

F
1030
.7
27
v.43

Cornell University Library

BOUGHT WITH THE INCOME
FROM THE
SAGE ENDOWMENT FUND
THE GIFT OF
Henry W. Sage
1891

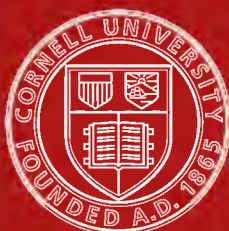
A.126051

5/6/1899

CORNELL UNIVERSITY LIBRARY



3 1924 092 216 674



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://archive.org/details/cu31924092216674>

THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XLIII

*The edition consists of sev-
en hundred and fifty sets
all numbered*

No. 220.

The Bancroft Book Co.

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. XLIII

LOWER CANADA, IROQUOIS: 1656-1657

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



A.126051

COPYRIGHT, 1899
BY
THE BURROWS BROTHERS CO

ALL RIGHTS RESERVED

The Imperial Press, Cleveland

EDITORIAL STAFF

Editor . . .	REUBEN GOLD THWAITES
Translators . . .	{ FINLOW ALEXANDER PERCY FAVOR BICKNELL CRAWFORD LINDSAY WILLIAM PRICE
Assistant Editor . . .	EMMA HELEN BLAIR
Bibliographical Adviser	VICTOR HUGO PALTSITS

CONTENTS OF VOL. XLIII

PREFACE TO VOLUME XLIII	9
DOCUMENTS:—	
XCIV. Lettre à la R. M. Superieure de l'Hotel-Dieu à Kebec. <i>Paul le Jeune</i> ; n.p., March, 1657	22
XCV. Journal des PP. Jésuites. <i>Jean de Quen</i> and <i>Gabriel Druillettes</i> ; Quebec, January—December, 1657	26
XCVI. Relation de ce qvi s'est passé en la Novvelle France, és années mil fix cens cinquante fix & mil fix cens cinquante sept. [Chaps. i.—xvi.—first installment of the document.] <i>Paul le Jeune</i> , editor; Au College de Clermont, December 1, 1657	79
BIBLIOGRAPHICAL DATA: VOLUME XLIII	319
NOTES	321



ILLUSTRATIONS TO VOL. XLIII

- I. Photographic facsimile of handwriting of Claude Pijart; being an entry, dated June 29, 1655, in the first register of the Parish of Nôtre Dame, Montreal (1642-68). *Facing* 62
- II. Photographic facsimile of title-page, *Relation* of 1656-57 82

PREFACE TO VOL. XLIII

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

XCIV. Le Jeune writes (March, 1657) a short business letter to the hospital superior at Quebec. He refers to certain accounts and bills, some of which he has settled; and states that he has received certain alms for the Quebec convent. He also announces that more nuns are going thither from the Dieppe house.

XCV. The *Journal des Jésuites* for 1657 is written by Jean de Quen; it is much more full than in the years immediately preceding, especially in recording church ceremonies. In January, De Charny, the acting governor, despatches two Frenchmen to Onondaga; but they cannot go beyond Montreal, as they have no guide and the roads are bad. Services in the large church are begun March 31. The superior receives (April 3) the abjuration of a young man, presumably a Huguenot. A week later, he signs a petition, made by the carpenters of the town, for the establishment of the brotherhood of Ste. Anne. As soon as warm weather approaches, Onondaga Indians commit various hostile acts, notwithstanding the ostensible peace with that tribe. Jean Bourdon sets out, May 2, for his journey to find the North Sea. On the sixth, several Onondaga bands are prowling about Quebec; councils are held between

these and the French with their allies. All the speeches of the Onondagas "amounted to nothing,—*meræ ambages, meræ tenebræ.*" During the negotiations, an Onondaga is accidentally wounded by a Frenchman. Complaint of this is made; and Father le Moyne "applies to the wounded man a plaster, in the shape of a porcelain collar." The Onondagas return to their own country on the 15th, with three Huron ambassadors; on the way, the Hurons are prevented by the Mohawks from completing their journey. The first French vessel comes, this year, on May 27. The next day, a Mohawk band come to Quebec, to carry away the Hurons to their country,—for which purpose more councils are held. The French learn that the Mohawks have intrigued between the Hurons and Onondagas, to induce the former to go to the Mohawk country instead of Onondaga. The French try to persuade the Mohawks to delay this project until the arrival of the new governor, D'Argenson.

On the first day of June, Le Mercier arrives from Onondaga; he brings good news from its mission there. The next day, the Mohawks carry away a number of Huron women and children. On the thirteenth, the chapel and all the other buildings at Sillery are destroyed by fire. Three days later, one of the Huron tribes is embarked on the French shallops, to go to live at Onondaga; and, later, Le Mercier again goes thither.

A party of French and Algonkins, who had gone in April to trade with the Poissons-blancs, or Attikamègues, return to Quebec, July 15, laden with peltries. On the twenty-ninth occurs a notable arrival—that of the Abbé de Queylus and three Sulpi-

tian priests. Two weeks later, another Mohawk band come to Quebec, and carry away more of the Hurons to the Iroquois land. August 11, Bourdon returns from his voyage of exploration, which has proved fruitless, owing to the hostility of the Northern savages. On the twentieth, a French vessel arrives, whose captain brings information that the new governor, D'Argenson, had embarked on his vessel, but, long delayed by unfavorable weather, had returned to France. Le Moyne again sets out for the Mohawk country.

The curacy at Quebec is assumed by the Sulpitian abbé de Queylus, September 12; and, soon afterward, he delivers a sermon against the Jesuits. About this time, De Charny (temporary governor in place of his father, De Lauson) returns to France; D'Ailleboust takes his place until D'Argenson shall arrive. The new governor complains to the Jesuit superior of the latter's want of confidence in him regarding affairs at Onondaga, especially because the presents sent thence to Onontio have not yet been delivered to him. These are accordingly sent to D'Ailleboust by the superior. Unfortunately, another grievance arises between them. Letters from the Jesuits, criticising the governor and De Queylus, fall into the hands of the latter, who are greatly offended thereat. On the following Sunday, the abbé delivers "a satirical discourse" aimed at the Jesuits.

Various attacks by the Iroquois, upon both the French and their allies, are recorded in the closing months of the year. D'Ailleboust adopts more vigorous measures than his predecessors had taken; he has all the Iroquois who are at the settlements arrested and put in irons, and then sends two of

them back to their own country, to inform their tribesmen that the French now hold hostages of theirs, for the murders which they have committed.

A Huron girl of fifteen years dies (Nov. 3) at the hospital, who has become a nun, taking the veil in her last hours. Many of the Algonkins come down to the French settlements, and D'Ailleboust invites them to bring others of their number, to spend the winter at Quebec.

Another chapter in the Sulpitian controversy is a summons to appear in court, *in re* the petition of De Queylus that the Jesuits be compelled to surrender their house for his use, or else refund the 6,000 livres given in 1645, by the habitants, for the erection of a clergy-house. They are also embarrassed by another claim, for money due one of the habitants; this man dies, a fortnight later. A dispute arises between the members of the council of Quebec and those of the court of justice, as to precedence in the church procession and in the reception of the blessed bread.

An experiment in regulating the liquor traffic is tried at Three Rivers. De la Poterie, a seignior there, desiring to repress the disorders consequent upon the ordinary sale of liquor to the Indians, opens a tavern, where wine is sold to them at the rate of "two pots for a winter beaver, and one for a summer beaver." The savages do not amend their conduct, and complaints are made against the tavern. The seignior consults with D'Ailleboust, who decides that the tavern must be closed. "Nevertheless, it was continued."

XCVI. In this volume are presented Chaps. i.-xvi. of the *Relation* of 1656-57; the remainder will appear in Vol. XLIV. It is prefaced by a short letter to the

provincial from Le Jeune, procurator in France for the Canadian missions. He explains that misfortune has again befallen the *Relation* (this year, written by De Quen); the ship by which it was sent was "captured by the Spaniards, and all the letters on board were thrown into the Sea." Le Jeune therefore compiles a report of the mission work, from some letters recovered from this disaster, and some others which arrived in France too late for the *Relation* published last year.

The burden of this year's report is the work newly begun among the Iroquois tribes. Late in 1655, an embassy from the Senecas arrives at Quebec, desiring to form an alliance with the French. They are cordially received, and set out for their own country; but they are slain, not far above Montreal, evidently by some of the Mohawks, who are jealous of any friendship between the French and tribes other than their own. Another embassy comes in January, 1656, at the head of whom is a chief of high standing; "whose heart was entirely French, and who was already won over to the faith;" they ask for Christian teachers to live among them. Again the Mohawks thwart their desire, by killing this chief while he is on a hunting expedition.

Late in April, 1656, a large Mohawk band come to attack the Hurons. They are delayed at Three Rivers by parleys and presents, until word of the affair can be sent to Quebec. Father le Moyne, who is experienced in dealing with the Iroquois, immediately goes to meet the Mohawks, and after listening to his arguments, they agree to abandon their design against the Hurons, and their army ostensibly disperses. A little later, these treacherous savages,

lurking in the woods, fall upon the Onondagas who are escorting the French to their country; but they pretend that this attack was due to a mistake on their part. Again dissembling, these same Mohawks slyly return down the river to Quebec, and, at early morning, fall unexpectedly upon the Hurons of the colony on Orléans Island, killing or capturing many. Some of these captives are burned to death; another, who escapes after being tormented, recounts the sad tale at Quebec. Among the Huron prisoners are many young women, and several of the most fervent Christians, "the flower of the Huron congregation;" they are carried away in the very sight of Quebec, and the French are too weak to prevent this seizure of their allies and dependents. They are held by the Iroquois, for several days, in an encampment near Three Rivers, where one of the Jesuits visits them several times; "never have they been more fervent or bold in manifesting their devotion, which, in many, would appear extraordinary even in a cloister."

The journey of the Jesuits and French soldiers to Onondaga is described at length, in the journal kept by one of the party, doubtless Father Dablon. This is preceded by a rehearsal of the considerations which induced the missionaries to go thither, despite their long experience of Iroquois treachery and cruelty. A captive Huron, escaped from the Onondagas, tells at Quebec their plot to massacre all the French and Hurons, after they shall have lured these into the Iroquois country. The Mohawks, although pretending to be at peace with the French, may become hostile at any moment, owing to their wild jealousy of the Onondagas, and their desire to compel the

latter to trade with them and the Dutch, instead of the French. These dangers, with the difficulties and expenses of the enterprise, make the Fathers hesitate; but not for long. Their decision to make the effort is based not only upon their desire to convert the heathen, but upon their perception that it is necessary to pacify the Iroquois at this critical time, lest these begin—as they have already threatened—a war of extermination against the French and their allies. Accordingly, Le Mercier takes with him on this errand Fathers Ménard, Dablon, and Frémin, and two brethren; they are accompanied by some forty Frenchmen. While traveling through the wilderness east of Lake Ontario, they encounter the Huron captive before mentioned, who had escaped from the tortures of the Mohawks; they aid him, and give him a canoe with which to reach Montreal. Their provisions being consumed, they suffer from hunger, but having sent ahead a courier to Onondaga, relief is despatched thence. Before this comes, however, all but five of their savage escort have deserted them. At last, thirty-four days after leaving Montreal, they reach (July 11) the place appointed for the mission, on the shore of Onondaga Lake. The writer mentions some notable characteristics of this locality,—the salt springs, the vast flocks of wild pigeons, and the numerous rattlesnakes. The Indians eat these snakes, and find them as well flavored as eels. The spot chosen by the Fathers is not infested by these reptiles, which haunt the vicinity of the salt springs.

At the spot chosen for their residence, they find awaiting them a great crowd of savages, who give them cordial welcome. After a little rest, the French

erect cabins for their dwellings, and a fortification for the soldiers. They visit the chief village of the tribe, where they are flattered, caressed, and feasted to the utmost. Envoys from the other Iroquois tribes are attending a great council at Onondaga; and the Fathers devote themselves to conciliating and winning these men.

In this council, Le Mercier is chosen arbiter of the difficulty between the Senecas and Mohawks. The Fathers adapt themselves to the customs of the tribes, and make both speeches and presents in all important matters; these, with Chaumonot's fluency in their language, delight the Iroquois. Having won their approval and good will, he preaches to them the gospel, with great eloquence and power. The Mohawks claim to be most friendly to the French; but the latter are warned by their hosts not to trust the Mohawks, who are deceitful and treacherous.

The Fathers build a chapel at Onondaga, and a residence on the shore of the lake, which latter they call Ste. Marie of Gannentaa. They preach, teach, and baptize, at every opportunity, while the Frenchmen who have come with them are erecting the buildings. All this is done in the heat of midsummer, with insufficient food and lodging, and many other privations. They suffer from the sudden change of climate, and the harassing attacks of mosquitoes, both day and night. The result is, that the entire party become ill, "with no other succor than that of Heaven." This help is theirs, however; for God sends them abundance of game and fish, and the Indians bring them fresh vegetables. In consequence, they soon recover health. Soon afterward, Ménard and two Frenchmen are sent to the Cayugas,

at the urgent request of that tribe; and Chaumonot proceeds to the Senecas, to begin, as the Fathers hope, a mission among those people.

It is apparently a part of De Quen's report which proceeds to describe the manner in which part of the Hurons were carried away from Orléans Island by the Iroquois, in the spring of 1657. The Bear clan go with the Mohawks; that of the Rock, with the Onondagas; while the "nation of the Cord," as they are known to the French, refuse to leave Quebec. An account is given also of Le Moyne's second voyage to the Mohawks, on an errand partly political, partly evangelistic.

At Sillery, a great misfortune has befallen the infant church. In June, 1657, fire destroys there the Jesuit residence, the chapel, and some of the dwellings. The Fathers desire to rebuild this mission; but they have not means to do so unless they receive aid therefor. Various incidents of piety and virtue among the Sillery neophytes are related.

A letter from one of the Fathers on Orléans Island gives an account of the Huron colony before its removal thence,—consisting mainly of instances showing the fidelity and devotion of those converts. One of them "manifested a zeal which I have never observed in any Savage, in informing me of faults in the members of the Congregation, without sparing his own relatives; this greatly assisted me in applying a remedy." The Congregation ("of our Lady") numbers eighty members, and is highly useful in training the Indian disciples in piety and morality.

The Iroquois country, its physical characteristics, and resources, are described. The trees and fruits of the country are mentioned. The springs of salt,

sulphur, and petroleum excite the wonder of the French visitors to that region,—as also do the fertility of the soil, and the abundance of fish in the streams and lakes. The five Iroquois tribes who dwell in that land are characterized. Their ferocity and cruelty are extreme, and, in their thirst for blood, they have so devoted themselves to war that their own losses are enormous; “they have so depopulated their own Villages that these now contain more Foreigners than natives of the country.” The Senecas comprise people from as many as eleven different tribes. Some account is given of the Iroquois customs in marriage, sickness, mourning, and burial; their domestic relations; their superstitions, especially as connected with dreams; etc. Their hospitality, and kindness to their own poor, are highly praised. They show the utmost kindness to the Frenchmen who have settled at Onondaga, and Le Mercier has been adopted by the leading chief there. The Senecas offer an excellent and advantageous residence for the “black robes,” if they will live among them.

The Iroquois mission indicates great promise of success. “More Iroquois have become Christians in two months than there were Hurons converted in several years. . . . Their fervor would cause this nascent Church to be taken for a Church already formed and established for many years,—nay, for several centuries.” Nevertheless, the labors of the missionaries are hindered by the superstition and vice of the people; and the usual slanders against the Fathers and their religious practices are repeated in this new field. Many incidents are related of their experiences in preaching the gospel, especially at

Onondaga, where the most interest and fervor are manifest. An earnest appeal is made to Christians in France, to contribute funds for the redemption of the Christian captives (largely Huron) who are held in slavery by the Iroquois. The mission begun by Chaumonot and Ménard among the Cayugas is described, in a letter written by Ménard. At first they are coldly received; but the chiefs are friendly, and soon a little group of converts is gathered; many others bring their children for baptism. Ménard returns to Onondaga after a few months; but at the urgent request of the Cayugas, he soon goes back to them, and his labors meet with great success.

R. G. T.

MADISON, WIS., April, 1899.

XCIV - XCV

MISCELLANEOUS DOCUMENTS, 1657

XCIV.— Lettre du R. P. Paul le Jeune, S.J., à la R. M. Supérieure de l'Hotel-Dieu à Kebec. n.p., March, 1657

XCV.— Journal des PP. Jésuites, en l'année 1657

SOURCES: In publishing Doc. XCIV., we follow the original MS. in the archives of St. Mary's College, Montreal. Doc. XCV., we obtain from the original MS. in the library of Laval University, Quebec.

Lettre du R. Père Paul le Jeune, S.J., à la R.
Mère Superieure de l'Hotel-
Dieu à Kebec.

M^A R^{DE} MERE

Jesus soit v^{re} salut. voicy L abbregeé d'une plus grande Lettre que ie vous ay escrit.

J'ay fait tenir a m^r Grignon 800ff pour l'exécution de v^{re} memoire apres auoir toutes vos Rescriptions. Je feray tenir le reste que i'auray d'argent a vos sœurs de Dieppe tant pour v^{re} memoire que pour le passage des sœurs qu'elles vous enuoyent.

J'ay informé Mada. d'eguillon de tous vos affaires Je luy ay fait voir v^{re} facture et les comptes que ie vous enuois vous resterés Redeuables si elle ny pourroit.

Vous faites bien de faire receuoir l'an prochain et les annees suiuanes v^{re} argent par vos sœurs de paris et de leur adresser vos Rescriptions, mais gardés pour ces Rescriptions ce que i'en ay escrit au P. Richard. Ma chere mere c'est le meilleur d'adresser v^{re} petit fait a vos bonnes meres elles vous affectionnent Je leur donneray les aumosnes qu'on m'adresse pour vous.

Je n'ay point ouÿ parler de Sans soucy ie ne scay ou il est Le P Lyonne va à misk8 il ma dit qu'il escriroit aux peres a Kebec. J'ay témoigné a Jaques cottret la satisfaction que vous aués reçue de Luy. Pour v^{re} Retable Je ne scay où vous trouuerés de

Letter of Rev. Father Paul le Jeune, S.J., to the
Reverend Mother Superior of the
Hotel-Dieu at Kebec.

MY REVEREND MOTHER,
Jesus be your salvation. Here is The
summary of a longer Letter that I wrote to
you.

I have forwarded to monsieur Grignon 800 livres
in settlement of your account; after having all your
Orders, I will forward what money I have remaining,
to your sisters of Dieppe,— both for your account and
for the passage-money of the sisters whom they are
sending you.

I have informed Madame d'eguillon about all your
affairs. I have shown her your bill, and the accounts
that I send you; you will remain Accountable unless
she provide for them.

