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THE JESUIT RELATIONS
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ALLIED DOCUMENTS

VOL. XLVII



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The Jesuit Relations and Allied Documents

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. XLVII

IROQUOIS, LOWER CANADA: 1661 - 1663

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PREFACE TO VOL. XLVII

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

CVII. In the preceding volume appeared Chaps. i.-iii. of the *Relation* of 1660-61; the rest of the document is herewith presented. The fourth chapter relates the miraculous deliverance of a Frenchman who is wrecked upon the St. Lawrence, in the depth of winter. This is followed by another account, of like tenor—a man being rescued, also by the Virgin's help, from the fires of the Iroquois. The sufferings of other prisoners, who perished at the hands of these cruel foes, are likewise recounted,—also a vision of heaven and hell, which came to one of the Huron captives. He and other disciples constitute and maintain “a Church in bondage, but fervent; and so constant in the faith that secret Assemblies of Christians are held in some outlying cabin, removed from the noise and gaze of the Iroquois”—assemblies which are likened to those held, in olden time, in the catacombs of Rome. Another band of Christian Hurons had escaped, after the ruin of their nation, to the Erie tribe; they were led thither by one of their number, an old man, who was “a veritable Moses to this poor wandering Church.” He acts “as Preacher, Bishop, and general Pastor of his Church,” and even as their confessor.

The missionaries “have not failed, despite all the

Iroquois and all the Demons, to extend our Missions this year to the four quarters of this New World." Le Moyne has gone to the Iroquois tribes; Ménard,—from whom no tidings have come for two years,—to the West; Bailloquet, to the tribes far below Tadousac; and Richard labors in Acadia. In this last-named mission, Father Lyonne has died, which event is narrated at some length. He falls at his post, as also did Turgis in earlier years, while ministering to the victims of an epidemic disease.

The last chapter gives "the latest news from the Iroquois." This concerns Le Moyne's mission to Onondaga, to procure the release of the French captives there. He has succeeded not only in this undertaking, but in securing the reopening of the Iroquois missions. A letter from the Father is published in the *Relation*, also several from Frenchmen who have been captives among those barbarians. Le Moyne writes that both the Onondagas and Senecas desire the Jesuits among them. He relates the events of his journey from Montreal, in which they several times encounter parties of arrogant and hostile Mohawks, with whom they narrowly avoid fighting. The liberation of the French captives has been largely due to the chief Garakontié, "with whom our Fathers have lodged every time we have visited this country." In consequence, probably, of his friendship to the missionaries, Le Moyne is also received by the common people with great hospitality and kindness. Garakontié prepares in his own cabin a chapel, where all the Christians, both French and Huron, gladly receive communion. Le Moyne relates the proceedings in the councils held with the Onondagas in regard to his embassy. They consent to

release the prisoners, and then he preaches to them concerning religion; they listen "with respect and attention." Garakontié himself conducts half of the prisoners to Montreal; the others are detained for the winter, with Le Moyne.

The Father sends certain letters which he has received from Frenchmen still held captive by the Mohawks. François Hertel twice asks Le Moyne to visit him, that he may thus have an opportunity to confess his sins; also to comfort Hertel's mother in her grief at her son's captivity. The youth has lost one of his thumbs, and one of his fingers is burned. He also sends to the Father a letter to be forwarded to his mother. Another Frenchman in captivity writes to a friend at Three Rivers. This man, with several others, was cruelly tortured by his captors; he describes their sufferings, and the pious deaths of some of his comrades. This writer adds some important information respecting the numbers and defenses of the Mohawks, both of which are but paltry in comparison with the ravages they have wrought in Canada. He implores the French to rescue him and the other prisoners, and adds: "The Dutch are no longer willing to secure our freedom, as it costs them too dearly." The writer of the *Relation* (doubtless Jerome Lalemant) adds a long account of the deliverance of these and other prisoners through the efforts of Garakontié; he rescues all the Frenchmen whom he can find among the Iroquois tribes, and provides for them in his own village, being therefore "commonly called the Father of the French." At Montreal, he is received with the utmost gratitude and hospitality. He announces that the Cayugas and Senecas join with him in assurances of peace, and

invites the French to settle at Onondaga in large numbers. These words are pleasing to the French; yet they dare not trust too readily the promises of those who have so often proved cruel and treacherous, both to the French and the Hurons. The writer makes various observations on the present aspect of affairs with the Iroquois, political and religious. These crafty barbarians have involved themselves in hostilities with neighboring tribes, both east and south, which has much to do with their present attitude toward the French. Their recent devastations in the St. Lawrence valley are recounted, and the necessity of checking these is forcibly presented,—for which purpose prompt and vigorous aid from France is urgently demanded. If the Mohawks are but subdued, all the other tribes will fear the power of the French; the fur trade will flourish, and thus give new life to the Canadian colony; and, above all, the way will be opened for the missionaries to spread the gospel among all the pagan tribes. The Jesuits expect to open, in the coming spring, missions among the Onondagas and Senecas; for these, they need many new laborers. A final postscript gives news, received at the last moment, from Father Ménard, who had gone to Lake Superior two years before. He expects to return to Quebec in the spring, and writes of new discoveries which he has made.

CVIII. The *Relation* of 1661–62 is sent to France by Jerome Lalemant. He states that the reinforcements from France, promised by the king, have not yet (in September) made their appearance. He proceeds to recount the wars which the Iroquois are waging against many tribes, even at a distance of four hundred leagues, and describes some of the

peculiar features of the Southern regions which they have invaded. Among these are reeds as tall as oaks, in the trunks of which live large bears, which feed upon the pith; Indian corn with "ears two feet long, and grains as large as Muscatel grapes;" serpents of prodigious size, but harmless; and native tribes who poison springs, and even rivers. There are even vague accounts of the Mississippi and the Spaniards; for the vengeful Iroquois have undertaken to carry war almost to the shores of the Mexican Gulf. Other of their bands are ranging the entire Northwest, even to the Missouri River; and the savages of Nekouba—visited, the preceding year, by Jesuits for the first time—are cut off by these prowling marauders, who are now planning to devastate the entire region of Hudson Bay. These raids leave the French settlements in comparative peace, although, by cutting off the fur trade, they sap the life of the colony. At Montreal, two prominent men have been slain by the enemy, during the past year—Lambert Closse, major of the garrison, whose bravery saved that town from the Iroquois; and a priest, Vignal.

After relating the pious deaths of several converts, Lalemant describes the experience of Bailloquet in wintering with the Montagnais among the mountains south of the St. Lawrence; in such a life, privations abound, and "one must seek his living from mountain to mountain, with no assured provisions except such as are furnished by providence, which does not always choose to work a miracle in order to transport moose, as it did of old in sending a shower of quails." The Father is most gladly received by these simple and kindly people, who also hospitably entertain a

large company of Frenchmen who are unable to reach Quebec.

Le Moyne has wintered at Onondaga. He has there ministered to the French captives, "restored the Huron church, and laid the foundations of a new Iroquois church." He sends to his superior accounts of these labors, and of the superstitious practices so prevalent among the savages, which greatly hinder all his efforts. Most of these are based upon their reverence for dreams; and "it frequently occurs that a hot fever, by causing grotesque and senseless dreams, gives the poor Medicine-men much trouble." Many of these follies are simply ridiculous; but often they cause great danger to those who stand in the way of the desires which their dreams occasion, and the missionary's life is in frequent peril. These dangers are greatly increased by the drunkenness in which the barbarians indulge; "they bring from New Holland brandy, in such quantities as to make a veritable Pot-house of Onnontaghé." The French find that the Cayugas are the least cruel and the most hospitable of the Iroquois tribes. Le Moyne takes refuge with them for several weeks during the worst disorders at Onondaga. A French surgeon goes with him, and with his lancet cures many sick persons, which "won the hearts of all those people." Garakontié's return from Montreal brings also peace and comfort to the Frenchmen at his village. At the end of August, 1662, all these poor captives arrive at Montreal with Le Moyne, liberated through his exertions. During Le Moyne's stay (or, rather, captivity) with the Iroquois, "his greatest care was to let no infant miss baptism;" and "the smallpox, opportunely intervening, gathered in a rich harvest

of those innocent souls" — over six-score dying soon after baptism. He also does what he can to convert adults, mainly those who are sick; but his chief success here is among the captive slaves, who have been brought hither from eight or ten foreign tribes. The poor Hurons welcome his ministrations with especial delight, "coming by stealth from the neighboring villages to perform their devotions at Onnontaghé." He celebrates mass every day; and, when his supply of wine gives out, sends to the Dutch for some, "on account of his health." They send him a small bottle, well sealed, telling the savage who carries it that "it is medicine for the Father, and that he himself must not drink it unless he wished to contract a serious illness." The Indian fulfills his commission, but also asks the Father for a taste of that medicine, "to see if it was as bad as they said. The Father took some Barbados Nuts, cut them up in a little of this wine, and presented it to his Savage; and it proved a Medicine of such purgative effect as to deprive him of all desire to ask for a second dose."

The liberation of the French captives is again described, with details of the dangers incurred by Le Moyne. But one of these men dies in captivity, and he is murdered because he refuses to take an Iroquois wife — thus dying as "a martyr to chastity." Another man succeeds in baptizing more than sixty children during his captivity. A third is miraculously warned of a plot against his life, and enabled to escape to Le Moyne for safety. Many other miracles in behalf of these poor prisoners are recorded. Le Moyne's enterprise has secured not only the lives of these men, but great advantage to the entire French colony. He has checked hostilities from the

three western Iroquois tribes, thus giving the St. Lawrence valley comparative tranquillity; the settlers have had opportunity to plant and harvest their crops. Nevertheless, those tribes are restrained only by their own selfish interests; and they can be permanently held in submission only by armed forces, which the settlers eagerly look for from the mother country.

A supplementary chapter—compiled, apparently by Le Jeune, from a letter by Richard—describes hostilities waged by the Micmacs of Gaspé against some Montagnais north of the St. Lawrence. Richard ransoms from the Micmacs a little captive boy, whom he takes with him to France, and places in the Jesuit college at Clermont, where he proves a very docile pupil.

CIX. Jerome Lalemant writes (August 18, 1663) to the father general. He acquaints him with the appointment of a new governor for Canada, and other changes in its government. He also describes the death of Father Ménard, of which tidings has but recently arrived at Quebec; lost in the Wisconsin forest, the missionary disappears from the sight of men—either starving to death, or murdered by some savage. At Montreal, the Jesuits no longer have a residence; but Chaumonot has spent the past year there as a missionary, at the desire of Laval and the governor—“very greatly to the approval and edification of all the orders of priests, notably of those Secular ones” (the Sulpitians).

Lalemant reports the instructions given to Le Moyne, who is about to undertake another embassy to the Iroquois; and the condition of the several Jesuit residences along the river. All these are

successfully carrying on their work, in peace, and to the edification of the entire colony. He mentions also the severe earthquake which occurred in February, 1663.

CX. This is a "Declaration of the Lands which the Jesuit Fathers possess in the country of New France, 1663." These lands are enumerated under two heads—those of value, and cleared; and "those not yet of value, and not yet cleared for lack of Habitans." In the former division are included the Jesuit estates in Quebec and its environs, at Tadoussac, and at and near Three Rivers. In the latter are named Isle des Ruaux and Isle Jésus, in the St. Lawrence River; and lands on the River de l'Assumption, at Prairie de la Magdelaine, and between the Batiscan and Champlain Rivers. It is noticeable that this list does not include De Lauson's grant (1656) in the Onondaga country—an excellent instance of the practical common-sense of the Fathers. Additional information of much interest is given in this enumeration, showing the number of persons on each estate, and improvements made upon the land up to the time when this statement was made.

CXI. In this volume we present the *Journal des Jésuites* for the years 1662–63. It is still continued by Jerome Lalemant. In January of the former year, "there was much talk respecting the permission to sell liquor to the savages, that was given by Monsieur the Governor; we used every effort, except Excommunication, to oppose it." "On the Feast of St. Mathias, it became necessary to withdraw the Excommunication, owing to extraordinary troubles and disorders;" but it is not clear whether this penalty had been published by the Jesuit superior or

by Bishop Laval. On March 25, news from Le Moyne reaches Quebec, brought by Iroquois envoys; these give "some presents, which said nothing." Soon after, Closse and several others are slain at Montreal by Iroquois foes.

In April, the governor removes, on his own authority, the members of the council, and appoints ten others in their places; and "other innovations" are made. On May 3, Groseilliers sets out on an expedition to the North Sea (Hudson Bay). A month later, the Jesuits send to Montreal supplies of wheat and flour for distribution there; this alms is paid for by them, the bishop, and Madame de la Peltrie. Laval and Ragueneau sail for France, in August. Le Moyne returns, September 15, from the Iroquois country, bringing the French captives; also news that a sedition had occurred in Montreal, directed "against those who wished to establish there a public warehouse."

In September, two Frenchmen marry Huron girls, who are given marriage portions by the religious establishments. Through the autumn, occasional raids are made by the Iroquois; a party of Frenchmen set out "to strike some blow at the Iroquois, but they returned on All Saints' day, without having accomplished anything."

October 14, the long-expected reinforcement arrives from France—one hundred soldiers and two hundred settlers. During the rest of the year 1662, no matter of special importance is recorded. In January, 1663, numerous robberies occur—in one case, a house being set afire to conceal the crime. "As the disregard for the Excommunication respecting liquors continued, it was renewed; and, as but little

improvement resulted therefrom, it seemed to be the will of God that he himself should avert the insults offered to him." An earthquake occurs on February 5, which inflicts but slight damage to houses or other property, "but did a great deal of good to souls,"—so many are the persons who come to confession and communion. In this month, numerous concessions are made on the lands of the Sillery savages.

Sowing begins April 15. In May, the Algonkin warriors return from an expedition against the Iroquois; they bring ten scalps, including that of Le Fer, the most renowned captain of the enemy. A servant robs and kills his master, and burns the house to conceal his crime. Being captured, he is tried and convicted, "and sentenced to have his hand cut off, to be hanged, and then burned. Monsieur the Governor was contented that he should die upon the scaffold; after having been tormented thereon by the executioner, he was shot." Somewhat later, a Frenchman who has attempted to flee from Tadoussac is made prisoner, and is hanged for that offense.

Early in August, the party whom Ménard had accompanied to the Ottawa country in 1660 return. Not only the Father, but his companion Guérin, has found death in the great wilderness. A considerable amount of peltries is brought back by this party, but not enough, by 800 livres, "to compensate us for the expense incurred for that expedition." In September, Laval returns from France; a new Jesuit, Father Raffeix, also comes, while Father Simon goes back, after but one year's stay in Canada. Another change occurs in the government; D'Avaugour is recalled

to France, and his authority as governor is conferred upon the Chevalier De Mézy; the latter arrives September 15.

R. G. T.

MADISON, Wis., June, 1899.

CVII (concluded)

RELATION OF 1660-61

PARIS: SEBASTIEN CRAMOISY, 1662

Chaps. i.-iii. were published in our Volume XLVI.; the remainder of the document is herewith given.

[108] CHAPITRE IV.

ACCIDENT REMARQUABLE, ARRIUÉ EN LA PERSONNE
D'VN FRANÇOIS, À KEBEC.

LE vingt-huitième iour de Ianuier dernier, trois de nos François, retournans de la chaffe de l'Orignac, se trouuerent engagez de trauerfer nostre grand fleue de S. Laurens, vne lieuë au deffus de Kebec, en vne faison, où les glaces, dont il estoit tout couuert, rendoient cette trauerfée tres-dange-reufe. Ils equipent pour cela vn vieux Canot, & l'ayât chargé de [109] leur petit butin, ils s'embarquent, après auoir recommandé à Dieu leur navigation, qui ne deuoit pas estre longue, mais perilleuse. Ils n'eurent pas beaucoup auancé, qu'ils se virent engagez au milieu des glaces, qui, fuiuant le gré des vents, & de la marée, se choquent, & se heurtent les vnes contre les autres, avec grand bruit: les plus grosses se font fouuent passage par la violence de leur poids, au trauers des petites, marchans quelquefois toutes feules: d'autres fois elles pouffent deuant elles vn amas de glaçons, laiffans derriere elles la riuere libre & découuerte, pour vn peu de temps, car d'autres les fuiuent, portées par l'agitation qu'elles reçoient des vents, ou de leur propre pefanteur.

Nos Nauiateurs creurent se [110] pouuoir gliffer entre ces bancs mobiles, & fuiure quelque ouuerture, ou quelque éclaircie, comme on parle icy, qui leur donnoit esperance d'entrer d'vn chemin libre dans

[108] CHAPTER IV.

THE REMARKABLE EXPERIENCE WHICH BEFELL A
FRENCHMAN AT KEBEC.

ON the twenty-eighth day of last January, three of our Frenchmen were returning from a Moose-hunt when they found themselves obliged to cross our great river St. Lawrence, a league above Kebec, at a season when the cakes of ice that entirely covered it rendered such crossing very dangerous. They made ready an old Canoe for the purpose, and, after loading it with [109] their slender spoils, embarked—first commending their voyage, which was to be not long but perilous, to God's care. Before proceeding far, they saw themselves involved in the midst of the ice-cakes which, obeying the impulse of winds and tide, jostled and struck one against another with a loud noise. The largest of these often made a passage for themselves through the midst of the small ones by force of their own weight—proceeding at times all alone, while at other times they would push before them a large mass of ice, leaving the river free and open behind them for a short time; other pieces of ice, however, followed, borne along by the impulse imparted by the winds, or by their own weight.

Our Voyagers thought that they [110] could slip between these moving ice-fields, and follow some opening—or clearing, as they say here—which should offer them a prospect of passing from one

l'autre, se coulans par les passages que leur bonne fortune, & leur adresse leur founriroit: mais ils ne furent pas long-temps fans reconnoistre la temerité, qui les auoit engagez dans ce naufrage.

Les glaçons s'estoient separez, pour leur donner vne entrée libre au milieu d'eux, & puis, tout d'un coup, se réunissant de tous costez, les renfermerent dans vne prison, d'où ils ne croyoient pas fortir que par les portes de la mort. De fait, ces pauvres captifs, se voyant ferrez de prés, iugerent qu'ils alloient estre écrasés des glaces, ou engloutis dans les eaux: si bien qu'ils eurent [111] recours au Ciel, non pas tant pour échaper le naufrage, que pour furgir au port d'une bien-heureuse eternité. Pendant leurs prieres, ils ne purent éviter le heurt d'une glace, qui brisa leur Canot, & les mit tous trois à l'eau, deux desquels, qui estoient freres, plus experts en cette forte de marine, se faisirent de la pointe du Canot, chacun de son costé s'y tenant tellement attachez, qu'ils n'auoient quasi que la teste hors de l'eau. Dans ce pitoyable estat, ils s'encourageoient l'un l'autre à tenir ferme, & à ne point lâcher prise: mais les forces manquant au plus ieune, & la violence du froid, qui le faisoit par tout le corps, luy engourdisant les mains: Je n'en peux plus, mon pauvre frere, s'écria-t-il; A Dieu, ie coule à fonds; mon Dieu, pardonnez-moy [112] mes pechez, faites-moy misericorde, recevez ma pauvre ame: & en disant cela, il disparoisit.

Son frere, plus robuste que luy, ayant résisté dauantage au froid, fut heureusement abordé d'une glace, fur laquelle il se lança adroitement, comme fur un azile d'où il pouuoit attendre la mort plus paisiblement, ou le secours, si la Prouidence luy en vouloit

open path into another, gliding through the passages which their good fortune and adroitness might secure for them; but they were not long in recognizing the rashness that had involved them in this disaster.

The masses of ice had separated to give them free entrance into their midst, and then, suddenly coming together on all sides, enclosed them in a prison whence they expected to escape only through the gates of death. In truth, these poor prisoners, seeing themselves closely encompassed, thought they were about to be crushed by the ice, or swallowed up by the water; hence they had [111] recourse to Heaven, not so much to escape being wrecked as to reach the harbor of a blessed eternity. During their prayers, they could not avoid colliding with a block of ice, which shattered their Canoe and threw them all three into the water; whereupon two of them, who were brothers, more expert in this kind of boating, seized the prow of the Canoe and held on, each one for himself, clinging to it in such a manner as to leave scarcely anything but their heads above water. In this pitiful condition they encouraged each other to keep a firm hold and not let go; but, the younger one's strength failing him, and the intense cold, which penetrated his whole body, benumbing his hands, he cried out: "I cannot hold on any longer, my poor brother. Farewell! I am sinking. O God, forgive me [112] my sins; have mercy on me; receive my poor soul!" Thus saying, he disappeared.

His brother, more robust than he, after a longer resistance to the cold, was luckily brought near a cake of ice on which he threw himself with agility as into an asylum where he could wait for death more at ease, or for succor if it were the will of Providence

enuoyer; elle n'y manqua pas: ayant pouffé ses plaintes iufques à l'vn des bords de la riuere, on eut moyen de l'aller chercher pendant la nuit; en forte qu'il fut heureufement deliuré d'vn danger, qu'il eftimoit inéuitable.

La fortune du troifiéme, eft bien plus admirable, auffi eft-ce pour luy proprement que fe fait ce [113] Chapitre. Cet homme, auant que de s'embarquer, ayant les yeux plus ouuerts au danger que les deux autres, reclama l'affiftance de la fainte Vierge, avec vne grande ferueur. Il entra dans le Canot, comme dans vn cercueil; c'eft l'opinion qu'il auoit de cet embarquement, auquel il refifta long-temps, enuifageant vne mort toute certaine, dans vne entreprife fi hazardeufe. Il fallut pourtant fuiure fes compagnons, & malgré qu'il en euft, prendre l'auiron en main, qu'il fut contraint de quitter bien-toft, lors que la glace vint rompre le Canot. Se voyant fans batteau, il fe iette à la nage, quoy qu'il ne creuft en aucune façon fe pouuoir fauer. Il n'auoit pas beaucoup auancé, quand tout d'vn coup il fentit fous fes pieds vne glace, fur laquelle, [114] par vne merueille bien grande, il fe trouua debout; mais cette glace eftoit fi foible, & fi petite, qu'elle ne le pouuoit pas fouftenir hors de l'eau: Il enfonça donc avec elle, mais feulement iufqu'aux genoux.

A cet accident inopiné, il iugea bien qu'il y auoit quelque chofe de diuin, & que la fainte Vierge, à laquelle il auoit eu recours, prenoit foin de luy: Il demeura neantmoins cinq heures en cette pofture, tout debout, les deux pieds dans l'eau glacée, fe balançant de cofté & d'autre au gré de fon glaçon, ne voyant tout autour de foy que des precipices,

to send him any. And Providence did not fail him; his cries having reached one of the river-banks, means were found to go to his rescue during the night, and thus he was safely delivered from a danger that he deemed inevitable.

The fortunes of the third are much more wonderful, and hence this Chapter is really devoted to him. [113] This man, before embarking, had his eyes more open to the danger than did the other two, and supplicated the blessed Virgin's aid with great fervor. He stepped into the Canoe as into a coffin, such was his opinion of the proposed passage — which he had opposed for a long time, seeing only certain death in such a hazardous undertaking. Yet he was obliged to follow his companions, and, in spite of his objections, to take paddle in hand, which he was forced soon to drop when the ice came and crushed the Canoe. Seeing himself without a boat, he began to swim, not, however, believing in the least that he could save his life. He had not proceeded far when suddenly he felt, under his feet, a piece of ice on which, [114] wonderful to relate, he found himself standing; but this cake of ice was so small and weak that it could not bear him up out of the water, and so he sank with it, but only up to his knees.

In this unexpected occurrence he fully believed there was something divine, and that the blessed Virgin, to whom he had made his appeal, was caring for him. Nevertheless, for five hours he was left in this position, upright, both feet in the icy water, balancing this way and that at the will of his cake of ice, and seeing all about him only abysmal depths, into which he would have been hurled had his foot slipped ever so little, or had he failed in the least to

aufquels il s'alloit abifmer, fi le pied luy gliffoit tant foit peu, ou s'il manquoit d'vn point, de fe tenir parfaitement dans l'equilibre; pofture à la [115] verité, bien gefnante, & bien difficile à tenir long-temps. Or comme fes pieds s'engourdiffoient peu à peu, par la vehemence du froid; il fentoit bien qu'ils luy defailloient, ou pour mieux dire, qu'il ne les fentoit prefque plus. Son recours, dans cette extremité, fut encore à fa bonne Mere, qu'il ne pria iamais plus ardemment: Ma chere Maiftrefse, luy difoit-il, hé quoy m'abandonnez-vous ainfi, après auoir fait miracle pour me mettre en l'eftat où ie fuis? Si vous voulez que ie meure, i'en fuis content, ie vous offre ma vie pour fatisfaire à la Iuftice de voftre Fils, priez-le qu'il me pardonne mes pechez; s'il faut mourir, comme ie voy bien qu'il le faut, ie vous prie que ce foit entre vos bras, afin que vous receuiez mon dernier foupir.

[116] On ne peut croire combien on eft deuot, & combien on eft eloquent en ces extremitez; il femble que la veuë d'vne mort affreufe délie la langue, ouure l'efprit, & rende diferts les plus ftupides: Il n'y a forte de prieres, que noftre pauvre Nauigateur n'employe pour obtenir de la Vierge quelque bon port. Cependant fa glace le foûtenoit toufours, coulant entre deux eaux, fuiuant le cours de la marée. Il ne fçay fi cette premiere glace en alla ioindre vne feconde, ou fi cette feconde, bien plus forte & plus épaiſſe, marchant à fleur d'eau, fe vint ioindre à la premiere: mais ie fçay bien que ces deux glaces fe collerent, & fe ioignirent enfemble fi proprement, pour fon fecours, qu'il fe trouua affis fur cette feconde glace, dont [117] le heurt affez doux, luy ayant fait

maintain perfect equilibrium,—a position [115] very uncomfortable, indeed, and very difficult to maintain for a long time. When now his feet were gradually becoming numb with the intense cold, he was fully conscious that they were failing him—or, to express it better, that they scarcely retained any farther sensation. In this extremity his recourse was again to his good Mother, to whom he had never prayed with greater warmth. “My dear Mistress,” he said to her, “why do you forsake me thus, after having performed a miracle to put me where I am? If you wish me to die, I am content, and offer you my life to satisfy the Justice of your Son. Beg him to forgive my sins; and if I am to die, as I clearly see I must, I pray you that I may expire in your arms, in order that you may receive my dying breath.”

[116] It passes belief how devout and eloquent one is in such extremities, the sight of a frightful death seeming to loosen the tongue, open the mind, and give fluent speech to the most stupid. There were no modes of prayer that our poor Navigator did not use to obtain from the Virgin entrance to some good haven. Meanwhile, his cake of ice still bore him up, gliding between two waters, and following the course of the tide. I am uncertain whether this first cake of ice went and joined a second, or whether that second, much stronger and thicker, drifting on the surface of the water, came and united with the first; but I do know that those two cakes joined, and adhered in one mass, so fittingly for his rescue that he found himself sitting on the second one, [117] the collision with which, though gentle enough, had made him bend his knees, and left him seated as if in a chair. That was truly a propitious succor from

plier les genoux, il se trouua placé comme dans vne chaire. Voila vn secours du Ciel bien fauorable; mais hélas! ce pauvre homme n'en peut plus: Que faire en cet estat, pendant l'horreur de la nuit? la bise luy souffle au visage, & luy gele tout le corps; il est assis sur vne glace au milieu d'un grand fleuve, dont le courant l'écartoit tousiours des bords, & le traifnoit par le milieu de mille abîmes, à vne mort certaine. Il redouble ses cris & ses prieres, iusques à ce que le froid, luy tranchant la parole, l'interdit de ses sens. C'est lors que la Vierge tousiours sainte, & tousiours bonne, fit vn coup de sa main aussi étonnant, qu'il est miraculeux: Elle endormit ce pauvre homme sur ce lit de glace, mais d'un sommeil [118] si paisible, qu'il fut porté avec le flux & le reflux de la marée, depuis enuiron le Cap rouge, iusqu'au milieu de l'Isle d'Orleans, d'où il retourna iusqu'à Kebec, ayant fait dix ou douze lieues de chemin, voguant toute la nuit au milieu de cent precipices, sans les connoistre, & sans estre interrompu dans son sommeil. Admire qui voudra ce rencontre, il passe le prodige. Il estoit couuert de neiges, des frimats, & des tenebres de la nuit. Ce sont les habillemens que Dieu donne à la Mer, selon Iob: *Cùm ponerem nubem vestimentum eius, & caligine illud quasi pannis infantie obuoluerem.* Il fut neantmoins éveillé par l'effort d'une tentation de desespoir, dans lequel le Diable le vouloit precipiter, comme dans le plus profond de tous les gouffres; [119] mais l'ayant surmontée, par les prieres qu'il adressa à sa Liberatrice, il se rendormit tout de nouveau, comme s'il eust eu la teste sur vn cheuet bien mol: Il passa le reste de la nuit dans ce sommeil miraculeux, allant & venant

Heaven; but alas! the poor man could hold out no longer. What was to be done in that situation during the horrors of the night? The north wind blew in his face and chilled his whole body, while he was seated on a cake of ice in the middle of a great river, whose current carried him ever farther from its banks, and dragged him over a thousand abysmal depths to certain death. He redoubled his shouts and his prayers, until the cold deprived him of speech and bereft him of his senses. Then it was that the Virgin, ever holy and ever good, stretched forth her hand and wrought a thing so astounding as to be miraculous. She put that poor man to sleep on his bed of ice, a sleep [118] so peaceful, too, that he was borne, with the ebb and flow of the tide, from near Cap rouge down half-way past the Island of Orleans, and thence back to Kebec,—covering a distance of ten or twelve leagues, and drifting all night amid a hundred abysses,—without being conscious of them, or being awakened from his sleep. Wonder at this incident, you who will; but it exceeds the wonderful. He was covered with snow, hoar-frost, and the shades of night. With such garments does God clothe the Sea, according to Job,—*cùm ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantie obvolverem*. Nevertheless, he was awakened by the impulse of a temptation of despair, into which the Devil tried to plunge him, as into the deepest of all gulfs; [119] but having overcome it by the prayers which he addressed to his Deliverer, he fell asleep again, as if his head had rested upon the softest of pillows, and passed the remainder of the night in this miraculous slumber, borne to and fro by his two cakes of ice. In the morning he was aroused by the

avec ses deux glaces. Le matin, le bruit & les cris de ceux qui le cherchoient, l'éveillèrent; ils le trouuerent assis sur la glace, comme sur le theatre de la Providence: il en pouuoit bien faire vne Chaire de Predicateur, pour publier les merueilles de sa deliurance, & les bontez de la sainte Vierge, qui fçait faire d'un abisme un lieu d'affurance, pour le salut de ses Seruiteurs.

Ceux qui fçaient combien le froid est piquant en Canadas, pendant l'Hiuer, notamment au [120] mois de Ianuier, iugeront aisément que cet homme, demeurant si long-temps dans les eaux, & sur les glaces, deuoit perdre les pieds, & la vie. En voicy vne petite preuue. Un François disant à un sien Camarade, qu'il geloit plus fortement en Canadas, qu'il n'y faisoit froid; adiousta, qu'il ne croyoit pas qu'un homme pût aller pieds nuds, d'un lieu qu'il luy nommoit à un autre, assez peu éloigné, & retourner sur ses pas, sans que les pieds luy gelaissent. L'autre repartit, qu'il gageroit du contraire: la gageure se fait; & en fuite le plus hardy met bas ses fouliers, & ses chausses, & court tant qu'il peut au lieu marqué, qui estoit la maison d'un François. Quand il y fut arriué, il crie qu'il n'en peut plus: on luy met promptement des linges [121] chauds à l'entour des pieds & des iambes: il se couche dans un lit, cede la victoire à son camarade, aimant mieux perdre le gageure que les pieds; ce qui luy feroit arriué, s'il fut retourné au terme d'où il estoit party, éloigné seulement d'environ deux ou trois cent pas. Faites maintenant comparaison de l'un avec l'autre, & benissez la sainte Vierge de ses bontez.

noise and cries of those who were hunting for him, who found him seated on the ice — as it were, on the stage of Providence. He might well have made it a Preacher's Pulpit for proclaiming the marvels of his deliverance, and the goodness of the blessed Virgin, who can change a yawning chasm into a place of safety for the rescue of her Servants.

Those who know how piercing the cold is in Canadas during the Winter, especially in the [120] month of January, will easily perceive that this man, remaining so long in the water and on the ice, should naturally have lost his feet and his life. As a slight proof of this assumption, note the following. A Frenchman, telling a Comrade of his that it froze in Canadas out of proportion to the coldness of the temperature, added that he did not believe a man could go barefoot, from a place which he named, to another, at no great distance from it, and back again, without having his feet frozen. The other replied that he would wager the contrary. The bet was made, and then the more venturesome one took off his shoes and stockings, and ran as fast as he could to the spot designated, which was the house of a Frenchman. Arriving there, he cried out that he could go no farther; warm clothes were promptly wrapped [121] about his feet and legs, and he went to bed, yielding the victory to his comrade, as he preferred to lose his wager rather than his feet, which latter he would have lost had he returned to the starting point, although it was distant only about two or three hundred paces. Compare now the one case with the other, and bless the holy Virgin for her benefactions.



CHAPITRE V.

FUITE MERUEILLEUSE D'VN FRANÇOIS, ÉCHAPÉ DES
MAINS DES IROQUOIS.

PVISQVE l'Empire de la Mere de Dieu, selon les Saints, s'étend sur toutes les creatures; les feux ne releuent pas [122] moins de son domaine, que les eaux; il ne luy couste pas plus d'éteindre des flammes, que de diffoudre les glaces. La neige, & les charbons ardents, luy rendent également hommage. Elle porte sa main dans les abismes, & dans les brasiers, pour y secourir ses seruiteurs. Comme nous l'auons veuë au Chapitre precedent, tirer obeïssance des eaux & des glaces; nous verrons en celui-cy les feux & les flammes trauailler pour elle, & seruir à son triomphe: c'est en la personne d'un des prisonniers faits à Montreal, vers la fin de l'Hiuer.

Ce pauvre homme ne fut pas plustot entre les mains des ennemis, qu'il se ietta de tout son cœur en celles de la sainte Vierge, par vne promesse qu'il luy fit, de ne brusler point d'autre feu, que de [123] celuy de son amour, si par son moyen il pouuoit euitter celuy des Iroquois. Il y est neantmoins destiné, & si les soins de cette bonne Mere, ne surpassoient infiniment ceux de ces cruels bourreaux, il ne l'auroit iamais échapé, tant on estoit soigneux de conseruer cette pauvre victime, qui deuoit mourir mille fois en chemin, auant que de consommer cet ardent sacrifice. Il estoit lié d'une façon nouvelle pendant toutes les

CHAPTER V.

WONDERFUL FLIGHT OF A FRENCHMAN ESCAPING FROM
THE CLUTCHES OF THE IROQUOIS.

SINCE, according to the Saints, the Empire of the Mother of God extends over all creatures, fire does not remove one [122] from her domain any more than water, and it costs her no more to extinguish flames than to melt ice. Snow and glowing coals render her homage alike. She stretches forth her hand into the watery depths and into the fires, to rescue her servants. As we have seen her, in the preceding Chapter, exact obedience from the waters and the ice, so in this we shall see fires and flames working for her and serving for her triumph, in the person of one of the prisoners captured at Montreal toward the end of the Winter.

This poor man was no sooner in the enemy's hands than he threw himself with all his soul into those of the blessed Virgin, by virtue of a promise he made her to burn with no other fire than [123] that of love to her, if by her means he could escape the fire of the Iroquois. Nevertheless, he was sentenced to be burned; and, had not the pains taken by that good Mother infinitely exceeded those of his cruel executioners, he would never have made his escape, so careful were they to guard this poor victim—who, it was intended, should die a thousand times on the way before consummating that burnt offering. He was bound every night, and that, too, by a new

nuits, & ces esprits barbares, trop ingenieux à inuenter de nouvelles miseres, fendoient à demy de gros bois, puis mettoient entre-deux, dedans les fentes, les mains, & les pieds de leur captif. Ces bois ouuerts par force, venant à se refferrer, luy donnoient vne gefne, & vne torture horrible, & luy faifant [124] ietter des cris pitoyables tout le long de la nuit, defquels ces barbares n'estoient non plus touchez, que s'ils euffent eu des cœurs de tygres, & des ames de rochers. La douleur du patient estoit augmentée par la rigueur du froid, n'estant couché, en cette posture, que sur la neige: & comme les prisonniers sont dépouillez de leurs habits; quand on les prend, on les laisse nuds, ou pour le plus, on les reuest de méchans haillons, qui sont pour l'ordinaire si peu de chose, qu'il s'en est trouué, qui pour se defendre du froid, se couuroient la nuit de bois pourry, de mouffe, & de ioncs; n'est-ce pas-là estre reduit à vne misere extreme? Elle est encore plus grande en nostre François, par la cruauté de son Maistre: lequel, de peur que sa [125] proye ne luy échapaft, se couchoit toutes les nuits sur ses pieds, ainsi enlacez dans ces entraues, afin d'estre réueillé, s'il venoit seulement à branler pendant son sommeil.

Ce tourment dura long-temps, parce que les Victorieux, de guerriers se firent chasseurs, & se détournèrent de leur route, pour trouuer meilleure chasse; ce qui allongeoit les peines du prisonnier, qui gemissoit pendant le iour, sous les fardeaux qu'on luy mettoit sur le dos, comme s'il eust esté vne beste de charge; & la nuit, sous les pieces de bois qui l'étreignoient si fort, que le repos de la nuit luy estoit plus intolerable que le traual du iour. Ses peines croissoient le soir,

method; for those barbarians, only too ingenious in devising fresh sufferings, would split large pieces of wood half-way, and put their captive's hands and feet into the clefts. These pieces of wood, opened by force, would, upon closing, cause him a terrible discomfort and torture, making him [124] groan pitifully all night long; but those barbarians were no more moved by this than if they had had tigers' hearts, or souls of stone. The sufferer's pain was increased by the intensity of the cold, since he lay on the bare snow while in this posture. As, moreover, prisoners are stripped of their clothes upon being captured, they are left naked—or, at most, are clothed in wretched rags, which generally afford such scanty protection that some have been known to cover themselves at night with decayed wood, moss, and rushes, in order to protect themselves from the cold. Is not that being reduced to extreme misery? It was made still greater in our Frenchman's case by the cruelty of his Master, who, for fear his [125] prey might escape him, lay every night on his feet, which were confined in those fetters as described, in order to be aroused if the captive should chance to move while he himself slept.

This torture continued a long time; for the Victors changed from warriors to hunters, and turned aside from their route to find better hunting. This prolonged the sufferings of the prisoner, who groaned by day beneath the loads placed upon his back, as if he had been a beast of burden, and by night under the pieces of wood which squeezed him so tightly that the night's rest was more unbearable for him than the day's toil. His nightly sufferings increased as he approached the village where it was intended

à mesure qu'il approchoit du bourg, où il devoit trouver la fin de ses maux dans la fin de sa [126] vie : C'est ce qui le fit résoudre à faire un effort pour s'échapper de leurs mains. Après avoir renouvelé ses vœux à la sainte Vierge, il fit si bien une nuit, qu'il détourna doucement son homme de dessus ses pieds, sans qu'il l'éveillât, & s'étant dégagé de sa torture, s'enfonça dans le bois, & courut à perte d'haleine par les broffailles, & par les halliers, ne s'arrêtant point, ny à chercher les chemins, ny à éviter les mauvais pas. Mais hélas ! ce pauvre homme, après avoir bien couru, ou plutôt tournoyé, se trouva justement au lieu d'où il étoit party. La frayeur le saisit à la vue de ses bourreaux, desquels il pensoit être bien loin ; il s'élança donc au plutôt d'un autre côté, & se met à courir encore, avec plus de vitesse qu'il n'avoit fait : Sa [127] crainte ayant redoublé, l'avoit rendu plus léger, & ne lui faisoit point craindre de s'enfoncer, tantôt dans les neiges fonduës, tantôt dans des eaux glacées, tantôt se heurtant la tête contre les arbres, tantôt les pieds contre les cailloux ; pourveu qu'il courût, & qu'il s'éloignât de ses ennemis, rien ne lui coustoit. Enfin le petit jour commençant à poindre, il crut quasi qu'il étoit conduit par quelque prestige, ou trompé par quelque illusion, apercevant encore la cabane d'où il étoit forté après tant de courses, & tant de fourvoyemens. Il jugea que c'étoit fait de lui ; & plutôt pour différer sa prise, que dans l'espérance d'échapper, il monta sur un arbre, duquel il pouvoit contempler tout ce que faisoient les Iroquois ; [128] il vit leur étonnement, quand ils s'aperceurent au point du jour, de sa fuite. Il leur entendit faire les

that he should find an end to his woes in the end of his [126] life. This prospect made him resolve to make an effort to escape from his captors' hands. Renewing his vows to the blessed Virgin, he managed so skillfully one night that he gently rolled his man from off his feet, without awakening him; and freeing himself from his instruments of torture, he plunged into the woods and ran breathlessly through brambles and thickets, stopping neither to pick his way, nor to avoid dangerous places. But alas! this poor man, after a long run, or, rather, a wide circle, found himself exactly at his point of departure. Fright seized him at sight of his executioners, from whom he thought himself far away. Accordingly he darted away at once in another direction, and began to run again more swiftly than before. His [127] fear, redoubling, had rendered him lighter, and made him fearless in plunging now into the melting snow, now into the icy waters; striking now his head against the trees, and now his feet against the pebbles; nothing was held of any account, provided he ran, and increased his distance from his enemies. Finally, as dawn was beginning to break, he almost believed himself led by some magic spell or deceived by some illusion, upon again beholding, after running so long and going astray so many times, the cabin whence he had started. He concluded that he was doomed, and, rather to defer his capture than in the hope of escaping, he climbed a tree whence he could watch every movement of the Iroquois. [128] He saw their astonishment when, at daybreak, they perceived his flight, and he heard them give the cry to start in pursuit. He watched them going and coming all about him, following his footsteps, which

cris pour se mettre en campagne; il les confideroit allant & venant tout autour de luy, fuiuant ses traces assez bien marquées sur la neige; & pour lors, il reconnut que son mal-heur pourroit bien estre cause de son bon-heur; à raison que par tous les tours & détours qu'il auoit faits, ses pistes estoient tellement confonduës, que les Iroquois s'y perdoient, & ne sçauoient de quel costé le pourfuiure, dans la confusion de tant de pas marquez, qui retournoient les vns sur les autres, sans ordre, & sans fuite.

Le laisse à iuger de quelle crainte il estoit faisi pour lors, au haut de son arbre; puisqu'il ne falloit [129] qu'une œillade pour le perdre. Il a auoüé depuis, que la peur, iointe au grand froid qui luy auoit gelé tout le corps, luy faisoit craqueter les dents, si fort, & avec tant de bruit, qu'il ne doutoit pas que cela seul ne fust capable de le decourir, si la sainte Vierge, qui l'auoit fait perdre heureusement, dans ses égaremens, ne l'eust conserué miraculeusement, le déroband à la veüe de ceux qui le cherchoient, aux yeux desquels il estoit exposé. Le iour & la nuit se passerent dans ces frayeurs mortelles; mais le lendemain, tout le bois d'alentour estant dans vn profond silence, il iugea qu'il pourroit descendre avec assurance, pour voir si sa fuite feroit plus heureuse de iour que de nuit. Comme il auoit pris garde au chemin que tenoient [130] les Iroquois en leur depart; il prend tout l'opposite, & marche à grand pas, fuyant, & s'approchant en mesme temps de son mal-heur: car plus il se reculoit des vns, plus auançoit-il vers les autres: Il se ietta enfin, sans y penser, dans les mains d'une autre bande d'Iroquois, qui ne manquerent pas de le bien garotter, comme vn captif repris.

were printed clearly enough in the snow. And then he became conscious that his ill luck might well be the cause of good luck to him, since, after all the turning and doubling he had made, his tracks were so confused that the Iroquois could make nothing of them, and knew not in what direction to give chase, in the bewilderment of so many footprints, which doubled on their course without order and without sequence.

I leave the reader to judge with what alarm he was then seized on the tree-top, since it needed only [129] a glance to work his destruction. He has since confessed that fear, added to the intense cold that had chilled his whole body, made his teeth chatter so fast and with so much noise that he had not a doubt that this alone would have been enough to betray him, had not the blessed Virgin, who had caused him to lose his way most fortunately in his wanderings, miraculously preserved him, by preventing his pursuers from seeing him, although he was exposed to their eyes. The day and the night were passed in these mortal terrors; but on the following day, the entire forest being wrapped in profound silence, he deemed it safe for him to descend and see whether his flight would be more successful by day than by night. As he had given heed to the direction taken by [130] the Iroquois upon their departure, he took just the opposite and proceeded at a smart pace, fleeing from, and, at the same time, approaching his own ill luck; for the more he avoided one band of Iroquois, the nearer he came to another, until at last, without intending it, he rushed into the latter's arms. They did not fail to bind him fast, as a recaptured prisoner.

But all such precautions are vain, for there are no

Mais on a beau faire, il n'y a point de chaînes que la Vierge ne puisse briser; Elle se ioüe des grilles de fer; Elle ouvre les cachots quand il luy plaist: aussi fit-elle euader, pour la seconde fois, son feruteur; lequel se défit si adroitement de ses liens, qu'il se trouua pour la seconde fois en liberté. Il fit alors vne belle & bonne resolution de si bien prendre garde [131] à foy, qu'il ne tombast plus dans les pièges qu'il auoit échapez.

Il quitte les grands chemins, si toutefois on peut appeller chemins, de grandes forests, où l'on ne voit ny route, ny sentier; il cherche à s'égarer foy-mesme, il se veut perdre, de peur d'estre trouué par vne autre escoüade de ces barbares, que ce pauvre homme s'imaginoit toujours voir deuant foy; le moindre soufflé des vents luy faisoit peur, prenant à chaque moment ces sifflemens de l'air, pour la voix des Iroquois; sa crainte trop ingenieuse, luy changeoit quelquefois les arbres en hommes, & leurs branches en épées, ou en fusils. Il fut plusieurs iours dans ces inquietudes, auancant toujours, & tirant vers Montreal. La Prouidence luy fit rencontrer, par [132] bon-heur, vn pied, ou plustost vn os sec d'Orignac, qu'il suçà, & rongea quelque temps: en suite dequoy il se vit réduit à ne viure que de feuilles, & de bourgeons d'arbres; il ne gistoit iamais le soir, sans trouuer avec foy deux mauuaises hostesses, la faim, & la crainte. Neantmoins comme la nature tire des forces de sa foiblesse, dans ces extremitez; il estoit toujours plein de courage, & animé d'vne ferme esperance que la Vierge, qui luy auoit fait échaper tant de perils, auroit soin iusqu'au bout, de son salut: Il marchoit fortifié de cette pensée, s'approchant de plus

bonds that the Virgin cannot sunder. She mocks at iron gratings; she opens dungeons when she chooses; and so, for the second time, she caused the escape of her servant, who loosed his fetters with such skill that he once more found himself free. He then made a firm resolve to order his steps with such care [131] that he could not again fall into the snares he had escaped.

Leaving the highways—if, indeed, that term can be applied to great forests where neither road nor path is to be seen—he tried to go astray, wishing to get lost, for fear of being found by another band of those barbarians, whom the poor man was constantly fancying he saw ahead of him. The least puff of wind frightened him, as he was continually taking these whispering breezes for Iroquois voices, while his too ingenious fears sometimes changed the trees into men, to his view, and their branches into swords or muskets. For a number of days he was thus disquieted, ever advancing and drawing nearer to Montreal. By good luck, Providence made him chance upon [132] a foot, or, rather, a dry bone of a Moose; and this he sucked and gnawed for some time, after which he found himself reduced to nothing but leaves and twigs of trees for food. He never lodged at nightfall without finding in his company two unwelcome guests,—hunger and fear. Nevertheless, as nature, in such extremities, derives strength from her weakness, he was always full of courage, and animated with a firm hope that the Virgin, who had made him escape so many perils, would care for his safety to the very end. Strengthened by this thought, he pushed on, drawing nearer and nearer to his goal, which he longed to reach

en plus de son terme, où il aspirait plus fortement, que les Matelots n'aspirent au port: il arriua qu'il luy fallut monter vn petit tertre pour gagner sa route; mais [133] voicy de nouveaux mal heurs. En mesme temps qu'il montoit d'vn costé cette colline, la mesme bande d'Iroquois, dont il s'estoit échapé la premiere fois, montoit de l'autre, retournant de Montreal, où elle auoit fait tout de nouveau des prifonniers; de forte que, par vn rencontre de hazard, des plus inesperez qu'on puisse voir, il se trouua iustement avec eux, au sommet de cette petite montagne; il les voit, & en est veu, avec vne surprise égale des deux costez: des accidens si inopinez, les iettoient tous dans l'étonnement, & dans l'admiration: ce qui n'empescha pas qu'on ne se faist au plustost de cet infortuné: ses forces estoient épuisées, son visage déterré, sa couleur de cendre, & de mort; son corps n'estoit plus qu'une squelette [134] viuant, il n'auoit plus de voix, que pour plaindre son mal-heur, & pour gemir sur ses miseres; & neantmoins on le lie, on le garotte, on redouble ses chaines, comme si ce demi-mort eust pû rompre des liens redoublez, & s'euaider du milieu d'eux comme vn phantôme: il s'euaide pourtant, & les rompt, non point par violence, mais par adresse. Ce fut plûtoist la main puissante de sa Liberatrice, qui les brisa: Car prenant auantage de sa foiblesse, il feignit d'estre malade, & de tomber en conuulsion, qui prouenoit, leur disoit-il de ce que les esprits vitaux & animaux estoient violentez par tous ces bandages, dont on le ferroit si fort aux mains & aux pieds: il sceut si bien dissimuler, refusant toute sorte de nourriture, [135] & peignant sur son visage, comme des emotions d'vn homme furieux, qu'il persuada ce

more ardently than the Sailor longs to gain his port. It happened that, in pursuing his way, he was obliged to climb a little hillock; and [133] here he met with fresh misfortunes. While he was ascending one side of this hill, the same band of Iroquois from which he had first escaped was ascending the other on its way back from Montreal, where it had only recently captured some prisoners; so that, by one of the most unexpected chance encounters possible, he ran into their very arms at the summit of this little mountain. With equal surprise on each side, he saw them and they saw him, such an unlooked-for occurrence filling them all with unbounded astonishment. But that did not prevent the immediate seizure of this unfortunate man, whose strength was exhausted, his face like that of one risen from the dead, his complexion ashy and death-like, his body nothing but a living skeleton, [134] and his voice so weak that he could only lament his ill luck and groan over his hardships. And yet he was bound and manacled, and his bonds were doubled in number, as if this half-dead man could have broken redoubled fetters, and escaped from his captors' midst like a phantom. Nevertheless he did escape, sundering his bonds not by violence, but by adroitness. Rather it was his Deliverer's powerful hand that broke them; for, taking advantage of his weakness, he pretended to be ill and to fall into convulsions, which, as he declared, arose from the violence done to the vital and animal spirits by all those bandages with which he was so tightly bound, hand and foot. So well could he simulate, refusing the while all kinds of food [135] and depicting on his countenance the emotions of a madman, that he attained his end,—

qu'il pretendoit : à scavoir, qu'on ne le ferraft pas fi fort, afin que les conduits des esprits demeuraffent libres; c'estoit à deffein de se mettre luy-mefme en liberté, comme il arriua en effet, par vne merueille, qu'il ne peut pas luy-mefme assez admirer : il s'échapa donc pour la troisiéme fois, mais heureusement, puisqu'il ne fit plus aucun mauuais rencontre.

Et voila comme ce fauory de la Prouidence, & de la Vierge, se rendit à Montreal, où il a reconnu sa Liberatrice, s'acquittant de son vœu, & luy faifant publiquement ses remerciemens.

namely, the slackening of his bonds, that the passages for the spirits might be left free. This was with the purpose of gaining his freedom—as he actually did, by a miracle at which he himself cannot sufficiently marvel. Thus for the third time he escaped, but with entire success, as he met with no further mishap.

And thus it is that this favorite of Providence and of the Virgin returned to Montreal, where he paid his acknowledgments to his Deliverer, fulfilling his vow and rendering her his thanksgivings in public.

[136] CHAPITRE VI.

AUTRES ACCIDENS ARRIUEZ À QUELQUES FRANÇOIS,
& SAUAGES, CAPTIFS.

