enfer, pourquoy nous refusez vous ce contentement de raconter ces fables, & de tromper vos ennemis? Que si vous pensez [34] qu'en effet la parole de Dieu que nous portons soit veritable, embrassez donc la Foy vous-mesmes, & redoutez pour vous ces feux d'Enfer que vous souhaitez à ces pauvres miserables. Là-dessus il se met à prescher à toute l'assemblée, qui luy preste audiëce; il parle du Paradis, de l'Enfer, de la Resurrection, & parcourt les principaux mysteres de nostre Foy. Enfin voyât tout son monde gagné; mes freres, leur dit-il, ie voy bien que la Foy est dans le fond de vostre cœur, que vous differez seulement à en faire la profession: mais sçachez que vous irritez Dieu, vous opposant au salut de ces ames, & que l'Enfer sera vostre partage, si vous voulez que vos haines soient immortelles: bruslez leurs corps à la bonne heure, qui est vostre captif; mais leurs ames sont inuisibles, & non pas de vostre domaine; vous auriez tort de leur souhaiter aucun mal. Apres cela il s'adresse aux captifs, leur demande s'ils conçoient ces veritez, & s'ils desirent le Baptisme. Leur cœur y est tout disposé, tout le monde est dans le silence, & ces Baptesmes se font d'vn consentement si public, qu'on eust iugé que l'assemblée estoit toute Chrestienne.

[35] En vn autre occasion les infideles ayans preueni les captifs, & leur ayans donné des impressions de nous & de la Foy, qui ne leur en laissoient que de l'horreur; vn Capitaine Chrestien en eut aduis, & nous pria de ne pas paroistre en l'assemblée qu'il ne nous eust appellé. Il prend avec foy quatre

one, why do you oppose the instruction of those prisoners? And, if what we preach about Paradise and Hell be a lie, why do you refuse us the satisfaction of relating those fables, and of deceiving your enemies? And if you think [34] that God's word, which we carry, be really true, then embrace the Faith yourselves, and dread not for yourselves those Hell-fires that you desire for those poor wretches." Thereupon, he began to preach to the entire assembly, who listened to him. He spoke of Paradise, of Hell, and of the Resurrection, and outlined the principal mysteries of our Faith. Finally, seeing that all his hearers were won, he said to them: "My brothers, I see very well that the Faith is in the depth of your hearts,—that you merely put off professing it; but know that you irritate God by opposing the salvation of these souls, and that Hell will be your lot if you allow your hatred to be immortal. Burn their bodies, if you will, for they are your captives; but their souls are invisible, and are not under your control. You would be wrong to wish them any harm." After that, he addressed himself to the prisoners and asked them whether they understood those truths, and whether they desired Baptism. Their hearts were fully prepared; all remained silent, and Baptism was administered with such general acquiescence that one would have thought that the assembly was entirely Christian.

[35] On another occasion, the infidels had prejudiced the captives and had conveyed impressions to them respecting us and the Faith which inspired them only with horror. A Christian Captain heard of this, and begged us not to make our appearance at the assembly until he summoned us. He took

ou cinq des Chrestiens plus feruens; ils s'approchent des prisonniers. Mes freres, leur dirent-ils, nous ne portons ny torches ny flambeaux pour vous venir brusler: si vous ne mouriez que de nos mains, vos vies feroient en affurance; nostre cœur n'a point de cruauté ny pour vous, ny pour qui que ce soit au monde. Tous les autres qui vous environnent sont armez de feux & de flammes & leurs mains sont encore toutes couuertes de vostre sang: iugez maintenant si leur cœur a de l'amour pour vous, & si les auersions qu'il vous ont donné de la Foy, procedent d'un desir qu'ils ayent de vostre bien, ou plustost de la rage qui les anime contre vous. L'esprit de ces captifs estant appriuoisé, ils se mettent à les instruire tout à loisir, & les voyans bien disposez, un Chrestien nous vint appeller pour leur conferer le Baptesme.

[36] La femme d'un de ces bons Chrestiens donna auidis à son mary que les infideles estoient animez contre luy, de ce qu'il se mesloit si auant dedans ces Baptesmes, & luy conseilla de s'en deporter vne autrefois. Et quoy ma femme, luy dit-il, tu veux feruir de truchement au diable; est-ce un conseil d'amy? Et faut-il que les médifances nous empeschent de gagner le Ciel, & d'y mener mesme nos ennemis. Si on parle de me tuer pour quelque autre sujet, ie pourray bien craindre la mort; mais s'il est question & de souffrir les calomnies, & de mourir pour l'auancement de la Foy, ma vie ne m'est plus rien, & ie veux bien qu'on sçache que iamais ie ne tremblaray de ce costé là.

Mais ce qui a plus estonné les infideles, est d'auoir veu en ces rencontres des femmes plus fortes qu'eux. Nous ne pouuions un iour nous faire assez entendre

with him four or five of the most fervent Christians; they approached the prisoners, and said to them: "My brothers, we carry neither torches nor flambeaux to burn you. Were you to die only by our hands, your lives would be safe; our hearts feel no cruelty toward you, or toward any one else in the world. All the others who surround you are aimed with fire and flame, and their hands are still covered with your blood; judge now whether their hearts have any love for you, and whether the aversion with which they have inspired you against the Faith proceeds from any desire for your welfare, or from the fury that animates them against you." When the minds of the captives had been soothed, the Christians began to instruct them at leisure; and, when they found them well prepared, a Christian called us to administer Baptism to them.

[36] The wife of one of those good Christians warned her husband that the infidels were angry with him because he took so prominent a part in those Baptisms, and advised him to keep away another time. "What! my wife," he said, "thou wishest to serve as interpreter to the devil? Is that the advice of a friend? And must slander prevent us from winning Heaven and from taking our enemies there? If they talked of killing me for any other reason, I might well fear death; but if it be a question both of enduring calumny, and of dying for the advancement of the Faith, my life is of no further value to me, and I wish it to be known that I shall never tremble on that account."

But what most astonished the infidels on such occasions was to find that the women were stronger than they. One day we thought that we had not made

à vn captif Sonnantoueronnon (car quoy que le fond de leur langue foit le mefme qu'icy aux Hurons, toutefois les dialectes font fi differens, qu'on iugeroit que ce foient des langues diuerfes.) Il nous vint en penfée d'auoir recours à vne bonne Chreftienne, venuë il y a neuf ou dix [37] ans d'vn bourg de la Nation Neutre voifin des ennemis. Cette femme s'approche du captif, & comme elle poffede parfaitement bien nos myfteres, il ne fut pas befoin de luy mettre en bouche ce qu'elle diroit, elle fe met à l'inſtruire elle-mefme. Mon frere, luy dit-elle, ie porte compaffion à ton corps; mais toutefois fa mifere ne fera pas longue, quelques tourmens que luy preparent les Hurons: Tu ſçais que nos ames font immortelles, & que ces flammes que tu voy, ne pourront pas confommer la tienne; elle ſuruiura à ces cruauitez que tu crains: Mais il faut que tu ſçaches qu'il y a vn malheur eternel, qui nous attend apres la mort, ſi nous n'auons reconnu en ce monde, & adoré le Createur du ciel & de la terre. C'eſt à quoy ie te viens inuiter.

Les infideles ne ſçauoient que dire à cette Chreſtienne, car les hommes Hurons auroient honte d'entrer en diſpute avec vne femme. Elle continuë ſon inſtruction paiſiblement, & ce pauvre captif fut ſi touché de cette charité, qu'il demanda à eſtre baptizé, & le lendemain ſon ame fut, comme nous croyons, dans le Ciel.

[38] Ie finy ce Chapitre par la mort d'vne captiue Hiroquoife. C'eſtoit vne ieune femme d'enuiron vingt-cinq ans, à qui les Hurons auoient donné la vie: toutefois l'ennuy de ſa captiuité & le deſir de ſa

ourselves sufficiently understood by a Sonnontoueronnon captive (for although the foundation of the language is the same as that of the Hurons, nevertheless the dialects are so different that they might be considered different languages). It occurred to us to have recourse to a good Christian woman, who came, nine or ten [37] years ago, from a village of the Neutral Nation that lies near the enemy's country. This woman approached the captive, and, as she has a thorough knowledge of our mysteries, it was not necessary to place in her mouth the words that she was to say; she began to instruct him herself. "My brother," she said to him, "I have compassion on thy body; however, its sufferings will not last long, whatever tortures the Hurons may prepare for it. Thou knowest that our souls are immortal, and that those flames that thou seest cannot consume thine; it will survive the cruelties that thou fearest. But thou must know that there is an everlasting misery that awaits us after death, if in this world we have not acknowledged and adored the Creator of heaven and of earth. That is what I urge thee to do."

The infidels knew not what to say to that Christian, for the Huron men would be ashamed to enter into a dispute with a woman. She continued her instruction in peace; and the poor captive was so moved by her charity that he asked to be baptized, and on the following day his soul was, as we believe, in Heaven.

[38] I shall conclude this Chapter with the death of a Hiroquois captive. She was a young woman about twenty-five years of age, whose life the Hurons had spared; nevertheless, the weariness of her

patrie, l'auoient pouffé à s'enfuir feule, à trauers les bois: mais l'ayant pourfuiuie à la pifte, on la recouura apres quelques iournées, heureusement pour fon falut. Elle tomba bien-toft malade: vn de nos Peres va pour l'instruire, il la trouue toute difposée au Baptesme, & qui fçauoit tous nos mysteres. Il y a long-temps que ie croy, luy dit-elle, & ce que i'ay veu des Chrestiens dés le commencement de ma captiuité est entré dans le fond de mon cœur; i'ay iugé leur Foy veritable, & les Commandemens de Dieu si iustes, que i'ay creu que vrayment il estoit luy feul le maistre de nos vies. I'auois demandé le Baptesme à Ouracha (c'est le nom Huron d'un autre de nos Peres) mais il m'a refusée, croyant peut-estre que ma Foy ne fust que sur mes levres, & non pas dans mon cœur. I'ay nonobstant vescu du depuis en Chrestienne, & i'esperois toujours que Dieu qui void dans le fond de nos ames, auroit pitié de moy. Je te prie [39] donne moy le Baptesme, car c'est sans doute pour cela que Dieu n'a pas voulu que i'allasse mourir en mon pays tout infidele. Le Pere m'escriuit que iamais il n'auoit baptizé aucun Sauvage avec plus de fatisfaction. Elle vescu encore vn mois, mais en vn lieu où nos visites ne peuuent pas estre frequentes. A l'heure de la mort, elle enuoye querir en l'absence du Pere vn bon Chrestien, qui nous sert de Dogique dans ce bourg là, & le prie de l'affister à bien mourir comme font les Chrestiens: mais ce bon Dogique trouua que le Saint Esprit y faisoit plus que luy; car les sentimens de pieté estoient si tendres dans le cœur de cette captiue mourante, sa Foy si viue, & ses esperances si douces pour le Ciel, qu'il nous a dit n'auoir

captivity, and the desire to be in her own country, had induced her to flee alone through the woods. But she was tracked, and after some days' search she was recaptured, fortunately for her salvation. Soon afterward, she fell ill, and one of our Fathers went to instruct her; he found that she was well disposed toward Baptism, and that she knew all our mysteries. "I have long believed," she said to him; "and what I saw of the Christians at the very beginning of my captivity penetrated deep into my heart. I considered their Faith excellent, and the Commandments of God so just that I believed that, in truth, he alone was the master of our lives. I had asked Ouracha" (that is the Huron name of another of our Fathers) "for Baptism; but he refused me, thinking perhaps that my Faith was only on my lips, and not in my heart. Notwithstanding this, I have lived ever since as a Christian; and I always hoped that God, who sees into the depths of our souls, would have pity on me. I beg thee [39] to grant me Baptism; for doubtless that is the reason why God would not allow me to go and die in my own country, where all are infidels." The Father wrote me that he had never baptized any Savage with greater satisfaction. She lived a month longer, but at a place where we could not visit her frequently. At the hour of death she sent, in the absence of the Father, for a good Christian who serves as our Dogique in that village, and begged him to assist her to die like the Christians. But the good Dogique found that the Holy Ghost accomplished in her more than he could; for so loving were the sentiments of piety in the heart of that dying captive, so lively was her Faith, and so sweet her hopes of Heaven, that he told us that he

iamais rien veu de plus Chrestien. Elle rendit l'ame avec ces dernieres paroles, Iesus ayez pitié de moy, ouïy ie feray aujourd'huy avec vous dans le Ciel. Elle auoit nom Magdelaine Arihoüaon.

A ce propos ie ne puis obmettre vn coup de la Prouidence de Dieu fur vne ame qui fans doute estoit née pour le Paradis. Vne ieune femme infidele legerement [40] malade, escoutoit attentiuement les instructions qui se donnoient à quelques Neophytes de la mesme cabane, & monstroit y prendre plaisir: mais comme elle auoit esté assez dans les débauches & n'estoit mariée, celuy de nos Peres qui auoit soin de cette Mission la negligeoit, quoy qu'elle demandast fouuent à prier Dieu & à estre receuë au nombre des Catechumenes. Cependant le mal s'augmenta, & la mit à l'extremité, le Pere ayant desisté vn ou deux mois d'aller en cette cabane. Il y entra vn iour par accident, sans penser à cette pauure fille, qui ne fongeoit qu'à luy, & nuit & iour. De loin qu'elle l'eust apperceu, elle luy fit signe de la main qu'il approchast, ne pouuant plus se faire entendre pour sa foiblesse. Mon frere, luy dit-elle, enfin tu ne differeras pas de m'instruire; tu as sans doute creu que mon cœur n'estoit pas destaché des affections qu'il a eu autresfois pour le peché, & tu m'as negligée à cause de cela: Non, c'estoit tout de bon que ie voulois viure en Chrestienne, & maintenant i'y veux mourir. Hasté toy, ie te prie, & baptize moy dés aujourd'huy, car ie suis morte, & ie priois Dieu qu'il [41] t'amenast icy, aye pitié de moy. En effet le Pere la trouua si bien disposée des instructions que iamais il n'auoit eu dessein de luy donner en instruisant les autres, &

had never witnessed anything more Christian. Her soul soared away with these last words: "Jesus, have pity on me! Yes, I shall be with you this day in Heaven!" Her name was Magdelaine Arihouaon.

While on this subject, I cannot omit an effect of God's Providence on a soul that was doubtless born for Paradise. A young infidel woman who was slightly [40] ill, listened attentively to the instructions that were being given to some Neophytes in the same cabin, and showed that she took pleasure in them. But as she had been somewhat dissolute, and was not married, he among our Fathers who had charge of that Mission neglected her, though she often asked to pray to God, and to be admitted among the Catechumens. However, the illness increased, and brought her to the point of death. The Father, who had not visited the cabin for a month or two, entered it one day without thinking of the poor girl, who thought only of him, both night and day. When she perceived him at some distance, she made him a sign with her hand to draw near, for her weakness prevented her from making herself heard. "My brother," she said to him, "at last thou wilt not delay instructing me; thou hast no doubt thought that my heart was not weaned from the affection for sin that it formerly had, and on that account thou hast neglected me. No, I really wished to live a Christian, and now I wish to die one. Hasten, I beg thee, to baptize me at once, to-day; for I am dead, and I prayed God to [41] bring thee here. Have pity on me!" In fact, the Father found her so well prepared by the instruction that he had never intended to give her, while instructing the others, and saw that her heart was so moved by

vid fon cœur fi fortement prevenu des graces de Dieu, & fi auant dans les defirs du Paradis, qu'il la baptiza fans delay. De ce moment elle n'eut plus ny d'oreilles, ny de langue que pour Dieu, auquel fans doute elle rendit fon ame, ayant expiré peu apres.

God's grace, and so full of desire for Paradise, that he baptized her without delay. From that moment she had neither ears nor tongue except for God, to whom, doubtless, she gave up her soul, for she expired shortly afterward.

CHAPITRE VII.

DES POURPARLERS DE PAIX ENTRE LES HURONS &
ONNONTAERONNONS.

LES Onnontaeronnons, la plus belliqueuse des cinq nations ennemies de nos Hurons, font bien auant dans vn traité de paix avec eux. Voicy comme le tout est arriué.

Au commencement de l'an 1647. vne bande d'Onnontaeronnons ayant paru sur nos frontieres, fut pourfuiuie d'une troupe de guerriers Hurons, auxquels la victoire demeura, le chef des ennemis [42] ayant esté tué sur la place, quelques autres saisis captifs, & le reste ayant pris la fuite.

Ces prisonniers de guerre furent brûlez à l'ordinaire, à la referue du plus confiderable de tous, qui eut la vie, nommé Annenraes; Je diray feulement en passant, qu'un de ceux qui estoient destinez pour le feu, ayant horreur des cruautez qui l'attendoient, se jetta la teste la premiere dans vne grande chaudiere d'eau toute bouillante, afin d'abreger ses tourmens avec sa vie.

Sur le commencement du Printemps, Annenraes qui auoit eu le vie, fut aduertie sous main que quelques particuliers mescontens de ce qu'il viuoit, le vouloient tuer: il communiqua à quelque sien amy les pensées qu'il prit en fuite de cela de s'eschapper, & s'en retourner en son pays. L'affaire fut rapportée à quelques Capitaines, les principaux chefs du

CHAPTER VII.

OF THE NEGOTIATIONS FOR PEACE BETWEEN THE
HURONS AND THE ONNONTAERONNONS.

THE Onnontaeronnons, the most warlike of the five nations that are hostile to our Hurons, have made considerable advance in a treaty of peace with them. You shall know how it all happened.

At the beginning of the year 1647, a band of Onnontaeronnons who appeared on our frontiers were pursued by a troop of Huron warriors, who were victorious; the chief of the enemies [42] was killed on the spot, others were taken prisoners, and the remainder put to flight.

These prisoners of war were burned, as usual, with the exception of the most important of them all, named Annenraes, whose life was spared. I shall merely say, in passing, that one of those who was destined to the flames, seized with a horror of the cruelties that awaited him cast himself headlong into a great kettle of boiling water, to shorten his tortures with his life.

At the beginning of the Spring, Annenraes, whose life had been spared, was privately informed that some individuals who were angry because he was allowed to live, wished to kill him. He communicated to a friend the idea that he conceived, in consequence of this, of escaping, and returning to his own country. When this was reported to some

conseil, qui trouuerent à propos de l'ayder dans son dessein, esperans que cét homme estant de grande autorité à Onnontaé, pourroit leur rendre quelque bon seruice. Ils l'équiperent, luy donnerent quelques presens, & le firent partir de nuit *incognito*.

[43] Cét homme ayant passé le Lac Saint Louys, qui nous diuise d'avec les ennemis, fit rencontre de trois cens Onnontaeronnons, qui faisoient des canots pour trauerfer ce mesme Lac, à dessein de venir venger sa mort; & qui pour cét effet deuoient se ioindre à d'autres bandes de huit cens, tant Sonntoüeronnons que Ouionenronnons, qui estoient aussi en chemin.

A ce rencontre, qui fut bien inopiné pour les Onnontaeronnons; Annenraes qu'on enuifageoit comme vn homme resuscité, se comporta de telle sorte que les trois cens Onnontaeronnons quitterent le dessein de leur guerre, & prirent des pensées de paix: en sorte qu'estans de retour à Onnontaé, & y ayans tenu conseil, ils enuoyerent vn ambassade aux Hurons, avec des presens, pour commencer les pourparlers de paix.

Le chef de cét ambassade fut vn nommé Soionés, Huron de nation, mais si naturalisé parmy les ennemis depuis plusieurs années, qu'il n'y a aucun Hiroquois qui ait fait plus de massacres en ces pays, ny des coups plus mauuais que luy. Ce Soionés amena avec soy trois autres Hurons, [44] captifs depuis peu à Onnontaé, qui nous font demeurez. Ils arriuerent au Bourg de Saint Ignace, le neuuésié Iuillet.

A cette nouvelle le pays se trouua puissamment partagé. Ceux des Hurons, que nous appellons la Nation des Ours, craignoient cét ennemy, mesme avec des presens. Les Bourgs plus voisins esperoient que

Captains, the principal chiefs of the council, they deemed it advisable to aid him in his design,—hoping that this man, who had great authority at Onnontaé, might render them a good service. They equipped him, gave him some presents, and made him start at night, *incognito*.

[43] When that man had passed Lake Saint Louys, which separates us from the enemies, he came upon three hundred Onnontaeronnons. They were making canoes, for the purpose of crossing that Lake, intending to avenge his death; and, to that end, they were to join other bands amounting to eight hundred men, of both Sonnontoueronnons and Ouienronnons, who were also on the war-path.

At this meeting, which was quite unexpected for the Onnontaeronnons, Annenraes, who was looked upon as a man risen from the dead, so bore himself that the three hundred Onnontaeronnons gave up their plans of war, and entertained thoughts of peace. The result was that, when they had returned to Onnontaé and had held a council there, they sent an embassy to the Hurons, with presents, to commence negotiations for peace.

The head of the embassy was one Soionés, a Huron by birth, but who had become so naturalized among the enemies for many years that no Hiroquois had committed more massacres in these countries, nor had struck more evil blows than he. This Soionés brought with him three other Hurons, [44] who had been captives for a short time at Onnontaé, and who have remained with us. They arrived at the Village of Saint Ignace on the ninth of July.

On receiving this news, the country was greatly divided. Those among the Hurons whom we call

cette paix reüffiroit, à caufe qu'ils la fouhaitoient dauantage: mais les Arendaenronnons, plus qu'aucune autre Nation, à caufe qu'on leur faifoit eſperer qu'on leur rendroit quantité de leurs gens, captifs à Onnontaé.

Après bien des confeils, enfin on trouua bon pour voir plus clair en cette affaire, d'enuoyer vn ambaffade reciproque à Onnontaé. Vn Capitaine Chreſtien, nommé Iean Baptiſte Atironta, en fut le chef, & quatre autres Hurons avec luy. Ils partirent d'icy le premier d'Aouſt, & porterent des prefens reciproques pour reſpondre à ceux de l'Onnontaeronnon. Nos Hurons ſe feruent pour ces prefens de peltries, precieufes dans le pays ennemy: les Onnontaeronnons ſe feruent de coliers de Porcelaine.

[45] Après vingt iournées de chemin, Iean Baptiſte Atironta arriua à Onnontaé, l'Ambaffadeur des ennemis eſtant retourné avec luy. On accueillit noſtre ambaffade avec de grands teſmoignages de ioye, & ce ne furent que confeils l'eſpace d'un mois qu'il fut là: après leſquels l'Onnontaeronnon conclut de renuoyer avec Iean Baptiſte Atironta, vn ſecond ambaffade; dont le chef fut vn Capitaine Onnontaeronnon, nommé Scandaouati, aagé de foixante ans, & avec luy deux autres Onnontaeronnons, avec leſquels ils renuoyerent quinze captifs Hurons; ayans retenu pour oſtage, vn de ceux qui auoient accompagné Iean Baptiſte.

Ils arriuerent icy le vingt-troifiéme d'Octobre, & auoient mis en leur retour depuis Onnontaé, trente iours: car quoy qu'il n'y ait qu'environ dix iournées de diſtance, toutefois ils font fouuent obligez de ſ'arreſter, ſoit à faire des canots pour paſſer les Riuieres,

the Nation of the Bear feared the enemy, even with his presents. The Villages nearest the enemy hoped that peace would be successfully established because they most desired it,—but the Arendaenronnons, more than any other Nation, because they were led to hope that a number of their people, who were captives at Onnontaé, would be given up to them.

After many councils, it was finally deemed expedient, in order to see more clearly into the matter, to send an embassy to Onnontaé in return. A Christian Captain, named Jean Baptiste Atironta, was the head of it, and four other Hurons went with him. They started from here on the first of August, and carried reciprocal presents in response to those of the Onnontaeronnons. For these presents the Hurons use furs, which are of great value in the enemies' country; while the Onnontaeronnons use collars of Porecelain beads.

[45] After a twenty days' journey, Jean Baptiste Atironta arrived at Onnontaé; the enemies' Ambassador returned with him. Our embassy was received with great manifestations of joy; and for the space of a month, while he was in that place, there was nothing but holding of councils. After that, the Onnontaeronnons resolved to send back with Jean Baptiste Atironta a second embassy the head of which was an Onnontaeronnon Captain named Scandaouati, aged sixty years; and with him were two other Onnontaeronnons. With these, they sent back fifteen Huron captives, keeping as a hostage one of those who had accompanied Jean Baptiste.

They reached here on the twenty-third of October, after having taken thirty days on their return journey from Onnontaé; for, although it is distant only

& le Lac Saint Louys; foit à cause du mauuais temps & des tempestes; ou mesme à cause de la chaffe, dont ils vivent faifans chemin.

Outre les captifs que ramenoit Iean [46] Baptiste, il estoit chargé de sept grands coliers de Porcelaine, dont chacun estoit de trois & quatre mille grains, (ce sont les perles & comme les diamans du pays.) Ces coliers estoient de nouveaux prefens de l'Onnontaerounon, pour affermir la paix; avec parole que ce pays pouuoit encore esperer la deliurance de cent autres Hurons, qui restent dans la captiuité.

Ce qui, dit-on, a fait entrer l'Onnontaerounon dans ces pensées de paix, est premierement la ioye qu'il a eu, qu'on eust donné la vie à Annenraés. Seconde-ment, la crainte qu'il a que l'Hiroquois Annierounon, qui deuiet insolent en ses victoires, & qui se rend insupportable mesme à ses alliez, le deuienne trop fort, & ne les tyrannise avec le temps, si les Hurons deschargez d'une partie de leurs guerres, ne reünissent toutes leurs forces contre luy. En troisiéme lieu, les Andaftouerounonns peuples alliez de nos Hurons, contribuent, dit-on, puissamment à cette affaire; foit que l'Onnontaerounon craigne de les auoir pour ennemis, foit qu'il cherisse leur alliance. Nous en parlerons dans le Chapitre qui suit.

[47] Les Onnontaerounonns se comportent, dit-on, comme en vne affaire arrestée. Les Ouionerounonns semblent estre aussi dans le mesme dessein, & pour cét effet, ont desia renuoyé pour asseurer de leur pensée, vn des Hurons qui estoit captif parmy eux, avec deux coliers de Porcelaine, dont ils ont fait present à nos Hurons. L'Onneiochrounon n'est pas aussi éloigné de cette paix, à ce qu'on dit. Le Sonnontouerounon

about ten days' journey, nevertheless they are frequently obliged to halt,—either to make canoes for crossing the Rivers and Lake Saint Louys; or on account of bad weather and storms; or even for the purpose of killing game, on which they subsist while on the road.

In addition to the captives brought back by Jean [46] Baptiste, he was loaded with seven great Porcelain collars each of which consisted of three or four thousand beads (these are the pearls and, as it were, the diamonds of the country). These collars were new presents from the Onnontaeronnons to strengthen the peace, with the message that the country might also hope for the deliverance of a hundred other Hurons, who remained in captivity.

What is said to have induced the Onnontaeronnons to entertain these thoughts of peace is, in the first place, the joy they felt because the life of Annenraés had been spared; in the second place, their fear that the Annieronnon Hiroquois, who become insolent in their victories, and who make themselves unbearable even to their allies, may become too much so and, in time, may tyrannize over them if the Hurons, relieved from a portion of their wars, do not unite all their forces against them. In the third place, the Andastoeronnons, tribes allied to our Hurons, contribute in great measure, it is said, toward this matter,—either because the Onnontaeronnons fear to have them as enemies, or because they desire their alliance. We shall speak of this in the following Chapter.

[47] The Onnontaeronnons behave, it is said, as if the matter were settled. The Ouionenronnons seem to have the same intentions, and for that object have already, to give assurance of their purpose, sent back

n'y veut pas entendre. L'Annieronnon en est encore plus éloigné; qui, dit-on, est jaloux de ce qu'a fait l'Onnontaeronnon, & veut toujours se rendre redoutable. Et ce sont ces deux dernières Nations dont le Bourg de Saint Ignace a été mal traité sur la fin de cet Hyver.

Au commencement de Janvier de la présente année 1648. nos Hurons jugerent à propos de deputer un nouvel ambassadeur à Onnontaé, de six hommes, qui partirent pour cet effet, avec un des trois Onnontaeronnons qui estoient venus icy, les deux autres nous estans demeurez pour ostage, & nommément Scandaouati, le principal Ambassadeur Onnontaeronnon. Mais depuis nous auons appris [48] que nos Ambassadeurs tomberent entre les mains des cent Hiroquois Annieronnons, qui sont venus jusques sur nos frontieres, & qu'ainsi ils ont été tuez en chemin; à la referue de l'Onnontaeronnon qui s'en retournoit, & de deux de nos hommes qui s'estans eschappez ont poursuivy leur route vers Onnontaé.

Ce n'est pas tout. Au commencement du mois d'Auril, Scandaouati Ambassadeur Onnontaeronnon qui estoit icy demeurez pour ostage ayant disparu, nos Hurons creurent qu'il s'estoit eschappé: mais apres quelques iours on trouua son Cadaure au milieu d'un bois, assez proche du Bourg où il demeuroit. Ce pauvre homme s'estoit fait mourir soy-mesme, s'estant donné un coup de couteau dans la gorge, apres s'estre fait comme un lié de quelques branchages de sapin, où on le trouua estendu.

A ce spectacle on enuoye querir son compagnon, afin qu'il fut tefmoin comme le tout s'estoit passé, & qu'il vid que les Hurons n'auoient pu tremper en ce

one of the Hurons who were captive among them, with two collars of Porcelain beads, which they have presented to our Hurons. The Onneiochronnon nation also is reported to be not averse to peace. The Sonnontoueronnonns will not hear of it. The Annieronnonns are still more averse to it, because, it is stated, they are jealous of what the Onnontaeronnonns have done, and wish always to make themselves formidable. And it was the two last Nations by whom the Village of Saint Ignace was harassed at the end of last Winter.

At the beginning of January of the present year, 1648, our Hurons deemed it expedient to depute a new embassy to Onnontaé, consisting of six men, who set out for that purpose with one of the three Onnontaeronnonns who had come hither; the two others remained as hostages, and especially Scandaouati, the chief Onnontaeronnon Ambassador. But, since then, we have heard [48] that our Ambassadors fell into the hands of the hundred Annieronnon Hiroquois who came as far as our borders and that thus they were killed on the way, except the Onnontaeronnon who was returning, and two of our men, who escaped and continued on their way to Onnontaé.