You do well to have your money received, next
year and in subsequent years, by your sisters at paris,
and to address your Orders to them; but observe in
regard to these Orders what I have written to Father
Richard. My dear mother, it is best to address your
little account to your good mothers; they are well
disposed to you. I will give them the alms which
are sent to me for you.

I have not heard mention of Sans soucy; I know
not where he is. Father Lyonne is going to miskou.
He told me that he would write to the fathers at
Kebec. I have assured Jaques cottret of the satis-

L'argent pour y satisfaire La R^{de} mere de la Resurrection qui vous honore y pense.

Depuis cecy commancé L'affaire de P Lyonne a este changée il sen va a Kebec avec m^r le Gouverneur. Item on ma escrit que sanssoucy s'en alloit de Baieux a Dieppe pour s'embarquer avec vos sœurs qui vous vont voir elles partiront dans le vaisseau du Capit. poulet vers le quasimodo. Je ne scay s'il partira ceste année des vrsulines. priés pour vn pauvre pescheur

Ma R^{de} mere

Vostre tres humble seruit. en n s.

PAUL LE JEUNE.

commancée en feburier fermée en mars 1657

[Addressed: — A La R^{de} mere

La R^{de} mere supérieure
de l'hotel Dieu

A Kebec]

faction that you received from Him. As for your Altar-screen, I know not where you will find Money to pay for it. The Reverend mother de la Resurrection, who honors you, is thinking of it.

Since this was begun, Father Lyonne's plans have been changed; he is going to Kebec with monsieur the Governor. *Item*, information has been sent me that sanssoucy was going from Baieux to Dieppe, in order to embark with your sisters who are going to see you. They will sail in Captain poulllet's vessel about low sunday. I know not whether any ursulines will sail this year. Pray for a poor sinner.

My Reverend mother,

Your very humble servant in our lord,

PAUL LE JEUNE.

Begun in february, and ended in march, 1657.

[Addressed:— To The Reverend mother,
The Reverend mother superior
of the hotel Dieu

At Kebec.]

Journal des Pères Jésuites, en l'année
1657.

1657 IANUIER

1 On tira le Canon a la pointe du Iour & a la l'eleuation de l'hostie a la grande Messe.

3 deux francois par ordre de Mr Charni partirent de quebec pour porter nos lettres aux trois Riuieres.

*pain benit a Sillery,
sauvages absents...*

6 On cōmenca a donner le pain benit en la Chappelle de Sillery ou pour lors il ny auoit point de sauuages apres en auoir obtenu la permission du pere sup^r par vne requeste a luy presentée et accordée 3 iours auparauant

Litanies reprises.

On recomenca a dire les litanies de la S^{te} Vierge apres la Messe pour les Necessités du païs pour les affaires de ce païs que l'on traite en france, pour les Embarquemens. pour Les Missions den hault & d en bas pour &c.

*Pont de glace
iusqu' a L Isle—*

14 La Riuiere gela de part en part du cotè du nord depuis le sault Iusques a lisle.

22 partirent 4 francois de quebec pour faire vn Voyage aux trois Riuieres.

30 partirent de quebec par ordre de Mr Charni deux francois pour Onontage.

FEBURIER

12 a 9 heures du soir vn des deux Iroquois Anieronons restez dans la Cabane d'atchenha

Journal of the Jesuit Fathers, in the year
1657.

1657, JANUARY.

1. The Cannon was fired at Daybreak, and at the elevation of the host at high Mass.

3. Two frenchmen, by order of Monsieur Charni, left quebec to carry our letters to three Rivers.

6. We began to give the blessed bread in the Chapel of Sillery,—where just then there were no savages,—after having obtained the father superior's permission through a request presented to him, and granted 3 days before.

*Bread blessed at
Sillery; savages
absent.*

We resumed saying the litany of the Blessed Virgin after Mass,—for the Necessities of the country; for the affairs of this country which are transacted in france; for the Embarkations; for The upper and lower Missions; etc.

Litany resumed.

14. The River was entirely covered with ice on the north side, from the sault To the island.

*Bridge of ice to The
Island.*

22. 4 frenchmen left quebec to make a Journey to three Rivers.

30. Two frenchmen left quebec, by order of Monsieur Charni, for Onontage.

FEBRUARY.

12. At 9 o'clock in the evening, one of the two Anieronon Iroquois who had remained in

fut blessè a la teste d un tizon par vn Alguonquin yure, venu depuis peu de Iours des trois Riuieres. l alguonquin s appelle Mitešemeg. Le coup est Leger.

11. 12. 13 On fit L oraison des quarante heures le St sacrement fut exposè en Nostre Chappelle le 11 Iour depuis 4 heures du matin. Iusques a 8 du soir. on y fit le saluer a 5 heures.

Le 12 on exposa le st Sacrement a l hospital Il y eut Grande messe et sermon et salut a 4 et demi du soir.

Le 13 on exposa le st sacrement aux Vrsulines On y chanta Grand'messe en musique il y eut sermon & salut a 4 heures du soir

*12 congreganistes
1. ass. dans La
chamb. Du pere
Poncet...*

14 Le Iour des Cendres le P. Poncet fit la premiere assemblée dans sa Chambre des Congreganistes de Nostre dame. Ils estoient douze.

A 9. heures du soir fut blessè d'un coup de tizon vn des deux Iroquois restè a quebec, par Mitešemeg algonquin yure. le coup fut fauorable, la satisfaction faite par vn collier, tout se passa bien

*1. messe de Mr
vignard*

24 Mr Vignard dit la premiere messe dans la chappelle de la Congregation de nostre dame en la premiere assemblee des Congreganistes ou Mr de Charni fut recognu le prefet de ladite Congregation.

*1. prefet de la
Congaon.*

Au soir arriuerent nos deux francois, de Montreal n'ayant pú passer outre pour Onon-

the Cabin of atchenha was wounded in the head by a firebrand in the hands of a drunken Algonquin, who had come a few Days previously from three Rivers. The algonquin's name is Mitewemeg. The injury is Slight.

11, 12, 13. The forty hours' devotion was held. The Blessed sacrament was exposed in Our Chapel on the 11th Day from 4 o'clock in the morning Until 8 in the evening. The benediction was at 5 o'clock.

On the 12th, the blessed Sacrament was exposed at the hospital. There was High mass and a sermon, and benediction at half past 4 in the evening.

On the 13th, the blessed sacrament was exposed at the Ursulines'. High mass was sung there with music. There was a sermon and benediction at 4 o'clock in the evening.

14. On Ash Wednesday, Father Poncet held, in his Room, the first meeting of the Congregation of Our lady. Twelve were present.

*12 members of the
congregation;
1st meeting, in father
Poncet's room.*

At 9 o'clock in the evening, one of the two Iroquois who remained at quebec was wounded with a blow from a firebrand in the hands of Mitewemeg, a drunken algonquin. The blow was not serious; satisfaction was made with a collar, and all passed well.

24. Monsieur Vignard said the first mass in the chapel of the Congregation of our lady, at the first meeting of the Congregation, at which Monsieur de Charni was announced as the prefect of the said Congregation.

*Monsieur vignard's
1st mass.*

*1st prefect of the
Congregation.*

At evening, our two frenchmen arrived

tage selon l'ordre qu'ils en auoient faite de guide et du Chemin qui estoit long et mauuais.

MARS

*P. albanel revient
des monts n. Dame*

8 le P. Albanel avec Mr Lepinè & 4 françois Retourne par terre du cotè du sud, de son hyuernement avec les sauuages. Il eut fain en chemin en son retour par terre lespace de 12 Iours Il estoit parti des montz nostre dame le 3 feburier.

Sr. St. Ignace morte.

15 Iustement a midy expira dans vn assouppissement sœur s^t Ignace hospitaliere. L enterrement se fit le lendemain a 9 heures du matin.

22 Retourna a tadoussac le P Albanel avec le sieur Lespinè en chaloupe

25 Vn Ieune françois appellè le grand Iacques ou le picard passant sur les glaces pour aller a L isle d'orleans Enfonca et se noÿa.

Jour des Rameaux

Le Pere supr dit la grande Messe n'ayant que le Pere poncet pour l assister sans diacre et soubdiacre. le P Poncet fit l'eau beniste dans la sacristie, puis il asperga le peuple. en suite il fit vne petite d'instruction sur la Ceremonie des Rameaux qui se fit incontinent apres par le P Sup^r. Il donna les Rameaux a Mr Le Seneschal Mr Charni n'i estoit pas puis aux Marguilliers. le P Poncet fit la distribution au peuple. Le P supr. Chanta seul la passion.

28 on les Chanta en nostre chappelle. Mr

from Montreal, not having been able to pass beyond to Onontage as they had been ordered to do, for lack of a guide and on account of the Road, which was long and bad.

MARCH.

8. Father Albanel, with Monsieur Lepinè and 4 frenchmen, Returns by land, on the south shore, from his wintering with the savages. He suffered hunger on the way, returning by land, for the space of 12 Days. He had left the nostre dame mountains on the 3rd of february.

*Father albanel
returns from the
nostre Dame
mountains.*

15. Precisely at noon, sister st. Ignace, a hospital nun, expired in a swoon.¹ The burial took place the next day, at 9 o'clock in the morning.

*Sister St. Ignace
dead.*

22. Father Albanel returned to tadoussac with sieur Lespinè, by shallop.

25. A Young frenchman called "big Jacques" or "the picard," while passing over the ice to go to The island of orleans, Broke in and was drowned.

The Father superior said high Mass, having only Father poncet to assist him, without deacon or subdeacon. Father Poncet prepared holy water in the vestry, and then sprinkled the people. Thereupon, he gave a brief instruction concerning the Ceremony of the Palms, which was performed immediately afterward by the Father Superior. He gave the Palms to Monsieur The Seneschal,— Monsieur Charni was not there,— then to the Churchwardens. Father Poncet made the

Palm Sunday.

*Les tenebres
Mercredy.*

Godefroy chanta la 1^{ere} leçon La 2^{de} pierre duquet. La 3^o Mr de repentigni. Tout alla bien.

29 Le P Supr dit la grande messe: personne de nos PP. ny Cōmunia quia non erat numerus competens. on Chanta tenebres, et le salut.

30. on chanta tenebres.

*office dans la grande
Eglise.*

31. on Cōmenca a officier dans la grande Eglise. Le P Supr officia — Tout alla bien.

AURIL

Pasques.

1. Le P Supr officia a la grande Messe. il y eut deux grandes Messes. avec diacre et soubdiacre. Salut chez nous a 5 heures.

Au matin arriuerent de Montreal deux agnieronons pour faire des presens aux hurons vide. [*blank space*]

On prescha apres disner.

2 On chanta la grande Messe avec Diacre et soubdiacre on prescha le matin ce fust le predicateur du Caresme. Salut a 5 heures a l hospital.

3 grand Messe avec Diacre et soubdiacre. Salut apres disner aux Vrsulines.

abjuration.

Le fis faire abiuration d heresie en ma chambre en presence de Iobin & pierre du Val Et du p Chastelain selon la formule du conseil de trente a Vn garcon appartenant au dit Iobin appellè Rene voie.

10 partit Mr de Charni pour les trois Riuieres dans Vne Chaloupe.

distribution to the people. The Father superior Sang the passion alone.

28. They were Sung in our chapel. Monsieur Godefroy sang the 1st lesson; pierre duquet, the 2nd; Monsieur de repentigni, the 3rd. All went well.

*The Tenebræ, on
Wednesday.*

29. The Father Superior said high mass; none of our Fathers received Communion, *quia non erat numerus competens*. We Sang the *tenebræ* and the benediction.

30. We sang the *tenebræ*.

31. We Began to hold services in the large Church. The Father Superior officiated. All went well.

*Services in the large
Church.*

APRIL.

1. The Father Superior officiated at high Mass. There were two high Masses, with deacon and subdeacon. Benediction with us at 5 o'clock.

Easter.

In the morning, two agnieronons arrived from Montreal, to make presents to the hurons; *vide [blank space]*.

There was preaching after dinner.

2. We sang high Mass, with Deacon and subdeacon. There was preaching in the morning, by the preacher for Lent. Benediction at the hospital at 5 o'clock.

3. High Mass, with Deacon and subdeacon. Benediction at the Ursulines' after dinner.

I directed in my room,—in the presence of Jobin, pierre du Val, And father Chastelain, according to the formula of the council of trent,—the abjuration of heresy of A servant

Abjuration.

*Confrairie de Ste.
anne.*

Ce Mesme Iour Ie signè a la Requite des Menusiers demandans l'establissement de la Confrerie de S^{te} Anne.

poissons blancs

20 partit pour Tadoussac Martin grouel, Et des trois Riuieres vne Bande de francois pour la traitte des poissons blancs.

22 Le P Superieur donna l'habit a l'hospital a Marguerite Bourdon.

25 Nous eusmes nouvelle de Montreal qu'un canot de Cincq Onontaeronons passant par montreal auoit dit que luy Onontaeronon 50^e venoit En guerre a quebec contre le huron Et Algonquin.

28 Cette nouvelle fut Confirnee des trois Riuieres. on adiousta qu'une fême huronne fut blessee dans le lac S^t pierre par vn des cincq Onontaeronons Lequel dit qu'il estoit suui de 3 autres bandes. Ce canot n'apporta aucune Nouvelle des francois d'Onontagè.

MAY

2 Mr bourdon leua L ancre de quebec pour le Voyage du Nord.

5 arriua le sieur de lepinè de tadoussac Et trois Chalouppes de sauages.

6 huict Onontaeronons Entrerent dans le fort de silleri le matin trouuant La porte ouverte C'estoit pour trouuer occasion de parler aux francois ou aux hurons.

Degats des Iroquois.

Le Mesme Iour sur le midy Les Onontaeronons tuerent vne Vache appartenante a pierre

belonging to the said Jobin, called Rene voie.²

10. Monsieur de Charni left for three Rivers in A Shallop.

This Same Day, I signed the Petition of the Carpenters, asking for the establishment of the Brotherhood of St. Anne.

*Brotherhood of
St. anne.*

20. Martin grovel left for Tadoussac; And a Band of frenchmen left three Rivers, to trade with the poissons blancs.

Poissons blancs.

22. The Father Superior gave the veil to Marguerite Bourdon, at the hospital.

25. We had news from Montreal that a canoe of Five Onontaeronons, passing by montreal, had said that they—a part of 50 Onontaeronons—were coming to quebec, To war against the hurons And Algonquins.

28. This news was Confirmed from three Rivers; it was added that a huron woman was wounded at lake St. pierre by one of the five Onontaeronons, Who said that he was followed by 3 other bands. This canoe brought no News of the french at Onontagè.

MAY.

2. Monsieur bourdon weighed Anchor at quebec for the Voyage to the North.³

5. Sieur de lepinè, And three Shallops of savages, arrived from tadoussac.

6. Eight Onontaeronons Entered the fort of silleri in the morning, finding The gate open, in order to gain an opportunity to treat with the french or the hurons.

On the Same Day, about noon, The Onontaeronons killed a Cow belonging to pierre

*Havoc by the
Iroquois.*

biuil dit le suisse sur la graue vis a vis de son logis. Il tira vn pierrier dessus les Onontae-ronons sans Effet. Ils tuerent encor vne truie pleine appartenante au mesme.

armée d'Iroquois

Le mesme Iour le P le Moine alla a Sillery & des 8 Onontae-ronons qui y estoient en ame-na trois en Nostre maison de quebec pour parler aux Hurons Et Alguonquins. Cela fit bien du bruit. Il y auoit 40 Onontae-ronons Cabanez en 4 cabanes vis a vis de Sillery de l'autre bord de la riuere Iean peltier les fut voir. item dix autres qui entrerent dans la maison de Mr thomas hayot sur le bord de la Riuere. item quelques autres qui a 2 heures de nuict furent a Monceaux pour entrer dans la Maison. Vn francois leur tira vn coup de fusil pour leur faire peur, ils s'enfuirent.

7 Le Conseil fut tenu dans nostre sale pour escouter l'Onontae-ronon Et scauoir de sa bouche ce qu'il venoit faire icy, tout ce quil dit n'aboutit a rien, Meræ ambages, Meræ tenebræ. Ceste assemblee estoit composee de Onontae-ronons d'Agnierons, de hurons d'Alguonquins, de Montagnes et de francois. Mre Charni y assista.

L onontae-ronon parla le premier, Et fit 6 presens de porcelaine Enfilee qui disoient tous le mesme, scauoir Je quitte ma hache ie suis ton frere toy francois. toy Alguonquin toy huron qui comprend trois nations. Et a L Agnieronon il dit Je ne fay rien en Cachette, Tu diras

bivil, called "the swiss,"⁴ on the strand, opposite his dwelling. He fired a swivel-gun at the Onontaeronons, but without Effect. They also killed a sow with farrow, belonging to the same man.

On the same Day, Father le Moine went to Sillery; and, of the 8 Onontaeronons who were there, he brought three to Our house at quebec, to talk with the Hurons And Alguonquins. That created a great stir. There were 40 Onontaeronons Lodged in 4 cabins opposite Sillery, on the other shore of the river; Jean peltier went to see them. *Item*, ten others, who entered Monsieur thomas hayot's house, on the shore of the River. *Item*, some others, who, at 2 o'clock at night, were at Monceaux, to enter the House. A frenchman fired a gun at them, to frighten them, and they fled.

An army of Iroquois.

7. A Council was held in our hall to hear the Ontotageronon, And to learn from his lips what he came to do here; all that he said amounted to nothing,—*Meræ ambages, Meræ tenebræ*. This assembly was composed of Ontotageronons, Agnieronons, hurons, Alguonquins, Montagnais, and french. Monsieur Charni was present.

The ontotageronon spoke first, And made 6 presents of porcelain Beads, which all said the same thing, to wit: "I throw away my hatchet; I am thy brother, thou frenchman, thou Alguonquin, and thou huron, who comprisest three nations." And to The Agnieronon he said: "I do nothing in Secret.

a tes gens en ton païs ce que tu m'a veu faire

Incontinent apres Et sur le Chant l Anieronon fit six presens aussy en porcelaine enfilee, qui Disoient tous le mesme. Au francois a l alguonquin aux trois Nations huronnes Ie me resiouis de ce que vous receuez bien mon frere aisné le Onontageronon. Et a l onontageronon Ie me resiouis de ce que tu portes la paix partout

Le soir du mesme fut faite vne seconde assemblee en mesme Lieu et des mesmes personnes, ou chaque nation respondit 1^o aux presens de l Onontageronon 2^o de L Agnieronon. Le francois parla le 1^{er} a l onontageronon, et luy dit par Vne brasse de porcelaine garde ta parolle ne reprend plus ta hache contre le huron. 2 le huron dit voila qui est bien que tu viens visiter tes Amis et que tu as iettè ta hache. 3^o L'Alguonquin dit nous sommes freres de tout temps Ie tiens ma parole aussy bien que le francois.