NOVS auons fçeu depuis l'an paſſé, qu'un des dix-fept François de Montreal, qui signalerent leur courage dans le combat du Printemps, ayant receu vn coup de fuſil dans la teſte, qui fit refoudre les ennemis à le ietter au feu, deſeſperant de le pouoir mener en vie iuſques dans leur païs; Nous auons fçeu, dis-ie, que ce François ne fit pas moins paroître de pieté, que de conſtance dans ſon ſupplice, ayant toujours accompagné ſes tourmens de ſes prieres. Eſtant dans les feux, il ne ceſſoit [137] de faire ſur foy le ſigne de la Croix, conſacrant ainſi ſes flammes, & les rendant bien precieufes, & bien éclatantes, par vne pieté qui ne s'éteignoit pas avec ſa vie. Il fit bien plus; car ayant proche de foy vn Huron, compaignon de ſes peines, il voulut qu'il le fuſt auſſi de ſon merite; mais ne ſçachant pas ſa langue, & deſirant pourtant l'exhorter à mourir enſemble, dans la profeſſion du Chriſtianifme, comme ils auoient eſté faits captifs pour ſa deſenſe; la Charité le rendit induſtrieux & ſçauant en meſme temps, car faiſant à diuerſes reprises le ſigne de la Croix, il luy parloit par ce beau geſte, & de ſon bras, & de ſes yeux, au défaut de ſa langue, il l'encourageoit par ſignes, par œillades, & par quelque begayement, à

[136] CHAPTER VI.

OTHER EVENTS WHICH BEFELL CERTAIN FRENCHMEN
AND SAVAGES IN CAPTIVITY.

WE have learned during the past year that one of the seventeen Frenchmen from Montreal who signalized their courage in the fight that took place in the Spring, having received a musket-ball in the head, which made the enemy decide to commit him to the flames, as they despaired of being able to conduct him alive to their country,— we have learned, I say, that this Frenchman manifested no less piety than constancy in his torture, continually accompanying his torments with prayer. While in the fire, he ceased not [137] to make the sign of the Cross upon himself, thus consecrating his flames and making them truly precious and glorious by a piety which was not extinguished with his life. Indeed, he did more; for having near him a Huron as companion in his sufferings, he wished to make him also share his own merits. But not knowing his language, and yet desiring to exhort him to die with him in the profession of Christianity, as they had been made captives in its defense, he was rendered by Charity at once ingenious and wise; for, making the sign of the Cross repeatedly, he spoke to him by this beautiful gesture, with arm and eyes alike, in default of verbal utterance; and encouraged him by signs, glances, and a few stammered words,

faire comme [138] luy : *Charitas nunquam excidit, siue lingua cessabunt, siue scientia destruetur.*

Vn autre François, pris aux Trois Riuieres, & conduit à Agnié, bourgade des Iroquois, fut assez heureux dans son mal-heur, pour obtenir de ces barbares, qu'ils changeassent le feu en captiuité: il fut donc condamné à mener vne vie tres-miserable; mais comme il auoit esté fort mal-traité en chemin, & qu'il estoit tout tronçonné, ceux à qui il fut donné pour esclau, le trouuerent si hideux, qu'ils le destinerent au feu, comme indigne de viure parmy eux. Il entend donc sa sentence, n'estant criminel, que parce que ses ennemis auoient esté trop cruels; & sa misere, qui deuoit fléchir des cœurs de tygre, les aigrissant [139] dauantage, fit, d'vn fuiet de compassion, vn fuiet de leur rage.

Neantmoins ce pauure homme, qui ne viuoit plus que de la moitié de foy-mesme, ne pouuoit perdre l'amour du peu de vie qui luy restoit: voyant donc ses gardes endormies, la nuit qui precedoit son execution, il s'échapa, & s'enfuit dans les forests, où il fut dix iours à viure comme les Orignaux, & à ne manger que des feuilles de bois blanc, soustenant ainsi des os animez d'vne vie pire que la mort, mais plus douce que le feu; il ne s'échapa pas pourtant, car ayant esté repris, il fut incontinent ietté dans les flammes, qu'il souffrit avec vne resignation vrayement Chrestienne.

Les Agniehronnons emmenoiert, il y a quelque temps, vne [140] pauure Huronne en captiuité, & comme ils trauerfoient vn Lac, ils furent surpris d'vne tourmente, qui fit blefmir ces mal-heureux à la veuë du naufrage & de la mort. La pauure femme n'eut pas tant peur de l'eau que du feu, elle voyoit

to follow his [138] example. *Charitas nunquam excidit, sive linguæ cessabunt, sive scientia destruetur.*

Another Frenchman, captured at Three Rivers and taken to Agnié, a village of the Iroquois, was so fortunate in his misfortune as to obtain from those barbarians a commutation of sentence from death by fire to captivity. Accordingly he was condemned to lead a very wretched life; but, as he had been cruelly maltreated on the way and was all mutilated, those to whom he was given as a slave found him so unsightly that they decided to burn him, as unworthy to live with them. So he heard his sentence, being a criminal only because his enemies had been too cruel; and his pitiful lot, which was enough to melt tigers' hearts, only made theirs the more savage, [139] and rendered him, instead of an object of pity, one of wrath on their part.

Yet this poor man, who was no longer alive except in half of his body, could not lose his love of the little life yet remaining to him. Seeing, then, his guards asleep on the night preceding his execution, he escaped and fled into the woods, where he passed ten days, living like the Moose and eating only leaves of whitewood,¹ thus keeping his bones alive with a life worse than death, but easier to endure than the fires. He failed to escape, after all; for, being recaptured, he was immediately consigned to the flames, which he endured with a resignation truly Christian.

Some time ago, the Agniehronnons carried off a [140] poor Huron woman into captivity, and, in crossing a Lake, they were overtaken by a storm which made those wretches blanch at the prospect of shipwreck and death. The poor woman, being less afraid of water than of fire, witnessed the approach

la mort venir avec complaisance; mais pour s'y préparer, & la recevoir en priant Dieu, elle se mit à genoux dans le Canot, posture qui luy cousta la vie, ou plutôt, qui luy fut vne source d'un beau martyre; car les Iroquois, soit par moquerie d'une si sainte cérémonie, soit qu'ils pensassent qu'elle vouloit par ce branle, faire verser le Canot, pour les engloutir avec elle dans un mesme naufrage, ils la traiterent avec des rigueurs qui ne sont pas croyables: ils la garottoient pieds & mains, & l'attachoient [141] par ses cheveux iour & nuit, en vne rude & pénible posture, iusqu'à ce qu'estant arriuez au bourg, ils mirent fin à ses maux, & à sa vie, couronnant ses souffrances d'une mort bien précieuse.

Voicy comme Dieu traite bien plus doucement de pauvres captifs, & comme il les console dans leur esclavage, & dans leurs chaînes, leur enuoyant iusqu'à des Anges de paix, à peu près comme il les enuoyoit dans les cachots des Martyrs, pour encourager ces premiers Athletes de l'Eglise, dans leurs combats. Un bon Chrestien Huron, estant pris par les Agniehronnons, & tous les soirs, estant mis à terre comme sur un cheualet, pour y passer la nuit, dans toutes les genres des plus cruelles tortures, [142] se consolait, s'entretenant avec Dieu, & le priant avec autant plus d'ardeur, qu'il ne trouuoit point d'autre lenitif à ses douleurs, que dans la pensée de l'éternité, & des choses célestes. Une fois qu'il étoit dans le fort de ses prières & de ses peines, deux Anges se présenterent à luy, sous la figure de deux François bien faits, & tout couronnés de gloire, & par leur seule veüe le charmerent si doucement, qu'ils l'endormirent, pour luy faire voir des merueilles, dont

of death with pleasure; but, in order to prepare herself to receive it by prayer to God, she knelt in the Canoe, a posture that cost her her life—or, rather, brought her a glorious martyrdom. For the Iroquois, whether in mockery of so holy a ceremony, or because they thought she wished thus to shake and overturn the Canoe, in order to involve them with her in one and the same wreck, treated her with a severity that passes belief. Binding her, hand and foot, they held her fastened [141] by the hair, day and night, in a constrained and painful position, until they reached their village and put an end to her woes and to her life, crowning her sufferings with a death that was truly precious.

The following will show how God treats some poor captives much more gently, and how he consoles them in their bondage and imprisonment by even sending them Angels of peace—very much as he sent them to the dungeons of the Martyrs, to encourage those first Champions of the Church in their contests. A good Huron Christian, being captured by the Agniehronnons and stretched every evening on the ground, as it were, upon a chevalet, there to pass the night in all the discomfort of the most cruel torment, [142] found comfort in converse with God, and prayed to him with all the more ardor because he found no other lenitive for his sufferings than in the thought of eternity and things celestial. Once when he was most deeply engaged in prayer, and was suffering intensely, two Angels appeared to him in the guise of Frenchmen, of comely appearance and all crowned with glory; and by their mere aspect they wrought such a soothing charm upon him as to put him to sleep, in order to show him wonders such as his

fon esprit attaché à la chair, & dépendant des phantômes materiels, estoit incapable. Dans ce rauiffement donc, pluſtoſt que dans vn ſommeil, il ſe vit enleué par ces deux Anges, ſur le haut d'une montagne, au pied de laquelle s'ouurit tout d'un coup vn grand abyſme de feu, [143] avec des ondes de flammes, qui ſembloient ſe deuoir porter iuſqu'aux nuées, tant elles eſtoient groſſes: ce n'eſtoient que boüillons ſur boüillons, mais tous de feu, des gouffres qui ſe perdoient dans d'autres gouffres, & des labyrinthes engagez dans d'autres labyrinthes de ſouffre embrasé, où il vit des hommes en quantité, meſme de ſa connoiſſance: qui, par les horribles contorſions de leurs membres, & par leurs grincemens de dents, faiſoient aſſez paroître l'excés de la douleur qu'ils ſouffroient. Il diſtingua fort bien entre tous les autres, vn Huron, tué peu auparauant par les Iroquois, lequel, pendant ſa vie, n'eſtoit pas des plus feruens à la priere, & qui ne pouffoit point du milieu des flammes, de plus hauts cris, que [144] ceux par leſquels il ſe plaignoit de ſoy-meſme, & de ſa lâcheté à entendre la parole de Dieu, dont il auoit fait trop peu d'eſtat.

Pendant que cet homme extaſié, s'occupoit à ces funeſtes ſpectacles, il fut aduertie de leuer les yeux en haut, pour ſe repaiſtre d'une plus douce contemplation. De fait, il vit tout le Ciel comme à découuert, avec des beautez telles, qu'il confeſſe n'auoir point de paroles pour les expliquer: vne de ſes plus ſenſibles ioyes, pendant cette agreable viſion, fut de contempler des ames ſ'eleuer avec vne belle pompe de gloire, dans ce lieu de delices, parmy leſquelles il en reconnut cinq, dont la vie auoit eſté irreprochable, & dignes, diſoit-il, d'eſtre du nombre des Robes-

mind, in bondage to the flesh and dependent on material visions, could not have conceived. In this rapture, rather than during his sleep, accordingly, he saw himself carried by those two Angels up to the top of a mountain, at whose foot there suddenly opened a vast abyss of fire, [143] with billows of flame that seemed bound to reach the clouds, so vast were they. There was nothing but boiling floods on every side, but all of fire, abysmal depths that lost themselves in other depths, and labyrinths involved in other labyrinths of burning sulphur, where he saw people in throngs—some, even, whom he knew—who, by the horrible contortions of their limbs, and by the gnashing of their teeth, showed plainly enough the excruciating torture that they were suffering. He distinguished very clearly, among all the others, a Huron who had been put to death a short time before by the Iroquois, and who in his lifetime had not been one of the most fervent in prayer. From the midst of the earthly flames he had not uttered more piercing cries than [144] those with which he now bewailed his fate, and deplored his remissness in listening to the word of God, to whom he had paid too little honor.

While this enraptured man was occupied with such direful spectacles, he was directed to turn his gaze aloft and feast his eyes on a more pleasing sight; and he did, indeed, see all Heaven as if disclosed to him, showing such charms that, he confesses, he has no words wherewith to describe them. One of his keenest delights, during all that pleasing vision, was to contemplate the upward flight of souls, in a beautiful halo of glory, to that abode of rapture; and among these souls he recognized five, whose

noires. Ainfi l'Innocence, & la Vertu, [145] trouuent place dans les bois de nos Sauvages, auffi bien que dans les Cloiftres des Religieux. Nous ne ſçauons pas le temps que dura l'heureux tranſport de ce bon Huron, car il ne le ſçait pas luy-mefme, & ne l'a trouué que trop court. Ce que nous ſçauons, c'eſt que depuis cet accident, tel qu'il puiſſe eſtre, il ſanctifie ſes chairnes par des prieres continuelles, il ne ceſſe de porter ceux qui font captifs avec luy, à confacrer leurs miſeres: en vn mot, il fait de ſa captiuité vne Academie de toutes les Vertus.

Vne pauvre Huronne eſtoit fans doute de la trempe de cet homme, quand eſtant eſclaué dans Agnié, il y a quelques années, elle fit à la venuë d'un de nos Peres dans le bourg, vne choſe, dont on trouue peu d'exemples [146] parmy les meilleurs Chreſtiens; Sa ferueur l'emportant, elle s'alla ietter deux fois à l'eau, en vn temps bien froid pour paſſer deux riuieres, & courir au pluſtoſt aux pieds du Pere, afin de receuoir le Sacrement de Penitence, & ſe conioiür avec luy de ſa venuë. Le Pere tout ioyeux, trouua dans cette barbarie, vne Eglife captiue, mais feruente, & ſi conſtante en la Foy, qu'il s'y fait des Affemblées ſecrettes de Chreſtiens, dans quelque cabanne champeſtre, écartée du bruit & de la veuë des Iroquois: là, ces bons Hurons font enſemble leurs prieres, ils s'exhortent les vns les autres à conferuer leur Foy plus precieufement que leur vie, & nous donnent quelque idée de ces cryptes, & de ces lieux ſouſterrains, que la primitiue Eglife [147] faiſoit les depositaires des plus ſacrez de nos myſteres, lors que la perfecution l'obligeoit de ne les confier qu'aux grottes, & aux cauernes.

earthly life had been above reproach, and who were worthy, he said, to be enrolled among the black Gowns. Thus do Innocence and Virtue [145] find a place in the forests of our Savages, as well as in the Cloisters of the Religious. We know not how long this good Huron's happy transport continued, for he himself does not know, and found it only too short. But we do know that since that occurrence, whatever it may have been, he sanctifies his bondage by unremitting prayer, ceases not to urge his fellow-captives to consecrate their sufferings, and, in a word, makes of his captivity an Academy of all the Virtues.

Of this man's stamp was, beyond doubt, a poor Huron woman who, while a slave in Agnié some years ago, upon the coming of one of our Fathers to the village, did a thing the like of which can seldom be found [146] among the best Christians. Carried away by her fervor, she ran and plunged twice into the water, in very cold weather, in order to cross two rivers and hasten to kneel at the Father's feet as soon as possible, for the sake of receiving the Sacrament of Penance, and of rejoicing with him at his coming. The Father, overjoyed, found in that barbarous country a Church in bondage, but fervent, and so constant in the Faith that secret Assemblies of Christians are held in some outlying cabin, removed from the noise and gaze of the Iroquois. There these good Hurons say their prayers together, exhort one another to guard their Faith more jealously than their lives, and give us some idea of those crypts and subterranean haunts which the primitive Church [147] made the depositories of the most sacred of our mysteries, when persecution forced it to confide them only to grottoes and caverns.

A plus de quatre cent lieuës d'icy, dans nos grands bois, les Anges ont veu, & admiré vne pauvre Eglise fugitiue, qui cherchoit quelque azyle, après la destruction des Hurons, dans laquelle elle auoit tout perdu, horsmis la Foy. Vn braue Vieillard estoit le Pasteur de ce troupeau vagabond; il le conduisit bien loin, au trauers de plusieurs grandes forests, iusqu'à des Peuples infideles, nommez Rigueronnons, qui sembloient par leur éloignement, estre hors des prises de l'Iroquois. Ce Moyse, ce Conducteur du petit Peuple de Dieu, y faisoit toutes les fonctions [148] de Curé, avec des soins capables de rauir le Ciel, & tous les Anges, qui voyoient vn Sauuage faire le Predicateur, l'Euesque, & le Pasteur vniuerselle de son Eglise. Il les assembloit tous les Dimanches, leur enseignoit à faire les prieres, les preschoit, & les catechisoit; il vsoit de reprimende enuers les vns, de paroles plus douces enuers les autres, selon les diuers besoins, mais avec vn zele, à qui Dieu auoit donné tant d'autorité, que ces bonnes gens alloient à luy tout simplement, & luy declaroient avec candeur, les pechez qu'ils auoient commis toute la semaine, comme ils auoient coustume de le faire à leur Confesseur, auant que l'Iroquois eust frappé, & tué les Pasteurs, & dissipé toutes les Oüailles.

[149] Si ce cruel ennemy de la Foy, ne retardoit point nos courses, s'il ne bornoit pas nos desirs, nous trouuerions bien d'autres merueilles, dans toutes ces pauvres Eglises, ou captiues, ou errantes, ou fugitiues, qu'on peut bien nommer les Eglises souffrantes; difons mieux, triomphantes: puisqu'on trouue vn Paradis dans des cabannes enfumées, & dans le creux des forests; Le veux dire que la ioye, dont Dieu

More than four hundred leagues from here, in our vast forests, the Angels have seen and admired a poor fugitive Church seeking some asylum after the Hurons' destruction, in which it had lost everything but the Faith. A good Old man was the Shepherd of this wandering flock, and he led it a long distance, through many great forests, to some infidel Peoples called Rigueronnons, who seemed, from their remote situation, to be out of the Iroquois' reach.² This Moses, this Leader of the little People of God, there discharged all the duties [148] of a Curate, with a fidelity fitted to ravish Heaven and all the Angels, who here beheld a Savage acting as Preacher, Bishop, and general Pastor of his Church. Gathering his people together every Sunday, he taught them to say their prayers, preached to them, and catechized them,—using reprimand toward some and gentler words with others, according to their several needs. But he did so with a zeal to which God had imparted such authority that these good people went to him in entire simplicity, and candidly told him all the sins they had committed during the week—just as they had been wont to do to their Confessor, before the Iroquois had smitten and slain the Shepherds and scattered all the Sheep.

[149] If this cruel enemy of the Faith did not check our progress and hem in our desires, we would find many other marvels in all these poor Churches, captive, wandering, or fugitive, which may well be called suffering Churches—or let us rather say, triumphant Churches, since Paradise is found in smoky cabins and in the depths of the woods. I mean to say, the joy wherewith God alleviates the afflictions of these poor Christians, and the sweets of

détrempe les peines de ces pauvres Chrestiens, & les douceurs de deuotion dont il affaifonne leurs misereres, les fait triompher dans leurs souffrances, & souffrir comme s'ils triomphoient.

Mais, quoy que nos ennemis nous empeschent d'aller par tout, pour recueillir des fruits si doux & si meurs; nous n'auons pas laiffé [150] cette année, malgré tous les Iroquois, & tous les Demons, d'étendre nos Miffions dans les quatre parties de ce Nouveau Monde, & d'aller quasi par tout, chercher ces pauvres brebis errantes. Au Midy, le Pere Simon le Moine est allé chez ces mefmes Iroquois, peut-estre pour arrouser de son fang, ces terres que nous auons baignées de nos fueurs. Au Couchant, le Pere René Menard est à plus de trois cent lieuës d'icy, ou mort, ou vif; car depuis deux ans qu'il est entré dans cette grande Moiffon, nous n'en auons pas pû fçauoir de nouvelles; c'est assez que sa vie soit immolée à toutes les misereres imaginables, & à mille fortes de morts, pour le falut de ces Infideles. Au Nort, les deux Peres, dont nous auons décrit le voyage au Chapitre [151] troisiéme, ont poussé leur pointe aussi loin que la famine, & l'Iroquois l'ont permis. A l'Orient, tirant au Nort, le Pere Pierre Bailloquet a donné iufqu'à l'emboucheure de nostre fleue S. Laurent, à cent foixante lieuës d'icy; il y a visité sept ou huit Nations differentes, les Papinachiois, les Bersiamites, la Nation des Monts pelez, les Oumamiouek, & autres alliées de celle-cy. C'est là, que les vns ont pressé le Pere de les baptiser, croyant bien meriter ce bon-heur, puisqu'ils auoient appris d'eux-mefmes les prieres, fans autre Maistre que le S. Esprit, par le rencontre de quelques Sauvages Chrestiens; les

devotion with which he seasons their hardships, make them triumph in their sufferings, and suffer as if they were triumphant.

But, although our enemies prevent our free passage in all directions for gathering fruit of such sweetness and ripeness, we have not failed, [150] despite all the Iroquois and all the Demons, to extend our Missions this year to the four quarters of this New World, and to go almost everywhere in search of these poor wandering sheep. Southward, Father Simon le Moine has gone to the country of those very Iroquois, perhaps to moisten with his blood those lands which we have bathed with our sweat. Westward, Father René Menard is more than three hundred leagues from here, either dead or alive; for in the two years since he entered upon that great Harvest we have been unable to gain any tidings of him. It is enough that his life be offered up to all imaginable hardships, and death in a thousand shapes, for the salvation of those Infidels. Northward, the two Fathers whose journey we described in the [151] third Chapter, have pursued their end as far as famine and the Iroquois permitted. Eastward, a little to the North, Father Pierre Bailloquet has pushed on as far as the mouth of our river St. Lawrence, a hundred and sixty leagues from here, visiting seven or eight different Nations,—the Papinachiois, the Bersiamites, the Nation of the bare Mountains, the Oumamiouek, and others allied to these. There the Father was petitioned for baptism by some, who believed that they fully deserved that happiness for having of their own accord learned the prayers, with no Teacher but the Holy Ghost, through meeting with some Christian Savages; others presented him

autres luy ont presenté leurs enfans pour receuoir le faint Baptesme de ses mains, ne iugeans pas les leurs assez saintes pour ce [152] sacré Ministère; les autres ont rallumé dans leurs cœurs le feu de deuotion, qui ne s'éteint pas tant par la vehemence des froids, & par l'abondance des neiges, que par le grand éloignement des Eglises, & des Pasteurs.

A l'Orient encore, tenant vn peu du Midy l'Acadie ioüit des trauaux du Pere André Richard, & a esté sanctifiée par la mort du Pere Martin Lyonne, qui est assez precieuse pour faire la closture de ce Chapitre.

Il estoit seul de Prestres, dans l'habitation qu'on appelle Chedabouctou, où vne certaine maladie contagieuse s'estant mise, luy donna beau fuiet d'exercer son zele, & d'affister les malades, les moribonds, & les morts, estant tout seul en ce quartier là, & travaillant [153] avec tous les soins d'vn feruent Missionnaire. Le mal sembloit quasi l'épargner seul, lors qu'il agissoit avec plus de furie sur tous les autres: Mais, soit qu'il ne se pût faire, qu'vne telle contagion ne se communiquast à celuy qui se donnoit avec quelque excés, à ceux qui en estoient infectez, soit que Dieu voulust recompenser tant de bons seruices rendus à ces malades, par la maladie mesme; comme il a souuent donné pour recompense la gloire du Martyre, à ceux qui auoient fait des Martyrs par leurs exhortations; quoy qu'il en soit, le Pere fut frappé du mal; mais le dernier de tous par Prouidence, afin que la gloire qu'il auoit de mourir de cette maladie commune, ne fist point tort au salut des affligez, & qu'il pût rendre [154] les derniers deuoirs à tout son troupeau, auant que de rendre le dernier soupir. Il

their children for holy Baptism at his hands, not deeming their own pious enough for that [152] sacred Office. Still others rekindled in their hearts the fire of devotion, which is extinguished not so much by the intensity of the cold and the abundance of snow, as by their exceeding remoteness from Churches and Pastors.

Eastward, again, a little to the South, Acadia enjoys the labors of Father André Richard, and has been sanctified by the death of Father Martin Lyonne, an event of such precious import that it may well form the conclusion of this Chapter.

He was the only Priest in the settlement called Chedaboutou, where the inroads of a certain contagious malady gave him abundant cause to exercise his zeal, and to aid the sick, the dying, and the dead, as he was entirely alone in that region, toiling [153] with all the pains of a fervent Missionary. The disease seemed to spare him, almost alone, while it was attacking all the others with the greatest fury. But, whether because it was impossible for such a contagion not to be communicated to one who was devoting himself, even beyond his strength, to those infected with it, or because it was God's will to reward so many good services rendered to these sick ones, by sending the sickness itself,—for he has often given as recompense the glory of Martyrdom to those who made Martyrs by their exhortations,—however that may be, the Father was stricken with the disease. But, Providentially, he was the last one of all, in order that the glory he enjoyed in dying from this common ailment might not be gained at the cost of the salvation of the afflicted, and that he might render [154] the last offices to all his flock

ne deuoit pas confommer son Martyre de Charité, ny pluſtoſt, parce que ſa gloire n'auroit pas eſté toute confommé; ny plus tard, puisque n'ayant fermé ſes yeux, qu'après les auoir fermez à tous les malades, on peut dire qu'il finit la maladie, & que Dieu l'appella à ſoy pour couronner ſes trauaux, puisqu'il n'y auoit plus où acquerir de nouvelles Couronnes. Pour concluſion, la charité du prochain luy donna le coup de la mort & de la vie. On luy vint dire, qu'une perſonne vn peu éloignée eſtoit frappée du mal; il quitte tout, il y court, trauerſant vn ruiſſeau gelé, la glace rompit ſous ſes pieds, il tombe en l'eau, il en fort, vne [155] partie du corps tout mouillé, & tout gelé; il pourſuit ſa route ſans changer, ny ſans ſe ſeicher; il aſſiſte ſon malade, le conſole, le met en bon eſtat; la fièvre le prend en fuite, & dans deux iours vn abcez qui s'eſtoit formé dans ſon corps, par trop de trauail, & trop peu de nourriture, ſe creua, & l'emporta au lieu du repos, le feizième de Ianuier, de cette année mille ſix cent ſoixante & vn.

before drawing his final breath. He was destined to consummate his Martyrdom of Charity neither earlier, because his glory would not have been quite complete; nor later, since, as he closed his eyes only after closing those of all the sick, it may be said that he terminated the malady, and that God called him to himself in order to crown his labors, there being no field left for the winning of new Crowns. At last, love of his neighbor caused him the stroke of death and of life. On being informed by a messenger that some one living at a little distance was attacked with the disease, he dropped everything and hastened to him. Crossing a frozen brook, the ice broke under his feet and he fell into the water, whence he emerged with a [155] part of his body all drenched and chilled. He continued on his way without changing his garments or drying them, succored his sick patient, comforted him, and put him in a good condition. Then the fever seized him; in two days an internal abscess, the result of overwork and insufficient nourishment, broke, and he was borne to his resting-place, January the sixteenth, in this year, one thousand six hundred and sixty-one.

CHAPITRE DERNIER.

DERNIERES NOUVELLES DES IROQUOIS.

COMME le dernier Vaiffeau, qui est venu cette année mouïller à nostre rade, estoit prest de leuer l'ancre, & que nous faisons nos derniers Adieux, il parut [156] vn Canot, qui venoit des païs plus hauts, & qui, à force de rames, se hastoit de nous apporter des nouvelles du Pere Simon le Moine, & de tout ce qui s'est passé à Onnontagué, touchant la deliurance des Captifs François, pour lesquels, en partie, il auoit entrepris ce perilleux voyage.

A cette nouvelle, que nous n'esperions plus, nous pouuons nous écrier avec le Prophete, que Dieu, qui a fait éclore vn Monde du fond du neant, tire encore tous les iours la vie du fein de la mort; puisqu'il resuscite nos esperances, lors que nous les croyions plus abbatuës.

Non seulement le Pere est en vie; non seulement il l'a procurée, & la liberté tout ensemble, à plusieurs pauvres François; non seulement [157] vne bonne partie des Iroquois semble se ietter à nos pieds, se croyant obligez d'implorer nostre secours contre de puissans ennemis que Dieu leur a fuscitez: mais voila de plus, l'ouuerture de ces belles Missions Iroquoises resuscitée: la porte paroist plus grande que iamais, & il ne tient plus qu'à des Ouriers, pour aller au plustost cueillir les fruits de ces belles terres, arroufées de tant de sang innocent, & consacrées par les

CHAPTER THE LAST.

LATEST NEWS FROM THE IROQUOIS.

AS the last Vessel which this year came to anchor in our roadstead was about to set sail, and we were saying our last Farewells, there appeared [156] a Canoe coming from the upper countries, and hastening as swiftly as paddles could propel it, to bring us tidings of Father Simon le Moine, and all that had occurred at Onnontagué in regard to the liberation of the French Captives, for whom, in part, he had undertaken that perilous journey.

At this news, which we were ceasing to hope for, we can exclaim with the Prophet that God, who made a World to arise out of the depths of nothingness, still daily derives life from the bosom of death, since he has revived our hopes when we were regarding them as most drooping.

Not only is the Father alive; not only has he procured at once life and liberty for a number of poor Frenchmen; not only [157] do a large part of the Iroquois seem to throw themselves at our feet, deeming themselves obliged to implore our aid against the powerful enemies God has raised up against them; but added to all this is the renewed opening of those fine Iroquois Missions. The gateway seems more spacious than ever; and the only farther need is for Laborers, to go at the earliest moment and gather in the fruits of those fair domains that have been moistened with so much innocent blood, and

fueurs des Ouvriers Euangeliques, qui ont pris les premieres peines à la culture de cette Vigne.

Le peu de temps qui reste auant le depart du Vaiffeau, empesche de mettre en ordre tous les memoires que nous en venons de receuoir; peut-estre que la confusion ne déplaira pas, & qu'on [158] prendra plaisir de voir dans diuers fragmens de Lettres, combien la Prouidence a trauaillé pour nous donner plus que nous n'esperions.

LETTE DU PERE SIMON LE MOINE, ÉCRITE AU REUEREND PERE HIEROSME LALEMANT SUPERIEUR DES MISSIONS DE LA COMPAGNIE DE IESUS, EN LA NOUUELLE FRANCE.

De la Chapelle d'Onontagué, ce vingt-cinquième d'Aoust, & onzième de Septembre mille six cent soixante & vn.

MON R. PERE,

Pax Christi.

On pensoit à Kebec, que tout fust defesperé, & on me dit à l'oreille, sur le point que ie mettoit [159] le pied dans le batteau: (Il n'y a plus rien à faire) & cependant voicy deux Missions qui nous tendent les bras; vne icy, & l'autre à Sonnontouan; tant il est vray que c'est Dieu qui fait nos affaires, qui ne doiuent estre que les siennes; ie l'ay bien reconnu en tout mon voyage, dont en voicy la fuite.

Le lendemain de nostre depart de Montreal, qui fut le vingt & vnième de Iuillet, de cette année mille six cent soixante & vn, nous fimes rencontre d'un Canot Agnieronnon, qui nous attendoit à l'affust, & qui alloit défaire vn de nos Canots, qui de bon

consecrated by the sweat of the Gospel Laborers who bestowed the first pains on the culture of that Vine.

The shortness of the time remaining before the sailing of the Vessel prevents us from putting in order all the notes we have just received; but perhaps confusion will not be displeasing, and the reader [158] will take pleasure in seeing, in various fragments of Letters, how Providence has wrought to give us more than we hoped for.

LETTER FROM FATHER SIMON LE MOINE, WRITTEN TO
REVEREND FATHER HIEROSME LALEMANT, SUPE-
RIOR OF THE MISSIONS OF THE SOCIETY
OF JESUS IN NEW FRANCE.

*From the Chapel of Onontagué, this twenty-
fifth of August, and eleventh of September,
one thousand six hundred and sixty-one.*

MY REVEREND FATHER,
Pax Christi.

It was thought at Kebec that the whole case was desperate, and I was privately told, when on the point of [159] stepping into the boat: "There is nothing else to be done." And yet here are two Missions stretching out their arms to us, one here and the other at Sonnontouan—so true is it that God is managing our affairs, which are to be none other than his own; and this I clearly recognized throughout my journey, the successive events of which I will now relate.

On the day following our departure from Montreal, which was the twenty-first of July of this year, one thousand six hundred and sixty-one, we encountered an Agnieronnon Canoe lying in wait for us, and on

rencontre se mit à crier, Nous arrêtons-là iufqu'au foir, à deffein de détourner cet orage au delà de nos terres. Ils receurent d'abord nos prefens, mais enfin ils nous les rapportèrent, [160] avec promeffe de ne leuer la hache, que contre leurs anciens ennemis.

A trois iours de là, au deffus des rapides, vingt-quatre guerriers d'Onneïout en trois Canots, nous ayant découuerts le foir de deuant, firent leurs approches toute la nuit, & fur la Diane coururent fur nous, les armes à la main, avec leurs liens, penfans nous faire leurs prifonniers. Mais ayant reconnu leur méprife, les plus effrontez me vinrent entourer, armez de haches & de couteaux, qu'ils me prefentoient à la gorge, pour m'en percer; ce qui obligea nos Ambaffadeurs de leur parler, avec deux colliers de porcelaine, pour détourner leur hache de deffus ma teſte, & de deffus celle des François de Montreal, & autres habitations. [161] Ils promirent d'abord de ne paſſer pas outre; mais leur Chef me vint réveiller la nuit, pour dire à mes conducteurs, qu'il leur rapportoit leurs prefens, & qu'il les affeuroit, avec vn petit prefent de porcelaine, qu'il alloit pourfuiure la guerre contre ſes anciens ennemis.

Sur l'Ontario, qui eſt le grand Lac des Iroquois, nous faifons rencontre de trois Canots d'Onneïout, qui vont en guerre (difent-ils) vers les Nez-percez; ils dirent à nos gens pour nouvelle, que les Andaſto-gueronnons (Sauuages qui habitent proche de la nouvelle Suede) auoient tué fraiſchement dans leurs champs, trois de leurs Oïogouenronnons.

A Otiatanhegué, où eſt le premier débarquement, nous couchons avec vn Canot d'Onnontagueronnons [162] de huit ou dix hommes, qui alloient fuiure en

the point of defeating one of our own Canoes, which by good luck began to raise a shout. We halted there until evening, to avert this storm from our lands,— they at first receiving our presents, but finally returning them to us [160] with a promise to raise the hatchet only against their old-time enemies.

Three days afterward, when we had crossed the rapids, twenty-four warriors from Onneiout in three Canoes, having discovered us in the evening, advanced upon us during all the ensuing night. Toward Reveille, they charged us, weapons in hand, and also carrying manacles, thinking to make us prisoners. But perceiving their mistake, the most brazen-faced came pressing around me, armed with hatchets and knives with which they made as if they would cut my throat. This compelled our Ambassadors to parley with them, and give them two porcelain collars, in order to avert their hatchets from my head, and from those of the French at Montreal and other settlements. [161] They at first promised not to proceed farther; but their Chief came and woke me in the night to tell my escort that he brought them back their gifts and to give them to understand, with a little present of porcelain, that he was going to prosecute the war against his ancient foes.

On the Ontario, the great Lake of the Iroquois, we met three Canoes from Onneiout on their way (as their occupants said) to fight against the Nez-percez. They told our men, by way of news, that the Andastogueronnons (Savages dwelling near new Sweden) had recently killed in their fields three of their Oiogouenronnons.

At Otiatanhegué, the first landing-place, we slept with a Canoe-full of Onnontagueronnons, [162] eight

guerre trente autres des leurs, conduits par Otreouati, qui va vanger à Montreal, l'affront qu'il croit auoir receu pour y auoir esté detenu en prison.

Ce fut icy que ie receus les premieres careffes de ces peuples, qui m'environnerent de grandes chaudières pleines de Sagamité de toutes façons.

A deux lieuës du bourg, nous faisons rencontre d'un Capitaine nommé Garacontié, qui est celuy chez qui nos Peres, & moy, auons pris logis, toutes les fois que nous sommes venus en ce païs-cy. C'est un esprit bien fait, d'un bon naturel, qui aime les François, & qui en a ramassé iusques à vingt dans son bourg; les tirant, les uns des [163] feux des Agnieronnons, les autres de la captiuité; de forte qu'ils le regardent comme leur Pere, leur Protecteur, & l'azile unique qu'ils ont dans cette barbarie. C'est luy donc, qui a entrepris la deliurance de tous ces pauvres Captifs François, & qui ménage la paix entre la Nation, & la nostre. Et c'est pour cela qu'il est venu deux lieuës au deuant de moy, accompagné de quatre ou cinq autres des anciens: honneur, qu'ils n'ont iamais coustume de rendre aux autres Ambassadeurs; au deuant desquels ils se contentent d'aller un petit demy quart de lieuë hors du bourg.

Deormais ce ne font plus qu'allées & venues du menu peuple, qui borde toute cette espace de deux lieuës, me mangent des yeux, & n'estant iamais assez contents de [164] m'auoir veu. C'est à qui prendra plus belle place, pour me regarder passer; c'est à qui nettoiera les chemins, à qui m'apportera plus de fruits, à qui me donnera plus de bon-iours, & à qui criera le plus haut, pour marque de reioüissance: on m'attend d'aussi loin qu'on me voit, & on me mesure

or ten men in number. They were about to follow thirty more of their countrymen on a hostile expedition led by Otreouati, who was going to Montreal to avenge the insult he believed he had received in having been detained there in prison.

Here I received the first polite attentions from these people, who fairly surrounded me with great kettles full of Sagamité of all kinds.

Two leagues from the village we met a Captain named Garacontié, the man with whom our Fathers and I have lodged every time we have visited this country. He is a man of excellent intelligence, of a good disposition, and fond of the French, of whom he has gathered as many as twenty in his village—rescuing them, some from the [163] fires of the Agnieronnons and others from captivity; so that they regard him as their Father, their Protector, and their sole refuge in this barbarous land. He has, indeed, undertaken the liberation of all those poor French Captives, and is maintaining peace between his Nation and ours. Therefore he came out two leagues to meet me, accompanied by four or five other elders—an honor never, as a rule, paid to other Ambassadors, to meet whom they deem it sufficient to go scarcely an eighth of a league outside of their village.

Thenceforward there was nothing but a running back and forth of the common people, who lined that entire route of two leagues and devoured me with their eyes, never satisfied with [164] gazing at me. Each strove to secure the best place for seeing me pass, and they made it a matter of rivalry who should clean the paths, who should bring me the most fruit of all kinds, who should give me the most greetings, and who should shout loudest in sign of rejoicing.

depuis les pieds iufqu'à la teſte, mais avec des œillades gracieuſes, & toutes pleines d'affection ; & ſi toſt que j'ay paſſé, ceux qui m'ont veu quittent leur poſte, pour courir loin deuant moy, pour retenir encore place, & me voir paſſer vne ſeconde, vne troiſième, & vne dixième fois. Ainſi ie marche grauement entre deux hayes de peuples, qui me donnent mille benediſtions, & qui me chargent de toutes fortes de fruits, de citrouilles, de meures, de pains, [165] de fraiſes, & autres. Ie faiſois mon cry d'Ambaſſadeur en marchant, & me voyant proche du bourg, qui ne me paroifſoit preſque point, tant les pieux, les cabanes, & les arbres eſtoient couuerts de monde ; ie m'arreſte auant que de faire le premier pas, qui me deuoit donner entrée dans le bourg ; puis ayant fait en deux mots mes remercimens de ce bon accueil, ie pourſuy mon chemin, & mon cry.

Mon hoſte Garacontié, plus glorieux que moy de cette belle reception, voulut ménager les eſprits de ſa Nation, qui pourroient entrer en ialouſie, de ce qu'ils n'auroient pas de part à cette nouvelle paix : C'eſt pour cela qu'il me conduiſit droit dans la cabane de ces perſonnes-là, & non pas dans la ſienne ; afin de leur donner le premier [166] honneur de me loger, & de leur oſter tout fuiet d'enuie, du bon-heur qu'il deuoit auoir d'eſtre mon hoſte.

Cependant, il prepare dans ſa propre cabane vne Chapelle, il la dreſſe ſans pierres de taille, & ſans charpente : Noſtre Seigneur, qui veut bien ſe placer ſous les eſpeces du pain, ne dedaigne pas de loger ſous des écorces : & le bois de nos foreſts ne luy eſt pas moins precieus que les Cedres du Liban, puifqu'il fait le Paradis, par tout où il ſe trouue. Noſtre

They waited for me, as far as they could see me, and measured me from head to foot, but with gracious and entirely affectionate looks; and, as soon as I had passed, those who had seen me left their posts to run far ahead, and again secure places for watching me go by, repeating this twice, thrice, and even ten times. In this manner I proceeded gravely between two rows of people, who gave me a thousand blessings and loaded me with all sorts of fruit, with squashes, blackberries, loaves of bread, [165] strawberries, and other things. I gave my cry of Ambassador as I walked; and, seeing that I was near the village,—which was almost hidden from my view, so covered with people were the palisades, cabins, and trees,—I halted before taking the first step that should introduce me into the hamlet; then, after briefly expressing my thanks for this kind reception, I continued on my way and resumed my cry.

My host Garacontié, prouder than I of this splendid reception, wished to conciliate the men of his Nation, who might have felt jealous at having no share in procuring this new peace. To that end he led me directly into their cabins, and not into his own, in order to give them first the [166] honor of lodging me, and to remove all cause for envy on their part at the happiness which he was to enjoy in being my host.

Meanwhile, he prepared in his own cabin a Chapel, which he erected without cut stones or carpentry-work. Our Lord, who consents to be embodied under the form of bread, does not disdain to lodge under a bark roof; and the wood of our forests is not less precious in his eyes than the Cedars of Lebanon, since he makes Paradise wherever he is. Our Garacontié thought he could do nothing that would please

Garacontié ne penfoit pas me pouvoir rien faire de plus obligeant, & de vray ie laiffe à iuger quelle confolation ce fut pour moy, & pour nos pauures François captifs, & pour bon nombre d'anciens Chrestiens Hurons, de nous voir tous affemblez [167] au milieu de cette barbarie, y faire nos deuotions, & y celebrer le plus Augufte de nos Myfteres.

Par vn heureux rencontre, ie trouue icy moyen de parler aux cinq Nations Iroquoifes, que Dieu a fans doute ramaffées, par leurs deputez, pour entendre les paroles de falut, que ie leur porte de fa part.

Ce fut le douzième d'Aouft, que tous les Anciens eftans conuoquez au Confeil, par le fon d'une cloche, on les exhorte à me prefter l'oreille, on fait les cris par tout, & tous fe rangent dans la cabane où ie fuis logé, qui eft vne des plus vaftes du bourg.

Ie prie Dieu, avec la plupart de nos François, pour commencer le Confeil, & ie parle à toute l'Affemblée, partie en leur langue, [168] partie en Huron: C'est à toy, ô Onnontagueronnon, que i'adrefse ces quatre paroles.

Premierement: Ton Fils l'Oiogouenronnon, m'a dit, qu'il eft député de ta part, pour reünir nos deux testes, celle d'Onontio, & celle de Sagochiendagueté; c'est à dire, pour faire la paix entre le François, & l'Onnontagueronnon: Qu'en eft-il? On me répond, que cela eft ainfi, & ie fais mon present.

Secondement: Il m'a de plus affeuré, qu'il auoit commiffion de me dire, que fi toft que ie rendrois tes enfans, les Oiogouenronnons, qui eftoient captifs à Montreal, tu me rendrois pareillement les miens, qui font les François, que tu tiens icy en captiuité: Le feras-tu? Ouy, me dit-il. Ie fais vn fecond present.

me more; and indeed I leave the reader to judge what a consolation it was for me and our poor captive Frenchmen, as well as for many old-time Huron Christians, to find ourselves all assembled [167] in the heart of this barbarous land, to pay our devotions and celebrate the most August of our Mysteries.

By a happy chance I here found opportunity to address the five Iroquois Nations, whom God doubtless had gathered together, in the persons of their deputies, to hear the message of salvation which I brought them from him.

On the twelfth of August, all the Elders being convoked in Council by the ringing of a bell, the deputies were exhorted to give me their attention—the summons being shouted through the village, and all taking their places in the cabin where I am lodged, which is one of the largest in the place.

To open the Council, I offered a prayer, with most of our Frenchmen, and then addressed the whole Assembly, partly in their own tongue, [168] partly in Huron: “To thee, O Onnontagueronnon, I address these four words.

“First, thy Son, the Oiogouenronnon, told me that he was deputed by thee to reunite our two heads—namely, that of Onontio and that of Sagochiendagueté;” or, in other words, to make peace between the Frenchman and the Onnontagueronnon. “Is it not so?” They answered me that it was so, and I made my present.

“Secondly, he further assured me that he was commissioned to tell me that, as soon as I should restore thy children, the Oiogouenronnons who were prisoners at Montreal, thou wouldst likewise return mine, the Frenchmen whom thou holdest here in

[169] Troisièmement: Tu m'as fait dire encore, que tu mettois en ma disposition les offemens de tes morts, pour les enfoûir si auant dans la terre, qu'on en perdist à iamais la memoire; C'est à toy reciproquement, que ie presente les os de mes neveux, tuez dans les dernieres guerres, afin que tu les enseueliffes dans vne mesme fosse avec les tiens, & qu'il ne soit plus parlé, ny des vns, ny des autres: En es-tu content? Ouy.

Et toy, Sonnontouaeronnon, est-il vray ce que tu m'as fait dire par ces mesmes Ambassadeurs Oiogou-enronnon, que tu voulois estre de la partie, & que tu voulois aller en Ambassade vers Onontio, pour luy demander de ses neveux, qui aillent prendre logis chez toy, en signe de parfait reconciliation? [170] Es tu dans cette pensée? Il me répond, qu'ouy: & ie luy donne vn beau collier.

Pour l'Agnieronnon, aioûtay-ie, il veut tousiours faire le méchant, & le superbe; ie ne luy parle pas publiquement, puisqu'il parle en cachette, & qu'il fait des presens sous terre, pour me faire tuer; mais il trouuera à qui parler.

Après auoir deduit ces cinq paroles, avec les presens accoustumez; ie tafchay de leur parler le plus fortement que ie pû, du Paradis, de l'Enfer, du Fils de Dieu, & des autres mysteres de nostre Religion: Ie fus écouté avec respect, & avec attention. Le Sermon finy, l'assemblée se retira, après les ceremonies ordinaires, & après les complimens reciproques, qu'on se fait les vns aux [171] autres, dans ces Conseils.

Quelques iours après, les Anciens estant de nouveau conuoquez, on me declara:

Premierement, Qu'on relaschoit sept prifonniers

captivity. Wilt thou do it?" "Yes," was the answer, and I made a second present.

[169] "In the third place, thou hast further informed me that thou didst place at my disposal the bones of thy dead, to bury them so deep in the earth that the memory of them should be forever lost. To thee, in return, I present the bones of my nephews slain in the last wars, that thou mayst bury them in the same grave with those of thine own, so that no further mention may be made of either. Dost thou approve?" "Yes."

"And thou, Sonnontouaeronnon, is it true, as thou hast informed me through these same Oiogouenronnon Ambassadors, that thou didst wish to participate in and go on an Embassy to Onontio, to ask him for some of his nephews, who should go and lodge with thee in token of perfect reconciliation? [170] Art thou thus minded?" He answered me, "Yes," and I gave him a beautiful collar.

"As for the Agnieronnon," I added, "he is still determined to play the ill-disposed and the haughty. I do not address him publicly, for he speaks in secret and makes underhand presents to secure my assassination; but he will find some one to speak to."

After presenting these five words, with the customary gifts, I tried to speak to them, with all the eloquence at my command, concerning Paradise, Hell, the Son of God, and the other mysteries of our Religion. They heard me with respect and attention. The Address concluded, the assembly adjourned, after the usual ceremonies and the exchange of compliments commonly made [171] at these Councils.

Some days later, the Elders were again convoked, and I was informed:

François, qui estoient à Onnontagué, & deux à Oiogouen; que pour les autres, ils resteroient avec moy pendant l'Hiuer, & qu'on iugeoit leur demeure encore necessaire, pour des raisons d'Etat.

Secondement, Que nostre hofte Garacontié, remeneroit luy-mefme à Montreal, ces neuf François, & qu'il feroit déclaré le Chef de l'Ambassade, qu'on preparoit vers Onnontio.

En troisiéme lieu, Que le Sonnontouaeronnon se mettroit de la partie, & que dans dix ou douze iours, il viendroit ioindre les Ambassadeurs [172] d'Onnontagué, pour aller tous de compagnie vers les François. Quoy que ce me fut vn morceau assez difficile à digerer, de voir la moitié de nos François arrestez; il m'en falut pourtant passer par là, quelque instance que i'aye pû faire, & quelques menaces mesme, dont ie me fois feruy: Je me suis consolé, sur la parole qu'on m'a donnée, de les remener au Printemps prochain.

En voila donc neuf, sur qui le bon-heur tombe, & qui se mettent ioyeusement en chemin, sous la conduite de nostre Garacontié, pendant que les autres, au nombre de dix, restent assez contens d'acheuer icy leur Purgatoire, aussi long-temps que Dieu voudra. Ils font grand profit de leurs miseres pour l'eternité, leurs liens les attachent [173] fortement à la vertu, & ils font profession publique, nonobstant leur feruitude, de viure dans la liberté des Enfans de Dieu, comme le fit paroistre vn d'eux, il n'y a pas long-temps, qui estant sollicité au mal, par vne impudente, non seulement la rebuta, mais il la precipita du haut en bas de la cabane, avec vne hardieffe qui ne ressentoit pas le captif. Les autres s'efforcent aussi de sanctifier leur esclavage; & quelques-vns

First, that seven French prisoners at Onnontagué and two at Oiogouen were released; but that the others would remain with me during the Winter,—their detention being, for reasons of State, still thought necessary.

Secondly, that our host Garacontié would himself conduct these nine Frenchmen back to Montreal, and would be declared the Chief of the Embassy they were preparing to send to Onnontio.

In the third place, that the Sonnontouaeronnon would be of the party and would come, in ten or twelve days, to join the Ambassadors [172] from Onnontagué, in order to proceed all together to the French. Although this was a morsel hard enough for me to digest,—to see half of our Frenchmen detained,—still I was forced to pass it over, after using all the urgency and even menaces at my command. I consoled myself with the promise that was given me, that they should be taken home next Spring.

There were nine, then, who met with good fortune, and who started joyfully on their way under our Garacontié's escort; while the others, to the number of ten, remain in tolerable content to finish their Purgatory here, as long as God shall choose. They turn their hardships to good account for eternity; their fetters bind them [173] firmly to virtue, and they make public profession, despite their servitude, of living in the liberty of God's Children. One of them manifested this not long ago, when, upon being tempted to evil by a shameless woman, he not only rebuffed her, but also cast her from him, from the roof of the cabin, showing a boldness that indicated nothing of the captive. The others also strive to sanctify their slavery, and some of them have had

d'eux ont eu le bon-heur de mettre en Paradis de petits enfans, leur ayant adminiftré le faint Bap-tesme, auant que d'expirer. Leur affiduité à venir prier Dieu, réueille puiffamment mes lâcheté; quand ie ne ferois icy que pour leur adminiftrer les Sacre-mens, ie m'estimerois trop bien employé.

[174] Les captifs François des Agnieronnons, ne font pas moins vertueux, mais plus miferables: Voicy quelques Lettres que i'ay receuës de leur part, par lesquelles on iugera de leur mifere, & de leur vertu.

Les premieres font d'vn ieune enfant de famille, pris cet Efté aux Trois Riuieres; il est bien fait, delicat, & qui estoit toutes les delices de fa mere, à laquelle il écrit auffi: il se nomme François Hertel; Voicy donc comme il parle.

[175] COPIE DE DEUX LETTRES, ÉCRITES D'AGNIÉ, SUR
DE L'ÉCORCE, AU PERE LE MOINE, QUI
ESTOIT À ONNONTAGUÉ.

MON R. PERE,
Le iour mefme que vous partîtes de Trois Riuieres, ie fus pris fur les trois heures du soir, par quatre Iroquois d'en bas: La caufe pour laquelle ie ne me fis pas tuer, à mon mal-heur, c'est que ie craignois de n'estre pas en bon estat. Mon Pere, fi ie pouuois auoir le bon-heur de me confeffer, fi vous veniez icy, ie croy que l'on ne vous feroit aucun mal; & ie croy que ie m'en retournerois quant [*sc.* quand] & vous, fi vous pouuiez venir icy. Je vous prie d'auoir pitié de ma [176] pauvre Mere, bien affligée: Vous fçauéz, mon Pere, l'amour qu'elle a pour moy. I'ay fceu par vn François, qui a esté pris aux Trois

the good fortune to send a number of little children to Paradise by administering holy Baptism to these before their deaths. Their diligence in coming to prayers is a powerful spur to my own remissness; and although I were here but to confer the Sacraments upon them, I would count myself only too well employed.

[174] The French prisoners among the Agnieronons are not less virtuous, but more wretched. I append some Letters that I have received from them, from which the reader will judge of their hard lot and of their virtue.

The first are from a youth of family, who was captured this Summer at Three Rivers. He is of comely appearance, and delicate, and was the sole delight of his mother, to whom he also writes. His name is François Hertel.³ His words, then, are as follows:

[175] COPY OF TWO LETTERS WRITTEN AT AGNIÉ, UPON
BARK, TO FATHER LE MOINE WHO
WAS AT ONNONTAGUÉ.