That is not all. At the beginning of the month of April, Scandaouati, the Onnontaeronnon Ambassador who had remained here as hostage, disappeared, and our Hurons thought that he had escaped; but after some days his Corpse was found in the middle of a wood, not far from the Village where he resided. The poor man had killed himself by cutting his throat with a knife, after having prepared a sort of bed made of fir-branches, on which he was found stretched out.

meurtre. En effet, leur dist-il, ie me doutois bien qu'il feroit pour faire vn coup semblable: ce qui l'aura ietté dans ce defefpoir, [49] est la honte qu'il aura eu de voir que les Sonnontoueronçons & Annie-ronçons foient venus icy vous massacrer iufques fur vos frontieres; car quoy qu'ils foient vos ennemis, ils font nos alliez, & ils deuoient nous porter ce respect, qu'estans venus icy en ambassade, ils attendissent à faire quelque mauuais coup, apres nostre retour, lors que nos vies feroient en affeurance. Il a creu que c'estoit vn mépris trop sensible de sa personne, & cette confusion l'aura ietté dans ces pensées de defefpoir: & c'est fans doute ce qu'il vouloit dire à nostre troisiéme compagnon qui s'en est retourné avec vos Ambassadeurs, lors qu'à son depart il luy dist, qu'il donnast aduis à ceux de nostre Nation, que si durant les pourparlers de cette paix, & tandis qu'il feroit icy, on faisoit quelque mauuais coup, la honte qu'il en auroit le feroit mourir; adioustant qu'il n'estoit pas vn chien mort, pour estre abandonné, & qu'il meritoit bien que toute la terre eust les yeux arrestez sur luy, & fust en alte, tandis que sa vie feroit en danger. Voila iufqu'ou nos Sauvages se piquent du point d'honneur. Nous attendrons l'issuë de toutes ces [50] affaires, & le temps nous y fera voir clair.

At this spectacle, his companion was sent for, that he might witness all that had occurred and see that the Hurons had had nothing to do with the murder. "In fact," he said to them, "I suspected that he would do such a deed; what caused his despair [49] is the shame that he felt at seeing the Sonnontoueronons and the Annieronnonns come and massacre your people on your very frontiers. For, although they are your enemies, they are our allies; and they ought to have shown us this much respect that, as we had come here on an embassy, they should have waited to strike an evil blow until after our return, when our lives would have been safe. He has considered it too great a contempt for his person, and that shame has caused him to sink into desperate thoughts. And, doubtless, that is what he meant to say to our third companion, who has gone back with your Ambassadors, when, on his departure, he told him to notify those of our Nation that if, during these negotiations for peace and while he was here, any evil blow were struck, the shame of it would cause his death. He added that he was not a dead dog, to be abandoned; and that he well deserved that the eyes of the whole earth should be fixed on him, and that it should remain quiet while his life would be in danger." Such is the extent to which our Savages pique themselves upon a point of honor. We shall await the issue of all these [50] matters and time will enable us to see more clearly into them.

CHAPITRE VIII.

D'VN AMBASSADE DES HURONS À ANDASTOÉ.

ANDASTOÉ est vn pays au delà de la Nation Neutre, éloigné des Hurons en ligne droite pres de cent cinquante lieuës; au Sud-est quart de Sud des Hurons, c'est à dire du costé du Midy, tirant vn peu vers l'Orient: mais le chemin qu'il faut faire pour y aller est pres de deux cens lieuës, à cause des destours. Ce sont peuples de langue Huronne, & de tout temps alliez de nos Hurons. Ils sont tres-belliqueux, & comptēt en vn seul bourg treize cens hommes portans armes.

Au commencement de l'an passé 1647. deux hommes de cette Nation vinrent icy, deputez de leurs Capitaines, pour dire à nos Hurons que s'ils perdoient courage & se sentoient trop foibles contre leurs ennemis, ils le fissent sçavoir, & enuoyassent [51] quelque Ambassade à Andastoé pour cēt effet.

Les Hurons ne manquerent pas à cette occasion. Charles Ondaaiondiont excellent & ancien Chrestien, fut député chef de cēt ambassade, accompagné de quatre autres Chrestiens, & de quatre infideles. Ils partirent d'icy le treizième d'Auril, & n'arriuerent à Andastoé qu'au commencement de Iuin.

La harangue que fit Charles Ondaaiondiont à son arriuée, ne fut pas longue. Il leur dit qu'il venoit du Pays des Ames, où la guerre & la terreur des ennemis auoit tout defolé, où les campagnes n'estoient

CHAPTER VIII.

OF AN EMBASSY OF THE HURONS TO ANDASTOÉ.

ANDASTOÉ is a country beyond the Neutral Nation, distant from the Huron country about one hundred and fifty leagues in a straight line to the Southeast, a quarter South, from the Huron country,—that is, Southward, a little toward the East; but the distance that has to be traveled to reach there is nearly two hundred leagues, owing to detours in the route. Those people speak the Huron language, and have always been the allies of our Hurons. They are very warlike, and in a single village they count thirteen hundred men capable of bearing arms.

At the beginning of last year, 1647, two men of that Nation came here, deputed by their Captains to tell our Hurons that, if they lost courage and felt too weak to contend against their enemies, they should inform them, and send [51] an Embassy to Andastoé for that object.

The Hurons did not miss this opportunity. Charles Ondaaiondiont, an excellent Christian of long standing, was deputed as the head of that embassy; and he was accompanied by four other Christians, and by four infidels. They left here on the thirteenth of April, and reached Andastoé only at the beginning of June.

The harangue delivered by Charles Ondaaiondiont on his arrival was not long. He told them that they

couvertes que de fang, où les cabanes n'estoient remplies que de cadaures, & qu'il ne leur restoit à eux-mêmes de vie, sinon autant qu'ils en auoient eu besoin pour venir dire à leurs amis, qu'ils eussent pitié d'un pays qui tiroit à sa fin. Apres cela il fit paroistre les raretez plus precieuses de ce pays, que nos Hurons auoient porté pour en faire present, & dirent que c'estoit là, la voix de leur patrie mourante.

La responce des Capitaines Andastoeronnons, fut premierement de deplorer [52] la calamité d'un pays qui auoit souffert tant de pertes: puis adiousterent que les larmes n'estoient pas le remede à ces maux, ny d'enuifager le passé, mais qu'il falloit arrester au plustost le cours de ces mal-heurs.

Apres quantité de conseils, ils deputerent des Ambassadeurs vers les Ennemis de nos Hurons, pour les prier de mettre les armes bas, & fonger à vne bonne paix, qui n'empeschast point le commerce de tous ces pays les vns avec les autres.

Ces deputez Andastoeronnons vers les Hiroquois n'estoient pas encore de retour à Andastoé le quinzième d'Aouft; & toutefois Charles Ondaaiondiont estoit pressé de repartir, pour apporter icy dans le pays auant l'hyuer, la resolution des Andastoeronnons sur cette affaire. C'est pourquoy ayant laissé vn de ses compagnons à Andastoé pour estre tefmoin de tout ce qui s'y passeroit, il s'en reuint avec le reste de sa fuite, & ne furent icy de retour que le cinquième d'Octobre.

Les Sonnontoueronnons qui dés le Printemps auoient eu aduis de cét ambassade de nos Hurons, les attendoient au passage dans leur retour: mais Charles [53] s'en estant bien douté, éuita leurs embusches

came from the Land of Souls, where war and the terror of the enemies had desolated everything; where the country was covered only with blood; where the cabins were filled only with corpses; and that they themselves had only enough life remaining to come to ask their friends to have pity on a country that was drawing near its end. After that, he displayed the most valuable rarities of this land, which the Hurons had brought as presents for them; and they said that in these was the voice of their expiring country.

The reply of the Andastoeronnon Captains was, in the first place, to deplore [52] the calamities of a country that had suffered so great losses; then they added that tears and regrets for the past were not the remedy for those evils, but that the course of those misfortunes must be arrested as soon as possible.

After a number of councils, they deputed Ambassadors to the Enemies of our Hurons, to beg them to lay down their arms, and to think of a lasting peace, which would not hinder the trade of all these countries with one another.

The Andastoeronnons who were deputed to the Hiroquois had not yet returned to Andastoé on the fifteenth of August; nevertheless, Charles On̄daaiondiont was anxious to depart, that he might bring to this country, before winter, information of the decision reached by the Andastoeronnons in the matter. He therefore left one of his companions at Andastoé, to be a witness of all that should occur, and returned with the remainder of his suite, arriving here only on the fifth of October.

The Sonnontoueronnons — who, early in the Spring, had received information of this embassy of our

ayant pris par des chemins perdus, vn grand destour par le milieu des bois, trauerfant des montagnes quasi inaccessibleles, qui l'obligerent à faire à son retour en quarante iours, avec des fatigues inconceuableles, le chemin qu'en allant il auoit fait en dix iournées, depuis la Nation Neutre iufqu'à Andaftoé.

Nous n'entendons point encore de nouvelles de celuy des Hurons qui resta à Andaftoé, lors que Charles en repartit: mais nous fommes affeurez que les Ambassadeurs Andaftoeronnon arriuerent aux ennemis; car Iean Baptifte Atironta, qui estoit à Onnontaé fur la fin de l'Esté, pour le traité de paix dont nous auons parlé au Chapitre precedent, en eut des nouvelles certaines, & vid mefme les prefens venus d'Andaftoé pour cét effet. Car tous ces peuples n'ont point de voix, finon accompagnée de prefens, qui feruent comme de contract & de tesmoignages publics, qui demeurent à la posterité, & font foy de ce qui s'est passé en vne affaire.

Le deffein de l'Andaftoeronnon est, dit-on de moyenner la paix entre nos [54] Hurons, & l'Onneiochronnon, l'Onnontaeronnon, & l'Ouionenronnon, & mefme s'il se peut avec le Sonnontoueronnon, & de renouveler la guerre qu'il auoit il y a fort peu d'années avec l'Annieronnon, s'il refuse d'entrer dans ce mefme traité de paix.

Charles Ondaaiondiont estant à Andaftoé alla voir les Europeans leurs alliez, qui font à trois iournées de là. Ils le receurent avec bien des careffes. Charles ne manqua pas de leur dire qu'il estoit Chrestien, & les pria de le mener en leur Eglise pour y faire fes deuotions; car il croyoit que ce fut comme à nos habitations Françoises. Ils luy respondirent qu'ils

Hurons—lay in wait for them on their return; but Charles [53] suspected this, and avoided their ambushes by making a wide circuit through the woods by devious paths, and by crossing almost inaccessible mountains; this compelled him on his return to perform in forty days, with inconceivable fatigue, a journey that had occupied him ten days, in going from the Neutral Nation to Andastoé.

We have not yet had any news from the Huron who remained behind at Andastoé when Charles left; but we are certain that the Andastoeronnon Ambassadors reached the enemies' country; for Jean Baptiste Atironta—who was at Onnontaé at the end of the Summer, in connection with the treaty of peace of which we spoke in the foregoing Chapter—had positive news of it, and even saw the presents that were sent from Andastoé for that purpose. For all these peoples have no voice, except it be accompanied by presents; these serve as contracts, and as public proofs, which are handed down to posterity, and attest what has been done in any matter.

The design of the Andastoeronnons is, it is said, to bring about peace between our [54] Hurons and the Onneiochronnons, the Onnontaeronnons, and the Ouionenronnons,—and even, if possible, with the Sonnontoueronnons; also to renew the war that they waged a few years ago with the Annieronnons, if these refuse to enter into the same treaty of peace.

When Charles Ondaaiondiont was at Andastoé, he went to see the Europeans, their allies, who are at a distance of three days' journey from that place. They received him with much kindness. Charles did not fail to tell them that he was a Christian, and requested them to take him to their Church, that he

n'auoient aucun lieu destiné pour leurs prieres. Ce bon Chrestien ayant apperceu quelques legeretez peu honnestes de quelques ieunes gens, à l'endroit de deux ou trois femmes Sauuages venuës d'Andastoé, il prit occasion de leur parler avec zele du peu de foin qu'ils auoient de leur falut, & de leur reprocher qu'ils ne fongeoient qu'au trafic des peltries, & non pas à instruire les Sauuages avec lesquels ils ont leur alliance.

Le Capitaine de cette habitation luy en [55] fit ses excuses, se plaignant qu'il n'estoit pas obey de ses gens pour ce qui concerne la pureté des mœurs; & luy fit mille questions touchant l'estat de cette Eglise, & de la façon que nous viuons icy parmy les Sauuages, des moyens que nous tenons pour les conuertir à la Foy; estant estonné de voir vn Sauuage qui non feulement ne rougissoit pas de prescher hautement ce qu'il sçauoit de nos mysteres, mais qui les possedoit en maistre, & en parloit avec des sentimens dignes d'vn cœur vrayment Chrestien. Et le bon est que sa vie a par tout esté sans reproche, & qu'en mille occasions de peché il a fait paroistre sa Foy par ses œuvres; ainsi que nous auons appris des autres Chrestiens qui ont fait le voyage avec luy, & mesme des infideles.

En ce mesme temps arriua là vn nauire qui auoit passé par la Nouvelle Hollande, qui sont les alliez des Hiroquois Annieronnon, éloignez sept iournées d'Andastoé. Charles aprit par leur moyen la mort du Pere Iogues, tué par les Hiroquois l'Automne precedent. De plus, il fut chargé de deux lettres pour nous apporter, & d'vn papier imprimé qu'ils deschirerent [56] d'vn Liure. Il a perdu par les

might perform his devotions; for he thought that it was like those in our French settlements. They replied that they had no place set apart for their prayers. The good Christian observed some acts of levity that were not very modest, on the part of some young men, toward two or three Savage women who had come from Andastoé; he took occasion to speak, with zeal, of their indifference to their salvation and to reproach them because they thought only of the fur trade, and not of instructing the Savages with whom they are allied.

The Captain of that settlement [55] apologized to him for it; he complained that he was not obeyed by his people, as regards purity of morals; and he asked him a thousand questions respecting the condition of this Church, the manner in which we live here among the Savages, and the means that we take to convert them to the Faith. He was astonished to see a Savage who not only was not ashamed to preach aloud what he knew of our mysteries, but who was master of them, and spoke of them with sentiments worthy of a truly Christian heart. And the best of it is that his life has everywhere been beyond reproach, and that, amid a thousand temptations to sin, he manifested his Faith by his works,—as we have learned from the other Christians who accompanied him on the journey, and even from the infidels.

At the same time, a vessel arrived which had passed by New Holland, whose people are allies of the Annieronnon Hiroquois; they are distant seven days' journey from Andastoé. Charles learned from them of the death of Father Jogues, who had been killed by the Hiroquois in the previous Autumn. Moreover, he was given two letters to bring to us, and a

chemins vne defdites lettres, nous n'auons pû entendre l'autre, sinon qu'elle est datée en Latin, *ex Nouâ Sueciâ*, de la Nouvelle Suede. L'imprimé nous semble estre quelques prieres Hollandoifes.

Nous iugeons que cette habitation d'Europeans, alliez des Andaſtoeronnons, font la pluspart Hollandois & Anglois; ou pluſtoſt vn ramas de diuerſes nations, qui pour quelques raifons particulieres s'estans mis fous la protection du Roy de Suede, ont appellé ce pays là, la Nouvelle Suede. Nous auions iugé autrefois que ce fuſt vne partie de la Virginie, leur Interprete diſt à Charles qu'il eſtoit François de nation.

printed paper that they tore [56] out of a Book. He lost one of those letters on the way; we have never been able to make out the other, except that it is dated, in Latin, *ex Novâ Sueciâ*, "from New Sweden." The printed page seems to us to contain some prayers in the Dutch language.

We think that the people of that European settlement, who are allies of the Andastoeronnons, are mostly Dutch and English, or, rather, a collection of various nations who for some special reasons have placed themselves under the protection of the King of Sweden, and have called that country New Sweden. We had formerly thought that it was a part of Virginia. Their Interpreter told Charles that he was French by birth.

CHAPITRE IX.

DE L'AUANCEMENT DU CHRISTIANISME DANS LES MIS-
SIONS HURONES.

I L y a quelque temps que demandant à vn de nos Chrestiens, d'où prouenoit à son aduis le retardement des progresz de la Foy icy dans les Hurons, qui quoy [57] qu'ils surpassent nos esperances, n'égalent pas toutefois nos desirs. Voicy la responce qu'il me fit. Lors que les Infideles nous reprochent que Dieu n'a point pitié de nous, puisque les maladies, la paureté, les mal-heurs & la mort nous accueille aussi-tost que les Infideles; & qu'à cela nous respondons, Que nos esperances sont dans le Ciel; plusieurs n'entendent pas ces termes, & conçoient aussi peu ce que nous leur difons, que si nous leur parlions d'une langue incōnuë. Plusieurs autres, adiousta-t'il, ont de bonnes pensées, de bons desirs, & mesme de bons commencemens: mais lors que les Infideles médifent d'eux, ils n'ofent pourfuiure leur chemin, ils retournent dans le peché, & n'en sortent pas quand ils veulent. Enfin l'impudicité renuerse l'esprit de plusieurs; car apres ce peché, ie ne sçay, disoit-il, comment se fait qu'on ne void plus dans la Foy, ce qu'on y voyoit auparauant.

Cette responce me sembla n'auoir rien de Sauvage. Quoy qu'il en soit, ie ne croy pas qu'on doie s'estonner que tout ce pays ne soit pas encore Chrestien: mais plustost ie croy que nous auons fujet de [58]

CHAPTER IX.

OF THE PROGRESS OF CHRISTIANITY IN THE HURON
MISSIONS.

SOME time ago, I asked one of our Christians what, in his opinion, delayed the progress of the Faith here among the Hurons,—who, although [57] they surpass our hopes, do not yet equal our desires. This is the answer that he gave me: “When the Infidels reproach us, saying that God has no pity on us because disease, poverty, misfortune, and death assail us as readily as the Infidels; and when we reply to that that our hopes are in Heaven, many do not comprehend those expressions, and they understand as little of what we tell them as if we spoke an unknown language. Many others,” he added, “have good thoughts, good desires, and even make good beginnings; but when the Infidels speak ill of them they dare not continue on their way,—they relapse into sin, and do not get out of it when they try. Finally, lewdness upsets the minds of many; for, after committing that sin, I know not,” he said, “how it is that they no longer see in the Faith what they previously saw there.”

This answer seemed to me to have nothing Savage about it. In any case, I do not think that we should be astonished that the country is not yet entirely Christian; but I think, rather, that we have reason to [58] praise God for the mercies that he has shown

benir les misericordes de Dieu sur ces peuples, de nous auoir donné vne Eglise, que ie puis asseurer estre remplie de son Esprit, & auoir vne Foy aussi forte, & vne innocence aussi sainte en la plupart de ceux qui en font profession, que s'ils estoient nez au milieu d'un peuple tout fidele.

La Mission de la Conception est la plus feconde de toutes, & pour le nombre des Chrestiens, & pour leur zele: leur Foy y paroist avec auantage, leur sainteté est respectée mesme des Infideles, trois des principaux Capitaines, & plusieurs gens considerables y vivent dans un exemple qui presche plus que nos paroles: en un mot la Foy de cette Eglise iette dans tout le reste du pays, vne bonne odeur du Christianisme.

La Mission de Saint Michel se soustient puissamment, & va croissant de iour en iour, nonobstant les oppositions des Infideles, qui iamais ne manqueront à vne Eglise naissante.

La Mission de Saint Ioseph est encore plus peuplée, comme aussi elle est plus ancienne.

La Mission de Saint Ignace, plus nouvelle [59] que les precedentes, est dans vne ferueur & dans vne innocence qui estonne les Infideles, & que iamais nous n'eussions pensé voir en si peu de temps dans les commencemens d'une Eglise.

Dans ces quatre Missions la Foy s'est augmentée au dessus de nos esperances, en sorte que par tout nos Chappelles se trouuent trop petites pour le nombre des Chrestiens, mesme hors les iours de Feste: & en quelques endroits un Missionnaire est contraint de dire deux Messes le Dimanche, afin que tout le monde y puisse assister: encore l'Eglise ayant esté pleine à

to these peoples, and for having given us a Church that I can assert to be filled with his Spirit, and to be possessed of a Faith as strong and an innocence as holy, in the majority of those who profess it, as if they were born in the midst of a people composed entirely of believers.

The Mission of la Conception is the most fruitful of all, as regards both the number of Christians and their zeal. Their Faith shows to advantage; their godliness is respected even by the Infidels. Three of the chief Captains, and many persons of consideration, give an example by their lives that preaches more eloquently than our words. In a word, the Faith in that Church spreads throughout the remainder of the country a fragrant odor of Christianity.

The Mission of Saint Michel maintains itself vigorously, and increases daily in spite of the opposition of the Infidels, which will never fail a nascent Church.

The Mission of Saint Joseph is still the most populous, as it is the oldest.

The Mission of Saint Ignace, which is of more recent establishment [59] than the others, manifests a fervor and an innocence that astonish the Infidels, and which we would never have expected to see in so short a time at the beginning of a Church.

In these four Missions, the Faith has increased beyond our hopes, so that our Chapels are everywhere too small for the number of Christians even outside of the Feast-days; and in some places a Missionary is obliged to say two Masses on Sunday, so that all the people may be able to attend. Though at each Mass the Church is filled *usque ad cornu altaris*, there are still a great many who have to remain outside

chaque Messe *vsque ad cornu altaris*, il y en a grand nombre qui se voyent obliger de demeurer dehors, quoy qu'exposez durant l'hyuer aux rigueurs des neiges & du froid.

La Mission de Sainte Marie a douze ou treize bourgades, qu'un seul Pere va continuellement visiter avec des fatigues bien grandes. Et nous nous sommes veus heureusement obliger depuis huit mois, d'eriger vne autre Mission semblable, mais encore plus penible, à quelques bourgades plus éloignées de nous, nous la nommons la Mission de Sainte Magdelaine.

[60] Ceux que nous appellons la Nation du Petun, nous ayans pressé qu'on les allast instruire; nous y auons enuoyé deux de nos Peres, qui y font deux Missions, dans deux Nations differentes, qui composent tout ce pays là: l'une appelée la Nation des Loups, que nous auons nommé la Mission de Saint Iean; nous nommons l'autre la Mission de Saint Mathias, qui est avec ceux qui s'appellent la Nation des Cerfs.

Il y a sans doute beaucoup à souffrir dans toutes ces Missions, pour la faim, pour l'insipidité des viures, pour le froid, pour la fumée, pour la fatigue des chemins, pour le peril continuel dans lequel il faut viure, d'estre affommé des Hiroquois marchant dans la campagne, ou d'estre pris captif, & y endurer mille morts auant qu'en mourir vne seule.

Mais apres tout, tous ces maux ensemble sont plus faciles à supporter qu'il n'est aisé de pratiquer le conseil de l'Apostre, *Omnibus omnia fieri propter Christum*, de se faire tout à tous, pour gagner tout le monde à Iesus-Christ. Il est besoin d'une Patience à l'espreue, pour endurer mille mépris; d'un Courage

although they are exposed in winter-time to the severity of the snow and the cold.

The Mission of Sainte Marie contains twelve or thirteen villages, which a single Father visits continually, with great fatigue. And we have happily found ourselves compelled, during the past eight months, to erect another similar, but still more fatiguing, Mission, in some villages farther away from us, which we call "the Mission of Sainte Magdelaine."

[60] Those whom we call the Tobacco Nation urged us to go and instruct them; we sent two of our Fathers, who carry on two Missions there, in two different Nations which occupy the whole of that country,—one called the Nation of the Wolves, which we have named the Mission of Saint John; we name the other the Mission of Saint Mathias, which is among those who are called the Nation of the Deer.

There is, doubtless, much to endure among all those Missions as regards hunger, the insipidity of the food, the cold, the smoke, the fatiguing roads, and the constant danger, in which one must live, of being killed by the Hiroquois during their incursions, or of being taken captive, and enduring a thousand deaths before dying once.

But, after all, it is easier to bear all these ills than to carry out the advice of the Apostle: *Omnibus omnia fieri propter Christum*, "to become all things to all men, in order to win all to Jesus Christ." It is necessary to have a tried Patience, to endure a thousand contumelies; an undaunted Courage, which will undertake [61] everything; a Humility that contents itself with doing nothing, after having done all; a Forbearance that quietly awaits the moment chosen

inuincible qui entreprenne [61] tout; d'une Humilité qui se contente de ne rien faire ayant tout fait; d'une Longanimité qui attende avec paix les momens de la Prouidence Diuine; enfin d'une entiere Conformité à ses tres-faintes volonte, qui soit preste à voir renuerfer en vn iour, tous les trauaux de dix & vingt années. C'est sur ces fondemens qu'il faut bastir ces Eglises naiffantes, & qu'il faut establir la conuerfion de ces pays: & c'est ce que Dieu demande de nostre part.

Pour ce qui concerne les Sauuages, nous allons croiffans de iour en iour dans les lumieres, qui nous facilitent leur instruction, & qui leur rendent plus doux le joug de la Foy.

Si i'auois vn confeil à donner à ceux qui commencent la conuerfion des Sauuages, ie leur dirois volontiers vn mot d'aduis que l'experience leur fera ie croy reconnoistre estre plus important qu'il ne pourroit sembler d'abord: ſçauoir qu'il faut estre fort referué à condamner mille choses qui font dans leurs coustumes, & qui heurtent puiffamment des esprits éleuez & nourris en vn autre monde. Il est aisé qu'on accuse d'irreligion ce [62] qui n'est que sottise, & qu'on prenne pour operation diabolique ce qui n'a rien au dessus de l'humain: & en fuite on se croit obligé de defendre comme vne impiété, plusieurs choses qui font dans l'innocence; ou qui au plus font des coustumes impertinentes, mais non pas criminelles; qu'on destruiroit plus doucement, & ie puis dire avec plus d'efficace, obtenant petit à petit que les Sauuages defabufez s'en mocquassent eux-mesmes, & les quittassent, non pas par confcience, comme des crimes, mais par iugement & par science, comme vne

by Divine Providence; finally, an entire Conformity to his most holy will, which is prepared to see overturned, in one day, all the labors of ten or of twenty years. It is upon such foundations that these growing Churches must be built, and the conversion of these countries must be established; and it is this which God asks from us.

As to what concerns the Savages, we daily acquire enlightenment which enables us to instruct them more easily, and which renders the yoke of the Faith easier to them.

Had I to give counsel to those who commence to labor for the conversion of the Savages, I would willingly say a word of advice to them, which experience will, I think, make them acknowledge to be more important than it seems at first sight, namely: that one must be very careful before condemning a thousand things among their customs, which greatly offend minds brought up and nourished in another world. It is easy to call irreligion [62] what is merely stupidity, and to take for diabolical working something that is nothing more than human; and then, one thinks he is obliged to forbid as impious certain things that are done in all innocence, or, at most, are silly, but not criminal customs. These could be abolished more gently, and I may say more efficaciously, by inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies. It is difficult to see everything in one day, and time is the most faithful instructor that one can consult.

I have no hesitation in saying that we have been

folie. Il est difficile de tout voir en vn iour, & le temps est le maistre le plus fidele qu'on puisse confulter.

Je ne crains point de dire que nous auõs esté vn peu trop feueres en ce point, & que Dieu a fortifié le courage de nos Chrestiens, au dessus d'une vertu commune, pour se priuer non seulement des recreations innocentes, dont nous leur faisons du scrupule; mais aussi des plus grandes douceurs de la vie, que nous auions peine de leur permettre; à cause qu'il leur sembloit qu'il y auoit quelque espece d'irreligion, qui nous y faisoit [63] craindre du peché. Ou pour mieux dire, il estoit peut-estre à propos dans les commencemens de nous tenir dãs la rigueur, ainsi que firent les Apostres touchant l'vfage des idolothytes & des animaux estouffez dans leur sang.

Quoy qu'il en soit, nous voyons cette feuerité n'estre plus necessaire, & qu'en plusieurs choses nous pouons estre moins rigoureux que par le passé. Ce qui sans doute ouurira le chemin du Ciel à vn grand nombre de personnes, qui n'ont pas ces graces abondantes pour vne vertu si extraordinaire, quoy qu'ils en ayent d'assez puissantes pour viure en bons Chrestiens. Le Royaume du Ciel a des couronnes d'un prix bien different, & l'Eglise ne peut pas estre également fainte en tous ses membres.

too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us [63] fear sin therein. Or, rather, it would perhaps have been better at the beginning to be severe, as the Apostles were, regarding the use of *idolothya* [things offered to idols], and of animals smothered in their own blood.

In any case, we find that such severity is no longer necessary, and that in many things we can be less rigorous than in the past. This will doubtless open the road to Heaven to a great many persons who have not those abundant graces for displaying such extraordinary virtue, though they have enough to enable them to live as good Christians. The Kingdom of Heaven has crowns of very different value, and the Church cannot be equally holy in all its members.

CHAPITRE X.

DES MISSIONS ALGONQUINES.

LE grand Lac des Hurons, que nous appellons la Mer douce, de quatre cens lieuës de circuit, dont vne extremité [64] vient battre nostre maifon de Sainte Marie, s'estend de l'Orient à l'Occident, & ainfi fa largeur est du Septentrion au Midy, quoy qu'il foit d'vne figure fort irreguliere.

Les costes Orientale & Septentrionale de ce Lac, font habitées de diuerfes Nations Algonquines, Outaouakamigou[e]k, Sakahiganiriouik, Aouafanik, Atchougue, Amikouek, Achirigouans, Nikikouek, Michifaguek, Paouitagoung, avec toutes lesquelles nous auons grande connoiffance.

Ces derniers font ceux que nous appellons la Nation du Sault, éloignez de nous vn peu plus de cent lieuës: par le moyen desquels il faudroit auoir le passage, si on vouloit aller plus outre, & communiquer avec quãtité d'autres Nations Algonquines plus éloignées, qui habitent vn autre lac, plus grand que la mer douce, dans laquelle il se descharge par vne tres-grande riuere fort rapide, qui auant que mesler fes eaux dans nostre mer douce, fait vne cheute ou vn fault, qui donne le nom à ces peuples, qui y viennent habiter au temps que la pesche y donne. Ce Lac superieur s'estend au Nord-ouëst, [65] c'est à dire entre l'Occident & le Septentrion.

Vne Peninfule ou destroit de terre assez petit,

CHAPTER X.

OF THE ALGONQUIN MISSIONS.