Le francois Respondit a l'Agnieronon voila qui est bien que vous estes contens tous deux toy Agnier. et toy Onontager. il ne tiendra qu'a vous que la terre ne soit vnue.

10 Iour de L ascention. le P le Moine estant a Sillery tint Conseil avec Le huron et L'Onontageronon. scauoir si le huron se donneroit a lonontageronon. le Conseil fut troubleè par vne Nouuelle, qu'on apporta qu'vn Onontageron auoit estè blessè d'vn coup de fusil a

Thou shalt tell thy people in thy country what thou hast seen me do."

Immediately thereupon, after the Song, the Anieronon also made six presents of porcelain beads, which all Said the same thing. To the frenchman, to the alguonquin, to the three huron Nations: "I rejoice that you kindly receive my elder brother, the Onontageronon." And to the onontageronon: "I rejoice that thou dost carry peace everywhere."

On the evening of the same day, a second assembly was held at the same Place and by the same persons, at which each nation responded, in the 1st place, to the presents of the Onontageronon; and, in the 2nd place, to those of The Agnieronon. The frenchman spoke 1st to the onontageronon, and said to him, with A brasse of porcelain beads: "Keep thy word; do not again take up thy hatchet against the huron." 2nd: The huron said: "It is well that thou comest to visit thy Friends, and that thou hast thrown away thy hatchet." 3rd: The Alguonquin said: "We are brothers from all time; I keep my word, as well as the frenchman."

The frenchman Answered the Agnieronon: "It is well that you are both content,— thou, Agnieronon, and thou, Onontageronon. It will depend only on you that the land be united."

10, Ascension Day. Father le Moine, being at Sillery, held a Council with The huron and The Onontageronon, to wit: whether the huron should give himself to the onontage-

la cuisse Legerement par Mr le Mire qui Vouloit reprimer L insolence dudit Onontageronon et de ses compagnons qui faisoient les Insolens & les larrons dans sa maison.

Le Capitaine fit ses plaintes, le P. le moine mit vne emplastre d'vn collier de porcelaine au blessè. le Capitaine aussy fit vn present au francois mescontent de la Jeunesse d'Onontage. Item vn second presen pour payer les vaches tüées par la Jeunesse. Enfin vn 3^e present pour paier le francois d'eslargir ses bras et laisser aller tous les hurons qui Voudroient aller a Onontage. Puis en Cachette ledit Capitaine fit vn present d'vn beau Collier au huron de la nation d'Arendageronon pour l attirer a Onontage. Le present au lieu d estre cache fut produit par le huron a quebec Le soir du Iour qu'il retourna du Conseil fait a sillery, dans Lassemblee des Alguonquins Et hurons.

11 Au matin le huron respondit a ce collier d Onontageronon par deux presens par La bouche de Atsenha dit le plat.

Le mesme Iour 11. L alguonquin fit 5 presens au huron de 10 peaux d orignac 1^o. Je te remets La teste que l agnierons t'a souuent coupee. 2 Je t'essuie tes larmes. 3 ie te donne vn breuuage. 4 Nous sommes freres risquons Ensemble tousiours. 5 Ne t en va pas sitost a Agnie ny a Onontage, attends encor vn peu ne part point que tu n'aye

ronon. The Council was disturbed by the News that an Onontageronon had been Slightly wounded by a gunshot in the thigh, by Monsieur le Mire,⁵ who Wished to repress The insolence of the said Onontageronon and of his companions, who were acting Insolently and as thieves in his house.

The Captain made his complaints. Father le moine applied a plaster, in the shape of a porcelain collar, upon the wounded man. The Captain likewise made a present to the frenchman, who was dissatisfied with the Youth of Onontage. *Item*, a second present, to pay for the cows killed by the Young men. Finally, a 3rd present, to pay the frenchman to open his arms wide, and release all the hurons who Might wish to go to Onontage. Then, in Secret, the Captain made a present of a fine Collar to the huron of the nation of Arendageronon, in order to attract him to Onontage. The present, instead of being concealed, was produced by the huron at quebec, on The evening of the Day when he returned from the Council held at sillery, in The assembly of the Alguonquins And hurons.

11. In the morning, the huron responded to this collar of the Onontageronon with two presents, through The mouth of Atsenha, called le plat ["the dish"].⁶

On the same Day, the 11th, The alguonquin made 5 presents to the huron, of 10 moose-skins. 1st: "I restore to thee The head which the agnieronon has often cut off for thee." 2nd: "I wipe away thy tears." 3rd:

apris des nouvelles des françois qui sont a Onontage Et des nouvelles de tes freres qui sont a Agnie.

Le huron respondit de bouche a ces presens sur l heure 1^o tu me donne la vie 2 ie veray le soleil plus aysement. 3 mon Cœur est en bonne assiette. 4 et 5. Je penseray a ce que Iay a dire.

*moulin de M. de
mores*

12 a 8 heures du soir vn huron nepueu d'Anotaha fut tuè par vn Onontageronon proche du moulin de Mr de Mores. Le Capitaine fit semblant de ne point approuver le fait et donna a vn huron qui estoit allè voir les Onontageronons dans leur fort deux presens 1^{er} porte ta teste entiere va ten paisiblement a quebec 2 Va ten dire a Onontio & aux Algonquins que Je suis marri de ce qui est arriue.

14 partit pour tadousac le P. Druillettes en retourna a quebec le 27.

15. a 7 heures du matin les Onontageronons s'en retournerent En leur païs avec trois ambassadeurs hurons.

22. Le Mardy 2^{de} feste de la pentecoste retourna le sieur Cousture a quebec des Trois Riuieres: apportant pour Nouuelles que les Agnieronons qui estoient aux trois Riuieres auoient empechè deux des trois Hurons ambassadeurs d'aller a Onontage avec Les Onontageronons.

20 21 22. on fit L oraison des 40 heures

“ I give thee a drink.” 4th: “ We are brothers; let us always run the Same risks.” 5th: “ Do not go away at once to Agnie, nor to Onontage; wait a little. Do not start until thou hast learned news of the french who are at Onontage, And of thy brothers who are at Agnie.”

The huron forthwith responded to these presents orally. 1st: “ Thou givest me life.” 2nd: “ I shall see the sun more easily.” 3rd: “ My Heart is well disposed.” 4th and 5th: “ I will think of what I have to say.”

12. At 8 o'clock in the evening, a huron, *Monsieur de mores's mill.* nephew to Anotaha, was killed by an Onontageronon near Monsieur de Mores's mill.⁷ The Captain pretended not to approve the deed, and gave two presents to a huron who had gone to see the Onontageronons in their fort. 1st: “ Carry thy head whole; go peaceably to quebec.” 2nd: “ Go and say to Onontio and to the Alguonquins that I am grieved at what has happened.”

14. Father Druillettes left for tadousac, whence he returned to quebec on the 27th.

15. At 7 o'clock in the morning, the Onontageronons returned To their own country with three huron ambassadors.

22. On Tuesday in whitsun-week, sieur Cousture returned to quebec from Three Rivers, bringing as News that the Agnieronons who were at three Rivers had prevented two of the three Huron ambassadors from going to Onontage with The Onontageronons.

20, 21, 22. The 40 hours' devotion was

aux Vrsulines le S^t Sacrement estant exposè. on y alla en procession apres vespres les 3 iours La pluye empesche vne fois on y fit aussy trois fois le salut.

*M. St. athanase
Supre.*

24 fut esleüe Canoniquement pour superieure aux Vrsulines La Mere Marguerite S^t Athanase.

27 a huict heures du soir le Nauire de Cap. Marot basque mouilla dans l'isle d'orleans vis a vis du fort.

*Vn navire de france
Le 27 de may.*

A 10 heures du soir du mesme Iour arriua a quebec dans vn bateau du bord dudit Cap Marot le P Gabriel druillettes dans lequel bord ou Nauire le dit Pere s'estoit embarquè a tadoussac.

2. hōes noyez.

A 9 heures du soir Pierre du Val Et le fils de Monfort allans visiter le vaisseau mouillé heurterent contre la vaisseau, le Canot tourna et les dits deux hommes se noyerent.

*Renouation aux
Vrsulines —*

28 les Vrsulines firent La renouation des vœux.

Arriua sur le midy vn canot des trois Riuieres despechè pour nous donner aduis de 24 Agnieronons aux 3 Riuieres & 80 a Richelieu prests de descendre a quebec pour enleuer les hurons

quatre [heures] apres. arriuerent 4 Canots de 25 Agnieronons.

29 A 8 heures du matin le Conseil fut tenu dans nostre sale ou assisterent Onontio le P Sup^r. les dits Agnieronons qui auoient demandè

held at the Ursulines', the Blessed Sacrament being exposed. We went thither in procession after vespers, on each of the 3 days; the rain impeded us once. We also held benediction there three times.

24. Mother Marguerite St. Athanase was Canonically elevated to the rank of superior at the Ursulines'.

*Mother St. athanase
Superior.*

27. At eight o'clock in the evening, the Ship of Captain Marot, a basque, anchored at the island of orleans, opposite the fort.

At 10 o'clock in the evening of the same Day, Father Gabriel druillettes arrived at quebec in a boat from the vessel of this Captain Marot, which Ship the Father had boarded at tadoussac.

*A ship from france,
on The 27th of may.*

At 9 o'clock in the evening, Pierre du Val And the son of Monfort, on their way to visit the anchored vessel, collided with it; the Canoe capsized, and the two men were drowned.

2 men drowned.

28. The Ursulines made The renewal of their vows.

*Renewal of vows at
the Ursulines'.*

Toward noon, a canoe arrived from three Rivers, despatched to give us warning of 24 Agnieronons at 3 Rivers, and 80 at Richelieu, ready to come down to quebec to carry away the hurons.

Four hours later, 4 Canoes arrived, with 25 Agnieronons.

29. At 8 o'clock in the morning, the Council was held in our hall, at which were present Onontio, the Father Superior, the Agnieronons,— who had asked to hold a council,— the Hurons, and 2 Alguonquins.

Iroquois de retour.

de tenir conseil, les Hurons & 2 Alguonquins. Thearihogen Agnieronon fit 3 presens a Onontio de 4 Castors Chacun. 1^o Onontio ouure tes bras laisse aller a Agnié tes enfans les hurons, tu me la deia promis. 2 Je scay que tu ayme la foy, nous Croirons avec Les hurons. 3^e preste leur des chalouppes pour les embarquer.

*Nouvelles
d'onontagué.*

A 7 heures du soir arriua vn Canot de Montreal qui nous apporta les lettres de nos Peres d'Onontage que les Onontageronons Venant en guerre Contre les hurons et L Alguonquin auoient cachèes vers Richelieu, puis repris en se retournant de quebec Et portez a Montreal. les nouvelles contenües dans ces lettres estoient bonnes.

30. On tint Conseil au mesme lieu, Et les mesmes personnes que le 29. Le francois Repondit a l Agnieron par trois presens, trois peaux d'orignac.

*Ambassade des
hurons se dissipe.*

Nous aprismes que L' Agnieronon qui estoit aux trois Riuieres auoit debauche deux des trois Ambassadeurs Hurons qui montoient avec des presens avec des Onontageronons a Onontagè, Et que d autres Agnieronons a Montreal auoient empechè le troisieme de monter aussy. Et que ledit ambassadeur sen estoit fui en Cachette et auoit mis entre les mains du pere du Peron les presens qu'il portoit de la part des Hurons L'onontageronon n'ayant pas voulu s en Charger.

Thearihogen, an Agnieronon, made 3 presents to Onontio, of 4 Beavers Each. 1st: "Onontio, open thy arms; let thy children, the hurons, go to Agnié; thou hast already promised me this." 2nd: "I know that thou lovest the faith; we will Believe with The hurons." 3rd: "Lend them shallops, in which they may embark."

Iroquois returned.

At 7 o'clock in the evening, a Canoe arrived from Montreal, which brought us the letters from our Fathers of Onontage; the Ontageronons, Coming to wage war Against the hurons and The Alguonquins, had hidden these in the vicinity of Richelieu, then recovered them again on returning from quebec, And carried them to Montreal. The news contained in these letters was good.

News from onontagué.

30. A Council was held at the same place And by the same persons as on the 29th. The frenchman Responded to the Agnieronon with three presents, namely, three moose-skins.

We learned that The Agnieronon who was at three Rivers had led astray two of the three Huron Ambassadors who, along with some Ontageronons, were going up with presents to Onontagè; that other Agnieronons at Montreal had also prevented the third from going up; And that this ambassador had Secretly fled, and had put into father du Peron's hands the presents which he was bearing on the part of the Hurons, The onontageronon having refused to take Charge of them.

Embassy of the hurons breaks up.

1st: "Onontio is coming from france, And

1° Onontio vient de France Et a escrit qu'il vouloit voir les hurons deuant qu'ils partissent pour Agnie.

2 tu dis toy Agnieronons que tu prieras dieu avec le huron, tu n'en feras rien si tu le fais ce sera en apparence.

3 toutes les chaloupes françoises sont allè au deuant du gouuerneur tu scais bien faire des canots tu en fais quand tu viens quasser la teste au huron tu en feras pour le venir querir

IUIV

*Le R Pere le
Mercier de retour.*

1 Arriua a 4 heures du matin le Pere le Mercier en vn Canot avec Caron et boquet et quelques autres françois en bonne santè et portans de bonnes nouuelles de La foy a Onontagè. La lettre que m'escrit de Ganentaha proche d'Onontagè le P Chaumonot est dattee du 17 May. ainsy le P Mercier n'aura mis que 14 Iours a descendre d'onontage a quebec

*hurons vont a
agniez.*

2 14 femmes hurones avec plusieurs petits Enfans s'embarquerent dans 7 Canots Agnieronons pour sen aller demeurer a agnie. C est icy le comècement du debris des hurons.

11 A 11 heures de Nuict arriua le P Ragueneau dans vne chaloupe des trois Riuieres pour monter a Onontage.

Sillery brûlé.

13 a deux heures de la Releuee La maison de Sillery la chapelle & tous les bastimens furent reduits en Cendre par le feu qui prit

has written that he wishes to see the hurons before they leave for Agnie."

2nd: "Thou sayest, Agnieronon, that thou wilt pray to God with the huron. Thou wilt do nothing of the kind; if thou dost, it will be in appearance only."

3rd: "All the french shallops have gone to meet the governor. Thou knowest well how to make canoes; thou makest them when thou comest to split the huron's head, and thou shalt make some to come and bring him."

JUNE.

1. At 4 o'clock in the morning, Father le Mercier arrived in a Canoe,—with Caron and boquet, and some other frenchmen,—in good health, and bringing good news of The faith at Onontagè. The letter which Father Chaumonot writes to me from Ganentaha, near Onontagè, is dated the 17th of May. Thus, Father Mercier must have taken only 14 Days to come down from onontage to quebec.

*The Reverend
Father le Mercier
returns.*

2. 14 huron women, with several little Children, embarked in 7 Agnieronon Canoes, in order to go and live at agnie. Here begins the destruction of the hurons.

Hurons go to agniez.

11. At 11 o'clock at Night, Father Rague-neau arrived in a shallop from three Rivers, to go up to Onontage.

13. At two o'clock in the Afternoon, The house at Sillery, the chapel, and all the build-ings were reduced to Ashes by the fire, which

Sillery burned down.

par la Cheminee de la Cuisine & que le vent porta par tout.

*Hurons vont a
onontagué.*

16 a 6 heures du matin les hurons de la nation de la Roche s'embarquerent a quebec dans trois chaloupes equippees de francois pour les mener iusque a Montreal. Et de la les dits hurons debuoiert aller a Onontage pour y demeurer.

21 Mouilla deuant Quebec le vaisseau du Capt tadourneau.

P. ragueneau.

22 Partit pour Onontage le P Ragueneau avec l'equipage dans Vne chaloupe.

24. se noye proche du Moulin des chastelets Margontier 4 iours apres son arriuee [en] ce païs.

27 partit dans vne chaloupe pour Montreal le P Mercier avec vn second equipage pour onontage.

IUILLET

15 Retourna de tadoussac le P Albanel dans vne chaloupe.

*Iroq. perissent au
Sault S. Louis.*

22 arriuerent a montreal 10 Canots d'onontageronons qui venoient [querir] Les hurons attendans a Montreal. sept Onontageronons verserent dans le Sault St. Louis, et y perirent.

25 Arriua Mr le moine a quebec, qui nous en apporta la nouvelle.

*fran. et algonq.
aux poissons blancs
Riv. du baptis Kam.
6. L. au dessous des
3 Rivi.*

15. Le 20 Auril partirent des trois Riuieres 8 francois avec 20 Canots de sauages algonquins pour aller en traite aux poissons blancs. Ils entrerent dans les terres par la Riuere de

caught in the Kitchen Chimney, and which the wind spread everywhere.

16. At 6 o'clock in the morning, the hurons of the nation of the Rock embarked at quebec in three shallops, manned with frenchmen, to convey them to Montreal, whence these hurons intend to go to Onontage, to dwell there.

Hurons go to onontagué.

21. Captain tadourneau's vessel anchored before Quebec.

22. Father Ragueneau started in A shallop for Onontage, with his outfit.

Father ragueneau.

24. Margontier is drowned near the Moulin des chastelets, 4 days after his arrival in this country.

27. Father Mercier left in a shallop for Montreal, with a second outfit, to go to onontage.

JULY.

15. Father Albanel returned from tadousac in a shallop.

22. 10 Canoes of onontageronons arrived at montreal, who came to meet The hurons waiting there. Seven Onontageronons upset in the Sault St. Louis, and perished.

Iroquois perish in the Sault St. Louis.

25. Monsieur le moine arrived at quebec, and brought us the above news.

15. On the 20th of April, 8 frenchmen left three Rivers, with 20 Canoes of alguonquin savages, to go to trade with the poissons blancs. They penetrated into the country through the River baptiskam, which is 6 leagues below three Rivers.⁸ On this River,

French and alguonquins go to the poissons blancs.

River baptiskam, 6 Leagues below 3 Rivers.

baptiskam, qui est 6. lieuës au dessous des trois Riuieres. Ils passerent dans ceste Riuiere 28. saults en 14 Iours. Ils arriuerent au terme de leur voyage le 28 May apres avoir Passè 74. saults ou portages. ils retournerent aux 3 Riuieres le 15. Iuillet chargez de Castors. le voyage est rude, Long et hazardeux. Neanmoins il fut heureux. Il ny eut qu'vn seul francois, qui y perit, en tombant dans vn rapide en glissant ou il se noya. Ils y virent des poissons blancs, qui demandent a prier dieu. des agouingxi,sec et des Kristinons qui sont proche de la mer du nord.

francois noyé dans un rapide.