MY REVEREND FATHER,
On the very day when you departed from Three Rivers, I was captured, toward three o'clock in the afternoon, by four of the lower Iroquois. The reason why, to my misfortune, I did not make them kill me was that I feared I was not well prepared to die. My Father, if you should come hither, and if I could thus have the happiness to confess, I believe that you would receive no injury; and I believe that I could go back with you if you could come. I pray you, take pity on my [176] poor Mother in her great affliction. You know, my Father, the love she bears

Riuieres, le premier iour d'Aouft, qu'elle se porte bien, & qu'elle se confole dans la penfée que ie me retrouveray auprès de vous. Nous fommes trois François, qui auons icy la vie: Ie me recomande à vos bonnes prieres, particulièrement au faint Sacrifice de la Mefse. Ie vous prie, mon Pere, de dire vne Mefse pour moy. Ie vous prie de faire mes baifemains à ma pauvre Mere, & la confoler, s'il vous plaift.

Et plus bas :

Mon Pere, Ie vous prie de benir la main qui vous écrit, & qui a vn doigt brulé dans vn Calumet, pour amande honorable à la [177] Maiefté de Dieu, que i'ay offensé: l'autre a vn poulce coupé; mais ne le dittes pas à ma pauvre Mere.

Mon Pere, ie vous prie de m'honorer d'un petit mot de vostre main, & me dire fi vous viendrez auant l'Hiuer.

Vostre tres-humble, &
tres-obeïffant feruiteur,
FRANÇOIS HERTEL.

VNE AUTRE DU MESME, SUR VN PAPIER D'ENUELOPPE
DE POUDRE.

MON R. PERE,
Ie vous prie de me faire l'honneur de me récrire, & de donner la Lettre à celuy qui vous rendra [178] celle-cy. Mandez-moy si vous viendrez auant l'Hiuer. I'ay eu la consolation de trouuer icy vn de vos Breuiaires, qui me fert pour prier Dieu. Mandez-moy, s'il vous plaift, en quel temps vous pourrez estre icy. Ie vous prie de faire mes baifemains à tous les RR. Peres des Trois Riuieres, & de

me. From a Frenchman captured at Three Rivers on the first day of August, I have learned that she is well, and that she takes comfort in the thought that I shall be near you. There are three of us Frenchmen alive here. I commend myself to your good prayers, especially to the holy Sacrifice of the Mass, and pray you, my Father, to say a Mass for me. I beg you to pay my respects to my poor Mother and to comfort her, if you please.

And farther down:

“My Father, I pray you, bless the hand that writes to you, which has had one finger burnt in a Calumet as reparation to the [177] Majesty of God, whom I have offended. The other hand has a thumb cut off,—but do not tell my poor Mother.

“My Father, I beg you to honor me with a brief word from your hand, and to tell me whether you will come before Winter.

“Your very humble and
very obedient servant,
“FRANÇOIS HERTEL.”

ANOTHER FROM THE SAME, ON A PIECE OF GUNPOWDER
WRAPPING-PAPER.

MY REVEREND FATHER,
I pray you to do me the honor to write me in reply, and to give the Letter to him who will hand you [178] this one. Let me know whether you will come before Winter. I have had the consolation of finding one of your Breviaries here, and it serves me in my prayers. Inform me, if you please, when you can be here. I pray you, pay my respects to all the

Kebec, que ie prie de fouvenir de moy au saint Sacrifice de la Messe; & vous particulierement, en attendant que i'aye le bon-heur de vous reuoir. Ie demeure,

Mon Pere,
Vostre Seruiteur,
FRANÇOIS HERTEL.

[179] CELLE QU'IL ÉCRIT À SA MERE.

MA tres-chere, & tres-honorée Mere,
Ie sçay bien que ma prise vous aura bien affligée; Ie vous demande pardon de vous auoir defobey. Ce font mes pechez qui m'ont mis en l'estat où ie suis. Vos prieres m'ont redonné la vie, & celles de Monsieur de S. Quentin, & celles de mes sœurs. I'espère que ie vous reuerray deuant l'Hiuer. Ie vous prie de dire aux bons Confreres de N. Dame, qu'ils prient Dieu, & la sainte Vierge, pour moy, ma chere Mere, & vous, & toutes mes sœurs. C'est
Vostre pauvre FANCHON.

[180] *Voicy vne autre Lettre, qui nous apprendra des choses tres-dignes d'estre sçeuës, touchant les Iroquois Agnieronnons: l'ingenuité avec laquelle elle est couchée, nous fait moins douter de la verité de ce qu'elle dit.*

LETTRE D'VN FRANÇOIS CAPTIF CHEZ LES AGNIERONNONS, À VN SIEN AMY, DES
TROIS RIUIERES.

MON CHER AMY,
Ie n'ay plus presque de doigts, ainsi ne vous étonnez pas si i'écris si mal: I'ay bien souffert depuis

Reverend Fathers at Three Rivers and at Kebec, whom I beg to remember me at the holy Sacrifice of the Mass—and you especially, until I have the happiness to see you again. I remain,

My Father,

Your Servant,

FRANÇOIS HERTEL.

[179] THAT WHICH HE WROTE TO HIS MOTHER.

MY very dear and honored Mother,
I well know my capture must have greatly afflicted you. I ask your forgiveness for having disobeyed you. My sins have brought me to my present condition. Your prayers, and Monsieur de St. Quentin's⁴ and my sisters', have restored me to life. I hope to see you again before Winter. I beg you to ask the good Brethren of Nostre Dame to pray to God and the blessed Virgin for me, my dear Mother, and do you also, and all my sisters. From

Your poor FANCHON.

[180] *I add another Letter which will give us information well worth knowing in regard to the Agnieronnon Iroquois. The ingenuousness with which it is written makes us the less doubtful of the truth of its contents.*

LETTER FROM A FRENCHMAN IN CAPTIVITY AMONG
THE AGNIERONNONS, TO A FRIEND OF
HIS AT THREE RIVERS.

MY DEAR FRIEND,
I have scarcely any fingers left, so do not be surprised that I write so badly. I have suffered

ma prife; mais i'ay bien prié Dieu auffi. Nous fommes trois François icy, qui auons esté tourmentez enfemble; & nous nous eftions [181] accordez, que pendant que l'on tourmenteroit l'un des trois, les deux autres prioient Dieu pour luy, ce que nous faifions tousiours; & nous nous eftions accordez auffi, que pendant que les deux prioient Dieu, celuy qui feroit tourmenté, chanteroit les Litanies de la fainte Vierge, ou bien l'*Aue Maris stella*, ou bien le *Pange lingua*, ce qui fe faifoit: Il eft vray que nos Iroquois s'en moquoient, & faifoient de grandes huées, quand ils nous entendoient ainfi chanter; mais cela ne nous empeschoit pas de le faire.

Ils nous faifoient dancer autour d'un grand feu, pour nous faire tomber dedans; ils estoient tout autour du feu plus de quarante, & nous iettoient à grands coups de pied, les vns vers les autres, comme [182] vne bale dans un ieu de paume, & après qu'ils nous auoient bien brûlez, ils nous mettoient dehors à la pluye, & au froid. Je n'ay iamais reffenty fi grande douleur, & neantmoins ils n'en faifoient que rire. Nous prions Dieu de bon courage, & fi vous me demandez fi ie n'auois point d'impatience, & si ie ne voulois point de mal aux Iroquois, qui nous faifoient tant de mal; ie vous diray que non, & qu'au contraire, ie priois Dieu pour eux.

Il faut que ie vous dife des nouvelles de Pierre Rencontre, que vous connoiffiez bien, il eft mort en Saint; ie l'ay veu pendant qu'on le tourmentoit, iamais il ne dit autre chofe que ces mots: Mon Dieu, ayez pitié de moy; qu'il repeta tousiours iufqu'au dernier foûpir.

[183] Connoiffiez-vous Louys Guimont, pris cet

much since my capture, but I have also prayed much. There are three of us Frenchmen here who were tortured in company. We had [181] agreed that, while one of the three was being tortured, the other two should pray for him — which we never failed to do; and we had also agreed that, while the two were praying, the one under torture should chant the Litany of the blessed Virgin, or else the *Ave Maris stella*, or the *Pange lingua* — which was done. It is true, our Iroquois scoffed and hooted in great derision upon hearing us sing in this manner; but that did not prevent us from doing it.

They made us dance around a great fire, in order to make us fall into it, they standing about the fire, to the number of forty and more, and kicking us violently from one to another, like [182] the ball in a game of tennis; and, after giving us a severe burning, they put us out in the rain and cold. I never suffered such severe pain, and yet they did nothing but laugh. We pray to God with good courage; and, if you ask me whether I did not lose my patience, and wish ill to the Iroquois who were so maltreating us, I shall answer you, “No,” and that, on the contrary, I prayed for them.

I must give you tidings of Pierre Rencontre, whom you knew well. He died like a Saint. I saw him while he was being tortured, and he never said aught but these words: “My God, take pity on me,” — which he repeated continually until he ceased to breathe.

[183] Did you know Louys Guimont,⁵ who was captured this Summer? He was beaten to death with clubs and iron rods, receiving so many blows in succession that he perished under them. But yet he

Esté? Il a esté affommé de coups de bastons, & de verges de fer; on luy en a tant & tant donné, qu'il est mort sous les coups; mais cependant, il ne faisoit que prier Dieu: tellement que les Iroquois enragez de le voir toujours remuer les lèvres pour prier, luy couperent toutes les lèvres hautes & basses. Que cela est horrible à voir! & neantmoins il ne laissoit pas encore de prier; ce qui dépitâ tellement les Iroquois, qu'ils luy arracherent le cœur de la poitrine, encore tout vivant, & luy jetterent au vifage.

Pour Monsieur Hebert, qui estoit blessé d'un coup de fusil, à l'épaule, & au bras; il a esté donné aux Iroquois d'Onneïout: là où il a esté poignardé à coups de couteaux, [184] par des yurogues du païs. Pour le petit Antoine de la Meslée, ce pauvre enfant m'a bien fait compassion, car il estoit deuenu le valet de ces barbares, & puis ils l'ont tué à la Chasse, à coups de couteau aussi.

Il y a bien d'autres François encore captifs; ie ne vous en écris rien, car ce ne feroit iamais fait; il en vient icy quasi tous les iours, & puis mes doigts me font grand mal. C'est grande pitié de nous voir, nous autres qui auons la vie, car ils font plus d'estat de leurs chiens, que de nous; & nous sommes bien-aïses quelquesfois, de manger le reste des chiens. En venant icy, quoy que nous eussions tous les pieds écorchez, ils nous faisoient pourtant marcher nus pieds, & nous chargeoient de tous [185] leurs paquets, & nous hastoient d'aller à coups de bastons, comme on feroit un cheual. Quand ils rencontroient quelques-uns de leurs gens, ils nous arrachoit des ongles deuant eux, pour les bien veigner: Mais nous prions toujours Dieu, & ces barbares s'en mocquoient

did nothing but pray to God, so that the Iroquois, enraged at seeing him constantly moving his lips in prayer, cut away his upper and lower lips entirely. What a horrible sight! And still he ceased not to pray, which so irritated the Iroquois that they tore his heart, still throbbing with life, out of his breast and threw it in his face.

As for Monsieur Hebert, who was wounded with a musket-ball in the shoulder and arm, he was given to the Iroquois of Onneiout, and was there stabbed with knives [184] by some drunken men of the country. As for little Antoine de la Meslée, that poor child moved my compassion deeply; for he had become the servant of these barbarians, and then they killed him too with the knife, when out Hunting.⁶

There are yet many more Frenchmen in bondage, but I write you nothing about them, for I would never finish,— they arrive here almost every day,— and then my fingers give me much pain. We are indeed a pitiful sight to behold, we who are alive; for they think more of their dogs than of us, and we are glad sometimes to eat the scraps left by the dogs. On our way hither, although we all had our feet raw with wounds, our captors nevertheless made us walk bare-foot, and loaded us with their entire [185] luggage,— hastening our steps with blows from sticks, as one would drive a horse. Whenever they met any of their own people, they would pull out some of our finger-nails before their eyes, in order to welcome them; but we always prayed to God, and always those barbarians jeered at us. Pray heartily for me, for I sadly need your prayers. Father le Moine is said to be at Onnontagué for the purpose of making peace,

toujours. Priez bien Dieu pour moy, car i'en ay bon befoin. On dit que le Pere le Moine est à Onnontagué, pour faire la paix; il ne la fera iamais avec les Iroquois d'icy; car ils difent qu'ils n'en veulent point, & ils ne regardent les François que comme des chiens: & neantmoins on ne croiroit iamais combien peu ils font, ils n'ont iamais esté deux cent hommes enfemble, dans le païs: leurs trois bourgs n'ont point de paliffade, fi ce n'est par-cy par-là, des [186] bastons gros comme la iambe, au trauers defquels on peut bien paffer. Si le Pere le Moine pouuoit me deliurer d'icy, il me feroit vne grande charité, & aux autres François qui font icy; car nous fommes bien miserables, & bien dignes de compaffion. Les Hollandois ne veulent plus nous deliurer, car il leur couste trop; & au contraire, ils difent aux Iroquois qu'ils nous coupent bras & iambes, & nous tuent là où ils nous trouuent, fans se charger de nous. Je me recommande à vos bonnes prieres, & à celles de tous nos bons amis. Je ne peux m'empêcher de pleurer bien fort, en leur difant ce dernier Adieu; car ie ne fçay ce que ie deuiendray.

Celuy qui a écrit cette Lettre, en a esté heureusement le Porteur [187] luy-mefme, reconnoiffant la fainte Vierge pour fa Liberatrice, au feruice de laquelle il s'estoit engagé, d'un vœu tout particulier. C'a esté par le moien de Garacontié, qu'il a esté tiré des mains des Agnieronnons, & remis entre les nostres. Il ne cesse de faire l'Eloge de cet obligeant Barbare, & de raconter à tout le monde ses infortunes, & sa deliurance. Mais voyons le fuccés de l'Am-baffade, que Garacontié a entrepris avec les Sonnon-touaeronnons, vers nos François

but he will never make peace with the Iroquois of this country; for they say they will not have it, and they regard the French as dogs. Still, one would never believe how few they are—they have at no time amounted to two hundred men, all told, in the country; while their three villages have no palisades, except here and there some [186] stakes as large as one's leg, through which one can easily pass. If Father le Moine could deliver me from this place, he would do me a great charity; and the same can be said of the other Frenchmen here, for we are indeed wretched and worthy of compassion. The Dutch are no longer willing to secure our freedom, as it costs them too dearly; on the contrary, they tell the Iroquois to cut off our arms and legs, and kill us where they find us, without burdening themselves with us. I commend myself to your kind prayers and to those of all our good friends. In saying this last Farewell to them, I cannot refrain from weeping bitterly; for I know not what will become of me.

Happily, the writer of the above Letter was himself its Bearer; [187] and he recognized the blessed Virgin as his Deliverer, to whose service he had pledged himself by a vow of exceptional solemnity. It was through Garacontié that he was rescued from the Agnieronnons' hands and restored to our own, and he is unremitting in his Praise of that obliging Barbarian, and in his rehearsal to every one of his misfortunes and his deliverance. But let us see the success of the Embassy to the French, undertaken by Garacontié with the Sonnontouaeronnons.

They embarked at Onnontagué toward the middle of September, full of joy—especially the nine

Ils s'embarquerent vers la my-Septembre à Onnontagué, pleins de ioye, & fur tout les neuf François qu'ils remenoient, & qui commencerent dès lors à respirer vn air plus libre, ne se fouuenans presque plus des miseres de leur [188] captiuité; quand voila qu'ils firent rencontre d'une bande de guerriers Onnontagueronnons, qui rapportoient quelques chevelures Françaises: & l'un d'eux estoit couuert d'une Robe-noire, qu'il monroit par parade, & dont il se glorifioit, comme d'un illustre trophée. A cette veüe, nos François, comme s'ils eussent esté frappez d'un coup de foudre, virent toutes leurs esperances abatuës; fur tout, sçachant que celuy qui portoit cette foutane, estoit un Capitaine considerable, nommé Otreouati, qui, ayant esté detenu dans les fers de Montreal, il y a deux ans, & s'en estant échapé, auoit voulu venger sa detention, par la mort de quelques François considerables, comme de vray il auoit fait, par le massacre de Monsieur [189] le Maistre, Prestre, des dépouilles duquel il s'estoit habillé, ainsi que nous auons dit au Chapitre premier. Les Ambassadeurs ne furent pas moins surpris à ce rencontre, que les François: On fait alte, on tient conseils sur conseils, on delibere iour & nuit. Quelle assurance, disent les Sonnontouaeronnons, d'aller à Montreal, où le sang d'une Robe-noire tout fraichement répandu, ne nous menace que de fers & de prisons? Les Ambassadeurs d'Onnontagué ont bien plus fuiet de craindre, puisqu'ils font plus coupables, ceux de leur Nation estant les meurtriers. Les vns & les autres commencent à faire les malades, pour se dégager d'une Ambassade si perilleuse. C'eust esté un plaisir à nos François, de voir ces tristes [190] contrefaits,

Frenchmen whom they were taking home, who at the very outset began to breathe a freer atmosphere, almost forgetting the hardships of their [188] captivity; when lo! they encountered a band of Onnontague-ronnon warriors who were bearing home some French scalps. One of the party was arrayed in a black Gown, of which he made a great parade, glorying in its possession as if it had been an illustrious trophy. At this sight our Frenchmen, as if struck by a thunderbolt, saw all their hopes defeated, especially as they knew that the wearer of that cassock was a Captain of importance, Otreouati by name, who had been held in irons at Montreal two years before, and upon escaping had determined to take revenge for his imprisonment by the death of some Frenchmen of rank—as in truth he had done by the murder of Monsieur [189] le Maistre, Priest, in whose costume he had attired himself, as we related in the first Chapter. The Ambassadors were not less surprised at this meeting than the French. A halt was called, council upon council was held, and deliberations went on day and night. “With what safety,” asked the Sonnontouaeronnon, “can we go to Montreal, where the blood of a black Gown, but recently shed, threatens us only with irons and imprisonment?” The Ambassadors from Onnontagué had much more cause for alarm, as they were more culpable, men of their own Nation being the murderers. Both parties began to play sick, in order to be relieved of so dangerous an Embassy. It would have been sport for our Frenchmen to see those long-faced [190] make-believes, had they themselves not been seized with genuine heaviness of heart; and they may be said to have become veritably ill on beholding that feigned

si eux-mêmes n'eussent pas esté faisis d'une veritable tristesse; & l'on peut dire, qu'ils furent veritablement malades, de voir ces maladies feintes, qui les alloient replonger dans une mal-heureuse captiuité, & peut-estre dans la necessité de mourir du mal d'autrui.

Neantmoins Garacontié, Chef de l'Ambassade, se resolut de passer outre, s'asseurant bien que les François, qui restoient à Onnontagué avec le Pere le Moine, luy estoient une assez bonne caution, pour mettre sa vie en feureté, veu mesmement qu'il alloit mettre en liberté neuf François. Quand nos Captifs virent sa resolution, ils receurent autant de ioye, que s'ils fussent fortis d'un naufrage, ou d'un tombeau. Cette ioye se rallentit [191] bien-tost, à la veuë d'une autre bande de Guerriers Onneïoutronnons, qui alloient tout de nouveau, fondre sur nos habitations. Garacontié bien en peine, tasche de parer à ce coup; iugeant bien que la paix qu'il alloit porter aux François, ne seroit pas bien receuë, si elle estoit mêlée de sang par cette nouvelle guerre. Ce fut donc, à force de presens, qu'il détourna d'un autre costé la hache de ces soldats. Enfin s'estant fait un passage libre au milieu d'eux, il se rendit, le cinquième d'Octobre à Montreal, où la ioye fut grande de voir neuf François échapez des feux: on les recut comme des morts reffuscitez.

Ils furent aussi-tost à l'Eglise, pour remercier l'Auteur de leur liberté, & protester aux pieds des [192] Autels, qu'après Dieu, ils estoient redeuables à la sainte Vierge, de leur vie, & que les vœux qu'ils luy auoient faits, ou de ieufner tous les Samedis, ou de luy reciter certaines prieres tous les iours, ou d'imiter sa pureté par le vœu de chasteté, auoient fait des miracles pour leur conseruation.

illness, which threatened to consign them once more to a painful captivity, and perhaps to the necessity of dying for the ailments of others.

Nevertheless Garacontié, Chief of the Embassy, determined to go on, being fully convinced that the French who were left at Onnontagué with Father le Moine were a sufficient surety for the safety of his own life, especially as he was about to set nine Frenchmen free. Witnessing his determination, our Captives were filled with as much joy as if they had escaped from a shipwreck or risen from the grave. This joy soon subsided [191] at sight of another band of Warriors from Onneiot, who were going on a fresh expedition against our settlements. Garacontié, in much perplexity, tried to ward off this blow, rightly judging that the peace he was about to offer the French would be ill received if it were mingled with the blood of this new war. Therefore, by means of presents, he turned these warriors' hatchets in another direction; and at last, having made a clear passage through the band, arrived on the fifth of October at Montreal. There the joy was great at seeing nine Frenchmen escaped from the flames, and they were received as men risen from the dead.

They proceeded at once to the Church, to thank the Author of their deliverance, and to avow at the foot of the [192] Altar that, next to God, they were indebted to the blessed Virgin for their lives, and that the vows they had made to her—either to fast every Saturday, or to recite certain prayers to her every day, or to imitate her purity by the vow of chastity—had wrought miracles for their preservation.

Après les embrassemens mutuels, & les accolades, qui furent trempées de larmes de ioye, ils raconterent toutes leurs auantures, qui meritoient bien d'estre écoutées, si nous auions autant de temps pour les écrire, qu'ils ont d'enuie de nous en faire part. Sur tout, ils ne se pouuoient taire, sur le bon traitement qu'ils ont receu des Onnontagueronnons; ils racontoiēt avec plaisir, toutes les careffes qu'on leur faifoit, tous les festins [193] aufquels ils estoient inuitez; la ioye qu'on prenoit à les voir, & la Charité qu'on exerçoit sur eux, pour les bien habiller, les bien loger, & leur fournir toutes fortes de commoditez, dont la vie sauuage est capable. Ce qu'ils prisoient le plus, c'estoit la liberté, avec laquelle ils s'assembloient tous les iours, dans vne cabane, dont ils faisoient vne Chapelle; & là, tantost ils s'exhortoient les vns les autres à la crainte de Dieu, & à se conferuer dans l'innocence, puisqu'ils n'auoient pas de Prestre pour se confesser; tantost ils faisoient leurs prieres, non seulement en particulier, mais tous ensemble, & tout haut; tantost ils faisoient retentir le bourg des Cantiques de l'Eglise, des Litanies de la Vierge, qu'ils chantoient avec [194] admiration du peuple; & tout cela, dans vn silence, & dans vn repos aussi grand, que s'ils eussent esté au milieu de Kebec. Souuent ils trouuoient leur nombre grossi de plusieurs Sauvages, sur tout de quelques familles Huronnes, qui, à leur exemple, faisoient vn second Chœur de Musique, bien melodieux, & bien agreable aux oreilles de Dieu, qui receuoit, en mesme temps, les vœux, & les prieres de plusieurs langues bien differentes.

L'ame de tout cela estoit Garacontié, qui retiroit des mains des Agnieronnons, & des autres Iroquois,

After the interchange of embraces and kisses, bedewed with tears of joy, they recounted all their adventures, which would be well worth hearing if we had as much time to write them as they have desire to relate them to us. Least of all could they keep silence in respect to the kind treatment they had received from the Onnontagueronnons, but recounted with pleasure all the endearments that had been lavished on them, all the feasts [193] to which they had been invited, the joy felt at seeing them, and the Charity shown them in clothing them well, lodging them comfortably, and furnishing them every kind of convenience possible to savage life. What they prized above all was, that they were free to assemble every day in a cabin which they converted into a Chapel. There they were wont at times to exhort one another to fear God and continue in innocence, since they had no Priest to hear their confessions; again they would recite their prayers, not merely as individuals, but all together and aloud; and at other times still they would make the village reëcho with the Canticles of the Church and the Litany of the Virgin, which they sang to the [194] admiration of the people. All this, too, took place amid a silence and calm as marked as if they had been in the midst of Kebec. Often they would find their number increased by several Savages, and especially by some Huron families who, following their example, formed a second Choir of Music, very melodious and acceptable to the ears of God, who received vows and prayers in several very different languages at the same time.

The soul of all this was Garacontié, who rescued from the Agnieronons and other Iroquois all the

tous les Captifs François qu'il pouuoit, en ayant ramassé iusqu'à vingt dans son bourg, où ils auoient toute liberté de viure en bons Chrestiens: Il faisoit mesme [195] qu'ils se ressentissent de la Feste du Dimanche, par quelque traitement extraordinaire, & par quelques petits festins, aufquels il les inuitoit, pour augmenter la solemnité du iour, par vne si charitable ceremonie. Aussi l'appelle-t-on ordinairement, le Pere des François, qui n'ont pas manqué à son arriué à Montreal, de luy rendre la pareille; & à son depart, l'ont careffé si extraordinairement, que tous luy faisoient quelque liberalité, iusqu'aux enfans mesmes, desquels il estoit rauy de recevoir des poignées de farine, ou des épics de bled d'Inde, dont ces petits innocens se chargeoient, pour en charger son Canot. Il fut salué, en s'embarquant, d'une décharge generale des fusils, qui tirerent de toutes parts, non plus pour tuer [196] l'Iroquois, mais pour l'honorer: le canon mesme honora le depart de celuy contre qui il auoit esté braqué iusqu'alors.

Mais voyons, en peu de mots, le fuiet de son Ambassade, & le dessein de treize beaux presens, qu'il étala avec magnificence; & qui, tout riches qu'ils pûssent estre, ne nous estoient pas si precieux que les neuf François, dont il rompit les liens, par vn beau colier de porcelaine; nous asseurant qu'au Printemps prochain, nous le reuerriens avec les dix François restez à Onnontagué. Il protesta, par vn second present, qu'il les auoit referuez, pour ennoblir l'Ambassade, qu'il proiette de faire, luy, & le Sonnon-touaeronnon, pour lier tous ensemble avec nous, vne ferme paix; laissant à part l'Agnieronnon, [197] qui veut la guerre absolument, resolu de vaincre, ou de perir.

French Captives he could, gathering as many as twenty of them into his village, where they enjoyed entire freedom in living as good Christians. He even made [195] them feel the sacredness of the Sunday Festival by some unusual attention, and by certain little feasts to which he invited them, for the purpose of adding to the solemnity of the day by so charitable a ceremony. So he is commonly called the Father of the French; and the latter did not fail, on his arrival at Montreal, to offer him like attentions. They carried their kindness so far, upon his departure, that every one, even to the very children, made him some present; he was delighted to receive from the latter handfuls of meal or ears of Indian corn, with which these little innocents loaded themselves, in order to load his Canoe. He was saluted, upon reëmbarking, by a general discharge of muskets which were fired from every side, no longer to kill [196] the Iroquois, but to honor him—even the cannon celebrating the departure of him against whom it had until then been aimed.

But let us consider in a few words the motive of his Embassy and the purpose of thirteen fine presents, of which he made a splendid display. But, however rich they may have been, they were not so precious to us as were the nine Frenchmen whose bonds he broke in offering a handsome porcelain collar, with the assurance that in the following Spring we should see him again, with the ten Frenchmen left at Onnon-tagué. With a second present, he declared that he had reserved them to ennoble the Embassy on which he purposed to come, he and the Sonnontouaeronnon,—to conclude, all together, a firm peace with us,—leaving out the Agnieronnon, [197] who was

Par vn autre colier, il nous prefente les clefs de fon bourg, & de ceux d'Oïogoen, & de Sonnontouan, afin d'y entrer avec toute affurance, pour y publier la Foy, & pour y redresser les mazures des Eglises, que les mal-heurs du temps ont ruinées.

Par vn autre, il inuite les François à venir demeurer chez luy en bon nombre, pour ne faire plus qu'un peuple, de François, & d'Iroquois; & pour ne faire regner qu'une Religion sur l'Ontario, & sur nostre grand fleuve, & pour réunir, par une alliance veritable, la France avec l'Amerique. Voila en substance, les proiets de son Ambassade. Le Printemps prochain [198] nous donnera plus de iour dans cette affaire. Nous ne croyons pas de leger, quoy que nous écoutes de bon cœur ces paroles de paix: ce beau nom est si aimable, qu'il ne nous peut pas déplaire, mesme dans la bouche des fourbes, & de nos ennemis. Il est vray que si nous ne regardons que le passé, nous devons tout craindre pour le futur; car nous ne nous sommes pas encore oubliez de l'acte tragique qu'ils ont exercé sur nos pauvres Hurons, ioignant la perfidie à la cruauté, & massacrant les Oüailles entre les bras du Pasteur. Nous nous fouvenons bien des conseils secrets, qui ont minuté nostre mort dans Onnontagué, lors que nous estions établis chez eux, & qu'ils nous obligerent de fuir, pour n'estre pas homicides [199] d'une cinquantaine de Francois, qui nous auoient confié leur vie. Nous sçauons que l'Onnontagueronnon a toujours passé pour fourbe, comme l'Agnieronnon pour cruel; & que ces deux qualitez ne se perdent guerre qu'avec la vie; nous voyons quasi les mesmes procedures, & par les mesmes personnes, qui nous ont trompez si solemnellement, il y a quatre

absolutely determined upon war, and resolved to conquer or perish.

With another collar, he presented us the keys to his own village and to those of Oiogoen and Sonnon-touan, that we might enter there in perfect safety for the purpose of proclaiming the Faith, and restoring the ruins of the Churches overthrown by the misfortunes of the period.

With another he invited the French to come and dwell with him in large numbers, in order to form but one people of French and Iroquois; cause only one Religion to hold sway on the Ontario, and on our great river; and unite anew, in a genuine alliance, France and America. Such, in substance, were the purposes of his Embassy. Next Spring [198] will give us more light on this subject. We do not lightly believe, although we gladly listen to, these words of peace, that beautiful term being so pleasing that it cannot fail to give us joy even when proceeding from the mouths of knaves and of our foes. It is true, if we consider only the past, that we have everything to fear for the future. For we have not yet forgotten the tragic deed they wrought upon our poor Hurons, uniting perfidy with cruelty, and slaughtering the Sheep in the very arms of the Shepherd. We well remember the secret councils that planned our death in Onnontagué, when we were settled among them, and that forced us to flee, in order not to become responsible for the death [199] of some fifty Frenchmen, who had entrusted their lives to us. We know that the Onnontagueronnon has always had the reputation of being a knave, as the Agnieronnon of being a cruel monster; and that these two characteristics are scarcely ever lost except

ans. Nous fçauons encore, que lors mefme que le Pere le Moine monte de Montreal à Onnontagué, vne bande de Guerriers defcend d'Onnontagué à Montreal, où elle immole à fa fureur vn Prestre, pendant qu'un Pere s'immole luy-mefme chez eux à leur caprice. Enfin, nous voyons bien que pour neuf captifs Oïogouenronnons, que nous rendons, on [200] nous rend neuf François, mais les dix qui reftent dans la captiuité, ne nous deliurent pas de la crainte de quelque trame, qui peut s'ourdir à noftre inſçeu, mais non pas fans que nous en ayons quelque défiance.

Après tout, Dieu eft le Maiftre des cœurs; il y peut planter la ſincerité, au lieu des ſoupleſſes; il peut faire ſucceder la verité à la fourbe; les Iroquois ont touſiours trompé, mais peuvent-ils pas ne plus tromper? Ils ont touſiours machiné noftre perte, peut-eſtre craignent-ils à preſent la leur ſi fortement, qu'ils trouuent leur conſeruation dans la noftre: ils ont des ennemis ſi puiffans, qu'ils font bien-aifes de nous auoir pour amis.

Quoy qu'il en ſoit, nos Miſſionnaires [201] ſe font heureuſement expoſez pour le ſalut de leurs ames; ces hazards font de recherche, ils font toucher le port dans le naufrage, & trouuer la vie dans la mort.

Mais auant que de finir, iettons encore vne fois la veuë ſur tant d'incidens ſi ineſperez, & faiſons les reflexions ſuiuantes.

La premiere: Que de deux mille Iroquois ou enuiron, qu'il y a, en voila quinze ou ſeize cent qui mettent les armes bas, ou pour touſiours, ou du moins pour vn temps; pendant lequel, nous n'en auons plus que quatre à cinq cent ſur les bras; qui ont eux-mefmes à dos trois Nations differentes, les

with life itself. We see almost the same proceedings, enacted by the same persons, as four years ago, when we were so solemnly deceived. We know also that, at the very time Father le Moine was on his way up from Montreal to Onnontagué, a band of Warriors were on their way down from Onnontagué to Montreal, where they sacrificed a Priest to their fury, while a Father was offering himself in their country as a sacrifice to their caprice. Finally, we are well aware that for nine Oïgouenronnon captives restored by us, [200] nine Frenchmen are returned to us; but the retention of ten in captivity still causes us fear of some plot, which may be formed without our knowledge, but not without our suspicion.

After all, God is the Master of hearts, and can plant sincerity in them in place of subtlety, and cause deceit to give way to truth. The Iroquois have ever been deceivers, but can they not cease to be such? They have always plotted our ruin; but perhaps now they have so great a fear of their own destruction as to find their preservation in our own safety, and have perhaps enemies so powerful that they are glad to have us for friends.

Be that as it may, our Missionaries [201] have exposed themselves with happy results for the saving of their souls; these risks are eagerly sought, and cause the gaining of the port in shipwreck, and the finding of life in death.

But, before concluding, let us once more take a view of so many unexpected incidents, and make the following reflections.

First: of two thousand Iroquois, or thereabout, which is their total number, we see fifteen or sixteen hundred laying down their arms, either permanently

Abnaquiois, les Mahingans, & ceux qu'on nomme du Leuant, contre lesquels ils reprennent la guerre tout de nouveau, estant si [202] superbes, qu'ils ne nous croient pas dignes d'estre mis au nombre de leurs ennemis.

La seconde est: Que nous ne doutons point, que ce ne soit vn coup du Ciel, qui a fait, bien à propos, diuersion d'armes, & qui a fuscité pour nous les Andastogueronnons, Sauvages belliqueux, & redoutez de tout temps des Iroquois superieurs, contre lesquels la guerre s'échauffe si fort, que nous n'auons plus que les Agnieronnonns, & les Onneïoutronnonns contre nous, qui n'est que la moindre partie des Iroquois.

La troisiéme: Que cette plus petite partie des Iroquois, ne laisse pas de nous estre la plus redoutable; puisqu'elle seule a fait cette année, quasi tous les rauages dont nous auons esté desolez. Ce sont [203] les Agnieronnonns, qui ont fait couler le feu, & le sang aux enuirons de Kebec; ils ont fait vne solitude de Tadouffac; ils ont infecté toute l'Isle d'Orleans, sur tout par le massacre de Monsieur le Seneschal Delaufon, & de ses genereux Compagnons; ils ont fait gemir les Trois Riuieres, ils y ont meslé les larmes des pauures meres, avec le sang de leurs enfans, qu'ils ont, ou tuez, ou enleuez; ils ont en fuite pouffé leurs victoires, & leurs dégasts, iusqu'à Montreal, & ont chargé les échafauts d'Agnié d'vn si grand nombre de Captifs François, qu'il n'y en auoit iamais tant paru. Et tout cela s'est fait en moins de quatre mois, par vne bande ou deux, de ces Iroquois inferieurs, qui feront deormais beau ieu, pour nous couper tout commerce [204] avec les Superieurs, & pour nous empescher de iouïr des fruits de la paix

or at least for a time. Meanwhile, we have on our hands only four or five hundred, who themselves have to deal with three different Nations,—the Abnauquois, the Mahingans, and the so-called “people of the East,”⁷—against whom they resume hostilities afresh, being so [202] haughty that they do not think us worthy of reckoning in the number of their foes.

Second: we doubt not it is a stroke of Heaven that has, very seasonably, caused a diversion of forces and roused up in our behalf the Andastogueronnons, Savages of warlike spirit and ever held in dread by the upper Iroquois, against whom war is kindling in such strength that we have now against us only the Agnieronnons and Onneioutronnons, who form but the smaller part of the Iroquois.

Third: this smaller part of the Iroquois is yet most dreaded by us, for it alone has committed nearly all the ravages from which we have suffered this year. It was [203] the Agnieronnons who filled with fire and bloodshed the neighborhood of Kebec; they have made a desert of Tadoussac; they have left their taint in the entire Island of Orleans, having massacred there, in particular, Monsieur the Seneschal Delaunson and his brave Companions; they have made Three Rivers mourn, having mingled the tears of poor mothers with the blood of their children, whom they either slew or carried away; and then they pushed their victories and ravages as far as Montreal, and loaded the scaffolds at Agnié with more French Captives than had ever appeared there before. All this, too, has been accomplished in less than four months by a band or two of these lower Iroquois; and they will henceforth play a successful game in cutting us off from all communication [204] with the

qui se prefente, si vne main puiffante ne les arrefte.

La quatrième: Qu'il femble que l'heure eft venuë, en laquelle Dieu nous met dans vne heureufe neceffité, de ruïner à cette fois cette Nation, qui s'opiniaftre fi fort à noftre ruïne. Noftre vie n'a efté iufqu'à maintenant, qu'une vie de miracles, pour ainfi dire; & nos efforts n'ont efté que comme ceux d'un moribond, qui font pluftoft des fymptomes de mort, que des marques de fanté. Nous auons languy iufqu'à prefent, & nous nous voyions mourir piece à piece, à mefure que nos ennemis fe fortifioient de noftre foibleffe, & qu'ils s'engraiffoient de noftre fang. Mais puisque les vns ont vne fi forte partie [205] fur les bras, du costé de la Nouvelle Suede, qui les oblige de chercher un azile chez nous, presque à mefme temps qu'ils nous obligeoient d'en chercher dans les grottes, & dans les rochers les plus écartez; & que les autres nous offrent leur protection avec leur païs, il en reste si peu, que nous ne ferons plus excufables deuant Dieu, dont la gloire y est si fort intereffée, ny deuant les hommes, qui foûpirent depuis long-temps après ce changement de fortune, si nous ne preffons bien fort le fecours que nous attendons de France, pour nous oster cette épine du pied, qui retarde le progrès de la Foy, & l'établiffement de la Colonie.

La cinquième: Si nous ne fommes fecourus presentement dans [206] vne si fauorable conioncture, les ennemis se pourront rallier, & nous perdront en fuite, de fond en comble. Il est plus aisé de guerir un malade, que de reffusciter un mort. Que si nous domptons cette petite poignée de superbes, nous nous rendrons Maiftres de toutes les autres Nations circonuoifines, qui craindront, par la cheute de ce Coloffe,

Upper Iroquois, and in preventing our enjoyment of the fruits of the peace which now presents itself, if they are not checked by some powerful hand.

Fourth: the hour seems to have come when God imposes upon us the happy necessity of overthrowing, this time, that Nation which is so persistent in attempting our ruin. Our lives have been hitherto preserved only by a miracle, so to speak, and our exertions have resembled nothing so much as those of a dying man,—symptoms of death rather than marks of health. Until now we have languished and seen ourselves dying piecemeal, in the same ratio as our foes have grown strong on our weakness and fat on our blood. But—since one portion of them have so formidable a war [205] on their hands with New Sweden, which is forcing them to seek an asylum with us almost at the same time that they are driving us to seek one in the remotest grottoes and rocks; while the other portion are offering us their protection and their country together—so few of them are left that we shall be no longer excusable either before God, whose glory is so intimately concerned in the matter, or before men, who have so long been sighing for this change of fortune, if we do not urge forward in the strongest manner the succor we are expecting from France; that shall extract from our foot this thorn, which is checking the progress of the Faith and the establishment of the Colony.

Fifth: if we are not succored now at [206] so favorable a juncture, the enemy will be able to rally, and then destroy us, root and branch. It is easier to cure a sick man than to revive a dead one. If we conquer this little handful of arrogant men, we shall

de tomber elles-mêmes; & elles ne croiront pas pouvoir résister à des armes, qui auront fait plier cette Nation, sous laquelle plient tous les autres peuples. Les Onnontaguérōns trembleront, & recevront de nous telles Loix que nous leur voudrons prescrire, soit pour nostre établissement chez eux, soit pour leur commerce avec nous: les Oïogouenronnons n'oseront pas remuer dans ce renuement [207] de fortune; puisqu'ils s'estoient assez modérés à nostre égard, lors même que les Agnieronnons les animoient contre nous: les Sonnontouaeronnons, qui portent leurs Castors aux Hollandois, avec bien de la peine, par des chemins longs, & remplis de perils, à cause des Andastogoueronnons, qui leur dressent par tout des embûches, & qui les obligent à faire à present des Carauanes de six cent hommes ensemble, quand ils vont en traite: Ces peuples (dis-je) feront bien-aisés d'épargner toutes ces peines, & d'éviter tous ces dangers, pouvant nous venir trouver en Canot, & enrichir nos François de leur chasse, qu'ils font au dessus de Montreal; ils feront ravis de s'en pouvoir retourner d'icy par eau, chargés des [208] marchandises, qu'ils font obligés d'aller chercher bien loin, & à pied, chez les Hollandois.

La sixième est: Que non seulement nous rendrons nostre Amerique Française, mais encore, nous la ferons toute Chrétienne; & d'une vaste solitude, nous en ferons un Sanctuaire, où la divine Majesté trouvera des adorateurs de toutes les Langues, & de toutes les Nations. Nous n'irons plus par les précipices, & par le milieu des abysses, chercher les Kilistinons, puisque les chemins droits, & bien aisés nous feront libres; nous courrons à nostre aise après

make ourselves Masters of all the other surrounding Nations, who will fear their own fall after the overthrow of this Colossus, and will deem themselves unable to resist the arms that will have secured submission from that Nation before whom all the other tribes are wont to bow. The Onnontagueronnons will tremble, and receive from us such Laws as we shall choose to prescribe, whether in respect to our settlement in their country, or in regard to their dealings with us. The Oiogouenronnons will not dare to stir in this reversal [207] of fortune, for they were moderate enough in their attitude toward us even when the Agnieronnons were inciting them against us. The Sonnontouaeronnons, who carry their Beaver-skins to the Dutch with great inconvenience and by long and perilous routes,—the Andastogueronnons laying ambuscades for them at every step, and forcing them at present to form Caravans of six hundred men when they go to do their trading,—these people (I say) will be glad to be spared all those difficulties and to avoid all those dangers, by being enabled to visit us in Canoes, and enrich our Frenchmen with the spoils of their chase captured above Montreal. They will be delighted to be able to return hence by water, laden with [208] goods for which they are now forced to go a great distance, on foot, to the country of the Dutch.

The sixth reflection is that not only shall we render our America French, but we shall also make it wholly Christian, and shall form a Sanctuary out of a vast solitude, where the divine Majesty will find worshipers of every Tongue and Nation. We shall no longer make our way over precipices and by yawning chasms to visit the Kilistinons, since the direct and easy routes

les Algonquins superieurs, sans craindre d'estre, ou pourfuiuis, ou retardez dans nos courfes, par les Iroquois; nous pourrons donner iufques dans ces parties les plus [209] reculées de l'Occident, où nous trouuerons l'Idolatrie à combattre, & le Christianisme à releuer; nous vifiterons des Eglifes fugitiues, des brebis errantes, des peuples nouveaux, & des Nations qui nous appellent, de quatre à cinq cent lieuës loin, pour leur faire voir les premiers rayons du Soleil de Iuftice, qui ne s'est point encore leué fur les teftes de tous ces Peuples du Couchant. Mais tout cela dépend d'une petite poignée d'Agneronnons, que la Iuftice diuine femble vouloir à present s'immoler par les mains de la France, comme des ennemis irreconciliables de la Foy, & des François.

La derniere reflexion est: Que dès le Printemps prochain, mille fix cent foixante & deux, nous efperons bien entreprendre tout de [210] bon, parmy les Iroquois superieurs, du moins deux belles Miffions; celle des Onnontagueronnons, à laquelle le Pere le Moine employera par auance fon hiuernement, & celle des Sonnontouaeronnons, qui nous donnera plusieurs bourgs à cultiuer; & fur tout, celuy de S. Michel, qui n'est composé que de Hurons Chrestiens, qui ont porté leur Foy avec leur Colonie, chez leurs Vainqueurs, après la destruction de leur païs. Ces deux Miffions feules demandent bien plus de Miffionnaires, que nous ne fommes icy; & si nous pouuions nous diuifer de nous-mefmes, nous trouuerions bien à fuer à mefme temps en plusieurs endroits differens; nous nous partagerons aux vns & aux autres, autant que nous pourrons, en attendant [211] que ces belles ouuertures nous faffent venir de France, le fecours

will be open to us. We shall seek the upper Algonquins at our ease, and without fear of being either pursued or delayed in our course by the Iroquois. We shall be able to penetrate to those [209] remotest parts of the West where we shall find Idolatry to combat, raising up Christianity in its place. We shall visit fugitive Churches, stray sheep, new peoples, and Nations that are calling us from four and five hundred leagues' distance, to let them see the first rays of the Sun of Righteousness, which has not yet risen over the heads of all these Peoples of the West. But all this depends upon a little handful of Agnieronnons, whose sacrifice at the hands of France, as being the sacrifice of irreconcilable enemies of the Faith and of the French, seems now to be the will of divine Justice.

The last reflection is, that with the opening of next Spring, one thousand six hundred and sixty-two, we fully hope to undertake in good [210] earnest, among the upper Iroquois, at least two fine Missions— one to the Onnontagueronnons, in which Father le Moine will employ his winter campaign in advance, and one to the Sonnontouaeronnons, which will give us several villages to cultivate, especially that of St. Michel, composed entirely of Christian Hurons who carried their Faith with their Colony to their Conquerors' country, after the destruction of their own. These two Missions alone call for many more Missionaries than our present number here; and, if we could divide ourselves in pieces, we should find ample employment in many different places at the same time. We shall divide the field of labor among ourselves, so far as we can, until [211] these fine openings bring us the succor of Apostolic men from

des hommes Apoftoliques, en meſme temps que noſtre bon Roy, tres-pieux, tres-puiſſant, tres-geneueux, fera paſſer le nombre de foldats neceſſaires, pour mettre en liberté ſa Colonie Françoisé, & vn tres-grand nombre de Nations, qui ne ſont pas à Ieſus-Chriſt, pource qu'ils ne peuuent receuoir, & qu'ils n'oferoient aborder les Predicateurs de l'Euangile, que ſa Maieſté a enuoyez en ce Nouveau Monde. Enfin cette derniere guerre plantera la Paix, & les Lys dans toutes nos foreſts, pour en faire des Villes, ſi l'on veut: & d'vne terre de Sauvages, en faire vne terre de Conqueſte pour Ieſus-Chriſt, & pour la France.

Ceux qui aiment la conuerſion [212] des Peuples de la Nouvelle France, feront bien aiſes d'apprendre, qu'après que cette Relation a eſté portée au Nauire, qui alloit leuer l'ancre, pour retourner en France; il eſt arriué vn Canot à Kebec, qui a donné des nouvelles du Pere René Menard, dont il eſt parlé cy-deſſus aux Chapitres troiſième & fixième: C'eſt le fils de l'hoſte où loge le Pere; qui eſt le Maïſtre, & le Conducteur de ce Canot. Il aſſeure que le Pere eſt en bonne fanté, qu'il reuiendra au Printemps en bonne compagnie: Et les Lettres du Pere diſent, qu'il a découuert quantité de Nations fort peuplées: que la moiſſon eſt grande, mais que les Ouuriers manquent. Bref, on crie par tout, enuoyez du ſecours: fauuez les corps, & les ames: detruifez l'Iroquois, & vous [213] plantez la Foy dans l'étenduë de plus de huit cent lieuës de païs. On ſçaura l'an prochain, les particularitez du voyage du Pere, qui eſt ſeul, au milieu de quantité de Bourgades, & de Peuples, aufquels il ne peut ſatisfaire.

FIN.

France; while our good King, most pious, powerful, and generous, will send over the necessary force of soldiers for setting free the French Colony, and a vast number of Nations who are not followers of Jesus Christ because they cannot receive, and dare not seek, the Gospel Preachers whom his Majesty has despatched to this New World. At length, this last war will plant Peace and the Lilies in all our forests, to make Cities of them if it be desired, and to convert a land of Savages into one of Conquest for Jesus Christ and for France.

Those who have at heart the conversion [212] of the Peoples of New France will be pleased to learn that, since this Relation was carried to the Ship which was about to weigh anchor and return to France, there has arrived at Kebec a Canoe with news from Father René Menard, of whom mention was made above in the third and sixth Chapters. The Master and Guide of this Canoe is the son of the host with whom the Father lodges. He tells us that the Father is in good health, and will return in the Spring well attended; and the Father's Letters say that he has discovered many very populous Nations, and that the harvest is abundant, but the Laborers all too few. In short, the cry is raised on every hand, "Send aid; save bodies and souls; destroy the Iroquois, and you [213] will plant the Faith throughout a territory of more than eight hundred leagues in extent." Next year, we shall learn particulars of the journey of the Father, who is alone amid many Villages and Peoples whose wants he cannot meet.

END.

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ANDRÉ CASTILLON.

Permission of the Reverend Father Provincial.

WE, ANDRÉ CASTILLON, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sebastien Cramoisy, Bookseller, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, Citizen and former Alderman of this city of Paris, the right to print the *Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de Jesus, aux païs de la Nouvelle France, etc.* Done at Paris, this 20th of January, 1662.

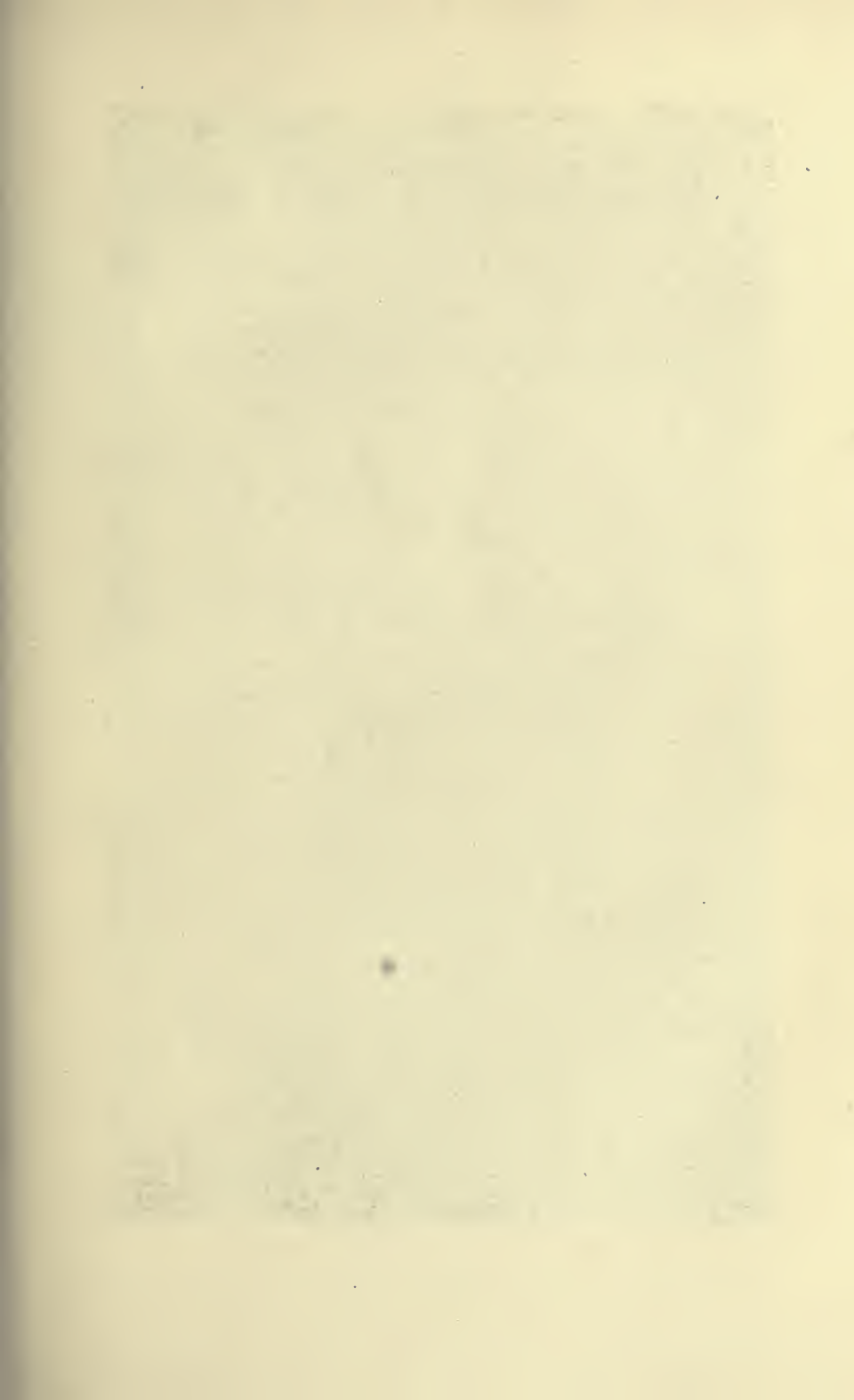
ANDRÉ CASTILLON.

CVIII

RELATION OF 1661-62

PARIS: SEBASTIEN CRAMOISY ET SEBASTIEN
MABRE-CRAMOISY, 1663

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



RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

AVX MISSIONS DES PERES

de la Compagnie de IESVS,

EN LA

NOUVELLE FRANCE,

és années 1661. & 1662.