THE great Lake of the Hurons, which we call "the fresh-water Sea," four hundred leagues in circumference, one end of which [64] beats against our house of Sainte Marie, extends from East to West, and thus its width is from North to South although it is very irregular in form.

The Eastern and Northern shores of this Lake are inhabited by various Algonquin Tribes,—Outaouakamigouek, Sakahiganiriouik, Aouasanik, Atchougue, Amikouek, Achirigouans, Nikikouek, Michisaguek, Paoutagoung,—with all of which we have a considerable acquaintance.

The last-named are those whom we call the Nation of the Sault, who are distant from us a little over one hundred leagues, by means of whom we would have to obtain a passage, if we wished to go further and communicate with numerous other Algonquin Tribes, still further away, who dwell on the shores of another lake larger than the fresh-water sea, into which it discharges by a very large and very rapid river; the latter, before mingling its waters with those of our fresh-water sea, rolls over a fall that gives its name to these peoples, who come there during the fishing season. This superior Lake⁵ extends toward the Northwest,—[65] that is, between the West and the North.

A Peninsula, or a rather narrow strip of land,

separe ce Lac superieur d'un autre troisieme Lac, que nous appellons le Lac des Puants, qui se descharge aussi dans nostre mer douce, par vne emboucheure qui est de l'autre costé de la Peninsule, environ dix lieuës plus vers l'Occident que le Sault. Ce troisieme Lac s'estend entre l'Oüest & le Sur-ouest, c'est à dire entre le Midy & l'Occident, plus vers l'Occident, & est quasi égal en grandeur à nostre mer douce: & est habité d'autres peuples d'une langue inconnüe, c'est à dire qui n'est ny Algonquine, ny Hurone. Ces peuples sont appellez les Puants, non pas à raison d'aucune mauuaise odeur qui leur soit particuliere, mais à cause qu'ils se disent estre venus des costes d'une mer fort éloignée, vers le Septentrion, dont l'eau estant salée, ils se nomment les peuples de l'eau puante.

Mais reuenons à nostre mer douce, du costé du Midy de cette mer douce, ou Lac des Hurons, habitent les Nations suiuantes, Algonquines, Ouachaskefouek, Nigouaouichiririk, Outaouasinagou[e]k, [66] Kichkagoneiak, Ontaanak, qui sont toutes alliées de nos Hurons, & avec lesquelles nous auons assez de commerce; mais non pas avec les suiuantes, qui habitent les costes de ce mesme Lac plus éloignées vers l'Occident: Sçauoir les Ouchaouanag, qui sont partie de la Nation du feu, les Ondatouatandy & Quinipegong, qui sont partie de la Nation des Puants.

Si nous auions & du monde & des forces, il y a de l'employ pour conuertir ces peuples plus que nous ne pourrons auoir de vie: mais les ouuriers nous manquans, nous n'auons pû en entreprendre qu'une partie; c'est à dire quatre ou cinq Nations de ce Lac: en chacune desquelles nous auons desia quelques

separates that superior Lake from a third Lake, which we call the Lake of the Puants, which also flows into our fresh-water sea by a mouth on the other side of the Peninsula, about ten leagues farther West than the Sault. This third Lake extends between the West and Southwest,—that is to say, between the South and the West, but more toward the West,—and is almost equal in size to our fresh-water sea. On its shores dwell other nations whose language is unknown,—that is, it is neither Algonquin nor Huron. These peoples are called Puants, not because of any bad odor that is peculiar to them; but, because they say that they come from the shores of a far distant sea toward the North, the water of which is salt, they are called “the people of the stinking water.”

But let us return to our fresh-water sea. On the South shore of this fresh-water sea, or Lake of the Hurons, dwell the following Algonquin Tribes: Ouachaskesouek, Nigouaouichiririk, Outaouasina-gouek, [66] Kichkagoneiak,⁶ and Ontaanak, who are all allies of our Hurons. With these we have considerable intercourse, but not with the following, who dwell on the shores of the same Lake farther toward the West, namely: the Ouchaouanag, who form part of the Nation of fire; the Ondatouatandy and the Ouinipegong, who are part of the Nation of the Puants.

Had we but enough people and enough means, we would find more employment in converting those peoples than would suffice for our lifetime. But, as there is a dearth of laborers, we have been able to undertake only a portion of the task,—that is to say, four or five Nations on this Lake, in each of whom there are already some Christians who, with God’s

Chrestiens, qui feront Dieu aydant la semence d'une plus grande conuersion. Mais les fatigues ne sont pas conceuables, ny les difficultez qu'il y a à conseruer le peu de fruit qu'on y peut recueillir, estant souuent les six, sept & huit mois, & quelquefois vn an entier, sans pouuoir rencontrer ses brebis vrayment dissipées; car toutes ces Nations sont errantes, & n'ont point de demeure arrestée, sinon en de certaines saisons [67] de l'année, où la pesche qui s'y trouue abondante, les oblige de feiourner.

Aussi n'ont-ils point d'autre Eglise, que les bois & forets; ny d'autre Autel que les rochers, où ce Lac vient briser ces flots: où toutefois les Peres qui vont pour les instruire, ne manquent pas de lieu commode pour y dire la sainte Messe, & conferer les Sacramens à ces pauvres Sauvages, avec autant de sainteté que si c'estoit dans le Temple le plus superbe de l'Europe. Le Ciel vaut bien les voutes d'une Eglise, & ce n'est pas depuis vn iour que la terre est le marchepied de celui qui est son createur.

Les Nipissiriniens, qui habitent les costes d'un autre petit Lac, qui a de circuit environ quatre-vingts lieuës, sur le chemin que nous faisons pour descendre à Quebec, à septante ou quatre-vingts lieuës des Hurons; ont receu une instruction plus pleine & plus continuë que les autres: comme aussi ce sont eux par où nous commençâmes il y a desia quelques années, cette Mission des Nations Algonquines, que nous nommons la Mission du Saint Esprit.

Cét Hyuer dernier quantité de ces Nations [68] Algonquines sont venuës hyuerner icy dans les Hurons. Deux de nos Peres qui ont soin des Missions de la langue Algonquine, ont continué leur instruction,

aid, will be the seed of a still greater conversion. But it is impossible to conceive the fatigues or the difficulty of preserving the little fruit that can be gathered there; because we are often six, seven, or eight months, and sometimes a whole year, without being able to meet these truly scattered flocks. For all these Tribes are nomads, and have no fixed residence, except at certain seasons [67] of the year, when fish are plentiful, and this compels them to remain on the spot.

Therefore, they have no other Church than the woods and forests; no other Altar than the rocks on which break the waves of this Lake. However, the Fathers who go there to instruct them never fail to find a suitable place for saying holy Mass, and for administering the Sacraments to those poor Savages, with as much sacredness as in the proudest Temple of Europe. The Sky is as good as the vaults of a Church; and not for one day only has the earth been the footstool of him who has created it.

The Nipissiriniens—who inhabit the shores of another small Lake, about eighty leagues in circumference, on the route that we follow in going down to Quebec, seventy or eighty leagues from the Huron country—have received fuller and more continuous teaching than the others. It is also among them that we began, some years ago, this Mission of the Algonquin Tribes, which we call “the Mission of the Holy Ghost.”

Last Winter, many of those [68] Algonquin Tribes came to winter here among the Hurons. Two of our Fathers, who have charge of the Missions in the Algonquin language, continued their instruction until Spring, when they dispersed. At the same

iusqu'au Printemps, qui les a dissipé, & nos Peres en mesme temps sont partis pour les fuiure, faisans deux Missions differentes; l'une pour les Nations Algonquines qui habitent la coste Orientale de nostre mer douce, & pour les Nipissiriniens; l'autre pour les Nations de la mesme langue Algonquine, qui demeurent le long de la coste Septentrionale du mesme Lac. La premiere de ces deux Missions est celle que nous nommons du Saint Esprit; la seconde, que nous commençons cette année a pris le nom de la Mission de Saint Pierre.

C'est vrayment s'abandonner entre les mains de la Prouidence de Dieu que de viure parmy ces Barbares, car quoy que quelques-vns ayêt de l'amour pour vous; vn seul est capable de vous massacrer, quand il luy plaira, sans craindre aucune punition de qui que ce soit en ce monde.

L'Esté passé, vn Algonquin, Sorcier de son mestier, au moins de ceux qui font profession d'innocuer le Manitou, c'est [69] à dire le Diable, se voyant conuaincu par le Pere, se ietta en fureur sur luy, le terrassa, le traifna par les pieds dans le foyer & dans les cendres, & si quelques Sauvages ne fussent accourus au secours, il alloit acheuer son meurtre. Voila ce qu'on peut craindre mesme de ses amis.

Les alarmes des ennemis donnent aussi sujet de crainte, obligeant quelquefois tout le monde à se disperser dans les bois. Vne pauvre femme y entra si auant l'Esté dernier, avec trois de ses enfans, qu'ils s'y esgarerent: ils furent quinze iours sans manger que des fueilles d'arbres, & estoient à l'extremité, lors que par hazard on les trouua qui attendoient la mort au pied d'un arbre. Dieu les y auoit conserué.

time, our Fathers set out to follow them, carrying on two different Missions,—one for the Algonquin Tribes dwelling on the Eastern shore of our fresh-water sea, and for the Nipissiriniens; the other for the Tribes of the same Algonquin language who dwell along the Northern shore of the same Lake. The former of these Missions is that which we call “the Mission of the Holy Ghost;” the second, which we commence this year, has taken the name of “the Mission of Saint Peter.”

To live among those Barbarians is truly to abandon oneself into the hands of God's Providence; for, although some have an affection for you, a single person is capable of murdering you when he pleases, without dread of being punished by any one in the world.

Last Summer, an Algonquin, a Sorcerer by trade,—or, at least, one of those who make profession of invoking the Manitou, that [69] is, the Devil,—who found himself worsted in an argument by the Father, fell on him in a fury, threw him down, and dragged him by the feet through the coals and ashes; and, had not some Savages hastened to his assistance, this man would have ended by murdering him. That is what one has to fear, even from friends.

Alarms of the enemies also cause fear, and sometimes compel all the people to scatter in the woods. A poor woman penetrated so far into them last Summer, with three of her children, that they lost themselves; they were fifteen days without food, except the leaves of trees, and were reduced to the last extremity, when by accident they were found at the foot of a tree, awaiting death. God had preserved them there.

Vne pauvre vieille Chrestienne de septante ans, ayant esté prise des Hiroquois, s'eschappa de leurs mains, lors qu'elle estoit desia condamnée à estre bruslée: mais fuyant vne mort, elle pensa mourir de faim, auant que d'arriuer en vn lieu d'affurance. Ayant trouué le Pere, Ma fille est morte, luy dit-elle, laquelle tu auois baptizée il y a vn an: à peine puis-je me soustenir; prends courage, [70] fais moy prier Dieu, car c'est luy qui m'a deliurée. Cette bonne femme n'est que ferueur.

Ces bonnes gens font souuent sans Pasteur, comme ils ont vne vie errante: mais Dieu qui est le grand Pasteur des ames, ne manque pas à leur necessité, & leur donne vn secours d'autant plus sensible, qu'ils paroissent estre plus dedans l'abandon.

Vne femme demandant il y a quelque temps à estre Chrestienne, disoit qu'hyuernant il y a vn an, à cent cinquante lieuës d'icy, vne ieune Chrestienne estant grieuement malade, & proche de la mort, luy auoit demandé & à plusieurs autres femmes infideles, qui estoient là presentes, qu'elles priaissent Dieu pour elle. Nous le fisme, adiousta cette femme, & nous fusmes estonnées qu'incontinent elle guerit; & ie connu deslors que vrayment Dieu estoit le maistre de nos vies.

Vn Chrestien d'une autre Nation Algonquine, racontoit de foy-mesme, qu'estant à l'extremité d'une maladie il auoit refusé constamment les remedes superstitieux, dont les Infideles l'auoient [71] pressé de se feruir, estant d'ailleurs abandonné de tout secours. Mais qu'au soir priant Dieu dans le fort de son mal, Nostre Seigneur luy auoit dit dans le cœur, Tu n'en mourras pas; & qu'en effet le lendemain il

A poor old Christian woman seventy years of age, who was captured by the Hiroquois, escaped from their hands when she was already condemned to be burned. But, while fleeing from one death, she nearly died of hunger before reaching a place of safety. On meeting the Father she said to him: "My daughter, whom thou didst baptize a year ago, is dead. I can hardly support myself. Take courage; [70] make me pray to God, for it is he who has delivered me." This good woman is all fervor.

These good people are often without a Pastor, as they lead a nomad life; but God, who is the great Pastor of souls, does not fail them in their need, and gives them succor that is all the more manifest the more forsaken they seem to be.

Some time ago, a woman who asked to be made a Christian, said that, while wintering a year before, at a place a hundred and fifty leagues from here, a young Christian woman who was grievously ill and about to die, asked her and several other pagan women who were present to pray to God for her. "We did so," added the woman, "and we were surprised to see her recover at once; I knew then that God was truly the master of our lives."

A Christian of another Algonquin Tribe related of his own accord that, when reduced to extremity by illness, he had persistently refused the superstitious remedies which the Infidels [71] urged him to use, when he was deprived of every other succor. But at night, while he prayed to God in the height of his illness, Our Lord said to him in his heart: "Thou shalt not die;" and, in fact, on the next day he was completely cured. This pious man has a special devotion for his good Angel.

s'estoit trouué entierement guery. Ce bon homme a vne deuotion particuliere à son bon Ange.

Vn bon Chrestien Nipissirinien, nommé Estienne Mangouch, difoit il y a quelque temps à vn de nos Peres, qu'ayans coustume parmy eux lors qu'un enfant est mort, de ietter son berceau; on auoit gardé celuy d'une petite fille qui luy mourut il y a cinq ans, apres auoir receu le saint Baptesme: & que les Sauvages s'en seruoient tour à tour pour leurs enfans, ayans experimenté que ceux qu'on y mettoit ne mourroient point, & se portoient bien. Nous ne sçauons s'il y a du miracle; mais ce dont nous sommes asseurez est que ce bon Chrestien est d'une vie irreprochable, & d'une Foy inébranlable & à l'espreuue, aussi bien que sa femme, qui sont les deux premiers Chrestiens de cette Eglise Algonquine.

A worthy Nipissirinien Christian, named Estienne Mangouch, some time ago told one of our Fathers that they have a custom among them, when a child dies, of throwing away its cradle; but that they had kept that of a little daughter of his who had died five years ago, after having received holy Baptism; and that the Savages used it in turn for their children because they found that those who were put in it did not die, and were in good health. We know not whether there is anything miraculous in this; but what we are positive of is, that this good Christian leads an irreproachable life, and that his Faith is unshakable and equal to any test, as is also that of his wife; they are the first two Christians of this Algonquin Church.

[72] CHAPITRE XI.

BONS SENTIMENS DE QUELQUES CHRETIENS.

VN bon Chrestien qui fraichement venoit de perdre quasi tous ses parens & tout son bien, ayant trouué celuy de nos Peres qui autrefois l'auoit instruit & baptizé: C'est maintenant, luy dit-il, que ie conçois le prix du don que tu m'as procuré me donnant le Baptisme: la Foy est l'vniue bien qui me reste, & l'esperance du Paradis qui me console. Si tu m'auois donné dix beaux coliers de Porcelaine, & vingt robes de castor toutes neufues, elles seroient vées, & tout seroit pery avec le reste de mon bien. Mais la Foy que tu m'as donnée en m'instruisant, va s'embellissant tous les iours, & les biens qu'elle me promet ne periront iamais, mesme à la mort.

Dans ce mesme esprit de Foy vne femme Chrestienne estant sollicitée par vn Infidele à se tirer de la pauureté où elle estoit, par des voyes que sa conscience & son honneur ne pouuoient luy permettre; [73] respondit qu'elle n'auoit besoin de chose du monde. L'Infidele s'en estonnant, sçachant assez d'ailleurs sa pauureté, fut encore plus estonné de la Foy de cette Chrestienne, lors que s'expliquant dauantage elle adiousta que ses biens estoient dans le Ciel, que Dieu luy gardoit en depost, qu'elle en estoit tres-affeurée, & en auoit l'esperance plus ferme, que n'ont ceux qui ont semé du bled, lors que la saison

[72] CHAPTER XI.

GOOD SENTIMENTS OF SOME CHRISTIANS.

A GOOD Christian, who had recently lost nearly all his relatives and all his property, went to seek that one of our Fathers who had formerly instructed and baptized him. "Now," he said to him, "I appreciate the value of the gift that thou didst procure for me by giving me Baptism. Faith is the only possession left me, with the hope of Paradise, which consoles me. Hadst thou given me ten fine collars of Porcelain beads, and twenty robes of beaver skins quite new, they would all be worn out and all would have been destroyed with the remainder of my property. But the Faith that thou hast given me in instructing me becomes more beautiful day by day; and the gifts that it promises me will never perish, even at death."

In the same spirit of Faith a Christian woman, who was solicited by an Infidel to extricate herself from the state of poverty in which she lived, by means to which her conscience and her honor could not permit her to consent, [73] replied that she needed nothing in the world. The Infidel who was astonished, because he well knew her poverty, was still more astonished at the Faith of that Christian woman when she explained her meaning still more clearly, and added that her goods were in Heaven, where God kept them on deposit; that she was perfectly sure of them and had a firmer hope of enjoying them

de l'Esté estant belle, ils en attendent la recolte.

Vne femme infidele faisant vn iour quelques rapports à vne sienne amie Chrestienne, de quelques médifances qu'elle auoit entendu contre elle, luy demanda si ces calomnies ne la touchoient point: Nenny, respondit-elle, parce que ie suis Chrestienne, & que la Foy m'apprend d'estre bien aise en telles occasions, & que Dieu qui void mon innocence m'en recompensera dans le Ciel. L'Infidele insista que ces choses estoient insupportables, & qu'elle ne pourroit pas en endurer la milliesme partie: I'ay esté de mesme humeur que vous, repartit la Chrestienne, mais le Baptesme m'a tout changé le cœur, & m'a donné d'autres [74] pensées; Je ne songe qu'au Paradis, & ne crains plus rien que l'Enfer & le peché.

Plusieurs Chrestiens ont vne pratique bien aimable, lors qu'ils se trouuent en quelque differend avec leur femme, & qu'ils voyent que les choses vont dans l'aigreur. Prions Dieu, disent-ils, le diable n'est pas loin d'icy. Ils se mettent à prier sur l'heure mesme fort innocemment de part & d'autre, & ils trouuent au bout de la priere la fin de leur procez.

Dans la defaite des Chrestiens du bourg de Saint Ignace, dont i'ay parlé dans le Chapitre quatrième; ceux qui furent emmenez captifs, se voyans liez, & ayans receu commandement de marcher, firent tous ensemble leurs prieres. Bien auant dans la nuit, la difficulté des chemins à trauers les neiges, & la rigueur du froid ayant obligé les ennemis qui les menoiēt à faire alte, & allumer du feu; le plus ieune de ces bons Chrestiens, mais le plus considerable, à cause qu'il estoit Capitaine, nommé Nicolas Annenharifonk, s'adressant à vne femme qu'on emmenoit

than they who have sown corn and expect a crop from it, because the Summer season is fine.

An infidel woman, one day, repeated to a Christian friend of hers some calumnies against her that she had heard, and asked her whether such calumnies did not affect her. "Not at all," she replied, "because I am a Christian and the Faith teaches me to be glad on such occasions, and that God, who sees my innocence, will reward me for it in Heaven." The Infidel woman urged that such things were unbearable, and that she could not endure the thousandth part of them. "I was of the same mind as you," the Christian replied; "but Baptism has completely changed my heart, and has inspired me with other [74] thoughts. I think only of Paradise, and fear nothing but Hell and sin."

Several Christians have a very delightful custom. When they have any dispute with their wives, and find that the affair is becoming acrimonious, they say: "Let us pray to God; the devil is not far from here." They at once begin to pray, very innocently on both sides; and with the end of the prayer they find the end of their dispute.

In the defeat of the Christians of the village of Saint Ignace, which I mentioned in the fourth Chapter, when those who were taken captive were bound and ordered to march away, they said their prayers all together. Late at night, when the difficulties of the journey through the snow, and the severity of the cold, compelled the enemies who conducted them to halt and to kindle a fire, the youngest of these good Christians—who was at the same time the most notable among them, because he was a Captain, named Nicolas Annenharisonk—spoke to a woman

aussi captiue; Te fouuiens tu ma sœur que nous fommes Chrestiens? luy dist-il, [75] tout haut. Te fouuiens tu de Dieu? de fois à autre, luy dist-elle. C'est à ce coup qu'il faut estre Chrestien, adioustat'il: gardons bien de nous oublier de nos esperances pour le Ciel, en vn temps où il n'y a plus rien à esperer en ce monde. Dieu fera avec nous dans le plus fort de nos mal-heurs: pour moy, dist-il, ie ne veux plus auoir d'autre pensée qu'en luy, & ne cesseray de le prier, mesme apres qu'on m'aura creué les yeux, & en mourant au milieu des feux & des flammes. C'a commençons mes freres, & difons nos prieres. Il commença, & tous le fuiurent avec autant de paix & plus de ferueur, qu'ils n'auoient iamais fait. Les ennemis regardoient cette nouueauté avec estonnement; mais ie ne doute point que les Anges ne la vissent avec des yeux d'amour.

Cette femme Chrestienne à qui ce ieune Capitaine captif auoit adressé sa parole, fut deliurée le lendemain matin de sa captiuité. D'autant que celuy qui l'auoit prise estoit Onnontaeronnon, qui estant icy en ostage à cause de la paix qui se traite avec les Onnontaeronnons, & s'estant trouué avec nos Hurons à cette [76] chasse, y fut pris tout des premiers par les Sonnotoueronnons, qui l'ayans reconnu ne luy firent aucun mal, & mesme l'obligerent de les fuiure, & prendre part à leur victoire: & ainsi en ce rencontre cét Onnontaeronnon auoit fait sa prise. Tellement neantmoins qu'il desira s'en retourner le lendemain; difant aux Sonnotoueronnons qu'ils le tuassent s'ils vouloient; mais qu'il ne pouoit se refoudre à les fuiure, & qu'il auroit honte de reparoistre en son pays, les affaires qui l'auoient amené aux Hurons

who was also a captive, and said aloud to her: "Dost thou remember, my sister, that we are Christians? [75] Dost thou remember God?" "Sometimes," she said. "This is the moment when we must be Christians," he added; "let us be careful not to forget our hopes in Heaven, at a time when there is nothing more to hope for in this world. God will be with us in the midst of our misfortunes. As for me," he said, "I wish to think of nothing but him, and I will not cease to pray to him even after my eyes have been put out, and while I am dying in the midst of fire and flames. Now, my brothers, let us commence to say our prayers." He began, and all followed him with greater peace and fervor than they had ever felt. The enemies gazed upon so novel a proceeding with astonishment, but I have no doubt that the Angels looked upon it with loving eyes.

The Christian woman to whom the captive young Captain had spoken was delivered from captivity on the following day. For he who had captured her was an Onnontaeronnon, who had been here as a hostage on account of the peace that is being negotiated with the Onnontaeronnons; and, as he was among our Hurons on that [76] hunting expedition, he was one of the first taken by the Sonnontoueronnons. They recognized him, and did him no harm; they even compelled him to follow them, and to take part in their victory, and thus it happened that, on this occasion, that Onnontaeronnon had effected her capture. However, he desired to return on the following day, and told the Sonnontoueronnons that they might kill him if they liked, but that he could not make up his mind to follow them. He said that he would be ashamed to reappear in his own country, because the

pour la paix, ne permettant pas qu'il fit autre chose que de mourir avec eux, plustost que de paroistre s'estre comporté en ennemy. Ainsi les Sonnontoueronns luy permirent de s'en retourner, & de ramener cette bonne Chrestienne, qui estoit sa captiue, laquelle nous a consolé par le recit des entretiens de ces pauvres gens dans leur affliction.

Le Pere de ce ieune Capitaine captif, dont ie viens de parler, nous a estonné dans sa constance, au milieu des mal-heurs qui l'ont accueilly: car ayant perdu en ce rencontre ce fils, qui estoit son vnique; & cinq de ses neucux, & vne niece, [77] c'est à dire tout le support de sa vieillesse, il n'en a iamais lasché aucun mot, ny de plainte ny d'amertume; mais plustost en a beny Dieu; & se trouuant quelquefois faisi des larmes, qui le surprennent, il en demande incontinent pardon à Dieu, & se console dans la grace qu'il a fait à son fils de mourir Chrestien. C'est luy dans la cabane duquel estoit nostre Chapelle de Saint Ignace, & chez lequel demouroit le Missionaire de ce bourg. Il se nomme Ignace Onakonchiaronk.

Ie ne veux pas icy obmettre vne chose qui merite que Dieu en soit beny. Au point qu'il falut demolir l'Eglise de Saint Ignace, & que tout le bourg cōmençoit à se dissiper, apres les pertes qui leur estoïent suruenues coup sur coup, & les alarmes qui les menaçoient d'un dernier mal-heur; Ce bon homme ayant remarqué quelque tristesse sur le visage du Pere qui a soin de cette Mission, il s'en alla deuant l'Autel, où apres auoir demeuré en prieres un temps notable, il s'approcha du Pere, & luy tint ce discours, auquel ie ferois conscience d'adiouster aucun mot. Aronhiatiri, luy dist-il, (c'est le nom que les Hurons donnent

business in connection with the peace, which had brought him among the Hurons, would not permit him to do anything else but die with them, rather than appear to have behaved as an enemy. The Sonnontoueronons therefore allowed him to return, and to take with him that good Christian woman who was his captive. She consoled us by relating the conversations of those poor people in their affliction.

The Father of that young Captain, the prisoner whom I have just mentioned, astonished us by his constancy amid the misfortunes that have fallen on him. For, although in that engagement he lost this, his only son, five of his nephews, and a niece,—[77] that is to say, all the support of his old age,—he never allowed a word of complaint or bitterness to escape him. On the contrary, he praised God for it; and, when he sometimes found himself overcome by tears, he at once asked God to pardon him, and consoled himself with the thought that he had obtained for his son the grace of dying a Christian. It was his cabin that served for our Chapel at Saint Ignace, and for the residence of the Missionary for that village. His name is Ignace Onakonchiaronk.

I must not omit to mention here a thing for which God must be praised. When it became necessary to demolish the Church of Saint Ignace, and the whole village commenced to disperse,⁷—owing to the losses that had fallen upon them, one after another, and the alarms that threatened them with a final misfortune,—the good man observed some traces of sorrow on the face of the Father who has charge of that Mission; he went before the Altar, where he remained a considerable time in prayer. He then approached the Father, and addressed to him the following

au Pere) i'ay l'esprit [78] tout abbatu, non pas de mon affliction, mais de la tienne. Tu t'oublie ce semble de la parole de Dieu que tu nous presche tous les iours. Je me figure que la tristesse qui paroist sur ton visage, vient de nos afflictions, de ce que cette Eglise qui estoit si florissante va se dissiper: on va abbatre cette Chapelle: plusieurs de nos freres Chrestiens sont ou morts, ou captifs: ceux qui restent vont se disperfer de tous costez, en danger de perdre la Foy. N'est-ce pas là ce qui te trouble? Helas! mon frere, adiousta-il, est-ce à nous à vouloir fonder les desseins de Dieu, & pouuons-nous bien les comprendre? Qui sommes-nous? vn rien. Il sçait bien ce qu'il faut, & void plus clair que nous. Sçais-tu ce qu'il fera? Ces Chrestiens qui se vont dissiper porteront leur Foy avec eux, & leur exemple fera d'autres Chrestiens où il n'y en a point encore. Pensons seulement que nous ne sommes rien, que nous ne voyons goutte, & que luy seul sçait nostre bien. C'est assez ie t'asseure, pour me consoler en mon aduersité, me voyant miserable de tout point, de penser que Dieu aduise à tout, qu'il nous ayme & sçait bien ce qu'il nous faut. Il pourfuiuit [79] dans cét air vn demy quart d'heure, & le Pere admirant vne Foy si entiere dans le cœur de ce bon Sauuage, & cét esprit vraymēt Chrestien, en benit Dieu; & n'ayant point d'autre pensée, sinon que Nostre Seigneur luy auoit mis ces paroles en la bouche pour sa consolation, il ne pût se tenir les larmes aux yeux de l'embrasser, & luy dire qu'en effet il le consoloit solidement, que ce qu'il disoit estoit veritable, & qu'il parloit en la façon que les Chrestiens se doiuent consoler dans leurs afflictions. Je n'obmettray pas icy vne circonstance assez

discourse, to which I would not, in conscience, add a single word: "Aronhiatiri," he said to him, (that is the name that the Hurons give to the Father,) "my mind is [78] quite cast down,—not for my affliction, but for thine. It seems that thou art forgetting the word of God which thou preachest to us every day. I imagine that the sorrow that appears upon thy face is caused by our afflictions, because this Church, that was so flourishing, is about to be dispersed. This Chapel is about to be taken down; many of our Christian brothers are dead or captive; those who remain are about to scatter in every direction, and to run the risk of losing the Faith. Is it not that which troubles thee? Alas, my brother," he added, "is it for us to seek to fathom God's designs, and can we really understand them? What are we? Nothing. He knows well what should be done, and sees more clearly than we do. Knowest thou what he will do? Those Christians who are about to disperse will carry their Faith with them, and their example will make other Christians where there are none as yet. Let us only remember that we are nothing, that we cannot see anything; and that he alone knows what is good for us. It is sufficient, I assure thee, to comfort me in my adversity, when I see how miserable I am in every respect, to think that God provides for everything,—that he loves us, and knows very well what we need." He continued [79] in that strain for eight or ten minutes. The Father admired such complete Faith in the heart of that good Savage and such a truly Christian spirit; and he praised God for the same, having no other thought but that Our Lord had placed those words in his mouth for his consolation. He could not restrain his tears as he embraced him,

confiderable, qui est que le Pere ayant voulu interrompre ce bon Sauvage au commencement de son discours; ce bon homme luy dit, Aronhiatiri laisse moy parler iusqu'au bout, & puis tu parleras, car ie croy que Dieu m'a inspiré ce que i'ay maintenant à te dire.