3. nations au nord.

•

retour de Mr. d'aillebout et aut.

abbé de Kaylus et 3. Ecclesiast.

29 a 10 heures du matin mouilla deuant quebec le vaisseau Nantois qui nous apporta Mr d'alliboust. Et laissa a lisle d'orleans chez monsieurs Maheu Mr Maisonneufue Et Mr L abbè Kelus avec 3 ecclesiastiq3.

31. le Capitaine marot fit voile pour la france du port de quebec. a 10 heures du matin.

AOUST

agniez cherchent Les Hurons.

9 arriuerent a quebec 20 agnieronons pour emmener le reste des hurons. Ils estoient 100 dont ces 20 se sont detachez. Les 10 Canots d onontageronons dont il est parlè cy dessus 22 Iuillet. s en sont retournez se voyants plus foibles pour leur entreprise que les Agnieronons. . . . les 80 agnieronons, attendirent a Montreal les 20. descendus a quebec.

they passed 28 rapids in 14 Days. They arrived at the end of their journey on the 28th of May, having Passed 74 rapids or portages. They returned to 3 Rivers on the 15th of July, laden with Beavers. The journey is rough, Long, and dangerous; nevertheless, it proved successful. But a single frenchman perished, by slipping and falling into a rapid, where he was drowned. They saw some of the poissons blancs, who are asking some agouingwi, wecs, and some Kristinons, who are near the northern sea, to pray to God.

*Frenchman drowned
in a rapid.*

*3 nations of the
north.*

29. At 10 o'clock in the morning, the Nantois vessel anchored before quebec; it brought us Monsieur d'alliboust, And left Monsieur Maisonneuve And Monsieur The abbé Kelus, with 3 ecclesiastics, at the house of monsieur Maheu, in the island of orleans.⁹

*Return of Monsieur
d'aillebout and
others.*

*Abbé de Kaylus, and
3 Ecclesiastics.*

31. Captain marot set sail for france from the port of quebec, at 10 o'clock in the morning.

AUGUST.

9. 20 agnieronons arrived at quebec, to carry away the rest of the hurons. Their band numbered 100, from whom these 20 detached themselves. The 10 Canoes of onotageronons — of whom mention is made above, under July 22 — have returned, seeing themselves weaker for their undertaking than the Agnieronons. . . . The 80 agnieronons remained at Montreal waiting for the 20 who came down to quebec.

*Agniez seek The
Hurons.*

11. At ten o'clock in the evening, Mon-

- retour du voiage au nord. M. bourdon.* 11 a dix heures du soir arriua deuant quebec Mr bourdon de son voyage du nord. deux hurons qu il auoit menè furent tuè par les sauuages et vn francois blessè.
- hurons tuez.*
- Tourbillon.* 13 le tonnerre Et le vent ietta par terre la grange des Vrsulines a St Ioseph deux bœufs furent estouffez soubs les ruines deux autres bœufs blessez et le chartier blessè.
- Nou Iubilè.* 12 Nous cōmencasme a gagner le Iubile par l ouerture d une procession generale.
17. arriua de tadoussac le P Albanel pour la 3^e fois a 4 heures du matin.
- 20 Arriua a 4. heures du matin Mr le gaigneur qui porta Nouvelle, que son vaisseau estoit a l isle aux coudres qu il auoit relachè deux fois en Irlande. que Mr d Argenson gouuerneur, le P Lionne Mrs becancour, des musseaux et le petit de la poterie, estoient retournez de france.
- Monsieur d argenson.*
- 21 partirent de quebec quelques hurons avec les Agnieronons pour demeurer a Agnie.
- p. le moine.* 26 partit de quebec pour Agnie le P le Moine avec le petit Iroquois francizè Et quelques hurons.
- PP. poncet, de la place,* 28 partit le p poncet pour Onontage.
- 29 le P de la place arriua des trois Riuieres a quebec a 9. heures du soir.
- 31 arriua de tadousac Mr Lepinè.

SEPTEMBRE

- p.ijart &c.* 3 Arriua de Montreal le P Piiart dans la barque de Mr Grouelle.

sieur bourdon arrived before quebec, from his journey to the north. Two hurons, whom he had taken with him, were killed by the savages, and a frenchman was wounded.³

*Return from the
journey to the north:
Monsieur bourdon.
Hurons killed.*

13. The thunderstorm And the wind overthrew the Ursulines' barn at St. Joseph. Two oxen were smothered under the ruins, two other cattle wounded, and the carter hurt.

Whirlwind.

12. We began to celebrate the Jubilee by opening it with a general procession.

New Jubilee.

17. Father Albanel arrived from tadoussac for the 3rd time, at 4 o'clock in the morning.

20. Monsieur le gagnieur arrived at 4 o'clock in the morning. He brought News that his vessel was at the isle aux coudres; that he had twice put back to Ireland; that Monsieur d'Argenson, the governor, Father Lionne, and Messieurs beancour, des musseaux, and the young son of la poterie, had returned to france.

*Monsieur d'argen-
son.*

21. Some hurons left quebec with the Agnieronons, to live at Agnie.

26. Father le Moine left quebec for Agnie, with the little gallicized Iroquois And some hurons.

Father le moine.

28. Father poncet left for Onontage.

*Fathers poncet,
de la place,*

29. Father de la place arrived at quebec from three Rivers, at 9 o'clock in the evening.

31. Monsieur Lepinè arrived from tadou-
sac.

SEPTEMBER.

3. Father Pijart arrived from Montreal in Monsieur Grovelle's bark.

pijart, and others.

2 arriuent les Onontageronons a la Cabane d Eustache et deux a quebec; apres auoir esté bienveignez par 3. Presentz au nom de nos 3 nations, et dict q3 le lendemain matin ilz parleroient, ils s'en retournerent, disantz qu'ilz n'auoient pas de Pñtz; Le mesme iour 2 autres reuiuent pour dire q3 tous tant qu'ilz estoient vouloiēt venir a Kebec, Les Alg. et hurons ayantz representé q3 si quelqun d'eux s'enyuroit, quelq3 accident fascheux a l'onōt. estoit a craindre, q3 les frāçois lieroient & pilleroient les Ieunes onōt. qui desroberoient les citrouilles, cōe ilz font les Algōq. & les hurons, enfin q3 l'Ambassadeur Algōq. seroit trop en peine, si quelqun d'eux estoit icy mal traicté; la dessus les onōt. se despitent, disantz qu'ilz n'y viendroient pas du tout, mais q3 le lendemain ilz repasseroient la Riui. et q3 le iour suiuant, ilz remōteront; en effect, Le lendemain ilz se sont remis dās leur fort du Printemps prés M^{re} Nic. mais enfin se rauissantz, ils ont deputé 4. des leurs pour venir parler aux hurons principalem^t, disantz qu'ilz auoient desia parlé aux Algōq. cest esté aux 3. Riui. on leur donne 8. a 10. sacs de bled.

6. Lesdictz onōt. font Pñtz de 3. colliers particulierem^t aux hurons, outre ceux de Porcel. enfilee, qui aboutissent a les inuiter de se ioindre a leur compagnie, a l'occasion

2. The Onontageronons arrive at Eustache's Cabin, and two of them at quebec.¹⁰ After having been welcomed with 3 Presents in the name of our 3 nations, and having promised that the next morning they would speak, they returned at the appointed time, saying that they had no Presents. The same day, 2 others came back to say that all, as many as they were, wished to come to Kebec. The Algonquins and hurons represented to them that, if any one of them should become drunk, some disagreeable accident to the onontageronons was to be feared; that the french would bind and plunder the Young onontageronons who should steal the pumpkins, as they do with the Algonquins and the hurons; finally, that the Algonquin Ambassador would be very much grieved if any of them were ill-treated here. Thereupon, the onontageronons grew vexed, saying that they would not come at all, but would, on the morrow, cross the River, and, on the following day, go up again. In fact, The next day, they returned to their Spring fort, near Master Nicolas'. But finally, upon second thought, they commissioned 4 of their men to come and talk with the hurons especially, saying that they had already parleyed with the Algonquins the past summer at 3 Rivers. We gave them 8 or 10 sacks of corn.

6. The onontageronons make special Presents to the hurons, of 3 collars, besides some strings of Porcelain,—with the result that they invite the latter to join their band, on

d'un Pere, et de Kahik8an Ambassadeur Algō-
quain, qui doit aller avec eux a Onōtaghè.

f. Nic. fauconnier

9 N f. Nicolas fauconier fit ses derniers
vœux en nostre Chappelle le p Supr disant la
Messe

*abbé de Kelus fait La
cure*

12 a 8 heures du soir retournerent de
Montreal le P. Poncet, Mrs L abbè et d alli-
boust. le dit sieur abbè prit la charge de la
Cure.

*P. poncet et Le f.
ambr. en france*

18 Le vaisseau du Cap Poulet partit de
quebec avec Mr Charni le P Poncet et n f
Ambroise Cauuet.

23 fit vn prosne contre nous L abbè

26 partit le Cap tadourneau.

OCTOBRE

2 I allè voir Mr L abbè, pour luy tesmoi-
gner le desir de la paix.

3 Il me rendit vne visite pour le mesme
subiect.

Meurtre des hurons.

6 arriua au soir Boquet avec 8. francois
d'onontage sans sauvages qui nous apporta le
meurtre fait le 3 Iour d'aoust a 4 Iournees au
dessus de montreal par les Onontageronons
Contre les Hurons du quebec qui montoient
avec le P. Ragueneau a Onontagè.

9 Il neige toute la matinee.

f. p. En france

15 Le dernier vaisseau partit de quebec et
emmena N f pierre.

*oneiouts en guerre
ici bas.*

16. arriua vn chaloupe des 3 Riuieres,
qui nous apporta pour nouvelles que depuis
8. iours il y auoit vne troupe de 10 Onontá-

account of a Father and of Kahikwan, the Algonquain Ambassador, who are to go with them to Onontaghè.

9. Our brother Nicolas fauconier made his final vows in our Chapel, the father Superior saying the Mass.

*Brother Nicolas
fauconnier.*

12. At 8 o'clock in the evening, Father Poncet, and Messieurs The abbé and d'alliboust, returned from Montreal. The sieur abbé took charge of the Curacy.

*Abbé de Kelus takes
charge of The
curacy.*

18. Captain Poulet's vessel sailed from quebec with Monsieur Charni, Father Poncet, and our brother Ambroise Cauvet.

*Father poncet and
brother ambroise go
to france.*

23. The abbé delivered a sermon against us.

26. Captain tadourneau set sail.

OCTOBER.

2. I went to see Monsieur The abbé, in order to testify to him the desire for peace.

3. He paid me a visit for the same purpose.

6. Boquet arrived in the evening with 8 frenchmen, from onontage, without savages, and brought us news of the murder committed on the 3rd Day of august, 4 Days' journey above montreal, by the Onontageronons Upon the Hurons of quebec, who were going up with Father Ragueneau to Onontaghè.

*Murder of the
hurons.*

9. It snows the whole morning.

15. The last vessel sailed from quebec, and carried away Our brother pierre.

*Brother pierre goes
To france.*

16. A shallop arrived from 3 Rivers, which brought us the news that for 8 days a band of 10 Onontageronons or Oneiotchronons had

*Oneiouts at war
down here.*

geronons ou Oneiotchronons, qui rodoient vers les trois Riuieres et quebec pour tûier des Alguonquins et hurons et qu'au cap a labre ils auoient pillè 2. francois qui estoient a la chasse.

20 arriua a 6. heures du matin de tadous-sac Mr lepinè.

*Plaintes du gouu.
contre Le p. Super.*

Mr d'alliboust gouuerneur se plaint de moy du peu de Confiance que I ay en luy. disan que Ie ne luy Cõmuniq. pas les affaires qui regardent la mission d'onontagé. 1° en ce que ie ne luy ay pas portè les 2. presens que le P Ragueneau m'auoit enuoyè d'onontage, lesquels presents s'adrescoient a Onontio. faits par les Onontageronons qui disoient.

*Excuses des Iroquois
sur Le meurtre des
hurons &c.*

Onontio Nous ne consentons pas au meurtre fait en Chemin par nostre Ieunesse sur les Hurons, Onontio nous payons les torts que nostre Ieunesse a fait aux habitations francoises par les pillages et tueries des bestiaux. le p drüillettes porta de ma part les 2. Colliers a Mr d alleboust 2 Iours apres.

*se defendre des
pillages de
L'Iroquois.*

21. Mr le Gouuerneur fit vne assemblee des habitans, ou il fut Conclu d'vn commun consentement de tous les habitans et du dit Sieur Gouuerneur que les francois se deffendroient contre les Insolences des Iroquois d'en bas et d en hault Et qu'on ne se laisseroit pas Voler ny piller ni faire autre acte d hostilité sous pretexte de paix.

Lambert closse.

22 I apris que trois lettres l'une du p.

been prowling about three Rivers and quebec, in order to kill some Alguonquins and hurons; and that, at the cap a labre, they had robbed 2 frenchmen who were hunting.

20. At 6 o'clock in the morning, Monsieur lepinè arrived from tadoussac.

Monsieur d'alliboust, governor, complains of me for the little Confidence which I have in him, saying that I do not Impart to him the matters which concern the mission of onontagé; and 1st, that I did not convey to him the 2 presents which Father Ragueneau had sent to me from onontage. These presents were addressed to Onontio, and offered by the Onontageronons, who said: "Onontio, We do not approve the murder committed upon the Hurons by our Youth, on the Way. Onontio, we pay for the damage which our Youth have done to the french settlements through robberies and killing the cattle." Father drüillettes conveyed on my behalf the 2 Collars to Monsieur d'alleboust, 2 Days after.

21. Monsieur the Governor held an assembly of the habitans, at which it was Resolved, by common consent of all the habitans and of the Sieur Governor, that the french should defend themselves against the Insolence of both the upper and lower Iroquois; And that no one should be allowed to commit a Theft or robbery or any other act of hostility, under pretext of peace.

22. I learned that three letters,—one from the father Superior, the second from father

The governor's complaints against The father Superior.

Excuses of the Iroquois for The murder of the hurons, etc.

Self-defense against the robberies of The Iroquois.

Lambert closse.

*Lettres interceptées,
dont Le gou. et L.
Kaylus sont choquez.*

Supr, l autre du p Mercier et la 3^e du p piiart. toutes trois a Mr Lambert Closse qui les receut en Chemin de Montreal a quebec tomberent entre les mains de Madame d'alleboust par vn accident apres que ledit Sieur lambert les eut liées Et quil les eut mis sur la table au fort de quebec estant allè visiter Mr le Gouu. et m^{de} la Gouuernan qui s'en saisit puis les monstra a Mr Le Gouverneur et a Mr Labbé qui en fut fort piquè parceque dans le 2 der- nieres il y auoit des mots piquants contre luy entre autres en celles du p piiart il y auoit que ledit sieur estoit violent et nous faisons vne guerre plus facheuse que celle des Iroquois.

*discours satir.
de L'abbé Kelus.*

21 Iour de dimanche Mr L Abbe faisant son prosne dit Messieurs deuant que de vous dire vn mot touchant leuangile, Je vous donneray Vn aduis. Il y a des personnes, qui viennent a l'eglise, non pour s'appliquer ce qu'ils entendent mais pour le controller et expliquer mes Intentions; il Vaudroit mieux, qu'ils demeurassent a la maison et qu'ils fus- sent Couchés avec vne bonne fiebure quarte. Puis il cōmenca l explication de L euangile, qui est Cuius est Imago. ou les pharisiens tachment de surprendre N. S. en ses parolles. il les fait ainsy parler qui est donc ce Iesus Nouuellem^t Venu, qui se fait aymer de la populace, qui nous veut decrediter? Il y a trente et 40 ans que nous gouernons lestat et

Gen Anue D. 1655. die 29. Samedij, iſte Claudius
 Piquart Sacrorum Socus Jſſi, vicem actus Parochi
 et
 Johann Morch verſchickter, et Annunziationibus parochialis,
 Leon Morch conſtitis diebus ſolis iſte Niſſanus
 et fibris conſtitis diebus ſolis iſte Niſſanus
 Solennia, nulloque Legitimo impedimento
 dictis, Joannem Simeon Soling Joannis Simeon
 et Leonarda de Paz, Jureſſus et Sordani de
 Magnan: et Catharina de Lorig Sordani
 Mathurini Lorig et Françoise Alouin
 und zſchickter Pſchi Bilay, integre
 ſervunt que nunc conſensu Gabriel, Solennia
 iſte verba de Jureſſus matrimonio conuſſo,
 exoritur fibris iſtis D. Paulo de

FACSIMILE OF HANDWRITING OF CLAUDE PUART, S.J.

[Dated June 29, 1655; being an entry in the first parish register (Liber Matrimonium, p. 21) of Parish of Notre Dame, Montreal, 1612-1668]

Mercier, and the 3rd from father pijart,—all three addressed to Monsieur Lambert Closse,¹¹ who received them on the Way from Montreal to quebec,—happened to fall into the hands of Madame d'alleboust. After Sieur lambert had read them, he laid them on the table at the fort of quebec, having gone thither to visit Monsieur the Governor and madame the wife of the Governor. The latter took possession of them, and then showed them to Monsieur The Governor and to Monsieur The abbé, who was greatly piqued by them, because in the 2 last there were cutting words against him. Among other things, in the one from father pijart, it was stated that this sieur is of a violent temper, and that we are carrying on a war more annoying than that of the Iroquois.

21, Sunday. Monsieur The Abbé said, upon preaching his sermon: “Messieurs, before saying a word to you concerning the gospel, I will give you A piece of advice. Some persons come to church, not to apply to themselves what they hear, but to criticise it and explain my Intentions. It Would be better for them to stay at home, and be Abed, with a good quartan fever.” Then he began the explanation of The gospel, which was, *Cujus est Imago?* wherein the pharisees try to surprise Our Lord in his words. He thus made them speak: “Who, then, is this Jesus, this Newcomer, who makes himself beloved by the populace, who tries to discredit us? For thirty or 40 years, we have governed the

*Letters intercepted,
at which The
governor and The
abbé Kaylus are
offended.*

*Satirical discourse
by The abbé Kelus.*

la Religion. Nous auons accoustumè a cõmander &c. Ne voulans pas luy parler eux mesmes Ils luy enuoyerent vn faiseur de complimens.

24 a 4 heures du soir est arriue nouvelle des trois Riuieres: que 9 alguonquins sont allès en guerre contre les Iroquois d en bas Et d en hault ayant apris que les Iroquois y venoient les premiers: et qu'on en auoit veu deux canots au lac S^t pierre Vn Cabanage dans les trois Riuieres et que quelques Iroquois ont pillé deux francois a l arbre a la Croix.