Enuoyée au R. P. André Castillon, Provincial de la Prouince de France.



A PARIS,

Chez SEBASTIEN CRAMOISY, Et SEBAST.

MABRE-CRAMOISY, Imprimeurs ordinaires

du Roy & de la Reine, rue S. Jacques

aux Cicognes.

M. DC. LXIII.

AVEC PRIVILEGE DV ROY.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS,

IN

NEW FRANCE,

in the years 1661 and 1662.

*Sent to Reverend Father André Castillon,
Provincial of the Province of France.*

PARIS,

SEBASTIEN CRAMOISY And SEBASTIEN
MABRE-CRAMOISY, Printers in ordinary
to the King and Queen, ruë St. Jacques,
at the Sign of the Storks.

M. DC. LXIII.
BY ROYAL LICENSE.

Relation de ce qui s'est passé en la Mission des
 Peres de la Compagnie de IESVS au
 païs de la Nouvelle-France, depuis
 l'Esté de l'année 1661. jusques
 à l'Esté de l'année 1662.

MON R. P.

Pax Christi.

Il ne se donne quasi aucune benediction en l'Eglise, que par le signe de la Croix. Si ce signe est la marque de benediction & de salut, nous sommes riches: car nous auons des Croix de tous costez. La plus rude & la plus pesante, nous vient de la part des Iroquois, qui nous tuent, & qui nous massacrent tousiours, qui détruisent incessamment nos Alliez, & qui ferment par tout, la porte à l'Euangile. Nous auons appris avec joye, que le Roy veut leuer ces obstacles, & qu'il veut donner liberté à nos Missionnaires, de porter Iesus-Christ dans toutes ces vastes contrées. Que Dieu le benisse à iamais, & toute la Maison Royale. Le plus grand moyen d'affermir solidement son Royaume, c'est d'establir celuy de Iesus-Christ. On nous escrit que sa Majesté a commencé d'enuoyer cette année deux vaisseaux pour cet effet: mais ils sont partis si tard, qu'ils ne paroissent point encor, quoy que nous soyons déjà bien auancés dans le mois de Septembre: cela nous met dans l'aprehension & dans la crainte de quelque malheur. Plaise à nostre Seigneur de preuenir ce coup, & comme il a couronné nostre Grand Prince de tant de gloire, de luy faire porter le nom de Conquerant dans l'Amerique, aussi bien que dans

Relation of what occurred in the Mission of the
Fathers of the Society of JESUS in the
country of New France, from the
Summer of the year 1661 to the
Summer of the year 1662.

MY REVEREND FATHER,
Pax Christi.

Scarcely any blessing is conferred in the Church except by the sign of the Cross. If this sign is the symbol of blessing and of salvation, we are rich; for we have Crosses on every hand. The hardest and heaviest comes to us from the Iroquois, who are constantly killing and slaughtering us, incessantly destroying our Allies, and everywhere closing the door to the Gospel. We have learned with joy that it is the King's will to remove these obstacles, and give our Missionaries liberty to carry Jesus Christ into all these vast regions. May God bless him and all the Royal House forever! The surest means to strengthen his own Kingdom effectually is to establish that of Jesus Christ. We hear by letter that his Majesty has made a beginning this year by sending two vessels for this purpose; but they set sail so late that they have not yet made their appearance, although we are already well along in the month of September; and this causes us apprehension and the fear of some mishap. May it please our Lord to avert such a blow and, as he has crowned our Great Prince with so much glory, to cause him to bear the name of Conqueror in America as well as in Europe, honoring him with the conquest of souls, together with that of Cities and

l'Europe; de l'honorer de la conquête des ames, aussi bien que de la conquête des Villes & des Prouinces. Ses victoires sur la terre, le rendent recommandable en terre: ses victoires pour le ciel, le rendront recommandable au ciel. C'est là où doivent tendre ses pensées: c'est là où tendent nos prieres & nos vœux pour sa Majesté, & pour le repos de ces pauvres Eglises affligées. Nous vous supplions, Mon R. P. d'y joindre le secours des vostres, & de celles de tous nos Peres & de nos Freres de sa Prouince.

De V. R.

*A Kebec, ce 18.
de Septembre 1662.*

Le tres-humble & obeïffant
feruiteur en N. S.
HIEROSME LALEMANT.

Provinces. His earthly victories bring him credit on earth; his victories in heaven's cause will redound to his honor in heaven. Thither must his thoughts turn, and thither are directed our prayers and vows for his Majesty, and for the peace of these poor afflicted Churches. To these prayers we implore you, My Reverend Father, to add the succor of your own and of those of all our Fathers and Brethren in your Province.

Your Reverence's

*Kebec, this 18th
of September, 1662.*

Very humble and obedient
servant in Our Lord,
HIEROSME LALEMANT.

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PAR grace & Priuilege du Roy, il est permis à SEBASTIEN CRAMOISY, Imprimeur ordinaire de sa Majesté, Directeur de son Imprimerie Royale au Chasteau du Louure, ancien Escheuin, & ancien Iuge Consul de cette ville de Paris, d'imprimer, ou faire imprimer vn Liure intitulé *Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, au país de la Nouvelle-France, és années 1661. & 1662.* Et ce pendant le temps de dix années consecutiues. Avec deffenses à tous Libraires, Imprimeurs & autres d'imprimer, ou faire imprimer ledit Liure, sous pretexte de deguifement ou changement qu'ils y pourroient faire, aux peines portées par ledit Priuilege. Donné à Paris, le dix-huictiesme Decembre 1662. Signé, Par le Roy en son Conseil,

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MABOUL.

[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS au païs de la Nouvelle France, depuis l'Esté de l'année 1661. jusques à l'Esté de l'année 1662.

CHAPITRE I.

DIUERSES GUERRES DES IROQUOIS.

VN Ancien disoit assez bien que la Fortune est vne ambitieuse, qui n'aspire qu'à de nobles rauages; & qu'elle en veut bien [2] plus aux grands Edifices qu'aux Cabanes champestres, qui se deffendent par leur bassesse de la fureur de ce Meteore, pendant que les cimes des hautes montagnes en reçoivent tous les coups.

Peut estre auons nous esté assez humilié l'an passé, & mis assez bas pour n'estre pas atteints des foudres des Iroquois, qui ont tourné leurs armes ailleurs, & qui sont assez superbes pour dédaigner des conquestes qui leur sont ordinaires. Ils en vont faire à trois & quatre cent lieuës d'icy, ne laissant aucun coing de ces vastes forests, qu'ils ne remplissent d'effroy & de sang.

Les vns ont pris leur marche vers le Leuant, du Costé de la nouvelle Angleterre, pour y combattre les Abnaquois, qui sont [3] Sauvages dociles, & bien susceptibles des bonnes impressions qu'on leur donne, ainsi que le tesmoigne vn de nos Peres, qui a par plusieurs fois donné iusqu'à eux par des routes

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1661 to the Summer of the year 1662.

CHAPTER I.

DIVERS IROQUOIS WARS.

ONE of the Ancients has well said that Fortune is ambitious, seeking only noble prey; and that her designs are much [2] oftener against stately Edifices than against rustic Cabins which, by their lowliness, are defended against this Meteor's fury, while the peaks of lofty mountains receive all its blows.

Perhaps we were so humbled last year and reduced to so lowly a state as not to be hit by the thunderbolts of the Iroquois, who have turned their arms elsewhere, and are haughty enough to disdain the conquests to which they are accustomed. They are going in pursuit of others, three and four hundred leagues from here, leaving no corner of these vast forests which they do not fill with terror and bloodshed.

Some have directed their course Eastward, toward new England, there to fight the Abnaquiois, [3] Savages of docile nature, and very susceptible to all good influences,—as is testified by one of our Fathers,

affreufes, & par des chemins de famine & de precipices qu'il faut passer: Ils habitent les bords d'une Riviere nommée Kenebeki, & cultient un pais si delicieux, à leur dire, qu'ils tiennent par tradition de leurs Fables, que le fils de celui qui a tout fait, voulant se faire Sauvage, n'avoit point trouvé de terre plus belle que la leur pour y faire son séjour. C'est dans ce lieu de paix & de delices que quelque bande d'Agnieeronnons va porter le trouble avec les armes, pour vanger un affront fait à trente des leurs, qui voulants [4] exiger quelque forte de tribut de ces peuples, en furent tous massacrez, à la referve d'un, qui apres avoir eu les lèvres d'en haut tronçonnées, & la teste à demy-escorchée, fut renvoyé en cet equipage pour porter la nouvelle de ce qui s'estoit passé enuers ses Compatriotes, avec ordre de leur dire qu'on les destinoit à une semblable ignominie, s'ils entreprennent une pareille vexation.

Ces superbes, plus accoustumez à faire la loy, qu'à la subir, se sont mis incontinent en campagne, avec dessein d'employer deux années, avant leur retour, pour prendre vengeance de cet affront.

Nous avons appris depuis peu qu'ils ont déjà bien commencé, [5] ayant surpris une bourgade entiere, lors que tous ses habitants estoient yvres par les boiffons que les Hollandois leurs traittent; de sorte qu'ayant bien pris leur temps, ils s'emparerent du bourg, qui n'estoit plus qu'un grand Cabaret remply d'yvrongnes. Ils firent nager le sang dans les Cabanes aussi abondamment que le vin y couloit auparavant: Ils bruslerent en fuite les femmes & les enfans, & tous ceux que le fer avoit espargnez. Il n'y eut qu'un vieillard qui trouva grace, parce qu'il n'estoit pas pour lors yvre, & qu'il avoit esté peu auparavant

who has several times gained access to them by frightful roads and ways beset with famine, and with precipices that must be passed. They dwell on the banks of a River called Kenebeki, and cultivate a country so delightful, according to their account, that they maintain, following their Legendary tradition, that the son of him who made all things, choosing to become a Savage, found no land more beautiful than theirs wherein to sojourn. Into that peaceful and delightful region a band of armed Agnieronnons is about to carry disturbance, in order to avenge an insult offered to thirty of their number who, wishing [4] to exact a sort of tribute from those people, were themselves all slain by them, with a single exception. This man, after having his upper lip cut off and losing half his scalp, was sent back in that plight to carry the tidings of what had befallen his Compatriots, being ordered to tell his countrymen that like ignominy was in store for them if they undertook a similar act of molestation.

Those arrogant people, more accustomed to impose laws than to obey them, straightway took the field, purposing to devote two years, before their return, to the avenging of this insult.

We learned recently that they had already made a good beginning, [5] by surprising an entire village when all its inhabitants were intoxicated with liquor, sold to them by the Dutch; thus, by a wise choice of their time, they captured the village, which was nothing but a great Pot-house full of drunken men. They made blood flow in the Cabins as freely as wine had flowed there before; and then burned the women and children, and all whom the sword had spared, only one old man meeting with mercy, because he

en Ambassade chez les Agnieronnons pour traiter de paix avec eux: Il fut d'abord bien receu à Agnié; & quoy que captif il fut considéré comme vn [6] homme venerable par sa vieillesse & par sa temperance: Apres quelque sejour dans Agnié, il fut, par malheur, rencontré par cinq ou six Iroquois yvres, qui se faisirent de luy, & sans delay l'attacherent à vn posteau, où ils luy firent endurer toutes les cruantez, que la barbarie, jointe à l'yvrongnerie, peut inuenter; mais il les souffrit d'vn visage égal, sans iamais laisser tomber vne larme de ses yeux, ny lascher vne parole de plainte de sa bouche. Quel malheur pour ce pauvre homme de perir par l'yvrongnerie de quatre ou cinq frippons, apres auoir euté celle d'vn bourg tout entier. Voilà donc la guerre du Leuant qui occupe vne partie des Iroquois.

D'autres pouffent plus loing [7] vers le Sud, sans sçauoir bonnement à qui ils en veulent: ils cherchent des hommes qu'ils ne cognoissent pas, ils ont la guerre auant que d'auoir des ennemis. Ils marchent plus de deux cent lieuës dans les Forests, sans bouffoles, & sans s'égarer; Et enfin rencontrent la mer vers les costes de la Virginie, à ce que nous presuons. Ils trouuent vn país où l'on ne sçait ce que c'est que de neiges, tout y est tousiours verd, excepté les Castors qui y font blancs. Les hommes y sont habillez comme les femmes, & les femmes comme les hommes, sur tout pour ce qui est de la coëffeure. Les Ours, les Sangliers, les Leopards & les Lions peuplent ces deserts bien plus que les hommes; les cocqs-d'Inde & [8] les poules y volent en bandes, comme les Estourneaux en France, & l'on entend le chant du coq dans les bois, comme l'on fairoit dans nos villages. Il y a des forests entieres d'arbres bien

was not drunk at the time and had, shortly before, gone on an Embassy to the Agnieronnons' country, to treat for peace with them. At first he was well received at Agnié, and, although a captive, was regarded as a [6] man worthy of veneration because of his age and temperance. After remaining some time in Agnié, he was unfortunately met by five or six drunken Iroquois who seized him and bound him without delay to a stake, where they made him suffer all the cruelties that barbarism added to drunkenness can devise; he, however, bore them with a tranquil countenance, never letting a tear fall from his eyes, or a word of complaint escape from his lips. What a misfortune for this poor man, to perish through the intoxication of four or five rascals, after escaping from that of an entire village! That, then, is the war in the East which is occupying a part of the Iroquois.

Others are pushing their way farther down [7] toward the South, without well knowing against whom they bear a grudge, seeking, they know not whom, and declaring war before they have any enemies. Proceeding more than two hundred leagues through the Forests, without compass and yet unerringly, they finally reach the sea near the Virginia coast, as we suppose. They find a country where snow is unknown and everything is always green, except the Beavers, which are white. The men there dress like women, and the women like men, especially in regard to head-dress. Bears, wild Boars, Leopards, and Lions inhabit those wildernesses much more than man; while Turkeys and [8] fowls fly in flocks, as Starlings do in France, and the cock's crow is heard in the woods just as in our

femblables aux palmiers : ce font, difent nos Iroquois, des rofeaux, gros & hauts comme les chefnes, mouëlleux & noïez d'efpace en efpace ; les feuilles ont trois pieds de longueur, & vn de large, & deux ou trois poulices d'efpaiffeur ; elles font au refte rondes & droites comme des efpées, & feruent comme de corps-de-garde ou d'appuy au tronc qui eft foible & molaffe de foy mefme, mais enuironné comme d'une muraille armée de coutelats. Nos guerriers rencontrerent par hazard vn de ces Arbres renuerfé, [9] ils s'en approcherent, & trouuerent dans le creux trois grands Ours, qui y logeoient bien au large, & qui s'estoient engraissez de la moiëlle de cét Arbre, qui leur feruoit de nourriture, & de logement tout enfemble ; de forte qu'ils ne quittent point la maifon qu'apres l'auoir mangée.

Tirant vn peu plus vers le Couchant que vers le Midy, vne autre bande d'Iroquois va chercher jufques à quatre cent lieuës d'icy vne Nation qui n'eft criminelle que parce qu'elle n'eft pas Iroquoise ; on la nomme Ontôgannha, comme qui diroit là où on ne fçait pas parler, à caufe de l'Algonquin corrompu qui y eft en vfage. Au refte, fi nous en croions à nos Iroquois, qui en font retourner, & aux Efclaves [10] qu'ils en ont amenez, c'eft vn païs qui n'ayant rien des rigueurs de nos hyuers, jôit d'une faifon tousiours temperée, & comme d'un Printemps & d'un Automne continuel ; La terre y eft fi fertile, qu'on en pourroit prefque dire à proportion ce que les découueurs Ifraëlites difoient de la terre de Promiffion ; Car pour ne parler que du bled d'Inde feulement, il pouffe vne tige fi extraordinairement groffe, & fi haute, qu'on la prendroit pour vn arbre, & porte des efpics de deux pieds de long, dont les grains paroiffent

villages. There are whole forests of trees very similar to palms. These are, our Iroquois say, reeds, in thickness and height equal to oak-trees; they are pithy and have knots at intervals; and they bear leaves three feet long, a foot wide, and two or three inches thick. These leaves are, moreover, round, and as straight as a sword, and serve as a body-guard or support to the trunk, which is, of itself, weak and flabby, but is girt about as with a rampart armed with cutlasses. Our warriors found by chance one of these Trees prostrate, [9] and, upon approaching it, discovered in its hollow three large Bears, which were enjoying spacious lodgings, and had grown fat on the pith of this Tree, which served them for food and shelter at the same time. Thus they leave their house only after they have eaten it.⁸

Proceeding rather Westerly than Southerly, another band of Iroquois is going four hundred leagues from here in pursuit of a Nation whose only offense consists in its not being Iroquois. It is called *Ontôgannha*, signifying "the place where people cannot speak" — because of the corrupt Algonquin in use there.⁹ Furthermore, if we believe our Iroquois who have returned thence, and the Slaves [10] whom they have brought thence, it is a country which has none of the severity of our winters, but enjoys a climate that is always temperate—a continual Spring and Autumn, as it were. The soil there is so fertile that one could almost say of it, within bounds, what the Israelite discoverers said of the Promised land; for, to mention the Indian corn only, it puts forth a stalk of such extraordinary thickness and height that one would take it for a tree, while it bears ears two feet long with grains that resemble in size our large

comme ceux de nos gros Mufcats: On n'y voit point d'Orignaux ny de Castors, qui ne s'habituent que dans les païs froids: Mais en recompense les Cerfs, les Buffes, les Porcs fauuages, [11] & vne autre espece de grands animaux dont nous n'auons aucune connoiffance, peuplent ces belles forefts, qui font comme autant de Vergers, n'y ayant prefque que des arbres fructiers, parmy lefquels vivent bien en repos des oyfeaux de toutes couleurs, & de tous ramages, fur tout les petits Perroquets qui y font en fi grand nombre, que nous auons veu de nos Iroquois retourner de ces païs avec des efcharpes & des ceintures qu'ils s'estoient faites de ces oyfeaux enlaffez les vns dans les autres. Il s'y trouue de plus vne espece de Serpents d'une prodigieufe groffeur, & longs de deux brasses; mais ce font des Serpents innocents, dont le venin n'est pas malin, ny la picqueure mal-faisante. [12] Les hommes n'y font pas si bons que les ferpens, car ils vsent d'un poison, dont ils fçauent bien l'art d'infecter les fources, & mefme les riuieres entieres, & le font avec tant d'adrefse, que les eaux ne perdent rien de leur beauté, quoy qu'elles foient toutes corrompuës. Leurs bourgades font placées le long d'un beau fleuue qui les porte jufques au grand Lac (c'est ainfi qu'ils nomment la Mer) où ils ont commerce avec des Europeans, qui prient Dieu comme nous, & qui ont l'vfage des Chappelets & des Cloches pour appeller aux Prieres: A la façon dont ils nous les depeignent, nous iugeons que ce font des Efpagnols. Cette Mer est fans doute ou la Baye du S. Efprit dans le Golfe de Mexique en la cofte de [13] la Floride, ou bien la Mer Vermeille, fur la cofte de la nouvelle Grenade dans la grande Mer du Sud: Quoy qu'il en

Muscatel grapes. No Moose or Beavers are seen there, as they live only in cold countries; but, to make up for this, Deer, Buffalo, wild Hogs, [11] and another species of large animal wholly unknown to us, inhabit those beautiful forests, which are like so many Orchards, consisting almost wholly of fruit-trees. In their branches live very peacefully birds of all colors and of every note, especially little Paroquets, which are so numerous that we have seen some of our Iroquois return from those countries with scarfs and belts which they had made from these birds by a process of interweaving. One finds there also a kind of Serpent of prodigious size and two brasses in length; but these are harmless Snakes, their venom not being hurtful or their sting injurious. [12] The people are not so inoffensive as the snakes, for they make use of a poison with which they understand perfectly the art of infecting springs, and even whole rivers; and they do it with such skill that the water loses nothing of its fair appearance, although it be tainted throughout. Their villages are situated along a beautiful river which serves to carry the people down to the great Lake (for so they call the Sea), where they trade with Europeans who pray as we do, and use Rosaries, as well as Bells for calling to Prayers. According to the description given us, we judge them to be Spaniards. That Sea is doubtless either the Bay of St. Esprit in the Gulf of Mexico, on the coast of [13] Florida; or else the Vermilion Sea, on the coast of new Granada, in the great South Sea.¹⁰ Be that as it may, against those peoples the Onnon-tagheronnon Iroquois have turned their arms, to appease (as they say) the souls of those of their number who were killed there eight or nine years ago. Those

foit, c'est vers ces peuples que les Iroquois Onnon-tagheronnons ont tourné leurs armes, pour appaifer (difent-ils) les ames de ceux des leurs qui y ont esté tuez il y a huit ou neuf ans, & qui ne trouueront point de lieu de repos en l'autre monde, qu'elles n'ayent esté comme expiées par les feux des captifs bruslez: Cruelle expiation qu'ils ont commencée l'hyuer dernier, par de pauvres femmes, & par des enfans à la mammelle, qui ont esté la proye des flammes & de la cruauté de ces trop immifericordieux Barbares.

Vn autre party Iroquois commence [14] vne guerre de deux ans contre la Nation qu'on nomme du Bœuf; Vn autre tourne fa marche contre la Nation du Petun du costé des Nezpercés; Vn autre estant allé comme à la descouuerte d'un pais nouveau, s'est engagé si auant dans les bois inconnus, qu'ils y ont pery de faim.

Les autres ont esté plus heureux dans la nouvelle entreprife qu'ils ont faite cét hyuer dernier fur nos Sauvages du Nord; ce font ceux vers qui deux de nos Peres furent l'an passé, par des chemins escartez de Tadouffac, quand ils se rendirent à Necouba, bien à propos pour plusieurs Neophytes, dont les vns ont esté instruits tout de nouveau des mysteres de nostre Religion, & les autres ont esté reconciliez à Dieu. [15] Tous ces pauvres Neophytes ont pû, par apres, reconnoistre les foins que la Prouidence a eu de leur salut, leur ayant enuoyé des Miffionnaires dans des conjonctures tout à fait admirables; car jamais ny Iroquois, ny François n'auoient mis le pied en leur pais: jamais on n'auoit parlé ny à Agné, ny à Kebec de Necouba; & voila qu'en la mesme année & les vns & les autres y arriuent; mais cette douce Prouidence a voulu que nos Peres y arriuassent les premiers, pour

souls will find no resting-place in the other world until they have been atoned for, as it were, by fires of burnt captives,—a cruel expiation, begun last winter with some poor women and infants at the breast, who fell victims to the flames, and to the cruelty of those too pitiless Barbarians.

Another Iroquois expedition is beginning [14] a two years' war against the so-called Ox Nation;¹¹ another is turning its course against the Tobacco Nation, in the direction of the Nezpercés; and still another, starting out to discover, as it were, a new country, penetrated so far into the unknown forests that the men perished there of hunger.

The rest were more successful in the new undertaking executed by them, this past winter, against our Savages of the North. These are the people whom two of our Fathers visited last year by remote paths from Tadoussac, when they repaired to Necouba, very seasonably for many Neophytes, some of whom were instructed anew in the mysteries of our Religion, while the others made their peace with God. [15] All those poor Neophytes were able later to recognize the care which Providence had for their salvation by sending them Missionaries under circumstances truly wonderful. For never before had either Iroquois or Frenchman set foot in their country, nor had mention ever been made of Necouba, either at Agné or at Kebec; and, behold, in the same year men came thither from both places. It was, however, the will of that gentle Providence that our Fathers should arrive there first, to rescue from the fires of Hell those who, although they knew it not, would soon be cast into the fires of the Iroquois.

What we are about to relate we learned from two

tirer des feux d'Enfer, ceux qu'ils ne croyoient pas deuoir estre bien-toft iettez dans les feux des Iroquois.

Nous auons appris, ce que nous en allons dire, par deux Sauuages, qui ayans esté pris à Necouba [16] mefme par les Agneronnons, se font heureusement eschapper de leurs mains lors qu'ils approchoient de leur bourg. L'un des deux âgé de vingt ans, vfa d'adrefse pour fa fuite; car fur les chemins ayant mis les Iroquois en belle humeur, ioüant avec eux tantoft aux pailles, tantoft aux dez, qui font leurs jeux les plus ordinaires, les prouoqua à la courfe, deffiant le plus habile d'eux, tout estropié qu'il estoit. L'émulation se met dans la compagnie, on s'affemble, on choisit le plus difpos des Iroquois: le captif entre en lifse avec luy, & les bornes de la courfe ayant esté marquées, ils commençent à courir à qui mieux, mieux; mais ce captif qui regardoit fa liberté comme le prix de fa victoire, [17] tenoit le deuant avec les acclamations de fes ennemis mefmes, qui changerent de ton quand ils virent que le Victorieux paffoit les bornes qu'ils auoient posées, s'enfonçant dans le bois, & refusant les louanges & la gloire à laquelle on l'inuitoit: Il continuë donc fa route avec autant plus de courage qu'il n'auoit plus de Riual de fa victoire; la crainte & l'esperance luy donnant des forces: mais il courroit à son mal-heur, s'estant inopinément ietté entre les mains d'une autre bande d'Iroquois, qui ne furent pas plus rufez que les premiers: car ils le laifferent eschapper, lors qu'ils estoient prests de le jetter au feu.

C'est ce qu'il nous a rapporté à son arriuée à Mont-real, difant [18] que toutes les terres du Nord qui n'auoient iamais veu d'Iroquois, en font tellement infectées, qu'il n'y a plus de cauerne assez fombres

Savages who, after being captured at Necouba [16] itself by the Agneronnons, happily escaped from their hands when they were approaching their village. One of them, twenty years of age, used cunning to effect his escape. After putting the Iroquois in good humor on the way by playing with them,—now at straws, and now at throwing dice, the games most played by them,—he challenged them to a race, and defied the most agile of their party, all disabled as he was. Emulation sprang up in the company, and they gathered around; the nimblest of the Iroquois was chosen, the captive entered the lists with him, and, the goals being marked, they started to run, each at his best speed. The prisoner, however, regarding his liberty as the prize of victory, [17] took the lead, amid the applause of his enemies themselves. But they changed their tone when they saw the Victor passing the goal they had set and plunging into the woods, refusing the praise and glory to which they invited him. Thus he continued on his course with all the more courage that he no longer had any Rival in his victory, fear and hope lending him strength. But he was running toward his own ill luck; for he unexpectedly threw himself into the hands of another band of Iroquois. These, however, were no shrewder than the first; since they allowed him to escape, when they were on the point of consigning him to the flames.

Such was the account he gave us upon his arrival at Montreal. He told us, moreover, [18] that all the lands of the North, which had never before seen any Iroquois, have become so infested with them that there is no cavern in those vast regions of rocks dark enough to serve as a place of concealment, or any

parmy ces grands païs de rochers, pour s'y cacher, ny de forest assez profonde pour y confier sa vie; que dès le commencement de l'hyuer ils ont fait vne grande prise de plusieurs familles, composées d'hommes, de femmes & d'enfans, qui n'ont jamais combattu contre d'autres ennemis que contre leurs Castors & leurs Orignaux; que pouffant outre leurs victoires, ils auoient surpris à Necouba bon nombre d'autres Sauvages, lors qu'ils estoient occupez à des obseques, ayans iustement pris le temps qu'ils faisoient le festin d'un mort, & qu'ils n'auoient en [19] main au lieu d'armes que des plats & des cuillieres, les obligeant ainsi de continuer pour eux-mesmes les pleurs qu'ils auoient commencez pour ce defunct; que leur dessein n'estoit pas de s'en tenir là, mais de donner iusqu'à la mer du Nord, d'y enleuer comme vn torrent tout ce qu'ils y rencontreront, puis descendre par le lac Saint Iean & par Tadouffac, grossissant toûjours, en chemin faisant, le nombre de leurs prisonniers: & enfin remonter par nostre grand fleuve de Saint Laurens, pour passer deuant Quebec, & deuant nos autres habitations, chargez de despoüilles & de victimes, qui embelliront de leurs larmes, & de leur sang la triomphante entrée que ces Barbares se preparent [20] de faire dans leurs bourgades.

Voilà donc, comme nos ennemis s'estant esendus par toutes ces contrées, nous ont laissé en paix cét [*sc.* c'est] vne partie de l'Esté, parce qu'ils ont porté la guerre tout alentour de nous: de forte que nous ne sommes heureux que par le malheur d'autrui; quoy qu'à vray dire, le malheur de nos Alliez est le nostre, puis que la source du Castor demeure tarie par la perte de ceux qui en font le transport à nos habitans.

forest deep enough to be entrusted with one's life. In the very beginning of the winter the Iroquois made a great capture of a number of families, composed of men, women, and children, who had never fought against other enemies than their own Beavers and Moose; and, pushing their conquests farther, they surprised a large body of Savages at Necouba engaged in funeral rites. The enemy chose just the time when these were holding the banquet for a dead person and had in [19] hand, instead of arms, nothing but dishes and spoons; and thus compelled them to continue for themselves the lamentations they had begun for the deceased. We were told that the plan of the Iroquois was, not to pause there, but to push on as far as the North sea, to carry all before them there, like a torrent; then to descend by way of lake Saint John and Tadoussac, ever adding to their prisoners as they went; and finally to return homeward by our great Saint Lawrence river, in order to pass in front of Quebec and our other settlements, laden with spoils, and with victims who would adorn with their tears and blood the triumphant entry which these Barbarians are preparing [20] to make into their villages.

Thus, then, our enemies, dispersing through all those regions, have left us in peace for a part of the Summer, because they were waging war all around us. Consequently, our good fortune is due only to the misfortune of others, although, to tell the truth, our Allies' ill fortune is our own, since the fountain-head of Beaver-skins is dried up with the ruin of those who bring them to our settlers.

[21] CHAPITRE II.

QUELQUES MEURTRES CONSIDERABLES FAITS PAR LES IROUOIS.

C E peu de repos dont nous auons iotüy, n'a pas esté vniuerfel: Montreal a finy l'année passée, & commencée celle-cy par deux pertes notables. L'vne dans le mois de Fevrier dernier, par la mort du Sieur Lambert Cloffe, qui fut tué par vne bande d'Iroquois, lors qu'il alloit au secours de quelques François qui estoient en danger. C'estoit vn homme dont la pieté ne cedit en rien à la vaillance, & qui auoit vne presence d'esprit tout à fait rare dans la chaleur des combats; il a tenu ferme à [22] la teste de vingt-six hommes seulement, contre deux cent Onontagueronnons, combattant depuis le matin jusqu'à trois heures apres midy, quoy que la partie fust si peu esgale; il leur a souuent fait lacher prise; souuent il les a depoffedez des postes auantageux, & mesme des redoutes dont ils s'estoient emparez; & a iustement merité la loüange d'auoir fauüé le Montreal & par son bras, & par sa reputation: de forte qu'on a iugé à propos de tenir sa mort cachée aux ennemis, de peur qu'ils n'en tiraissent de l'auantage. Nous deuions cette Eloge à sa Memoire, puis que Montreal luy doit la vie.

L'autre perte n'est pas moins considerable, c'est d'vn bon Ecclesiastique [23] nommé Monsieur Vignal, qui dans le mois d'Octobre de l'année passée, accom-

[21] CHAPTER II.

SOME MURDERS OF IMPORTANCE COMMITTED BY THE
IROQUOIS.

THIS brief respite which we have enjoyed has not been a general one, Montreal having closed the past year and opened the present one with two considerable losses. One was the death, last February, of *Sieur Lambert Closse*, who was killed by a band of Iroquois when he was going to aid some Frenchmen in danger. He was a man whose piety was no whit inferior to his valor, and who possessed extraordinary presence of mind in the heat of battle. At [22] the head of only twenty-six men, he stood firm against two hundred Onontaguéronnons, fighting from morning until three o'clock in the afternoon. Unequal though the contest was, he repeatedly forced the enemy to retreat; often routed them from their vantage-ground, and even from redouts which they had seized; and justly won the credit of saving Montreal, both by his might and by his reputation. Hence it was deemed advisable to keep his death concealed from the enemy, for fear that they might take advantage of it. This Eulogy we owed his Memory, since Montreal owes him its life.

The other loss is no less severe, being that of a good Ecclesiastic [23] named *Monsieur Vignal*. In the month of October of last year, he accompanied

pagnant des ourriers qui alloient querir des pierres en vne Isle voisine de Montreal, comme ils mettoient à terre fans deffiance, les Iroquois qui se tenoient cachés dans les bois, se ruèrent à l'improuiste sur eux, avec vn grand cry, & dès la premiere descharge de leurs fuzils ils en tuerent trois sur la place, blefferent les autres, & se faisirent de M^r Vignal, qui auoit déjà receu plusieurs playes, desquelles il mourut peu de temps apres entre leurs mains. Sa vie estoit d'une tres-douce odeur à tous les François par la pratique de l'humilité, de la charité & de la penitence; vertus qui estoient rares [24] en luy & qui le rendoient aimable à tout le monde; & sa mort a esté bien precieuse aux yeux de Dieu, puis qu'il l'a receuë de la main de ceux pour lesquels il a fouuent voulu donner sa vie; il auoit de grandes tendresses pour leur salut, il s'est offert plusieurs fois de nous venir joindre, quand nous estions à Onontagué, afin de trauailler conjointement à la conuersion de ces Barbares; & il l'auroit fait, si sa complexion & ses forces eussent correspondu à son courage & à ses ferueurs.

Dans ces accidens qui nous sont aussi sensibles que les personnes que nous perdons, nous sont precieuses, nos courages sont releuez par l'esperance que nous donne nostre bon Roy, d'un grand secours, qui va faire [25] reigner la Foy par la destruction des Infidelles, & donner la vie à plus de cinquante Nations par la ruine de quatre ou cinq bourgades. Nous sommes dès cette année dans l'attente de deux vaisseaux chargez de quelques soldats, qui dissiperont vne partie de nos craintes. Nous repondrons aux salues de leurs Canons, par des benedictions publiques, dont nous remplirons l'air pour, nostre incomparable

some workmen who went out to get stone on an Island near Montreal; and while they were landing, suspecting no danger, some Iroquois, concealed in the woods, rushed upon them unexpectedly with a loud cry. Three were killed on the spot, with the first discharge of their muskets; they wounded the others, and seized Monsieur Vignal, who, having already received several wounds, died therefrom in their hands, soon after. He bore in life a very good repute among all the French, through his exercise of humility, charity, and penitence—virtues which were highly developed [24] in him, and made him beloved by every one. His death, too, was very precious in God's eyes, being received from the hands of those for whom he had often wished to give his life. He was very tenderly concerned for their salvation, offering several times to come and join us, when we were at Onontagué, in order to labor with us for the conversion of those Barbarians; and he would have done so, had his constitution and strength been equal to his courage and fervor.

Amid these disasters,—which are as keenly felt by us as the persons whom we lose are precious to us,—our courage is sustained with the hope, given us by our good King, of powerful succor which is to introduce [25] the reign of the Faith through the destruction of the Infidels, and give life to more than fifty Nations through the overthrow of four or five villages. We are this year expecting two vessels laden with soldiers, who will dispel a part of our fears. The salutes of their Cannon we shall answer with public benedictions for our incomparable Monarch who, while bestowing his attention on all France,

Monarque, qui donnant ses soins à toute la France, les veut bien estendre jusqu'au delà des Mers, pour faire part à ses Sujets de ce Nouveau monde, du repos qu'il a procuré à toute l'Europe.

is pleased to extend it even beyond the Seas, in order to give his Subjects of this New world a share in the peace which he has procured for the whole of Europe.

[26] CHAPITRE III.

HIUERNEMENT DU PERE PIERRE BAILLOQUET, AVEC
LES MONTAGNAIS & LES ALGONQUINS.

LES Sauvages qui passent de ce monde entre nos
mains, semblent vouloir quitter tout ce qu'ils
ont de barbare auant que de quitter la vie; ils
meurent pour la plupart, aussi bons Chrestiens, que
s'ils n'auoient iamais vescu en Sauvages; Et ils ont
alors des sentimens de deuotion, qui ressentent plus tost
les Cloistres que les bois.

Nous auons fermé les yeux, il y a quelque temps,
à vn bon Huron, nommé Louis Aquienhio, qui est
mort en Saint, pendant [27] quatre mois de maladie,
il fit vn Temple de sa Cabane, & son écorce, sur
laquelle il estoit estendu, estoit comme vn Sanctuaire,
où il confacroit toutes ses souffrances par vne mer-
ueilleuse patience, & par des prieres continuelles:
Tous ses desirs n'estoient que pour le Ciel, & toutes
ses paroles n'estoient que des choses celestes:
Monfeigneur l'Euefque de Petrée, qui a de grandes
tendresses pour ces pauvres Sauvages, ayant eu la
bonté de le visiter dans le fort de son mal, & luy
ayant fait gagner l'Indulgence des Moribons, il s'écria
en fuite: *IESVS!* enleue-moy, ie n'ay plus rien à
faire en ce monde; *IESVS* enleue-moy! paroles, qui
ont vne douceur, & vne energie toute particuliere en
Langue [28] Huronne; aussi les auoit-il tousjours au
cœur & en la bouche. Peu de temps auant que de

[26] CHAPTER III.

FATHER PIERRE BAILLOQUET'S WINTERING WITH THE
MONTAGNAIS AND ALGONQUINS.

THE Savages who pass out of this world under our care manifest a desire to throw off every trace of the barbarian before leaving this life — dying, for the most part, as good Christians as if they had never led a Savage existence; and possessing at death sentiments of devotion which savor rather of the Cloister than of the forest.

Some time ago we closed the eyes of a good Huron named Louis Aquienhio, who died the death of a Saint. During [27] a four months' illness he made a Temple of his Cabin, and the bark whereon he lay was a kind of Sanctuary where he consecrated all his sufferings with a marvelous patience and constant prayers. His every wish was but for Heaven, his every word on things celestial. When Monseigneur the Bishop of Petræa, who has much tenderness for these poor Savages, was so kind as to visit him at the height of his illness and procure for him the Indulgence of the Dying, he thereupon exclaimed: "JESUS, take me; I have naught else to do in this world. JESUS, take me!" — words which have a sweetness and force all their own in the [28] Huron Tongue. And these words he had constantly in his heart and on his lips. A short time before his death, as he was extremely low and greatly emaciated, some

mourir, estant fort bas & tout extenué, quelqu'un des assistans ayant dit par compassion: hélas qu'il est defiguré, il n'est plus semblable à luy-mesme! A ces paroles, qu'il entendit, il r'anima tous ses esprits, & d'une voix assez forte, quoy que mourante, il se mit à chanter sa Chançon de mort, qu'il composa sur le champ, dont le refrain estoit, *Je ne suis plus semblable à moy-mesme, mais ie seray bien-tost semblable à mon IESVS*: & ne quitta point cette Chançon, que pour reprendre sa priere ordinaire: IESVS enleuez-moy!

Sa femme, tres bonne Chrestienne, l'animoit à ce saint exercice par de continuelles exhortations, [29] qui n'estoient pas moins saintes pour sortir d'une bouche Huronne: Elle luy seruoit de Maistresse en nostre absence, & ne luy parloit plus que du Ciel, l'encourageant d'y aller au plustost, puis qu'il y auoit un de ses petits enfans qui luy tendoit les bras. Les deux iours qui precederent sa mort, elle inuenta une façon d'assister les moribons qui ne tient rien du Sauvage; elle se resolut de si bien employer ces derniers momens, qu'il n'y en eût pas un, qui ne fust sanctifié par la priere; imitant en quelque façon nos Quarante-heures qu'elle auoit veuës dans nostre Eglise: Elle pria une de ses parentes de l'assister dans ces derniers deuoirs qu'elle vouloit rendre à son mary. Elles commençent donc [30] cette ingenieuse inuention de pieté, par une Oratoire d'ecorce, qu'elles dressent auprès du malade, & là ne cessent de prier, tantost l'une, tantost l'autre, tantost toutes deux ensemble: se releuant l'une l'autre, en forte qu'elles continuerent iour & nuict ces charitables offices, iusqu'au dernier soupir du malade, qui rendit l'ame avec ces paroles, IESVS enleue-moy!

one who was present exclaimed, out of compassion: "Alas, how disfigured he is! He is no longer like himself." Overhearing these words, he roused all his energies, and, in a voice of considerable strength, dying although he was, he began to chant his death-Song, composed then and there, and bearing the refrain, *I am no longer like myself, but I shall soon be like my JESUS*; and he only ceased this Song to resume his usual prayer, "JESUS, take me!"

His wife, a most excellent Christian, encouraged him in this holy exercise by continual exhortations, [29] which were none the less holy that they came from a Huron mouth. In our absence she served him as Teacher, speaking to him only of Heaven, and encouraging him to hasten thither, since one of his little children was there, stretching out its arms to him. During the two days preceding his death, she devised a method of helping the dying which indicates nothing of the Savage. She resolved to make such good use of those last moments that not one of them would pass unsanctified by prayer, by imitating to some extent our Forty hours' devotion, which she had witnessed in our Church. She begged a kinswoman of hers to aid her in these last offices which she wished to render her husband. Accordingly, they began [30] that ingenious device of piety by constructing, at the patient's bedside, an Oratory of bark, where they ceased not to pray,—now one, now the other, and now both together,—relieving each other in such wise that they continued these charitable offices, day and night, until the sick man drew his last breath and rendered up his soul with the words, "JESUS, take me!"

Cette courageuse femme, qui avoit retenu ses larmes, pendant toute la maladie de son mary, de peur de l'attendrir, & le divertir de la pensée de Dieu, lâcha la bonde à ses yeux, si-tost qu'il eut expiré, & en versa sur luy une si grande quantité, qu'elle fit paroître & sa constance à les retenir, & sa tendresse à les donner [31] quand il faut. Il est vray que c'estoient des pleurs resignez & des larmes méritoires; car elle s'en alla bien-tost les verser au pied des Autels, pour esteindre, disoit-elle, les flames du lieu par où l'ame de son cher mary devoit passer: elle voulut en cela contrecarrer l'ancienne coutume des femmes Huronnes, qui à la mort de leurs maris, se tenoient enfermées durant cinquante iours, sans parler à personne, pour témoigner l'excez de leur douleur par ce rigoureux silence, & par cette solitude superstitieuse.

Une bonne Algonquine, femme d'un ancien Capitaine, se trouvant en danger de mourir à trente lieues de Quebec, quoy qu'elle se fust confessée quelque temps auparavant, souhaita si [32] passionnément d'expirer entre nos bras, qu'elle envoya icy exprés, & fit porter cette parole au Pere, qui a soin de la Mission Algonkine: haste-toy mon Pere! ne tarde pas, car ie m'en vay mourir, & desia ie sens mon ame sur le bord de mes levres; ie l'arrestera neantmoins quatre iours pour la mettre entre tes mains, & si tu ne peux te rendre assez à temps pour la recevoir, prepare-luy du moins les chemins de l'autre monde, par tes prieres.

La grande confiance qu'ont en nous les Sauvages, les fait souhaitter d'avoir avec eux quelques-uns de nos Peres, quand ils vont hyuerner dans les bois.

This courageous woman, who had kept back her tears during all her husband's illness, for fear of moving his sympathies and diverting his thoughts from God, gave them vent as soon as he had expired; and shed them over him in such abundance as to make plainly evident both her fortitude in having restrained them, and her tenderness in letting them flow [31] at the fitting time. It is true, hers was the mourning of one resigned, and her tears were meritorious; for she soon went away to shed them at the Altar's foot, in order, as she said, to extinguish the flames of that place through which her dear husband's soul was to pass. By this course she wished to counteract the old custom of Huron women, who, at their husbands' decease, were wont to keep themselves shut up for fifty days without speaking to anybody, in order to testify the excess of their grief by this rigorous silence and superstitious solitude.

A good Algonquin woman, wife of a former Captain, finding herself at death's door while thirty leagues from Quebec, felt such a passionate desire [32] to die in our arms, although she had confessed her sins some time before, that she despatched hither a special messenger with this communication to the Father in charge of the Algonkin Mission: "Make haste, my Father, and tarry not, for I am about to die, and already feel my soul hovering on my lips; but I will hold it back for four days, in order to put it in thy hands; and if thou canst not come in season to receive it, at least prepare for it, by thy prayers, the road to the other world."

The great trust reposed in us by the Savages makes them wish to have some of our Fathers with them when they go to pass the winter in the woods.

L'Automne dernière, les Montagnais de Tadouffac & quelques Algonkins d'icy, nous firent cette [33] demande avec grande instance; c'estoit pour aller passer l'hiver vers les Monts Nostre Dame, assez renommés icy pour leur hauteur, & pour estre le pays le plus ingrat, & le plus affreux de toutes ces contrées; mais on n'en peut pas trouver de trop horrible pour s'y mettre à couvert des Iroquois.

Ce fut le Pere Pierre Bailloquet qui leur fut donné pour estre le Pasteur de cette Eglise errante. La vie qu'un Missionnaire est obligé de mener en ces voyages, est celle que meinent les Sauvages même, c'est à dire: n'avoir point d'autre hôtellerie que les bois, point d'autres matelas que la neige, n'avoir point de demeure fixe; mais chercher sa vie de montagne en montagne, point de provisions assurées, sinon celles que fournit [34] la providence, laquelle ne veut pas toujours faire miracle, pour transporter les originaux, comme elle faisoit autres-fois pleuvoir des cailles. Il faut avoir l'estomac fait à la faim, les yeux à la fumée, & les pieds à la neige: plus le temps est mauvais, tant meilleur en est il, par ce que la chasse est plus heureuse: on ne cherche que des pays après, rudes, & difficiles, par ce qu'on attint plus aisément les bestes; on se déplaist aux beaux iours, & les tempestes reioüissent le chasseur, qui fait ses meilleurs coups pendant ces plus mauvais temps; de forte qu'il n'y a rien plus à craindre qu'un hiver doux, & les belles saisons causent les grandes famines: en un mot, ce n'est pas vivre sinon d'une vie de Sauvages, [35] qui sont faits aux iniures du temps, comme leurs elans & leurs castors. Et certes, cette vie ne seroit pas tenable à un Missionnaire dans ces fatigues, s'il

Last Autumn, the Montagnais of Tadoussac and some Algonkins of this place made this [33] request of us with much urgency, their purpose being to go and spend the winter near the Nostre Dame Mountains, which are well known here for their height, and for being the most ill-favored and forbidding part of all these regions. But one can find no spot too dreadful for a hiding-place from the Iroquois.

Father Pierre Bailloquet was assigned to them as the Pastor of that wandering Church. The life that a Missionary is obliged to lead on such expeditions is the life led by the Savages themselves. That means that one has no inn but the woods, no bed but the snow, no fixed abode; but one must seek his living from mountain to mountain, with no assured provisions except such as are furnished by [34] providence, which does not always choose to work a miracle in order to transport moose, as it did of old in sending a shower of quails. One must have a stomach inured to hunger, eyes used to smoke, and feet accustomed to snow. The worse the weather is, the better, because then hunting is more successful. Only rugged, wild, and inaccessible regions are sought, because there the wild animals are more easily found. Pleasant days are unwelcome, but storms make the hunter rejoice, for he does his best work during such most inclement weather; hence there is nothing more to be feared than a mild winter, and pleasant seasons cause wide-spread famine. In a word, one must live no other than the life of the Savage, [35] who is adapted to the inclemency of the weather, as are his own elk and beavers. And, verily, such a life amid such hardships would be unendurable for a Missionary, did he not taste the

ne goutoit les fruits de deuotion, & de douceur, dont ces deferts font fertiles, & que l'amour de IESVS-CHRIST rend fauoureux.

L'innocence y loge, & y est tout à fait admirable. Voicy comme en parle le Pere, dans vn bout de Lettre, qu'il a escrite touchant son hiuernement. I'ay trouué que le vice reigné dans les villes bien plus que dans les forests, que le commerce des bestes n'est pas si mal faissant que celuy des hommes, & que nos Sauvages vivent dans vne si grande innocence, que ie n'ay pas iugé qu'ils eussent besoin de s'approcher bien souuent [36] du Sacrement de Penitence: ie ne parle pas seulement de ceux que i'ay cultiuez pendant l'hiuer; mais aussi de ceux que ie n'ay veu que par reprise, & de ceux que ie n'ay pû aboucher qu'au Printemps.

Ceux-cy n'eurent pas plus-tost appris de mes nouvelles, que quelques vns d'eux vindrent de dix-huit lieuës sur les neiges pour se confesser, & me donner assurance que plusieurs autres souhaitoient avec passion de le faire: Ils m'encourageoient à entreprendre le voyage, pour la consolation particuliere de quantité de meres, qui ne pouuoient quitter leurs enfans, ny les porter par des chemins si fâcheux; elles s'offroient néanmoins de faire la moitié de ces chemins de precipices. [37] Nous ne desirons pas (difoient ils) que tu fasses vingt cinq lieuës en raquettes, pour visiter toutes les cabanes les vnes apres les autres, en vn temps, auquel le degel des riuieres, & des torrens rend ces chemins non seulement difficiles; mais dangereux: incommode toy neãtmoins vn petit pour la cõmodité de tant de personnes; approche toy de nous, & nous approcherons

fruits of devotion and meekness, in which these deserts are fertile, and which the love of JESUS CHRIST renders savory.

Truly wonderful innocence makes its abode there. See how the Father speaks of it, in the following extract from a Letter written by him concerning his winter's experience: "I have found that vice reigns in towns much more than in forests, that association with animals is not so injurious as that with men, and that our Savages live in such innocence as to have, in my opinion, no very frequent need of [36] the Sacrament of Penance. I speak not merely of those who have been under my influence during the winter, but also of those whom I have seen only occasionally, and of those with whom I could have intercourse only in the Spring.

"These no sooner heard about me than some of them came eighteen leagues over the snow to confess their sins, and assure me that many more had a passionate desire to do the same. They encouraged me to undertake the journey for the consolation especially of many mothers — who, although they could neither leave their children nor carry them over such a difficult road, nevertheless offered to perform half of that rugged journey. [37] 'We do not' (said they) 'wish thee to walk twenty-five leagues on snowshoes for the purpose of visiting all the cabins in succession, at a time when the thawing of rivers and mountain streams renders such a journey not only difficult, but dangerous. Yet do thou inconvenience thyself a little for the convenience of so many persons: come to meet us and we will come to meet thee, that we may consecrate a season which is Holy the world

de toy, afin que nous puissions sanctifier vn temps, qui est Saint par tout le monde. Ils vouloient parler de la femaine fainte de laquelle nous aprochions.

Ie leur épargnay la peine à laquelle ils s'offroient de si bon cœur, ie fus les visiter tous, les vns apres les autres, & ie trouuay qu'ils n'auoient iamais manqué [38] pendant tout l'hyuer, de dire le matin à genoux les prieres ordinaires, & le soir le Chapelet.

Voilà des bois, & des rochers bien sanctifiez. Ie fus receu dans toutes leurs cabanes avec vne ouuerture de cœur tout à fait aimable: car l'hospitalité se trouue dans ces bois, quoy qu'ils n'ayent pour hostes que des Barbares: Nous auons esté reduits à ne viure que de porcs-epics, la chasse de l'orignac n'ayant pas esté heureuse; & non seulement nos Sauvages ont souffert la famine avec resignation, & sans rien obmettre des prieres que nous adressions tous les iours au Ciel; mais de plus, ils ont receu avec toute la charité imaginable, l'equipage de deux Chaloupes de nos François, qui n'ayans pû gagner [39] Quebec auant l'hiuer, ont esté contraints de le passer dans nos Forests: où ils ont trouué, que toutes nos cabanes estoient comme autant d'hostelleries où ils ont esté reçeus à table d'hoste, sans rien payer. Nous n'eussions iamais creu, disent ces François, que des Sauvages nouvellement Baptifez priaissent si bien Dieu, si nous ne l'eussions veu tout cét hiuer, & nous n'aurions iamais pensé que des Barbares fussent si charitables, si nous ne l'eussions esproué, par nous mesmes. Chaque chef de famille nous eust voulu auoir chez soy, s'il eust eu autant de commodité que de bonne volonté; & le principal d'entre eux, voyant qu'vn de nous estoit malade, alla chercher des remedes par des

over.' They alluded to holy week, which we were approaching.

"Sparing them the trouble which they so heartily offered to take, I went to see them all, one after another; and I found that they had never failed, [38] all winter long, to say the customary prayers on bended knees every morning, and the Rosary every evening.

"Those were, indeed, consecrated woods and rocks. In all their cabins I was received with an open-heartedness truly lovable; for hospitality is found in these woods, although they have only Barbarians for hosts. We were so reduced as to have nothing but porcupines to eat, the moose-hunt having been unsuccessful; and not only did our Savages endure famine with resignation, and without any omission of prayers, which we daily addressed to Heaven, but they also received with all imaginable kindness two Shallop-loads of our Frenchmen, who had been unable to reach [39] Quebec before winter. They were forced to spend that season in our Forests, where they found that all our cabins were like so many inns, in which they were received at the common table without charge. 'We never would have believed,' these Frenchmen say, 'that newly-Baptized Savages can pray so well, had we not witnessed the fact all this winter; nor would we ever have thought that Barbarians are so benevolent, had not our own experience proved it to us. Each head of a family would have willingly entertained us if his means had been commensurate with his good will; and the chief man of their number, seeing that one of us was ill, undertook a very hard journey in quest of remedies, walking four [40] successive days without halting, not

chemins tres-rudes, & marcha quatre [40] iours de fuite, fans s'arrester, non pas mefme à tirer les orignaux qui fe prefentoient à luy, & cela, de peur de retarder le foulagement qu'il vouloit apporter au malade.