Vne femme Chrestienne voyant vne petite fille qu'elle auoit au berceau bien proche de la mort, l'apporta à l'Eglise pour en faire vne offrande à Dieu. Comme elle se croyoit seule & sans autre tefmoin que Dieu, sa deuotion la porta à parler d'une voix plus haute. Mon Dieu, [So] luy disoit-elle, disposez de la vie de cét enfant, & de la mienne, ie vous l'ay offerte dès le moment de sa naissance, ie vous offre les douleurs que i'ay receu pour la mettre au monde, la douleur que i'ay de la voir en cét estat, & tous les regrets que i'auray la voyant morte. Pardonnez moy si ie ne puis reprimer ma douleur & mes larmes; vous voyez bien dedans mon cœur que ie suis contente qu'elle meure, puisqu'il vous le voulez. Cette bonne femme fut vne demie heure entiere à faire son offrande, & se retira ne sçachant pas que le Pere qui a soin de cette Mission, auoit entendu sa priere. L'enfant mourut la mesme nuit.

Le lendemain la pauvre mere defolée ne manqua pas de grand matin à venir s'accuser de ces larmes, qui ne luy estoient pas volontaires. Et comme quelqu'un la vouloit consoler, de ce qu'elle auoit encore deux enfans au monde: Helas! dist-elle, ce n'est pas ce qui me console, mais c'est que ma fille est au Ciel, & ne peut plus offenser Dieu. Quoy que ie ne puisse m'empescher de pleurer, Dieu void bien que mon cœur est en repos pour celle qui est morte, & qu'il

and told him that, in truth, he comforted him greatly; that what he said was true, and that he spoke in the manner wherein Christians should console themselves amid their afflictions. I must not omit here to mention a circumstance of some importance. When the Father tried to interrupt that good Savage at the beginning of his discourse, the good man said to him: "Aronhiatiri, let me say all I have to say, and then thou shalt speak; for I believe that God has inspired me with what I am about to tell thee."

A Christian woman, seeing that her little girl, still in her cradle, was very near to death, carried her to the Church, to offer her up to God. Thinking herself alone, without any witness but God, her devotion induced her to speak in a louder tone. "My God," [80] she said, "dispose of this child's life, and of mine. I offered her to you at the very moment of her birth; I offer to you the sufferings that I endured in bringing her into the world; the sorrow that I feel at seeing her in this condition; and all the regrets that I shall experience when I see her dead. Pardon me if I cannot restrain my sorrow and my tears. You see clearly in my heart that I am content that she should die, since it is your will." The good woman was a full half-hour in making her offering, and withdrew, not knowing that the Father who has charge of that Mission had heard her prayer. The child died the same night.

On the following day, the poor disconsolate mother did not fail to come very early in the morning, to accuse herself of having shed those tears, which were quite involuntary on her part. And when some one tried to comfort her with the thought that she still had two children living, "Alas," she said, "that is

n'a que des craintes [81] pour les deux qui vivent, car ils font en danger de se damner & moy aussi.

Cette bonne femme depuis cinq ans qu'elle est Chrestienne, a toujours vescu dans l'innocence & la ferueur, & quoy qu'elle soit vne des plus grandes mefnageres du pays, iamais elle n'a manqué vn seul iour à faire ses deuotiōs, qui font bien longues, demeurant quelquefois les deux & les trois heures en oraïson, aussi immobile, non pas mesme d'vn seul efgarement de veuë, que si elle estoit sans sentiment. Son mary luy disant vn iour qu'elle estoit trop longtemps en ses prieres, & qu'elle en reuenoit toute transie de froid: iamais, luy repliqua-t'elle, tu ne m'as reproché que ma charge fust trop pesante, & mon fardeau trop lourd, lors que ie reuiens des bois, & apporte de quoy nous chauffer: & toutefois i'en reuiens plus transie de froid, que de la priere. Pourquoi ne ferois-ie pas pour le Ciel, ce que ie fais pour cette vie? Enfin cette bonne femme a tant fait par ses prieres, qu'elle a gagné son mary à la Foy, qui en estoit bien éloigné.

Ie me souuiens à ce propos de ce qu'une autre femme Chrestienne disoit il y a [82] quelque temps fort simplement à vn de nos Peres. Lors que ie reuenois d'vn tel bourg, disoit-elle, il m'est venu en pensée de dire mon chapelet, faisant chemin: mais le froid & l'incommodité que ie sentoïis d'vn vent perçant que i'auois au visage, a fait que i'ay obey à ma chair, lors qu'elle m'a fuggeré que i'attendisse à dire mon chapelet apres estre arriuée. Estant entrée dans la cabane, i'ay veu vn beau feu allumé; & ma chair a dit à mon ame, chauffe toy auparauant, & apres tu iras à l'Eglise dire ton chapelet plus doucement. Incon-

not what consoles me, but the knowledge that my daughter is in Heaven, and can no longer offend God. Though I cannot refrain from weeping, God sees very well that my heart is at peace, as regards her who is dead; and it fears only [81] for the two who live, for they are in danger of damnation, and so am I."

During the past five years that this good woman has been a Christian, she has always lived in innocence and fervor; and, although she is one of the busiest housewives in the country, she has never failed a single day in her devotions, which are very long,—for she sometimes remains two or three hours in prayer as motionless—without her eyes even wandering once—as if she were without feeling. Her husband told her one day that she remained too long at her prayers, and that she came back chilled through by the cold. "Thou hast never reproached me," she said, "because my load was too heavy, or my burden too great, when I came back from the woods bringing fuel; and nevertheless I come back more benumbed with cold than when I return from prayer. Why should I not do for Heaven what I do for this life?" In fine, this good woman has done so much by her prayers that she has won over to the Faith her husband, who was quite averse to it.

While on this subject, I remember what another Christian woman said, [82] some time ago, very innocently to one of our Fathers. "While I was returning from a certain village," she said, "it occurred to me to say my rosary on the way; but the cold, and the discomfort caused me by a piercing wind that blew in my face, led me to give way to the promptings of the flesh, when it suggested that I

minent, adiouſtoit cette bonne Chreſtienne, i'ay connu la rufe du diable, & qu'il vouloit que ie perdiſſe vne partie de mon merite: & i'ay reſpondu à ma chair; C'eſt trop de t'auoir obey vne fois, il faut que tu obeiffe à ton tour: allons prier, & nous nous chaufferons par apres. Ayant dit deux ou trois dixaines, ma chair a recommencé de me folliciter, & m'a dit que c'eſtoit aſſez, ou qu'au moins ie me haſtaſſe dauantage, le froid eſtant trop exceſſif: mais mon ame luy a reſpondu, Ma chair, il faut que Dieu ſoit feruy le premier, quand tu feras tantost deuant le feu, tu ne te haſteras pas [83] d'en fortir, haſtons nous auſſi peu maintenant. Voila la ſpiritualité d'une pauvre femme Sauuage, qui dans vn langage barbare, n'en explique pas moins nettement le jeu de la nature, & les victoires de la grace.

Ce qui maintient dauantage ces bonnes gens dans l'eſprit de la Foy, & ce qui va le plus augmentant en eux les ſentimens de pieté, eſt vne pratique dans laquelle nous taſchons de les mettre, d'offrir ſouuent à Dieu leurs actions, & s'entretenir dans la deuotion par la voye des oraifons iaculatoires. Cette pratique eſt ſi commune à la pluſpart, que meſme deuant les Infideles, au milieu d'un chemin, dans la fuite de leur trouail, dans le plus fort d'une douleur, ou d'une crainte, ils prieront Dieu tout haut, & ſe feront reſſouuenir les vns les autres de faire ces offrandes. Il n'y a pas iuſqu'aux enfans qui ne fuiuent en cela la pieté de leurs parens.

Ie pris plaisir il y a quelque temps de voir vne petite fille Chreſtienne, qui eſtant fortie hors de la cabane pour joüer avec ſes petites compagnes, pieds nuds & ſur les neiges; y eſtant demeurée trop long-

should defer saying my beads until after I had arrived. When I entered the cabin, I found a bright fire burning and my flesh said to my soul: 'Warm thyself first, and afterward thou shalt go and say thy beads in the Church, more comfortably.' Immediately," added this good Christian, "I detected the ruse of the devil, who wished me to lose a portion of the merit that I might gain; and I replied to my flesh: 'It is too much to have obeyed thee once; thou must obey in thy turn; let us go and pray and we will warm ourselves afterward.' After saying two or three decades, my flesh again began to urge me and told me that it was enough, or, at least, that I should hurry, because the cold was so great. But my soul replied: 'My flesh, God must be served first; when thou wilt presently be before the fire, thou wilt not be in a hurry [83] to go out. Let us not be in a greater hurry now.'" Such is the spirituality of a poor Savage woman, who explains none the less clearly, in a barbarous tongue, the working of nature and the victories of grace.

What maintains these good people still more in the spirit of Faith, and what still farther increases sentiments of piety in them, is a practice that we endeavor to make them acquire, of frequently offering their actions to God, and of persevering in a spirit of devotion by means of ejaculatory prayers. This practice is so common with most of them that even in the presence of Infidels—in the middle of a road, in the course of their work, in the height of suffering or of fear—they pray to God aloud, and remind one another to make those offerings. Even the little children imitate the piety of their parents in this respect.

I found pleasure, some time ago, in observing a

temps, se trouua si faisie du froid, qu'elle [84] se mit à pleurer; & retournant les larmes aux yeux dans la cabane, ne iettoit point d'autres mots de plainte, finon ceux-cy: Mon Dieu ayez pitié de moy, ie vous offre le froid que ie sens à mes pieds, & qui me fait pleurer: ce qu'elle alloit repétant tout le long du chemin.

Cette pauvre petite innocente mourut à quelque temps de là, dans des sentimens de pieté qui me firent admirer les bontez de Dieu sur vn aage si tendre. Elle voulut durant tout le temps de sa maladie estre portée tous les iours à la Messe, ne pouuant plus se soustenir: & il falut luy obeïr iusqu'au iour mesme de sa mort. Elle y disoit si deuotement ses prieres que tous les assistans en estoient touchez de deuotion. Dans le plus fort mesme de sa maladie, elle ne manqua iamais à dire son *Benedicite*, à la moindre chose qu'on luy faisoit prendre, quand bien ce n'eust esté qu'une goutte d'eau. Sa mere toute affligée la voyant tirer aux abois, se mit à pleurer, luy disant, Ma fille, tu nous vas donc quitter? à quoy cét enfant respōdit, oüy ma mere, mais c'est pour aller au Ciel y estre bien-heureuse: priez bien Dieu, & vous y viendrez apres moy. Elle fut long-temps [85] à l'agonie, ayant perdu ce sembloit, l'usage de tous les sens; lors que sa mere luy voyant remuer les levres, s'en approcha, & entendit que d'une voix mourante elle disoit en rendant l'ame, *Je fous taitenr*, Iesus ayez pitié de moy. Elle se nommoit Marguerite Atiohenret, aagée de dix ans.

Ie voyois aussi cét Hyuer vn petit enfant de quatre ans, fils d'une fort bonne Chrestienne, qui ayant esté battu de sa mere, ne disoit autre chose en pleurant,

little Christian girl who had come out of her cabin to play with her little companions, barefoot in the snow. She remained somewhat too long, and was so benumbed with cold that she [84] began to cry, and returned to the cabin with tears in her eyes, uttering no other words of complaint than these: "My God, have pity on me; I offer you the cold that I feel in my feet, and that causes me to weep." She repeated this the whole way.

This poor little innocent died shortly afterward, with sentiments of piety that made me admire the goodness of God toward so tender an age. Throughout her illness, she wished to be carried every day to Mass, as she could not stand; and she had to be obeyed up to the very day of her death. She said her prayers so devoutly that all who saw her were moved by her devotion. In the worst of her sickness, she never failed to say her *Benedicite*, for the slightest thing which she was made to take, even were it only a drop of water. Her mother, who was greatly afflicted at seeing her at the last extremity, began to weep, and said to her: "My daughter, art thou, then, about to leave us?" To this the child replied: "Yes, my mother, but to go to Heaven and to be blessed there. Pray well to God, and you will come after me." Her [85] death-agony was long. After she had, to all appearances, lost consciousness, her mother saw her lips move and, approaching her, she heard her say in a dying voice, while giving up her soul: *Jesous taitenr*,—"Jesus, have pity on me." Her name was Marguerite Atiohenret and she was ten years of age.

I also saw, this Winter, a little child four years old, the son of a very good Christian woman, who,

finon, Mon Dieu, ie vous offre les coups que i'ay receu de ma mere, ayez pitié de moy. La pauure mere se mit à pleurer avec son enfant, & à prier Dieu avec luy.

Vn bon vieillard nommé René Tfondihouanne, remply de merites, dont la vie est constamment dans la sainteté, & qui par tout où il se trouue presche & d'exemple & de parole, & auance puiffamment nostre Christianisme; estant interrogé d'un de nos Peres combien de fois par iour il fongeoit à Dieu en vn voyage dont il estoit fraichement de retour. Vne feule fois, respondit-il fort simplement, mais qui duroit depuis le matin iusqu'au soir. Le Pere luy demanda si cét entretien [86] avec Dieu estoit mentalement. Nenny, dit-il, ie me trouue mieux de luy parler, & en suis moins distrait. Quelque peu de iours apres le mesme Pere apprit la façon d'entretien que ce bon vieillard auoit avec Dieu, en vn voyage qu'il fit avec luy. Car entrant en chemin, ce bon Sauuage se mit à dire les prieres qu'il sçauoit, puis ayant gagné le deuant, il éleua sa voix petit à petit. Le Pere fut curieux de prester l'oreille, le suiuant d'assez pres, & fut tout estonné d'entendre les doux colloques qu'il faisoit. Tantoit il remercioit Dieu de l'auoir appellé à la Foy; tantoit il le beniffoit d'auoir crée les forets, & la terre, & le ciel, tantoit il deploroit la misere des Infideles. Puis tout d'un coup il remercioit Dieu d'auoir appellé en ces pays les Predicateurs de l'Euangile. Oüy, mon Dieu, disoit-il, vous les y auez attiré avec des cordes plus fortes que le fer; puisque ny les mesaises, ny les calomnies, ny les souffrances, ny mille dangers de la mort ne peuuēt faire qu'ils se destachent d'avec nous,

after having been beaten by his mother, said nothing else amid his tears but: "My God, I offer you the blows that I have received from my mother; have pity on me." The poor mother began to weep with her child, and to pray to God with him.

A good old man, called René Tsondihouanne,—whose life abounds in meritorious actions, and is ever spent in godliness, and who, wheresoever he goes, preaches both by example and precept, and greatly furthers our Christianity,—was asked by one of our Fathers how many times a day he thought of God during a journey from which he had recently returned. "Only once," he replied very simply; "but it was from morning to night." The Father asked him whether that conversation [86] with God took place mentally. "Not at all," he said; "I find it better to speak to him, and thus I am less easily distracted." A few days afterward, the same Father found out what kind of conversation that good old man had with God, during a journey that he made with him; for, when they set out, the good Savage began to say the prayers that he knew; then, having gone on ahead, he gradually raised his voice. The Father, who was curious to hear him, followed him quite closely, and was much astonished to hear the delightful colloquies that he uttered. At times, he thanked God for having called him to the Faith; again, he praised him for having created the forests, the earth, and the sky; at other times, he deplored the wretchedness of the Infidels. Then, suddenly, he thanked God for having brought the Preachers of the Gospel into these countries. "Yes, my God," he said, "you have drawn them here with ropes stronger than iron,—since neither discomfort, nor calumnies, nor sufferings,

& retournent en leur pays, où ils viuroient à leurs aïses. De fois à autre ce bon vieillard parloit plus bas, & le Pere ne pouuoit en recueillir [87] que des mots çà & là: puis tout d'un coup comme enflammé d'une nouvelle ardeur, il s'efcrioit. O mon Dieu que vous estes grand, puisque la terre est grande, & que vous nourrissez tous les hommes! O mon Dieu que vous estes bon, puisque vous avez pitié des pecheurs, ayez pitié de moy. Ouurez les yeux aux Infideles qui font aueugles, & qui voyans ces arbres, ces forets, ce Soleil & cette lumiere, ne voyent pas que c'est vous qui avez tout créé; & alloit continuant dans cét air deux & trois heures entieres.

Estant venu en vn lieu dangereux, il changea tout d'un coup de ton, & tout d'un autre accent il s'adressa à Dieu. C'est vous mon Dieu, luy disoit-il, qui conduisez icy mes pas, & qui voyez la crainte de mon cœur. Non, non, ie ne veux pas craindre la mort, & ie vous abandonne, ma vie, si vous voulez que ie tombe dans les embusches de l'ennemy. Où fuyrois-je pour éviter la mort? & où irois-je pour estre plus en assurance, qu'estant conduit de vostre main? Si ie meurs aujourd'huy, i'espere qu'aujourd'huy ie vous verray là haut au Ciel. [88] En vn mot ce bon vieillard ne fut que feu durant tout ce chemin, & le Pere qui le suiuit de compagnie, m'a assure que ses paroles estoient comme vn brasier ardent qui l'enflammoient luy-mesme.

Vn autre ancien Chrestien, qui nous fert aussi de Dogique, rendant compte de sa conscience, disoit que souuent il estoit les iournées entieres ne songeant rien qu'à Dieu, & ne pouuant quasi prendre d'autres pensées. Mais quelquefois, adioustoit-il, il m'arriue

nor a thousand dangers of death, can make them leave us and return to their own country, where they could live in comfort." Sometimes, the good old man spoke in a lower tone, and the Father could catch [87] only words here and there. Then all at once, as if inflamed with fresh ardor, he would exclaim: "Oh, my God, how great you are, since the earth is vast, and you feed all mankind! Oh, my God, how good you are; since you have pity on sinners, have pity on me! Open the eyes of the Infidels, who are blind, and who, although they see those trees, those forests, that Sun, and that light, see not that it is you who have created everything." And he went on in that strain for two or three whole hours.

On reaching a dangerous spot, he suddenly altered his tone, and in quite a different accent he addressed himself to God: "It is you, my God," he said, "who guide my steps here, and who see the dread within my heart. No, no, I will not fear death; and I abandon my life to you, if it be your will that I should fall into the enemy's ambushes. Whither should I flee to avoid death? And where can I be in greater safety than under the guidance of your hand? If I die to-day, I hope that to-day I shall see you above, in Heaven." [88] In a word, that good old man was all ardor throughout the journey; and the Father who accompanied him assured me that his words were like glowing coals, which inflamed even himself.

Another Christian of long standing, who also serves us as a Dogique, said, while rendering an account of his conscience, that frequently for whole days he thought of nothing but God, and could hardly think of anything else. "But sometimes," he added, "it happens to me as to a traveler who walks at night by

le meſme qu'à vn voyageur, qui va de nuit par des chemins inconnus, & qui ſe void incontinent perdu dans l'eſpoiffeur d'une foreſt, faiſant rencontre à chaque pas d'un arbre qui luy heurte la teſte, ou des ronces qui l'eſcorchent de tous coſtez. Alors, diſoit-il, ie ſuis contraint de m'arreſter, comme ce voyageur au pied d'un arbre, attendant que le iour ſoit venu; & tout ce que ie puis faire, eſt de dire de fois à autres à Noſtre Seigneur que ie ſuis ſans eſprit, & que ie ſuis perdu s'il n'a pitié de moy en mes égaremens. Par fois, adiouſtoit-il, i'ay enuie de crier bien fort en priant Dieu, pour eſtouffer les diſtractions que le diable me va ſuſcitant; de meſme que [89] ie ferois ſi i'eſtois aupres de quelques babillards, & que nonobſtant le bruit & l'infolence de leurs diſcours, ie vouluſſe me faire entendre. Les demons ont beau aire, diſoit-il, ie ſuis reſolu de n'abandonner la priere qu'avec la vie; de meſme qu'eſtant entre les mains des Hiroquois, i'allois touſiours chantant, quelques tourmens qu'ils me fiſſent endurer, & i'auois la penſée de ne point quitter mon chant de guerre, que lors que la mort m'auroit oſté les forces & la parole.

Ayant veu vn bon Chreſtien retourné d'un fort long voyage de ſix mois, encore plus feruent qu'il n'eſtoit party d'avec nous, ie voulu m'enqueſter plus particulièrement de la façon dont il s'eſtoit conſervé dans une innocence qui m'eſtonnoit. I'ay touſiours marché ſur mes gardes, me reſpondit-il; le matin ie penſois que peut-eſtre auant le midy ie ferois pris des ennemis, qui ſont à craindre durant tout le chemin, & ainſi ie me diſpoſois à la mort: à midy ie penſois que peut-eſtre ie n'arriuerois pas iuſqu'à la nuit, & ainſi ie m'entretenois avec Dieu: le ſoir ie craignois que

unknown roads, and suddenly finds himself lost in the thickest of the forest, where at every step he comes across a tree that strikes him on the head, or brambles that tear him on all sides. Then," he said, "I am compelled to stop, like that traveler, at the foot of a tree, and to wait till daylight comes; and all that I can do is to say from time to time to Our Lord that I have no sense, and that I am lost unless he have pity on me in my wanderings. Sometimes," he added, "I feel inclined to cry out very loudly, while praying to God, to stifle the distractions with which the devil tries to disturb me,—just as [89] I would do if I were near some chatterers, and wished to make myself heard in spite of the noise and insolence of their talk. The demons may do their best," he said; "I am resolved to abandon prayer only with life,—just as when in the hands of the Hiroquois I always went on singing, whatever tortures they made me endure; and I determined to give up my war-song only when death should have robbed me of strength and of speech."

I observed that a good Christian returned from a very long journey of six months' duration, still more fervent than when he had left us; and I wished to inquire more minutely how he had managed to continue in a state of innocence that astonished me. "I was always on my guard," he replied; "in the morning, I thought that perhaps before noon I might be captured by the enemies, who are to be dreaded all along the way; and thus I prepared myself for death. At noon, I thought that perhaps I might not live even till nightfall, and thus I communed with God. In the evening, I feared that we might be surprised during the night, [90] while we slept. When we

la nuit on ne nous surprit [90] en dormant. Estant arriué en vn lieu d'affurance, ie craignois les dangers du retour. Si i'eusse eu proche de moy vn Confesseur, la facilité du pardon eust fait peut-estre que i'eusse esté moins fur mes gardes. On me presenta à mon arriüée vne femme, ie ne voulus pas y entendre: le lendemain on m'en amena vne mieux faite, qui trouua aussi son refus: ils me prièrent de faire moy-mesme le choix de celle qui m'aggreeroit dauantage; Le leur dy que ce n'estoit pas cela qui m'arrestoit, mais la crainte d'un Dieu & la Foy d'un Paradis & d'un Enfer; & là dessus ie leur parlay de nos mysteres, qu'ils admirerent, se plaignans que les Europeans avec lesquels ils ont commerce, ne les venoient pas instruire: & du depuis ils me laisserent en repos de ce costé là.

Tous les Ieudis ce bon Sauuage commençoit à se disposer à la Communion spirituelle; les Samedis il se confessoit à Nostre Seigneur, comme s'il eust eu vn Prestre avec foy: le Dimanche matin il assistoit spirituellement à la Messe, & communioit mentalement, & disoit que cela l'auoit le plus fortifié; tafchant la semaine suiüante de garder tous les bons [91] propos & les promesses qu'il auoit fait à Nostre Seigneur.

Au retour de ce long voyage, ayant appris que les Hurons n'estoient point descendus à Quebec, & qu'en fuite nous n'auions receu aucun secours de ce costé là; il partagea ce qu'il auoit rapporté de son voyage, environ quatorze mille grains de Porcelaine, qui font icy de grands threfors, & vint nous en presenter autant qu'il s'en retenoit. Me disant que s'il estoit plus riche, il nous foulageroit plus puiffamment dans

reached a place of safety, I feared the dangers of the return journey. If I had had a Confessor near me I would perhaps have been less upon my guard, owing to the facility of obtaining pardon. On my arrival, they presented me with a woman, but I would have nothing to do with her; on the following day, they brought me another, better formed, but she also was refused; they begged me to choose for myself the one that pleased me best. I told them that that was not what restrained me, but fear of a God, and the Belief in a Paradise and a Hell; and thereupon I spoke to them of our mysteries, which they admired. They complained that the Europeans with whom they trade did not come to instruct them; and, after that, they left me at peace in that respect."

Every Thursday, this good Savage commenced to prepare himself for spiritual Communion; on the Saturday, he confessed to Our Lord, as if he had had a Priest with him; on the Sunday morning, he assisted at Mass in spirit, and received communion mentally. He stated that this had most strengthened him, and that, during the following week, he endeavored to keep all his good [91] resolutions, and the promises that he had made to Our Lord.

On his return from that long journey, when he learned that the Hurons had not gone down to Quebec, and that consequently we had received no assistance from that quarter, he divided up what he had brought back from his journey,—about fourteen thousand Porcelain beads, that are a valuable treasure here,—and came to present us with as many as he kept for himself. He said to me that, if he were richer, he would relieve us still more in our necessities; for he could not sufficiently acknowledge the

nos neceffitez, puis qu'il ne pouuoit affez reconnoiftre les obligations qu'il nous auoit de luy auoir donné la connoiffance de la Foy, & de l'auoir rendu Chrestien. Il fe nomme Charles Ondaaiondiont.

Depuis fept ans qu'il eft Chrestien, il n'a manqué qu'vne feule fois à entendre la Meffe, lors qu'il a efté icy dans le pays, encore n'y auoit-il pas de fa faute, & toutesfois il en eut vn bien grand fcrupule; difant qu'estant ordinairement tout l'Esté ou dans les guerres, ou en voyage, il ne fe foustient que fur les prouifions & des merites & de vertu, qu'il doit tafcher de faire tout le long de l'Hyuer qu'il en a la [92] commodité. Mais brifons ce Chapitre, car les sentimens de ces bons Chrestiens n'ont point de fin, & ce fera fans doute dans le Ciel, où nous benirons Dieu des graces qu'il leur fait, & où nous verrons qu'il n'a pas moins efté leur Createur, leur Redempteur, leur Pere, & tout Amour pour eux, que pour les peuples de l'Europe. *Domini est terra & plenitudo eius, orbis terrarum & vniuersi qui habitant in eo.*

obligations that he was under to us for having made him acquainted with the Faith, and for having made him a Christian. His name is Charles Ondaaiondiont.

During the seven years that he has been a Christian, he has only once failed to hear Mass when he was here in the country; even then, it was not his fault, and he had great scruples about it. He said that, as he is generally throughout the Summer either at war or on a journey, he supports himself solely on the provisions of merit and virtue that he tries to amass during the whole Winter, while he has the [92] opportunity. But let us conclude this Chapter, for there is no end to the sentiments of these good Christians; and, beyond a doubt, in Heaven we shall praise God for the graces that he has given them, and we shall see that he has been no less their Creator, their Redeemer, their Father, and all Love for them, as well as for the nations of Europe. *Domini est terra et plenitudo ejus, orbis terrarum et universi qui habitant in eo.*

CHAPITRE XII.

DES PRINCIPALES SUPERSTITIONS QU'AYENT LES HURONS DANS LEUR INFIDELITÉ, & PREMIEREMENT LEUR SENTIMENT TOUCHANT LES SONGES.

OUTRE les desirs que nous auons communément, qui nous font libres, ou au moins volontaires, qui prouiennent d'vne connoissance precedente de quelque bonté qu'on ait conceu estre dans la chose désirée; les Hurons croyent que nos ames ont d'autres desirs, comme [93] naturels & cachez; lesquels ils disent prouenir du fond de l'ame, non pas par voye de connoissance, mais par vn certain transport aueugle de l'ame à de certains objets: lesquels transports on appelleroit en termes de Philofophie, *Defideria innata*, pour les distinguer des premiers desirs, qu'on appelle *Defideria Elicita*.

Or ils croyent que nostre ame donne à connoistre ces desirs naturels, par les songes, comme par fa parole: en forte que ces desirs estant effectuez, elle est contente: mais au contraire si on ne luy accorde ce qu'elle desire, elle s'indigne; non feulement ne procurant pas à son corps le bien & le bon-heur qu'elle vouloit luy procurer, mais fouuent mesme se reuoltant contre luy, luy causant diuerfes maladies, & la mort mesme.

Or de sçauoir d'où vient ce pouuoir à l'ame, tant pour le bien que pour le mal, c'est dont les Hurons ne s'enquestent pas; car n'estans ny Physiciens, ny

CHAPTER XII.

OF THE CHIEF SUPERSTITIONS OF THE HURONS IN
THEIR INFIDELITY; AND, IN THE FIRST PLACE,
THEIR OPINIONS RESPECTING DREAMS.

IN addition to the desires that we generally have that are free,—or, at least, voluntary in us,—which arise from a previous knowledge of some goodness that we imagine to exist in the thing desired, the Hurons believe that our souls have other desires, which are, as it were, [93] inborn and concealed. These, they say, come from the depths of the soul not through any knowledge, but by means of a certain blind transporting of the soul to certain objects; these transports might in the language of Philosophy be called *Desideria innata*, to distinguish them from the former, which are called *Desideria Elicita*.

Now they believe that our soul makes these natural desires known by means of dreams, which are its language. Accordingly, when these desires are accomplished, it is satisfied; but, on the contrary, if it be not granted what it desires, it becomes angry, and not only does not give its body the good and the happiness that it wished to procure for it, but often it also revolts against the body, causing various diseases, and even death.

Now the Hurons do not seek to ascertain whence this power, both for good and for evil, comes to the soul; for, as they are neither Physicists nor Philosophers, they do not inquire very deeply into those

Philofophes, ils n'examinent pas ces chofes dans leur fond, & s'arrestent aux premieres notions qu'ils en ont, fans en rechercher les caufes plus cachées, & fans voir s'il [94] n'y a point quelque contradiction dans leur raisonnement. Ainfi lors que dans le fommeil nous fongons à quelque chofe d'éloigné, ils croyent que l'ame fort de fon corps, & va fe rendre prefente aux chofes qui luy font representées durant tout ce temps-là: fans examiner plus auant l'impossibilité qu'il y auroit dans ces égaremens & ces longs voyages de nos ames, destachées de leurs corps durant le temps de leur fommeil: finon qu'ils difent que l'ame fenfitive n'est pas celle qui fort, mais feulement la raisonnable, qui n'est pas dépendente du corps dans ses operations.