24. Mr le gouuerneur assembla au fort les Alguonquins Et hurons pour Leur presenter les 2 colliers enuoyès d'Onontage par le P Ragueneau Ces 2 colliers disoient 1^o que les Anciens n'auoient point trempè dans la trahison faite contre les Hurons. 2^o que cestoient pour payer les damages et les tors que la Ieunesse d Onontage auoit fait aux francois en leur habitations.

Les sauuages demanderent quomen ils se Comporteroient enuers les Iroquois d en hault & d en bas. La reponse fut 1^o qu il leur seroit libre de se deffendre ou d'attaquer les premiers qu il seroit a propos neanmoins quil n'attaquasse point par de nos habitations. 2^o que le francois Deffendra les Hurons Et algonquins a la vetie des maisons francoises. 3^o.

state and Religion. We have been accustomed to command," etc. "Not wishing to speak to him themselves, They sent him a dealer in compliments."

24. At 4 o'clock in the evening, news arrived from three Rivers that 9 algonquins have gone to war against both the lower And the upper Iroquois, having learned that the Iroquois were the first to come thither; that two canoes of the latter had been seen in lake St. pierre, and An Encampment on the three Rivers; and that some Iroquois have plundered two frenchmen at l'arbre a la Croix.

24. Monsieur the governor assembled at the fort the Algonquins And hurons, in order to present to Them the 2 collars sent from Onontage by Father Ragueneau. These 2 collars said: 1st, that the Elders had not had a hand in the treachery committed against the Hurons; 2nd, that they were intended to pay for the damages and the wrongs which the Youth of Onontage had done to the french in their settlements.

The savages asked how they should Conduct themselves toward the upper and lower Iroquois. The answer was: 1st, that they would be free to defend themselves or to attack first; that it would, nevertheless, be proper for them not to make their attacks near our settlements. 2nd, that the french will Defend the Hurons And algonquins within sight of the french houses. 3rd, that the french will not be the first to strike the blow, and will not

le françois ne frappera pas le premier & ne rompera pas le premier la paix. 4^o tous les françois ont consenti a tout ce que dessus.

Pinguet.

25. a 6 heures du soir trois Agnieronons pillerent Iusque a la chemise M Pinguet le vieux, qui faisoit sa pesche d anguille vn peu au dessus du Cap rouge. Vn huron de ceste bande pris a l isle d orleans depuis deux ans s echappa & se rendit au quebec. (Cela s est trouuè fault)

25 Nous aprismes par deux françois a 10 heures du soir: que les Agnieronons estoient en nombre, et qu'il faisoient vn fort au cap rouge. Cela se trouua faux.)

xcōcāon.

28 Mr. L abbè Ietta l excōmunication a la grand'messe apres auoir publiè le monitoire par trois diuers dimanches, contre Ceux qui auoient bruslè La maison de Mr denis.

NOUEMBRE

françois mis a mort

1 Arriua le matin de Montreal Vn canot a quebec qui porta nouvelle que Les Onontageronons ou autres sauuages auoient tuez trois françois scauoir M^r Nicolas godet, St pere, Et son garçon: Ce fut le 25 octobre.

Huronne religieuse.

3 Mourut a 6. heures du soir geneuiefue huronne, a l hospital, Mr L'abbè luy auoit donnè le Viatiq³ le iour de la toussaints, et l'habit Religieux, le Iour des morts l extreme onction Et vn peu deuant que de mourir elle fit les vœux de Religion selon qu'elle auoit desiré. Elle n'auoit que 15 ans elle fut

first break the peace. 4th, all the french agree in everything, as stated above.

25. At 6 o'clock in the evening, three Agnieronons robbed Monsieur Pinguet, senior, Even to his shirt, while he was fishing for eels a little above Cap rouge. A huron of this band, taken at the island of orleans two years ago, escaped and betook himself to quebec. (That was found false.)

Pinguet.

25. We learned from two frenchmen, at 10 o'clock in the evening, that the Agnieronons were in force, and that they were making a fort at cap rouge. (That was found false.)

28. Monsieur The abbé, after having published the monitory on three several sundays, Hurléd excommunication, at high mass, against Those who had burned The house of Monsieur denis.

Excommunication.

NOVEMBER.

1. In the morning, A canoe arrived at quebec from Montreal, which brought the news that The Onontageronons or other savages had killed three frenchmen,—to wit, Monsieur Nicolas godet, St. pere, And his servant.¹² This was on the 25th of october.

Frenchmen put to death.

3. Geneviefve, a huron, died at the hospital, at 6 o'clock in the evening. Monsieur The abbé had given her the Viaticum, on all saints' day, as also the garb of Religion. On all souls' Day, he administered extreme unction; And, a little before dying, she took the vows of Religion, as she had desired. She

Huron nun.

enterre le lendemain Jour de dimanche a l hospital par Mr L abbè.

agniez prisonniers — A 9 heures du soir le sieur la Meslee amena de trois Riuieres 5 Agnieronons a M^r le Gouverneur pour scauoir d eux les meurtriers des trois francois tuez a montreal. ces 5 agnieronons furent pris avec 6 autres agnieronons par les francois des trois Riuieres qui les obligerent tout par finesse d'entrer dans le bourg & là sen saisirent vn desquels se deffendant Contre Mr le barbier qui se trouuoit trop foible pour larrester mit La main a lepee & frappa le dit Agnieronon de la pointe qui ne fit qu'effleurer la peau. les 5 cy dessus sont logez chez Mr Cousture & ont les fers aux pieds deux a deux.

3 En mesme temps nous aprismes, que les alguonquins 9 en Nombre qui estoient allez en guerre contre les Onontageronons vers les isles de Richelieu, estoient de retour avec vne Cheuelure d'Onontageronon.

4 a 7. heures du matin Mr d Alliboust Gouverneur me donna aduis de ceste Nouvelle: me dit qu il estoit d'aduis d'Enuoyer 2 agnieronons des 11 prisoniers en leur païs pour aduertir leurs gens de leur detention et du subiet qui estoit du meurtre de 3 francois par les sauuages Et pour scauoir distinctement les meurtriers. Sur les 11 heures du matin il assembla les principaux habitans (aucun de nos peres ny fut appellè non plus

was only 15 years old. She was buried the next day, Sunday, at the hospital, by Monsieur The abbé.

At 9 o'clock in the evening, sieur la Meslee brought 5 Agnieronons from three Rivers to Monsieur the Governor, in order to learn from them who were the murderers of the three frenchmen killed at montreal. These 5 agnieronons, with 6 other agnieronons, were taken by the french of three Rivers, who had obliged them all by subtlety to enter the village, and seized them there. One of them defended himself Against Monsieur le barbier, who, finding himself not strong enough to stop him, laid hold of his sword and struck the said Agnieronon with the point, which merely grazed the skin. The 5 mentioned above are lodged with Monsieur Couston, and are shackled together, two by two.

Captive agniez.

3. At the same time, we learned that the alguonquins, 9 in Number, who had gone to war against the Onontageronons, toward the islands of Richelieu, had returned with an Onontageronon Scalp.

4. At 7 o'clock in the morning, Monsieur d'Alliboust, Governor,¹³ gave me word of this News. He told me that he was of opinion that 2 agnieronons of the 11 prisoners should be Sent into their country, to warn their people of their detention and of the cause of it,—which was the murder of 3 frenchmen by the savages,—And to learn definitely who were the murderers. About 11 o'clock in the morning, he assembled the principal habitans

*point appellez aux
ass.*

qu'aux autres assemblees) leur exposa le subiet de leur assemblee. La Conclusion fut qu'il failloit enuoyer deux Agnieronons &c. Vt Supra

5 6. 7. Mr le gouuerneur fait scauoir au fort aux sauuages le dessein qu'il a pris d'enuoyer a agnièe deux des prisonniers pour faire entendre a leur gens la cause de l'emprisonnement de leur Compagnons les sauuages approuuent ce dessein. 6. on mene deux prisonniers Chez nous, on leur dit qu'on les enuoye a Agnie. 7 le lendemain Ils partirent pour les trois Riuieres dans vne chaloupe.

17 Arriua de trois Riuieres vne chaloupe pleine de sauuages des terres qui apportent nouvelle que leur gens y sont arriuez. Ils venoient scauoir Ce qui se passoit a quebec.

19 Mr le gouuerneur prend dessein avec les sauuages de les enuoyer querir pour venir hyuerner a quebec.

fran. noyé

A Midy vn canot tourna deuant quebec vn des deux francois qui estoit dedans fut noyé.

20 nous aprismes par lettres des trois Riuieres que les trois Agnieronons qu'on enuoyoit en leur païs pour les affaires cy dessus partirent le 13 de nouembre des trois Riuieres en Compagnie des francois qui les escorterent dans vne chaloupe iusques au premier sault de la Riuiere de Richelieu, crainte de mauuais rencontre.

(none of our fathers was called, any more than to the other assemblies), and set before them the purpose of their meeting. The Conclusion was, that it was necessary to send two Agnieronons etc.,— *Ut Supra*.

5, 6, 7. Monsieur the governor communicates to the savages at the fort his resolution to send two of the prisoners to agnièe, in order to apprise their people of the reason for the imprisonment of their Companions. The savages approve this design. 6. Two prisoners are brought To us; they are told that we are sending them to Agnie. 7. The next day They started in a shallop for three Rivers.

17. A shallop arrived from three Rivers, full of savages from the inland, who bring news that their people have arrived there. They came to learn What was going on at quebec.

19. Monsieur the governor takes counsel with the savages, to send for them and invite them to come and winter at quebec.

At Noon, a canoe capsized before quebec; one of the two frenchmen who were in it was drowned.

20. We learned by letters from three Rivers that the three Agnieronons, whom we were sending to their own country in behalf of the above-mentioned affairs, left three Rivers on the 13th of november. They went in Company with some frenchmen, who escorted them in a shallop as far as the first sault in the River of Richelieu, for fear of a hostile encounter.

Not called to the assemblies.

Frenchman drowned.

*force canots aux
3. riviè.*

Ce mesme Iour 13. de Nou. arriuerent aux trois Riuieres 60 Canots des terres & 30 des algonquins ordinaires. dont i ay escrit cy dessus. on en attend encor 30 canots deuant les glaces.

*Exploit Enuoie par
L. Quelus*

22 La Vigne sergent nous apporta au P Richard dans nostre Maison de quebec vn exploit pour comparoistre a l'audiance le mardy Ensuiuant 27 dudit mois et respondre a la raqueste presentée par Mr d'allet au nom de Mr L abbè quelus, a Mr Chartier lieutenant General de quebec, par laquelle requeste il demande que les PP Jesuites ayent a quitter leur maison pour y loger ledit abbè comme Cure de la paroisse de quebec ou de rembourser 6000^{ll} a eux donnés par la Cōmunauté pour faire vn presbeterie.

Chartier Le grai.

*Dispute entre les
2. corps de Iustice—*

18 Il y eut disputé entre Les messieurs du Conseil de quebec et mrs de la Iustice. ceux cy voulans aller les premiers a la procession & auoir le pain benist les premiers. contre le Reglement qui auoit esté gardé iusques icy au Contraire.

23 Mr le gouverneur fit aduertir Mr Seuestre de payer 15000^{ll} en castor quil debuoit au magazin. Auquel sieur seuestre nous debuions 8000 et tant en castors que nous ne pouuions payer presentem^t. audit sieur & cependant se voyant pressé de Mr le gouverneur nous pressoit de son cotè.

This same Day, the 13th of November, 60 Canoes from the interior and 30 of ordinary alguonquins arrived at three Rivers,—the same of whom I have written above. 30 more canoes are expected before freezing weather.

*Many canoes at
3 rivers.*

22. La Vigne,¹⁴ sergeant, brought to us — to Father Richard, in our House of quebec — a writ to appear in court on the Following tuesday, the 27th of the same month, and to make reply to the petition presented by Monsieur d'allet, in the name of Monsieur The abbé quelus, to Monsieur Chartier, lieutenant-General of quebec.¹⁵ In this petition, he asks that the Jesuit Fathers be obliged to leave their house, in order that the abbé might lodge there as Curé of the parish of quebec; or to refund the 6000 livres, given to them by the Community for building a clergy-house.¹⁶

*Writ Sent by The
abbé Quelus.*

*Chartier, Lieuten-
ant-general.*

18. There was a dispute between messieurs of the Council of quebec and messieurs of the court of Justice,—the latter wishing to march first in the procession, and to be the first to receive the blessed bread, counter to the Regulation which had been hitherto observed to the Contrary.

*Dispute between the
2 bodies of Justice.*

23. Monsieur the governor sent notice to Monsieur Sevestre to pay the 15000 livres in beaver which he owed to the warehouse. To this sieur sevestre we owed 8000 [livres], and an equal amount in beavers, which we could not pay just then to the sieur,—who, meanwhile, seeing himself hard pressed by Monsieur the governor, on his part continued to press us.

Après auoir Enuoyè querir les sauuages des trois Riuieres [il] fit arrester toutes les marchandises des marchands de quebec &c.

Chicane de Labbé.

25 L'abbè en son prosne dit qu'il feroit le salut du st Sacrement tous les Ieudis de l'annee, et les samedis de l'aduent en l'honneur de N dame.

27 Retourna la chaloupe des trois Riuieres sans les sauuages qui y furent arrestez par les francois.

DECEMBRE

3 nous receusmes Le second adiournement pour Comparoistre a l'audiance pour le procez de 6000^{li}.

2 st francois Xauier tombant le 1^{er} dimanche de l'aduent L'office en fut remis au lundy 3 du mois le dimanche 2 du mois nous fismes le salut cōmencant par iste Confessor, Magnificat l'antienne Alma &c. Le Lundy 3 du mois le P. Claude piiart dit la grande Messe a 9 heures prescha. on chanta la messe en musiq³ a 2 heures & demi on dit vespres en musiq³. Colation. tout alla bien.

Mr Seuestre

8 Mourut heureusement a midy Mr Seuestre & fut enterrè le lendemain dans l'eglise.

Noel

25 Le P Sup^r. dit la messe de minuict qui fut chantee en musiq³. qui ne valut rien. On oublia a chanter le Te deum. au cōmencement. Nostre chappelle fut toute pleine de monde. beaucoup de Communians. les Alguonquins y assisterent, les Hurons entendirent

After Sending for the savages of three Rivers, he had all the wares of the merchants of quebec seized, etc.

25. The abbé said in his sermon that he would have benediction of the blessed Sacrament every Thursday in the year, and on saturdays in advent, in honor of Our lady.

The abbé's cavil.

27. The shallop returned from three Rivers without the savages; they were detained there by the french.

DECEMBER.

3. We received A second summons to Appear in court for the lawsuit about the 6000 livres.

2. St. francis Xavier's feast falling on the 1st sunday in advent, The office for the same was postponed till monday, the 3rd of the month. On sunday, the 2nd of the month, we had benediction, beginning with *iste Confessor, Magnificat*, the anthem *Alma*, etc. On Monday, the 3rd of the month, Father Claude pijart said high Mass at 9 o'clock, and preached; the mass was sung with music. At half past 2, vespers were said with music. Collation. All went well.

8. Monsieur Sevestre died happily at noon, and was buried next day in the church.

Monsieur Sevestre.

25. The Father Superior said the midnight mass; it was sung with music, which was worth nothing. They forgot to sing the *Te Deum* at the beginning. Our chapel was quite full of people; many received Communion; the Alguonquins were present. The Hurons

Christmas.

la messe de minuict a l hospital qui fut ditte par le P Mercier. le P Piiart La dit aux Vrsulines on sonna chez nous le 1^{er} coup a onze. le 2 a onze heures et demi & Le dernier a onze heures 3 quarts. Nostre chappelle estoit toute pleine de Luminaires bien disposez & fut fort chaude tant a cause que le temps fut doux que pour le feu qu'on y auoit mis.

Antoine 8ab8kima me donna des lettres des trois Riuieres. Il estoit arriuè le soir veille de Noel.

26. 2 francois arriuerent de trois Riuieres. la perle et la motte.

*
*Cabaret aux trois
rivieres.*

le 9 decembre on dressa vn cabaret aux trois riuieres, ou l on vendoit aux sauuages du vin deux pots pour castor d hyuer vn pot pour castor d estè. . . . Ce cabaret fut etabli par Mr de la poterie du consentement de quelques habitans: et comme les desordres ne cessoient pas par ce moyen, on se pleignit de ce cabaret. si bien que Mr de la poterie fut obligé d'enuoyer a quebec pour scauoir la volontè de Mr le gouuerneur touchant le dit Cabaret. la Conclusion fut qu'il ne failloit point continuer. on ne laissa pas toutefois de Continuer.

abbè Quelus malade

31 Le fus saluer Mr L abbè Malade et luy donnè le boniour et le bon an par auance.

heard midnight mass at the hospital, which was said by Father Mercier. Father Pijart said It at the Ursulines'. We rang the 1st bell at eleven, the 2nd at half past eleven, and The last at a quarter to twelve. Our chapel was quite full of Lights, well arranged, and was very warm, both because the weather was mild, and on account of the fire that had been provided.

Antoine Waboukima gave me some letters from three Rivers. He had arrived on the evening before Christmas.

26. 2 frenchmen arrived from three Rivers, la perle and la motte.

On the 9th of december, a tavern was set up at three rivers, at which wine was sold to the savages,—two pots for a winter beaver, and one pot for a summer beaver. . . . This tavern was opened by Monsieur de la poterie, with the consent of some of the habitants; but, as disorderly acts were not stopped by this device, complaints were raised against that tavern, insomuch that Monsieur de la poterie was obliged to send to quebec, in order to learn the will of Monsieur the governor with regard to that Tavern. The Conclusion was, that it must not be continued. Nevertheless, it was Continued.

Tavern at three rivers.

31. I went to greet Monsieur The abbé, who is Sick, and wished him good day, and, in advance, a happy new-year.

Abbé Quelus sick.

XCVI

RELATION OF 1656-57

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1658

SOURCE: We follow a copy of the original Cramoisy (H. 110), in possession of The Burrows Brothers Company, Cleveland. In this volume appear chaps. i.-xvi.; the rest of the document will be given in Volume XLIV.

RELATION

DE CE QUI S'EST PASSE'
DE PLUS REMARQVABLE

AVX MISSIONS DES PERES.

de la Compagnie de IESVS,

EN LA

NOUVELLE FRANCE,

és années mil six cens cinquante six

& mil six cens cinquante sept.



A PARIS,

Chez SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne. ET GABRIEL CRAMOISY, rue S. Jacques, aux Cicognes.