Le Pere n'en dit pas dauantage: foit qu'il fe contente que Dieu feul foit tefmoin de ce qui s'est paffé dans ces grandes montagnes, bien capables par leur afpreté, de garder le fecret; & de tenir caché tout ce qu'on leur confie: foit que la famine & les fatigues qu'il a foufertes, luy ayent femblé agreables, pour auoir esté addoucie par l'innocence, & par la ferueur de fon troupeau. Ce qui luy a fait fouuent dire, que la Miffion estoit tres aimable, verifiant l'Enigme de Samfon, *in forti dulcedo*, le miel se trouue dans la [41] gueulle du Lion, la douceur dans l'amertume, & la ioye dans les Croix. C'est le fruits des Miffions pleines de trauaux & de danger, telles que font, pour l'ordinaire, celles de ce Nouveau-monde. Voyons de quelle nature est celle, dont nous allons parler au Chapitre fuiuant.

even stopping to shoot at the moose that came in his way, for fear of delaying the relief he wished to bring to the patient.' ”

The Father says no more, either because he is content that God alone should be witness to what took place amid those great mountains,—which, from their ruggedness, are well fitted to keep the secret, and to hold in hiding everything confided to them,—or because the famine and fatigues which he endured seemed acceptable to him, being sweetened with the innocence and fervor of his flock. Hence he was often led to say that his Mission was very worthy of his affection, verifying Samson's Enigma, *in forti dulcedo*—honey is found in the [41] Lion's mouth, sweetness in bitterness, and joy in Crosses. That is the fruit of Missions full of toils and dangers, such as are in general those of this New world. Let us examine the character of that Mission of which we are to speak in the next Chapter.

CHAPITRE IV.

HYUERNEMENT DU PERE SIMON LE MOYNE AU PAÏS
DES IROQUOIS SUPERIEURS.

VOICy vne Miffion de fang, & de feu: de fueurs, & de larmes: de Captifs, & de Barbares. C'est vn pays, où la terre est encor teinte du fang des François, où les efchafaux font encor dressez & couuerts de leurs cendres, [42] où ceux qui ont furefcu à la cruauté, en portent des marques funestes aux pieds & aux mains, dont les ongles font arrachez, & les doigts coupez; où enfin le Pere Simon le Moyne est depuis vn an, pour receuoir les soupirs de cette Eglise affligée, & pour prendre part, comme vn bon Pasteur, à toutes les miserables de son cher Troupeau.

Son employ, pendant tout l'hyuer, a esté auprès de trois Eglises, vne Françoisse, vne Huronne, & vne Iroquoise: Il a conserué la pieté parmy les François captifs, & a esté le feul depositaire de toutes leurs afflictions: Il a releué l'Eglise Huronne, autresfois si florissante dans le païs des Hurons: Il a ietté les fondemens d'une nouvelle Eglise Iroquoise, [43] allant d'un bourg à l'autre, pour y baptiser les enfans & les moribonds, & pour instruire ceux qui dans le fond de la barbarie, n'estoient pas bien éloignez du Royaume de Dieu.

Vne petite Chapelle faite d'ecorce & de bastons, estoit le Sanctuaire, où Dieu receuoit tous les iours les adorations de ces trois Eglises. Les François s'y rendoient affiduément tous les matins, demie-heure

CHAPTER IV.

FATHER SIMON LE MOYNE'S WINTERING IN THE COUNTRY OF THE UPPER IROQUOIS.

THIS is a Mission of blood and fire, of toils and tears, of Captives and Barbarians. It is a country where the ground is still stained with the blood of Frenchmen; where scaffolds are still standing, strewn with their ashes; [42] where survivors of the cruel torture bear its direful marks on feet and hands, with nails torn out and fingers and toes cut off; where, in fine, Father Simon le Moyne has spent a year, that he might hear the lamentations of that afflicted Church, and, like a good Shepherd, share all the afflictions of his beloved Flock.

During the entire winter he has been occupied with three Churches—one French, one Huron, and one Iroquois. He has maintained the spirit of piety among the captive Frenchmen, and has been the sole depositary of all their afflictions; he has restored the Huron Church, formerly so flourishing in the Huron country; and he has laid the foundations of a new Iroquois Church, [43] going from village to village in order to baptize the children and the dying, and to instruct those who, in the depths of barbarism, were not very far distant from the Kingdom of God.

A little Chapel, built of bark and stakes, formed the Sanctuary where God daily received the worship of those three Churches. The French repaired thither assiduously every morning, half an hour

auant le iour, pour y entendre la faine Meffe: Ils s'y trouuoient tous les foirs pour y reciter en commun le Chapelet, & fouuent, pendant le iour, pour se confoler avec Dieu de leurs miferes, & pour se décharger fur fa bonté, des amertumes de leur captiuité: C'est là qu'ils ioignoient des mains à demy tronçonnées, & les leuoient au Ciel, pour ceux [44] mefmes, qui les auoient fi mal traités.

Et non feulemēt ceux qui font avec le Pere, ont ces bonnes-volontés pour leurs bourreaux; mais les autres qui font éloignés de luy, écriuent dans les mefmes fentiments, comme il paroift par vne Lettre de l'vn des deux François pris avec feu Monsieur Vignal, & mené à Onneiout; celuy qui l'efcrit, a eu le bras droit caffé dans fa prife, & croy-t'on que c'est celuy des deux, que ces Barbares ont tué, pour n'estre pas plus long-temps chargés d'vn homme estropié. Voicy la teneur de fa Lettre, qui a de trop bons fentiments, pour n'estre pas couchée dans ce Chapitre. Il écrit au Pere Simon le Moyne, qu'il fçauoit estre à Onnontagué, enuiron vingt lieuës éloigné de luy.

[45] Nous fommes deux prifonniers de Montreal à Onneiout. M^r Vignal a esté tué par ces Barbares, n'ayant pû marcher que deux iours pour fes bleffures. Nous fommes arriués icy le premier Dimanche de Decembre en pauvre equipage: mon camarade a déjà deux ongles arrachés: nous vous prions pour l'amour de Dieu, de vous transporter iufques icy, & de faire vofre poffible par presents, de nous retirer aupres de vous, & puis nous ne nous foucions plus de mourir. Nous auons fait alliance de faire & patir tout ce que nous pourrons pour la conuerfion de ceux qui nous tuent, & nous prions Dieu tous les iours pour leur falut. Nous n'auons trouué icy aucun François,

before dawn, to hear holy Mass, and assembled there every evening to say their Rosaries together, and often during the day to seek comfort from God in their afflictions, and to throw their burden of bitterness and bondage upon his goodness. There they joined their hands, half cut in pieces, raising them to Heaven in prayer for those [44] very ones who had treated them so ill.

And not only do those who are with the Father feel thus kindly toward their tormentors, but the others, at a distance from him, write in the same sentiments,—as appears from a Letter sent by one of the two Frenchmen captured with the late Monsieur Vignal and taken to Onneiout. Its writer had his right arm broken in his capture, and is believed to have been that one of the two captured whom those Barbarians killed to avoid being longer troubled with a cripple. Following is the purport of his Letter, which contains too many good sentiments not to find a place in this Chapter. He writes to Father Simon le Moyne, whom he knew to be at Onnontagué, about twenty leagues distant from him.

[45] “ There are two of us prisoners from Montreal at Onneiout. Monsieur Vignal was killed by these Barbarians, having been unable to walk more than two days, because of his wounds. We arrived here on the first Sunday of December, in sad plight. My comrade has already had two finger-nails torn out. For the love of God, we pray you, repair hither and do your utmost, with presents, to rescue us and take us with you; and then we shall care no longer whether we die or not. We have made a compact to do and suffer all we can for the conversion of those who are killing us, and we pray to God daily for their

comme nous esperions, ce qui nous [46] auroit grandement consolé. Je vous écry de la main gauche. Vostre feruiteur Brigeac.

De toutes les machines, dont le Diable se fert, pour ruiner les bons desseins du Pere, il n'y en a quasi point de plus forte que le songe: c'est presque l'vnique diuinité du païs, & l'on fait gloire de mille extrauagances pour obeïr à ce Dieu de tenebres & de menfonges. En voicy quelques exemples tirés d'vn tres grand nombre, dont les François Captifs ont esté les spectateurs, ayants veu cét hyuer de leurs propres yeux, ce que leurs oreilles ne leur auroient pû faire conceuoir.

Vn guerrier ayant songé qu'il auoit esté fait prisonnier dans le combat, pour detourner la fatalité de ce songe funeste, appelle [47] à son refueil tous ses amis, les coniuere de le secourir dans son malheur, & de luy estre de veritables amis, en le traittant comme vn ennemy; ils se iettent donc sur luy, le depouillent tout nud, le garottent, & le trainent par les rües avec les huées accoustumées, le font monter sur l'eschafaut, allument les feux autour de luy, & se preparent à luy rendre ce detestable seruice par vne cruelle compassion. Mais il se contenta de tous ces preparatifs, & après auoir passé quelques heures à chanter sa chanson de mort, il les remercie tous, croyant par cette imaginaire captiuité, ne deuoir iamais estre veritablement captif.

Vn autre ayant veu en songe sa cabane en feu, n'eut point de [48] repos, qu'il ne la vist effectiuellement brusler, & les Anciens, après vne meure deliberation sur cette matiere, furent, comme en corps, y porter le feu, qu'ils mirent en ceremonie, à

salvation. We have not found a single Frenchman here, as we had hoped to do, and as [46] would have greatly consoled us. I am writing you with my left hand. Your servant, Brigeac."

Of all the devices employed by the Devil for thwarting the Father's good purposes, there is scarcely one of greater efficacy than dreams, which form almost the sole divinity of the country; while the people glory in committing a thousand extravagances, for the sake of obeying this God of darkness and falsehood. Below are some examples, selected from a very large number which the French Captives have witnessed, they having this past winter seen with their own eyes what hearing could not have made them conceive.

A warrior, having dreamed that he had been taken prisoner in battle, in order to avert the fatality of this direful dream, summoned [47] all his friends, upon awaking, and implored them to aid him in his misfortune, and to show themselves his true friends by treating him like an enemy. Accordingly, they threw themselves upon him, stripped him entirely naked, bound him, dragged him through the streets with the customary hooting, made him mount the scaffold, lighted the fires around him, and prepared, with cruel compassion, to render him that odious service. But he was content with all these preliminaries and, after passing some hours in singing his death-song, thanked the company, believing that after this imaginary captivity he would never be actually a prisoner.

Another man, having in a dream seen his cabin on fire, could find no [48] rest until he could see it actually burning; and the Elders, after mature

peu prés, comme les Escheuins de ville le font aux feux de ioye.

Ce qui arriua à vn troisiéme, est bien plus extraordinaire: Car ce miserable rêveur, ne croyant pas que ce fust deferer affés à son songe, que de se faire brusler en effigie, il voulut qu'on luy appliquast reellement le feu aux iambes, de la mesme façon qu'on fait aux captifs, quand on commence leur dernier suplice. Quel spectacle! de voir ce Martyr du Songe, se faire rostir tout de bon, si long-temps, & si cruellement, qu'il luy fallut six mois pour se [49] voir guerir de ses brusleures. Ah mon Dieu! qu'il se trouue peu de Chrestiens qui voulussent souffrir pour IESVS-CHRIST la centieme partie de ce que cét Infidelle a souffert pour le Diable.

Dans leurs maladies, ils ne trouvent point de meilleure medecine qu'un bon songe; mais fouuent il arriue, qu'une fièvre-chaude causant des rêves grotesques & impertinents, met bien en peine les pauvres Medecins.

L'hostesse du Pere, estant incommodée d'une fluxion sur la iouë, vit en songe comme si elle eust esté guerie par ceux d'une nation estrangere, qui estoient en captiuité dans Onnontague: on les appelle, & on leur ordonne d'appliquer à la malade les plus excellentes drogues, dont vsent [50] les Medecins de leur pays: Ils s'y preparent, tout le Bourg s'assemble dans la cabane, pour voir une cure extraordinaire. D'abord parurent quelques vieilles, qui se mirent à danser en cadence, au son d'une façon de tambour de Basque: & peu après on voit entrer, à pas contés, trois Ours masquez, fautant sur une pate, & puis sur l'autre, & faisant semblant de se ruer sur la malade,

deliberation upon the matter, proceeded in a body to set it on fire, which they did with ceremony—very nearly as city Aldermen light the bonfires.

What happened to a third man is far more extraordinary. This wretched dreamer, not thinking it was showing enough respect to his dream to have himself burned in effigy, was determined that the fire should be actually applied to his legs, in the same way as to captives when their final torture is begun. What a spectacle, to see this Martyr to Dreams submitting to a veritable roasting, of such duration and cruelty that it took six months for him [49] to recover from his burns! Alas, how few Christians there are who would be willing to suffer for JESUS CHRIST the hundredth part of what that Infidel suffered for the Devil!

In their ailments they find no better medicine than a good dream; it frequently occurs, however, that a hot fever, by causing grotesque and senseless dreams, gives the poor Medicine-men much trouble.

The Father's hostess, being troubled by an inflammation of the cheek, saw herself apparently cured in a dream by men of another nation, who were captives in Onnontague. They were summoned, and ordered to administer to the patient the best drugs used by [50] the Medicine-men of their country. They made their preparations, and all the Village assembled in the cabin to witness a wonderful cure. First appeared some old women, who began to dance in time to the beating of a sort of Tambourine; and soon afterward there were seen to enter, with measured tread, three counterfeit Bears, hopping now on one foot, now on the other, and making as if they would pounce on the sick woman and devour her, although their purpose was merely to apply warm ashes to her

comme pour la deuorer; mais ce n'estoit que pour luy estuuer fa ioüe enflée avec des cendres chaudes; enfin les hommes & les femmes, s'estants ioints avec ces bestes, firent vne danse capable de faire rire ceux qui ne porteroient pas compaffion à l'aveuglement de ces peuples, & à la prompte obeïffance qu'ils rendent [51] à leur demon. La conclusion fut, que la femme resta bien contente de ces ceremonies; mais auffi malade qu' auparauant.

Ces fottifes font bien ridicules; mais elles ne font pas bien dangereufes. Celles, qui ont mis par plusieurs fois, le Pere en grand peril, font funestes, & bien capables de donner de l'exercice à vn pauvre Miffionnaire, qui dans cette barbarie, n'a que les bras de la Prouidence fur qui se reposer à la veuë de mille accidents, dont tous les moments de fa vie font trauersez. Vn ieune-homme s'estant veu, en dormant, vestu de la Soutanne du Pere, iugea bien enfuitte, que l'accompliffement de son fonge feroit difficile: il en veut pourtant venir à bout, quoy qu'il en couste, & pour cela, il [52] contre-fait adroitement le fol, court les rües, se iette fur la Chappelle, qu'il brife, & dans fa fureur ne dit rien autre chose, finon qu'il veut depouïller Ondefonk, (c'est le nom du Pere en Iroquois) qu'il veut estre obey, afin d'obeïr à son fonge. La veneration que ces peuples ont pour cette diuinité, donne bien de la peine en ces rencontres.

Il fallut dans vne autre occasion, que tous les Anciens s'employaffent pour arrefter vn ieune fol, qui dans l'yurongnerie entreprit, non pas fur les habits du Pere, mais fur le Crucifix de la Chapelle: Il la rompit de prime-abord, & y estant entré comme vn furieux, il se voulut ietter fur ce bois adorable

swollen cheek. Finally, the men and women joined with these animals in executing a dance which was certainly capable of exciting laughter in those who did not pity these people's blindness, and the prompt obedience which they render [51] to their demon. The result was that the woman was left very well pleased with the ceremonies, but as ill as before.

Such pieces of foolishness are ridiculous, indeed, but not very dangerous. Those which have several times placed the Father in great peril are ominous, and may well cause anxiety to a poor Missionary who, amid this barbarism, has naught but the arm of Providence on which to rest, in sight of a thousand accidents crossing every moment of his life. A young man, having in a dream seen himself dressed in the Father's Cassock, although well aware that the fulfillment of his dream would be difficult, was yet bent on gaining his end, cost what it might. With that in view, he [52] cunningly played the madman—running through the streets, making an attack on the Chapel, and breaking into it; and in his frenzy uttering only his determination to strip Ondesonk (for so the Father is called in Iroquois), and to be obeyed, in order to obey his dream. The veneration in which these people hold this divinity causes much trouble on such occasions.

At another time, all the Elders were forced to interpose, to check a young man who in a drunken fit laid violent hands, not on the Father's garments, but upon the Crucifix in the Chapel. To begin with, he broke open the Chapel, and, entering like a madman, attempted to pounce upon that adorable wood and carry it away. The Father vigorously opposed [53] such insolence, offering his head to the hatchet

pour l'enleuer; le Pere s'oppose vigoureusement, [53] à cette infolence, presente la teste à la hache, plustost que de souffrir cette impieté, resolu de donner la vie, auant que de lascher le Crucifix. Il se met donc au deuant, pour receuoir sur son corps les premieres violences, de cét emporté & verfer son sang pour vn si bon fujet: Le fol instigué de deux Demons, du Songe & de la Boiffon, se iette sur luy avec vne rage diabolique, & tenant la hache en main, l'alloit descharger sur sa teste, quand par bon heur les Anciens du bourg, ayans entendu le bruit, accoururent au fecours bien à propos, & tirerent le Pere des mains de ce furieux; n'ayant point d'autre excuse à faire de ce desordre, finon que le Songe est bien puissant, & qu'il merite de grands respects. D'autres [54] reietterent cette faute sur les Holandois, qui leur donnent (disent-ils) vne certaine boiffon qui rend fous les plus sages, & qui fait perdre l'esprit, sans y penser. C'est de l'eau-de-vie dont ils parlent: Ils en apportent de la Nouvelle Holande en telle quantité, qu'il s'en tient Cabaret à Onnontaghé. Quoy qu'il en soit, & de quelque costé que viennent ces folies, vn Missionnaire des Iroquois peut bien dire avec l'Apofre des Gentils, *Quotidie morimur*, nous mourons tous les iours: Et avec le Roy des Prophetes, *Anima mea in manibus meis semper*, qu'il porte son ame entre ses mains; ou plustost qu'elle est à chaque moment dans les mains; des plus infidelles de tous les peuples.

[55] Les Iroquois d'Oiogoën, qui sont les moins cruels, & qui nous ont paru les plus affectionnez; sur tout lors que nous cultiuions chez eux, les restes de l'Eglise Huronne, furent touchez de compassion sur les miserables du Pere, & pour le tirer de danger, ils

rather than permit that impious deed, resolved to give his life sooner than surrender the Crucifix. Accordingly, he took his stand in front of it, to receive on his own person that madman's first acts of violence, and to shed his blood in so good a cause. The frenzied wretch—instigated by two Demons, that of Dreams and that of Drink—rushed upon him with diabolic fury, and, holding his hatchet in hand, was about to let it descend on his head, when by good luck the village Elders, having heard the noise, ran to the Father's rescue just in time. They saved him from that madman's violence, but had no excuse to offer for such a disturbance, except that Dreams are very powerful and merit deep respect. Others [54] threw the blame on the Dutch, who (they say) furnish them a certain drink that makes madmen of the wisest, and deprives one of his reason before he knows it. Brandy was what they referred to, which they bring from New Holland in such quantities as to make a veritable Pot-house of Onnontaghé. Be that as it may, whencesoever come these follies, a Missionary to the Iroquois can well say with the Apostle to the Gentiles, *Quotidie morimur*, "We die daily;" and with the King of Prophets, *Anima mea in manibus meis semper*,—that he carries his life in his hands, or, rather, that it is every instant in the hands of the most faithless of all peoples.

[55] The Iroquois of Oiogoën—who are the least cruel, and have shown us the most good will, especially when we were cultivating the remnants of the Huron Church in their country—were touched with pity for the Father's afflictions; and, to rid him of danger, invited him to stay with them during the continuance of that state of disorder. Delighted

l'inuiterent d'aller chez eux pendant que ce defordre se passeroit. Le Pere rauy de cét offre, plus pour le salut de ces obligeants Barbares, que pour sa propre feureté, les alla voir pour quelques sepmaines: Il y fut receu avec les acclamations publiques de tout le peuple, & trouua de quoy excercer son zele, & la lancette d'un Chirurgien François qui l'accompagnoit, à qui Dieu donna tant de benedictions dans un mal assez fascheux, qui couroit, [56] qu'en peu de temps plusieurs malades presque desesperez, furent mis sur pied: ce qui gaigna les cœurs de tout ce peuple, & ourrit au Pere les portes de toutes les Cabanes, où il estoit veu de tres-bon œil, & escouté avec affection, quand il leur parloit des choses de leur salut.

Un mois tout entier luy fut trop court, pour baptifer quasi tous les petits enfans, & pour consoler un grand nombre de bonnes Huronnes Chrestiennes, à qui une captiuité de quinze ou vingt ans, n'a point arraché la Foy du cœur. Elles font un Temple de la Cabane de leurs Maistres: Elles se feruent de Pasteurs les unes aux autres, & sanctifient par leurs prieres des bois & des champs, où IESVS-CHRIST n'a [57] point encor receu d'hommage, que de la part de ces pauvres Captiues. Quelle ioye à ce Troupeau dispersé, de reuoir encor son Pasteur! Les yeux parlent plus que la bouche dans cette heureuse entreueüe; quel moyen de se tenir de pleurer de ioye, & de compassion, voyant ces bonnes Chrestiennes pleurer de deuotion? Certes les larmes de cette nature, qui coulent des yeux d'un Sauvage, effuyent toutes les fueurs, & adoucissent tous les trauaux qu'on prend à l'aller chercher. Il fallut pourtant quitter cét agreable sejour, qui ne dura gueres qu'un mois, pour retour-

with this offer, more for the salvation of those obliging Barbarians than for the sake of his own safety, the Father paid them a visit of some weeks' duration. He was received with public cheers from all the people, and found opportunity for the exercise of his zeal, and use for the lancet of a French Surgeon who accompanied him. God so blessed the latter's labors, in a rather serious disease that was prevalent, [56] that in a short time a number of patients who had been almost given up were set on their feet. This won the hearts of all those people, and opened to the Father the doors of every Cabin, where he was looked upon with much favor and listened to with affection when he spoke to the inmates on the subject of their salvation.

A whole month was all too short for him for baptizing nearly all the children and giving consolation to many good Christian Huron women, from whose hearts a bondage of fifteen or twenty years has not wrested the Faith. They turn their Masters' Cabins into Temples, serve one another as Pastors; and they consecrate with their prayers woods and fields where JESUS CHRIST has [57] yet received no homage, except from those poor Captives. What joy for that scattered Flock to see its Shepherd again! The eyes speak more eloquently than the tongue in that happy interview. How restrain one's tears of joy and compassion at seeing those good Christian women weep with devotion? Verily tears of that sort, flowing from a Savage's eyes, repay all the toil and sweeten all the labors undertaken in going to visit him. Yet he was forced to terminate that pleasant sojourn, which lasted scarcely a month, in order to return to Onnontaghé, where Garacontié (the man under whose protection are the French Captives), having returned

ner à Onnontaghé, où Garacontié (c'est celuy sous la protection de qui sont les François Captifs) estant reuenue de [58] Montreal, & ayant publié le bon accueil qu'il y auoit receu, rendit la pareille au Pere à son retour d'Oiogoen, luy faisant de grandes largeffes, qui consistoient en quelques citrouilles, dont il le regaloit, & qui sont vn mets bien delicieux, quand le pain manque, & quand pour l'ordinaire on ne fait qu'un repas par iour, d'un peu de sagamité composée d'eau pure, blanchie d'un peu de farine de bled d'Inde, car c'estoit là le regime de viure le plus ordinaire du bon Pere. Ce liberal Sauuage protecteur des François, ne cessoit de se louer des presens qu'on luy auoit faits, entr'autres, d'un beau colier de porcelaine trouuillé par les mains des Meres Vrfulines, avec des gentilleffes, & des ornemens qui agreent, & qui [59] rauissent ces peuples; sur tout, quand on leur dit, que c'estoit l'ouillage de celles qui n'ont pas eu peur de passer la mer, pour eux, & pour l'instruction de leurs petites filles, qu'elles attendent à Kebec quand ils les voudront enuoyer: que s'ils veulent y aller eux mesmes, ils y trouueront encor d'autres filles faintes (c'est ainsi qu'ils nomment les Religieuses) qui les receurent en leurs maladies dans vn grand Hospital basti pour eux, & leur rendront les mesmes seruices, que les Hospitalieres de Montreal ont rendu tout fraichement à quelques vns de leur nation. Voilà ce que nous apprîmes sur la fin de l'hyuer, du sejour du Pere, par quelques Sauuages d'Onnontaghé, qui nous vinrent voir sur les neiges, & qui [60] nous promirent de nous le ramener cet esté, avec tous les François Captifs, pour gages de la sincerité avec laquelle ils veulent lier avec nous.

from [58] Montreal and published the kind reception which he had there received, rendered the like to the Father on his return from Oiogoen. He made him a bountiful present consisting of squashes, with which he regaled him. They make a truly delicious dish when bread is lacking, and when, as is not unusual, one has but one meal a day, consisting of a little sagamité made of clear water whitened with a handful of meal of Indian corn—for such was the good Father's customary regimen. This generous Savage and protector of the French ceased not to express his gratification at the presents that had been given him, and, among others, at a beautiful porcelain collar made by the hands of the Ursuline Mothers, in a pretty and ornamental design such as pleases and [59] charms those people. Especially were they delighted upon being told that it was the work of those women who had not feared to cross the sea for their sake, and for the instruction of their little girls, whom they were awaiting at Kebec whenever the parents were willing to send them. They were also told that, if they wished to go thither themselves, they would find still other holy maidens (for so they call the Nuns), who would receive them in their ailments in a great Hospital built for them, and would render them the same services as the Hospital nuns of Montreal had rendered only recently to certain members of their nation. That is what we learned, toward the end of the winter, concerning the Father's visit, from some Savages of Onnontagé who came over the snow to see us, and who [60] promised to bring him back to us this summer with all the French Captives, as pledges of the sincerity with which they desire our alliance.

CHAPITRE V.

RETOUR DU PERE SIMON LE MOINE DU PAÏS DES IRO-
QUOIS.

ENFIN le Ciel a écouté nos vœux, & nous a rendu le Pasteur avec son petit troupeau, c'est le Pere le Moine, que nous auons regardé comme vn homme eschappé des feux, auxquels il s'estoit courageusement exposé, pour en tirer dix-huit François, auxquels il a rendu la vie, ayant pensé perdre la sienne plus souuent que tous les iours. Il [61] n'est pas croyable de quels transports de ioye, estoient faisis ces pauvres Captifs à la fortie du Bourg d'Onnontaghé, qu'ils pensoient deuoir estre leur tombeau; à peine se croyoient-ils en liberté, quoy qu'ils fussent hors du lieu de leur Captiuité, ils ne pouoient, sur les chemins, se détacher de leur cher Libérateur, qu'ils enuironnoient sans cesse, couronnans ses pas d'vn noble Diadefme, iusqu'à ce qu'arriuez à Montreal ils en firent vn bel éloge, en se montrant seulement eux mesmes, puis qu'on ne les regardoit que comme des restes du feu, & des victimes heureusement eschappées de l'Echafaut.

Ce fut le dernier iour d'Aouft de cette année 1662. que le Pere parut en Canot au deffous du faut de [62] Saint Louis, ayant autour de foy tous ces heureux eschappés, & vne vingtaine d'Onnontagherons; qui d'ennemis, estoient deuenus leurs matelots. Ce Canot portant vne enseigne, pour se faire con-

CHAPTER V.

FATHER SIMON LE MOINE'S RETURN FROM THE IRO-
QUOIS COUNTRY.

AT length Heaven has heard our vows, and restored to us the Shepherd with his little flock. I refer to Father le Moine, whom we regarded as a man escaped from the flames, to which he had courageously exposed his life for the rescue of eighteen Frenchmen, whom he restored to life when he thought that he would, more than once a day, lose his own. It [61] passes belief with what transports of joy those poor Captives were seized upon leaving the Village of Onnontaghé, which they had thought was to be their grave. Hardly would they believe themselves free, although they had left behind them the scene of their Captivity; nor could they, on the way, be severed from their dear Deliverer, to whom they clung unceasingly, crowning his steps with a noble Diadem; until, upon arriving at Montreal, they offered him a glowing tribute by merely showing themselves, being regarded as men rescued from the fire, and as victims happily escaped from the Scaffold.

On the last day of August of this year, 1662, the Father made his appearance in a Canoe below the falls of [62] Saint Louis, having around him all those happy rescued ones and a score of Onnontagheronnons who, from being enemies, had become their boatmen. This Canoe—flying an ensign, to make

noître comme amy, approche doucement de la riue, chargé de ces heureux Argonautes, qui font vne décharge de tous leurs fusils, pour salüer la terre tant désirée, publiant la paix par la bouche de la guerre mesme: Ils débarquent avec les acclamations, & les embrassements de tous les François de Montreal. Pendant qu'ils fuiuent leur Pasteur pour aller rendre graces à Dieu dans l'Eglise, retournons sur leurs pas vers Onnontaghé, ne craignons pas d'y entrer: parcourrons avec toute affurance, [63] du moins pour vn temps, les cabanes, où fouuent nos François ont bien tremblé de peur, pour remarquer avec plaisir, les lieux tesmoins fideles de leurs larmes & de leur sang.

Commençons nos visites par la petite chappelle d'escorce, qui a veu des merueilles, qui ne paroissent pas dans les grandes Eglises de marbre, & de porphyre; elle n'estoit pas seulement l'Afile de trois Eglises, difons de huit & de dix; puisque il y a dans Onnontaghé, autant de nations conquises, dont quelques-vnes trouuent leur salut dans leur perte, & la liberté des enfants de Dieu dans leur Captiuité.

Mais difons quelque chose de plus particulier. Les plus grands soins du Pere, pendant son seiour [64] parmy ces diuers peuples, ont esté, de ne laisser eschapper aucun enfant sans le baptiser. Les François Captifs vsoient d'adresse pour le soulager en ce noble employ: la petite verole venuë bien à propos, faisoit vne heureuse moisson de ces ames innocentes; car, de plus de deux cent, qui ont receu le Saint Baptesme pendant l'hyuer, il y en a eu plus de six-vingt qui font morts, peu apres, pour s'enuoler au Ciel.

itself known as a friend—gently approached the bank, laden with those happy Argonauts, who gave a volley from all their muskets to salute the land so ardently longed for, proclaiming peace through the mouth of war itself. They landed amid the cheers and embraces of all the French of Montreal. While they follow their Pastor to go and render thanks to God in the Church, let us retrace their steps to Onnontaghé, entering without fear,—and making the round in all security, [63] at least for a time, of the cabins where our Frenchmen very often trembled with fear,—in order that we may survey with pleasure the scenes which bear faithful witness to their tears and blood.

Let us begin our visits with the little bark chapel, which has seen wonders not to be found in the great Churches of marble and porphyry. It was the Asylum not merely of three Churches, but, we can say, of eight or ten, since there are in Onnontaghé that number of conquered nations, some of whom are finding their salvation in their ruin, and the freedom of God's children in their Captivity.

But let us enter more into particulars. The Father's greatest care, during his sojourn [64] among those various peoples, was to let no infant miss baptism, the Captive Frenchmen dexterously coming to his aid in this noble occupation. The smallpox, opportunely supervening, gathered in a rich harvest of those innocent souls; for, of more than two hundred who received Holy Baptism during the winter, there were over six-score who died soon after, to take their flight to Heaven.

His next care was to prepare the adult sick to pass to a happier life. It is true, his success in their case

Ses feconds foins estoient enuers les malades adultes, pour les disposer à passer en vne plus heureufe vie. Il est vray, qu'en ceux-cy, le fucez ne respondoit pas toûjours à ses desirs, car il est bien difficile de mourir en Saint, apres auoir toûjours vescu en Barbare: fouuent on le rebutoit [65] des cabanes, fa charité estant payée de l'ancien reproche, que la foy n'estoit propre qu'à tuer le monde: fouuent aussi estoit-il écouté paisiblement, & la grace, qui scait faire le choix des predestinez, trouuoit place dans le cœur des vns, pendãt qu'elle estoit chassée des autres: Il est vray que c'est sur les humbles, & sur les pauures qu'elle repose plus volontiers; que sur les riches: elle n'est pas seulement bannies des grands Palais, mais aussi des grandes cabanes, & l'orgueil se trouue dans les bois aussi bien que dans les villes; on remarque aussi bien vn superbe Sauvage dans vne hutte d'efcorce, qu'un superbe Empereur dans vn Palais tout d'or. Quand le Pere visitoit des malades qui estoient de consideration, ils terminoient [66] le discours qu'il leur faisoit d'une vie eternelle, par des desirs d'obtenir quelque remede pour conferuer la temporelle. Et au contraire, s'il trouuoit de pauures Captifs proche de la mort, il voyoit bien en, mesme temps, qu'ils n'estoient pas éloignez du Royaume de Dieu. Ce qui parut entr'autres, en vn ieune-homme de vingt-cinq ans, de la nation qu'on nomme du Bœuf, esclau depuis long-temps, & qui depuis trois ans estoit rongé d'un vlcere puant, & incurable. Le Pere le va voir, il luy parle des beautés du Paradis, & que faut il faire (dit le malade) pour aller en ce lieu de delices, dont la mort & les maladies font à iamais bannies? Il faut croire, respond le Pere, hé-

did not always meet his wishes; for it is very difficult to die like a Saint after having always lived like a Barbarian. Often was he driven out [65] of the cabins, and his charity repaid with the old reproach that the faith is only fitted to kill people; often, too, was he listened to in peace; and grace, which knows how to choose its predestined ones, found lodgment in the hearts of some, while it was expelled from those of others. It is true, it rests more willingly on the humble and the poor than on the rich, being banished not merely from great Palaces, but also from great cabins; while pride is found in the woods as well as in the towns, and one meets a haughty Savage in a bark hut no less than a proud Emperor in a gilded Palace. Whenever the Father visited sick patients of quality, they would end [66] his talk on the life everlasting by expressing a desire for some remedy to preserve the life temporal. On the contrary, when he found some poor Captives at death's door, he saw plainly at the same time that they were not far from the Kingdom of God. Among other instances, this was manifest in the case of a young man of twenty-five, belonging to the so-called Ox nation, who had long been a slave, and, for the past three years, had been eaten by an ulcer of an offensive and incurable nature. Upon the Father's visiting him, and talking with him about the beauties of Paradise, "What must one do" (asked the sick man) "in order to go to that abode of delight, whence death and disease are forever banished?" "One must believe," replied the Father. "Well, then, I believe," said he. "One must pray." [67] "Very well, I wish to pray, but I have not the sense to do so. Thou canst show me how, if thou wilt.

bien ie croy dit il: il faut prier; [67] à la bon-heure, ie veux prier; mais ie n'ay pas d'esprit pour cela, tu m'en peux donner, si tu veux, viens tous les iours me voir, car mon mal m'attache icy & m'empesche de t'aller trouuer, & tu verras que si ie manque d'esprit, ie ne manque pas de bonne volonté. Les effets respondoient à ses paroles; car pendant tout le cours de son mal, il ne se plaignoit point de sa playe, qui ne luy auoit plus laiffé que la peau sur les os; mais seulement de ce qu'on le laiffoit trop long-temps sans le faire prier, faifant d'aimables reproches au Pere, de ce qu'il le laiffoit trop long-temps sans le voir: Cét ardeur luy fit meriter le Baptesme, apres lequel il mourut, & nos François Captifs l'enterrerent à la Françoisie, tous ravis de l'auoir [68] veu mourir en si bon Chrestien.

Vne des grandes consolations du Pere, estoit de recevoir quantité de pauvres Heuronnes Captives, qui venoient comme à la desrobée, des Bourgs voisins, pour faire leurs deuotions dans Onnontaghé: elles partoient d'Oiogoën & d'Onneiout, sous pretexte d'aller vendre ou acheter quelques marchandises du païs, ayants tout leur cœur à celles du Ciel. Cette Eglise Captive est vne Image de ce qui se passoit dans l'Eglise cachée d'Angleterre, où nos Peres se déguisoient en Marchands, pour faire vn precieux trafic pour l'eternité. L'Exemple des seruantes touchoit les Maistresses, & donnoit enuie à quelques-vnes de se venir faire [i]nstruire, fourniffants au Pere vne [69] bien agreable occupation pour les vnes & pour les autres.

Sa grande joye & sa grande consolation estoit, de pouoir celebrer tous les iours la fainte Messe, au

Come and see me every day, for my ailment holds me here, and prevents me from going to thee; and thou shalt see that, if I lack intelligence, I am not wanting in good will." The results fulfilled his promises; for during the whole course of his illness he complained, not of his sore, which had not left him any more than the skin on his bones, but only that he was left too long without being made to pray; and he gave the Father loving reproaches for leaving him too long unvisited. Such ardor won for him Baptism, after which he died; he was buried in the French manner by our French Captives, who were all delighted to have [68] seen him die so good a Christian death.

One of the Father's great consolations was to receive many poor Captive Huron women, who came by stealth from the neighboring Villages to perform their devotions at Onnontaghé, setting out from Oiogoën and from Onneiout ostensibly to go and sell or buy some goods of the country, but with hearts fixed wholly on those of Heaven. That Captive Church offers a Picture of what occurred in the Church hidden in England, where our Fathers disguised themselves as Peddlers, in order to carry on a precious traffic for eternity. The Example of the servants touched the Mistresses, and gave some of them a desire to come and receive instruction, so that the Father was furnished a [69] very agreeable occupation in both instances.

His great joy and consolation was to be able to celebrate holy Mass every day in the heart of that barbarous country. But wine was failing him, and he could replenish his supply only from the Dutch—who, however, were not likely to be willing to furnish

milieu de cette barbarie: mais comme le vin luy manquoit, & qu'il n'en pouuoit recouurer que du costé des Holandois, qui n'estoient pas pour en fournir volontiers pour cét vfage: il leur escriuoit pourtant, & leur manda, que dans l'estat où il se trouuoit, il en pourroit bien auoir besoin pour sa fanté. Les Holandois luy enuoyerent vn petit flacon bien fermé, & le donnerent à vn Sauuage pour le porter, luy disant que c'estoit vne medecine dont le Pere auoit besoin, qu'il n'en beût pas, s'il ne vouloit encourir vne grande [70] maladie: C'estoit vne precaution bien necessaire, car si le Sauuage, assez affriandé au vin des Holandois, eust eu connoissance de ce que c'estoit, il n'auroit iamais rendu le flacon, que vuide: & mesme il fallut que le Pere vfast de la mesme industrie pour contenter ce Sauuage, qui demandoit à gouster vn peu de cette medecine, pour voir si elle estoit si mauuaise qu'on disoit: Le Pere prend quelques Pignons d'Inde, les découpe dans vn peu de ce vin, le presente à son Sauuage; Medecine qui opera de si grandes euacuations, qu'elle luy osta toute l'enuie d'en demander vne seconde fois. Et par cette inuention, le Pere avec son cher Troupeau, ne fut pas priué de l'unique bon-heur qui luy restoit [71] dans l'abandon de toutes autres choses.

Mais voyons comme en trouaillant si bien pour les Sauvages, il ne s'oublioit pas des François. C'est vne matiere qui merite bien vn Chapitre à part, parce qu'elle contient des circonftances bien remarquables.

any for such a purpose as his. He wrote to them nevertheless, telling them that, as he was then situated, he might well have need of some for his health. The Dutch sent him a small bottle, well sealed, giving it to a Savage to carry, and telling him that it was a medicine which the Father needed, of which he himself must not drink unless he wished to contract a serious [70] illness. That was a very necessary precaution; for if the Savage, who had a great fancy for the wine of the Dutch, had known what the bottle contained, he never would have delivered it until it was empty. Even the Father was forced to resort to the same deception to satisfy this Savage, who asked to taste a little of that medicine, in order to see if it was as bad as they said. The Father took some Barbados Nuts, cut them up in a little of this wine, and presented it to his Savage; and it proved a Medicine of such purgative effect as to deprive him of all desire to ask for a second dose. By this device the Father, together with his dear Flock, was not bereft of the sole happiness remaining to him [71] in his destitution of all else.

But let us see how, while toiling so ardently for the Savages, he did not forget the French. It is a subject well worthy of a separate Chapter, embracing as it does some very remarkable episodes.

CHAPITRE VI.

LA DELIURANCE DE DIX-HUIT CAPTIFS FRANÇOIS.

LES vns furent rendus dés l'Automne passée, & les autres ont esté ramenez cét Esté; & les vns & les autres confessent, qu'après Dieu, ils doiuent la vie au Pere le Moine, qui a si hardiment exposé la sienne pour [72] eux, ne craignant pas d'aller en vn païs, qui fumoit encor des embrazemens de plusieurs de nos François.

Dés son arriuée, sa mort fut concluë, & les ordres déjà donnez pour luy fendre la teste; mais Dieu l'a preferué, par des voyes qui nous font cachées, pour la conseruation des vns, & pour le salut des autres. Ayant eschappé ces premiers dangers & les mal-heureux projets qu'on tramoit de diuers costez contre luy, il a passé en fuite tout l'hyuer, comme captif: mais il souffroit volontiers ses chaînes, pour rompre celles de nos François; & le Ciel qui a fait auorter les mauuaises pratiques de ses ennemis, a tellement beny ses desseins, que, contre toutes les apparences humaines, [73] il a receu la liberté & l'a donnée aux autres, Dieu s'employant à la deliurance du Pasteur, qui ne songeoit qu'à celle de son Troupeau. Il n'y en a eu qu'un seul, dans Onnontaghé, lequel portoit le furnom de Liberté, qui ne l'a pas obtenuë. Il iouït neantmoins de celle dont iouïssent les Enfans de Dieu dans le Ciel. Il fut pris aux trois Riuieres l'an passé 1661. & fut donné à des Maîtres, qui le

CHAPTER VI.

THE LIBERATION OF EIGHTEEN FRENCH CAPTIVES.

SOME were sent back last Autumn, and the others conducted home this Summer; and they all unite in acknowledging that, next to God, they owe their lives to Father le Moine, who so bravely risked his own in [72] their behalf, fearing not to enter a country still smoking with the charred remains of many of our Frenchmen.

From the time of his arrival, his death was determined upon, and orders were even issued to split his head; but God preserved him, by means inscrutable to us, for the sake of saving the lives of some and the souls of others. Escaping these first dangers, as well as the unsuccessful plots formed against him in different quarters, he spent the whole ensuing winter as a captive; but he willingly endured his chains for the sake of breaking those of our Frenchmen. The same Heaven that brought to naught the wicked devices of his enemies so blessed his purposes that, contrary to all human likelihood, [73] he himself received freedom and gave it to the others, God interposing to liberate the Shepherd who thought only of freeing his Flock. There was only a single man at Onnontaghé—and he bore the surname *Liberté*—who did not obtain his liberty. Nevertheless, he rejoices in that freedom wherein the Children of God rejoice in Heaven. Captured at three Rivers last year, 1661, he was given to Masters who preserved

conferuerent en vie, & mefme eurent tant de bonne volonté pour luy, qu'ils luy chercherent party, & fongerent à le marier à la façon Iroquoise, c'est à dire, l'engager dans vn Concubinage perpetuel: Luy, qui en auoit horreur, refuse d'abord: on le follicite, on le flatte, on le presse, on le menace, on le veut contraindre, il [74] est constant dans fon refus, il a recours à Dieu, luy representant l'extremité où il est réduit: plus il prie, plus il se sent fortifié dans fon bon deffein, iufqu'à ce que fes Maiftres lassés de ces rebuts, se resolurent de luy donner tout net, le choix de la mort, ou d'une femme; mais ils n'esbranlerent pas ce cœur genereux avec toutes leurs menaces: de forte qu'ils s'en defirent foubz apparence de luy vouloir donner à manger; car à mefme temps qu'ils luy presentoient vn morceau de pain d'un costé, ils luy deschargerent de l'autre, vn coup de hache sur la teste, qu'ils couronnerent ainsi de la gloire des Martyrs de la chasteté.

Les autres François qui ont esté deliurés, ont tous reffenty des effets d'une protection toute [75] extraordinaire de la Diuine Prouidence. Le recit de quelques-vns n'en fera pas desagreable, puis qu'il nous donne fuiet de benir le Ciel de tant de soins qu'il a de cette pauvre Eglise captiue.

Vn d'eux, auant l'arriuée du Pere, se laissant aller au mauuais exemple, estoit tout prest de s'abandonner au vice, & d'embrasser la vie de Sauuage, ayant déjà lié partie avec quelques Iroquois pour les accompagner en guerre: Il est vray que Dieu le retenoit tousiours comme par la main, difons pluftost par vn doigt, qui luy ayant esté couppé, au commencement de sa prise, ne se gueriffoit point, quoy qu'on y eust

his life, and even felt such good will toward him as to seek a match for him, and plan to marry him in the Iroquois fashion—that is, to involve him in a perpetual Concubinage. He, feeling an abhorrence of any such union, refused at the outset; and, although entreated, cajoled, urged, menaced, and well-nigh constrained, [74] remained firm in his refusal. He had recourse to God and laid before him the extremities to which he was driven; and, the more he prayed, the stronger he felt in his good purpose. Finally his Masters, wearied by his refusals, resolved to give him, once for all, the choice between death and a wife; but with all their threats they did not move that brave heart. Consequently they rid themselves of him while pretending to offer him food; for, in the very act of presenting him a piece of bread from one side, from the other they leveled a hatchet-stroke at his head, which they thus crowned with the glory of the Martyrs of chastity.

The other Frenchmen, who were liberated, all experienced the effects of an altogether extraordinary protection [75] on the part of Divine Providence. The accounts of some of them will not be unwelcome, since they give us reason to bless Heaven for taking such care of that poor captive Church.

One of the men, before the Father's arrival, had yielded to evil influences, and was all ready to give himself up to vice and embrace the life of a Savage, having even cast in his lot with some Iroquois for accompanying them on a hostile raid. It is true, God still held him back by the hand—or, let us rather say, by a finger, which, having been cut off when he was first taken, refused to heal, despite the application of all the usual remedies. The Father, on his

appliqué tous les remedes ordinaires: Le Pere arriuant, remedia à fa plus grande maladie, [76] luy confeillant quelques deuotions enuers la sainte Vierge, qui eurent vn si bon effet, qu'en peu de iours il fut deliuré de fa tentation, & guery du mal qu'il auoit en la main depuis plus de fix mois.

Il a enfuitte fort bien employé cette main, en quelque façon miraculeuse, s'en feruant à baptiser les enfans, que non feulement il cherchoit dans toutes les Cabanes, mais il alloit encor attendre au passage les Carauanes des Sonnantôëronnons, qui vont en grandes bandes, en traite, de peur d'estre rencontrés de leurs ennemis. Il arrestoit donc toutes les meres avec leurs enfans dans quelque defilé, & les sçauoit si bien gagner, qu'en peu de temps il a baptisé plus de foixante enf[ans], [77] dont la plupart font morts de la maladie courante.

Vn autre François estoit captif à Onneïout, souffrant des miseres tres-grandes, dont Dieu le deliura par le moyen d'un enfant, qui n'auoit que cinq ans, & qui à peine pouuoit parler, il luy sçeut neantmoins si bien faire entendre (quoy que le François ne sçeut point du tout sa Langue) qu'on auoit desseïn sur sa vie, qu'il prit cét auertissement comme s'il fust venu du Ciel par cette bouche innocente. Il conclud donc sa fuite: il fort à mesme temps du bourg d'Onneiout à desseïn d'aller trouuer le Pere à Onnontaghé: mais il ne sçauoit par où aller, ne sçachant pas mesme de quel costé estoit Onnontaghé: Il se iette dans la premiere route [78] qu'il rencontre sans la connoistre, il marche assez long temps dans des chemins perdus, la faim le suiuiot de pres; mais le feu estoit plus fortement empraint dans son imagination; il se

arrival, ministered to his more serious ailment, [76] prescribing some acts of devotion to the blessed Virgin, which had so good an effect that in a few days he was rid of his temptation, and cured of the sore he had had on his hand for more than six months.

Thereupon he put that hand, partaking as it did in some sense of the miraculous, to a most excellent service, using it to baptize children. He not only sought them out in the Cabins, but even went to await the Caravans of the Sonnotôëronnons as they passed; for these go on their trading expeditions in large companies, for fear of being met by their enemies. Thus he stopped in some defile all the mothers with their children; and he knew so well how to win their hearts that in a short time he baptized more than sixty children, [77] of which the greater number died of the prevalent disease.

There was another Frenchman in bondage at Onneiôt, who suffered very grievous afflictions, from which God delivered him through the agency of a child only five years old, and scarcely able to talk. Yet it was so successful in making the Frenchman understand (although he knew not a word of its Language) that there were designs upon his life, that he took this warning as if it had come from Heaven through that innocent mouth. Accordingly he determined to take flight. He left the village of Onneiout on the instant, purposing to go in quest of the Father at Onnontaghé, although he knew not which way to turn his face, or even in which direction Onnontaghé lay. Hastily taking the first path [78] he found, without knowing its direction, he journeyed on for a considerable time by unknown ways, hunger in close

confole dans fa folitude, de ce qu'il a plus de moyen de faire fes prieres que dans le bourg. Il auançoit donc toujourns à petits pas, & avec affés d'affurance. Se iugeant déjà affés loing de fes ennemis, voilà qu'il en apperçoit vne troupe, qui venoit à grand pas vers luy, il creut pour lors estre perdu, & il reffentoit déjà la cruauté des feux, qu'il penfoit estre allumés pour le brusler: il auoit bien raifon, car en matiere de captiuité, il en est comme des maladies, où la recheute est pire que le mal: il se iette neanmoins affés adroitement [79] hors du fentier, laiffant passer ces Iroquois, qui ne s'apperceurent de rien, ce qui fans doute est bien rare parmy eux, puis qu'ils ont les yeux admirablement perçants pour découurir de loing, & pour reconnoistre les pistes: les premiers estans bien auancez, nostre fugitif se iette dans vne autre route perdue, faisant mille remerciments au Ciel d'une si signalée protection; mais voilà, que tout d'un coup, il en apperçeut vne autre bande, dans les mains de laquelle il s'alloit ietter. Il ne falloit qu'estre veu pour estre condamné au feu: mais la mefme Prouidence qui l'auoit dérobbé, la premiere fois, de la veuë des vns, le déliura, pour la seconde, des mains des autres, [80] & le conduisit à l'aueugle, jusques dans Onnontaghé, & par bon-heur le fit entrer dans vne Cabane, où estoient quelques Sauuages amis des François. D'abord qu'ils le virent, & qu'ils le reconurent comme fugitif, ils ietterent vne couerture sur luy pour le cacher, luy donnant seulement quelque peu de chose à manger, la faim l'auoit reduit en vn pitoyable estat. Le trait de la Prouidence sur luy, est, que s'il fut entré dans la Cabane voisine, il estoit perdu; car il y eut trouué ceux de la Nation

pursuit, but the enemy's fires still more vividly before his imagination. In his solitude he consoled himself with the better opportunity he enjoyed for prayer than in the village. Thus he constantly pushed on, slowly, but in considerable security. When now he thought his enemies far in the rear, lo and behold, he saw a party of them coming toward him at a sharp pace, and thought then that he was lost, already feeling the cruel fires which, as he imagined, were lighted to burn him. He was assuredly right, for in the matter of captivity it is as with diseases, the relapse being worse than the original illness. Nevertheless, he leaped warily enough [79] to one side of the path, allowing these Iroquois to pass without their perceiving anything—a circumstance rare indeed, without doubt, as their eyes are remarkably sharp for seeing at a distance, and for discovering footprints. The first pursuers having passed on well ahead of him, our fugitive made all haste to take another unknown path, rendering a thousand thanks to Heaven for such signal protection; but, behold, suddenly he caught sight of a second band, into whose hands he was on the point of falling. He needed only to be seen to be condemned to the flames; but the same Providence which had concealed him the first time from the eyes of one party, delivered him, for the second, from the hands of the other, [80] leading him in his blindness directly into Onnontaghé, and, by good fortune, making him enter a Cabin where there were some Savages friendly to the French. As soon as they saw him and recognized him as a fugitive, they threw a blanket over him to hide him, merely giving him some morsel to eat, hunger having reduced him to a

qu'il fuïoit, qui par hazard y estoient pour lors, & n'eussent pas manqué de se saisir de luy, pour en faire vn exemple public à tous les fugitifs. Estant donc ainsi heureusement caché, on en vient au [81] plustost auertir le Pere, afin qu'il s'employast pour luy, & qu'il fist les presens necessaires en ces rencontres: pendant quoy, ie ne sçay comment il se fit, qu'on tira ce pauvre mal-heureux de dessous la couuerture, & qu'on l'enuoya luy-mesme pour trouuer le Pere: mais apres trois ou quatre pas, il rencontre dans la ruë, des yurongnes, qui sautent sur luy comme sur vn estranger. A cet accident, il tombe palmé à terre, soit de peur, soit de foiblesse: le Pere auerty assez à temps, y accourt, le prend & le meine teste leuée en sa Cabane, où il foutint bien des attaques de la part des Onneïochronnon, qui vinrent iusqu'à sept fois pour r'auoir leur prisonnier: mais le Pere respondit autant de fois [82] qu'ils luy arracheroient plustost la vie que de le rendre. Son affaire enfin s'accommoda avec beaucoup de peine.