En fuite de ces opinions erronnées, la plupart des Hurons font fort attentifs à remarquer leurs songes, & à fournir à leur ame ce qu'elle leur a representé durant le temps de leur fommeil. Si par exemple ils ont veu vne espée en fonge, ils tafchent de l'avoir: s'ils ont fongé qu'ils faisoient vn festin, ils en font vn à leur refueil, s'ils ont de quoy; & ainfi des autres chofes. Et ils appellent cela Ondinnonk, vn defir fecret de l'ame, déclaré par le fonge.

Toutesfois de mefme que quoy que [95] nous ne declarions pas tousiours nos pensées & nos inclinations par la parole; ceux-là ne lairoient pas d'en auoir la connoiffance, qui verroient par vne veuë furnaturelle le profond de nos cœurs. Ainfi les Hurons croyent qu'il y a de certaines personnes plus esclairées que le commun, qui portent pour ainfi dire, leur veuë iufques dans le fond de l'ame, & voyent ces defirs naturels & cachez qu'elle a, quoy que l'ame n'en ait

matters, and they stop at the very first ideas that they have of them, without seeking for more hidden causes, and without looking to see whether there [94] be not some contradiction in their reasoning. Thus when, during sleep, we dream of something that is far away, they think that the soul issues forth from the body and proceeds to the place where those objects are that are pictured to it during all that time. They do not look further into the impossibility of such wanderings and long journeys being undertaken by our souls, detached from our bodies while they are asleep; they say, however, that it is not the sensitive soul that issues forth but only the rational one, which is not dependent upon the body in its workings.

In consequence of these erroneous ideas, most of the Hurons are very careful to note their dreams, and to provide the soul with what it has pictured to them during their sleep. If, for instance, they have seen a javelin in a dream, they try to get it; if they have dreamed that they gave a feast, they will give one on awakening, if they have the wherewithal; and so on with other things. And they call this *Ondinonk*,—a secret desire of the soul manifested by a dream.

Nevertheless,—just as, although [95] we did not always declare our thoughts and our inclinations by means of speech, those who by means of supernatural vision could see into the depths of our hearts would not fail to have a knowledge of them,—in the same manner, the Hurons believe that there are certain persons, more enlightened than the common, whose sight penetrates, as it were, into the depths of the soul. These see the natural and hidden desires that it has, though the soul has declared nothing by dreams, or though he who may have had the dreams

rien déclaré par les songes, ou que celui qui auroit eu ces songes, s'en fust entièrement oublié. Et c'est en cette façon que leurs Medecins, ou plustost leurs Jongleurs qu'ils appellent Saokata, s'acquierent du credit & font valoir leur art, difans qu'un enfant au berceau, qui n'a ny iugement ny connoissance, aura un Ondinonk, c'est à dire un desir naturel & caché de telle chose: qu'un malade aura de semblables desirs, de diuerfes choses, desquels il n'aura iamais eu aucune connoissance, ny rien qui en approche. Car comme nous dirons cy-apres, les Hurons croyent qu'un des puissans remedes pour recouurer au plustost la fanté, est de fournir à l'ame du malade, ces sortes de desirs naturels.

[96] Mais d'où vient cette veuë si perçante à ces gens plus esclairez que le commun? Ils disent que c'est un oky, c'est à dire un puissant genie, qui estant entré dans leur corps, ou leur ayant apparu soit en songe, soit apres leur refueil, leur fait voir ces merueilles. Les vns disent que ce genie leur apparoist sous la forme d'un Aigle: les autres disent le voir comme un Corbeau, & mille autres formes semblables, selon que chacun aura diuerfes fantaisies. Car ie ne croy pas qu'il y ait en tout cela aucune vraye apparition, ny aucune operation vrayment diabolique en toutes les sottises, dont tout ce pays est remply.

Or les façons sont differentes dont ces Medecins & trompeurs disent voir ces desirs cachez de l'ame du malade. Les vns regardans dans un bassin plein d'eau, y voyent, disent-ils, comme on feroit dans un miroir, passer diuerfes choses; un beau colier de Porcelaine, une robe de peaux d'escurieus noirs, qui sont icy estimées les plus precieuses, une peau d'asne

has completely forgotten them. It is thus that their Medicine-men,—or, rather, their Jugglers,—whom they call *Saokata*, acquire credit, and make the most of their art by saying that a child in the cradle, who has neither discernment nor knowledge, will have an *Ondinonk*,—that is to say, a natural and hidden desire for such or such a thing; and that a sick person will have similar desires for various things of which he has never had any knowledge, or anything approaching it. For, as we shall explain further on, the Hurons believe that one of the most efficacious remedies for rapidly restoring health is to grant the soul of the sick person these natural desires.

[96] But whence do those persons, more enlightened than the common, obtain such piercing sight? They say that it is an *okj*,—that is, a powerful genie, who enters their bodies, or who appears to them in their dreams or immediately on their awakening, and who shows them these wonders. Some say that the genie appears to them in the form of an Eagle; others say they see him in that of a Raven and in a thousand other shapes, each according to his fancy. For I do not believe that in all this there is any real apparition; nor is there any truly diabolical working in all these follies, with which the whole country is filled.

Now the ways in which those Medicine-men and impostors claim to see the hidden desires in the soul of the sick person are different. Some look into a basin full of water, and say that they see various things pass over it, as over the surface of a mirror,—a fine collar of Porcelain; a robe of black squirrel skins, which are here considered the most valuable; the skin of a wild ass, richly painted in the fashion of

fauuage richement peinte, felon la façon du pays, & chofes femblables, qui difent-ils, font les defirs de l'ame du malade. D'aucuns [97] femblent entrer en furie, comme faifoient autrefois les Sybilles, & s'estans animez en chantant d'une voix eftonnante, ils difent voir ces chofes, comme deuant leurs yeux. Les autres fe tiennent cachez en vne efpece de tabernacle, & dedans ces tenebres, font mine de voir tout autour d'eux les images des chofes, dont ils difent que l'ame du malade a ces defirs, qui fouent luy feront inconnus à luy-mefme.

Mais pour reuenir aux songes ordinaires, non feulement la plupart des Hurons tafchent de fournir à leur ame, ces defirs pretendus des chofes qui leur font representées en fonge, c'est à dire qu'ils tafchent de les auoir: mais de plus ils ont coustume de faire feftin, lors qu'ils ont eu quelque fonge fauorable. Par exemple fi quelqu'un a songé qu'il prenoit en guerre un ennemy, & luy fendoit la tefte avec vne hache d'armes; il fera un feftin dans lequel il publiera aux inuitez son fonge, & demandera qu'on luy faffe present d'une hache d'armes; & quelqu'un des inuitez ne manquera iamais de luy en offrir vne; car en ces occasions ils prennent à honneur de paroître liberaux & magnifiques.

[98] Ces feftins fe font, difent-ils, afin d'obliger leur ame à tenir fa parole, croyans qu'elle est bien aife qu'on tesmoigne cette fatisfaction du fonge fauorable qu'on a eu, & qu'en fuite elle se met pluftoft en deuoir de l'effectuer: & si on y manquoit, ils pensent que cela feroit capable d'en empescher l'effet, comme si l'ame indignée retiroit fa parole.

Non feulement ils font ces feftins, mais ont

the country; and similar objects, which they say are the desires of the sick person's soul. Some [97] seem to fall into a frenzy, as the Sibyls formerly did; and, after exciting themselves by singing in an astounding voice, they say that they see those things as if they were before their eyes. The others keep themselves concealed in a kind of tabernacle, and in the midst of the darkness pretend that they see around them the images of the objects for which they say that the sick person's soul has desires, which are frequently unknown to him.

But to return to ordinary dreams, not only do most of the Hurons try to gratify their souls' pretended desires for the things that are pictured to them in their dreams; but they also have a habit of giving a feast when they have had a propitious dream. For instance, if any one has dreamed that he captured an enemy in combat, and split his head with a war-hatchet, he will give a feast, at which he will tell his guests of his dream, and will ask that he be given a present of a war-hatchet. And it never fails that some one among the guests will offer him one; for on such occasions they make it a point of honor to appear liberal and munificent.

[98] They say that these feasts are given to compel the soul to keep its word, because they believe that it is pleased at seeing this expression of satisfaction for the propitious dream, and that, consequently, it will set to work sooner to accomplish it. And, if they failed to do so, they think that that might be sufficient to prevent such a result, as if the indignant soul withdrew its word.

Not only do they give these feasts, but they are in the habit of mentioning these propitious dreams in

coustume dans leurs chançons de faire mention de ces songes fauorables, comme pour en haster l'effet, & afin que leurs camarades les en congratulent par auance, & les en estiment dauantage: ainsi qu'en France on congratuleroit à vn Capitaine allant à la guerre, si on croyoit qu'il allaist à vne victoire affeurée.

Mais apres tout, leurs songes ne font rien que men songes, & s'il s'en trouue quelqu'vn de veritable, ce n'est que par hazard: en sorte qu'ayant examinié le tout fort soigneusement, ie ne voy pas qu'il y ait rien de particulier en leurs songes; ie veux dire que ie ne croy pas que le diable leur parle, ou ait aucun commerce avec eux par cette voye: quoy que quelques trompeurs, pour se donner du credit, [99] disent des merueilles de leurs songes, & se fassent prophetes apres que les choses sont arriuées, publiant fausement qu'ils en auoient eu la connoissance auant l'euene-ment. Plusieurs estimez des plus clair-voyans, m'auoient affeuré qu'ils deuoient venir iusqu'à vne vieilleffe tres-heureuse; & ie les ay veu mourir dès la mesme année: mais le mal est qu'apres leur mort ils ne pouoient parler pour accuser leurs songes de fausseté.

their songs in order to hasten their effect, and so that their comrades may congratulate them beforehand, and have a greater esteem for them. Thus, in France, a Captain who was going to war would be congratulated if it were believed that he was sure of the victory.

Still, after all, their dreams are nothing but illusions, and, if some turn out true, it is only by chance. Accordingly, after having carefully looked into the whole matter, I do not see that there is anything peculiar about their dreams. I mean to say that I do not think that the devil speaks to them, or has any intercourse with them in that way,—although some impostors, to give themselves a reputation, [99] say wonderful things of their dreams and pass themselves off as prophets, after events have occurred, by falsely proclaiming that they had a knowledge of them before they happened. Some who were considered the most clairvoyant had assured me that they were to attain a very happy old age, and I have seen them die that very year. But the trouble is that after their deaths they could not speak, to accuse their dreams of falseness.

CHAPITRE XIII.

SENTIMENT DES HURONS TOUCHANT LEURS MALADIES.

LES Hurons reconnoissent trois fortes de maladies. Les vnes naturelles, lesquelles se guerissent par remedes naturels. Les autres, croyent-ils, causées par l'ame du malade, qui desire quelque chose; lesquelles se guerissent fournissant à l'ame son desir. Enfin les autres sont maladies causées par sortilege, que quelque forcier aura donné à celui qui est malade; lesquelles maladies se [100] guerissent faisant sortir du corps du malade, le sort qui est la cause de son mal.

Ce sort fera vn nœud de cheveux, vn morceau d'ongle d'hōme ou de quelque animal, vn morceau de cuir ou de bois, vne feuille d'arbre, quelques grains de fable, & autres choses semblables.

La façon de faire sortir ces sorts, est quelquefois par vomitoires, quelquefois fucçant la partie dolente, & en tirant ce qu'on dit estre le sort. En quoy certains Jongleurs sont si subtils en leur mestier, qu'avec la pointe d'vn cousteau, ils tireront ce semble, ou plustost feront paroistre ce qu'il leur plaist; vn morceau de fer ou de caillou, qu'ils diront auoir tiré du cœur, ou du fond des os d'vn malade, sans toutefois auoir fait aucune incision.

Or quoy que ie ne croye pas qu'il y ait parmy eux autres maladies que naturelles, toutefois ils sont si portez à se persuader le contraire, qu'ils croyent que

CHAPTER XIII.

OPINIONS OF THE HURONS REGARDING THEIR DISEASES.

THE Hurons recognize three kinds of diseases. Some are natural, and they cure these with natural remedies. Others, they believe, are caused by the soul of the sick person, which desires something; these they cure by obtaining for the soul what it desires. Finally, the others are diseases caused by a spell that some sorcerer has cast upon the sick person; these diseases [100] are cured by withdrawing from the patient's body the spell that causes his sickness.

This spell may be a knot of hair; a piece of a man's nail, or of an animal's claw; a piece of leather, or of bone; a leaf of a tree, some grains of sand, or other similar things.

The charms are expelled sometimes by means of emetics, sometimes by sucking the diseased part, and extracting from it what is claimed to be the spell. In this, some Jugglers are so expert in their art that with the point of a knife they seem to extract or rather they cause to appear whatever pleases them — a piece of iron, or a pebble, which they say that they have drawn from the heart, or from inside the patient's bones, without, however, making any incision.

Now, although I do not think that they have any diseases except those that are natural, still they are so apt to convince themselves of the contrary that

la plupart de leurs maladies font ou de desirs, ou de fortilege. En telle façon que s'ils ne guerissent au plustost d'une maladie, qu'ils ne pourront nier auoir esté naturelle en sa cause, par exemple d'un [101] coup d'espée, d'une morfure de quelque ours; ils disent incontinent ou que quelque forcier s'est mis de la partie & que quelque fort en empesche la guerison, ou que l'ame elle mesme a quelque desir qui l'inquiete, & qui tuë le malade, (car c'est ainsi qu'ils parlent.) C'est pourquoy il arriue souuent qu'ils esprouent l'un apres l'autre tous les remedes qu'ils sçauent contre toutes ces fortes de maladies.

Or cela vient de ce qu'ils se persuadent que les remedes naturels doiuent auoir leur effet comme infailible, & deuroient rendre la fanté si le mal estoit purement naturel, de mesme que le feu chasse infailiblement le froid: ainsi le mal continuant ils concluent qu'il doit y en auoir quelque autre cause non naturelle; dont ayans esproué le remede, & n'en ayans point veu l'effet qu'ils desiroient, ils iugent n'auoir pas encore assez bien reconnu la cause principale du mal, & l'attribuent à quelque autre principe. En quoy il n'y a iamais de fin; car ces desirs de l'ame estans imaginaires, peuuent estre infinis; comme aussi les fortileges qui pourroient empescher une parfaite guerison. Iusques-là mesme qu'apres que leurs Iongleurs [102] se feront vantez d'auoir tiré du corps du malade dix & vingt forts, s'ils ne voyent le mal cessé, ils en attribuent la cause à quelque autre fort plus caché & inexpugnable à leur art. Et non-obstant cela ces Iongleurs & ces remedes impertinens ne laissent pas d'auoir tout leur credit dans l'esprit de nos Hurons, autant qu'en France pourroient

they believe that most of their diseases arise either from desires or from witchcraft. Accordingly, if they be not soon cured of a disease which, as they cannot deny has had a natural cause,—such, for instance, as a [101] thrust from a javelin, or the bite of a bear,—they at once say either that some sorcerer has a hand in it, and that some spell delays the cure; or else that the soul itself has some desire that troubles it, and is killing the patient (for it is thus that they speak). Therefore, it frequently happens that they try, one after the other, all the remedies that they know of, for all those kinds of diseases.

Now this is due to the fact that they are convinced that natural remedies should infallibly produce their effect, and restore health, if the disease were a purely natural one, just as fire inevitably dispels cold. Consequently, when the sickness continues, they conclude that it must be due to some cause that is not natural; when they have tried the remedy for the disease, and have not obtained the result that they desired, they think that they have not sufficiently ascertained the chief cause of the sickness, and they attribute it to some other origin. There is no end to this; for, as these desires of the soul are imaginary, they may be infinite in number,—as may also be the spells that might prevent a complete cure. They carry this notion so far that, after their Jugglers [102] have boasted that they have driven ten or twenty spells from the sick person's body, if they see that the disease continues, they attribute its cause to some other spell, which is still more concealed and cannot be removed by their art. And, in spite of that, those Jugglers and their silly remedies still retain all their reputation in the minds of the Hurons,—as much as

auoir les plus habiles Medecins, & les remedes les plus exquis, quoy que fouuent ils ne rendent pas la fanté.

Ce qui leur donne ce credit est que comme fouuent ils ont recours à ces remedes impertinens, & qu'ils s'en feruent aux moindres maux dont ils se sentent attaquez, d'un mal de teste, d'estomac, de colique, & d'une fièvre fort legere qui passeroit d'elle-mesme en un iour, se trouuans ou gueris ou quelque peu foulagez de leur mal; ou mesme de leur imagination, apres tels remedes, ils leur attribuent ce bon effet; ne iugeans pas que *post hoc, non propter hoc sanati sunt*, ce qui est ordinaire aux ignorans, *ut sumant non causam pro causâ.*

Ioint que non seulement les malades, mais quasi tout le monde trouuant son [103] conte en l'usage de la pluspart de tels remedes, chacun est puissamment porté à croire qu'en effet ils ont leur efficace pour rendre la fanté, *Nam qui amant ipsi sibi somnia fingunt.*

Voicy l'ordre qu'on y tient. Quelqu'un estant tombé malade, ses parens font venir le Medecin, i'eusse mieux dit le Jongleur, qui doit porter iugement de la maladie. S'il dit que la maladie est naturelle, on se feruira de breuuages, de vomitoires, ou de certaines eaux dont ils feront iniection sur la partie dolente: quelquefois de scarifications, ou bien de cataplasmes. En quoy leur science est bien courte, le tout se reduisant à quelques racines puluerisées, & quelques simples cueillis en leur faison.

Mais d'ordinaire ces Medecins vont plus auant, & diront que c'est une maladie de desir, afin qu'on les employe à deuiner quels sont ces desirs de l'ame, qui la troublent. Et quelquefois sans beaucoup de ceremo-

the most skillful Physicians and the most excellent remedies do in France; although in many instances they do not restore health.

What gives them this reputation is that, as they frequently have recourse to these senseless remedies, and use them for the slightest ailments that attack them,—such as a headache, a pain in the stomach, a colic, or a slight fever, which would pass away by itself in a day,—when they find themselves cured or slightly relieved of their illness, or even in their imagination, they attribute that good result to the Jugglers, not thinking that *post hoc, non propter hoc, sanati sunt*,—a common thing with ignorant people, *ut sumant non causam pro causâ*.

Add to this that not only the sick, but all the others, find it to their [103] benefit to use most of those remedies; and each one is strongly inclined to believe that they really are efficacious in restoring health. *Nam qui amant ipsi sibi somnia fingunt*.

Let us notice the order of proceedings in these cases. When a person falls ill, his relatives call in the Medicine-man,—or, rather, I should say the Juggler,—who is to decide as to the nature of the disease. If he say that the sickness is natural, they make use of potions, of emetics, or of certain waters which they apply to the diseased part, and sometimes of scarifications, or of poultices. In this, their knowledge is very slight; for it is limited to some powdered roots, and some simples gathered in season.⁸

But, as a rule, these Medicine-men go further, and assert that it is a disease caused by desires, so that they may be employed in ascertaining what are those desires of the soul that trouble it. And sometimes,

nie ils indiqueront au malade quatre ou cinq choses, qu'ils luy disent que son ame desire; c'est à dire qu'il faut qu'il tafche à les trouuer, s'il veut recouurer la fanté. En quoy ces Jongleurs [104] sont pleins de ruse & de malice; car s'ils croyent que quelqu'un ne soit pas pour en reschapper, ils diront que son ame a un desir de quelque chose, qu'ils iugent assez que iamais il ne pourra recouurer: car ainsi cét homme mourant, on attribué sa mort à ce desir qui n'aura pû estre effectué.

Mais lors qu'ils voyent que le malade est de consideration, ils ne manqueront pas d'ordinaire à jouier de leur reste, & faire vne ordonnance de medecine qui doit mettre tout le public en action. Ils diront que l'ame du malade aura quinze ou seize desirs, dont les vns feront de choses tres-riches & precieuses; les autres de quelques danses les plus recreatiues qui soient dans le pays, de festins, de balets, & de toutes fortes de passe-temps.

L'ordonnance estant faite les Capitaines du bourg tiennent conseil, comme en vne affaire importante pour le public, & delibèrent s'ils s'employeront pour le malade: & lors qu'il y a quantité de malades qui sont personnes considerables, on ne peut croire avec combien d'ambition & de brigues, leurs parens & amis s'employent à qui aura la preference, le [105] public ne pouuant pas rendre ces honneurs à tout le monde.

La conclusion des Capitaines estant prise en faueur de quelqu'un, ils enuoyent des deputez vers le malade pour sçauoir de sa bouche quels sont ses desirs. Le malade sçait bien faire son personnage en ces rencontres, car quoy que bien souuent ce soient maladies

without much ceremony, they will mention to the patient four or five things which they tell him his soul desires,—that is to say that he must try to find them, if he would recover his health. In this, the Jugglers [104] are full of trickery and wickedness; for, if they see that a patient is not likely to recover, they will say that his soul has a desire for something that they think he can never procure; consequently, when the man dies, his death is attributed to that desire which could not be gratified.

But, when they see that the patient is a person of note, they usually do not fail to play their last stake, and to give a medical prescription that will arouse the entire public to activity. They will say that the sick person's soul has fifteen or sixteen desires,—some of which will be for very expensive and valuable objects; others for the most diverting dances in the country, for feasts, for ballets, and for all sorts of pastimes.

When the prescription is given, the Captains of the village hold a council, as in a matter of public importance, and deliberate whether they will exert themselves for the patient. And, if there be a number of sick who are persons of note, it is impossible to conceive the ambition and intrigue displayed by their relatives and friends to obtain the preference for them, because the [105] public cannot pay those honors to all.

When the Captains have decided in favor of one of these, they send a deputation to the sick man to learn from his lips what his desires are. The patient knows very well how to play his part on those occasions, for, though very often the illnesses are very slight,—or are, in truth, but illnesses of ambition, of vanity,

fort legeres, ou plustoft à vray dire des maladies d'ambition, de vanité, ou d'auarice; toutefois il respondra d'une voix mourante qu'il n'en peut plus, que des desirs qui ne luy font pas volontaires le font mourir, & que ces desirs font de telle & telle chose.

Le rapport en estant fait aux Capitaines, ils se mettent en peine de fournir au malade l'accomplissement de ses desirs, faisans pour cet effet une assemblée publique, où ils exhortent tout le monde à y contribuer; & les particuliers prenans à gloire de paroistre magnifiques en ces rencontres: car tout cela se fait à son de trompe, vn chacun à l'enuy l'un de l'autre taschant de l'emporter sur son compaignon. Si que fouvent en moins d'une heure, on aura fourny au malade plus de vingt choses precieuses qu'il aura desirées; [106] qui luy demeureront ayant recouré la santé, ou s'il mouroit, à ses parens. En sorte qu'un homme devient riche en un iour, & accommodé de tout ce dont il a besoin: car outre les choses qui estoient de l'ordonnance du Medecin, le malade ne manque iamais d'en adiouster quantité d'autres; qui, dit-il, luy ont esté representées en songe, & dont par consequent dépend la conseruation de sa vie.

Après cela on proclame les danses, qui doivent se faire dans la cabane & à la veüe du malade, trois & quatre iours de fuite, desquelles on dit aussi que dépend sa santé. Ces danses approchent pour la pluspart des branles de la France: les autres sont en forme de balets, avec des postures & des proportions qui n'ont rien de sauuage, & qui sont dans les regles de l'art: le tout à la cadence & à la mesure du chant de quelques-vns, qui sont les maistres du mestier.

C'est le deuoir des Capitaines de tenir la main à ce

or of avarice,—nevertheless he will reply in a dying voice that he is exhausted; that his involuntary desires are causing his death, and that they are for such and such a thing.

This is repeated to the Captains, and they set about procuring for the sick man the fulfillment of his desires; to that end they hold a public meeting, at which they exhort all to contribute. And private individuals take a pride in showing themselves munificent on such occasions, for all this is done by sound of trumpet, each one striving to outvie his companion; so that, frequently, in less than an hour the patient will be provided with more than twenty valuable things which he has desired; [106] and they remain to him when he recovers his health, or go to his relatives if he happen to die. Thus a man becomes wealthy in a day, and is provided with all that he needs; for, besides the things that are prescribed by the Medicine-man, the patient never fails to add many others, which, he says, have been shown to him in dreams,—and whereon, consequently, the preservation of his life depends.

Afterward, the dances are announced that are to be performed in the cabin, and under the eyes of the patient, during three or four consecutive days, and on which, it is also said, his health depends. Most of those dances resemble the branles that are danced in France; the others are in the form of ballets, with poses and harmonies that have nothing savage in them, and are according to the rules of art; all these are performed in cadence and in rhythm with the chanting of certain persons, who are masters of that calling.

It is the duty of the Captains to see that all is done

que le tout se fasse avec ordre, & dans la magnificence. Ils vont dans les cabanes y exhorter les hommes & les femmes, mais nommément l'eslite [107] de la ieunesse: vn chacun tafchant d'y paroistre veftu à l'auantage, & de s'y faire valoir, de voir & d'y estre veu.

En fuite les parens du malade font des feftins tres-magnifiques, où vn grand monde est inuité; dont les meilleurs morceaux font le partage des plus confiderables, & de ceux qui ont le plus paru durant ces iours de magnificence publique.

Iamais le malade ne manque apres cela de dire qu'il est guery, quoy que quelquefois il meure vn iour apres cette celebrite. Mais comme d'ordinaire ces maladies ne font rien que feintifes, ou de petits maux passagers, on se trouue en effet guery, & c'est ce qui donne ce grand credit à ces remedes.

C'est l'occupation de nos Sauvages tout le long de l'Hyuer, & la plupart de leurs chasses, de leurs pefches, de leur trafic & de leurs richesses s'employent en ces recreations publiques: & ainsi en dansant on guerit les malades.

Or dans ces choses, quoy qu'il y ait non seulement de l'erreur, mais aussi du defordre, & mesme fouuent du peché, lequel fans doute ne peut estre permis aux [108] Chrestiens; toutefois le mal est bien moindre que nous ne le iugions d'abord, & bien moins estendu qu'il ne nous paroiffoit.

in an orderly manner, and with much display. They go into the cabins to exhort thereto the men and women, but especially the élite [107] of the young people; each one tries to make his appearance there dressed in his best, to keep up his importance, and to see and be seen.

Afterward, the relatives of the sick person give very splendid feasts, to which large crowds are invited; the choicest morsels fall to the lot of the most notable persons, and of those who have made the best show during those days of public magnificence.

After that, the patient never fails to say that he is cured, although he sometimes dies a day after the solemnity. But, as these illnesses are usually mere shams or slight passing ailments, the sick man is often really cured; and that is what gives those remedies so great a reputation.

Such is the occupation of our Savages throughout the Winter; and most of the products of their hunting, their fishing, and their trading, and their wealth, are expended in these public recreations; and, moreover, in dancing the sick are cured.

Now in these matters, though there be not only error, but also disorder,—and frequently even sin, which no doubt cannot be permitted to the [108] Christians,—nevertheless, the evil is much less than we at first thought, and much less general than it appeared to us to be.

CHAPITRE XIV.

D'VN ESPECE DE SORT DONT LES HURONS SE SERUENT
POUR ATTIRER LE BON-HEUR.

LA plupart des choses qui semblent auoir ie ne sçay quoy de monstrueux à nos Hurons, ou qui leur sont extraordinaires, passent facilement dans leurs esprits pour des Oky, c'est à dire comme des choses qui ont vne vertu cōme furnatuelle, dont en fuite ils estiment à bon-heur d'en auoir fait rencontre, & les gardent precieusement, autant que font quelques impies en Europe, des forts ou caracteres dont ils se seruent pour attirer apres eux le bon-heur.

Si par exemple nos Hurons estans à la chasse ont de la peine à tuer vn ours, ou vn cerf, & qu'en l'ouurant ils trouuent dans sa teste ou dans ses entrailles quelque chose d'extraordinaire, vne pierre, [109] vn serpent; ils diront que c'est là vn Oky, & que c'est ce qui donnoit cette vigueur à cét animal, & qui l'empechoit de mourir. Et ils prendront comme vn caractere, ce serpent ou bien cette pierre, & croiront que cela leur portera bon-heur.

Si dans vn arbre, ou mesme en fottiissant la terre, ils font rencontre de quelque pierre d'vne figure extraordinaire, qui par exemple ait la façon d'vn plat, d'vne cuilliere, ou d'vn petit pot de terre, ils prendront ce rencontre à bon-heur, disans que de certains Demons qui font leur demeure dans les bois, y oublient quelquefois ces choses, & que c'est vn bon-heur

CHAPTER XIV.

OF A SPECIES OF CHARM WHICH THE HURONS USE
TO BRING GOOD FORTUNE.

MOST things that seem at all unnatural or extraordinary to our Hurons are easily accepted in their minds as *Oky*,—that is, things that have a supernatural virtue; and, consequently, they think it lucky to find these, and they keep them as preciously as some impious men in Europe keep charms or amulets which they use to bring them good fortune.

If, for instance, our Hurons while hunting have some difficulty in killing a bear or a stag, and on opening it they find in its head or in its entrails something unusual, such as a stone [109] or a snake, they will say that this is an *Oky*, and that it was what gave the animal such strength, and prevented it from dying; and they will take that stone or snake for a charm, and believe that it will bring them good fortune.

If in a tree, or while digging in the earth, they find a stone of peculiar shape,—which, for instance, is made like a dish, a spoon, or a small earthen vessel,—they will consider their discovery fortunate; for they say that certain Demons, who dwell in the woods, sometimes forget those articles there, and that it is a lucky thing for the person who finds them. They call such things *Aaskouandy*.

They say that those *Aaskouandy*, or charms, some-

à quiconque en a fait le rencontre. Et appellent ces choses Aaskouandy.

Ils disent que ces Aaskouandy, ou ces forts, changent quelquefois de forme & de figure, & qu'un homme ayant ferré ou cette pierre, ou ce serpent trouué dans les entrailles d'un cerf, fera estonné le lendemain de trouuer en sa place vne feve ou vn grain de bled; d'autresfois le bec d'un corbeau, ou les ongles d'un aigle. Comme si cét Aaskouandy ou Demon familier, se transformoit, & prenoit plaisir de [110] tromper ainsi les hommes par ces metamorphoses. Mais ce sont fables qui se croient, à cause qu'elles se disent souvent, chacun disant l'auoir oüy dire de quelque autre, & pas vn ne disant l'auoir veu; sinon quelques trompeurs pour se donner credit, & faire qu'on estime leur Aaskouandy, & qu'on leur achete bien cher.