M. D. C. LVIII.

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 one thousand six hundred
and fifty-six and one thousand
six hundred and fifty-seven.

PARIS ,
Printed by { SEBASTIEN CRAMOISY. }
Printer in ordinary to the } ruë St. Jac-
King and to the Queen, } ques, at the
AND } Sign of the
{ GABRIEL CRAMOISY. } Storcks.

M. D. C. LVIII.
BY ROYAL LICENSE.

Av R. P. le P. Lovis Cellot, Provincial de la
Compagnie de IESVS, de la Prouince
de France.

M^{ON} R. P.

Pax Christi,

De cinq ou six vaisseaux qui ont esté ce Printemps dernier en la Nouvelle France, celui qui en est retourné le premier, m'a apporté des Lettres du Pere Jean de Quen Superieur de nos Missions en ces Contrées; qui m'apprennent qu'il devoit enuoier à V. R. la Relation entiere de ce qui s'est passé depuis un an dans nos Missions, dont il m'a adressé, par auance quelques cahiers. Or le Nauire auquel on l'auoit confiée, ayant esté pris par les Espagnols, & toutes les Lettres qui s'y sont trouuées ayant esté iettées dans la Mer, i'ay esté obligé de ramasser dans le Liuret que ie presente à V. R. ce qu'on a pû recouurer de ces Lettres, & de quelques autres Memoires qui nous furent rendus trop tard l'année precedente. Ceux qui s'interessent pour la gloire de nostre Seigneur en la conuersion des Infidelles, seront bien aises de voir comme nos Peres marchant sur les pas de ceux de nostre Compagnie, qui ont esté grillés, rostis, & mangés depuis quelques années par les Iroquois, sont entrés dans le país de ces Anthropophages, avec moins de peur de leurs trahisons, & de leurs cruautés, que d'amour & de zele pour les gagner à IESVS-CHRIST. Le Pere qui a dressé ces Memoires que i'ay receus, assure que qui voudroit agir parmi ces peuples, selon la prudence purement humaine, ne feroit iamais

To the Reverend Father, Father Louis Cellot,
Provincial of the Society of JESUS in
the Province of France.

MY REVEREND FATHER,
Pax Christi.

Of the five or six ships which sailed to New France last Spring, the first that returned brought me Letters from Father Jean de Quen, the Superior of our Missions in those Countries, which inform me that he was to send to Your Reverence the complete Relation of what has occurred during the past year in our Missions, some sheets of which he forwarded me in advance. Now, the Ship to which it had been confided was taken by the Spaniards, and all the Letters on board were thrown into the Sea; and this has compelled me to gather together, in the little Book which I present to Your Reverence, all that could be recovered of those Letters and of some other Memoirs which reached us too late last year. Those who, for the sake of our Lord's glory, take an interest in the conversion of the Infidels, will be glad to see that our Fathers, following in the footsteps of those of our Society who for some years past have been broiled, roasted, and eaten by the Iroquois, have made their way into the country of the Cannibals, with less fear of their treachery and cruelty than love and zeal for gaining them to JESUS CHRIST. The Father who has drawn up these Memoirs which I have received asserts that he, who should attempt to be guided by purely human prudence, in whatever he does among these peoples, would never effect much for their salvation. " It

rien de fort auantageux pour leur salut. Il faut se mettre dans les dangers du feu de la terre, pour les deliurer des feux de l'Enfer. Il se faut jetter dans la captiuité, pour les mettre en liberté. Il faut endurer la faim, la soif, la nudité, pour les nourrir, & pour les reuestir de IESVS-CHRIST. On ne sçauroit se figurer tout ce que nous auons souffert dans vn voyage fort long, tres-rude, & rempli à tous momens de diuers dangers de la mort; en suite duquel nous mismes pied à terre au bord d'un bois, qu'il fallut faire reculer à grands coups de haches, pour donner place à l'habitation que nous voulions dresser. Mais ces grandes forests estant gardées pendant l'Esté des petits Dragons volans, ie veux dire par vn million d'escadrons de Mousquittes, de Mari[n]goins ou de Coufins tres-auides d'un sang, qu'ils n'auoient iamais gousté: nous estions contraints de leur ceder la place pendant la nuit, & de nous aller coucher sur des roches au bord d'un lac, exposez à l'air, au vent & souuent à la pluye. Ces trauaux soustenus seulement d'un peu de bouillie faite de farine de bled d'Inde, cuite dans la belle eau claire, nous abbatirent presque tous. Plus de quarante huit personnes de nostre monde, tomberent malades: Il nous fallut loger sous des roches si à l'estroit, que nous estions presque entassez les vns sur les autres. Pendant que l'un brusloit dans l'ardeur de la fièvre, l'autre trembloit de froid: & pour nous consoler, on nous venoit souuent dire de diuers endroits qu'on nous alloit egorger, que nous serions bien-tost deliurez de tous nos maux. Quotidie morimur, & ecce viuimus, nous mourions tous les iours, & nous voilà encore graces à Dieu tous viuans: Il est vrai que ceux qui sont alterez du salut des Ames, qui ne s'opere iamais que par la croix, trouueront icy dequoy se satisfaire: mais il ne faut rien craindre, Dieu est partout; c'est icy qu'on le gousté plus

is necessary to expose oneself to the dangers of earthly fires, in order to deliver them from the fires of Hell; it is necessary to cast oneself into captivity, in order to secure their freedom; it is necessary to endure hunger, thirst, and nakedness, in order to nourish and clothe them with JESUS CHRIST. It is impossible to conceive all that we suffered on a very long and very rough journey, during which we were continually beset with dangers of death in divers ways; finally, we landed on the edge of a forest which we had to cut away by dint of many heavy blows of our axes, in order to make room for the settlement that we wished to establish. But these great forests were guarded, during the Summer, by little winged Dragons,—I mean, by innumerable legions of Mosquitoes and Gnats, all very thirsty for a blood that they had never tasted; we were compelled to give way to them during the night, and to sleep on the rocks, on the shore of a lake, exposed to the air, to the wind, and frequently to the rain. These labors—during the performance of which our only sustenance consisted of a little meal of Indian corn, boiled in clear water—prostrated nearly all of us. More than forty-eight of our people fell sick. We had to lodge under rocks, where we had so little room, that we lay almost in a heap, one upon another. While one was burning in the heat of fever, another shivered with cold; and, to console us, we were often told, by people from various places, that men were coming to kill us, and that we would soon be delivered from all our ills. Quotidie morimur, et ecce vivimus,—we were dying daily, and behold, we are still alive, thanks to God! It is true that they who thirst for the salvation of Souls, which is never effected except through the cross, will find here something wherewith to satisfy themselves. But one must fear nothing; God is everywhere; here his presence is felt more clearly, with

purement, & quasi sans mélange des creatures. Enfin salutem ex inimicis nostris & de manu omnium qui oderunt nos. Il nous a sauuez par nos ennemis mesmes & par les mains de ceux qui nous haïssioient à mort. Nous marchons la teste leuée, ils nous ont secourus dans nos besoins, nous preschions, nous catechisons, nous baptisons publiquement dans leurs bourgades: on y dresse des Chapelles, on y prie Dieu, on y dit la sainte Messe; on y reçoit les Sacremens. Vn grand nombre d'Iroquois y fait hautement profession de la Foy de IESVS-CHRIST: En vn mot Deus Dominus illuxit nobis, c'est Dieu qui a fait ce grand iour. Voilà mon R. P. ce que vous verrez en detail dans cette Relation, & qui sans doute portera V. R. & tous ceux qui ayment l'Eglise de I. C. à prier pour ces pauvres peuples, & pour ceux qui trauaillent à leur conuersion, comme aussi pour celuy qui est

de V. R.

Le tres-humble & tres obeyffans
feruiteur en nostre Seigneur,
PAVL LE IEVNE,
de la Compagnie de IESVS.

*Au College de Clermont
ce 1. de Decembre 1657.*

scarcely any alloy of created things. Finally, salutem ex inimicis nostris, et de manu omnium qui oderunt nos,—‘he has saved us through our enemies themselves, and by the hands of those very men who hated us unto death.’ We walk with heads erect; they succored us in our needs; we preached, we catechized, we baptized publicly in their towns. There, Chapels are built; there, God is invoked; there, holy Mass is said; there, the Sacraments are received; there a great many Iroquois openly profess the Faith of JESUS CHRIST. In a word, Deus Dominus illuxit nobis,—it is God who is the author of this great light.” This, my Reverend Father, is what you will see detailed in this Relation; and, doubtless, it will induce Your Reverence, and all who love the Church of Jesus Christ, to pray for those poor peoples, and for those who labor for their conversion, as also for him who is

Your Reverence’s

Very humble and very obedient
servant in our Lord,

PAUL LE JEUNE,
of the Society of JESUS.

*At the College of Clermont,
this 1st of December, 1657.*

Table des Chapitres contenus en ce Liure.

R ELATION de ce qui s'est passé en la Nouvelle-France, es années 1656. & 1657.	pag.	I
CHAP. I. Ambassade des Iroquois Sonnon-toeronnons trauerfée par l'Iroquois Agnieronnon.	pag.	I
CHAP. II. Dessein des Iroquois Agnieronnons sur la Colonie des Hurons dans l'Isle d'Orleans.	pag.	6
Les Hurons dans l'Isle d'Orleans attaquez par les Iroquois Agnieronnons.	pag. 15 [i.e., 13]	
Voyage des Peres de nostre Compagnie & de quelques François au pays des Iroquois superieurs appelez Onnontoeronnons.		21
Nostre arriuée au lieu où nous auions destiné nostre demeure, & la reception que nous firent les peuples du pays	pag.	45
Vne partie des Hurons va demeurer à Agnié.		68
L'autre partie des Hurons va demeurer à Onontagé.		77
Du voyage du Pere Simon le Moyne, aux Agnieron-nons.		84
De la residence de S. Ioseph en l'Ance de Sillery.		92
Des Sauuages Hurons deuant leur enleuement de l'Isle d'Orleans.		104
De la nature & de quelques particularitez du pays des Iroquois.		119
Du naturel & des mœurs des Iroquois.		124
Des tesmoignages reciproques d'amitié entre nous & les Iroquois.		134

Table of the Chapters contained in this Book.

R	<i>RELATION of what occurred in New France, in the years 1656 and 1657.</i>	page	1
CHAP. I.	<i>Embassy of the Sonnontoeronnon Iroquois thwarted by the Agnieronnon Iroquois.</i>	page	1
CHAP. II.	<i>Design of the Agnieronnon Iroquois against the Huron Colony on the Island of Orleans.</i>	page	6
	<i>The Hurons on the Island of Orleans attacked by the Agnieronnon Iroquois.</i>	page 15 [i.e., 13]	
	<i>Journey of the Fathers of our Society, and of some Frenchmen, to the country of the upper Iroquois, called Onnontoeronmons.</i>		21
	<i>Our arrival at the place where we had determined to establish our abode, and the reception given us by the people of the country.</i>	page	45
	<i>A portion of the Hurons go to dwell at Agnié.</i>		68
	<i>Another portion of the Hurons go to dwell at Onontagé.</i>		77
	<i>Of the journey of Father Simon le Moyne to the country of the Agnieronnons.</i>		84
	<i>Of the residence of St. Joseph at the Cove of Sillery.</i>		92
	<i>Of the Huron Savages before their removal from the Island of Orleans.</i>		104
	<i>Of the nature and of some peculiarities of the Iroquois country.</i>		119
	<i>Of the character and customs of the Iroquois.</i>		124
	<i>Of the mutual tokens of friendship between us and the Iroquois.</i>		134

<i>Des dispositions que les Iroquois ont à la Foy.</i>	139
<i>Des premières semences de la Foy parmy les Iroquois.</i>	150
<i>De la publication de la Foy aux Iroquois Oiogoehronnons.</i>	157
<i>De la publication de la Foy aux Iroquois Sonnontouehronnons.</i>	166
<i>De la publication de la Foy aux Iroquois Onneiouthronnons.</i>	171
<i>De la publication de la Foy aux Iroquois Onnontagehronnons.</i>	175
<i>Des nouvelles esperances du progres de la Foy dans les Missions de la Nouvelle-Frâce.</i>	183
<i>Lettre escrite au R. P. Louis Cellot Prouvincial de la Compagnie de IESVS de la Prouince de France, par le Pere François le Mercier de la mesme Compagnie.</i>	189
<i>Dernieres nouvelles de ce qui s'est passé en la Nouvelle-France.</i>	201

<i>Of the dispositions of the Iroquois toward the Faith.</i>	139
<i>Of the first seeds of the Faith sown among the Iroquois.</i>	150
<i>Of the preaching of the Faith to the Oiogoenhronnon Iroquois.</i>	157
<i>Of the preaching of the Faith to the Sonnontouehronnon Iroquois.</i>	166
<i>Of the preaching of the Faith to the Onneiouthronnon Iroquois.</i>	171
<i>Of the preaching of the Faith to the Onnontagehronnon Iroquois.</i>	175
<i>Of the fresh hopes for the progress of the Faith in the Missions of New France.</i>	183
<i>Letter written to Reverend Father Louis Cellot, Provincial of the Society of JESUS in the Province of France, by Father François le Mercier of the same Society.</i>	189
<i>Latest news of what has occurred in New France.</i>	201

Extraict du Privilege du Roy.

PAR grace & Priuilege du Roy, il est permis à SEBASTIEN CRAMOISY, Marchand Libraire Iuré en l'Vniuersité de Paris, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royale du Louure, Bourgeois & ancien Escheuin de Paris: d'imprimer ou faire imprimer, vendre & debiter vn Liure intitulé, *La Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, au pays de la Nouvelle-France és années 1656. & 1657.* Et ce pendant le temps & espace de vingt années confecutiues. Auec deffenes à tous Libraires, Imprimeurs, & autres, d'imprimer ou faire imprimer ledit Liure, fous pretexte de deguifement ou changement qu'ils y pourroient faire, aux peines portées par ledit Priuilege. Donné à Paris le 3. Decembre 1657. Signé, Par le Roy en son Confeil.

MABOVL.

Extract from the Royal License.

BY grace and License of the King, permission is granted to SEBASTIEN CRAMOISY, Bookseller under Oath in the University of Paris, Printer in ordinary to the King and to the Queen, Director of the Royal Printing-house of the Louvre, Citizen and former Alderman of Paris, to print or to have printed, to sell and to retail a Book entitled: *La Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de JESUS, au pays de la Nouvelle-France és années 1656. et 1657.* And this during the time and space of twenty consecutive years, prohibiting all Booksellers, Printers, and others to print or to have printed the said Book, under pretext of any disguise or change that they might make therein, under pain of the penalties set forth in the said License. Given at Paris, the 3rd of December, 1657. Signed, By the King in Council,

MABOUL.

Permissïon du R. P. Prouincial.

NOVIS LOVIS CELLOT, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au sieur SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royale du Louure, Bourgeois & ancien Escheuin de cette ville de Paris, *l'Impression des Relations de la Nouvelle-France*. A Paris, le 28. Decembre, 1656.

Signé, LOVIS CELLOT.

Permission of the Reverend Father Provincial.

WE, LOUIS CELLOT, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and to the Queen, Director of the Royal Printing-house of the Louvre, Citizen and former Alderman of this city of Paris, *the Printing of the Relations of New France*. At Paris, the 28th of December, 1656.
Signed, LOUIS CELLOT.

[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, aux pais de la Nouvelle France, depuis l'Esté de l'année 1656. iufqu'à l'Esté de l'année 1657.

CHAPITRE I.

AMBASSADE DES IROUOIS SONNONTOERONNONS TRAVERSÉE PAR L'IROUOIS AGNIERONNON.

NOUS auons souuent remarqué dans nos Relations des années passées, qu'il y a cinq Nations Iroquoises, dont les trois principales [2] font les Sonnontoeronnons, qui font les plus nombreux & les plus éloignés des François. Les Onnontoeronnons, où nous auons depuis peu commencé vne bonne Mission. Et les Agnieronnons qui ont commerce avec les Hollandois voisins de la nouvelle Angleterre. Le 19. de Septembre de l'année 1655. le P. Ioseph Chautmont, & le P. Claude d'Ablon partirent de Quebec pour aller recognoistre le pais des Sonnontoeronnons, qui nous preffoient de les aller instruire, & d'aller establir en leur pais vne habitation Françoisie. Leur voiage est amplement décrit dans la Relation de l'année derniere. Peu de temps apres leur depart de Quebec trois personnes considerables arriuerent de Sonnontoan pais des Sonnōtoeronnons, qui nous donnerent aduis que les esprits de leur nation estoient

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the countries of New France, from the Summer of the year 1656, to the Summer of the year 1657.

CHAPTER I.

EMBASSY OF THE SONNONTOERONNON IROQUOIS
THWARTED BY THE AGNIERONNON IROQUOIS.

WE have frequently stated in our Relations of the past years that there are five Iroquois Nations, of whom the three principal ones [2] are the Sonnontoeronnons, who are the most numerous, and the most distant from the French; the Onnontoeronnons, among whom we have lately commenced a good Mission; and the Agnieronnons, who trade with the Dutch, neighbors to new England. On the 19th of September of the year 1655, Father Joseph Chaumont and Father Claude d'Ablon started from Quebec, to reconnoiter the country of the Sonnontoeronnons, who urged us to go and teach them, and to establish a French settlement in their country. Their journey was fully described in last year's Relation. Shortly after their departure from Quebec, three personages of importance arrived from Sonnontoan, the country of the Sonnontoeronnons; they informed us that the minds of their nation were inclined to peace, and that next winter they would

disposés à la paix, & que l'hyuer prochain ils deuoient venir en bon nombre, contracter avec nous & avec les Hurons & les Algonquins vne alliance inuiolable. On ne manqua pas aux prefens reciproques de part & d'autre, fuiuant la coustume de [3] ces peuples. Apres quoy, vn des trois se resolut de passer l'hyuer avec nous, comme voulant feruir d'ostage de leur fidelité. Les deux autres se mirent en chemin au commencement de Nouembre de la mesme année 1655. pour porter plus promptement en leur pays les heureuses nouvelles de l'accueil qu'on leur auoit fait.

Ces deux Ambassadeurs furent tuez à leur retour, ainſi que nous l'aprimmes par la rencontre qui se fit d'vn des cadavres que l'on trouua à trois ou quatre lieües au deffus de Montreal, tout couuert de playes & de fang. Le soupçon de ce meurtre ne pût tomber que sur les Iroquois Agnieronnons, qui jaloux de l'amitié dont les autres nations Iroquoises nous recherchent, la veulent empescher par toutes fortes de moïens.

Cela n'empescha pas que dès le commencement du mois de Ianuier 1656. nous ne vismes icy l'Ambassade dont nous auions parole.