Voicy encore vn accident surprenant. Vn autre de nos captifs François, fort deuot & de bonnes mœurs, auoit fait vœu à Dieu de consacrer à son seruice sa liberté, si iamais elle luy estoit renduë: mais il auoit rencontré deux Maistresses d'humeur bien differentes, quoy qu'également cruelles; l'une ne vouloit pas qu'il sortist de la Cabane, non pas mesme pour venir prier Dieu en la Chapelle, & l'autre ne vouloit pas qu'il y demeurast: L'une le chasse, & l'autre le retient; mais ny l'une ny l'autre n'auoient aucune bonne volonté pour luy; au contraire, elles auoient fait, ou fait [83] faire deux presens assez considerables à certains ieunes fripons, pour luy casser

pitiful condition. The hand of Providence in his case is seen herein, that if he had entered the neighboring Cabin he would have been lost; for there he would have found men of the Nation he was fleeing, who happened to be there at the time; and they would not have failed to seize him, in order to make a public example of him for all fugitives. When he had thus been happily concealed, some one went with all speed [81] to apprise the Father, in order that he might interpose in his behalf, and make the presents requisite on such occasions. Meanwhile, I know not how it occurred, the poor unfortunate was drawn forth from his hiding-place and sent in person to find the Father; but he had taken only a few steps when he met some drunken men in the street who fell upon him as upon a stranger. At this encounter he sank down in a swoon, either from fear or from weakness. The Father, being notified in time, hastened to him, raised him up, and led him, head erect, into his own Cabin, where he sustained numerous approaches of the Onneiochronnons, who came as often as seven times to recover their prisoner, but were each time met by the Father's answer [82] that he would part with his life sooner than surrender his ward. His affair was finally adjusted after much trouble.

Here is one more remarkable incident. Another of our French captives, very devout and of good morals, had made a vow to God to consecrate his freedom, should he ever recover it, to his service. But he had encountered two Mistresses of very different temperaments, although of equal cruelty: one was determined that he should not leave the Cabin, even to go to the Chapel to pray; while the other would not let him stay within. One drove him out,

la teste: Que fera ce pauvre ieune homme? S'il fort, il est coupable, il l'est aussi s'il demeure: Il ne peut obeïr à l'vne de ces Maistresses, sans desobeïr à l'autre: & neantmoins il n'y va rien moins que de sa vie dans sa desobeïssance. Le Pere auerty de ces extremités, le fit euaider par le moyen de quelques Iroquois ses amis; mais il n'eut pas plustost disparu, que ces deux Megeres, qui auparauant estoient irreconciliables à son égard, se reünirent ensemble pour l'attraper. Et pour cela elles mirent leurs parents en campagne. Le pauvre François s'aperçeut bien des poursuittes qu'on faisoit pour le prendre, il se ietta à l'eau iusqu'au col, & [84] trauerça dans vn Islet, pour se cacher dans quelque creux de rocher, & y demeurer, tant que la nature auroit de la force pour soustenir la faim: Il y passa vn iour & vne nuit sans manger; il ne pria iamais Dieu de meilleur courage: Les amis du Pere qui auoient contribué à l'euaision du fugitif, voyans que les amis des deux Maistresses faisoient tant de diligences pour le trouver, en firent aussi de leur costé. Ils rodent donc par tout, & dans les bois, & sur le bord de la riuere, faisans de semblables recherches, mais avec des sentimens bien differents, les vns pour luy oster la vie, les autres pour la luy conseruer: Ils l'appellent à pleine voix chacun de leur costé; mais auquel respondra-t-il? Il entend [85] ces voix du creux de son rocher, mais il prend celles de ses amis pour celle de ses ennemis. Enfin, apres que les vns & les autres eurent bien couru, & bien crié inutilement, les deux bandes se rencontrerent, comme de concert, proche de l'Islet, & par ie ne sçay quelle compassion, ou plustost desespoir de rencontrer le prisonnier, ils

and the other kept him in, but neither bore him any good will; on the contrary, they had given, or caused [83] to be given, two presents of considerable value to certain young rogues, to split his head. What is this poor young man to do? If he go out, he is guilty; if he remain within, he is also guilty. He cannot obey one of these Mistresses without disobeying the other, and yet nothing less than his life is the penalty of disobedience. The Father, informed of his straits, procured his escape through the agency of some Iroquois friends of his; but no sooner had he disappeared than those two Furies, who had hitherto been irreconcilable in regard to him, united in an attempt to catch him, sending out their relatives in pursuit, for that purpose. The poor Frenchman, well aware that he was being pursued with intent to capture, plunged into the water up to his neck and [84] crossed to a little Island, in order to hide in some rocky hollow and stay there as long as nature could withstand the pangs of hunger. A day and a night he passed without eating, and never had he prayed to God more fervently. The Father's friends who had helped the fugitive to escape, seeing the friends of the two Mistresses so strenuous in their search for him, put forth equal efforts on their part, roaming over the whole district, through the woods and along the river, in the prosecution of a similar search, but with far different intentions—the one party seeking to take his life, the other to save it. Each of the parties called to him, at the top of their voices; but whom was he to answer? He heard [85] their voices from his rocky retreat, but mistook his friends' cries for those of his enemies. At length, after both parties had long been running and calling

s'entrepromirent, que s'ils le trouuoient, ils le mettroient entre les mains du Pere, pour estre à sa discretion. Si ce pauvre reclus eust entendu ces discours, il auroit bien tost paru; mais la faim, ou plustost son bon Ange, luy inspira ce qu'il deuoit faire: car fortant de son trou, il va se presenter à eux, pensant s'aller immoler à la mort. Si iamais hommes furent surpris, ce [86] furent ces deux bandes d'Iroquois, qui admirerent comment le François s'estoit ietté entre leurs mains si à propos, & iustement au moment qu'ils s'estoient accordez de luy donner la vie. Pour luy, apres auoir adoré la Prouidence, il ratifia de nouveau son vœu de consacrer au seruice de Dieu le reste de ses iours, qui luy estoient prolongez par des rencontres si inesperées.

Il y a pareillement quelque chose de merueilleux, dans la deliurance des autres captifs, dont les vns ont euté les feux, les autres les naufrages, par l'assistance sensible de la Sainte Vierge. Ce ne fut pas sans merueille, qu'en descendant d'Onontagué, pour tirer à Montreal, vn des Canots ayant versé au milieu d'vn fault, [87] deux François qui estoient dedans, demurerent vn temps notable sous les eaux, sans estre estouffez. Mais, ce qui est plus admirable, c'est que l'vn des deux, vint paisiblement à terre par le milieu des precipices, pendant que l'autre faisoit du dos du Canot renuersé, vn Oratoire, & confacroit ces torrents, par la priere qu'il adressoit à Dieu, & à la Sainte Vierge, au milieu de leurs boüillons.

Je ne scaurois mieux terminer ces beaux accidés, que par vn rencontre assés illustre touchant vn Crucifix de deux pieds de haut, ou enuiron, que les

to no purpose, they met as if by agreement near the little Island, and, moved perhaps by some sort of pity, or, rather, despairing of finding the prisoner, exchanged promises that if they should find him they would put him in the Father's hands, to be disposed of as the latter should choose. Had that poor refugee heard these words, he would soon enough have come forth. But hunger or, rather, his good Angel prompted him how to act; for he came out of his hole, and gave himself up, although he thought that he was sacrificing his life. If ever men were surprised, [86] those two bands of Iroquois were. They marveled at the timeliness with which the Frenchman had delivered himself into their hands—just at the moment when they had agreed to spare his life. As for him, after worshiping Providence, he ratified anew his vow to consecrate to God's service the rest of his days, which had been prolonged to him through circumstances so unexpected.

There is likewise something marvelous in the deliverance of the other captives, of whom some escaped the flames and others shipwreck, by the manifest aid of the Blessed Virgin. It was not without a miracle that, in coming down from Onontagué to Montreal, when one of the Canoes was upset in the middle of a rapid, [87] two Frenchmen who were in it remained a considerable length of time under water without drowning. But a still more wonderful circumstance is that one of the two came gently to land half-way down the falls, while the other made an Oratory of the bottom of his overturned Canoe, and, by the prayer which he addressed to God and the Blessed Virgin, consecrated those boiling torrents in their very midst.

Iroquois Agnieronnonns enleuerent l'an passé à Argentenay, dans l'Isle d'Orleans, quand ils y firent des degasts, que nous auons racontez: Je ne sçay si ce fut par mocquerie, ou par [88] estime qu'ils se faisirent de cette image: quoy qu'il en soit, ils l'emporterent iusques dans leur pays, & la faisoient voir dans leurs cabanes, comme vne des plus pretieuses despoüilles des François; Garacontié protecteur des François, estant allé à Agnié, la vit par hazard: & comme il sçauoit assez le respect, que nous portions à de semblables images, il ne voulut pas laisser prophaner celle là: il entreprend donc de la rachepter, il fait vn beau present pour cela, & pour n'auoir pas de refus, il fait vn éloge de ce Crucifix, plus digne de fortir de la bouche d'vn Predicateur que d'vn Barbare; Il l'obtient & par la richesse de son present, & par l'éloquence de son discours. Retourné qu'il fut à Onnontaghé, tout triomphant [89] d'vne si belle action, dont il ne connoissoit pas tout le merite, il place honorablement ce Crucifix sur l'Autel de la petite Chapelle, où tous les iours les François, les Hurons, & les Iroquois alloient luy rendre leurs hommages. Et ainsi Dieu s'est voulu seruir de la main d'vn Barbare, pour faire triompher sa Croix au milieu de la Barbarie.

Finissons par la consideration des biens qui reuiennent au public, du seiour du Pere dans Onnontaghé. Pendant qu'il trauailloit soigneusement au bien particulier de son Eglise, il n'espargnoit aucun de ses soins, pour le bien commun de tous les François.

C'est luy qui a destourné la hache des trois Nations Superieures, de dessus nos testes; il a [90] écarté les meurtres, qui ont enfanglanté tous les ans nos terres

I cannot better end my account of these pleasing occurrences than by describing an event of considerable note concerning a Crucifix, about two feet in height, which the Agnieronnon Iroquois carried off last year from Argentenay in the Island of Orleans, when they committed ravages there as already related by us. I know not whether it was in scorn or in [88] esteem that they seized this image. However that was, they carried it off to their own country, exhibiting it in their cabins as one of the most precious spoils taken from the French. Garacontié, protector of the French, happened to see it when he visited Agnié; and as he well knew the respect in which we hold such images, he would not suffer that one to be profaned. Accordingly, he undertook to buy it back, making a handsome present for the purpose; while, to insure against refusal, he delivered a eulogy upon this Crucifix, more worthy the utterance of a Preacher than of a Barbarian. He gained his end, both by the richness of his present and through the eloquence of his speech. Returning to Onnontaghé in triumph [89] at having performed so handsome a deed, of which he knew not the full merit, he gave this Crucifix an honored place on the Altar of the little Chapel, where the French, Hurons, and Iroquois daily went to render it their homage. And thus it was God's will to employ a Barbarian's hand in promoting the triumph of his Cross in the heart of Barbarism.

Let us conclude with an examination of the benefit accruing to the public by the Father's sojourn at Onnontaghé. While toiling diligently for the welfare of his Church in particular, he spared no pains to promote the common good of all the French.

& nos maifons: Nous ne nous fouuenons que trop des malheurs de l'an paffé, qui nous font encor gemir à prefent, n'ayans pas ceffé de donner nos larmes fur noftre fang, qui a coulé depuis Montreal iufqu'à Tadouffac; c'eft à dire, dans prés de cent lieuës de païs. De plus, il nous a fait respirer cét Efté, vn air que nous n'auions point respiré depuis vn affez long-temps: vn air de quelque paix & de quelque repos, & nous a procuré la commodité de faire nos femences fans trouble, & nos moiffons, qui font affez abondantes, fans eftres teintes de noftre fang.

Enfin, quelques-vns croyent, qu'il a fi bien fait, que nous n'auons [91] plus que deux nations d'Iroquois fur les bras, celle d'Onneïout, & celle d'Agnié. Ces deux nations font à la verité les plus cruelles; mais les moins nombreufes, & les plus voisines. Pour les trois autres plus éloignées, elles fe difent bien de nos amies, & de nos alliées, & cela par l'entremife du bon Pere le Moine: mais il ne faut prendre autre mefure avec les Sauuages, que celle de leur intereft. Les nations qui ont receu la foy, s'atachent à nous pour l'intereft de leur falut. Pour les autres, qui ne l'ôt pas, receuës il n'y a que la fraieur, & crainte de nos armes, où l'efperance de quelque grand profit dans leur trafique, où le fecours qu'elles peuuent tirer de nous contre leurs ennemis, qui les puiffent arrefter. & encor [92] cela n'empeschera-t'il pas, que quelques-vns ne fe débandent, & ne nous viennent tuer à la dérobé, fi bien qu'il n'y a que la feule puiffance prefente & effectiue, qui leur puiffe fortement lier les mains. C'eft ce que nous attendons du plus grand de tous les Monarques Chreftiens: Il ne fouffrira pas, que la Nouvelle-France foit plus long-temps

He it was who averted from our heads the hatchets of the three Upper Nations, [90] preventing the murders with which our lands and houses have each year been stained. We remember only too well last year's disasters, which make us groan even now, for we have not ceased to weep over our blood shed from Montreal as far as Tadoussac—that is, over nearly a hundred leagues of territory. Moreover, he caused us this Summer to breathe an atmosphere that we had not enjoyed for a considerable period—an atmosphere of some degree of peace and quiet; and we owe to him the advantage of having planted our crops undisturbed, our harvests being fairly abundant, and unstained with our blood.

Finally, some believe that he has exerted himself to such good purpose that we have now [91] only two nations of Iroquois on our hands, those of Onneiout and Agnié. These two nations are, it is true, the most cruel; but they are also the least populous, and the nearest. As for the three other more distant ones, they declare themselves our friends and allies, and that through the intervention of the good Father le Moine; but, with the Savages, one cannot assume any other standard than that of their own interests. The nations that have received the faith are attached to us in the interests of their salvation; as for the others, who have not embraced it, nothing but the terror and fear of our arms, or the hope of some considerable profit in their trading, or the aid to be obtained from us against their enemies, can hold them in check; and even [92] that will not prevent some from separating from the rest and coming by stealth to slay us. Hence only the strong arm, present and effective, can securely bind their hands. For this

captiue fous la tyrannie d'une poignée de Barbares :
IESVS-CHRIST se rend foible, pour ainsi dire, afin
de luy donner fuit de l'employer la puissance qu'il luy
a confiée, pour l'establir dans ces grands païs, & pour
luy donner, en fuitte, les hautes recompences qu'il
veut rendre à sa pieté, à sa valeur, à sa generosité.
Amen, Amen, fiat, fiat.

we look to the greatest of all Christian Monarchs, and he will not suffer his New France to remain longer in bondage to the tyranny of a handful of Barbarians. JESUS CHRIST makes himself weak, so to speak, in order to afford him an opportunity to use the power entrusted to him by our Lord for establishing him in these vast domains, and in order to give him then the noble reward which our Lord chooses to bestow upon his piety, his valor, and his magnanimity. Amen, Amen; *fiat, fiat.*

[93] CHAPITRE VII.

DE QUELQUES MEURTRES FAITS PAR LES SAUAGES
DE GASPÉ, SUR LES SAUAGES NOMMEZ
LES PAPINACHIOUETHKI.

ENTRANT dans le grand Golphe de Saint Laurents, pour tirer à Kebec, on rencontre du costé du Sud, trois endroits, où les Nauires François vont pescher des Mouluës. Ces Havres, ou ces ports font fort voisins les vns des autres: on les nomme l'Isle Percée, Bonaventure, & Gaspé. Le Pere Martin Lyonne, decedé depuis peu, & le Pere André Richard, tous deux de nostre Compagnie, ont cultiué quelques années, les costes qui font baignées des eaux de ce Golphe, comme [94] aussi les contrées circonuoisines. Voicy comme le Pere Richard nous parle, de l'entreprise de quelques Sauages, que nous appellons de Gaspé, pour ce qu'ils se viennent camper affés fouent proche de la Baye, ou du Port, qui porte ce nom. Ces Barbares s'estans assemblez pendant l'hyuer de l'année passée 1661. quelques-vns parlerent, dans leurs Conseils, d'aller à la guerre contre les Esquimaux. Ce font des peuples ennemis des Europeans, qui habitent sur les riués du Golphe, du costé du Nord, assez proche de la grande Isle de Terre-neufue, qui est située à l'emboucheure du grand fleue, & du grand Golphe de Saint Laurents. En montant plus haut, sur les mesmes riués, on trouue les Papinachiouekhi, [95] les Bersiamites, en fuitte,

[93] CHAPTER VII.

CONCERNING CERTAIN MURDERS COMMITTED BY THE
SAVAGES OF GASPÉ AMONG THE SAVAGES
KNOWN AS THE PAPINACHIOUETKHI.

ON entering the great Gulf of Saint Lawrence on the way to Kebec, one encounters three places, toward the South, whither French Vessels go in quest of Codfish. These Harbors or ports are very near one another, and bear the names of Isle Percée, Bonaventure, and Gaspé.¹² Father Martin Lyonne, recently deceased, and Father André Richard, both of our Society, for some years devoted their labors to the shores bathed by the waters of this Gulf, as [94] well as to the surrounding districts. Father Richard gives us the following account of an expedition undertaken by certain Savages whom we call the Savages of Gaspé, because they come and camp with considerable frequency near the Bay or Port bearing that name. "These Barbarians having assembled during the winter of last year, 1661, some of them proposed in their Councils to go and wage war against the Esquimaux. These are a people hostile to Europeans, and dwell on the shores of the Gulf toward the North and at no great distance from the great Island of Newfoundland, which is situated at the mouth of the great river and Gulf of Saint Lawrence. Ascending still higher, on the same banks, one comes to the Papinachiouekhi, [95] next to the Bersiamites, and then to Tadoussac.¹³ The last two

& puis on rencontre Tadouffac. Ces deux dernieres Nations, & quelques autres qui leur font alliées, font bonnes & simples, gens de paix qui reçoivent nos Peres de Kebec avec grand amour, quand ils vont en Mission vers leurs quartiers. Mais venons à nos Sauvages de Gaspé.

Quelques vns ayans donc mis en auant, dans leurs Confeils, & dans leurs festins, des propositions de guerre, furent écoutez des vns, & rebutez des autres: Mais les Braues & les Insolens, s'estans raillez des pacifiques, vne trentaine de ieunes gens, ou enuiron, leuerent la hache, pour marque qu'ils vouloient la guerre.

Cela me toucha fort, dit le Pere [96] Richard, pour ce que leur guerre n'est qu'une chaffe aux hommes qu'ils entreprennent assés fouuent, pour satisfaire à quelques songes, qui, dans leur fommeil, leur font croire, que les ames de leurs parens deffunts, ne feront point en repos, si on ne leur sacrifie des hommes. Ayant passé tout l'hyuer dans ce dessein, ils se rendirent au Prin-temps sur les bords d'une Riuiere nommée Bacadensis, qui se va décharger dans le Golfe. Je me trouuay avec eux, & leur tefmoignay, dit le Pere, la douleur que ie ressentois d'une si legere entreprise; me doutant bien, qu'ils attaqueroient, & qu'ils tueroient les premiers qu'ils rencontreroient au delà du Golfe, sans prendre garde s'ils font amis, ou s'ils font ennemis, ils mépriserent [97] mes auis, & s'embarquerent d'une façon assés grotesques, & assés superstitieuse.

Comme ils estoient en festin, & en Confeil, on leur prepara deux Chaloupes. Ils acheptent ces Chaloupes des François, qui vont en pefcherie vers

Nations, as well as some others allied to them, are good, simple people, fond of peace, who receive our Fathers from Kebec with great affection when the latter visit their country as Missionaries. But let us return to our Savages of Gaspé.

“When, therefore, some proposed in their Councils and feasts a hostile expedition, they were listened to by one party and opposed by another. But when the Bravoës and Ruffians ridiculed those peacefully inclined, about thirty young men raised their hatchets, in sign of their advocacy of war.

“That moved me deeply,” continues Father [96] Richard, “because their war is nothing but a man-hunt, quite often undertaken merely to fulfill some dreams which come to them in their sleep, and make them believe that their departed relatives will not rest in peace unless some human beings are sacrificed to them. After passing the whole winter with this purpose in view, they repaired in the Spring to the banks of a River called Bacadensis, which empties into the Gulf. I was with them,” proceeds the Father, “and testified to them the grief I felt at so thoughtless an undertaking, strongly suspecting that they would attack and kill the first persons they met beyond the Gulf, without heeding whether they were friends or enemies. They spurned [97] my counsels and embarked amid ceremonies that were truly grotesque and superstitious.

“While they were at their feasting, and in Council, two Shallops were prepared for them. These Shallops they buy of the French who frequent their shores for the sake of fishing, and they handle them as skillfully as our most courageous and active Sailors of France. They made a little Bridge of wood to

leurs costes, & ils s'en feruent auffi adroitement, que nos plus braues, & plus lestes Matelots de France. Ils firent vn petit Pont de bois, pour se pouruoir [*sc.* pouuoir] embarquer à sec dans ces Chalouppes, qu'on tenoit expressement à flot. Cela fait, & le festin acheué, nos guerriers sortent d'une grande Cabane, bien armés, à leur mode, chantant, dansant, & puis couurant promptement à leurs Chalouppes: Ceux qui s'embarquerent les derniers, ietterent à [98] l'eau dans vn moment, les bois qui composoient leurs Ponts, & prenant les rames en main d'une vitesse incroyable, se mirent au large en vn instant. Si quelqu'un fust tombé à l'eau, ou qu'il se fust mouillé en s'embarquant, ou si la Chaloupe se fust échoüée, ou qu'elle eust retardé tant soit peu, ce mauuais presage les auroit arresté tout court, & leur auroit fait changer de dessein. Quand quelqu'un est priué du flambeau de la Foy, il prend aisement les tenebres pour la lumiere, la nuit, pour le iour, & la folie & la fottise pour la sageffe.

Comme ces Argonautes voguoient à force de rames, sur la Riuere Bacadensis, voilà deux Canots qui sortent comme d'une embuscade, & qui tirent [99] droit à eux, pour les attaquer, & pour les piller, & pour empescher leur course. Ce sont de ieunes femmes bien lestes, & bien couuertes, qui viennent donner une idée, & faire vn portrait du combat, que ces guerriers doivent rendre à leurs ennemis. Elles vont, elles viennent, elles tournent, elles font mille caracolles à l'entour de ces Chalouppes, s'efforçant de se ietter dedans, pour les piller, ou du moins pour en-leuer quelque butin: Bien attaqué, bien deffendu: les hommes les repouffent, ils tirent quantité de coups de

enable them to embark dry-shod in these Shallops, which were held for them ready-launched. That done, and the feast concluded, our warriors issued from a large Cabin, well armed after their fashion, singing, dancing, and then running quickly to their Shallops. Those who embarked last immediately threw into [98] the water the pieces of wood constituting their Bridges, and, taking the oars in hand with incredible celerity, were clear of the bank in a moment. Had any one fallen into the water or wetted himself in embarking, or had the Shallop run aground or been delayed in the least degree, such an ill omen would have brought them to an instant halt and made them change their plans. When one is without the torch of the Faith, he easily mistakes darkness for light, night for day, and madness and folly for wisdom.

“While these Argonauts were plying their oars on the River Bacadensis, behold, two Canoes issued as if from an ambuscade and started [99] directly toward them to attack them, plunder them, and prevent their expedition. They were filled with young women, very active and well dressed, who came to convey an idea and present a picture of the battle these warriors were to fight with their enemies. They passed and repassed, turning and executing a thousand caracoles around these Shallops, trying to board them for the purpose of pillaging them, or, at least, of carrying off some little plunder. Bravely attacked, bravely defended. The men repulsed them, discharging their muskets frequently, rather to make a noise than to harm them.

“At length the young women withdrew, thoroughly tired, and without succeeding in plundering

fufils, pluftoft pour faire du bruit, que pour les bleffer.

Enfin ces ieunes femmes fe retirent, bien laffées, fans iamais auoir peu rien enleuer. Elles s'en [100] reuiennent à bord, où les autres femmes, qui les attendoient, les reçoient avec des cris, & des huées, comme des ennemis vaincus: & fe iettent fur elles, les defpoüillent, leur oftent leurs robes neuues & leurs ornemens, leur donnant en la place de vieux haillons. L'une de ces Amazones fut raillée, & moquée, pour ce qu'elle n'auoit pas pris fa belle robe, & fes beaux atours, fe doutant bien qu'on les luy rauiroit. Ces femmes font bien aifes d'estre ainfi pillées, pour donner vn heureux pronostique de la victoire, qu'elles fouhaittent à leurs parens & à leurs amis.

Mais fuiuons nos Guerriers. Ils ne furent pas bien auant dans le Golphe, que l'un d'eux fit faire alte. Je viens presentement, dit-il, [101] de me fouuenir d'un ordre que l'un de mes parens nous a donné à la mort; vous sçauiez que les ordres des mourans font d'importance, & que le deffunct estant homme de consideration parmy nous, il faut executer ses volonte: or comme elles repugnent à l'entreprise que i'ay faite inconfidérement, faute de memoire, ie suis obligé de rebrouffer chemin, & de quitter les pensées de la guerre. Ceux qui ne s'estoient engagez dans ce party, que par vn respect purement humain, luy dirent, qu'ils le fuiuroient, comme estans parens, ou amis du Trépassé. Voila donc l'Escouïade mi-partie, l'une des deux chaloupes met le Cap vers la terre, & s'en retourne à bord: l'autre armée de quinze Chasseurs, passe outre.

[102] Ils arriuent enfin à l'Isle d'Anticosti, où le Golphe commence quasi à se changer en fleuee.

a single article. They [100] returned to the bank where the other women, who were waiting for them, received them with shouting and hooting, as if they had been vanquished enemies, pouncing upon them, stripping them of their new robes and of their ornaments, and giving them some old rags instead. One of these Amazons was ridiculed and mocked because she had not put on her handsome robe and fine attire, having strongly suspected that she would be robbed of them. These women are very willing to be thus despoiled for the sake of furnishing a happy omen of the victory which they desire for their relatives and friends.

“ But let us follow our Warriors. They had not proceeded far in the Gulf when one of them called a halt. ‘ I have just now [101] recalled,’ said he, ‘ an order given us by one of my relatives when dying. You know that the commands of the dying are important, and that, the deceased having been a man of influence among us, his wishes must be executed. Now, as they are opposed to the undertaking in which I have inconsiderately joined, from a lapse of memory, I am obliged to turn back, and abandon all thought of warfare.’ Those who had engaged in this expedition simply from a fear of their comrades’ opinion, told the speaker that they would accompany him, as being relatives or friends of the Deceased. Accordingly, the Band was divided in halves, one of the two shallops heading toward the land and returning to the shore, the other, manned by fifteen Hunters, proceeding forward.

[102] “ They at length reached the Island of Anticosti, where the Gulf begins, as it were, to change into a river. Leaving it to cross to the mainland on

L'ayant quittée, pour passer en terre-ferme du costé du Nord, ils apperceurent vn Canot, qui fortoit d'une autre Isle, d'où il venoit de chasser: le vent leur estant fauorable, ils courent dessus à voile & à rames: & sans s'enquêter de quelle Nation il estoit, ils le foudroyent à coups d'arquebuses. C'est assez que ce soient des hommes, c'est la proye, & le gibier qu'ils cherchent. Ce Canot portoit vn homme & vne femme, vne fille, & vn petit garçon. Ils tuèrent, dès leur premiere descharge, l'homme, la femme & la fille, & blefferent le petit garçon. Aussi-tost ils se iettent sur ces corps morts, leur couppent [103] & leur cernent la peau à l'entour de la teste, enleuent leurs cheuelures, prennent le petit garçon, l'embarquent tout bleffé, & voila leur guerre & leur chasse faite. Le vent se tournant, ils tournent leur Chaloupe, & s'en reuiennent en leur païs remplis de gloire d'un si heureux succès. Les Monarques qui font marcher de grands corps-d'armées, se moquent bien de ces pauvres Barbares, aussi glorieux dans la victoire de quatre hommes, que les grands Princes dans la mort de dix mille. Et les Anges ont sujet de se moquer des vns & des autres, puis qu'ils font gloire d'abreger la vie des hommes, qui est déjà si courte. Mais voyons le triomphe de nos superbes Conquerans.

[104] Comme leur depart fut superstitieux, leur retour fut plein de folie & de cruauté. Approchant des riués de leur païs, ils poufferent vn grand cry, marque de leur victoire. Entendant la voix, dit le Pere qui aourny ces Memoires, ie iugeay aussi-tost qu'ils n'auoient pas esté iufques au païs de leurs ennemis, trop esloigné pour vn voyage de si peu de

the North, they perceived a Canoe issuing from another Island, coming from a hunting expedition. The wind favoring them, they gave chase with sail and oars; and, without inquiring its Nationality, overwhelmed it with a discharge from their arquebuses. It was enough that it contained human beings; that was the prey and game they were seeking. This Canoe bore a man and a woman, a girl and a little boy. At the first volley the man, woman, and girl were killed, and the little boy wounded. Immediately the enemy pounced upon the slain, cut [103] the skin around their heads, removing their scalps, and took the little boy into their boat, wounded as he was; and their war and hunt were accomplished. The wind changing, they turned their Shallop and came back to their own country, full of pride over so successful an issue. Monarchs who direct the movements of great armies indeed ridicule these poor Barbarians, who are as proud in their victory over four people as are Princes after slaying ten thousand. And the Angels have reason to mock at both, for both take pride in curtailing men's lives, which are already so short. But let us witness the triumph of our haughty Conquerors.

[104] "As their departure had been accompanied with superstition, so their return was full of folly and cruelty. Approaching their country's shores, they uttered a loud cry in sign of their victory. Upon hearing the shout," says the Father who furnished these Notes, "I immediately concluded that they had not been so far as their enemy's country, which was too distant for a journey of so short duration. I judged that they might perhaps have met with some Savages allied to those of Tadoussac, who might well

durée. Je me perfuaday qu'ils auroient peut estre rencontré quelques Sauvages alliez de ceux de Ta-douffac, qui s'en pourroient bien reffentir quelque iour. En effet, on me dît qu'ils auoient tué des Papinachi-oueki, bons amis des François, & de leurs alliez.

Au bruit, & au cry de ces Guerriers, tout le monde fort des [105] Cabanes, les François, qui estoient pour lors en cette coste, accourent auffi bien que les autres. Je ne voulus point paroistre, pour faire voir l'indignation que i'auois conceuë d'vne action si lâche. Comme ils estoient assez esloignez de la terre où ils vouloient aborder, ils vferent d'vne cruelle barbarie vers leur pauvre petit prifonnier: ils le precipiterent dedans l'eau tout bleffé qu'il estoit en diuers endroits: ils ietterent à mefme temps les cheuelures qu'ils auoient enleuées, donnant au pillage tout le butin qu'ils auoient pris sur leurs ennemis pretendus. Auffi-toft, la plupart des Sauvages, hommes & femmes se iettent à la nage: les femmes tirent droit aux cheuelures flotantes, & les hommes [106] au petit garçon, qui se noyoit: Les femmes s'estant faisies des cheuelures, veulent raurir aux hommes le petit prifonnier. Ce pauvre enfant se voyoit tirailié & defchiré, comme vne proye, qui feroit tombée entre les pattes de plusieurs loups, ou de plusieurs lions: mais enfin apres quantité de contestes, il fut adiugé & donné à la femme du Capitaine, qui voulut faire paroistre qu'elle auoit du cœur, auffi bien que son mary, & qu'elle regardoit couler le fang humain fans blefmir & fans foibleffe. Elle tire vn grand coufteau de son fein, & le plonge inhumainement dans le bras de cet enfant, déjà à demy-mort, tant pour les bleffures qu'il auoit receuës au combat, que pour la

resent their action some day. As a matter of fact, I was told that they had killed some Papinachioueki, good friends to the French and to the latter's allies.

“ At the noise and outcry made by these Warriors, all left their [105] Cabins, the French who were then in the vicinity hastening to the spot with the rest. I determined not to appear, in order to show the indignation I felt at so cowardly a deed. When they were yet at a considerable distance from their proposed landing-place, they indulged in a bit of cruel barbarism toward their poor little prisoner, throwing him into the water, wounded as he was in various places. At the same time they threw in the scalps they had taken, surrendering to plunder all the spoils they had captured from their pretended foes. Forthwith most of the Savages, both men and women, plunged in and swam, the women straight toward the floating scalps, and the men [106] toward the little boy, who was drowning. The women, after seizing the scalps, wished to snatch the little prisoner from the men, and the poor child found himself pulled and torn about like a victim fallen into the clutches of wolves or lions; but finally, after much altercation, he was adjudged and given to the Captain's wife. She, wishing to show that she had courage as well as her husband, and that she could witness human bloodshed without shrinking and without weakness, drew a large knife from her bosom and plunged it with inhuman cruelty into the arm of that child,—half-dead as he already was, both from the wounds received in the encounter, and from the cruelty with which [107] he had been treated in the water. Yet he was forced to sing as he beheld his own blood, which drew from him neither tear nor

cruauté avec laquelle on [107] l'auoit traité dedans l'eau. Si fallut-il qu'il chantaft à la veuë de fon fang, qui ne luy fit iamais ietter aucune larme, ny aucun cry. L'impreffion que les parens donnent à leurs enfans, de monftrer du courage en tels rencontres, & le bruit & le tintamarre que font ces Barbares, eftourdissent tellement les fens de leurs prifonniers, que les plus petits font mefme paroiftre de la conftance.

Nos François touchés de compaffion, à la veuë d'un fpectacle fi trifte, cherchoient les moyens de pouuoir deliurer cét enfant: mais il n'eftoit pas encor temps. Je vous auouë qu'au recit qu'ils me firent d'un procedé fi cruel, que ie n'auois pas voulu voir de mes yeux, mon cœur fut fi indigné, [108] que fur le foir, ces fuperbes Thrafons venant fe prefenter à la Chapelle, pour y eftre instruits, & pour les faire prier Dieu, ie les chaffay, & leur fermay la porte de l'Eglife: leur difant, que Dieu ne fupportoit point les meurtres, commis en la perfonne des Innocens; mais leur cœurs eftant encore tout bouffis d'orgüeil, le depit s'en empara, & leur fit dire aux François, qu'ils rencontrerent, qu'ils alloient caffer la teftè au prifonnier, & remonter en Chaloupe, pour aller encor à la chaffe des hommes.

Nos François m'ayans fait ce rapport, adiouterent que c'eftoit fait de la vie de cét enfant, fi ie ne changeois de batterie. Cela me toucha. Je cours auffitost, au lieu où ils eftoient affemblés, & [109] ie leur dy: Mes freres & mes neveux, ie viens melfer mes larmes avec vos ioies, vous m'aués reduit à deux doigts de la mort; l'amour que ie vous porte, eft la fource de mes douleurs, & de mes plaintes. Quand

cry. The training which parents give their children to display courage in such circumstances, and the noise and din made by those Barbarians, cause such a stupefaction of their prisoners' senses that even the youngest are not wanting in the manifestation of fortitude.

“ Our Frenchmen, touched with pity at so sad a spectacle, sought means to liberate the child; but it was not yet time. I confess to you that, at the account they gave me of such a cruel proceeding, which I had been unwilling to see with my own eyes, my feelings were so outraged [108] that when, toward evening, those haughty Thrasos presented themselves at the Chapel to receive instruction and be directed in their prayers, I drove them out and shut the door of the Church upon them, telling them that God did not countenance murders committed upon the persons of the Innocent. But, their hearts being still all inflated with pride, spite took possession of them, and made them say to the French whom they met that they were going to break the prisoner's head, and start out in their Shallop again for the purpose of continuing their man-hunt.

“ Our Frenchmen reported this to me, and added that it was all over with the child's life unless I changed my tactics. That moved me, and, hastening immediately to the spot where they were assembled, [109] I said to them: ‘ My brothers and my nephews, I come to mingle my tears with your rejoicing. You have brought me within two finger-breadths of death; the love I bear you is the source of my pain and grief. When a father has lost his well-beloved son, you see only tears and hear only lamentations. Are you not my children? How would you

vn pere a perdu fon fils bien aimé, vous ne voyés que des larmes, & vous n'entendés que des foupirs: n'estes vous pas mes enfans? comment voulés vous que ie rie dans vostre mal-heur? Vous estes morts dedans l'ame: vous aués fafché Dieu: vous vous estes rendus esclaves du Demon: Et vous voulés que ie me reioüiffe avec vous! Arrachés premierement de mon cœur, l'amour que i'ay pour vous: laiffés moy pleurer, & lamenter vostre peché. Mais en effet, dirent-ils, nous aimés tu? Oüy ie vous aime, [110] & plus tendrement que vous ne pensés. Pourquoi donc nous as tu fermé la porte de la Chappelle? c'est l'amour qui m'a fait faire ce coup, pour vous faire rentrer dans vous mefmes, pour vous ouurir les yeux, afin que vous lauiés vos mains, encor toutes fanglantes, deuant que vous paroiffiés deuant Dieu. Nous voyons bien que tu nous aimés, repliquët ils. Aime nous toûjours, mon Pere, nous ne fommes plus fachés: nous t'aimons. Si vous m'aimés, repart le Pere, ne tués point l'enfant, donnés luy la vie. Vas, mon Pere! nous t'aimons, il ne mourra point. Ie me retiray affés content d'une si bonne parole.

Cette efcoüade s'estant retirée à l'Isle percée, où ie me trouuay auffi, donna le loisir au Chirurgien [111] de nos François, qui estoient là en pescherie, de panfer ce pauvre enfant. Il auoit quatre postes en la teste, on en tira trois, on ne peut auoir la quatrième, ny vne autre qu'il auoit dans l'espaule; vn trop grand effort l'auroit mis en vn euident danger. Ce pauvre enfant ne ietta iamais qu'un petit foupir, dans vne cure bien rude, & bien douloureuse. Nos François firent tous leurs efforts, pour le tirer des mains de ces Barbares, mais sans aucun effet. Voyant donc

have me laugh in your misfortune? You are dead in your souls, you have displeased God, you have yielded yourselves slaves to the Demon, and you wish me to rejoice with you! First wrest from my heart the love I bear you. Let me weep and bemoan your wrong-doing.' 'But dost thou really love us?' they asked. 'Yes, I love you, [110] and more tenderly than you think.' 'Why, then, didst thou shut the Chapel door upon us?' 'Love made me adopt that course, to bring you to yourselves again and open your eyes, in order that you might wash your hands, still all covered with blood, before entering into the presence of God.' 'We see plainly that thou lovest us,' they replied. 'Continue to love us, my Father; we are no longer vexed; we love thee.' 'If you love me,' returned the Father, "'do not kill the child; spare its life.' 'Go, my Father; we love thee, and he shall not die.' I retired, satisfied with so fair a promise.

"The withdrawal of that band to Isle percée, whither I too betook myself, gave an opportunity to the Surgeon [111] of our Frenchmen who were fishing there, to dress this poor child's wounds. He had four bullets in his head, of which three were removed, while the fourth, and another which he had in his shoulder, could not be reached. Too great effort for this would have been manifestly dangerous to him. The poor child gave only one little gasp while under a treatment that was very severe and painful. Our Frenchmen made every effort to rescue him from those Barbarians' custody, but without any success. Seeing that they were on the point of carrying him away, and judging from his weak and reduced appearance that he was not over seven

qu'ils estoient prest de l'emmener, & ne iugeant pas qu'il eut plus de sept ans, paroissant si defait, & si defiguré, ie l'ondoyay avec vne instruction assez legere, & fans aucune ceremonie, le tēps, & le lieu ne le permettant pas. Cela fait, on l'embarque, pour le [112] transporter ailleurs. Le regret que i'auois de voir enleuer ce pauvre petit innocent, à qui la fantaisie d'un Sauuage, ou vn songe, pouuoit oster la vie, me fit refoudre d'aller trouuer la femme du Capitaine, à qui il auoit esté donné. Elle estoit fur le point de son depart, ie luy parlay à peu près en ces termes.

Ma Sœur! i'ay vne priere à te faire, ie te supplie de ne me point éconduire; ie ne t'ay iamais rien demandé, & ie n'ay pas d'enuie de iamais te demander aucune chose; i'auouë que mon fouhait est grand, & que ma priere est de consequence: Tu fçais ce que i'ay fait pour toy, & les secours que ie t'ay rendus dans les occasions. Donnes-moy ton petit prisonnier: il s'en va mourant, il ne [113] te rendra aucun feruice, les presens que ie te veux faire, te feront cent fois plus vtiles, & plus auantageux puis que mesme il te fera à charge. I'aborde en fuitte son mary, ie luy propose les mesmes raifons; ie fy si bien, qu'ils me l'accorderent. On le fait fortir de la Chaloupe: on me le met entre les mains. Ils s'embarquent, leuent l'ancre, & s'en vont. Ie me retire bien ioieux avec ma proye, non fans étonnement de ce qu'ils ne m'auoient pas demandé le payement, deuant leur depart. Il est vray qu'ils me connoissoient, & qu'ils sçauoient bien que ie tiendrois ma parole.

Ils ne furent pas loing, qu'un vent contraire les reietta dans le port. Ils me viennent voir, & me parlent des presens que ie leur [114] auois fait espe-

years old, I baptized him privately, after only slight instruction and with no ceremony whatever, the time and place not permitting it. That done, he was put into a boat to be [112] conveyed elsewhere. The regret I felt at witnessing the removal of this poor little innocent, whose life might be sacrificed to the fancy or dream of some Savage, made me resolve to seek out the Captain's wife, to whom he had been given. She was about to take her departure, and I addressed her nearly as follows:

“ ‘ My Sister, I have a request to make to thee, and I beg thee not to refuse me. I have never asked anything of thee, nor do I feel inclined ever to do so. I confess that my wish is great and my entreaty important. Thou knowest what I have done for thee, and the occasional aid I have rendered thee. Give me thy little prisoner; he is dying and [113] will be of no service to thee. The presents that I will give thee will be a hundred times more useful and advantageous, since he will even be a source of expense to thee.’ Then I approached her husband and offered him the same arguments. I succeeded so well that they granted me the boy. He was taken from the Shallop and put into my hands; they embarked, weighed anchor, and departed. I withdrew with my prey, highly delighted and not without astonishment that they had not asked me for payment before leaving. It is true, they knew me and felt assured that I would keep my promise.

“ They had not been long gone when a contrary wind drove them back into port. They came to see me and spoke to me about the presents which I [114] had led them to expect. I told them that I was all ready to fulfill my promise, but that it was for them

rer. Je leur dy que i'estois tout prest d'accōplir ma promesse; mais que c'estoit à eux, de me tesmoigner ce qu'ils auroient pour agreable. Ils conuoquent le Confeil, & m'y font appeller. L'vn des anciens prit la parolle, & apres auoir exaggeré la grandeur du present qu'ils me faisoient, ils m'affeura que l'amour, & le respect qu'ils auoient pour moy, les bornoit à fort peu de choses: il ne laissa pas de demander vn prix excessif.

Je leur repliquay qu'ils auoient raison de demander beaucoup, & que la vie d'vn homme estoit trop precieuse, pour estre suffisamment payée par des presents: mais qu'ils n'ignoroient pas que i'auois les bras, & les mains fort cours, & fort petis, & que ie [115] ne pouuois pas embrasser quantité de choses, qu'il y auoit long-temps que mes mains estoient toûjours ouuertes, pour leur faire du bien dans leurs besoins, qu'il ne me restoit plus que ce que ie leur presentois, & que i'expofay à leur veü. Ils l'accepterent, se montrans fort satisfaits, & moy encor plus, voyant qu'on ne pourroit plus redemander mon petit rachep-té, la chose s'estant passée, dans le Confeil des plus considerables.

Ce pauvre enfant se trouuant par vn heureux malheur, parmy nos François, qui le careffoient, & qui le cheriffoient tendrement, commença à respirer, & à croire qu'il estoit du nombre des viuans. On le panse, on le choye, on le nourrit soigneusement, [116] si bien qu'en peu de temps, celuy à qui dans sa misere, & dans ses tourmens, ie n'auois donné que sept ans, me parut, dans son embonpoint, âgé d'environ dix ou douze. Quand il ne voioit que des François, il estoit éueillé, il estoit guay, & il paroiffoit tout rēply d'esprit; mais s'itost qu'il voioit vn Sauvage, il

to let me know what they would like. They convoked the Council and had me summoned. One of the elders took the word and, after exaggerating the importance of the present given me, assured me that the love and respect they bore me limited them to a very moderate demand. Nevertheless, he asked an exorbitant price.

“ I answered them that they were right in asking a large ransom, and that a human being’s life was too precious to be adequately paid for by presents. But, as they knew, my arms were very short, my hands very small, and I [115] could not hold very much in my embrace. For a long time my hands had been constantly open to assist them in their needs, and there was only left me what I offered them and displayed before their eyes. They accepted it with demonstrations of great satisfaction, while I was still more pleased, since my little ransomed boy could not be demanded back again, the transaction having occurred in the Council of the chiefs.

“ This poor child, finding himself by a happy mishap among our Frenchmen, who caressed and cherished him tenderly, began to breathe again, and to believe that he belonged to the living. His wounds were dressed, and he was nursed and carefully fed, [116] so that in a short time he to whom, in his wretchedness and torture, I had ascribed an age of but seven years, appeared to me, in his good condition, about ten or twelve years old. When he saw none but French people, he was wide-awake, merry, and apparently full of spirits; but as soon as he saw a Savage, he would run away and hide, trembling with fear and utterly stunned.

“ Now, as I was forced to return to France, and

s'enfuoit, il se cachoit tout tremblant de peur & tout hebeté.

Or comme il me fallut retourner en France, & que ie ne trouuay aucune commodité pour l'enuoier à Kebec, ie l'ay amené avec moy. Il est fort ioly, pour vn enfant né dans la Barbarie. Il a vne si grande crainte des Sauuages, ayant experimenté leur cruauté, que passant par Roüen, pour venir à Paris, & ayant apperceu [117] dans les ruës, & entendu le cry d'un ramonneur de cheminée qu'il prit pour vn Sauuage, la peur le faist si fortement qu'il s'enfuit dās vne boutique, & se cacha; mais avec vne telle épouuante, que ma parole ne pouuoit le rassurer. Il est maintenant dans nostre Colleege de Clermont, où il fait affés voir, que nos petis Canadiens n'ont guere moins d'esprit, que nos petis François. Il est d'un naturel fort souple, & fort docile: son corps a esté mal traité par les Sauuages: sa couleur est oliuastre, à cause des huiles dont il a esté oint dès sa neissance: il ne feroit pas moins blanc, que les enfans des Europeans, qui naissent en la Nouvelle-France, si on ne l'auoit noircy, & peint en huile pour ainsi dire, dès son enfance.

[118] Je diray pour conclusion, que moy qui fais imprimer ce chapitre, l'ayant interrogé en sa langue sur ses parens, il m'a dit ces paroles: Mon pere a tüé ma grande mere, & trois autres de mes parens: luy en demandant la raison: il estoit, m'a t'il dit, en colere, si bien, que vous diriés que Dieu a enuoyé les Sauuages de Gaspé, comme les executeurs de sa Iustice, pour tirer vengeance de ce crime.

FIN.

found no opportunity to send him to Kebec, I took him with me. He is very pretty for a child born in Barbarism. So great a fear has he of Savages, having experienced their cruelty, that, in pausing at Rouen on his way to Paris, when he saw [117] a chimney-sweep in the streets and heard his cry, he mistook him for a Savage, and was seized with such violent terror that he fled into a shop to hide himself; and so extreme was his alarm that no words of mine could reassure him. He is now at our College of Clermont, where he makes it evident that our little Canadians have hardly less intelligence than our little French boys. He is of a very pliant and docile disposition. His body has been ill-treated by the Savages. In complexion he is olive-colored, owing to the oils with which he has been anointed from his birth; but he would be not less white than Europeans' children born in New France, had he not been darkened and painted in oil, so to speak, from his infancy."

[118] I will add in conclusion that when I who publish this chapter questioned him in his own tongue concerning his relatives, he said to me: "My father killed my grandmother and three other relatives of mine." When I asked him the reason, he answered, "He was in a fit of anger." Hence you would say that God had sent the Savages of Gaspé as administrators of his Justice, to exact vengeance for that crime.

END.

Permission du R. P. Prouincial.

NOVS CLAVDE BOVCHER Prouincial de la Compagnie de IESVS, en la Prouince de France, auons accordé pour l'auenir au Sieur SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royale du Louure, & ancien Escheuin de cette ville de Paris, l'Impression de la Relation de la Nouvelle-France. A Paris, le 8. Ianuier mil six cens foixante-vn.

Signé, CLAVDE BOVCHER.

Permission of the Reverend Father Provincial.

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

Signed, CLAUDE BOUCHER.

CIX—CXI

MISCELLANEOUS DOCUMENTS, 1662-63

- CIX.—Epistola Patris Hieronymi Lalemant ad R. P. Joannem Paulum Olivam, Præpositum Generalem Societatis Jesu, Romæ ; Quebeci in nova Francia, Aug. 18, 1663
- CX.—Déclaration Des Terres Que Les Peres Jesuites possèdent dans Le país De La Nouvelle France. 1663 ; [Quebec], Octobre, 1663
- CXI.—Journal des PP. Jésuites, és années 1662 et 1663

SOURCES: In publishing Doc. CIX., we follow an apograph of the original (which is *ex MSS. Soc. Jes.*), in the archives of St. Mary's College, Montreal. The original MS. of Doc. CX. we found in the French Archives Nationales, at Paris. Doc. CXI. we obtain from the original MS. in the library of Laval University, Quebec.

Epistola Patris Hieronymi Lalemant ad Reverendissimum Patrem Joannem Paulum Olivam, Præpositum Generalem Societatis Jesu, Romæ.

ADMODUM REVERENDE IN CH^{ro}. PATER.

Accepi quas placuit Paternitⁱ. Vestræ ad me prima via dare litteras, quibus cognovi nondum ipsi fuisse visum, mihi successorem in officio designare: paratum obsequium meum ad retinendum, paratum cor meum ad dimittendum.

De reb. n^{ris} hoc in g^{re} dicere possum Paternitⁱ. V^{rae} eas in magna rerum harum regionum conversioni, incoluma stetisse. Cum revocato ante tempus triennij Governatore ita nos Deo favente habuimus, ut a nobis amico animo recesserit, novum subinde in dies expectamus rerum ecclesiæ et Societatis ut fertur Studio-sissimum: is ab Illustriss^o. Christianiss^o. rege oblatus, et retro acceptus, cum ipso in omnibus ut speramus conveniet, magno reipublicæ nostræ commodo: de utriusque tamen incolumitate non parum sumus solliciti qui cum iam ad nos pervenisse debuissent, nec tamen adhuc compareant.

Fuit et alia hinc rerum commutão; quos enim hactenus habuerunt hæ regiones D^{nos}, nunc non habent, societas appellabatur novæ Franciæ; illorum

Letter from Father Jerome Lalemant to the Very
Reverend Father Gian Paolo Oliva,
General of the Society of
Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,
I have received the letter which Your Paternity was pleased to send me by the first passage, and I have learned therefrom that it has not yet seemed good to you to appoint my successor in office. My obedience is ready to retain it, my heart to resign it.

Concerning our affairs, I can say to Your Paternity, in general, that they have remained in good condition for the conversion of these regions. When the Governor was recalled, before his term of three years had expired, we were on such terms with him that, God so favoring us, he has withdrawn from us in a friendly mind. We are continually expecting the new one, from day to day—one very Devoted, as is reported, to the affairs of the church and the Society. Having been offered by the Most Illustrious and Most Christian king, and in turn accepted, he will agree with him, as we hope, in all things, to the great advantage of our commonwealth. Nevertheless, we are not a little anxious concerning the safety of both; because, although they should have already come to us, they do not yet appear.¹⁴

Hence, there were also other changes in affairs;

ius, rex sibi assumpsit, eos aliunde remuneraturus ex hac commutatione, istud saltem boni adveniet, ut ex ea pluribus titulis videatur deinceps teneri rex Christianissimus ut nos contra hostes barbaros tueatur, facit Deus ut is sit per quem salus in his regionibus fiat; et sic ad regni Dei, et Evangelii prædicationem aditus fiat.