Ils croient que ces Aaskouandy portent bon-heur à la chasse, à la pesche, dans le trafic, dans le jeu, & disent que quelques-vns ont vne vertu generale pour toutes ces choses; mais que les autres ont vne vertu limitée pour vne chose, & non pas pour vne autre; & que pour sçauoir leur vertu, c'est à dire en quoy ils portent le bon-heur, il faut en estre instruit en songe.

Or c'est vne pratique assez commune, que ceux qui ont ces Aaskouandy, leur font festin de fois à autre, comme si faisant festin en l'honneur de ce Demon familier, il leur estoit plus fauorable. D'autres fois ils l'inuoquerõt dans leurs chançons, & prieront leurs amis de se mettre aussi de la partie, & les ayder à faire ces prieres.

Il y a vne certaine espece de caractere, [111] qu'ils appellent Onniont, qu'ils croient auoir vne vertu plus grãde. Ils disent que cét Onniõt est vne

times change their shape and appearance, and that a man who has put away the stone or the snake found in the entrails of a deer will be astonished, next day, to find in its place a bean, or a grain of corn, or sometimes the beak of a raven, or the talons of an eagle,—as if that Aaskouandy, or familiar Demon, transformed himself, and took pleasure in [110] thus deceiving men by those metamorphoses. But these myths are believed because they are frequently related, each one saying that he heard it from another, and not one that he has seen it himself,—except some impostors who say it to acquire credit, to make their Aaskouandy more highly thought of, and to be able to sell it very dear.

They believe that these Aaskouandy will make them lucky in the chase, in fishing, in trade, or at play; and they say that some have a general virtue for all those things, but that the virtue of the others is limited to a certain thing, and does not extend to another; and that, to know what their virtue is,—namely, in what they bring good fortune,—one must be told of it in a dream.

Now it is a quite common practice for those who have these Aaskouandy to give them a feast from time to time,—as if, by giving a feast in honor of that familiar Demon, they make him more propitious to them. At other times, they will invoke him in their songs, and will beg their friends also to join them, and to help them in those prayers.

There is a certain kind of charm [111] which they call *Onniont*, and which they believe to have still greater virtue. They say that this *Onniont* is a sort of serpent, of almost the shape of the armored Fish,⁹ and that this serpent pierces everything that

espece de ferpêt, quasi de la figure du Poiffon armé; & que ce serpent va perçant tout ce qu'il rencontre en chemin, les arbres, les ours, & les rochers mesme; fans que iamais il se destourne, ou que rien les puisse arrester: & à cause de cette efficacité si rare, ils l'appellent Oky par excellence, c'est à dire vn vray Demon, & croyent que ceux qui peuuent le tuer, ou en auoir quelque morceau, attirent apres eux le bon-heur.

Nos Hurons disent ne connoistre point ce Serpent si prodigieux: mais tout ce qu'ils en fçauent n'est que par le rapport des Algonquins, qui leur vendent bien chair [*sc.* cher], mesme vn petit morceau, qu'on a de la peine à connoistre si c'est ou du bois, ou du cuir, ou quelque morceau de chair ou de poiffon.

Au reste si on me demande si en effet ces Aaskouandy portent bon-heur: ie diray que ie n'en fçais rien: mais ce que ie puis asseurer, est que ie n'ay point veu que ceux qui font estat d'auoir ces caracteres, ayent meilleur marché que les autres lors qu'ils vont au trafic; & s'ils rapportent [112] dauantage c'est qu'ils y ont plus porté, & fouuent mesme ils en reuiennent plus gueux. Dans les pesches ie ne voy point que leurs retz y soient plus chargez de poiffon. A la chasse, les plus robustes, ceux qui courent le mieux & qui font les moins pareffeux, font ceux qui d'ordinaire en retournent les plus chargez: & fouuent dans le jeu, ceux qui y perdent dauantage, font ceux qui font estat d'auoir quelque fort pour y attirer le bon-heur. Et c'est vn prouerbe parmy les Hurons mesme, que l'industrie, la force & la vigilance font le plus puiffant Aaskouandy qu'vn homme puisse auoir.

it meets on its way,—trees, bears, and even rocks, without ever deviating from its course, or being stopped by anything. And, on account of this so rare efficacy, they call it the *Oky*, par excellence,—that is, a true Demon; and they believe that those who can kill it, or obtain a piece of it, bring good fortune on themselves.

Our Hurons say that they themselves know nothing of that wonderful Serpent, but that all their knowledge of it is derived from the reports of the Algonquins, who sell to them, at a high price, even a piece so small that it is difficult to make out whether it is wood, leather, or a morsel of flesh or of fish.

However, if I be asked whether in fact these Aaskouandy bring good fortune, I will say that I know nothing about it; but I can assert that I have never observed that they who profess to own those charms are more successful than the others, when they go to trade; and, if they bring back [112] more, it is because they have taken more with them, and often they return poorer than when they started. In the fisheries I do not find that their nets are better filled with fish. In hunting, the most robust, those who run most swiftly, and who are the least indolent, are those who generally come back with the heaviest loads. Often, at play, those who lose the most are those who profess to own some charm that brings good fortune. And there is a proverb among the Hurons themselves that skill, strength, and vigilance are the most powerful Aaskouandy that a man can have.

CHAPITRE XV.

SENTIMENT QU'ONT LES HURONS DES MALADIES QU'ILS
CROYENT VENIR PAR SORTILEGE. DE
LEURS DEUINS & MAGICIENS.

LES Hurons estiment qu'il y a vne espece de serpent monstrueux, qu'ils nomment Angont, qui porte avec soy les maladies, la mort, & quasi tous les mal-heurs [113] du monde. Ils disent que ce monstre habite dans des lieux sousterrains, dans des cauernes, deffous quelque rocher, dans les bois & montagnes, mais d'ordinaire dans les Lacs & Riuieres.

C'est, disent-ils, de la chair & de ce serpent effroyable, dont les Sorciers se seruent pour faire mourir ceux sur lesquels ils veulent ietter leur sort, frottant de cette chair enuenimée quoy que ce soit, vne fueille de bled, vn flocon de cheueux, vn morceau de cuir ou de bois, vn ongle de quelque animal, ou autres choses semblables: en sorte que ces choses ainsi frottées de cét onguant, reçoient vne vertu maligne, qui les fait penetrer iusqu'au plus profond des entrailles d'un homme, dans ses parties les plus vitales, & iusques dans la moëlle des os; y portant avec soy la maladie & la douleur, qui consume & fait mourir ceux qui en sont atteints, si par quelque vertu contraire on ne trouue moyen de retirer ces choses, auxquelles le sort est attaché; ainsi que nous auons dit cy-deffus.

Or de sçauoir s'il y a vrayement des Sorciers en

CHAPTER XV.

OPINION OF THE HURONS REGARDING DISEASES WHICH
THEY CONSIDER TO BE CAUSED BY WITCHCRAFT.
OF THEIR SOOTHISAYERS AND MAGICIANS.

THE Hurons believe that there is a kind of monstrous serpent which they call *Angont*, which brings with it disease, death, and almost every misfortune [113] in the world. They say that that monster lives in subterranean places, in caverns, under a rock, in the woods, or in the mountains, but generally in the Lakes and Rivers.

They say that the Sorcerers use the flesh of that frightful serpent to cause the deaths of those upon whom they cast their spells. With that poisonous flesh they rub some object,—a blade of corn, a tuft of hair, a piece of leather or of wood, the claw of an animal, or some similar thing. The objects thus rubbed with that ointment derive from it a malignant efficacy, that causes them to penetrate into a man's entrails, into his most vital parts, and into the very marrow of his bones, carrying with them disease and suffering, which consume and cause to perish those who are attacked by them,—unless, through some contrary virtue, means are found to draw out those objects to which the spell is attached, as we have already stated.

Now, whether there really are Sorcerers in this country,—I mean, men who cause death by witch-

ce pays, ie veux dire des hommes qui fassent mourir par fortileges, c'est [114] ce que ie ne puis pas decider : feulement ie puis dire qu'ayant examiné tout ce qui s'en dit, ie n'ay point encore veu aucun fondement assez raisonnable de croire qu'en effet il y en ait icy qui se meslent de ce mestier d'Enfer. Car premierement nous voyons que les maladies qu'ils disent estre par fortilege, sont maladies tres-naturelles & ordinaires. Secondement, nous voyons que ceux qui sont estat de tirer ces forts, hors le corps des malades, ou ne sont rien que des trompeurs, qui feront paroistre vne chose prodigieuse qu'ils diront auoir arraché du profond des parties plus vitales d'un homme, quoy que iamais elle n'y ait entré : ou si vrayement ils sont fortir par vomitoires vn floccon de cheueux, vn morceau de feuille ou de bois, ou quelque autre chose semblable, qui accompagnera les choses dont la nature se fera deschargée, c'est sans raison qu'ils s'imaginent qu'il y ait vn fort attaché à ce morceau de bois, ou à ce floccon de cheueux. Enfin ceux qui ont le renom d'estre Sorciers parmy eux, & qui mesme sont massaczés sous ce soupçon, n'ont rien qui les en rende criminels, sinon ou la phantaisie [115] d'un malade, qui dira auoir songé que c'est vn tel qui le fait mourir par vn fort : ou la malice de quelque ennemy, qui en fera courir le bruit : ou l'imagination trop soupconneuse de quelqu'un, qui pour l'auoir veu dans les bois, ou dans quelque campagne hors du chemin, dira qu'il y faisoit des fortileges ; car c'est là dessus qu'on leur fait leur procez, ou plustost que sans aucune forme de procez on affomme ces pauvres gens, cōme Sorciers, sans que pas vn ose prendre leur cause en main, ou venger leur mort. Or sans doute

craft,—is [114] what I cannot decide. I can merely say that, after having carefully examined all that is said about it, I have not yet found any sufficiently rational foundation for the belief that there are any here who carry on that Hellish trade. For, in the first place, we see that the diseases which they attribute to witchcraft are very natural and ordinary diseases. In the second place, we see that those who claim to extract those spells from the bodies of the sick, either are mere impostors, who will show some wonderful thing that they pretend to have taken from the most vital parts of a man, though it has never entered there; or, if they really, by means of emetics, produce the ejection of a tuft of hair, a piece of leaf or of wood, or any other similar object accompanying the matter of which nature has relieved itself, they imagine without any reason that some spell is connected with that piece of wood or tuft of hair. Finally, those who have the reputation among them of being Sorcerers, and who are even put to death on that suspicion, have nothing about them to make them deserve it, except either the fancy [115] of a sick man, who will say that he has dreamed that such a one is causing his death by a spell; or the malice of an enemy, who will spread a rumor of that sort; or the too suspicious imagination of some one who, because he has seen him in the woods or in some out-of-the-way part of the country, will say that he was preparing spells there. For such are the things that are alleged against them at their trial; or, rather, those miserable men are killed as Sorcerers, without any form of trial; and no one will dare to undertake their defense, or to avenge their deaths. Now, beyond a doubt, such reasons are too slight to justify

ce font des fondemens trop legers de iuger qu'en effet ces pauvres miserables soient vrayement des Sorciers, que nos Hurons appellent Oky ontatechiata, c'est à dire qui tuent par fortileges, dont il n'y a aucun qui en fasse profession.

Mais ils appellent Arendioouanne, certains Jongleurs qui font des Deuins & Magiciens. Les vns font profession de procurer tantost la pluye, & tantost le beau temps, selon qu'il est necessaire pour les biens de la terre. D'autres se meslent de faire des Prophetes, predisent les choses futures, si par exemple on aura vn heureux succez à la guerre; voyant les [116] choses éloignées, si par exemple les ennemis font en campagne; descourant les choses cachées, qui par exemple fera l'autheur de quelque vol.

Ces trompeurs disent auoir ce pouuoir & cette veuë si trāsperçante par la faueur du Demon qui leur est familier, & ils font creus à leur parole, ou au moins pourueu que de cent propheties, ils rencontrent vne fois, cela suffit à leur donner vn grand credit. I'en ay veu qui affeuroient auoir fait des prodiges, auoir changé vne baguete en vn serpent, auoir resuscité vn animal qui estoit mort; à force de le dire quelques-vns les croyoient, & disoient mesme l'auoir veu. On s'est vanté en nostre presence de faire ces coups, pensant que nous deussions prendre les paroles pour des effets: mais nous auons deffié ces gens-là, & pour les piquer dauantage au jeu, & les engager à vne confusion publique, estant tres-affeuré qu'ils n'en viendroient iamais à bout, nous leur auons promis de grandes recompenses, s'ils faisoient ces miracles: Ils ont tasché de s'en retirer sans confusion; mais leur retraite honteuse a esté vn adueu solemnel que tout

the belief that those wretches are truly Sorcerers; our Hurons call them *Oky ontatechiata*,—that is, “those who kill by spells,” which none of them profess to do.

But they call *Arendioouanne* certain Jugglers who are Soothsayers and Magicians. Some profess to cause either rain or fine weather, according as one or the other is needed for the good of the soil. Others thrust themselves forward as Prophets, and predict future events,—for instance, whether success will be had in war; or they see [116] what is passing at a distance, whether the enemy has taken the field, for example; or again they discover hidden things, as, for instance, the perpetrator of a theft.

These impostors assert that they possess that power and that piercing sight through the favor of a Demon, who is their familiar; and their word is believed,—or, at least, provided one out of a hundred of their prophecies be true, that suffices to gain them great renown. I have seen some who claimed to have worked wonders,—to have changed a rod into a serpent, or to have brought a dead animal back to life. By dint of their saying it, some believed them, and even said that they had seen it. They have boasted in our presence that they could do such things, for they doubtless expected that we would take words for deeds; but we defied these gentry, and, to goad them to greater activity,—in order to cover them publicly with confusion, for we were quite sure that they would never succeed,—we promised them great rewards, if they performed those miracles. They have endeavored to withdraw without confusion; but their shameful retreat was a solemn admission that their game was nothing but deception, [117] and that

leur jeu n'estoit que fourbe, [117] & qu'ils ne paroiffoient veritables, qu'à ceux qui reçoivent les menfonges fans les examiner.

J'aurois diuerfes chofes à adioufter touchant les fuperftitions de ce pays, dont fans doute la connoiffance est pleine de curiositez assez remarquables; mais le defir de la briueté m'en fait retrancher la plupart, qui feroient trop longues à deduire. Ce pourra estre pour quelque autre année.

they were considered truthful only by those who accept such falsehoods without looking into them.

I could add various matters respecting the superstitions of the country,—the knowledge of which is doubtless full of remarkably curious things; but the desire to be brief compels me to omit most of them, which it would take too long to relate. It can await another year.

CHAPITRE XVI.

QUELLE CONNOISSANCE AVOIENT LES HURONS INFIDÈLES DE LA DIUINITÉ.

A VRAY dire tous les peuples de ces contrées n'ont retenu de leurs ancestres aucune connoissance d'un Dieu, & auant que nous y eussions mis le pied, ce n'estoient que des fables tout ce qui s'y difoit de la creation de ce monde. Toutesfois, quoy qu'ils fussent barbares, il restoit en leur cœur vn secret sentiment de la Diuinité, & d'un premier Principe autheur de toutes choses, qu'ils inuquoient [118] sans le connoistre. Dans les forests & dans leurs chasses, sur l'eau & dans le danger d'un naufrage, ils le nomment Aireskouy Soutanditenr, & l'appellent à leur secours. Dans leurs guerres & au milieu de leurs combats, ils luy donnent le nom de Ondoutaeté, & croient que c'est luy seul qui va partageant les victoires. Tres-fouuent ils s'adressent au Ciel, en luy faisant hōmage, & prennent le Soleil à tefmoin de leur courage, de leur misere, & de leur innocence. Mais sur tout dans les traitez de paix & d'alliance avec les Nations estrangeres, ils inuquent le Soleil & le Ciel cōme arbitre de leur sincerité, qui void le plus profond des cœurs, & qui est pour vanger la perfidie de ceux qui trahissent leur foy, & ne tiennent pas leur parole. Tant il est vray ce que dit Tertulien des Nations les plus infideles, que la nature au milieu des perils leur fait pouffer vne voix

CHAPTER XVI.

WHAT KNOWLEDGE THE PAGAN HURONS HAD OF THE
DIVINITY.

TO speak truly, all the nations of these countries have received from their ancestors no knowledge of a God; and, before we set foot here, all that was related about the creation of the world consisted of nothing but myths. Nevertheless, though they were barbarians, there remained in their hearts a secret idea of the Divinity and of a first Principle, the author of all things, whom they invoked [118] without knowing him. In the forests and during the chase, on the waters, and when in danger of shipwreck, they name him *Aireskouy Soutanditeur*, and call him to their aid.¹⁰ In war, and in the midst of their battles, they give him the name of *Ondoutaeté* and believe that he alone awards the victory. Very frequently, they address themselves to the Sky, paying it homage; and they call upon the Sun to be witness of their courage, of their misery, or of their innocence. But, above all, in the treaties of peace and alliance with foreign Nations they invoke, as witnesses of their sincerity, the Sun and the Sky, which see into the depths of their hearts, and will wreak vengeance on the treachery of those who betray their trust and do not keep their word. So true is what Tertullian said of the most infidel Nations, that nature in the midst of perils makes them speak with a Christian voice,—*Exclamant vocem naturaliter*

*

→ myths
= etc.

Chrestienne, *Exclamant vocem naturaliter Christianam*, ayans recours à vn Dieu qu'ils inuoquent, quasi fans le connoistre. *Ignoto Deo.*

Les Ondataouaouat de la langue Algonquine, ont coustume d'inuoquer quasi tousiours dans leurs festins, celuy qui a [119] créé le Ciel, en luy demandant la fanté & vne longue vie, vn heureux succez dans leurs guerres, dans leurs chasses, dans leurs pesches, & en tout leur trafic, & luy offrent pour cét effet les viandes qui se mangent au festin. Ils iettent aussi à mesme fin du petun dans le feu, l'offrant nommément au Genie qui a créé le Ciel, qu'ils croyent estre different de celuy qui a créé la terre; & ils adioustent qu'il y a vn Genie particulier qui fait l'hyuer, & qui habite vers le Nort; d'où il enuoye les neiges & les froidures. Vn autre qui domine dans les eaux, qui va causant & les tempestes & les naufrages. Ils disent que les vents sont produits par sept autres Genies qui habitent dans l'air, au dessous du Ciel, & soufflent les sept vents qui regnent en ces contrées.

Mais apres tout, lors mesme que ces peuples barbares inuoquent en cette façon le Createur du monde, ils auoient ne sçauoir qui il est; ils n'ont ny crainte aucune de sa iustice, ny de l'amour pour sa Bonté; & tout ce qu'ils l'inuoquent est fans aucun respect & fans culte de Religion; mais seulement vne coustume fans ame & fans vigueur, qu'ils ont, disent-ils, [120] receuë de leurs ancestres, fans qu'elle laisse en leur esprit aucune impressiõ, qui les dispose à recevoir plus faintement les mysteres de nostre sainte Foy.

Christianam,—and have recourse to a God whom they invoke almost without knowing him,—*Ignoto Deo*.

The Ondataouaouat, who are of the Algonquin race, are in the habit of invoking almost always in their feasts him who has [119] created the Sky,—asking him for health and a long life; for success in their wars, in the chase, in fishing, and in all their trading; and with that object they offer him the meats that are eaten at the feast. To the same end they also throw tobacco in the fire, offering it by name to the Genie who has created the Sky,¹¹ whom they believe to be different from the one who has created the earth. And they add that there is a special Genie who has made winter, and that he dwells in the North, whence he sends forth snow and cold; and that there is another who has dominion over the waters, and who causes storms and shipwrecks. They say that the winds are produced by seven other Genii who dwell in the air beneath the Sky, and who blow the seven winds that prevail in these countries.

But, after all, even when those barbarous peoples invoke the Creator of the world in this fashion, they admit that they know not who he is; they have neither fear of his justice, nor love for his Goodness. Moreover, all their invocations are unaccompanied by respect, or by Religious worship; they are merely a custom without soul and without vigor, which they say they have [120] received from their ancestors, without its having left on their minds any impression that disposes them to accept the mysteries of our holy Faith in a more godly manner.

CHAPITRE XVII.

DU MEURTRE D'VN FRANÇOIS MASSACRÉ PAR LES
HURONS, & DE LA IUSTICE QUI EN
A ESTÉ FAITE.

DEPUIS que nous auons mis la derniere main à nostre Relation, Nostre Seigneur nous a ietté dans des accidens si diuers, & nous a secourus dans nos angoiffes par des voyes si pleines d'amour que nous auons dequoy dresser vne nouvelle Relation. Mais laiffant à vne autre faison ce qui ne fe peut dire en peu de mots, ie ne parleray que d'vn meurtre arriué en la personne de l'vn de nos domestiques nommé Iacques Doüart. Ce ieune homme aagé de vingt-deux ans, s'estât vn petit escarté de la maison sur le soir du vingt-huitième d'Auril, fut affommé d'vn coup de hache tres malheureux pour les meurtriers. Si Dieu ne leur fait misericorde; [121] mais tres-fauorable pour celuy qui la receu dans vne vie si innocente, & dans des circonstances si remarquables qu'elles donnent plus d'enuie que de crainte & de douleur, le temps & le loisir ne nous permettent pas d'en parler cette année. La fuiuante fera voir que cét Agneau paroiffoit destiné pour vn tel sacrifice. Reprenons nos brifées.

Nous ne peufmes douter que ce meurtre n'eust esté commis par quelques Hurons, nous en auons eu depuis des connoiffances tres-certaines, on nous a dit de bonne part que six Capitaines de trois bourgs differens, en estoient les auteurs & qu'ils auoient

CHAPTER XVII.

OF THE MURDER OF A FRENCHMAN KILLED BY THE
HURONS, AND OF THE REPARATION THAT
WAS MADE THEREFOR.

SINCE we have given the finishing touches to our Relation, Our Lord has caused such various accidents to happen to us, and has succored us in our anguish by such loving ways, that we had enough materials for a new Relation. But I shall leave for another season what cannot be said in a few words, and I shall speak only of a murder committed on the person of one of our servants, named Jacques Douart. That young man, who was twenty-two years of age, wandered a short distance from the house on the evening of the twenty-eighth of April, and was killed by a blow from a hatchet, — which will be a very unfortunate one for the murderers, if God has not mercy on them, [121] but very fortunate for him who received it in the midst of a life so innocent, and under circumstances so remarkable, that they occasion envy rather than fear and sorrow. Time and want of leisure do not permit of our speaking of them this year. The following will show that that Lamb seemed destined for such a sacrifice. Let us resume our course.

We could not doubt that the murder had been committed by some Hurons, and we have since obtained positive information of it. We have learned on good authority that six Captains, belonging to three

employé pour commettre le crime deux freres qui le iour mefme estoient partis de cinq lieuës loing à deffein de tuer le premier François qu'ils pourroient feulement rencontrer.

Nous sommes tres-affeurez que ces Capitaines qui ne font pas des moins confiderables du païs, fe font tousiours declarez ennemis de la Foy, & dans la fuite de cette affaire ils ont fait paroître leur rage & leur venin contre nous & contre nos Chrestiens, & quelque pretexte qu'ils puiffent alleguer touchant ce meurtre, [122] nos Capitaines Chrestiens nous ont informez qu'ils en vouloient à Iefus-Christ dans les personnes de ceux qui le reconnoiffent & qui l'adorent.

Le lendemain de cét attentat, nos Chrestiens des bourgades prochaines en ayant appris la nouvelle, vindrent fondre de toutes parts en nostre maison de sainte Marie. Ce meurtre, difoient-ils, nous apprend qu'il y a vne confpiration contre vous, nous voicy prefts de mourir pour la deffence de nos Peres, & pour foustenir le party de la Foy contre tous ceux qui le voudront attaquer.

Tout le pays fut en émeute, & les plus confiderables des nations qui le compofent furent conuoquez en vne affemblée generale fur cette affaire. Ceux qui fous main auoient esté les auteurs de ce meurtre, y parurent ce qu'ils estoient ennemis de la Foy: difans qu'il falloit nous fermer les portes de leurs bourgs, & nous chaffer de ce pays: & d'aucuns mefme adiuftoiët qu'il falloit en bannir les Chrestiens, & empescher que le nombre n'allast augmentant. Mais le zele de ces bons Chrestiens se fit paroître avec éclat en ce rencontre; Les vns difoient que volontiers [123] ils quitteroient, & leurs parens & leur patrie; Les

different villages, were the instigators of it; and that they employed to commit the crime two brothers, who started that very day from a distance of five leagues, with the design of killing the first Frenchman whom they might meet alone.

We are quite sure that those Captains, who are not among the least notable of the country, have always declared themselves hostile to the Faith; and after that affair they manifested their fury and venom against us, and against our Christians. Whatever pretext they may allege in connection with that murder, [122] our Christian Captains have informed us that they wished to attack Jesus Christ, in the persons of those who acknowledge and adore him.

On the day following the outrage, when our Christians of the neighboring villages heard the news, they flocked from all points to our house of sainte Marie. "This murder," they said, "teaches us that there is a conspiracy against you. Here we are, prepared to die in the defense of our Fathers, and to uphold the Faith against all who may wish to assail it."

The whole country was in commotion, and the most notable persons among the nations who dwell in it were summoned to attend a general meeting on the matter. Those who had secretly been the instigators of the murder showed themselves in their true colors as enemies of the Faith, saying that the doors of their villages should be closed to us, and that we should be driven from the country. Some even added that all the Christians should be banished from it, and their number be prevented from increasing. But the zeal of those good Christians shone out with great brightness on that occasion. Some said that they would

autres disoient que leur vie ne leur estoit plus rien, depuis qu'ils sçauoiēt le bon-heur de la Foy: Je crains, disoient les autres, d'estre tué des Hiroquois, si la mort me surprenoit ayant commis quelque peché, ne m'en estant pas confessé; mais ie ne crains point d'estre massacré pour la Foy, & de dōner ma vie pour Dieu qui me la rendra immortelle. Plusieurs parloient d'vn autre ton, & d'vne liberté vrayement Chrestienne, blasmoient ceux qui auoient trempé dans ce meurtre, sans toutesfois nommer aucun de ceux qu'on connoissoit assez en estre les auteurs: Ce sont ces gens-là, disoient-ils, qui veulent la ruine de ce pays, ce sont eux qui sans doute reçoient quelque pension secreete de nos ennemis pour nous trahir; la Foy ne leur déplait, qu'à cause qu'elle blasme les crimes dont ils sont tous couuerts; qu'ils paroissent & on le verra.

Deux & trois iours se passerent dans ces combats de part & d'autre, qui ne seruoient qu'à viuifier la foy de nos Chrestiens, & faire paroistre d'auantage l'amour qu'ils ont pour nous, & pour le seruice de Dieu. Enfin leur party se trouua le plus fort, y [124] ayant plusieurs Capitaines & gens considerables, qui entraînerent apres eux, mesme les infideles pour la plupart: en sorte qu'il fut conclud publiquement qu'on nous satisferoit au nom de tout le pays, pour ce meurtre arriué.

Ce seroit tenter l'impossible, & mesme empirer les affaires, plustost que d'y apporter remede, qui voudroit proceder avec les Sauuages selon la iustice de France, qui condamne à la mort celuy qui est conuaincu du meurtre. Chaque pays a ses coustumes, conformes aux diuers naturels de chaque nation. Or

willingly [123] abandon their relatives and their country. Others said that they held their lives cheaply, since they knew the happiness of Faith. "I would fear being killed by the Hiroquois," said others, "were death to surprise me after I had committed a sin and had not confessed it. But I am not afraid of being killed for the Faith, and of giving my life for God, who will make it immortal." Many spoke in a different tone, and, with truly Christian freedom, they blamed those who had had a part in the murder, without however naming any of those who were well enough known to be its instigators. "Those are the people," they said, "who desire the ruin of this country; doubtless they receive some secret reward from our enemies for betraying us. The Faith displeases them, solely because it censures the crimes with which they are covered. Let them show themselves, and we shall see."

Two or three days passed in these contests on both sides, which served but to intensify the faith of our Christians, and to display still more clearly the affection that they have for us and for God's service. Finally, their party prevailed, [124] for it comprised many Captains and persons of note, who carried even the majority of the infidels with them; so that it was publicly decided that reparation should be made to us in the name of the whole country for the murder that had been committed.

It would be attempting the impossible, and even make matters still worse, instead of improving them, to try and proceed with Savages according to the method in which justice is administered in France, where he who is convicted of murder is put to death. Every country has its customs, which are in accord-

veu le genie des Sauvages, leur iustice est sans doute tres-efficace pour empescher le mal, quoy qu'en France elle parut vne iniustice: Car c'est le public qui satisfait pour les fautes des particuliers, soit que le criminel soit reconnu, soit qu'il demeure caché. En vn mot c'est le crime qui est puny.

J'ay creu que ce seroit vne curiosité assez raisonnable de vouloir sçauoir en cecy leurs coustumes, & les formalitez de leur droit. Voicy donc ce qui se passa.

Les Capitaines ayans pris leur resolution; nous fumes appelez à leur assemblée generale. Vn ancien porta la parole pour [125] tous, & s'adressant à moy, comme au chef des François, nous fit vne harangue qui ne ressent point son Sauvage, & qui nous apprend que l'eloquence est vn don de la nature plus que de l'art. Il n'y adiouste rien.

Mon frere, me dit le Capitaine, voicy toutes les nations assemblées, (il les nomma les vnes apres les autres;) nous ne sommes plus qu'une poignée de gens: c'est toy seul qui soustiens ce pays, & le porte en tes mains. Vn foudre du Ciel est tombé au milieu de nostre terre, qui l'a entreouuerte; si tu cessois de nous soustenir, nous tomberions dans cet abisme. Aye pitié de nous. Nous venons icy pour pleurer nostre perte, autant que la tienne, plustost que pour parler. Ce pays n'est plus qu'une squelete defechée, sans chair, sans veines, sans nerfs, & sans arteres; comme des os qui ne tiennent plus les vns aux autres qu'avec vn filet delicat: Le coup qui a porté sur la teste de ton nepueu que nous pleurons, a coupé ce lien. C'est vn demon d'Enfer qui a mis la hache dans la main de celuy qui a fait ce meurtre. Est-ce toy, Soleil qui nous esclaire, qui l'as conduit à

ance with the diverse nature of each nation. Now, in view of the character of the Savages, their justice is no doubt very efficacious for repressing evil, though in France it would be looked upon as injustice; for it is the public who make reparation for the offenses of individuals, whether the criminal be known or remain hidden. In a word, it is the crime that is punished.