Ils estoient dix de compagnie, dont le chef estoit vn des premiers Capitaines de tout leur pays, âgé de cinquante [4] à foixante ans, homme sage & adroit dans les affaires, eloquent au delà de ce qu'on en peut croire, dont le cœur estoit tout François, & desia gagné à la foy.

De vingt & vn prefens qu'il fit, le plus riche & le plus éclatant, fut celuy par lequel il nous tesmoigna hautement que toute sa nation vouloit se faire instruire; qu'elle demandoit pour cét effet des Peres

come in good number to contract an inviolable alliance with us, and with the Hurons and Algonquins. A mutual interchange of presents took place, according to the custom of [3] these peoples, after which one of the three resolved to spend the winter with us, to serve as a hostage for their fidelity. The two others set out at the beginning of November of the same year, 1655, in order to carry more promptly to their own country the happy news of the welcome that they had received.

These two Ambassadors were killed on their return journey, as we learned when, three or four leagues above Montreal, one of the dead bodies was found, all covered with wounds and blood. Suspicion of this murder could fall on none but the Agnieronnon Iroquois, who are jealous of the friendship which the other Iroquois nations seek to form with us, and endeavor to thwart it by every possible means.

This did not prevent us from seeing here, at the beginning of the month of January, 1656, the Embassy of which word had been sent us.

It consisted, altogether, of ten men, the chief of whom was one of the leading Captains of their entire country, from fifty [4] to sixty years of age,—a wise man, and one skilled in such matters, eloquent beyond expectation, whose heart was entirely French, and who was already won over to the faith.

Of the twenty-one presents that he gave, the richest and most striking was the one by which he loudly proclaimed that his entire nation wished to be instructed; that, for that reason, they asked for some of the Fathers of our Society, and desired those blessings which are enjoyed only after death, and of which the many Christian Hurons who were living

de nostre Compagnie, & qu'elle fouhaitoit les biens qui ne se voient qu'apres la mort, dont les Chrestiens Hurons captifs en grand nombre chez eux, leur parloient avec tant d'estime, que plusieurs d'entre eux auoient desia le cœur Chrestien, auant que de l'estre.

Les desseins du Ciel ne nous font pas moins adorables que cachez. Ce Capitaine qui apres Dieu appuyoit le plus nos esperances, nous fut rauy en vn moment. Ces Ambassadeurs pour se diuertir, estoient allez à la chaffe du Castor entre les trois Riuieres & Quebec, en attendant la fin de l'hyuer pour leur retour. Vne troupe d'Iroquois Agnieronnons, [5] qui venoient en mesme temps à la chaffe des hommes, rencontrèrent leurs pistes, & ayant surpris à l'escart ce Capitaine, fans l'auoir reconnu de plus pres, ils le tuèrent d'un coup de fuzil, qui luy perça le cœur.

Après ce coup, capable de mettre la guerre entre ces deux Nations Iroquoises, ils continuerent les vns & les autres dans la confiance qu'ils auoient en nous, n'ignorants pas que nous auons le cœur ouuert pour tous les peuples de ces contrées, & nous considerans comme vne Nation neutre, & comme vn lieu de feu-reté. En effet vne bande de guerriers Algonquins, s'estant trouuée en mesme temps dans les trois Riuieres, avec l'Agnieronnon leur ennemy mortel, ils s'y parlerent avec douceur, ils s'y regalerent avec ioye, & à les voir, on eust creu qu'ils estoient amys. Ce n'est pas vn mauuais preface, quand le Loup & l'Agneau habitent sous le mesme toit. Quand le Lion & la Brebis paissent ensemble, c'est vne marque que IESVS-CHRIST veut estre leur Pasteur.

as captives with them spoke with such esteem that the hearts of many among them were already Christian before they themselves had become Christians.

The designs of Heaven are no less adorable than they are hidden. This Captain—upon whom, after God, our hopes were resting—was snatched from us in an instant. These Ambassadors had gone, for sport, to hunt the Beaver between three Rivers and Quebec, while awaiting the end of the winter to set out on their return journey. A band of Agnieronnon Iroquois, [5] who came at the same time to hunt men, chanced upon their tracks, and, surprising that Captain in a lonely place, without approaching him closely enough to recognize him, killed him with a gunshot which pierced his heart.

After this blow, which was sufficient to cause war between those two Iroquois Nations, they both retained the confidence which they had in us; for they knew that our hearts were open to all the tribes of these countries, and they regarded our French as a neutral Nation and our settlement as a place of safety. In fact, a band of Algonquin warriors happening to be at three Rivers at the same time as the Agnieronnon, their mortal enemy, they conversed peaceably with each other, joyfully regaled themselves together, and, to behold them, one would have thought that they were friends. It is not a bad omen when the Wolf and the Lamb dwell under the same roof. When the Lion and the Sheep feed together, it is a sign that JESUS CHRIST wishes to be their Shepherd.

[6] CHAPITRE II.

DESSEIN DES IROQUOIS AGNIERONNONS SUR LA COLONIE
DES HURONS DANS L'ISLE D'ORLEANS.

LE vingt-cinquième iour du mois d'Auril 1656. deux Iroquois Agnieronnons, s'estant coulez par les bois au deffous de Quebec, en vn lieu où la chaffe des oyfeaux de riuere est en abondance; deux Hurons qui y aborderent en vn canot, y furent salüez chacun d'vn coup de fuzil: l'vn tomba roide sur la place; l'autre, quoy que bleffé griefuement, eut toutesfois assez de courage & de force pour pouffer son canot en l'eau, & se fauuer heureusement.

Vingt Hurons s'embarquerent promptement à cette nouvelle, pour couper chemin en quelque lieu, aux meurtriers, qui auoient pris la fuitte par terre. A plus de vingt lieües de là, ayant [7] apperceu quelques piftes sur le riuage de nostre grande Riuere, ils atteignirët leur proye; mais comme ces deux fugitifs ne marchoiēt qu'esloignez l'vn de l'autre, il n'y en eut qu'vn de pris, qui estant mené à l'Isle d'Orleans, y fut condamné à la mort & au feu, qu'il auoit fans doute bien merité.

Nous auions fait avec douceur tout ce qui se pouuoit, afin qu'on luy accordast la vie & que l'on peust se feruir de luy, pour destourner vne troupe de trois cens Iroquois Agnieronnons, dont nous sçauions que la Colonie Hurone de l'Isle d'Orleans estoit menacée: mais les esprits estoient trop eschauffez dans le

[6] CHAPTER II.

DESIGN OF THE AGNIERONNON IROQUOIS AGAINST THE
HURON COLONY ON THE ISLAND OF ORLEANS.

ON the twenty-fifth day of the month of April, 1656, two Agnieronnon Iroquois slipped through the woods below Quebec, at a place where there is an abundance of water-fowl; two Hurons landed from a canoe, and were each received with a gunshot. One fell dead on the spot; the other, though severely wounded, had nevertheless sufficient courage and strength to push his canoe into the water, and was fortunate enough to escape.

On hearing news of this, twenty Hurons embarked at once, to cut off at some place the murderers, who had fled by land. At a distance of over twenty leagues from there, [7] they found some tracks on the bank of our great River, and overtook their prey; but, as these two fugitives had separated from each other, only one was captured. He was taken to the Island of Orleans, where he was condemned to death and to the fire, which doubtless he richly deserved.

We did, by gentle means, all that could be done to have his life spared, in order that he might be made use of to turn away a band of three hundred Agnieronnon Iroquois, by whom we knew that the Huron Colony on the Island of Orleans was threatened. But their minds were too hot with resentment at a crime which they had so recently seen committed before their very eyes, and for which the father and

reffentiment d'un crime qu'ils auoient vû tout fraichement deuant leurs yeux, & dont le pere & la mere du defunt demandoient instamment iustice. C'estoit les plus riches de tout le bourg Huron, & qui pleuroient leur fils vnique, qui estoit vn ieune homme plein de belles qualitez, destiné à la charge de Capitaine, & qui auoit depuis deux ans donné la vie à cinq Agnieronnons, qu'il auoit fait prisonniers de guerre.

[8] Le mesme iour qu'on brusloit ce captif Iroquois, heureux dans son mal-heur, en ce qu'il receut le Baptesme, & qu'il mourut Chrestien: Quelques François des trois Riuieres rencontrerent à dix ou douze lieuës de là ces trois cents Agnieronnons, qui venoient fondre sur les Hurons. Ces guerriers traiterent doucement nos François, ils leur firent part de leur chasse, & en les congédiant leur firent vn present de Pourcelaine, afin qu'on ne donnast point des trois Riuieres aduis à Quebec de leur marche.

Le lendemain trois de leurs Capitaines vinrent eux-mesmes aux trois Riuieres, sçauoir où on desiroit qu'ils campassent, & protester de la continuation de la Paix avec nous.

Pour les arrester en chemin par les voyes de douceur, le Gouverneur des trois Riuieres leur fit trois beaux presents, les coniuant de retourner en leur pays, puis qu'ayants la paix avec nous, & les Hurons estants aussi nos allies, nous deuions espargner le sang & la vie des vns & des autres.

[9] Les Iroquois respondirent par huit presents de Pourcelaine, dont les quatre plus remarquables furent ceux-cy.

Leur Chef faisant paroistre vn grand collier de

mother of the deceased urgently demanded justice. They were the wealthiest people of all the Huron village, and were weeping at the loss of their only son, who was a young man, full of good qualities, destined for the office of Captain; within two years he had spared the lives of five Agnieronnons, whom he had made prisoners of war.

[8] On the same day, while they were burning that Iroquois prisoner,—who was fortunate in his misfortune, inasmuch as he received Baptism and died a Christian,—some Frenchmen from three Rivers met, at a distance of ten or twelve leagues from there, the three hundred Agnieronnons who were coming to fall upon the Hurons. Those warriors treated our French kindly; they gave them some of their game, and on parting they presented them with some Porcelain beads, in order that information of their expedition might not be sent from three Rivers to Quebec.

On the following day, three of their Captains came themselves to three Rivers, to learn where it was desired that they should camp, and to protest that they wished to continue the Peace with us.

In order to check them on the way by gentle means, the Governor of three Rivers gave them three fine presents, begging them to return to their own country, because, as they were at peace with us, and as the Hurons were likewise our allies, we must spare the blood and the lives of both.

[9] The Iroquois replied with eight presents of Porcelain beads, the four most remarkable of which were as follows.

Their Chief showed a great collar of Porcelain beads, and said: "Here is an iron chain, larger

Pourcelaine: c'est icy, dit-il, vne chefne [*sc.* chaifne] de fer, plus grosse que les arbres qui naiffent en nos forests, qui liera les Hollandois, les François, & les Agnieronnons ensemble. Le tonnerre & la foudre du ciel ne rompront iamais cette chaifne.

Par vn autre present, ie connois, difoit-il, l'esprit d'Onnontio, ie fçay que le François est veritable en ses promesses. Si ie voy quelqu'un de mes gens tué sur la Riuiere, ie n'auray aucun soupçon que ce soit par la trahison des François. Ie te conieure aussi de croire le mesme de moy; & s'il se trouue quelque François tué à l'efcart, n'en accuse pas l'Iroquois Agnieronnon; nos mains en feront innocentes, & ne trahiront pas nostre cœur, qui ne respire que la Paix.

Quand quelque malheur, difoit-il, par vn autre present, arriuera au François, ou à l'Agnieronnon, nous meslerõs ensemble nos pleurs & nos larmes; & [10] nos cœurs auront les mesmes sentimens: car ie n'ay plus qu'un cœur avec toy.

Par le dernier de ces presens, i'obeys à Onnontio, difoit-il, ie m'en retourne en mon païs, & ma hache pour cette fois ne fera pas rougie dans le sang des Hurons. Mais ie desire aussi que le François m'obeisse en vne chose, c'est qu'il ferme la porte de ses maisons & de ses forts à l'Onnontageronnon, qui veut estre mon ennemy, & qui couue des pensées de guerre contre moy.

Ces presens estoient acheuez, mais l'affemblée n'estoit pas encore separée, lors que l'on apperceut trois canots qui venoient d'en haut. C'estoit Iean-Baptiste Ochionagueras Capitaine Onnontageronnon, qui ayant embrassé la foy depuis deux ans; & dés-lors ayant pris vn cœur tout François, procura

around than the trees that grow in our forests, which shall bind the Dutch, the French, and the Agnieronons together. The thunder and lightning of heaven shall never break that chain."

With another present he said: "I know Onnontio's mind. I know that the Frenchman is truthful in his promises. If I see any one of my people killed on the River, I will have no suspicion that it was through the treachery of the French. I beg thee also to believe the same of me; and, if any Frenchman be found killed in a secluded place, do not accuse the Agnieronnon Iroquois of it. Our hands will be innocent of it, and will not betray our hearts, which breathe but Peace."

"Whenever any misfortune," he said with another present, "shall happen to the French or to the Agnieronnon, we will mingle our weeping and our tears, and [10] our hearts shall have the same sentiments; for I have henceforth but one heart with thee."

With the last of these presents he said: "I obey Onnontio. I return to my own country, and this time my hatchet will not be reddened with the blood of the Hurons. But I also wish the Frenchman to obey me in one thing; that is, to close the doors of his houses and of his forts against the Onnontageronnon, who wishes to be my enemy, and who is hatching some plot of war against me."

The giving of these presents was over, but the meeting had not yet dispersed, when three canoes were observed coming from above. It was Jean Baptiste Ochionagueras, an Onnontageronnon Captain, who had embraced the faith two years before, and, as his heart had become quite French, had

puiffamment la Paix que nous auons avec les Nations Iroquoifes d'en-haut.

Les Iroquois Agnieronnonns voyant cet homme, qu'ils ſçauent eſtre de grand credit, & grand guerrier, prièrent nos François de ne luy rien tefmoigner du preſent qu'ils venoient de faire, [11] nous inuitant de fermer nos portes aux Onnontageronnonns, & de ne nous ioindre pas d'alliance avec eux.

Le iour fuiuant, nous reçeuſmes aduis à Quebec de tout ce qui ſe paſſoit aux trois Riuieres: ce fut par des hommes enuoyez exprez, qui firent trente lieuës en vn iour avec tant de bon-heur qu'ils tromperent toutes les diligences des Iroquois Agnieronnonns, qui auoient mis partout fur les chemins des corps de garde pour fermer le paſſage.

Il fut iugé neceſſaire pour le bien public, d'enuoyer quelqu'un de nos Peres au deuant de ces trois cents Agnieronnonns, pour arreſter leur courſe, nous doutans bien que contre leur parole, ils auroient continué leur deſſein de pouffer iuſques à l'Iſle d'Orleans, pour ſe vanger de la mort de l'Iroquois Agnieronnon, qui venoit d'y eſtre bruſlé depuis ſi peu de iours.

Le Pere Simon le Moyne qui aime & eſt aimé tendrement des Iroquois, ſe trouuant à lors à Quebec, par vne heureuſe rencontre, fut preſt en moins d'une heure pour partir ſans delay. Il [12] fait rencontre en ſon chemin, au milieu de la nuit, des canots Iroquois qui eſtoient aux auenuës, pour découurer ce qui pourroit paſſer. On le conduit dans vne paliffade, enuiron à demie-lieuë de là, où leur gros eſtoit campé. Il leur fait dix preſens, pour rompre leur deſſein, & les faire retourner fur leurs pas. Apres

vigorously aided in securing the Peace between us and the upper Iroquois Nations.

When the Agnieronnon Iroquois saw that captain — whom they knew to be a man of great renown, and a distinguished warrior — they begged our French not to let him know anything of the present which they had just made, — [11] asking us to close our doors against the Onnontageronnons and not to enter into an alliance with them.

On the following day, we received information at Quebec of all that was passing at three Rivers through special messengers, who accomplished thirty leagues in one day, with such good luck that they eluded all the vigilance of the Agnieronnon Iroquois, who had stationed pickets on all the roads to bar the way.

It was considered necessary for the public welfare, to send one of our Fathers to meet those three hundred Agnieronnons, in order to check their advance; for we suspected that, contrary to their word, they would persist in their design to push on as far as the Island of Orleans, and would avenge the death of the Agnieronnon Iroquois who had been burned there within the past few days.

Father Simon le Moyne, who loves the Iroquois and is tenderly beloved by them, was fortunately in Quebec at the time, and in less than an hour he was ready to start without delay. [12] At midnight, he meets on his way some Iroquois canoes which guard the approaches and watch for whatever may happen. He is taken into a palisade, about half a league distant, where the main body are camped. He gives them ten presents, to induce them to abandon their design and retrace their steps. After protracted

de longues deliberations ils luy tefmoignent que fa voix est toute-puiffante fur eux, & pour l'en affeurer par effet, plus que de parole, ils font vn cri dans le camp, qui congedie toutes les troupes: C'est à dire que les petites bandes, de dix ou douze hommes pour l'ordinaire, ayent à se feparer. Les vns vont d'vn costé, prenans parti pour la chaffe de l'orignac: les autres vont d'vn autre costé à la chaffe du castor: quelques-vns au nombre de trois ou quatre font mine d'aller à la petite guerre, pour faire quelque coup à l'escart. La plufpart retournent, difent-ils, en leur païs.

Cette nouvelle donna de la ioye à Quebec, & quelque forte d'affurance aux Hurons de l'Isle d'Orleans: mais [13] qui ne leur osta pas toutesfois toute leur crainte. Il leur resta quelque defiance de l'esprit perfide de l'Agnieronnon: mais pleust à Dieu qu'elle eust esté plus grande. *Voyez le Chapitre dixième.*

deliberations, they tell him that his voice has an all-powerful effect on them; and, to convince him of it by deeds more than by words, they utter a yell in the camp which disbands all the troops,—that is to say, it is a signal for the small bands, which usually consist of ten or twelve men, to scatter. Some go one way, to hunt for moose; others go in another direction, to hunt for beaver; some, to the number of three or four, pretend to go on a hostile raid, to strike a blow in some isolated spot. The majority, they say, return to their country.

This news caused joy in Quebec, and gave some assurance to the Hurons on the Island of Orleans; [13] it did not, however, dispel all their fears. They still felt some distrust of the treacherous spirit of the Agnieronnon; would to God that it had been greater. *See the tenth Chapter.*

CHAPITRE III.

LES HURONS DE L'ISLE D'ORLEANS ATTAQUEZ PAR LES IROUOIS AGNIERONNONS.