Jam ut ad particularia descendam istud max^e. ad notitiam Paternitat^{is}. V^{rae} pertinet quod ad nos tandem de morte P. Renati Menart perlatum est, post tres integros ab eius a nobis discessu annos; res autem sic se habet.

Anno 1660. Augusto mense a nobis discedens, cum trecentis circiter diversæ nationis barbaris, qui huc negotiaturi venerant et Gallis octo, quorum unus noster erat ad vitam Domesticus, post aliquot hebdomades pervenerunt ad stationem unius ex illis nationibus quadringentas abhinc leucas distantem, in qua hyemem transegerunt; quo tempore cum parum Se proficere videbat pater, et longe eos esse a regno Dei quibuscum versabatur, convertit animum ad aliam gentem, non ita a regno Dei distante, quippe jam Lumine fidei olim a nobis illustratam et exultantem utpote partem reliquiarum Huronensium, pertinacem hostium furorem, quam remotissime fugientium, quæ statio ab hyemali patris statione centum circiter Leucas distabat. Ad hos igitur invisendos accinxit se bonus pater cum uno ex Gallis nostris, et aliquot barbaris viæ ducibus, verum hi post duos dies cum

for these regions have not now the Masters whom they have hitherto had. The company was called that of new France; their right the king has appropriated to himself, intending to recompense them from other sources on account of this change. At least this good will result, that the Most Christian king thereby seems further bound, for several reasons, to protect us against the barbarian enemies. God brings it to pass that he is the one by whom salvation is to be effected in these regions, and thus an approach be made for heralding the kingdom of God and the Gospel.¹⁵

To come down now to particulars, this especially pertains to Your Paternity's notice, that news of the death of Father René Menart has at last been brought to us, three whole years after his departure from us. It occurred as follows.

In the year 1660, in the month of August, he departed from us with about three hundred barbarians of various nations, who had come hither to trade; and with eight Frenchmen, one of whom was our life-bound Domestic. After some weeks they arrived at a station of one of those tribes, four hundred leagues distant from here, wherein they spent the winter. During that time, as the father sees that He advanced but little, and that those with whom he lived were far from the kingdom of God, he turns his attention to another nation, not so distant from that kingdom. For it had formerly even been illumined by us with the Light of the faith, and cultivated while still a part of the remaining Hurons, who had fled as far as possible from the stubborn fury of the enemy; their station was about a hundred Leagues distant from the father's winter station.

viderent n^{ros} lentiori gradu incedere, periculum esse ne ex eo cibaria citius deficerent in via, relictis nostris, ad locum destinatum properarunt. N^{ri} suo passu soli incedentes post aliquot dies multæ fatigationis a recta via aberrarunt. At in illo errore, dum socius Patris præit semitam aliquam exploraturus: patre prius monito, ne ripam fluminis quod obtinuerant desereret, factum est ut non amplius comparuerit pater, socio nequaquam vestigia sua relegente et ubique Patrem requirente et proclamante, quin et bombardæ ictibus ad iter constitutum revocante.

Re itaque desperata dum bonus ille Socius viam quæ ad expetitum opidum ducit hinc inde requirit, forte in indigenas aliquos navigantes incidit, qui ipsum viam optatam docuerunt: eo ubi pervenit nihil non egit ut Socios viæ ad perquirendum Patrem nancisceretur, sed frustra inventus est autem aliquando tandem qui diceret vidisse se Patrem illum iacentem mortuum iuxta lacum unum ad quem nec multo pretio oblato viæ se ducem præbere voluit, sed nec mundi plagam designare, ubi locus ille esset.

Rumor fuit, et non levis suspicio, ab hoc ipso barbaro bonum patrem occisum esse: quin et apud ipsum spolia aliqua patris visa sunt sive illa occisionis incitamenta fuerint ut in Patre Natali Chabanel ante aliquot annos contigit, sive fame, et aliis calamitatibus in mediis Sylvæ iam enecato detracta

Hæc habui dicenda Patⁱ. v^{re} de morte unius e filiis

The good father therefore made ready to visit these, with one of our Frenchmen, and some savages as guides for the way; but when these, after two days, saw that ours advanced at a slower pace, and that there was danger lest, on that account, the provisions should sooner fail on the journey, they, having forsaken ours, hastened to the appointed place. Ours, proceeding alone at their own pace, after some days of great fatigue, wandered from the right way. Now in that error, while the Father's companion goes ahead to reconnoiter some path,—the father being first warned not to leave the bank of the river which they had reached,—it happened that the father appeared no more. His companion could not trace his footprints, although he sought the Father everywhere, and uttered loud shouts,—nay, even called him back to the right course by shots from a gun.

The matter being thus desperate, that good Companion, while seeking hither and thither for the way which led to the desired village, fortunately encountered some natives in boats, who showed him the wished-for way. When he arrived there, he left nothing undone that he might obtain traveling Companions for diligently seeking the Father; but in vain. A certain man, however, was at last found who said that he had seen that Father lying dead beside a lake; but he would neither offer himself, even for a great sum, as a guide, nor yet would he point out in what region that place was.

There was a rumor, and no light suspicion, that the good father had been killed by this very barbarian; nay, more, some spoils of the father were seen about him. These were either inducements

suis: Elogium ipsius mittemus ad Paternitatem Vestram suo tempore deferendum.

In colonia Montis regalis, quæ prima occurrit descendentibus ab illis remotissimis nationibus residentiam non amplius habemus, ex quo Sacerdotes sæculares illam occuparunt, Missionarium tamen egit illic annum integrum P. Jos. Maria Chaumonet Illustrissimi præsertim Episcopi & Gubernatoris Gentis instinctu, maximæ cum omnium ordinum, sacerdotum maxime illorum Sæcularium approbatione et ædificatione.

Eodem se non ita pridem contulit P. Simon Le Moyne, præstolaturus occasionem revertendi ad Iroquæsius non illos a quibus ad nos rediit, captivos reducens anno Superiore. Sed alios a quibus nominatim est expetitus: quid tamen factum sit nescio: habet in mandatis, ne facile se ipsis committat et quomodo in hoc genere gerere se debeat, quod ab discedente Gubernatore e omnibus aliis comprobatum fuit.

Inde descendentibus occurrit residentia Trium fluminum, et Promontorii beatæ Magdalenæ sola trium fluminum latitudine interjecta, in priore P. fr. Le Mercier Parochi vices egit, non mediocri fructu et ædificatione: In posteriore habemus Neophytos & Catecumenos in unum collectos, quibus præsent duo ex n^{ris} curam simul agentes Colonix Gallorum, quæ in dies inibi excrescit: multæ nobis expensæ faciendæ fuerunt ad colligendos in unum et figendos hujus-

for the murder, as in the case of Father Noël Chabanel, some years before; or were taken from him after he had been killed, already dazed by hunger and other calamities in the midst of the Forest.

These things I have to say to your Paternity concerning the death of one of your sons: we will send Your Paternity his Obituary, to be drawn up in due time.

In the colony of Montreal, which comes first as one descends from those very remote nations, we no longer have a residence; wherefore secular Priests have occupied it. However, Father Joseph Marie Chaumonet has spent a whole Mission year there, especially at the suggestion of the Most Illustrious Bishop and the Governor of the People,—very greatly to the approval and edification of all the orders of priests, notably of those Secular ones.

To the same place Father Simon Le Moyne betook himself, not long ago, to await an opportunity of returning to the Iroquois—not to those from whom he returned to us when bringing back the captives Last year, but to others, by whom he is expressly sought. I know not, however, what has been done. He has received orders not to lightly commit himself to them; and how he should conduct himself in this respect,—which was approved by the retiring Governor and by all others.

Descending thence, we encounter the residence of Three rivers, and that of Cape sainte Magdaleine, only the breadth of the three rivers intervening. In the former, Father François Le Mercier exercised the Parochial offices, with no poor result and to edification. In the latter, we have Neophytes and Catechumens grouped under one head, over whom two of

modi homines sic ex eo uno fructus qui a barbaris spectatus est, est expectandus. Occurrit subinde residentia Sylleriana prima e præcipua novorum christianorum Statio cui præsent duo ex nostris curam simul agentes insignis partis Coloniae Gallorum adiacentis ubi bene omnino res christiana procedit.

Pervenitur tandem Quebecum ubi præcipua et N^{rum} sicut e Gallorum statio in ea N^{ri} õibus societatis functionibus vacant suntq. adiumento Ecclesiasticis, præsertim Illustrissimo, monialibus pueris scholasticis, õis denique g^{ris} hominibus hoc ante possum præstare paternitati vestræ, nullum esse sive ex P. sive ex ff in tota Missione qui non egregie et religiose suo fungatur officio, nec est fere ullus de quo possim merito expostulare. domi et foris quoad nos pacata sint omnia, sic in diem Læti vivimus, expectantes beatam spem et adventum gloriæ magni Dei.

Agitata è tota regio uno simul & eodem tempore vehementi terræ motu, a die 5. februarii non continuo sed intermisso, nunc vehementiori, nunc minus vehementi mirabili animorum initio commotione et conversione tam in Gallis quam in indigenis, sed transitoria conversione ita ut a multis optaretur accretio magis quam decretio hujus flagelli: nullum tamen secutum e notabile damnum, si casum aliquarum [*blank space*] excipias, quod speciali Dei beneficio merito tributum est. Hæc occurrebant ad Paternitatem V^{ram} scribenda his meis privatis litteris: alias

ours preside, and at the same time administer the cure of the Colony of Frenchmen, which increases there from day to day. Many expenses had to be incurred by us, for gathering and settling men in this way at one place; but only thus can we look for the result at which we aim on behalf of the barbarians. Next comes the residence of Sillery, the first and principal Station of the new christians; at that post two of ours are in charge, who at the same time administer the cure of a notable part of the adjacent Colony of the French. There the christian cause makes excellent progress.

Finally, Quebec is reached, which is the principal station both of Ours and of the French; in it, Ours perform all the offices of the society, and are a help to the Ecclesiastics, especially to the Most Illustrious [Bishop]; to the nuns, to the boys who are students,—in fine, to men of every sort. To begin with, I can warrant your paternity this, that there is no one, either of the Fathers or of the brethren in the whole Mission, who does not excellently and religiously perform his duty; and there is hardly any one with whom I may reasonably find fault. At home and abroad, all things are at peace, as far as we are concerned. Thus we live Joyfully every day, awaiting the blessed hope and coming of the glory of the great God.

The whole region was shaken at one and the same time by a violent earthquake, on the 5th day of february—not continuous, but intermittent; now more, now less violent. There was a wonderful commotion of minds, at the start, and conversions, both among the French and the natives; but conversions so transitory that an increase rather than a

cum consultioribus communes mitto de sensu nostro ad occurrendum in futurum inopiæ ad hæc itaque Paternitatis vestræ pedib. mente affixus, benedictionem ipsius: etiam atque etiam quam possum humiliter, mihi e toti missioni ex animo deprecor, meque ipsius SS SS. et precibus Commendo

Admodum Reverendæ Patern^{tis}. V^{træ}

Humillimus in X^{to} Servus,

obsequentissimus filius

HIERONYMUS LALEMENT

Quebeci in nova francia

Aug. 18. 1663.

Foris: Admodum reverend^o.

In Ch^{to} Patri ñro Patri

Ioanni Paulo Oliva Præp.

Soci^{tis}. Iesu Vicario Gen^{li}.

1^{er}. via

Romæ.

decrease of this scourge was desired by many. However, no notable loss has followed, if you except the fall of some [*blank space*], which immunity is rightly attributed to the special favor of God. These things seemed proper to be written to Your Paternity in this my private letter; I send another, a public one, with matters more fully considered as regards our plan about combating future want. To this end, therefore, embracing in spirit your Paternity's feet, I do earnestly beseech your blessing, again and again, as humbly as I can, for me and for the whole mission; and I Commend myself to your Holy Sacrifices and prayers.

Your Very Reverend Paternity's
Most Humble Servant in Christ,
and most obedient son,
HIEROSME LALEMENT.

At Quebec, in new france,
August 18, 1663.

Addressed: To our Very rever-
end Father In Christ, Father
Gian Paolo Oliva, Vicar Gen-
eral of the Society of Jesus,
1st sailing. at Rome.



Déclaration Des Terres Que Les Peres Jesuites
possèdent dans Le país De La
Nouvelle France. 1663.

TERRES QUI SONT EN VALEUR ET EN PARTIE DEF-
FRICHÉES

*A Quebec et
aux
Enuironns*

1° PAR Concessions de Messieurs de la Compagnie de la Nouvelle France—Le 18 Mars 1637. a quebec en la haute Ville Six Arpents de Terre— pour L'emplacement de la maison des peres Jesuites et du College, qui y sont Bastis. De plus Deux Arpens de Terre y adioincts du costé du Couchant, acheptés de Monsieur Couillard en 1663. En outre du costé du Nord 100 perches acheptées de la paroisse de quebek en 1662 et 1663 pour un moulin a vent qui y est Basty

Demeurent en cet Endroit 15 Jesuites et plus pour L'ordinaire et 10 ou 12 Domestiques ou Seruiteurs. et de plus une vingtaine de pensionnaires qui font une partie des Escholiers du College

2°. Par Concession de Messieurs de la Compagnie de la Nouvelle France le 21 Janvier 1637. a Quebec encore mais en la basse Ville, un cellier avec une cour, Le tout contenant Soixante pieds de Long fur quarante de Large.

3°. Par Concession de Monsieur le Duc de Ventadour le 10 Mars 1626 et de Messieurs de la Compagnie de la Nouvelle France le 15 Janvier et le 18 Mars

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Declaration of The Lands Which The Jesuit
Fathers possess in The country Of
New France, 1663.

LANDS WHICH ARE OF VALUE AND PARTLY
CLEARED.

1ST. By Concessions of ^{xx}the^{xx} Gentlemen^{xx} of the
Company of New France, The 18th of March,
1637. At quebec, in the upper Town, Six Ar-
pents of Land for The site of the Jesuit fathers' house
and College which are Built there. Furthermore,
Two Arpents of Land adjoining these on the West,
bought from Monsieur Couillard in 1663. Also, on
the North, 100 perches bought from the parish of
quebek in 1662 and 1663, for a windmill which is
Built there.

*At Quebec
and its
Environs.*

In this Place live 15 Jesuits, and usually more,
and 10 or 12 Domestics or Servants; and, besides,
about twenty boarders who form part of the Pupils
of the College.

2ND. By Concession of the Gentlemen of the
Company of New France, the 21st of January, 1637.
At Quebec also, but in the lower Town, a cellar with
a court, The whole comprising a Length of Sixty feet
and a Width of forty.

3RD. By Concession of Monsieur the Duke de
Ventadour, the 10th of March, 1626, and of the Gen-
tlemen of the Company of New France, the 15th of
January and the 18th of March, 1637. Near Quebec,

1637 proche de Quebec uers Beauport les terres dictes de notre Dame des Anges dont Lestendue est d'une Lieüe de Large en partie sur la Riuiere S^t Charles et en partie sur le Fleuue S^t Laurens avec la profondeur de quatre Lieües, dont les dicts peres Jouissent en pleine propriété en Franc Aleu avec tous droicts de haute moyenne et Basse Justice Seigneuriaux et Feudaux. Les dicts Peres ont partagé Les Terres en vintequatre concessions Sur les Bords de la dicte Riuiere S^t Charles et Fleuue S^t Laurens et les ont donnees a autant d'habitans qui y Resident actuelement et qui ont bien en tout 400 Arpens de terres deffrichés. Les dicts Peres ne s'estant Reserués que Deux metairies Lune a Notre Dame des Anges ou il y a 100 Arpens deffrichés y compris les terres ou est Basti un Moulin a vent. Et en cette metairie y demeurent pour L'ordinaire cinq ou six hommes pour en Avoir foing: Lautre a Notre Dame de Bon Secours ou il y a 150 Arpens de Terres deffrichés et cultiués par six ou 8 hommes qui y Resident De plus les dicts peres se sont Reserués 5 Arpens de Front des Terres qui sont les moins propres a estre cultiuees pour en tirer du Bois de Chauffage et il y a bien en cet endroict 50 Arpens de Bois Abbatu, Le nombre des habitans de toute cette Seigneurie peut Bien monter jusques a 140 Ames.

4°. Par Concession du 20 Januier Vis a Vis de Quebec en la seigneurie et coste de Lauson 5 Arpens de Front et 40 de profondeur sur le Fleuue S^t Laurens Ausquels sont adioincts six Autres Arpens de Front sur 40 de profondeur par Achapt de Monsieur de Lauson le 15 novembre 1653 et la les dicts Peres ont une pesche D'Anguille et y ont Fait abbatre 44

toward Beauport, the lands called *notre Dame des Anges*, The extent of which is one League in Width,—part upon the River *St. Charles*, part upon the River *St. Lawrence*,—with a depth of four Leagues, of which the said fathers Enjoy full possession in Freehold, with all rights of high, middle, and Low Justice, Seigniorial and Feudal. The said Fathers have divided The Lands into twenty-four grants Upon the Banks of the said River *St. Charles* and River *St. Lawrence*, and have given them to as many habitans, who actually Reside there, and who have in all 400 Arpents of cleared lands. The said Fathers have Reserved for themselves only Two small farms, one at *Notre Dame des Anges*, where there are 100 Arpents cleared, comprising the land on which a Windmill is Built. And on this farm there usually live five or six men to Take care of it. The other is at *Notre Dame de Bon Secours*, where there are 150 Arpents of Land, cleared and cultivated by six or 8 men who Reside there. Furthermore, the said fathers have Reserved 5 Arpents of Frontage of the Lands which are least suitable for cultivation, to obtain therefrom Fire-Wood; and in this place there are probably 50 Arpents of Felled Wood. The number of habitans in this entire Seigniory may be as many as 140 Souls.

4th. By Concession of the 20th of January. Opposite *Quebec*, in the seigniory and *coste de Lauson*, 5 Arpents of Frontage by 40 in depth upon the River *St. Lawrence*. To which are added six Other Arpents of Frontage by 40 in depth by Purchase from *Monsieur de Lauson*, the 15th of november, 1653; and there the said Fathers have an Eel-fishery and have Had felled 44 Arpents of Wood, which 44 Arpents are cultivated by the *huron savages*.

Arpens de Bois lesquels 44 Arpens sont cultiués par les sauuages hurons

5°. Par Concession de M^{rs} de la Compagnie de la Nouvelle France le 13 Mars 1651 et la confirmation par lettres patentes du Roy en Juillet 1651 Registrees en Parlement le 11 Auriil 1658; a Deux Lieties au dessus de Quebec, Les Sauuages Xens Residents a Sillery ont la Consistance d'une Lietie de Terre sur le Fleuve S^t Laurens sur 4 Lieties de profondeur, dont les dicts Sauuages ont esté établis Seigneurs par la Concession a Eux faicte.

Or les peres Jesuistes ayant esté établis Tuteurs Directeurs et protecteurs Des dicts Sauuages par lettres du Roy en Juillet 1651. Registrees en parlement le 11^e. Auriil 1658 ils ont ensuite partagé ces Terres en 70 concessions données au nom des dicts Sauuages a autant D habitans François qui y Resident ayant Reserué Seulement 7 Arpens de Front ou les dicts peres ont faict construire un Fort de pierre flanqué de 4 Tourrelles dans lequel les Sauuages se retirent pour y Faire en seurté leur Demeure Ordinaire avec les dicts peres qui y ont Basti une chapelle et une maison en laquelle ils Resident 8 ou 10 personnes tant Eux que leur Domestiques. Les dicts peres possèdent de plus 30 Arpens de Terre dans L'Ance du dict Sillery. y compris le platon sur lequel est Basty un moulin A vent. Le nombre de tous les habitans de cette Seigneurie peut bien monter iusques a Deux cents trente Ames

A
Tadoussac

6°. Par Concession de M^r de Lauson Le 1^{er}. Juillet 1656 a Tadoussac ou les dicts Peres ont basti une chapelle et maison sans y faire pourtant Residence sinon au Temps que les Sauuages sy trouuent

5th. By Concession of the Gentlemen of the Company of New France, the 13th of March, 1651, and the confirmation by letters patent of the King in July, 1651, Registered in Parliament the 11th of April, 1658. At Two Leagues above Quebec, The Christian Savages Residing at Sillery have the Extent of a League of Land upon the River St. Lawrence, by 4 Leagues in depth, of which the said Savages have been constituted Seigniors by the Concession made to Them.

Now, the Jesuit fathers having been constituted Guardian Directors and protectors of The said Savages by letters of the King in July, 1651, Registered in parliament the 11th of April, 1658, they have consequently divided these Lands into 70 grants, given in the name of the said Savages to as many French habitans, who Reside there; having Reserved for themselves Only 7 Arpents of Frontage, where the said fathers have had constructed a stone Fort; flanked by 4 Towers, into which the Savages retire to Make their Usual Abode there in security with the said fathers, who have Built a chapel and a house there in which they Reside, 8 or 10 persons, including Themselves and their Domestic. The said fathers possess, besides, 30 Arpents of Land in The Cove of the said Sillery, including the level tract upon which a windmill is Built. The number of all the habitans of this Seigniori probably amounts to Two hundred and thirty Souls.

6th. By Concession of Monsieur de Lauson, The 1st of July, 1656. At Tadoussac, where the said Fathers have built a chapel and a house,—without, however, Residing at that place, except in the Season when the Savages are there.

*At
Tadoussac.*



*Aux Trois
Rivieres
et Aux
Environs*

1°. Par Concession de M^r D'Aillebourt le 5^e Juin 1651 une place Dun Arpent de terre ou Environ dans le Bourg des Trois Rivieres, sur laquelle les peres Jesuistes ont basti une maison, ou demeure A present un Fermier avec Sa femme et quelques Enfans

2°. Par Concession des Messieurs de la Compagnie de la Nouvelle France du 25 Feb. 1637 une Terre proche du dict Bourg contenant 96 Arpens tous deffrichés qui Aboutissent proche du Costeau dict de S^t. Louis. De plus une piece de Terre de demi Arpent de Front et de Dix de profondeur aboutissant a la susditte Terre de 96 Arpens

3°. Par La Concession susdite du 25 Feurier 1637 une Terre de 500 Arpens Aboutissant du costé du Nordest proche dun Lieu nommé communement La Briqueterie. Cette Terre est toute deffrichee Plus 14 Arpens vers le bois proche de la concession du Sieur harteil par Accommodement fait avec le sieur hartel

4°. Par Concession de M^r de Lauson du 20^e octob. 1654 une isle ditte de S^t. Christofle au milieu du fleuve des Trois Rivieres contenant 80 Arpens ou Environ, avec pouvoir de la donner a cens et a Rente comme de fait les dicts peres L'ont distribuee a six habitants qui l'ont deffrichee

5°. Par Concession de M^r. de la Ferté Abbé de S^{te}. Magdelaine du 20^e Mars 1651 une Estendue de deux lieües de Terre le long du grand Fleuve de S^t. Laurens depuis le cap nommé des 3 Rivieres en descendant sur le dict grand Fleuve avec 20 Lieües de profondeur du costé du Nord avec le Droict de Seigneurie et Nommance que le dict Sieur Donateur



1st. By Concession of Monsieur D'Aillebourt the 5th of June, 1651. A tract Of one Arpent of land, or Thereabout, in the Town of Three Rivers, upon which the Jesuit fathers have built a house, where dwells At present a Farmer with His wife and Children.

*At Three
Rivers and
its
Environs.*

2nd. By Concession of the Gentlemen of the Company of New France, on the 25th of February, 1637. A Tract of land near the said Town, containing 96 Arpents all cleared, which Abuts upon the so-called Costeau de St. Louis. Furthermore, a piece of Land half an Arpent in Frontage, and Ten in depth, abutting upon the aforesaid Tract of 96 Arpents.

3rd. By The aforesaid Concession of the 25th of February, 1637, an Estate of 500 Arpents, Ending, on the Northeast, near a Place commonly called La Briqueterie. This Land is all cleared. Besides, 14 Arpents toward the woods near the grant of Sieur harteil [Hertel], by Arrangement made with sieur hartel.

4th. By Concession of Monsieur de Lauson on the 20th of october, 1654. An island called St. Christophe, in the middle of the river of Three Rivers, containing 80 Arpents or Thereabout, with power to give it in lease and Rent; and, in fact, the said fathers have divided It between six habitants, who have cleared it.

5th. By Concession of Monsieur de la Ferté, Abbé of Ste. Magdelaine, on the 20th of March, 1651. An Extent of two leagues of Land along the great River St. Lawrence, from the so-called cape of 3 Rivers, going down the said great River, with 20 Leagues of depth on the North; with the Right of Seigniory

avec par Concession a luy faicte par Messieurs de la compagnie de la Nouvelle France. Les dicts peres ont partagé ces terres en 40 concessions qu'ils ont donné a autant D'habitans qui y resident actuellement et continuent a donner de nouvelles concessions a tous ceux qui se presentent, et ne se sont reserué que 3 pieces de Terre La 1^{ere} de 4 Arpens de front proche le dict cap des 3 Riuieres dont il y en a 46 de deffrichés et ou il y a un moulin a uent. La 2^{de}. proche la Riuere dicte de Fauarel de 4 Arpens et demy de front dont il y a 50 Arpens de deffrichés et ou les dicts peres ont une maison en laquelle ils resident au nombre de 8 ou 10 personnes tant eux que leur domestiques. Ils ont aussi construit en ce mesme lieu un fort ou les Sauvages se Refugient et demeurent ordinairement pour y estre plus commodement Instruits. La 3^{esme} de onze Arpens de front vers le lieu quon nomme communement le Desert Bruslé ou il ny a encore que 5 ou 6 Arpens de Bois a battre parceque c'est le quartier le plus esloigné des Susdictes concessions



DECLARATION DES AUTRES TERRES QUE LES PERES
JESUITES POSSEDENT DANS LE PAÏS DE
LA NOUVELLE FRANCE 1663.

TERRES QUI NE SONT PAS EN VALEUR ET NE SONT
PAS ENCORE DEFFRICHEES FAUTE DHABITANS.

1^o. PAR Concession de messieurs de la compagnie de la Nouvelle France le 20^e. Mars 1658. L'Isle appellée des Ruaux situee dans le Fleuve St Laurens proche et au dessous de L isle d'Orleans, elle a enuiron deux lieues de circuit et les dicts peres la

and Nomination which the said *Sieur Donor* has through the Concession made to him by the Gentlemen of the company of New France. The said fathers have divided these lands into 40 grants, which they have given to as many habitans, who actually reside there; and they are continuing to give new concessions to all those who present themselves, and have only reserved for themselves 3 pieces of Land. The 1st, of 4 Arpents frontage, near the said cape of 3 Rivers, of which there are 46 cleared and upon which there is a windmill. The 2nd, near the River called *Faverel*, of 4 Arpents and a half frontage; of this, there are 50 Arpents cleared, and there the said fathers have a house in which they reside, to the number of 8 or 10 persons, including themselves and their domestics. They have also constructed in this same place a fort where the Savages take Refuge, and commonly remain in order to be more conveniently Instructed. The 3rd, of eleven Arpents frontage, toward the place commonly called "the Burned Clearing," where there are yet only 5 or 6 Arpents of Woods to fell, because it is the quarter most distant from the Aforesaid concessions.



DECLARATION OF THE OTHER LANDS WHICH THE
JESUIT FATHERS POSSESS IN THE COUNTRY
OF NEW FRANCE, 1663.

LANDS WHICH ARE NOT YET OF VALUE, AND ARE NOT
YET CLEARED FOR LACK OF HABITANS.

1ST. By Concession of the gentlemen of the company of New France, the 20th of March, 1658. The Island called *des Ruaux*, situated in the River

possèdent en toute propriété et Seigneurie et n'est encore cultiuee faute d'habitans

2° Par Concession de M^r de Lauson le 15 Aupil 1652 en vertu du pouuoir a luy donné par M^{rs} de la comp de la nouvelle France, La Riuiere dicte de L'Assomption Tombant en la Riuiere des prairies et Fleuue S^t Laurens vis a vis la pointe de L'Isle de Mont Real et demi lieüe de front sur et en Remontant la dicte Riuiere Des prairies depuis le coing d'en haut et L'emboucheure de la dicte Riuiere de L'Assomption et 3 Lieües de front sur la Riuiere S^t Laurens a commencer au coing d'en Bas de Lemboucheure de la ditte Riuiere de L'Assomption ensemble les Isles qui se Rencontrent vis a vis de la dicte Concession dans la Riuiere des prairies et Le plus 4 Lieües de profondeur dans les Terres du costé du Nord dont les dicts peres Jouissent en fief et en tous droicts de haute basse et moyenne Justice et seigneurie

3°. Par Concession de M^r. de Lauson le 1^{er} Aupil 1647 deux lieües de Terre le long de la Riuiere S^t Laurens du costè du Sud a commencer depuis l'isle S^{te} helene Jusqu'a un quart de Lieüe au dela dune prairie dicte de la magdelaine vis a vis des Isles qui sont proches du Saut de l'Isle de monreal, espace qui contient environ Deux Lieües Lelong de la ditte Riuiere S^t Laurens sur 4 lieues de profondeur dans les Terres Tirant vers le Sud.

4°. Par concession des Mes^{rs} de la compagnie de la N. Fr. le 15 Januier 1636, L'isle dicte de Jesus a la poincte qui regarde le Nordest situee dans la Riuiere des prairies entre l'isle de Monreal et le costé du nord de la Terre Ferme laquelle isle est la plus

valement, et quil faut Armeures aus termes
des Contracts

Le Tout Consideré, Monseigneur, Je vous
plaira maintenir les suplications dans le droit
des fudidits Arx lieues, dont ils sont en
possession Juvidique. Depuis dix ans en ça,
fondee sur pieces authentiques de Leu pacte,
et sur d'elles mesme de Leu pacte; attendu
d'plus, les grandes depenses que les suplicants
ont fait Assins de puis pour l'establissement
de Ste Blonic, selon l'intention du Donateur,
et de Ste de Ste Pothie, ny ayant en rien Contribue,
et vous gerés Justice.

Claude Dablon

FACSIMILE OF HANDWRITING OF CLAUDE DABLON, S. J.

[Selected from his petition to the Governor, in 1662, relative to the claims of Sieur de la Potherie at Cap de la Madeleine. Original is in the archives of St. Mary's College, Montreal.]

St. Lawrence near and below The island of Orleans. It is about two leagues in circumference, and the said fathers possess it in full ownership and Seigniori; and it is not yet cultivated, for lack of habitans.

2nd. By Concession of Monsieur de Lauson, the 15th of April, 1652, in virtue of the power given to him by the Gentlemen of the company of new France. The River called de L'Assomption, Flowing into the River des prairies and the River St. Lawrence, opposite the point of The Island of Mont Real; and half a league of frontage upon and Ascending the said River Des prairies from the bend upward; and The mouth of the said River de L'Assomption, and 3 Leagues frontage upon the River St. Lawrence, beginning at the bend below The mouth of the said River de L'Assomption; together with the Islands which are Encountered opposite the said Concession in the River des prairies; and, besides, 4 Leagues of depth within the Lands on the North side, which the said fathers Enjoy in fief and in all rights of high, low, and middle Justice and seigniori.

3rd. By Concession of Monsieur de Lauson, on the 1st of April, 1647. Two leagues of Land along the River St. Lawrence, on the South side, beginning at the island of Ste. helene and Extending a quarter of a League beyond a prairie called de la magdelaine, opposite the Islands which are near the Cataract of the Island of monreal—a space comprising about Two Leagues Along the said River St. Lawrence, by 4 leagues of depth within the Lands Extending toward the South.

4th. By concession of the Gentlemen of the company of New France, the 15th of January, 1636. The island called Jesus, at the point which looks

grande de toute celles qui sont comprises entre la dicte Isle de Montreal et le costè du nord de la Terre Ferme

5°. Par concession de M^r de la Ferté Abbé de Ste Magdeleine du 13^e Mars 1639 au dessous des 3 Riuires Lespace de Terre qui est depuis le Fleuue Baptiscan, Jusques au Fleuue Champlain quard de lieüe audeça et quart de lieüe au dela le tout faisant bien deux lieues de largeur sur Vingt de profondeur en plein fief foy et hommage haute moyenne et Basse Justice

A M D V G. M F

[Endorsed: Au R^d Pere Raguenaу Copie de la declarãon de nos Concessions donnée a M^r l'Intendant en 1663.]

[Endorsed: Cecy est la Copie de la declaration qui a été mise entre les mains de M^r. L'intendant En octob. 1663.]

Northeast, situated in the River des prairies between the island of Monreal and the shore of the Mainland on the north, which island is the largest of all those which are comprised between the said Island of Montreal and the shore of the Mainland on the north.

5th. By concession of Monsieur de la Ferté, Abbé of Ste. Magdeleine, on the 13th of March, 1639. Below 3 Rivers, The space of Land which is between the River Baptiscan and the River Champlain, a quarter of a league on this side and a quarter of a league on the other, making in all two good leagues of width by Twenty in depth, in full fief, faith, and homage, high, middle, and Low Justice.

A. M. D. V. G. M. F.

[Endorsed: To the Reverend Father Ragueneau. Copy of the declaration of our Concessions, given to Monsieur the Intendant in 1663.]

[Endorsed: This is the Copy of the declaration that was placed in the hands of Monsieur The intendant In october, 1663.]

Journal des Pères Jésuites, és années
1662 et 1663.

1662. IANUIER.

*1^r. Jour de l'an.
aubades d'un
tambour.*

LE matin vint vn Tambour donné des Aubades dans n^{re} Curritoire a cause de Monseign^r. l'Euesque on ne Iugea pas a propos de le repousser on luy demanda de la part de qui il venoit, il dit que c'estoit de la sienne p^r. mons^r. l'Euesque & p^r. le Super^r. on luy donna vn escu blanc, peut estre faut il empescher cela quand Monseign^r. l'Euesque ne logera plvf avec nous.

Comme Mons. d'Auaugour Gouuern^r. n'est pas vn homme de Ceremonie ie me contenté d'aller seul au fort apres que i'eux dit la messe aux Vrsul^{es}. mais ie trouué qu'il en estoit desia sorti p^r. entendre la messe a la fin de laquelle il nvf preuint. les vespres, sermon salut & procession de la paroisse cõe l'an passé.

I'auois preparé quelque chose le soir de la veuille p^r. donner aux nostres mais la presence de Monseign^r. l'Euesque, qui voulut se trouuer a la distribũon des sentences m'en empescha. I'enuoyé a nos peres a chaqu'vn vne demy dousaine d'escorces de Citron, y en estant

Journal of the Jesuit Fathers, in the years
1662 and 1663.

1662, JANUARY.

IN the morning, a Drummer came to give a Serenade in our Corridor, in honor of Monseigneur the Bishop. We did not deem it advisable to send him away. He was asked on whose behalf he came, and he said that it was on his own, for monseigneur the Bishop and for the Superior. We gave him a silver écu. Perhaps it will be necessary to prevent this when Monseigneur the Bishop ceases to lodge with us.

As Monsieur d'Avaugour, the Governor, is not a man of Ceremony, I contented myself with going to the fort alone after I had said mass at the Ursulines'; but I found that he had already gone out to hear mass, at the end of which he forestalled us. Vespers, sermon, benediction, and procession from the parish church, as last year.

I had prepared something on the evening before to give to ours; but the presence of Monseigneur the Bishop, who wished to be at the distribution of sentences, prevented me. I sent to each of our fathers half a dozen pieces of Citron-peel, a considerable quantity of which had come by the last ships.

Twice during the month messengers arrived from 3 rivers, and twice we wrote back there.

There was much talk respecting the permis-

*New-year's Day.
Serenade by a
drummer.*

*Journeys from 3
rivers.*

venue par les derniers vaisseaux grande quantité.

Voiages des 3. riu.

Arriuerent ce moys deux fois des messagers des 3. riu. & on y r'escriuit deux fois.

boissons.

Il y eut grand bruit p^r. la permission des boissons aux sauuages que donna Mons^r. le Gouverneur, on n'oublia rien p^r. s'y opposer excepté l'Excommunicãon.

FEBURIER

Purificãon.

A la purif. Mons^r. le Gouvern^r. ne fut point a la paroisse; il alla aux Vrsul^{es}. où on luy presenta vn Cierge.

Ce moys Mons^r. l'Euesque fit sa Visite a beaupré &c.

Ce moys commencerent les concerts de 4. Violes 1^o. a l'action des premiers pris; puis a l'oraison des 40. heures; le reste cõe l'an passé.

Excoicaon relevée.

Le Iour de S^t. Mathias on fut obligé de releuer l'Excomuni^{on} a cause des troubles & desordres extraordinaires.

1662. MARS & APURIL.

Caresme

Le Caresme sermons a l'ordinaire les Mercr. aux Vrsul^e. le p. Chaumonot, le p. Chastelain les Vendr. a l'hospital; le p. ragueneau a n^{re} Eglise, le p. piiart a la paroisse, le reste cõe l'an passé.

St. Ioseph

A la S^t. Ioseph Aux Vrsul^{es}. Monseign^r. vne basse messe a 7. h. la grande messe a 8. & la

sion to sell liquor to the savages, that was given by Monsieur the Governor; we used every effort, except Excommunication, to oppose it.

Liquor.

FEBRUARY.

On the festival of the purification, Monsieur the Governor did not go to the parish church. He went to the Ursulines', where a Taper was presented to him.

Purification.

This month Monseigneur the Bishop paid his Visit to beaupré etc.

This month commenced the concerts of 4 Viols, 1st at the ceremony of the first prizes, then at the 40 hours' devotion. The remainder took place as last year.

On the Feast of St. Mathias, it became necessary to withdraw the Excommunication, owing to extraordinary troubles and disorders.

*Excommunication
withdrawn.*

1662, MARCH AND APRIL.

During Lent, sermons were preached as usual—on Wednesdays at the Ursulines', by father Chaumonot; by father Chastelain on Fridays, at the hospital; by father ragueneau, at our Church; by father pijart, at the parish church. The remainder as last year.

Lent.

On the feast of St. Joseph, At the Ursulines', Monseigneur said a low mass at 7 o'clock, high mass was sung at 8 o'clock, and the last was said there also, and not at our church. The solemn benediction was chanted, with accompaniment of Instrumental music.

St. Joseph.

On the festival of the Annunciation, there was benediction at our church, both on the vigil and on the Day itself.

Annunciation.

derniere fut dite la mesme & non ceans: le salut solemnel avec les Instrumens.

Annôciãon

A l'Annonciãon salut ceans la veuille & le Iour.

*Yroquois Ambass.
nouvelles du p. le
Moyne.*

Ce mesme Iour vinrent les premieres nouvelles du p. le Moyne qui estoit aux yroquois apportées par 5. yroquois & vne femme; Ot8re8ati & Aharrihron estoient les plvf considerables, on enuoya au deuant iusques au fort St. Xauier vers le Cap rouge, 5. soldats qui les conduisirent a sillery, où 5. autres soldats les attendoient le p. fremin boquet &c. puis furent rencontrés chez le Mire par le p. Chaumonot, Mons^r. le Cheualier nepueu de Mons^r. Dauaugour Gouvern^r. avec plusieurs soldats: ils furent amenés chez nvf, ou ils demeurerent iusques au 29. qu'ils en partirent p^r. aller coucher a sillery, d'où ils partirent le 30. au matin en compagnie de 3. françois: Ils firent quelques presens, qui ne disoient rien ce qui fit Iuger qu'ils venoient p^r. quelque dessein; on leur en fit 4. p^r. ramener le Pere & les francois; p^r. amener des petites filles; p^r. establir le may & magasin a Montreal; & que le Pere Echon s'y trouueroit. on apprit en mesme temps la mort a môtreal de M^r. Classe & de 3. autres.

*& de la mort de Mr.
Classe & de 3.
autres a montreal.*

Apuril

Pasque

A la sepmaine st. le mesme que l'an' passé. le Iour de pasque vint la nouvelle d'vn nouveau combat a Montreal contre les yroquois

On the same Day, the first news came of father le Moyne, who was among the yroquois — brought by 5 yroquois and a woman; Otourewati and Aharrihron were the most notable. We sent 5 soldiers as far as fort St. Xavier, near Cap rouge, to meet them. They took them to sillery, where 5 other soldiers awaited them, as well as father fremin, boquet, and others. Then they were met at le Mire's by father Chaumonot, Monsieur le Chevalier,¹⁶ nephew of Monsieur Davaugour, the Governor, and several soldiers. They were brought to our house, and there they remained until the 29th, when they left to go and lodge at sillery. They started thence on the 30th, in the morning, in company with 3 frenchmen. They gave some presents which said nothing, and this led to the Belief that they came with some object. We gave them 4, — to bring back the Father and the french, to bring little girls here, to erect the may-tree and the storehouse at Montreal, and to assure them that Father Echon would be there. We learned at the same time the deaths of Monsieur Clause [Closse] and 3 others at montreal.

In holy week the same as last year.

On easter Sunday, news came of a fresh battle at Montreal with the yroquois, in which 2 were wounded on our side, and several on the enemy's.

On this Day I had to sing two high masses, one at the Ursulines' and the other at the hospital, because it could not be arranged otherwise.

*Yroquois
Ambassadors.*

*News of father le
Moyne,*

*and of the death of
Monsieur Clause
and 3 others at
montreal.*

April.

Easter.

ou 2. furent blessés de leur part, & plusieurs de la part des ennemys.

Il me fallut ce Iour la dire deux grandes messes vne aux Vrsul^e. & l'autre a l'hospital a faute de pouuoir faire autrem^t.

*Changem^t. &
troubles.*

Ce moys icy il y eut Changem^t. de Conseil, Mons^r. le Gouuern^r. en ayant de son autorité cassé ceux qui y estoient, & institue 10. autres 5. a 5. p^r. chaque quatre moys de l'année, ensuite les syndics cassés, & plus^{rs}. autres choses nouuelles establies.

Huron de Sonont8an.

Ce mesme moys, arriua de Sonont8an vn Huron de naissâce pris a St. Ioseph lorsque le p^r. Daniel y fut tué & le bourg pris & bruslé; il dit qu'il venoit visiter, & dit plusieurs nouuelles, le tout parut fort suspect, il fut toutesfois reçu dans les Cabanes des Hurons.

Du p. Daniel.

*Algonquain
Eschapé.*

Vn peu apres arriua vn Algonq. de 14. ans eschapé d'Agnée: qui r'aporta que les Agnieron. estoient partis p^r. la guerre, au nombre de 200. resolvf de ne point retourner qu'au bout de deux ans qu'ils auroient parcouru toute la terre, leur dessein estoit d'aller aux Etechemins.

MAY.

*Voyage des 3. riu.
des grosillers.*

Je partis de Quebec le 3. p^r. les 3. riu. ie rencontré en chemin des Grosillers, qui s'en alloit a la mer du Nort: il passa la nuict deuant Quebec avec 10. hommes. & estant

This month there was a Change made in the Council. Monsieur the Governor, on his own authority, removed those who belonged to it, and appointed 10 others, 5 by 5 for every four months of the year. Afterward, the syndics were removed and several other innovations made.

Change and troubles.

In the same month, there came from Sonontwan a Huron by birth who had been captured at St. Joseph when father Daniel was killed there, and the village taken and burned. He said that he came to pay a visit, and gave several items of news. The whole appeared very suspicious, but he was nevertheless received in the Huron Cabins.

*Huron from Sonontwan.
Concerning father Daniel.*

Shortly afterward there arrived an Algonquain, 14 years old, who had escaped from Agniée. He reported that the Agnieronons had set out for war, to the number of 200; and that they were resolved to return only at the end of two years, after having roamed over the entire land. Their design was to go to the country of the Etechemins.

Algonquain Escaped.

MAY.

I left Quebec on the 3rd for 3 rivers. On the way I met des Grosillers, who was going to the North sea. He passed Quebec during the night, with 10 men; and when he reached Cap Tourmente he wrote about it to monsieur the Governor.

*Journey to 3 rivers.
Des grosillers.*

On the 1st of this month, François poisson, aged 13 years, was received upon trial, having solicited that he might become a donné of our Society.

François poisson.

arriué au Cap Tourmête il l'escriuit a mons^r. le Gouverneur.

fr. poisson.

Le 1^o de ce moys françois poisson aagé de 13 ans fut receu a l'experience de ce qu'il pretendoit p^r se donner a n^{re} Comp^{ie}.

Troubles.

Le retourné des 3. riu. le 12. a sillery & a Quebec le 14. et ensuite arriua le commencement de l'histoire p^r. le Confesseur de Mons^r. le Gouvern^r. de qua alibi.

rogâons.

rogations: procession ante missā. 1^o. a l hospital, 2. Vrsul^{es}. 3^o. Ceans.

le feu a n^{re} palissade.

Le Dimâche de la pentecoste sur la fin de vespres, on cria au feu qui estoit a la palissade de n^{re} enclos, & ce a raison du feu qu'y auoit fait tout proche vn françois qui brusloit vn champ qu'il vouloit ensemençer; on fut secouru bien a propos. & on en fut quitte pour refaire 10. ou 12. lices bruslées ou abatues.

Procession.

la 3^o. ferie a la procession s'estant faite p^r. la pluye Mons^r. le Gouverneur changea l'ordre ordinaire de la procession faisant marcher les marguillers les premiers apres le Clergé puis la Iustice, puis luy avec ceux de sa maison ensuite les habitans puis sa garnison & enfin les femmes.

IUIN.

*depart du p.
Chaumonot.*

Le 2. sur les 7. h. du matin partit le p. Chaumonot dans la Chaloupe de Toupin p^r. Montreal; il emporta p^r. faire aumosne a montreal, 50. minots de blé: 2. poinçons de

*aumones pr.
Montreal.*

From 3 rivers I returned to sillery on the 12th, and to Quebec on the 14th; and it was then that the affair began respecting the Confessor of Monsieur the Governor, *de qua alibi*.

Troubles.

On the rogation days, procession *ante missam*—1st at the hospital, 2nd at the Ursulines', 3rd at our Church.

Rogation days.

On Whitsunday, at the end of vespers, an alarm of fire was given. It had caught in the palisade of our enclosure, owing to a fire made close to it by a frenchman, who was burning a field that he wished to sow. Assistance came very opportunely, and all we had to do was to replace 10 or 12 lengths of the fencing that were burned or thrown down.

Our palisade on fire.

On the 3rd *feria*, at the procession that took place in the rain, Monsieur the Governor changed the usual order of the procession, making the churchwardens walk first after the Clergy, and then the Justices; then he followed with his household; after them came the habitans, then his garrison, and finally the women.

Procession.

JUNE.

On the 2nd, at 7 o'clock in the morning, father Chaumonot left in Toupin's Shallop for Montreal. He took with him, to distribute as alms in montreal, 50 minots of wheat, 2 puncheons of flour,—each of which was equal to 20 minots of wheat, the two being thus equal to 40,—and 4 barrels of Biscuit, each of which was equal to 4 minots of wheat. This amounted in all to over 100 minots of wheat.

*Departure of father
Chaumonot.*

Alms for Montreal.

farine dont chaqu'un egaloit 20. minots de blé, & les deux donc 40. & de plvf 4. bariques de Galete, dont chaqu'une egale 4. minots de blé; ce sont en tout la valeur de plvf de 100. minots de blé; Mad. de la pelleterie y estoit p^r. 100fl. nvf p^r. 60fl. Monseign^r. l'Euesque p^r. le reste. Mons^r. le Gouvern^r. donna 4. soldats p^r. faire ce voyage.

rr. Vaisseau.

Le 5. arriue le premier vaisseau du Capit. remons de la rochelle parti deux Iours deuant 3. autres, qui debuoiert partir de la rochelle & 15. Iours apres le premier: & ce mesme Iour 5. de Iuin arriua le bac de Montreal.

feste Dieu.

Le 8. feste Dieu, procession le matin sur les 8. h. alla au magasin a l'ordinaire où il y auoit reposoir; puis monta au fort, ou il y auoit aussy reposoir & les soldats. en haye depuis le canon qui estoit sur la plate forme en dehors ayant a dos la porte du fort, tous a genoux & decouerts & La bouche du fusil contre terre; le 3°. reposoir fut n^{re} Chapelle, on chanta au 1°. reposoir le Dixit; au 2°. l'Exaudiat, & au 3°. Ecce panis, & a la Paroisse le Tantū ergo en musique; puis se dit la grande messe; & la petite en suite au mesme lieu de la paroisse. Monseign^r. porta le s^t. Sacrem^t. a la procession, mais il ne dit pas La grande Messe, se fut Mons^r. de bernieres. L'octaue cōe l'an passé, on Iugea que la procession estoit trop courte.

*retour du p.
bailloquet.*

le mesme Iour retourna de son voyage ou

For this Madame de la pelleterie contributed 100 livres, we 60 livres, and Monseigneur the Bishop the remainder. Monsieur the Govern- or gave 4 soldiers to make this journey.

On the 5th arrived the first ship, that of Captain remons, from la rochelle, which left two Days before 3 others that were to start from la rochelle, and 15 Days after the first. And on the same Day, the 5th of June, the Montreal boat arrived.

On the 8th, the feast of Corpus Christi, there was a procession in the morning at 8 o'clock. As usual, it went to the storehouse, where there was a temporary altar, and then it ascended to the fort, where there was also an altar. The soldiers were drawn up in rank from the cannon mounted on the platform outside, with their backs to the gate of the fort; all knelt bareheaded, with The muzzles of their guns turned toward the ground. The 3rd altar was our Chapel. We sang at the 1st altar the *Dixit*, at the 2nd the *Exaudiat*, at the 3rd *Ecce panis*, and at the Parish church the *Tantum ergo* with musical accompaniment. Then high mass was sung, and afterward low mass at the same place, the parish church. Monseigneur bore the blessed Sacrament in the procession, but did not sing the high Mass; Monsieur de bernieres sang it. On the octave, the same was done as last year. The procession was Considered too short.

On the same Day, father bailloquet returned from his journey or wintering in company with sieur de l'Espine, after nearly an 8 months' absence among the savages.

1st Ship.

Corpus Christi.

*Return of father
bailloquet.*

hyuernement le p. bailloquet en comp^{ie}. du sieur de l'Espine, apres pres de 8. moys d'absence, avec les sauuaiges.

2^e. Vaisseau. le 16. arriua le 2. vaisseau du sieur peré.

IUILLET

3. & 4^e. Arriuée du Capit. Laurent poulet; de monsr. le gangneur.

St. Ignace le I^r. de St. Ignace venant le lundy, La veuille qui estoit Dimâche la paroisse vint en procession p^r. les premieres vespres apres lesquelles se fit le sermon & ensuite le salut. le Iour grande messe & sur les 4. h. Vespres & salut, l'officiant tousiours en bas.

AOUST. 1662.

le Sr. la mote. arriuée du p. Nouvelle le 4. arriua le Vaisseau du s^r. la mothe dans lequel estoit le Pere Henry Nouuel de la prouince de Toulouse.

depart de Monsr. l'Euésque. du p. ragueneau. le 12. a 4. h. du soir partirent p^r. la france Monseign^r. de Petrée, & le p. ragueneau dans le vaisseau du poulet.

le 15. partit le vaisseau de remond & en iceluy le sieur de mase secretaire de Mons^r. le Gouern^r.

procession. La procession se fit a la basse ville cõe celle du s^t. sacrem^t. excepté que l'on trencha en retournant du fort des sauuaiges a venir chez nvf, elle parut froide. Mons^r. de Charny porta la statue de la Vierge, on l'eut desirée sur vn brancar: il falloit au moins deux falots aux deux costés:

On the 16th, the 2nd ship arrived, that of sieur peré.

2nd Ship.

JULY.

Arrival of Captain Laurent poulet and monsieur le gangneur.

3rd and 4th Ship.

The Feast of St. Ignatius fell on monday. On the vigil, which was Sunday, the parish people came in procession for the first vespers, after which a sermon was preached, and then there was benediction. On the Day of the feast there was high mass, and at 4 o'clock Vespers and benediction, the officiating priest remaining always below.

St. Ignatius.

AUGUST, 1662.

On the 4th, the Ship of sieur la mothe arrived, having on board Father Henry Nouvel,¹⁷ of the province of Toulouse.

*Sieur la mote.
Arrival of father
Nouvelle.*

On the 12th, at 4 o'clock in the afternoon, Monseigneur of Peträa and father ragueneau set sail for france in poulet's ship.

*Departure of
Monseigneur the
Bishop;
of father ragueneau.*

On the 15th, remond's ship sailed, having on board sieur de mase,¹⁸ secretary of Monsieur the Governor.

The procession went to the lower town like that of Corpus Christi, except that on its return it turned off, at the savages' fort, to our church. It seemed dull. Monsieur de Charny bore the statue of the Virgin. We would have wished it to be borne on a stand. At least two lanterns were needed on both sides.

Procession.

On the Feast of St. Louis, high mass and solemn benediction. Monsieur the Governor ordered the Cannon to be discharged at the

St. Louis.

St. Louys

le Iour de St. Louys, grande messe & salut solemnel Mons^r. le Gouuern^r. fit tirer a l'Eleuãon du Canon & faire vne decharge des soldats a la porte de n^{re} Eglise.

St. Augustin.