I have thought that it would be only natural curiosity to seek to know what their customs and the formalities of their law are in this respect. Here, therefore, is what occurred.

When the Captains had come to their decision, we were summoned to their general meeting. An elder spoke on behalf of [125] all, and, addressing himself to me as the chief of the French, he delivered a harangue to us that savors not at all of Savagery, and teaches us that eloquence is more a gift of nature than of art. I add nothing to it.

“My brother,” the Captain said to me, “here are all the nations assembled.” (He named them one after the other.) “We are now but a handful of people; thou alone supportest this country, and bearest it in thy hand. A bolt from the Heavens has fallen in the midst of our land, and has rent it open; shouldst thou cease to sustain us, we would fall into the abyss. Have pity on us. We come here to weep for our loss, as much as for thine, rather than to discourse. This country is now but a dried skeleton without flesh, without veins, without sinews, and without arteries,—like bones that hold together only by a very delicate thread. The blow that has fallen on the head of thy nephew, for whom we weep, has cut that bond. A demon from Hell put

ce mal-heur? pourquoy n'as-tu pas [126] obfcurecy t'a lumiere, afin que luy-mefme euft horreur de fon crime. Eftois tu fon complice? Nenny; car il marchoit dans les tenebres, & n'a pas veu où il portoit fon coups. Il penfoit, ce miserable meurtrier, vifer fur la tefte d'un ieune François, & il a frappé fa patrie d'un mefme coup, & d'une playe mortelle. La terre s'est entreouuerte pour receuoir le fang de l'innocent, & a fait un abifme qui nous doit engloutir, puisque nous fommes les coupables. Nos ennemis, les Hiroquois fe refjoüyront de cette mort, & en feront les folemnitez d'un triomphe, voyans que nos armes nous détruifent nous-mefmes, & font un coup en leur faueur, apres lequel ils fçauent bien que ce pays ne peut furuiure. Il continua bien long-temps dans cét air, puis s'adreffant derechef à moy.

Mon frere, adioufta-il, aye pitié de ce pays; toy feul luy peux rendre la vie. C'est à toy à raffembler tous ces os diffipez. C'est à toy à refermer cette ouuerture de l'abifme qui nous veut engloutir. Aye pitié de ton pays, ie le dis tien, car tu en es le maiftre, & nous venons icy comme des criminels, pour receuoir noftre arrest de condamnation, fi tu veux agir fans misericorde [127] avec nous. Aye pitié de ceux qui fe condamnent eux mefmes, & viennent te demander pardon. C'est toy qui as affermy ce pays par ta demeure, & fi tu te retirois d'avec nous, nous ferions comme vne paille arrachée de la terre, qui ne fert que de joüet aux vents. Ce pays est vne Ile; la voila deuenüe flottante, pour au premier orage estre abifmée dans la tempefte. Affermiffez cette Ile flottante. La pofterité t'en louera, fans que iamais la memoire s'en perde. Aux premiers

the hatchet in the hand of him who committed that murder. Is it thou, O Sun which illuminest us, that ledst him to do that evil deed? Why didst thou not [126] hide thy light, so that he himself might have a horror of his crime? Wert thou his accomplice? Not at all, for he walked in the darkness, and did not see where his blow struck. He, the wretched murderer, thought that he was aiming at the head of a young Frenchman; and with the same blow he struck his country, and inflicted on it a mortal wound. The earth opened to receive the blood of the innocent, and has left an abyss that is to swallow us up, since we are the guilty ones. Our enemies, the Hiroquois, will rejoice at that death, and will hold a solemn triumph over it, when they see that our weapons destroy ourselves, and strike a blow in their favor, from which they know that this country cannot recover." He continued for a long time in this strain; then, addressing himself once more to me, he added:

"My brother, have pity on this country. Thou alone canst restore life to it; it is for thee to collect all those scattered bones, for thee to close up the mouth of the abyss that seeks to swallow us. Have pity on thy country. I say thine, for thou art the master of it, and we come here like criminals to receive our warrant of condemnation, if thou desire to act without mercy [127] toward us. Have pity on those who condemn themselves, and who come to ask pardon of thee. It is thou who hast strengthened this country by residing in it. If thou shouldst withdraw from our midst, we would be like a straw pulled out from the earth that serves but as a sport for the winds. This country is an Island; it

bruits de cette mort, nous auons tout quitté, & n'a-uons apporté que des larmes, tous prests de recevoir tes ordres, & d'obeir à ta demande. Parle donc maintenant, & demande la fatisfaction que tu veux, car nos vies & nos biens font à toy : & lors que nous despoüillerons nos enfans pour t'apporter la fatisfaction que tu desireras, nous leur dirons que ce n'est pas à toy qu'il faut s'en prendre; mais à celuy qui nous a rendu criminels, ayant fait vn si mauuais coup; Ce fera contre luy que feront nos indignations, & nous n'aurons à iamais que de l'amour pour toy. Il nous auoit caufé la mort, & toy nous rendras la vie, pourueu que tu veuille parler, & nous proposer tes pensées.

[128] Apres auoir respondu à cette harangue, nous leur donnâmes en main vne botte de petits bastons liez ensemble, vn peu plus longs & plus gros que des alumetes; c'estoit le nombre des prests que nous desirions pour la fatisfaction de ce meurtre. Nos Chrestiens nous auoient informé de toutes leurs coutumes, & nous auoient exhorté puissamment de tenir bon, si nous ne voulions tout gaster les affaires de Dieu, & les nostres; qu'ils ennuifageoient comme leur propre affaire, & le plus grand des interests qu'ils euffent en ce monde.

Les Capitaines partagerent incontinent entr'eux, tous ces bastons, à ce que chaque Nation fournissant vne partie des prests necessaires, la fatisfaction nous fust faite selon la coutume du pays. Mais il fallut qu'vn chacun retournaft en son bourg, pour y assembler tout son monde, & l'exhorter à fournir ce nombre de prests. Pas vn n'y est contraint; mais ceux qui font de bonne volonté apportent publiquement ce

has now become a floating one, to be overwhelmed by the first outburst of the storm. Make the floating Island firm and stationary. Posterity will praise thee for it, and the memory of it will never fade. At the first news of that death, we abandoned everything, and brought only tears with us, being quite prepared to receive thy orders and to comply with thy demand. Therefore, speak now, and ask whatever satisfaction thou wishest, for our lives and our property belong to thee. And, when we strip our children to bring thee the satisfaction that thou desirest, we shall tell them that it is not thee whom they must blame, but him who has made us criminals by striking so evil a blow. Against him shall our indignation be turned, and for thee we shall never have aught but love. He had caused our deaths, and thou wilt restore us to life, provided thou wilt speak and tell us thy thoughts."

[128] After replying to that harangue, we placed in their hands a bundle of small sticks, a little larger and thicker than matches, tied together; these indicated the number of presents that we desired as satisfaction for the murder. Our Christians had informed us of all their customs, and had strongly urged us to be firm if we did not wish completely to spoil matters pertaining to God and those that concerned ourselves,—which they considered as their own affair, and the greatest interest they had in the world.

The Captains at once divided the sticks among themselves, so that, as each Nation provided a portion of the presents demanded, reparation was made to us according to the custom of the country. But it was necessary for each one to return to his own

qu'ils veulent y contribuer, & ce semble à l'enuy l'un de l'autre, selon qu'ils sont plus ou moins riches, & que le desir de la gloire, & de paroître [129] affectionnez au bien public, les incite en semblables occasions.

Le iour assigné pour cette ceremonie estant venu, on y accourt de toutes parts. L'assemblée se tenoit hors de nostre maison.

Le soir quatre Capitaines furent deputez par le conseil general, pour me venir parler, deux Chrestiens, & deux infideles. Ils se presenterent à la porte. On ne parle & ne fait rien icy que par presents: & ce sont les formalitez de droit, sans lesquelles vne affaire ne peut être en bon train.

Le premier present de ces Capitaines fut afin d'obtenir qu'on leur ouvre la porte. Vn second present, afin qu'on leur permit l'entrée. Autant de portes qu'ils auoient à passer, auant que d'arriuer au lieu où ie les attendois, nous eussions pû exiger autant de presents.

Lors qu'ils y furent entrez, ils commencerent à me parler par vn present qu'ils appellent l'effuyment des larmes. Nous effuyons tes larmes par ce present, me dirent-ils; afin que tu n'aye plus la veuë troublée, la iettant sur ce pays, qui a commis le meurtre. Suit le present, [130] qu'ils appellent vn breuage. C'est pour te remettre la voix, dirent-ils, que tu auois perduë, & qu'elle forte avec douceur. Vn troisième present, pour calmer l'esprit agité. Vn quatrième, pour appaiser les émotions d'un cœur iustement irrité. Ces presents sont la plupart de porcelaine, de vignots, & autres choses, qui passent icy pour les richesses du pays, & qui en France feroient de grandes pauuretez.

village, to gather all his people together, and to exhort them to provide that number of presents. No one is compelled to do so; but those who are willing bring publicly what they wish to contribute, and they seem to vie with one another in proportion as their wealth, and the desire for glory or for appearing [129] solicitous for the public weal, animate them on such occasions.

When the day designated for the ceremony had arrived, crowds flocked to it from all parts. The meeting was held outside our house.

In the evening, four Captains were deputed by the general council to come and speak to me; two were Christians, and two infidels. They presented themselves at the door. Here not a word is said, nor a thing done, except by presents; these are formalities that must be strictly observed, and without which no business can be considered as properly transacted.

The first present of those Captains was given in order that the door might be opened to them; a second present that they might be permitted to enter. We could have exacted as many presents as there were doors to be passed before reaching the place where I awaited them.

When they had entered, they commenced to speak to me by means of a present which they call "the wiping away of tears." "We wipe away thy tears by this gift," they said to me, "so that thy sight may be no longer dim when thou castest thine eyes on this country which has committed the murder." Then came the present [130] that they call "a beverage." "This," they said, "is to restore thy voice which thou hast lost, so that it may speak kindly."

Suiuient neuf autres presens, comme pour eriger vn sepulchre au defunct, car chaque present a son nom. Quatre presens pour les quatre colomnes qui doiuent soustenir ce sepulchre. Quatre autres presens, pour les quatre pieces trauerfantes, sur lesquelles doit reposer le liêt du defunct. Vn neufuième present, pour luy seruir de cheuet.

Après cela, huit Capitaines, des huit nations qui composent le pays des Hurons, apportent chacun vn present, pour les huit os qui sont les plus remarquables en la structure du corps humain; des pieds, des cuiffes, & des bras.

Leur coustume m'obligea icy de parler, & de faire vn present d'environ trois [131] milles grains de porcelaine, leur difant que c'estoit pour redresser leur terre, & qu'elle peust les receuoir plus doucement, lors qu'ils tomberoient renuersez par la violence des reproches que ie deuois leur faire, d'auoir commis vn meurtre si indigne.

Le lendemain matin ils disposerent dans vne place publique; comme vne espece de theatre, où ils suspendirent cinquante presens, qui sont le principal de la satisfaction, & qui aussi en emporte le nom. Ce qui precede & ce qui suit, n'estant que l'accessoire.

Pour vn Huron tué par vn Huron, on se contente d'ordinaire de trente presens; Pour vne femme on en demande quarante, à cause, disent-ils, que les femmes n'estans pas tant pour se deffendre, & d'ailleurs estans celles qui peuplent le pays, leur vie doit estre plus precieuse au public, & leur foiblesse doit trouuer vn plus puissant soustien dans la iustice. Pour vn estrangier on en demande encore dauantage, à cause, disent-ils, que sans cela les meurtres seroient

A third present was to calm the agitated mind; a fourth, to soothe the feelings of a justly irritated heart. Most of these gifts consist of porcelain beads, of shells, and of other things that here constitute the riches of the country, but which in France would be considered very poor.

Then followed nine other presents, to erect a sepulchre for the deceased,—for each gift has its name: four presents, for the four columns that are to support the sepulchre; four others, for the cross-pieces on which the bed of the deceased is to rest; and a ninth present, to serve him as a bolster.

After that, eight Captains, from the eight nations that constitute the Huron country, brought each a present for the eight principal bones in the frame of the human body,—the feet, the thighs, the arms.

Here their custom compelled me to speak, and to give a present of about three [131] thousand porcelain beads,—telling them that this was to make their land level, so that it might receive them more gently when they should be overthrown by the violence of the reproaches that I was to address to them for having committed so foul a murder.

On the following day, they erected a kind of stage in a public place; on this they suspended fifty presents, which are the principal part of the reparation and which bear that name. What precedes and what follows are only accessories.

For a Huron killed by a Huron, they are generally content with thirty presents; for a woman, forty are demanded,—because, they say, women cannot so easily defend themselves; and, moreover, as it is they who people the country, their lives should be more valuable to the public, and their weakness

trop frequens, le commerce en feroit empesché, & les guerres se prendroient trop aisément entre [132] des nations differentes.

Ceux à qui on fait la satisfaction examinent soigneusement tous ces presens, & rebuttent ceux qui ne leur agreent pas; il faut en remettre d'autres en leur place qui puissent contenter.

Ce n'est pas tout. Le corps auquel on a erigé vn sepulchre, ne doit pas y reposer tout nud; il faut le reuestir de pied en cap: c'est à dire qu'il faut faire autant de presens, qu'il faut de pieces pour le mettre dans l'estat auquel il doit estre, selon sa condition. Pour cét effet ils firent trois presens, qui ne portent que le nom des choses qu'ils representent, d'une chemise, d'un pourpoint, d'un haut de chauffe, des bas de chausses, des fouliers, d'un chapeau, d'une arquebuse, de la poudre & du plomb.

Il falut en suite de cela, retirer de la playe, la hache qui auoit fait le coup: c'est à dire qu'ils firent vn present qui portoit ce nom. Autant de coups qu'auroit receu le mort, il faudroit autant de presens, pour refermer toutes ces playes.

Suiuient trois autres presens. Le premier, pour refermer la terre qui s'estoit entr'ouuerte de l'horreur de ce crime. [133] Vn second, pour la fouler des pieds, & alors la coustume est que toute la ieunesse, & mesme les plus anciens se mettent à danser, pour tesmoigner leur ioye, de ce que la terre n'est plus ouuerte pour les abîmer dans son sein. Le troisiéme present, est pour ietter au dessus vne pierre, afin que cét abîme soit fermé plus inuiolablement, & ne puisse plus se rentr'ouuir.

Après cela, ils firent sept autres presens. Le

should find a powerful protection in justice. For a stranger, still more are exacted; because they say that otherwise murders would be too frequent, trade would be prevented, and wars would too easily arise between [132] different nations.

Those to whom reparation is made carefully examine all those presents and reject such as do not please them; these have to be replaced by others which satisfy them.

That is not all. The body for which a sepulchre is erected must not lie naked therein; it must be clothed from head to foot,—that is to say, as many presents must be given as there are articles of clothing required to dress it, according to its condition. To that end they gave three presents that bear only the names of the things that they represent,—a shirt, a doublet, trunk-hose, shoes, and a hat; and an arquebus, powder, and lead.

After that, it was necessary to draw out from the wound the hatchet with which the blow had been struck,—that is, they gave a present bearing that name. As many presents are needed as there have been blows received by the deceased, to close all the wounds.

Then came three other presents,—the first, to close the earth, which had gaped in horror at the crime; [133] a second, to trample it down; and, thereupon, it is customary for all the young men, and even for the oldest, to commence dancing, to manifest their joy that the earth no longer yawns to swallow them in its womb. The third present is for the purpose of throwing a stone upon it, so that the abyss may be more inviolably closed, and may not reopen.

After that, they gave seven other presents,—the

premier, pour rendre la voix à tous nos Miffionaires; Le fecond, pour exhorter nos domeftiques à ne tourner pas leurs armes contre le meurtrier, mais pluftoft contre les Hiroquois, ennemis du pays. Le troifiéme, pour appaifer Monsieur le Gouverneur, lors qu'il aura appris ce meurtre. Le quatriéme, pour rallumer le feu, que nous auons toujours pour chauffer les paffans. Le cinquiéme, pour r'ouvrir la porte de l'hofpice de nos Chreftiens. Le fixiéme, pour remettre à l'eau le batteau, dans lequel ils paffent la riuere, lors qu'ils viennent nous vifiter. Le feptiéme, pour remettre l'auiron en main, à vn ieune enfant qui a le foin de ce paffage. Nous euffions pû exiger deux autres [134] prefens femblables, pour rebastir noftre maifon, pour remettre fur pied noftre Eglife, pour redreffer quatre grandes Croix qui font aux quatre coins de noftre enclos. Mais nous nous contentafmes de cela.

Enfin ils terminerent le tout par trois prefens que firent les trois principaux Capitaines du pays, pour nous raffermir l'efprit, & nous prier d'auoir toujours de l'amour pour ces peuples. Tous ces prefens qu'ils nous firent, monterent enuiron à vne centaine.

Nous leur en fifmes auffi de reciproques; à toutes les huit nations en particulier, pour raffermir noftre alliance avec eux. A tout le pays en commun, pour les exhorter à fe tenir vnis enfemble, & avec les François, pour fouftenir plus fortement leurs ennemis. Vn autre prefent confiderable, pour nous plaindre des médifances qu'on faifoit courir contre la Foy, & les Chreftiens: comme fi tous les malheurs qui arriuent dans ce pays, des guerres, des famines, des maladies, eftoient vn effet de la Foy

first, to restore the voice of all our Missionaries; the second, to exhort our servants not to turn their arms against the murderer, but rather against the Huroquois, the enemies of the country; the third, to appease Monsieur the Governor when he should hear of the murder; the fourth, to rekindle the fire that we always kept up to warm passers-by; the fifth, to reopen the door of our hospice to our Christians; the sixth, to replace in the water the boat in which they cross the river when they come to visit us; the seventh, to replace the paddle in the hands of a young boy, who has charge of that ferry. We could have exacted two other [134] similar presents to rebuild our house, to erect again our Church, and to set up again four large Crosses, which stand at the four corners of our enclosure. But we contented ourselves with those.

Finally, they concluded the whole with three presents given by the three principal Captains of the country, to calm our minds, and to beg us to love those people always. All the presents that they gave us amounted to about one hundred.

We also gave some, in return, to all the eight nations individually, to strengthen our alliance with them; to the whole country in common, to exhort them to remain united together, that they might, with the French, better resist their enemies. Another present of some value was given to complain of the calumnies that were circulated against the Faith, and against the Christians, as if all the misfortunes that happen in these countries—such as war, famine, and disease—were brought here by the Faith that we come to teach them. We also gave them some presents to console them [135] for the loss they

que nous venons leur annoncer. Nous leur fîmes auffi quelques prefens, pour les confoler [135] de quelques pertes, qu'ils auoient receuës depuis peu, de quelques perfonnes tuées par l'ennemy. Enfin nous terminafmes par vn present qui les affeuroit que Monsieur le Gouverneur, & tous les François de Quebec, de Montreal, & des trois Riuieres, n'auroient que de l'amour pour eux, & oublieroient ce meurtre, puis qu'ils y auoient fatisfait.

Dieu nous affifta puiffamment en toute cette affaire, qui nous fucceda au deffus de nos efpérances, & dans laquelle nous remarquaimes vne prouidence de Dieu fi aymable fur nous, & fur nostre Eglife, vne protection fi paternelle, vne conduite fi puiffante, que nous voyons bien qu'il est vray ce que dit l'Efcriture, *Dicite iusto quoniam bene.* Le tout fe termina l'vnzième de May.

FIN.

had recently suffered through the killing of some persons by the enemy. Finally, we ended with a present which assured them that Monsieur the Governor and all the French of Quebec, of Montreal, and of three Rivers, would have nothing but love for them, and would forget the murder, since they had made reparation for it.

God assisted us greatly in this matter, which, as far as we were concerned, succeeded beyond our hopes; and in it we observed God's most loving providence for us, and, for our Church, such a fatherly protection and such powerful guidance that we see very well how true is the saying of the Scriptures: *Dicite justo quoniam bene.* The whole matter was concluded on the eleventh of May.

END.

LXVII

Epistola P. Pauli Ragueneau ad R. P. Vincentium
Caraffam, Præpositum Generalem So-
cietatis Jesu, Romæ

Sanctæ Mariæ apud Hurones
Calendis Martii anni 1649

SOURCE: We follow Rochemonteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 458-463, with a few emendations from Father Felix Martin's apograph of the original, in St. Mary's College, Montreal.

Epistola P. Pauli Ragueneau ad R. P. Vincentium
Caraffam, Præpositum Generalem So-
cietatis Jesu, Romæ.

NOSTER ADMODUM REVERENDE IN CHRISTO PATER
Pax Christi.

Accepi literas admodum Reverendæ Pater-
nitatis Vestræ datas 20 Januarii 1647. Si quas ad
nos rescripserit superiore anno 1648, nondum eas
accepimus. Significat Paternitas Vestra gratos sibi
esse nuntios de statu missionis hujus nostræ Huro-
nensis; imo (quæ est ejus erga nos Paterna charitas)
ad minima etiam descendit, seque jubet de omnibus
fieri certiozem.

Patres hic sumus octodecim, coadjutores quatuor,
Domestici perpetui viginti tres, famuli septem non
perpetui (quibus solis stipendia solvuntur), quatuor
pueri, octo milites: nimirum ita nos premit bellicus
furor hostium barbarorum, ut nisi momento perire
res nostras nobiscum velimus, fidemque adeo omnem
extingui, in his regionibus jam satis late diffusam,
omnino nobis necesse fuerit præsidium quærere eorum
hominum, qui simul et operis domesticis, et rei rus-
ticæ excolendæ, et præsidiis extruendis, et rei mili-
tari vacent. Cum enim hætenus superioribus annis,
sedes nostra, quam Domum S^{te} Mariæ vocamus, mul-
tis hinc inde in omnem partem, Huronum nobis
amicorum oppidis cincta esset, plus illis, quam nobis

Letter of Father Paul Ragueneau to the Very
Reverend Father Vincent Caraffa, General
of the Society of Jesus, at Rome.

O UR VERY REVEREND FATHER IN CHRIST,
Pax Christi.

I have received, very Reverend Paternity, your letter dated January 20, 1647. If you wrote to us last year, 1648, we have not yet received that letter. Your Paternity evinces pleasure in the news of the state of our Huron mission. Indeed (such is your Paternal love toward us), you even stoop to details, and bid us inform you of everything.

There are here eighteen Fathers, four coadjutors, twenty-three *Donnés*, seven servants (to whom alone wages are paid), four boys, and eight soldiers. Truly, we are so threatened by the hostile rage of our savage enemies that, unless we wish our enterprise and ourselves to perish in an hour,—and, indeed, that the faith, now widely spread in these lands, should be utterly destroyed,—it was quite necessary for us to seek the protection of these men, who devote themselves to both domestic duties and farm work, and also to building fortifications, and to military service. For since, until late years, our abode, which we call the Residence of Ste. Marie, was surrounded on every side by the numerous villages of our friends, the Hurons, we feared more for them than for ourselves from hostile attack: so during that time, however small our number, we

ipsis timebamus ab incursione hostili: sic adeo ut exiguo quantumvis numero, satis tuti tamen et securi viveremus. At longe mutata est facies rerum nostrarum, totiusque hujus regionis: tot enim cladibus fracti sunt Hurones nostri, ut expugnatis quæ in fronte erant præsiidiis, ferroque atque igne vastatis, plerique mutare sedes coacti sint, retroque cedere: hinc quippe factum est, ut jam alieno nudi præsidio simus; jamque in fronte positi nostris nos viribus, nostris nos animis tueri, nostro nos numero debeamus.

Hanc nostram Sanctæ Mariæ, arcem dixerim an domum, tutantur qui nobiscum sunt Galli, dum Patres nostri longe lateque excurrunt per oppida Huronum disjecti, perque Algonquinas nationes procul a nobis positas; missioni quisque suæ invigilans, solique ministerio verbi intentus, omni curâ rerum temporalium in eos depositâ, qui domi subsistunt: et quidem res domesticæ tam felicem cursum tenent, ut quamvis numerus noster excreverit, atque optemus maxime novum ad nos auxilium mitti, et externorum hominum et patrum præcipue nostrorum; nullo pacto tamen necesse sit impensas crescere; imo in dies minuuntur magis, minoraque in annos singulos petimus ad nos mitti rerum temporalium subsidia: ita plane ut nos ipsos sustentare maxima ex parte possimus ex iis rebus, quæ hic nascuntur. Neque vero ullus nostrûm est qui hac in parte magnum levamen non sentiat earum ærumnarum, quæ prioribus annis, et omnino graves erant, et insuperabiles videbantur. Habemus enim piscatus et venationis majora quam ante subsidia; nec piscium modo adipem atque ova

lived in safety, without anxiety. But now, far different is the aspect of our affairs and of this whole region; for so crushed are our Hurons by disasters, that, their outposts being taken and laid waste with fire and sword, most of them have been forced to change their abodes, and retreat elsewhere; hence it has come to pass that at last we are devoid of the protection of others, and now we, stationed at the front, must defend ourselves with our own strength, our own courage, and our own numbers.

This our dwelling—or shall I say our fort?—of Sainte Marie, the French who are with us defend, while our Fathers sally forth, far and wide, scattered among the villages of the Hurons, and through the Algonquin tribes far distant from us,—each one watching over his own mission, and intent only upon the ministry of the word, leaving all temporal cares to those who remain at home. In truth, domestic matters keep so fortunate a course that, although our number has increased, and we greatly desire new help to be sent us,—both of laymen and, especially, of our own fathers,—still in no wise is it necessary to increase expenses. On the contrary, they are lessened daily, and each year we ask for less temporal aid to be sent us,—so much so that we can, for the most part, support ourselves upon that which is here produced. Verily, there is not one of our brethren who does not feel in this respect great relief from those distresses which were in former years very burdensome, and seemed insurmountable. For we have larger supplies from fishing and hunting than formerly; and we have not merely fish and eggs, but also pork, and milk products, and even cattle, from which we hope for great addition to our store.

pullorum, sed suinas carnes et lacticinia, atque adeo boves, unde speramus rei nostræ familiari magnum incrementum. Hæc minute scribo, quia voluit ad se rescribi Paternitas vestra.

Res vero Christiana progressum hîc capit expectatione nostrâ multis partibus majorem: numeramus enim hoc postremo anno baptizatos, fere septingentos supra mille: omissis pluribus, quos a Patre Antonio Daniel infra dicemus fuisse baptizatos, quorum numerus constare nobis certo non potuit. Neque vero ii sunt Christiani, quantumvis barbari, quos pronum esset suspicari, rudes rerum cœlestium, neque satis idoneos mysteriis nostris. Plerique sane res divinas sapiunt, atque intime penetrant; nec desunt nonnulli, quorum virtuti, pietati, et eximiæ sanctitati, invidere sancte possint etiam Religiosi sanctissimi. Sic plane ut qui hæc viderit oculatus testis, mirari satis non possit digitum Dei sibi que adeo gratuletur, tam felicem provinciam, tam divitem donis cœlestibus, labori suo obtigisse.

Undecim missiones excolimus, octo linguæ Huro-nensis, tres Algonquinæ: totidem Patribus veteranis divisus labor. Linguæ addiscendæ quatuor vacant, superiore anno ad nos missi: quos quidem præcipuis missionariis comites adjunximus. Sic adeo ut tres solum Patres domi consistant; alter verum spiritualium Præfectus, alter Procurator et minister, tertius demum Christianorum curæ undique adventantium præpositus. Christianorum enim paupertati de paupertate nostra subvenimus, eorumque morbos curamus, non animi modo, sed etiam corporis: magno sane profectu Rei Christianæ. Numeravimus hoc

I write of these particulars, because your Paternity so desired.

Christianity has certainly made progress here, in many ways, beyond our expectation. We baptized, the past year, about one thousand seven hundred,—not counting many whom we shall mention below as baptized by Father Antoine Daniel, the number of whom could not be accurately given. Nor are these, albeit barbarians, such Christians as one might be inclined to suppose, ignorant of things divine and not sufficiently qualified for our mysteries. Many indeed understand religion, and that profoundly; and there are some whose virtue, piety, and remarkable holiness even the most holy Religious might without sin envy. One who is an eye-witness of these things cannot sufficiently admire the finger of God, and congratulate himself that so fortunate a field of labor, so rich in divine blessing, had fallen to his lot.

We maintain eleven missions,—eight in the Huron language, and three Algonquin. The work is divided between an equal number of Fathers who have had experience. Four, sent to us last year, devote their time to learning the language; and these we have assigned as helpers to the chief missionaries. Thus only three Fathers remain at home,—one as spiritual Director, another as Procurator and minister, the third to look after the needs of the Christians, who come to us from every quarter. For out of our own poverty we minister to the poverty of the Christians, and heal their diseases both of soul and body, surely to the great advancement of Christianity. Last year, nearly six thousand partook of our hospitality. How strange it is, that *in terra aliend, in loco horroris et vastæ solitudinis*, we

postremo anno hospitio receptos nostro fere ad sex millia: ut mirum sit, in terra alienâ, in loco horroris et vastæ solitudinis, educi nobis videri mel de petra, oleumque de saxo durissimo: unde non nobis solum, hominibus exteris, sed ipsis etiam incolis fuerit provisum. Hæc eo dico, ut intelligat Paternitas vestra Divinæ erga nos munificentia largitatem. Cum enim hoc anno fames oppresserit circumspecta undique oppida, atque nunc etiam vehementius affligat, nulla nos tamen hinc mali labes attigit, imo annonæ habemus satis, unde tres annos vivere possimus commode.

Res una posse nobis videtur nascentis hujus Ecclesiæ felicem statum evertere, et Christianæ rei cursum morari: belli nimirum metus, atque hostium furor. Crescit enim in annos singulos, neque satis apparet unde auxilium nobis ullum adesse possit, nisi a Deo solo. Postrema quæ Huronibus nostris illata est clades, omnium fuit gravissima. Julio hæc obtigit mense superioris anni 1648. Cum enim Huronum plerique ad Gallos nostros Quebecum versus, profectionem parassent, mercaturæ causâ; alios alius labor ab oppidis suis extraxisset, multique expeditionem bellicam alio suscepissent; improvisus hostis adfuit, atque oppida duo expugnavit, invasit, incendit; solita ubique crudelitate abductæ in captivitatem matres cum pueris, neque ulli ætati parcitum.