Elle vint vn Lundy; on fit a l'hospital salut la veille & le Iour (au lieu de le faire chez n^{rf}.) a cause de l'Indulgence pleniere qui y estoit p^r. tout le monde, il y eut grande messe a Diacre & soubdsdiacre & sermon; les Vrsul^{es}. n'ayant point eu de salut solemnel, point de Diacre & soubdsdiacre leur Indulgence n'estant pas ce Iour la p^r. le public chez elles, mais seulem^t. grande messe le Iour avec deux Acolythes sans exp^õon du s^t. sacrement, deux messes particulieres, outre la grande ou le p. Dablon prescha, cela ne les contenta pas, & il y eut grand deuil & bruit en leur maison p^r. cela, quoy qu'on leur dit qu'a la St^e. Vrsule oû ils ont Indulg. pleniere p^r. le public on leur en feroit autant. apres tout ce qu'on peut changer vne autre année ê de faire le salut vn Iour cõe la veille, en vn lieu, & l'autre Iour en L'autre.

SEPTEMBRE

yroquois.

le 10. & 11. parurent 7. Canots d'yroquois, qui firent 4. Cris vers l'Isle d'orleans: on ne trouua toutesfois a redire que Iean le blanc, & vn nommé Gabriel.

*a. h. tüz.**retour du p. le moyne.*

le 15. arriua le p. le moyne retournant des yroquois d'oû il auoit r'amené les françois

Elevation, and a salvo to be fired by the soldiers at the door of our Church.

This feast fell on a Monday. There was benediction at the hospital on the vigil, and on the Day itself (instead of in our church), on account of the plenary Indulgence granted there for every one. High mass was sung there with Deacon and subdeacon, and a sermon was preached. As the Ursulines had no solemn benediction, there was neither Deacon nor subdeacon, because their Indulgence was not for the public on that Day in their chapel. On that Day there was only high mass, with two Acolytes, and the blessed sacrament was not exposed. There were two special masses besides the high mass, at which father Dablon preached. This did not satisfy them, and there was much regret and talk in their house on that account, although they were told that on the feast of St. Ursula, when they have plenary Indulgence for the public, as much would be done for them. After all, what can be altered next year is to have benediction on one Day, such as the vigil, in one place; and, on the other Day, in Another.

SEPTEMBER.

On the 10th and 11th, 7 Canoes appeared manned by yroquois, who uttered 4 Yells in the direction of the Island of orleans. However, we had only to regret the loss of Jean le blanc and one Gabriel.

On the 15th, father le moyne arrived, returning from the yroquois country, whence he

St. Augustine.

Yroquois.

a men killed.

Return of father le moyne.

2. h. noyez.

Captifs: & on apprit que le s^r. la Cour & vn autre officié de montreal s'estoient noyés proche des 3. riu. venant pour poursuiure ceux de montreal, a raison d'une sedition qui y auoit esté faite au moys de Iuillet contre ceux qui y vouloient establir vn magasin public.

sedition de Montreal.

le 16. arriua le bac de le ber, dans lequel estoit Mons^r. de Maisonneue, Mons^r. s⁸ar Madem. Manse &c. le ber fut arresté prisonnier, cõe vn des complices de la sedition & son bien saisi: mons^r. de maisonneue commandé de retourner a Montreal p^r. Informer qui repartit le 18.

*Mariage de Marie
felix Huronne.*

le 19. se fit le mariage de Laurent du boc & Marie felix huronne a laquelle on donna 500ff. en mariage du bien de feu sa mere, excellente Chrestienne qu'on auoit menage. Et 8. Iours apres celuy de Caterine surnommée creature de Dieu, qui eut 260ff.

Le 20. partit le dernier Vaisseau du s^r. la mothe, ou estoit Mademoys. Manse, Mons^r. de Villeré, la garenne, &c.

St. Michel.

le Iour de S^t. Michel I'allé dire la messe a Sillery, où se trouue aussy Mons^r. s⁸ar, Mons^r. bourdon & toute sa famille, sans estre Inuités.

yroquois.

Le 30. furent pris vne famille Huronne entiere Gabriel ondih⁸choren, sa femme & sa fille, & ce a l'Isle d'orleans. on pensa

brought back the french Captives. We also learned that sieur la Cour and another officer of montreal had been drowned near 3 rivers, whither they went in pursuit of people from montreal, on account of a sedition that had broken out there, in the month of July, against those who wished to establish a public storehouse.

On the 16th, le ber's boat arrived, on board of which were Monsieur de Maisonneuve, Monsieur souar, Mademoiselle Manse, and others. Le ber was arrested and made prisoner, as one of the accomplices in the sedition, and his property was seized.¹⁹ Monsieur de maisonneuve was commanded to return to Montreal to institute an Inquiry, and he left on the 18th.

On the 19th, the marriage of Laurent du boc and Marie felix, a huron girl, took place. The sum of 500 livres was given to her as marriage-portion out of the property of her deceased mother, an excellent Christian, which had been well looked after. And 8 Days afterward, the marriage of Caterine took place; she bore the surname of creature de Dieu, and was given 260 livres.²⁰

On the 20th, the last Ship, that of sieur la mothe, sailed, having on board Mademoyselle Manse, Monsieur de Villeré, la garenne, etc.

On the Feast of St. Michael, I went to say mass at Sillery, where were also Monsieur souar, Monsieur bourdon, and all his family, without having been Invited.

On the 30th, an entire Huron family—Gabriel ondihouchoren, his wife, and his daughter—were captured on the Island of orleans.

a men drowned.

*Sedition in
Montreal.*

*Marriage of Marie
felix, a Huron girl.*

St. Michael.

Yroquois.

que c'estoient les mesmes que ceux qui auoient tué Iean le blanc & son compaignon vt supra.

OCTOBRE

le premier qui estoit vn Dimâche prescha Mons^r. s'ar a la paroisse y estant inuité.

Et le 4^e. il partit p^r. s'en retourner a Mont-real avec le p. Mercier qui s'en retournoit aux 3. riu. on conuint avec luy de cent escvf de pension p^r. le p. Chaumonot a commencer le premier de Iuillet.

le 6^o. on receut la nouvelle du massacre que les yroquois auoient fait d'un autre fils de Mons^r. Couïllar, nommé deschesnes vers Tadousac, avec vn autre françois.

Et le mesme Iour Mons^r. de bernieres & ses Confreres sortit de pension chez nvf.

le 6. les yroquois prirent dans les champs Hurons de l'autre bord vn homme & vne femme, & poursuient les autres iusques a tirer sur leurs Canots lors qu'ils se sauuoient vis a vis du fort de Quebek.

Le 21. aux Vrsulines salut la veuille & le Iour a proportion cõe a l'hospital a la St. Augustin.

Enuiron ce temps partirent 30. habitans p^r. la guerre id est, pour faire coup sur les yroquois: retournés a la Toussaints sans rien faire.

le 27. Enfin arriua vne Chaloupe biscayene,

*pension du p.
Chaumonot a
Môtreal.*

*yroquois
z. h. massacrez.*

*sortie de M. de
bernieres de chez
nous.
yroquois prennent
des hurons.*

It was thought that they were the same as those who had killed Jean le blanc and his companion, *ut supra*.

OCTOBER.

On the first, which was a Sunday, Monsieur souar preached at the parish church, having been invited to do so.

And on the 4th he left to return to Montreal with father Mercier, who was going back to 3 rivers. We agreed with him to pay one hundred écus for father Chaumonot's board, commencing from the first of July.

On the 6th, we received news of the massacre by the yroquois of another son of Monsieur Couillar's, named deschesnes, toward Tadousac, with another frenchman.

And, on the same Day, Monsieur de bernieres and his Colleagues ceased to board with us.

On the 6th, the yroquois captured, in the Huron fields on the other side, a man and woman; and pursued the others, firing on their Canoes even when they fled opposite the fort of Quebec.

On the 21st, there was benediction on the vigil at the Ursulines', as well as on the Day itself, in the same manner as at the hospital on the feast of St. Augustine.

About the same time, 30 habitans left for the war, *id est*, to strike some blow at the yroquois; they returned on All Saints' Day, without having accomplished anything.

On the 27th, there Finally arrived a biscayan

*Board of father
Chaumonot at
Montreal.*

*Yroquois:
2 men massacred.*

*Departure of
Monsieur de
bernieres from our
house.
Yroquois capture
some hurons.*

*Arriué de Monsr.
boucher & des
derniers vaisseaux.*

*Du p. Ch. simon Et
du M. jul. garnier*

dans laquelle estoit Mons^r. boucher, & Vn gentilhõe de la part du roy enuoyé p^r. com-mãder 100. soldats que le roy enuoyoit par auãce du secours de l'an qui vient & en outre 200. passagers, & cela dans 2. vaisseaux du roy demeures a Tadousac avec le p. Charles simon & n^{re} f. Garnier Escholier nouice.

NOUEMBRE

*retour du
Commissaire.*

Le 3. repartit ce Commissaire susdit nommé Dumons avec le pere Nouvelle qui alloit p^r. deliurer le p. simon & en tout cas p^r. hyuerner avec les françois si quelques vns restes deuoient hyuerner vers Tadousac.

Plusieurs Chaloupes suivirent p^r. aller prendre la decharge des vaisseaux.

P. Simon malade.

le 12. arriua le p. simon malade, & son Compagnon. M^r. Iulien Garnier en bonne santé.

le 20. retourna le p. Nouvelle & le s^r. de la Tesserie avec les dernieres Chaloupes qui retournerent de Tadousac, raportant tout ce qui estoit venu de france, sains & malades, & laissant dix passagers qui estoient venus de Quebec p^r. repasser en france au nombre de dix avec vn Commandant.

St^e. Cecile

Messe a la St^e. Cecile.

Enuiron ce temps nvf receusmes aux pensions françois dangé musicien & la Marque par charité ne sçachant que deuenir.

Shallop, on board of which were Monsieur boucher and A gentleman sent on behalf of the king to command 100 soldiers despatched by the king in advance of the succor for the coming year. There were, moreover, 200 passengers, all of whom came in 2 of the king's ships that had remained at Tadousac, with father Charles simon and our brother Garnier, a Scholar and novice.²¹

*Arrival of Monsieur
boucher, and of the
last ships;*

*of father Charles
simon And Monsieur
julien garnier.*

NOVEMBER.

On the 3rd, the aforesaid Commissioner, named Dumons, started again with father Nouvelle, who was going to relieve father simon,—and, in any case, to winter with the french, if any who remained were to winter at Tadousac.

*Return of the
Commissioner.*

Several Shallops followed to take the ships' cargo.

On the 12th, father simon arrived; he was ill, and his Companion, Monsieur Julien Garnier, was in good health.

Father Simon ill.

On the 20th, father Nouvelle and sieur de la Tesserie returned with the last Shallops that came back from Tadousac, bringing all that had come from france, the healthy and the sick, and leaving ten passengers who had gone from Quebec to return to france; these were ten in number, with a Commandant.

Mass on the feast of St. Cecilia.

St. Cecilia.

About this time, we received as boarders françois dangé, a musician, and la Marque, out of charity; for they knew not what would become of them.

DEC.

St. Xavier

le 2. st. François Xavier double Vespres, grande messe le nouveau soleil exposé p^r. la 1^o. fois.

salut des OO.

le 17. commencerent les saluts des OO. le st. sacrem^t. exposé, & continuerent toute l'octaue. le p. Simon commença ses predicãons la veille de Noel; a la messe de minuit tout a l'ordinaire des autres années le tout alla bien: nvf allasmes le p. Dablon & moy a Matines a la paroisse ou les derniers psalmes furent chantes en musique.

Messe de minuit.

Il y eut vn desordre p^r. les boissons des chantres ou Enfans de n^{re} seminaire ie leur fis donner outre leur biaire vn pot de Vin la veille & le Iour les marguillers aussy leur en donnerent sans que nvf le sceussions. cela enruma Amador, qui ne put plv^f ensuite chanter les festes, aussy bien que d'autres musiciens François d'Anger, &c.

IANUIER. 1663.

*Estreines données
aux n^{res}.*

La veille p^r. les estr. des n^{res}, le p. Ministre porta dans les chãbres de nos Peres, 3. escorces de Citron, chaqu'vn & vn pain de bougie, & a nos ff. vn pain de bougie, a M. garnier deux escorces de Citron & vn pain de bougie; moy aux sentences a chaqu'vn vne Image de Velin & vn st. suair.

le matin Mons^r. dud⁸it dit la messe de

DECEMBER.

On the 2nd, the feast of st. francis Xavier, there were double Vespers, and high mass; and the new ostensorium was exposed for the 1st time.

St. Xavier.

On the 17th, began the benedictions of the O's, the blessed sacrament being exposed;²² and they continued throughout the octave. Father simon commenced his preaching on Christmas eve at midnight mass, as usual in other years; all went well. Father Dablon and I went to Matins at the parish church, where the last psalms were chanted with musical accompaniment.

*Benedictions of the
O's.*

Midnight Mass.

There was some disorder in connection with the drink of the singers or Children of our seminary. In addition to their beer, I had a pot of Wine given them on the eve; and, on the Day itself, the churchwardens also gave them some, without our knowing it. This made Amador so hoarse that he could not sing any more on the feasts; the same happened to other musicians, françois d'Anger and others.

JANUARY, 1663.

On the eve, as new-year's gifts to ours, the father Minister carried to the rooms of our Fathers 3 pieces of Citron-peel and a coil of wax taper²³ for each, and to our brethren a coil of wax taper; to Monsieur garnier, two pieces of Citron-peel and a coil of wax taper. At the sentences I gave each one a Picture on Vellum, and another representing the holy handkerchief.

*New-year's gifts to
ours.*

In the morning, Monsieur dudouit²⁴ said

Co^{nion}; Vespres cesserent a la paroisse la veille qui estoit Dimâche, & le Iour on y vint en procession & les Vespres se dirent icy solemnellem^t. la veille & le Iour & ensuite le salut apres la predicâon.

le matin entre 7. & 8. ie fus saluer M^r. le gouuern^r. qui vint icy l'apresdisnée, iusques a Vespres.

Ir. des roys.

les Hospitalieres & Vrsul^{es}. enuoyerent des gasteaus des roys p^r. les sauages le Iour des roys, sans en estre requises.

Voyages

Ce moys plusieurs voyages se firent d'icy aux 3. riu. & des 3. riu. icy entr'autres Mons^r. de la poterie y vint.

Incendie de la badaude &c.

La nuit du 23. au 24. la maison de La badaude fut volée & le voleur larose y mit le feu p^r. couurir son Ieu, mais conuaincu fut pendu.

Voleur pendu.

Il y eut d'autres voleurs decouuerts, mais peu chastiés, le mespris de l'Exco^{nicaon} des boissons continüant, on la renouuela, & s'en estant suiui peu d'amendem^t. Dieu parut vouloir parer ses Iniures.

FEBURIER

Iours gras

La purificâon cõe l'an passé: Itē les Iours gras qui furent signalés entr'autres par le Tremble Terre effroyable & surprenant qui commença vne demy-heure apres la fin du salut du Lundy 5. de febur^r. Iour de la feste

Tremble terre.

the Communion mass. Vespers ceased at the parish church on the vigil, which was Sunday; and, on the Day itself, a procession took place there. Vespers were sung here solemnly, on the vigil and on the Day; and then there was benediction, after the sermon.

In the morning, between 7 and 8, I went to pay my respects to Monsieur the governor, who came here in the afternoon and stayed until Vespers.

The Hospital nuns and Ursulines sent twelfth-cakes for the savages on the Epiphany, without having been asked to do so.

Epiphany.

During this month several journeys were made from this place to 3 rivers, and from 3 rivers hither. Among others, Monsieur de la poterie came.

Journeys.

On the night between the 23rd and the 24th, La badaude's house was robbed, and the thief, larose, set fire to it to conceal his Crime; but he was convicted and hanged.

La badaude and others burned out.

Robber hanged.

Several other thieves were found out, but few were punished. As the disregard for the Excommunication respecting liquors continued, it was renewed; and, as but little improvement resulted therefrom, it seemed to be the will of God that he himself should avert the Insults offered to him.

FEBRUARY.

On the purification, the same services were celebrated as last year. *Item*, during Shrovetide. This time was remarkable, among other things, for a frightful and sudden Earthquake. It began half an hour after the close of

Shrovetide.

Earthquake.

punition de Dieu.

de nos saints martyrs du Japon scauoir sur les 5. h $\frac{1}{2}$ & dura enuiron 2. miserere; puis la nuit & ensuite les Iours & nuicts suiuentes a diuerses reprises tantost plvf forte tantost moins forte: cela fit du mal a certaines cheminees, & autres legeres pertes & dommages mais vn grand bien p^r. les ames, car le mardy gras & le mercredy des Cendres on eut dit que c'estoit vn Iour de pasque, tant les Confessions & Communions & toutes deuotions furent frequentes; cela dura iusques au 15. de mars ou enuiron assés sēsiblem^t.

predicāon en Caresme.

le P. Charles simon venu de france preschoit les festes & Dimāches a la paroisse & la Mercr. & Vendr. aux maisons religieuses; le p. Chatelain aux Vrsul^{es}. & moy a l'hospital les Dimāches & festes.

Voyages.

Ce moys pareillem^t. plusieurs voyages des 3. riu. icy; & particulierm^t. nouuelles de Montreal.

Incēdie de la m. de Mr. d'Auteuil.

Itē la maison de Mons^r. d'Auteuil a Monceaux fut brulée & force pelerinages de tous costés a s^t. Michel.

concessions sur les terres de Sillery.

Itē fut faite distribūon des Concessions en quantité sur les terres des sauuages a Sillery.

MARS.

Sepmaine s^t. on celebre La S^t. Ioseph.

la S^t. Ioseph venant le Lundy de la sepmaine S^t. fut festée & point trāsportée. les Tenebres furent chantées en musique &

benediction on Monday, the 5th of february, the feast of our holy martyrs of Japan, namely at about 5½ o'clock, and lasted about the length of 2 *misereres*. It took place again at night, and was repeated many times on the following Days and nights, sometimes more and sometimes less violently. It injured some chimneys and caused other slight losses and damages, but did a great deal of good to souls; for on shrove tuesday and Ash wednesday one would have said that it was easter Sunday, so many Confessions and Communions were there, and all devotions were frequented. This lasted until the 15th of march, or thereabout, quite perceptibly.

Punishment of God.

Father Charles simon, who has come from france, preached on festivals and Sundays at the parish church and on Wednesdays and Fridays at the religious houses; father Chatelain at the Ursulines, and I at the hospital, on Sundays and feast-days.

Lenten sermons.

This month also, there were several journeys from 3 rivers hither, and especially on account of news from Montreal.

Journeys.

Item, Monsieur d'Auteuil's house at Monceaux was burned. There were many pilgrimages from all parts to the shrine of st. Michael.

Destruction by fire of Monsieur d'Auteuil's house.

Item, a number of Concessions were given on the lands of the savages at Sillery.

Concessions on the Sillery lands.

MARCH.

As the feast of St. Joseph fell on Monday in Holy week, it was celebrated and not deferred. The *Tenebræ* were solemnly chanted

*Holy week.
The feast of St. Joseph celebrated.*

instrumens solemnellem^t. en n^{re} Eglise, on Croyoit qu'on y seroit accablé de monde, & que le lieu ne seroit pas suffisant, & y s'en fallut le quart de la place que tout ne fut plein: cela alla bien; on commēca a 3. h. & on eut fini a 5. $\frac{1}{2}$ mesme le Mercredy.

Complie a la paroisse le samedy, & le salut solemnel en suite chez nous: les 3. ferries de pasque saluts a la paroisse.

On sonna l'office le samedy a 7. h. vne heure plustost qu'il ne falloit ce qui apporta du trouble.

APURIL

Voyages.

On commença a semer des le 15. le premier voyage fut fait par boquet aux 3. riu. il partit le 17. & en reuint le 25. avec plvf de cent minots de ble.

fuyars de Tadousac.

Vn peu auparauant on apprit les nouuelles de ceux des françois qui s'estoient enfuis de Tadousac au nōbre de 9. oū ils auoient hyuerné avec deux autres qui y restoient.

*Voyages du p.
Drüilletes.*

le 25. partit le p. Drüilletes p^r. sa mission de Tadousac p^r. la 1^e. fois.

MAY.

du Sr. filis.

le premier Mons^r. phylis part pour gaspé ie luy donné lettre p^r. le pere le Ieune.

le 20. ou Enuiron repartit le p. Gabriel arrêté par le Nord-est.

in our Church, with instrumental accompaniment. We had Thought that the church would be crowded, and that there would not be enough room; but a fourth of the space was unoccupied. It passed well. We began at 3 o'clock, and finished at 5½. The same on Wednesday.

Compline at the parish church on saturday, and then solemn benediction at our church. On the 3 *feriæ* of easter there were benedictions at the parish church.

The bell for the office on saturday was rung at 7 o'clock, one hour earlier than was necessary; this caused some trouble.

APRIL.

Sowing began on the 15th. The first voyage was made by boquet to 3 rivers. He started on the 17th and returned thence on the 25th, with more than one hundred minots of wheat.

Voyages.

Shortly before that, we received news of the french who, to the number of 9, had fled from Tadousac, where they had wintered with two others, who remained there.

*Fugitives from
Tadousac.*

On the 25th, father Drüilletes started for his mission of Tadousac for the 1st time.

*Voyages of father
Drüilletes.*

MAY.

On the first, Monsieur phyllis²⁵ left for gaspé. I gave him a letter for father le Jeune.

*Concerning Sieur
filis.*

On the 20th or Thereabout father Gabriel, who had been detained by the Northeast wind, set out once more.

*Guerriers
victorieux.*

le 24. Jour de la feste Dieu reunirent les Algonq. guerriers partis au nombre de 42. 3. semaines auparavant & rapporterent 10. *Chevelures* & entr'autres celle du fer le plvf renommé Capit^e. des yroquois, & de plvf 3. prisonniers en vie, dont deux furent fusilles.

Iroq. fusillez.

feste Dieu.

A la feste Dieu cõe l'an passé, on ne commença qu'a huit h. $\frac{1}{2}$. la messe elle deuoit commencer au plvf tard a 8. la veille point de vespres a la paroisse, salut chez nvf; le Jour procession le matin cõe l'an passé, le St. Sacrem^t. y fut exposé en suite iusques apres vespres & le sermon a l'issue duquel se fit le salut, on ne laissa pas de le faire icy a l'ordin. sur le 5. h $\frac{1}{2}$. & ensuite toute l'octaue. le Jour de l'octaue Procession a 6. h. du matin a cause de l'excessiue chaleur, on alla a l'hospital, avec dessein l'année d'apres d'aller au quartier des Vrsul^{es}.

*depart de Iaques
Aubry pr. le Cap.*

le 29. partit le p. simon & Iaques Aubry pr. les 3. riu. dans la chaløpe de M^r. de la poterie.

*brulemt. du sr. de
beaulieu, ou plustost
son massacre.*

le mesme Jour sur les 9. ou 10. h. du soir fut brulé en sa propre maison a l'Isle d'orleans le sr. de beaulieu avec vn sien valet par accident du feu.

& le lendemain 30. mourut de mort naturelle M^r. Iean Guyon.

On the 24th, the festival of Corpus Christi, the Algonquain warriors who, to the number of 42, had gone away 3 weeks before, returned; they brought back 10 *Scalps*, among others that of le fer, the most renowned Captain of the yroquois, and also 3 prisoners alive, two of whom were shot.

Victorious warriors.

Iroquois shot.

On the festival of Corpus Christi, as last year, mass was not begun until at $\frac{1}{2}$ past eight. It should have been begun at 8, at the latest. On the eve there were no vespers at the parish church, but there was benediction at ours. On the Day itself, the procession took place in the morning, as last year. The Blessed Sacrament was then exposed there until after vespers and the sermon, at the end of which there was benediction. We also had benediction here as usual at $5\frac{1}{2}$ o'clock, and likewise throughout the ensuing octave. On the Day of the octave the Procession took place at 6 o'clock in the morning, on account of the excessive heat. We went to the hospital, with the intention of going next year to the Ursulines' quarter.

Corpus Christi.

On the 29th, father simon started with Jaques Aubry for 3 rivers, in Monsieur de la poterie's shallop.

Departure of Jaques Aubry for the Cape.

On the same Day, at about 9 or 10 o'clock in the evening, sieur de beaulieu was burned to death in his own house at the Island of orleans with one of his valets in a fire that had broken out by accident.²⁶

Burning, or rather assassination, of sieur de beaulieu.

And on the following day, the 30th, Monsieur Jean Guyon died a natural death.

IUIIN.

Valet, assassin.

Il se trouua que le feu qui auoit pris a la maison de sieur de beaulieu n'estoit pas par accident mais par meschanceté d'un valet apres auoir tue son maistre, & vn autre valet son camarade; il fut conuaincu & fut condamné a auoir le *poin coupé, pendu & brulé*, & M^r. le gouuern^r. se contenta de la mort a la potence ou apres auoir este seeo é [*i. e.*, secoué] par le bourreau il fut fusillé le 8. de Iuin.

Guerriers.

Ce mesme Iour partit Mons^r. le Cheualier avec 35. partie soldats partie du pays p^r. aller en guerre en 9. canots.

Vaisseau

le dernier de Iuin arriua le vaisseau de Mons^r. le gangneur.

IUILLET

retour de Chaloupe

Le 5. arriua la Chaloupe de M^r. l'Espiné qui portoit le s^r. de Mazé secretaire de M^r. le gouuern^r. & vn des fuyars de Tadousac nommé La brie, qui fut pendu le lendemain.

le 20. Giton marchant vint dans vne Chaloupe ayant laissé son vaisseau a l'Isle aux Coudres.

*depart de Mr. le
Gouuern^r.*

le 23. partit mons^r. Dauaugour Gouuern^r. dans le vaisseau de la Gangneur Et vn peu auparauant estoit retourné le s^r. philis, & le sieur de s^t. Denys avec le p^r Druilletes.

le 24. ledit vaisseau de Giton arriua.

arriuee de Vaisseaus.

le 30. le vaisseau de Normãdie; avec vne

JUNE.

It turned out that the fire which had caught *A valet the assassin.*
in the house of sieur de beaulieu had not occurred by accident but through the malice of a valet, after he had killed his master and another valet, his comrade. He was convicted and sentenced to have his *hand cut off, and to be hanged and then burned.* Monsieur the governor was contented that he should die upon the scaffold; after having been tormented²⁷ thereon by the executioner, he was shot, on the 8th of June.

On the same Day, Monsieur le Chevalier left, with a detachment of 35,—consisting partly of soldiers, and partly of settlers of the country,—on a hostile expedition, in 9 canoes.

Warriors.

On the last day of June, the ship of Monsieur le gangneur arrived.

Ship.

JULY.

On the 5th, Monsieur l'Espiné's Shallop arrived, having on board sieur de Mazé, the secretary of Monsieur the governor, and one of the fugitives from Tadousac, named La brie, who was hanged on the following day. *Return of a Shallop.*

On the 20th, Giton, a merchant, came in a Shallop, having left his ship at Isle aux Coudres.

On the 23rd, monsieur Davaugour, the Governor, left in la Gangneur's ship; and a short time before sieur philis and sieur de st. Denys had returned, with father Druilletes.

*Departure of
Monsieur the
Governor.*

On the 24th, the aforesaid ship of Giton arrived.

On the 30th, the vessel from Normandy

Arrival of Ships.

barque Angloise qui portoit 7. françois sauués des yroquois.

le 31. partit le p. le moyne p^r. Montreal, & en tout cas p^r. Sonōtŕan.

St. Ignace.

A la St. Ignace vespres la veille a 4. h. salut ensuite le Iour messe a 8. sermon; a 4. h. 2^{des}. vespres & le salut; le p. Dablon prescha & la veille l'Exhort. p. Chatelain.

AOUST

ŕtaŕats

le 5. retour de ceux qui estoient allés il y a 3. ans aux ŕtaŕac ils estoient partis 9. françois. & retournerent 7. le p. Menar & son homme Iean Guerin vn de nos donnés y estant morts le p. Menar le 7. ou 8. d'Aoust 1661. & Iean Guerin en sept. 1662. Ils arriuerent a Montreal le 25. Iuillet au nombre de 35. Canots. 150. hommes.

*Mort du pere Menar
& de Iean guerin.
7. aout 1661 aux
ŕtaŕats.*

Les marchandises qui restoient furent traitées fidelem^t. par ceux qui resterent, il s'en faut plv^f de 800^{ff}. que ce qui fut raporté de Castors en robe p^r. nvf egalast la depence faite p^r. le voyage.

SEPTEMBRE

*depart du vaisseau
normã. du pere
simon.*

le 6. partit le vaisseau de Normãdie, où estoit le p. Charles simon arriué icy en nou. de l'an passé.

Vaisseau du roy.

le 7. vint la nouvelle du vaisseau du roy, qu'on estimoit estre celuy qui portoit Monseign^r. de petrée. on enuoya Chaloupe au deuant a Tadousac, qui en effect ramena icy

arrived, with an English bark which had on board 7 frenchmen, saved from the yroquois.

On the 31st, father le moyne started for Montreal, and, in event, for Sonontwan.

On the feast of St. Ignatius, vespers were sung on the eve at 4 o'clock, and then there was benediction. On the Day itself, there was mass at 8 o'clock, with a sermon; at 4 o'clock, the 2nd vespers and benediction. Father Dablon preached; and, on the eve, the Exhortation was made by father Chatelain.

St. Ignatius.

AUGUST.

On the 5th, those who had gone to the Outawac 3 years ago returned. When they left they were 9 frenchmen, and 7 came back. Father Menar and his man, Jean Guerin, one of our donnés, had died there—father Menar on the 7th or 8th of August, 1661, and Jean Guerin in september 1662. They reached Montreal on the 25th of July, the party consisting of 35 Canoes with 150 men.

Outawats.

*Death of father
Menar and Jean
guerin.
August 7, 1661,
among the Outawats.*

The goods that were left were faithfully disposed of by those who remained. It would take 800 livres more than the value of the Beaver-robcs brought back to compensate us for the expense incurred for that expedition.

SEPTEMBER.

On the 6th, the ship from Normandy sailed, having on board father Charles simon, who had come here in november last year.

*Departure of the
norman ship; of
father simon.*

On the 7th, we received news of the king's ship, which, we thought, bore Monseigneur of petræa. A Shallop was sent to meet him

King's ship.

*pr. rafeix.
f. L. Lebôesme.*

le 15. M^r. le gouvern^r. de Mezy mons^r. l'Euesque, &c. on r'enuoya querir nos malades qui arriuerent icy avec la Chaloupe & les 2. vaisseaux du roy le 22. le p. pierre rafeix & n^{re} f. louys le boeme.

OCTOBRE

*depart des dits
vaisseaux.*

Le 26. leuerent 1 ancre deuant Quebec les deux vaisseaux du roy, & le Nord-est estant suruenu ils furent arrestés tout proche iusques au 28.

*depart du p. fremin.
Pere alloez.*

Enuiron ce temps le p. fremin monta au Cap pour en prendre soin & le p. Alloëes vint icy.

NOUEMBRE

*depart du pere
Nouuel.
Mission des
montagnez au sud.*

le 19. partit le p. Henry nouuel p^r. vn yuernem^t. avec les sauuages avec les papinachiois mais du Costé du sud avec d'autres montagnets.

DECEMBRE

St. Xauier

Le 2. Iour de st. Xauier cõe les années passées, excepté que Mons^r. l'Euesque & M^r. le gouvern^r. mons^r. de Chartran fils de l'Intendant & deux Ecclesiastiques, Mons^r. de meseré & M^r. de bernieres disnerent au refectoire; presupposé qu'on Inuite quelqu'un au disner c'est assez de commēcer la messe a 9. heures & vespres a 2. heures, ils n'eurent que le Commun du refectoire.

les OO.

le 17. commença la deuōn des saluts des

+ Recep de la madef. le 28. aout. 1662

M R P

S. J.

Il y a icy des personnes qui ne rendront jamais
à nostre compte. w'qu'il luy donne, s'il ny estoit
forcé, se figurant que nous n'en eussions ja mais
à la couronne, pour moy je ne suis pas d'afantimelle
car apres avoir vuy de tout la amilite possible de cory
estre obligé d'esper de la couronne pour maintenir les droits
de nostre Comte. qui se considere come les biens de n. s.

M. R. T. rain que m. du h. r. r. r. a vu fait qui v. l. u. e.
donny a raison de la seigneurie du lap; luy même le seigneur
fort bien, mais il ne veut pas l'admettre, w' n'en suis pas
le poursuivy, le bon est qu'il a dit que tel seigneur
redevant de parir, il est hors son contrat dans le cas
quoy qu'il en soit il doit l'admettre, et nous avons la he
de luy faire avous avec tout la amilite meschance

C'est donné à m. en alay le trouer chez luy
et luy parlay de cest affaire, le priant quelle se terminast
à l'amiable; mais w' ne put jamais le faire voir, il
me dit qu'il avoit donné une concession à son neveu
Lavalier, apres d'atempy apres en nous d'at. d. r. r. r.
il me dit que toutes les donations qu'il avoit faites
alloit en l'admettre, entre lesquelles estoit celle cy, et
avoir esté cassé et annullé par m. de r. r. r.
lorsqu'il le mit d'accord avec son frere, quoy
il luy puste dire, et n'en fut jamais avec autre chose
sinon que apres a son neveu a qui il devoit m'adresser

FACSIMILE OF LETTER BY CLAUDE ALLOUEZ, S.J.

[Dated April 28, 1662, and written to Father Paul Ragueneau. Original is in the archives of St. Mary's College, Montreal.]

Quatre mois après j'envoyay nostre procureur fiscal
pour luy faire civilité sur touchant l'affaire
cel pour de la même chose avec beaucoup
d'honneur & civilité mais il ne fut mal venu
car m^r Dutheilsson l'emporta celuy die sur l'opinion
néanmoins plusieurs mois, qui dans cet affaire
il falloir le faire assigner et agir juridiquement
luy voyer bien que les pères le vouloient mettre
dans son tort par les compliments civilité etc.
nous ne sçavons mot espouventé son pakamou
ce fut le 10^e décembre que m^r Lapehrie se figura
qu'il pouvoit bien mettre son affaire de la procédure
conclusion avec cell cy et en agissant sa bon titre
deputa m^r Linte comme procureur pour rendre
for et honneur de deux fiefs mouvants de la seigneurie
du Cap au nom de m^r Lavalier 1^{er} de luy que
m^r Dutheilsson luy a donné 2^e de luy qu'il die
avoir reçu de m^r de la madelin, et demand
delay jusq. a ce que m^r Lavalier se soit venu
prendre luy même en person est foy et serment
ou luy donna un acte de son autre forme qu'il
n'attendra pas car nostre procureur nous y servit comme
il devoit le 1^{er} de Lavalier estant arrivé
luy y a demeuré bien deux mois ou environ, nous
attendions que m^r Dutheilsson l'envoyât pour cela
et mais il s'embloit s'en estre oublié, et pour cela
que 10^e m^r rotoly avec l'un de nos pères de faire
soubvenir m^r Dutheilsson par un le temps de départ
de m^r Lavalier prison, et si nous sçavons différe
on ne peut dire avec quoy apparence de raison
que nous promettons le temps d'avec l'un de Lavalier

82

Sur le fort de
M^{re} du G^{re}isson
relavant de la seigneurie
du Cap.

Au General Seré
Ced. P. Paul Rapin
Ole Comp^{te} D^{pt} 174

ARCHIVES COLL. S. MARC

SEP. Portf. : No. PG.

a Quebec

at Tadousac, and in fact it brought back here, on the 15th, Monsieur the governor de Mezy, monseigneur the Bishop, and others. It was sent back to bring our sick, who arrived here with the Shallop and the 2 ships of the king, on the 22nd, with father pierre rafeix²⁸ and our brother louys le boeme on board.

*Father rafeix;
brother Louys
Lebõesme.*

OCTOBER.

On the 26th, the two ships of the king weighed anchor before Quebec; but, the Northeast wind rising, they were detained quite near here until the 28th.

*Departure of the
ships.*

About this time, father fremin went up to the Cape to take charge of that post, and father Alloues came here.

*Departure of father
fremin.
Father alloez.*

NOVEMBER.

On the 19th, father Henry nouvel left to winter with the savages—with the papinachiois, but on the south Shore with other montagnais.

*Departure of father
Nouvel.
Montagnais mission
toward the south.*

DECEMBER.

On the 2nd, the Feast of st. Xavier, the same was done as in past years; except that Monseigneur the Bishop and Monsieur the governor, monsieur de Chartran, son of the Intendant, and two Ecclesiastics, Monsieur de meseré²⁹ and Monsieur de bernieres, dined in our refectory. In case we Invite any one to dinner, it is sufficient to commence mass at 9 o'clock, and vespers at 2 o'clock. They were given only the Commons of the refectory.

St. Xavier.

On the 17th began the devotion of the

The O's.

OO. cōe l'an passé. il y eut salut la veille de Noel & le Iour de Noel & tout le reste des Iours de l'octaue iusques a la Circōcision.

françois le Musicien. le 15. ou le 16. reuint françois le musicien, que nvf entreprismes de nourir par charité, & Mr. l'Euesque ou la paroisse a luy fournir vestitum.

benedictions of the O's, as last year. There was benediction on Christmas eve and on Christmas day, and every Day throughout the octave, until the Circumcision.

On the 15th or 16th, François the musician returned. We undertook to feed him out of charity, and Monseigneur the Bishop or the parish to supply him with *vestitum*.

*François the
Musician.*

BIBLIOGRAPHICAL DATA: VOL. XLVII

CVII

For bibliographical particulars of *Relation* of 1660-61, see our Vol. XLVI.

CVIII

In reprinting the *Relation* of 1661-62 (Paris, 1663), we follow a copy of the original Cramoisy edition in the Lenox Library, which at one time belonged to the Bibliothèque Nationale of Paris. A prefatory epistle from Jerome Lalemant is dated "A Kebec, ce 18. de Septembre 1662." The "Priuilege" was "Donné à Paris, le dix-huictiefme Decembre 1662;" and the "Permisson" is dated "A Paris, le 8. Ianuier mil six cens foixante-vn." This annual forms no. 119 of HARRISSE'S *Notes*.

Collation: Title, with verso blank, 1 leaf; prefatory letter of Lalemant, pp. (4); "Table des Chapitres," with "Priuilege" on the verso, 1 leaf; text (7 chaps.), pp. 1-118; "Permisson," with verso blank, 1 leaf. Signatures: ã in four, A-G in eights, H in four. No mispaging.

Copies have been sold or priced as follows: HARRASSOWITZ (1882), no. 42, priced at 150 marks; O'CALLAGHAN (1882), no. 1241, sold for \$50, and had cost him \$38 in gold; QUARITCH'S *General Catalogue* (1887), no. 30006, priced at £8 10 sh.; and BARLOW (1890), no. 1311, sold for \$55. Copies are to be found in the following libraries: Lenox, Harvard, Brown

(private), Marshall (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).

CIX

The original MS. of this Latin letter of Jerome Lalemant to the father general, dated at Quebec, August 18, 1663, is *ex MSS. Soc. Jes.* We follow an apograph thereof, which rests in the archives of St. Mary's College, Montreal.

CX

This Declaration of Lands which the Jesuits possessed in New France in 1663, was made for the Intendant in October of that year. The contemporaneous copy thereof, made for Father Ragueneau, now rests in the Archives Nationales, at Paris, its press-mark being "K. 1232, No. 40." We follow this copy.

CXI

Bibliographical particulars of the *Journal des Jésuites* are given in Vol. XXVII. of our series.

NOTES TO VOL. XLVII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 51).—The term *bois blanc* ("white wood") is still in use among the French-Canadians to designate various trees, "the wood of which is whitish, and not very compact, such as poplar, aspen, etc." (Clapin's *Dict. Canad.-Fran.*).

2 (p. 59).—*Rigueronnons*: Eries (vol. viii., p. 302; vol. xxi., p. 313).

3 (p. 83).—This youth was the son of Jacques Hertel (vol. ix., note 3), and was at this time but nineteen years of age. He had entered the militia at Three Rivers at least three years previously, and was long prominent in the military affairs of Canada. In 1664, François (who bore the title of sieur de la Frenière) married Marguerite de Thauvenet, by whom he had thirteen children. He died in May, 1722.

4 (p. 87).—Quentin Moral de St. Quentin, a lieutenant of the king, married (1652), at the age of thirty, the widow of Jacques Hertel; they had four children, all daughters. St. Quentin died in May, 1686.

5 (p. 89).—Louis Guimont, a native of Perche, married in 1653, at Quebec, Jeanne Bitouset, by whom he had four children. The exact date of his death is not recorded.

6 (p. 91).—The lad mentioned in the text was evidently connected with the family of Christopher Crevier, sieur de la Meslé (vol. xxxviii., note 13). According to Tanguay, no son of the latter was named Antoine; but this name may have been a part of the name of Christopher's eldest son, François (born in 1640), who, Sulte says, was slain by the Iroquois.

7 (p. 107).—Reference is here made to some tribe of the Algonkin stock, allied to the Mohegans—possibly the Sokokis, or the Delawares. Brinton remarks (*Lendapé*, p. 19), concerning the Eastern Algonkin tribes: "By the western and southern tribes they were collectively known as *Wapanachkik*—'those of the eastern region'—which in the form *Abnaki* is now confined to the remnant

of a tribe in Maine. The Delawares in the far West retain traditionally the ancient confederate name, and still speak of themselves as 'Eastlanders.' "

8 (p. 145).—It seems probable—after making due allowance for the "travelers' tales" of the Iroquois, repeated from hearsay by the Fathers—that the tree thus described was the palmetto, or cabbage-palm, of the South (*Sabal Palmetto*).

9 (p. 145).—*Ontôgannha*: the Shawnees—when first known, living in Western Kentucky. Their migrations were frequent, and cannot be satisfactorily traced; but they seem to have wandered up the Kentucky and Tennessee Rivers, across the mountains, into Virginia and the Carolinas; then (about 1683) into Ohio; and about 1698, to Pennsylvania. Between 1726 and 1756, most of the Shawnees returned to Ohio. About 1832, they were removed by the Federal government to a reservation in Kansas.—See Brinton's "Shawnees and Their Migrations," *Hist. Mag.*, vol. x., pp. 1-4; and *Lenôpé*, p. 20.

L. H. Morgan characterizes the Shawnee dialect as one of the three containing "the highest specimens of Algonkin speech," and as "colloquially, the most beautiful dialect of the Algonkin speech;" see his "Systems of Consanguinity," in *Smiths. Contrib.*, vol. xvii. (Washington, 1871), pp. 201, 215-217.

10 (p. 147).—Regarding the Bay de St. Esprit, see vol. xlv., *note* 21. The Vermilion Sea was an appellation of the Gulf of California.

11 (p. 149).—*Nation du Bœuf*: the name given by the French to a sedentary tribe of Sioux Indians (vol. xxiii., *note* 8), on account of the herds of buffalo that roamed through the country of that tribe.

12 (p. 221).—Regarding these harbors, see vol. v., *note* 7; and vol. ix., *note* 34.

13 (p. 221).—Concerning these tribes, see vol. xviii., *notes* 11, 13.

14 (p. 247).—Augustin de Saffray, chevalier de Mézy, was commandant of Caen, Normandy; he had formerly been a Calvinist, but was led to abjure that faith for Catholicism. Through Laval's influence, and the recommendations of the Jesuits, De Mézy was appointed governor of Canada, in place of D'Avaugour, of whom the Jesuits had made so many complaints to the king that he was recalled to France. Dissensions soon arose between the new governor and the bishop, which, of course, more or less involved the Jesuits; but these were ended by De Mézy's death, May 6, 1665.

It is worth while to notice here D'Avaugour's views and intentions regarding the country placed in his charge by the king. Soon after reaching Canada, he wrote the letter given by us in vol. xli., pp. 148-153; and, upon leaving the country, he wrote two memorials

to the home government — one, upon the defense of Canada against the Iroquois; the other, referring partly to the same subject, partly to the development of the country, and advising that its resources be not divided and wasted in the attempt to maintain settlements at Gaspé, Placentia, and Cape Breton. He repeatedly urged that adequate aid be sent from France, both in money and soldiers; and promised, if that were done, to humble the Iroquois and deliver Canada from them within a few months. See these memorials in *N. Y. Colon. Docs.*, vol. ix., pp. 13-17, 20, 21.

15 (p. 249).—Early in 1663, a radical and sweeping change was made by Louis XIV. and his minister, Jean Baptiste Colbert, in the government of the Canadian colonies. In obedience to the royal mandate, the seigniorial rights of the Company of New France were surrendered to the crown; the concessions of lands not yet cleared were revoked and annulled; and all power was vested in a council, to be composed of the governor, Bishop Laval, and five councilors, with an attorney-general and secretary—all to be chosen by the governor and Laval jointly. One of these councilors, as named in the edict, was one Robert, intendant; but his name does not occur afterward in this connection, and it is probable that he did not come to Canada. See copies of these documents published in *Édits et Ordonnances* (Quebec, 1854), pp. 30-33, 37-39. Cf. Sulte's *Canad.-Fran.*, t. iv., chaps. i.-iii.; Parkman's *Old Régime*, pp. 131-158, 169-173; Kingsford's *Canada*, pp. 284-294; Garneau's *Canada*, t. i., pp. 158, 168-182.

16 (p. 277).—This was probably Pierre Noland (Nolan), surnamed le Chevalier; he married (1663) Catherine Houart, by whom he had six children. D'Avaugour and Mme. de la Peltrie were witnesses of the marriage contract. In the census of 1681, Noland is mentioned as a tavern-keeper.

17 (p. 285).—Henri Nouvel was born at Pézenas, Mar. 1, 1624; and entered the Jesuit order Aug. 28, 1648. Coming to Canada in 1662, he spent seven years among the tribes at and below Tadoussac. In the years 1669-70, he was procurator, and prefect of studies, at the College of Quebec. The winter of 1671-72 he spent with the Amikoués, near Sault Ste. Marie; and he was superior of the Ottawa missions from 1672 to 1680 (except 1678-79, when Albanel was superior) and again 1688-95, with headquarters at the Sault. Sommervogel says that Nouvel remained in Canada until 1695, and died at Aix-la-Chapelle Jan. 8, 1696. The annual *Catalogues* of the Society, however, name him as connected with the Ottawa mission, up to 1700. That for 1702 mentions him simply as *octogenerarius*—the last reference to him in these lists. Father Jones con-

siders it more probable that his death occurred at Aix-en-Provence than at Aix-la-Chapelle (which may be a clerical error in the preparation of "copy" for Sommervogel's *Bibliographie*), as the former city was near Nouvel's birthplace, and contained a Jesuit college.

18 (p. 285).—Louis Péronne Dumesnil, son of Jean (vol. xlvi., *note* 16); he came to Canada with D'Avaugour, as the latter's secretary (1661). In that same year, he acquired a small fief on Orléans Island. In 1664, he was captain of the garrison in the fort of Quebec, and was appointed a member of the council. Apparently he did not remain long in Canada, probably returning to France about 1665.

19 (p. 289).—Jacques le Ber, born near Rouen (1633), married at Montreal (1658) Jeanne, sister of Charles le Moyne (vol. xxvii., *note* 10); they had five children, their only daughter, Jeanne, attaining considerable repute by her extreme ascetic practices. Le Ber was one of the proprietors of St. Paul Island (vol. xliii. *note* 14), and a prominent merchant in Montreal. The date of his death is not recorded.

20 (p. 289).—Tanguay gives the names of these parties to the marriage as Laurent du Bocq and Marie Felix Arontio. They had seven children, one of whom became a nun. Catherine (whose surname was Annennontank) married Jean Durand, by whom she had three children; after his death (1671) she married Jacques Couturier (1672), by whom she had five children. She was but thirteen years old at her first marriage.

21 (p. 293).—Pierre Boucher, governor of Three Rivers in 1653–58 (vol. xxviii., *note* 18), went to France in the autumn of 1661, delegated by the habitants, and with the approval of D'Avaugour (*note* 14, *ante*), to represent the needs and dangers of the colony, and ask substantial aid from the government for its protection and development. Louis XIV. had recently lost his prime minister, Mazarin, by death; and the king was now disposed to govern his realms in person. He was surprised at the information given by Boucher of the resources, advantages, and possibilities of Canada; and made plans to place the colony under the direct control of the crown, and to give it material aid. Accordingly he sent back with Boucher, as mentioned in the text, a hundred soldiers, and an officer named Dumont, who was ordered to examine and report the actual condition of the colony. Boucher also engaged 200 colonists in France, who returned with him (1662). During the year following, he wrote (in accordance with the king's request) his little book, *Hist. vérit. et nat. de la Nouv. France*, published at Paris, 1664. Sulte claims

that the circulation of this book was promptly suppressed by interested persons who, for their own profit, wished that Canada should remain a wilderness. See his introduction to the Royal Society of Canada's reprint of Boucher's book, in *Proceedings*, 1896-97, vol. ii., sect. 1, pp. 99-119.

Charles Simon, born at Bourges, Feb. 5, 1620, entered the Jesuit novitiate Dec. 16, 1638. Coming to Canada in 1662, he remained but one year; after returning to France, he wrote an account of the earthquake which had occurred during his stay in America. Ragueneau's Latin translation of this memoir will appear in our next volume (xlvi.); the document is not mentioned by Sommervogel. Simon was a preacher during thirty years; he died at Pontoise, March 9, 1697.

22 (p. 295).—*Saluts des OO*: thus defined by Bescherelle. "An appellation of seven or nine anthems, chanted by the Roman Church during Advent, seven or nine days before Christmas,—named thus because all of them begin with the exclamation 'O!'" The same explanation is given in an English liturgy used in the Quebec diocese. I am told that the only place in Quebec where this usage is still maintained is the Hôtel-Dieu.—CRAWFORD LINDSAY.

23 (p. 295).—*Pain de bougie*: defined by Clifton-Grimaux as "a wax taper about the thickness of a quill, and wound like a ball of string." They were carried in the pocket of the soutane, and used for lighting candles or lamps.—CRAWFORD LINDSAY.

24 (p. 295).—Jean Dudouyt came to Quebec to officiate in the parish church; he was assistant to its curé, Bernières, and, later, one of Laval's grand vicars. He remained in Canada till after Frontenac's arrival; disputes arising between them, Dudouyt returned to France; he died at Paris, Jan. 15, 1688.

25 (p. 301).—One of the early settlers of Detroit was Jacques Desmoulins, *dit* Philis, which renders it probable that Desmoulins was the family name of the Philis mentioned in our text.

26 (p. 303).—Reference is here made to Jacques Gourdeau, sieur de Beaulieu (vol. xi., *note* 12).

27 (p. 305).—As written in the original MS., the word thus translated resembles *seeo é*. Laverdière, in the Quebec edition, makes it *suiui*; but this is not altogether satisfactory. A better emendation is *secoué*.

28 (p. 309).—Pierre Raffeix, a native of Auvergne, born Jan. 15, 1633 (following Rochemonteix; but 1635, according to Sommervogel), became a Jesuit novice at Toulouse, March 23, 1653. He spent the usual term as instructor at the colleges of Aubenas, Rodez,

Aurillac, and Alby (1655-61); then pursued his theological studies at Toulouse (1661-63), whence he departed for Canada. He, with Frémin, was appointed to the Cayuga mission in 1666; but, at the same time, Tracy was planning an invasion of the Mohawk country, which prevented them from carrying out their plan. At Tracy's request, however, Raffeix accompanied the troops as a chaplain. In October, 1667, Raffeix wintered at the Isles Percées (islets in the St. Lawrence, opposite Boucherville, now called Isles Communes), and had charge of the Jesuit seigniory at Prairie de la Magdelaine. There he founded a residence and mission, to which Iroquois converts were sent by the missionaries, to remove them from the temptations, so frequent in their country, to the use of intoxicating liquors. This reduction was called St. François Xavier des Près. In 1671, Raffeix was sent to the Cayuga mission; there and among the Senecas, he labored till 1680. His death took place at Quebec, in August, 1724.

The *Catalogue of Library of Parliament* (Toronto, 1858) mentions (p. 1615) among the maps in that library copied in Paris, 1852-53, an interesting one by Raffeix, dated 1676, "Map of the westernmost parts of Canada." A note by the copyist, P. L. Morin, says: "This map is accompanied by an extensive legend, full of information, especially in regard to the voyages of Father Marquette and sieur Joliet." On the next page of the *Catalogue* is noted another map (dated 1688), the title of which is the same as that of one in the Bibliothèque Nationale, Paris, ascribed to Raffeix by Sommervogel—a map of "Lake Ontario, with the adjacent Regions, and especially the five Iroquois nations." Sommervogel cites another map by Raffeix, in the library of the Marine Bureau, "representing New France from the Ocean to lake Erie, and, on the South, to New England."

29 (p. 309).—Louis Ango de Maizerets, a native of Rouen, was born about 1636. Educated by the Jesuits at La Flèche, he was early attracted to the religious life; he was an inmate of the Caen "Hermitage," from 1653 to 1663. In the latter year, he came to Canada with Laval; he was superior of the Seminary of Quebec during thirty-one years, and filled several other ecclesiastical positions in that diocese. He died in Quebec, April 23, 1721.