Horum oppidorum alteri, a Sancto Josepho nomen fuit: quæ erat una ex missionibus nostris præcipuis, ubi extractæ ædes sacræ, ubi christianis ritibus gens instituta, ubi fides jam altas radices egerat. Præerat huic Ecclesiæ Pater **Antonius Daniel**, vir magni

should seem to draw *mel de petra, oleumque de saxo durissimo*,—thence to supply the needs, not merely of us who are strangers, but also of the natives themselves. I say these things that your Paternity may know the abundance of God's goodness toward us. For, while during this year famine has been heavy upon the villages on all sides of us, and now weighs upon them even more heavily, no blight of evil has fallen upon us; nay, we have enough provisions upon which to live comfortably during three years.

But one thing—the fear of war and the rage of foes—seems able to overthrow the happy state of this infant Church, and stay the advance of Christianity; for it grows yearly, and it is clear that no help can come to us save from God alone. The latest disaster that befell our Hurons—in July of last year, 1648—was the severest of all. Many of them had made ready to visit our French people in the direction of Quebec, to trade; other tasks had drawn some away from their villages; while many had undertaken a hostile expedition in another direction; when suddenly the enemy came upon them, stormed two villages, rushed into them, and set them on fire. With their wonted cruelty they dragged into captivity mothers with their children, and showed no mercy to any age.

Of these villages, one was called Saint Joseph; this was one of our principal missions, where a church had been built, where the people had been instructed in Christian rites, and where the faith had taken deep root. In charge of this Church was Father Antoine Daniel, a man of great courage and endurance, whose gentle kindness was conspicuous among

animi, magnæ patientiæ, magnarum omnino virtutum; sed eximiæ ante omnia mansuetudinis. Sacrum de more vix dum absolverat post orientem solem, neque adhuc ab æde sacrâ discesserant satis frequentes qui convenerant Christiani, quum audito hostili clamore, ad arma est subito trepidatum. Ad pugnam alii sese præcipiunt, ad fugam alii magis præcipientes: ubique terror, ubique luctus. Antonius quâ parte infestum imminere magis hostem sensit, illuc advolat; suosque hortatur fortiter, nec christianis modo christianum robur, sed fidem plerisque inspirat infidelium; tanto animi ardore tum auditus loqui de mortis contemptu, deque gaudiis Paradisi, ut jam beatitate sua frui videretur. Et vero baptismum petiere multi; tanto numero ut cum singulis par esse satis non posset, uti coactus fuerit intincto in aquam sudario suo, et circum se effusam plebem, per aspersionem baptizare. Neque interea tamen hostilis remittebat furor: tormentario pulvere omnia late circum perstrepebant: multi circa eum prostrati, quos simul vitalis unda baptismi, simul læthalis ictus exciperet: fugam ut suos cepisse videt, ipse in lucra animarum intentus, alienæ salutis non immemor, oblitus suæ, ad ægrotos, ad senes, ad infantes baptizandos, casas penetrat, percurrit, zeloque suo implet. Tandem in ædem sacram se recipit, quo christianorum plerosque spes æternæ gloriæ, quo infernorum ignium metus, catechumenorum multos perpulerat: nunquam vehementius oratum, nusquam visa fidei veræ, ac veræ pænitiæ argumenta certiora. Istos baptismo recreat, illos peccatorum vinculis exsolvit, omnes divinæ charitatis ardore

his great virtues. He had hardly finished the usual mass after sunrise, and the Christians, who had assembled in considerable numbers, had not yet left the sacred house, when, at the war-cry of the enemy, in haste and alarm they seized their weapons. Some rush into the fight, others flee headlong; everywhere is terror, everywhere lamentation. Antoine hastened wherever he saw the danger most threatening, and bravely encouraged his people,—inspiring not only the Christians with Christian strength, but many unbelievers with faith. He was heard to speak of contempt for death, and of the joys of Paradise, with such ardor of soul that he seemed already to enjoy its bliss. Indeed, many sought baptism; and so great was the number that he could not attend to each one separately, but was forced to dip his handkerchief in the water and baptize by sprinkling the multitude who thronged around him. Meantime, there was no cessation in the ferocious attack of the enemy, and everywhere resounded the noise of muskets. Many fell around him who received at the same instant the life-giving water of baptism, and the stroke of death. When he saw that his people had fled, he himself, intent upon the gain of souls,—mindful of the safety of others, but forgetful of his own,—hurried into the cabins to baptize the sick, the aged, and children, and filled them with his own zeal. At last, he betook himself to the church, whither the hope of eternal glory had brought many Christians, and the fear of hell-fire many catechumens. Never were there more earnest prayers, never stronger proofs of true faith and real penitence. To these he gives new life by baptism, those he releases from the bonds of sin; he sets all on fire with divine love.

inflammat. Hæc tum illius fere vox unica: fratres, hodie erimus in Paradiso; hoc credite, hoc sperate, ut vos Deus æternum amet.

Jam hostis vallum conscenderat, totoque oppido subjectis ignibus ardebant casæ; monentur victores esse divitem prædam et facilem, si templum versus properent: illic senum ac mulierum copiosum gregem, illic puerorum agmina. Accurrunt, ut solent, vocibus inconditis. Adventantem sensere hostem christiani. Capere eos fugam jubet Antonius, quâ parte liber adhuc est exitus: ipse ut hostem moretur, et fugienti gregi consulat bonus pastor, obvium se præbet armato militi, ejusque impetum frangit; vir unicus contra hostem; sed nimirum divino plenus robore, fortis ut Leo dum moritur, qui totâ vitâ suâ mitissimus fuerat ut columba. Vere ut aptare illi possim illud Jeremiæ, dereliquit ut Leo umbraculum suum, quia facta est terra eorum in desolationem, a facie iræ columbæ, a facie iræ furoris domini. Tandem læthali ictu prostratus emissæ in eum catapultæ, densisque confossus sagittis, felicem animam, quam pro ovibus suis posuerat bonus Pastor, Deo reddidit, Jesum inclamans. Sæviturum barbare in ejus exangue corpus, vix ullus hostium ut fuerit, qui mortuo novum vulnus non adderet [adjiceret — *Martin's apog.*]; donec incensâ demum æde sacrâ, medias in flammâ injectum nudum cadaver ita est concrematum, ut ne os quidem ullum restaret: nec sane poterat nobiliore rogo comburi.

Dum sic hostes moratur, etiam post mortem fugienti gregi suo salutaris: multi in tutum se recepere: alios victor miles est assecutus, matres præcipue,

Almost his only words were: "Brothers, to-day we shall be in Paradise: believe this, hope this, that God may forever love you."

Already the foe had scaled the rampart, and throughout the village the torch had been applied, and the cabins were burning. The victors are informed that there is rich plunder, easy to get, if they will hasten to the church; that there numbers of old people, and women, and a band of children, are gathered. Thither they hurry with discordant shouts, after their manner. The Christians see the enemy approaching. Antoine bids them flee wherever escape is yet possible. That he may delay the enemy, and, like a good shepherd, aid the escape of his flock, he blocks the way of the armed men and breaks their onset; a single man against the foe, but verily filled with divine strength, he, who during all his life had been as the gentlest dove, was brave as a Lion while he met death. Truly, I might apply to him that saying of Jeremias: "He hath forsaken his covert as the Lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord." At last he fell, mortally wounded by a musket-shot; and, pierced with arrows, he yielded to God the blessed life which he laid down for his flock, as a good Shepherd, calling upon the name of Jesus. Savagely enraged against his lifeless body, hardly one of the enemy was there who did not add a new wound to his corpse: until at length, the church having been set on fire, his naked body cast into the midst of the flames was so completely consumed that not even a bone was left: indeed, he could not have found a more glorious funeral pyre.

quas pendentium ab ubere infantium onus retardabat; aut quarum latebras proderet puerilis ætas, sapienter adhuc timere nescia.

Jam quartum decimum annum posuerat in hac Missione Huronensi Antonius, ubique frugifer, vereque natus in salutem istarum gentium: sed nimirum maturus cœlo, primus omnium e societatis nostræ hominibus nobis ereptus est: inopinâ quidem morte, sed eâ tamen non improvisâ: sic enim semper vixerat, ut semper paratus esset mori: quamquam et visa sit Divina Bonitas erga ipsum fuisse singularis: nam octiduum integrum Exercitiorum spiritualium societatis absolverat calendis ipsis Juliï, in hac domo Sanctæ Mariæ: ipsoque postridie, sine ullâ novâ [morâ — *Martin's apog.*] ac ne unius quidem diei requie in missionem suam convolarat: Deo nimirum sane vehementius ardebat, quam ullo unquam igne crematum ejus corpus exarserit.

Patriâ Deppensis erat, honestis, piisque Parentibus: ingressus fuerat societatem anno 1621, tum viginti et unum annos natus, ad Professionem quatuor votorum fuerat admissus anno 1640; finem denique vivendi fecit quarto Juliï 1648. Vir sane egregius, vereque dignus filius societatis: humilis, obediens, conjunctus Deo, invictæ semper patientiæ, infractique in rebus arduis animi: sic adeo ut nobis virtutum omnium exemplum illustre; christianis barbaris, fidei ac pietatis sensum eximum: omnibus, desiderium sui grave reliquerit, ipsis etiam infidelibus: daturus demum, et quidem speramus, toti huic regioni, Patronum in cœlis potentissimum.

Et vero uni e nostris (homini sauctitatis præcipuæ,

In thus delaying the enemy, he was serviceable to his escaping flock even after his death. Many reached places of safety; others the victors overtook, especially mothers,—at every step delayed by the babes at their breasts, or by those whose childish years—as yet unaccustomed to prudent fear—betrayed their hiding-places.

Antoine had just finished his fourteenth year at this Huron Mission, everywhere a useful man, and assuredly raised up for the salvation of those tribes; but certainly ripe for heaven, and the first man of our society to be taken from us. True, his death was sudden, but did not find him unprepared; for he had always so lived that he was ever ready for death. Yet the Divine Goodness toward him seems to have been remarkable; for he had finished, only the first day of July, eight days of continuous spiritual Exercises of the Society in this house of Sainte Marie; and on the very next day, without any delay, or even one day's rest, he hastened to his own mission. Verily, he burned with a zeal for God more intense than any flame that consumed his body.

He was a native of Dieppe, born of worthy and pious Parents. He had entered the society in 1621, at the age of twenty-one years; he was admitted to the Profession of the four vows in 1640; and at last ended his life July fourth, 1648. He was indeed a remarkable man, and a truly worthy son of the society,—humble, obedient, united with God, of never-failing patience, and indomitable courage in adversity. Thus he left to us a shining example of all the virtues; to the savage Christians, an impression of exalted faith and piety; to all, even the unbelievers, heavy grief at his death. Now, at last, he will be

et probatissimæ humilitatis; is fuit P. Josephus Maria Chaumonot) semel atque iterum post mortem adesse visus est. At primum quum nostris Patribus in concilium coactis, atque agentibus, ut solent, de re christiana promovendâ; videbatur interesse pater Antonius; qui nos consilio robore, qui nos omnes divino, quo plenus erat spiritu, recrearet. Patribus conspiciendum obtulit augustiore vultu, et eo sane qui nihil humanum spiraret, verum et ex ore conjici poterat, plus minus [minusve — *Martin's apog.*] triginta. Rogatus Pater, quomodo [ecquid — *Martin's apog.*] permittat Divina Bonitas servi sui corpus tam indigne post mortem haberi tanquam inhoneste vulnere fædatum, sic flammis consumi, nobis ut hujus nihil restaret, ac ne cinis quidem exiguus? Magnus, inquit, est Dominus et Laudabilis nimis. Respexit in hæc opprobria servi sui, atque ut ea Divino modo compensaret, dedit mihi multas animas purgatorii, quæ triumphum in cœlis meum comitarentur.

Finem ut scribendi faciam, neque epistolæ modum excedam, addam P^{ati} Vestræ quod primum omnium debuerat scribi; eum nimirum esse statum hujus domûs, totiusque adeo missionis; vix ut putem quidquam addi posse ad pietatem, obedientiam, humilitatem, patientiam charitatem nostrorum; atque adeo ad exactam regularum observantiam. Omnium vere est cor unum, anima una, unusque spiritus societatis. Imo, quod magis mirum videri debeat, e tot domesticis hominibus, tam diversæ conditionis, tamque diversi ingenii; servis, pueris, domesticis, militibus; nullus omnino est qui serio salutem animæ suæ non vacet: plane ut hinc exulet vitium, hinc virtus

granted, we certainly hope, as a most powerful Advocate in heaven for all this country.

In fact, by one of our number (a man of eminent piety and of well-attested humility, Father Joseph Marie Chaumonot) he was seen once and again after death. But when first our Fathers were gathered in council, and planning, as is their wont, for the promotion of Christianity, father Antoine was seen to appear in their midst, to revive us all with his strong counsel, and with the divine spirit which filled him. He seemed to be about thirty, as far as could be judged by his face, which presented to the Fathers a noble aspect, quite unlike anything human. The Father was asked how Divine Goodness could suffer the body of his servant to be so shamefully treated after death,—disfigured, as if by disgraceful wounds,—and to be so consumed by fire that nothing, not even a handful of ashes, was left to us. “Great is the Lord,” replied he, “and most worthy of Praise. He beheld this reproach of his servant; and, to compensate for this in Divine fashion, he granted me many souls from purgatory, to accompany my triumph in heaven.”

To make an end of writing, without exceeding the limit of a letter, I will add — what should have been written first of all to Your Paternity — that such is the condition of this house, and indeed of the whole mission, that I think hardly anything could be added to the piety, obedience, humility, patience, and charity of our brethren, and to their scrupulous observance of the rules. We are all of one heart, one soul, one spirit of the society. Nay, what must seem more wonderful, out of all the men attached to the house, of condition and nature so varied,—servants,

imperet, hæc sanctitatis domus esse videatur. Quod nostrum sane est gaudium, pax in bello nostra, nostraque summa securitas: quidquid enim de nobis disponat divina Providentia, sive in vitam, sive in mortem, hæc erit consolatio nostra, quod Domini sumus, atque ut sperare licet, æternum erimus. Hoc ita ut fiat, petimus Benedictionem Paternitatis vestræ, et nobis et missioni nostræ: ego præcipue omnium indignissimus, sed tamen

Rev^{dæ} admodum P^{tatis} V^æ.

Humillimus et obsequentissimus filius

PAULUS RAGUENEAU.

Ex Domo Sanctæ Mariæ
apud Hurones in novâ Franciâ
Calendis Martii anni 1649.

Admodum Reverendo in Christo Patri nostro
Vincentio Caraffæ Præposito Generali
Societatis Jesu Romam.

boys, donnés, soldiers,—there is not one who does not seriously attend to his soul's salvation; so that clearly vice is banished hence, here virtue rules, and this is seen to be the home of holiness. This surely is our rejoicing, our peace in war, and our great security; for, whatever may be the dispensation of divine Providence, in life or in death this will be our consolation, that we are the Lord's and ever shall be, as we are permitted to hope. That so it may be, we implore your Paternity's Benediction upon us and our mission; and I chiefly, though unworthiest of all,—

Your most Reverend Paternity's
Most humble and obedient son,
PAUL RAGUENEAU.

From the Residence of Sainte Marie,
among the Hurons, new France,
March 1, 1649.

To our Most Reverend Father in Christ,
Vincent Caraffa, General of the
Society of Jesus, Rome.

BIBLIOGRAPHICAL DATA: VOL. XXXIII

LXVI

For bibliographical particulars of this document, see Vol. XXXII.

LXVII

This is a Latin letter of Ragueneau to the Father General, in Rome. Father Felix Martin, when in Rome in 1858, copied the document in the domestic archives of the Society; his translation thereof, into French, is given in Carayon's *Première Mission*, pp. 233-244. The Latin text, from another copy of the original, is given in Rochemonteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 458-463, and this, in the main, we follow in the present publication; we have, however, in a few sentences, corrected apparent misreadings in Rochemonteix, by Martin's apograph, which is in the archives of St. Mary's College, Montreal.

NOTES TO VOL. XXXIII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 63).—Several historians have stated that this is the first recorded mention of the cataract of Niagara, under that name. It appears, without a name, on Champlain's map of 1632 (vol. xxi. of this series, note 12), and he there briefly describes it. Lalemant, in his *Relation* of 1641, mentions the river, but not the falls, under the name Onguiaahra (vol. xxi., p. 191). The first illustration of the cataract was, according to Winsor, that given by Hennepin, in his *Louisiane* (ed. 1697).

2 (p. 63).—Regarding the Cat Nation, or Eries, see vol. xxi., note 11.

3 (p. 81).—Concerning the Arendaenronnon clan, see vol. viii., note 24.

4 (p. 99).—This defensive armor is described in vol. xiii., note 18.

5 (p. 149).—Lake Superior is here mentioned for the first time in the *Relations*, and apparently first receives here that appellation. Champlain's map of 1632 attempts to locate a lake of which he had had reports, N. W. from the "Mer douce,"—"a lake at which there is a Copper mine." This was evidently Lake Superior, though vaguely and incorrectly located.

6 (p. 151).—*Kichkagoneiak*: the Kiskakons. These people, though often mentioned in the *Relations* as a nation, were not a separate tribe, but only constituted the "Short-tailed Bear" clan of the Ottawas. The name *Kichkagon* is derived, not from any root suggestive of the bear as their totem, but from the Algonkin word *Kiska*, "to cut,"—alluding to the abbreviated tail of the bear; hence the French soubriquet *Queues coupées*, "Cut tails," sometimes given to this clan.—J. G. HENDERSON.

Late in the 17th century, these Kiskakon Ottawas were at Sault Ste. Marie and Mackinac; in 1745, they had extended as far southward as Detroit. The *Relation* of 1669 (chap. vi.) mentions the labors among them of Ménard and Allouez.

7 (p. 167).—Antiquarians differ as to the site of St. Ignace. The

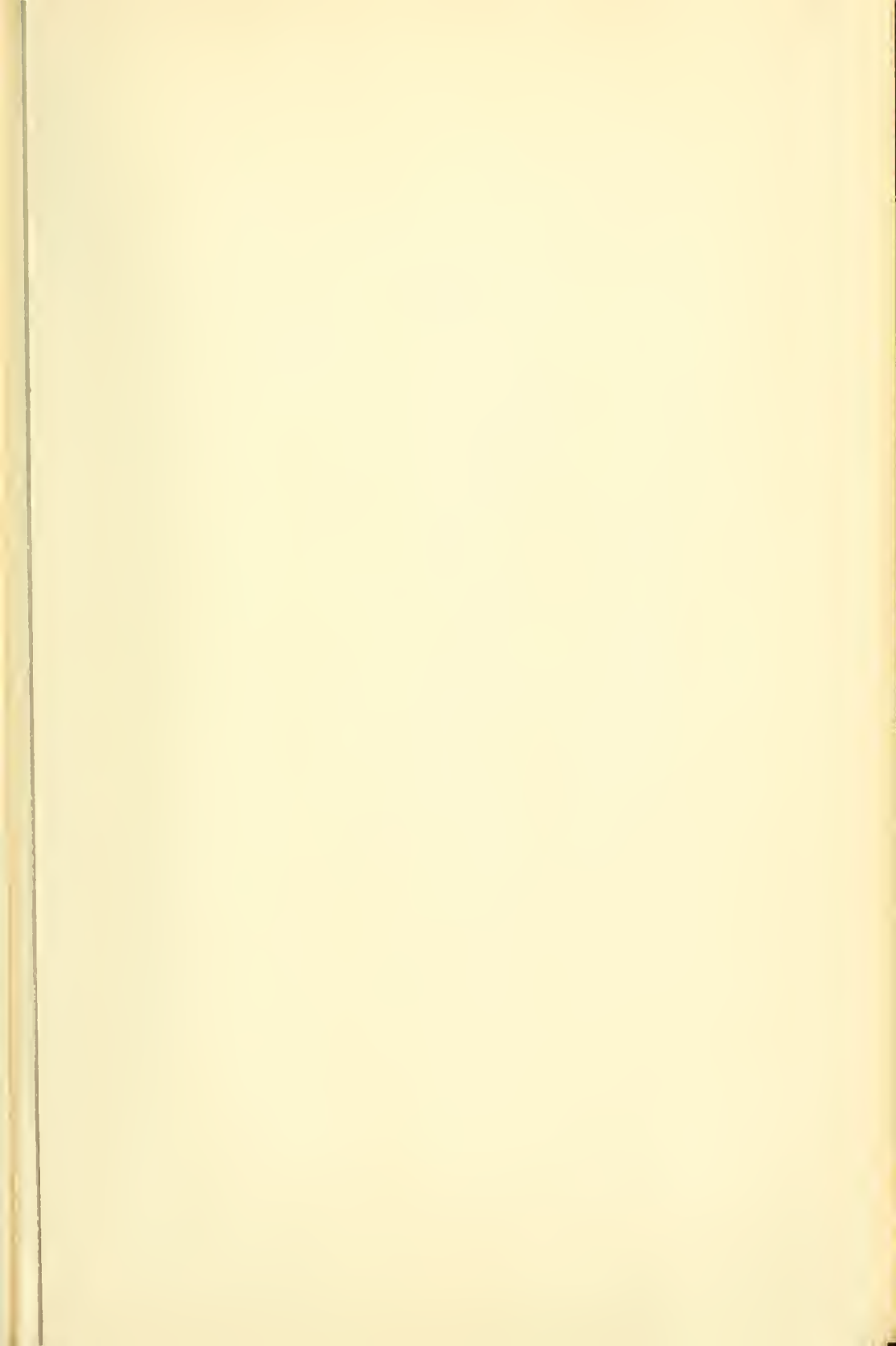
views of Hunter and Martin are given in vol. xvii., *note* 5. Hunter's map (vol. x., p. 318) locates the first mission of this name in Medonte township, to the east of Sturgeon River; the second (of 1649), in Tay, about half-way from Maxwell village east to Hogg River. Father Jones, whose map of Huronia will appear in vol. xxxiv., places the first at a site about two miles east of the eastern end of Orr's Lake, on the east side of Sturgeon River; the second, on the west side of the same stream, just south of the northern boundary of Medonte.

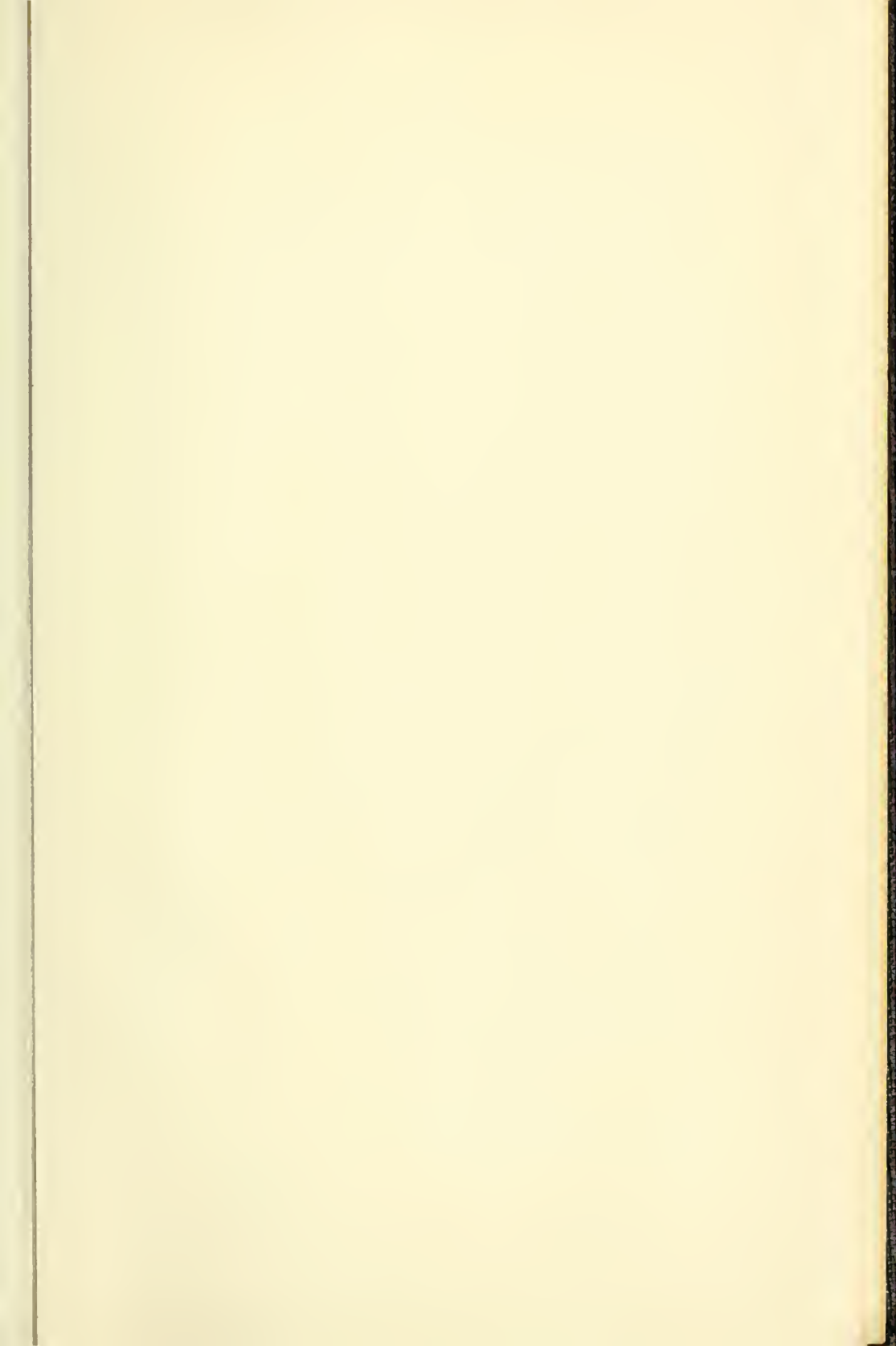
8 (p. 203).— In regard to medical practices among the Indians, see *U. S. Bur. Ethnol. Rep.*, 1885-86, pp. 151-159, 197-201, 241-242; 1887-88, pp. 451-470; 1892-93, part i., pp. 139-150. Cf. Chickering's *Hist. of Plants*, pp. 803-810, 926, etc.; also Rush's *Medicine among the Indians* (Phila., [1774]).

9 (p. 213).— Concerning this "armored fish," see vol. i., *note* 68.

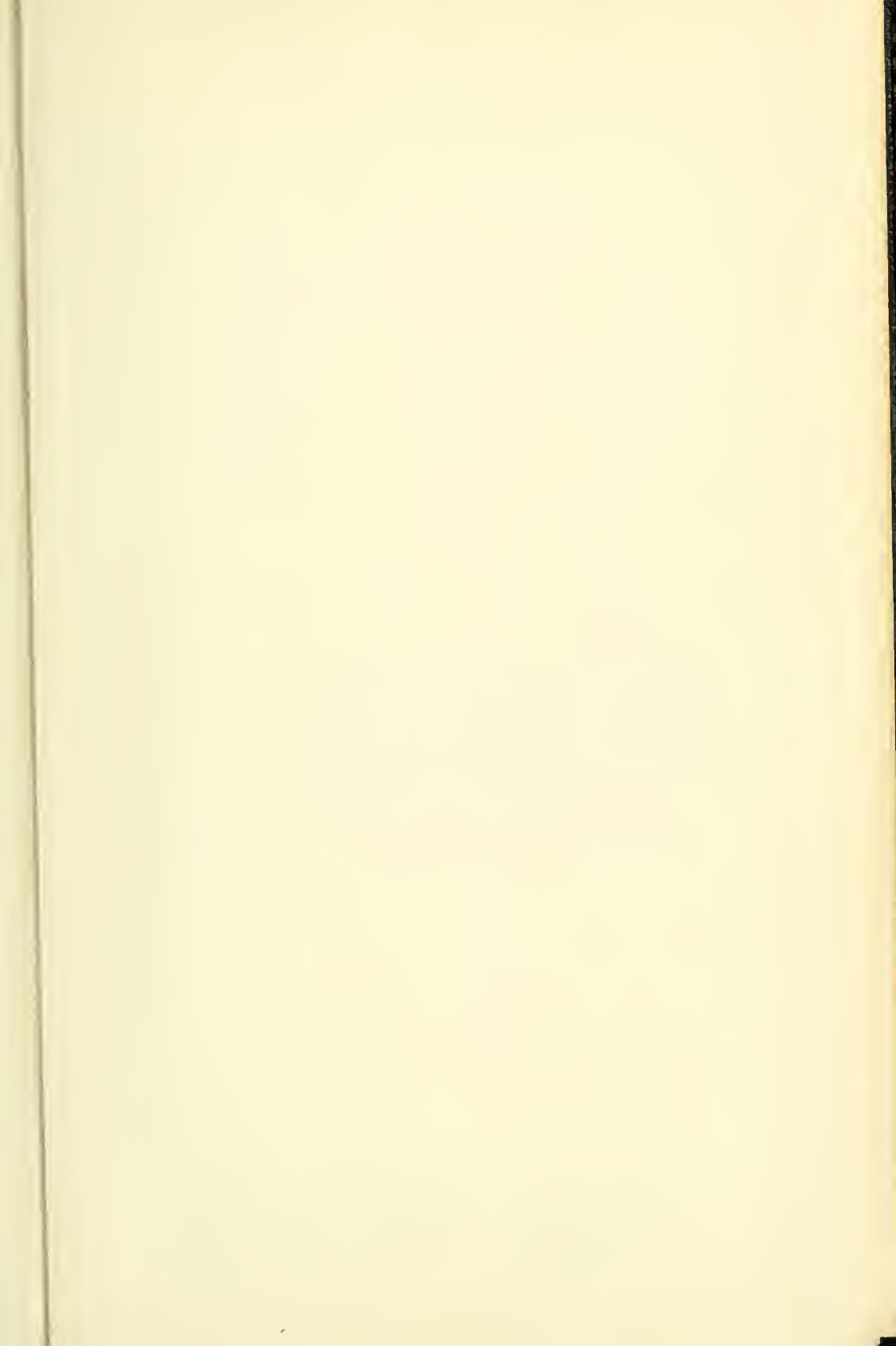
10 (p. 225).— *Aireskouy* (Areskouï); see vol. v., *note* 41.

11 (p. 227).— Tobacco offerings are described in vol. x., *note* 15.









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