LE 18. de May 1656. ces perfides s'estans cachés dans les bois, à dix ou douze lieuës au deffus de Quebec, où ils voyoient fans estre veus, laifferent passer vne escotiade de François & de Sauvages, qui montoient au païs des Onntoeronnons. Mais les mains leur demangeans, & leur accouftumance au massacre les follicitant, ils se iettent sur quelques canots qui faisoient l'arriere-garde: Ils bleffent, ils prennent, ils pillent, ils mal-traitent ceux qui les conduisent. Mais enfin les Onntoeronnons & les François les menaçants, ces traitres firent semblant de s'estre mépris, [14] comme nous verrons au Chapitre suiuant, ils rendirent les prifonniers; mais à condition qu'ils pourfuiuroient tous leurs route, fans que pas vn fust obligé de descendre à Quebec.

Cette tempeste estoit effuyée, nos Gens estant passez outre sur le grand Fleuve de Sainct Laurens. Mais la nuit du dix-neuf au vingtième du mesme mois de May, ces mal-heureux couverts des tenebres de cette nuit tres-obscure, descendirent fans bruit, passant deuant Quebec fans estre apperceuz. Ils aborderent auant le iour au deffous de la bourgade Huronne, & ayant caché leurs canots dans le bois, ils se répandirent de tous costez aux auenuës des terres, que l'on enfemençoit pour lors de bled d'Inde.

CHAPTER III.

THE HURONS ON THE ISLAND OF ORLEANS ATTACKED
BY THE AGNIERONNON IROQUOIS.

ON the 18th of May, 1656, those perfidious foes concealed themselves in the woods, ten or twelve leagues above Quebec, where they could see without being seen. They allowed a band of French and Savages to pass, who were on their way to the country of the Onnontoeronnonns. But their hands itched, and, their habituation to massacre goading them on, they fell upon some canoes that formed the rear-guard; they wounded, they captured, they pillaged, they ill-treated those who were in the canoes. But, finally, when the Onontoeronnonns and the French began to threaten them, those treacherous assailants pretended that they had made a mistake. [14] As we shall see in the following Chapter, they gave up their prisoners, but on the condition that they should continue their journey, and that not a single one of them should be allowed to go down to Quebec.

When this storm had passed, our People pursued their voyage along the great River Saint Lawrence. But, on the night of the nineteenth to the twentieth of the same month of May, those wretches, under cover of that very dark night, descended the river noiselessly, and passed before Quebec without being perceived. They landed, before daylight, below the Huron village; and, after hiding their canoes in the

Le matin tous les Chrestiens Hurons ayant assisté à la Messe, selon leur coustume, & par bon-heur la plupart s'estant confessez, vne partie partit pour le traual. Les ennemis qui estoient en embuscade, se ietterent sur eux, en massacrerent quelques-vns sur la place, & en emmenerent quelques autres captifs, le [15] reste se sauuant dans nostre Maison ceinte d'une palissade de bonne deffence, fortifiée pour de semblables occasions.

Après cette deffaite les ennemis se retirerent sur le Midy. Ils auoient enuiron quarante canots, qui parurent sur nostre grand fleuve, prenant la mesme route pour leur retour, qu'ils auoient prise la nuit pour faire ce mal-heureux coup. Nostre perte a esté de soixante & onze personnes, avec vn grand nombre de ieunes femmes, qui estoient la fleur de cette Colonie.

Les François de l'Isle d'Orleans qui furent rencontrez par ces Barbares, ne furent point faits captifs, les Iroquois disant qu'ils auoient la Paix avec nous. Ce qui n'empescha pas qu'ils ne pillassent quelques maisons abandonnées, dont ils ont fait depuis leurs excuses, condamnant d'une part l'insolence de leur ieunesse, qui par toute la terre est difficile à retenir dans la chaleur de la victoire, & accusant d'autre part ceux de nos François qui auoient quitté leurs maisons; ayant pris, disoient-ils, l'espouuante [16] mal à propos. Il est vray que les Iroquois ont respecté les lieux qu'ils ont trouué habitez mesmes par de simples femmes, s'y comportant avec toute la douceur possible.

Ce mal-heur arriua vn Samedy, le vingtiesme iour de May, si toutefois les maux de cette vie font des

woods, they scattered in all directions, stationing themselves at the approaches to the fields that were then being sown with Indian corn.

In the morning, all the Christian Hurons attended Mass according to their custom, and, happily, most of them confessed themselves. A party issued forth to work; the enemies in ambush fell upon them, massacred some on the spot, and carried off others as prisoners. The [15] remainder took refuge in our House, which is surrounded by a palisade, easily defended, and fortified for such emergencies.

After this defeat, the enemies withdrew toward the South. They had about forty canoes which appeared on our great river, taking, on their return, the same route that they had followed during the night to strike that unfortunate blow. Our loss consisted of seventy-one persons, including a large number of young women who were the flower of that Colony.

The French on the Island of Orleans, who were encountered by those Barbarians, were not made prisoners; for the Iroquois said that they were at Peace with us. This did not prevent them from pillaging some abandoned houses, for which they have since offered excuses, condemning on the one hand the insolence of their young men, who throughout the earth are difficult to restrain when heated by victory; and, on the other hand, accusing those of our French who had abandoned their houses, because, they said, they had taken fright [16] unnecessarily. It is true that the Iroquois respected the places which they found inhabited, even by women alone, and behaved there with all possible gentleness.

This misfortune happened on Saturday, the twentieth day of May,—if, indeed, the ills of this life be

malheurs, lors que Dieu en tire sa gloire & le salut de ses élus.

Il se trouva entre ces Hurons captifs onze Congreganistes qui n'ont pas perdu l'esprit de la piété dans l'extrémité de leurs misères, du nombre desquels fut Jacques Oachonk, alors Prefet de la Congregation & le plus fervent de tous nos Chrétiens.

Ce bon Chrétien se voyant captif, au lieu de chanter ses prouesses de guerre selon la coutume, prit pour fuit de sa chanson ce qu'il avoit plus dans le cœur. Ne me plaignez point, disoit-il, ne m'estimez pas malheureux, ie feray heureux dans le ciel. Je ne crains point les feux que mon sang est capable d'esteindre, ie crains le feu d'enfer qui iamais ne s'esteindra. Cette vie ne m'est rien, quand [17] mes pensées me portent au Ciel. Il pouvoit ce chant d'une voix si puissante, qu'il se faisoit entendre presque de demie lieue, l'eau & le vent portant sa voix iusques à nous. Il consoloit les autres, & les animoit aux souffrances, & se voyant brûlé en toutes les parties du corps, avec des haches toutes rouges de feu, & des tisons ardens; sans jetter aucun cry, ny se plaindre des cruautés qui le faisoient mourir mille fois, avant que d'en mourir une seule; il prioit Dieu au milieu des flammes, & disoit hautement que jettant les yeux vers le Ciel, avec cette parole, *IESVS* ayez pitié de moy, il sentoit chaque fois l'allegement de ses douleurs, & un surcroist de force & de courage.

Nous en auons sçeu toutes les particularitez par un autre Chrétien qui estoit captif avec luy, nommé Ioachim Ondakont, qui s'est veu dans les flammes avec luy, y ayant admiré sa constance & son esprit vraiment Chrétien dans les tourmens.

misfortunes when God derives from them his glory and the salvation of his elect.

Among the captive Hurons there were eleven members of the Congregation who, in the extremity of their misery, did not lose the spirit of piety. One of them was Jacques Oachonk, then the Prefect of the Congregation, and the most fervent of all our Christians.

When that good Christian found himself a prisoner, instead of singing of his warlike achievements, according to custom, he took for the subject of his song what he had most at heart. "Do not pity me," he said; "do not consider me unfortunate; I shall be happy in heaven. I fear not fires which my blood can extinguish; I fear the fire of hell which never dies out. This life is nothing to me, when [17] my thoughts carry me to Heaven." He sang this chant in so powerful a voice, that he made himself heard at a distance of nearly half a league, and the water and wind bore his words to our ears. He consoled the others, and encouraged them to bear their sufferings. While he was being burned in every part of the body — with hatchets heated red-hot in the fire, and with blazing firebrands — he uttered not a cry, or any complaint of the cruelty which made him suffer death a thousand times before dying once. He prayed to God in the midst of the flames, and said aloud that, when he raised his eyes to Heaven with the words, "JESUS, have pity on me," he felt each time an alleviation of his pains, with an increase of strength and courage.

We have learned all the particulars from another Christian who was a captive with him, named Joachim Ondakont. He was himself in the flames with

Ce Ioachim estoit le plus considerable de tous ceux qu'on auoit fait captifs, [18] grand guerrier, & dôt la vie n'est qu'une fuite de victoires & de rencontres, d'où son courage l'a bien souuent retiré contre toute esperance. Cette derniere fois ayant desia esté bruslé à demy corps, ayant les doigts coupez, & estant tout couuert de sang; la nuit qui deuoit estre la derniere, n'attendant que le poinct du iour auquel deuoit acheuer son supplice, la cabane où il auoit esté bruslé, estant pleine d'autant de bourreaux qu'il y auoit là d'Iroquois, qui estoient plus de cinquante à le garder; le sommeil les ayant abbatus, il fut assez heureux pour rompre ses liens, & pour trouuer passage: & s'estant veu en liberté, le corps nud & déchiré, sans provisions, sans armes, & sans secours, il marcha quinze iours entiers par des routes égarées, pour se sauuer, en se perdant, & n'ayant plus de forces, estant arriué sur les riuages du grand lac des Iroquois; par bonheur il y fit rencontre de la bande des François qui alloient à Onnontagé: sans eux, il estoit mort, & par leur moyen il recouura la vie. On luy donna des viures, vn canot, [19] & vn ieune-homme Huron detaché de leur compagnie, avec lequel il peult acheuer son voyage, & venir à Quebec.

Cét homme auant son mal-heur s'estoit relasché de sa ferueur, & ne paroissoit qu'à demy Chrestien, faisant mesme gloire de tesmoigner qu'il ne faisoit pas estime de la Foy, ny des Chrestiens: Mais ayant veu que c'est en Dieu seul qu'on trouue la consolation, la patience, & la ioye, mesme dans les tourmens, il a si heureusement changé de sentiment, qu'il ne peut assez le benir, ny assez louer les Chrestiens,

Jacques, and admired his constancy and his truly Christian spirit amid the tortures.

This Joachim was the principal man among all those who had been taken captive; [18] he was a great warrior, and his life had been but a series of victories and combats, in which his bravery had very often saved him, contrary to all expectations. On this last occasion, he had already been burned up to the waist, his fingers had been cut off, and he was all covered with blood. On the night which was to be his last, he was awaiting the dawn of the day on which his torture was to be ended. The cabin in which he had been burned was filled with as many executioners as there were Iroquois in it, of whom more than fifty were guarding him. Sleep overcoming them, he was fortunate enough to break his bonds, and to make his way out. Finding himself at liberty, with his body all naked and torn, without food, without weapons, and without assistance, he walked for fifteen entire days, through devious paths, to find safety in losing himself. His strength was exhausted when he reached the shores of the great lake of the Iroquois, where, by good fortune, he met the band of French who were going to Onnontagé. Had it not been for them, he would have died; with their help, his life was saved. They gave him some food, a canoe, [19] and a young man, a Huron, whom they detached from their party, and with whose assistance he was enabled to finish his journey and come to Quebec.

Previous to his misfortune, this man's fervor had relaxed, and he seemed to be only half a Christian, even glorying in showing that he had no esteem for the Faith or for the Christians. But, when he saw

dont il a veu dans l'occasion des exemples d'une vertu qui ne peut avoir de reproche.

Vn des Peres de nostre Compagnie s'estant trouué aux Trois-Riuieres, lors que les Iroquois y repasserent, & ayant esté heureusement engagé d'aller visiter ces bons Chrestiens, dans les liens de leur captiuité au camp de l'ennemy, en receut vne consolation si sensible, qu'il en écriuit en ces termes.

Bene omnia fecit. En verité, mon Reuerend [20] Pere, les iugemens de Dieu font estonnans. I'ay veu la fleur de la Congregation Huronne emmenée captiue par des Infidelles, avec quantité d'autres, dont la deuotion passeroit mesme dans les Cloistres, pour extraordinaire. Qu'il en soit beny à iamais, puisque *bene omnia fecit*; Iugez combien cela m'a esté sensible, par la grande affection que i'auois pour cette pauvre nation. I'ay eu le bon-heur de les visiter trois fois dans le camp des Iroquois, éloigné des Trois-Riuieres d'une demie lieüe. Je les confessay là tous, apres leur auoir fait prier Dieu. Certes la foy regne dans leurs cœurs: iamais ils n'ont tesmoigné de plus grands sentimens de deuotion, ny plus hardiment qu'ils ont fait en cette occasion, en presence de tous les Iroquois, qui ne firent paroître aucune auersion de la priere: Car ayant pris l'occasion par cinq ou six fois dans diuerses cabanes, de dire vn petit mot du Paradis & de l'Enfer, ils m'écouterent touïjours avec grand respect.

I'ay trouué parmy eux vne ieune femme de dix-huit ans nommée Agnes [21] Aoendoens baptisée par le deffunt P. Ieã de Brebeuf laquelle i'oüis en Confessiõ. En verité ie n'ay iamais rien veu de plus innocent: vne personne enfermée dans vn Cloistre

that in God alone can consolation, patience, and joy be found, even in the midst of tortures, his sentiments became so happily changed that he cannot sufficiently bless God, or sufficiently praise the Christians, in whom he has observed, in this emergency, examples of a virtue beyond reproach.

One of the Fathers of our Society happened to be at Three Rivers when the Iroquois passed on their return, and was fortunately impelled to go and visit those good Christians in the bonds of their captivity in the enemy's camp. He was so greatly consoled thereby, that he wrote of it in the following terms:

“*Bene omnia fecit.* In truth, my Reverend [20] Father, the judgments of God are wonderful. I have seen the flower of the Huron Congregation carried away into captivity by the Infidels, with many others whose devotion would appear extraordinary even in a Cloister. Praise be to him forever, since *bene omnia fecit.* You may judge how deeply this has afflicted me, since I had so great an affection for that poor nation. I had the happiness of visiting them three times in the Iroquois camp, about half a league from Three Rivers. I confessed them all, after making them pray to God. Assuredly, faith reigns in their hearts; never have they been more fervent or bold in manifesting their devotion, than on that occasion, in the presence of all the Iroquois. And these showed no aversion to prayer; for, when I seized the opportunity on five or six occasions, in various cabins, to say a word about Paradise and Hell, they always listened to me with great respect.

“ I found among them a young woman, eighteen years of age, named Agnes [21] Aoendoens, who was

ne se feroit pas mieux conseruée dans la pieté. En vn mot ie n'ay point de termes pour vous expliquer tout ce qui s'est passé dans ce rencontre. Voilà ce que le Pere nous a écrit.

Il n'y auoit pas huit iours qu'il auoit quitté ces bons Chrestiens à l'Isle d'Orleans, où il auoit demeuré avec eux depuis vn an, son obeissance ne l'en ayant detaché que pour le ioindre à la troupe de ceux qui font allez à Onnontaghe.

baptized by the late Father Jean de Brebeuf, and whom I heard in Confession. Truly, I have never seen any one more innocent; a person shut up in a Cloister could not preserve her piety better. In short, I cannot find words which would express to you all that passed on that occasion." That is what the Father has written to us.

Not more than eight days had elapsed since he had left those good Christians on the Island of Orleans, where he had dwelt with them for a year; and his obedience took him away from them solely that he might join those who were going to Onnontaghe.

CHAPITRE IV.

VOYAGE DES PERES DE NOSTRE COMPAGNIE & DE QUELQUES FRANÇOIS AU PAYS DES IROQUOIS SUPÉRIEURS APPELLÉS ONNONTOERONNONS.

CES peuples nous ayant desirés, on enuoia l'année 1655. deux Peres de nostre Compagnie en leur pays, pour decourir leurs dispositions pour la [22] Foy & leurs inclinations pour les François. Apres qu'ils les eurent pratiqués enuiron six mois, comme il se voit dans la Relation de l'année precedente, l'un des deux descendit à Quebec. Quoy qu'il nous parlaît auantageufemêt de la bonne volôté de ces Iroquois, il n'effaçâ pas neantmoins de nostre esprit les defiances que nous auions pris raisonnablement de leurs déloiautés & de leurs trahisons. Si bien que lors qu'il fallut, comme on dit, fondre la cloche, & conclurre l'establissement d'une Mission & d'une demeure en leur païs, nous nous trouuâmes merueilleusement en peine, aussi bien que Monsieur nostre Gouverneur, duquel dependoit l'affaire en premier reffort. On examina meurement les raifons de part & d'autre: Et on en trouuoit de tres-fortes & de tres-puiffantes des deux costés. Nous sçauions bien que le menfonge, les fourbes, les déloiautés estoient presque aussi naturelles à ces peuples que la vie. Nous les cognoissions tres-portés & tres-acoustumés au fang, au feu & au carnage. Nous nous fouuenions de la destruction de [23] nos pauvres

CHAPTER IV.

JOURNEY OF THE FATHERS OF OUR SOCIETY, AND OF
SOME FRENCHMEN, TO THE COUNTRY OF THE UP-
PER IROQUOIS, CALLED ONNONTOERONNONS.

AS these people had asked for us, we sent, in the year 1655, two Fathers of our Society to their country, to ascertain their dispositions toward the [22] Faith and their inclinations toward the French. After associating with them for about six months,—as set forth in the Relation of last year,—one of the two came down to Quebec. Although he spoke favorably of the good will of those Iroquois, nevertheless he did not efface from our minds the distrust of their perfidy and treachery that we had, with reason, conceived. Thus, when it became necessary to cast the bell, as the saying is, and to decide upon the establishment of a Mission and a residence in their country, we found ourselves extremely perplexed, as also did Monsieur our Governor, upon whom the matter devolved at the very start. We fully examined the reasons both for and against; and found very strong and forcible arguments on both sides. We were aware that falsehood, deceit, and treachery were almost as natural to those people as life itself. We knew how much they were addicted and accustomed to bloodshed, fire, and carnage. We remembered the destruction of [23] our poor Huron Churches, and the cruelties which

Eglifes Huronnes, & des cruautés qu'ils auoient exercées sur nos braues Algonquins. Nous auions deuant les yeux les horribles tourmens qu'ils ont fait souffrir à plusieurs de nos Peres, les brûlant à petit feu, leur appliquant des haches toutes rouges sur les endroits les plus sensibles du corps, versant dans leurs playes des chaudières d'eau bouillante, en derision du Baptesme, coupant de grands lambeaux de leur chair grillée, qu'ils mangeoient en leur presence. La fureur qui anime ces Barbares nous disoit tout bas à l'oreille qu'on nous en preparoit autant.

Vn Huron captif échappé du bourg d'Onōtaghe paroissant au fort de nos deliberations, nous affeura qu'il auoit estudié l'esprit de ces peuples, qu'il estoit entré dans leurs pensées, & qu'ils n'auoient autre dessein que de faire venir en leur païs le plus de François & de Hurons qu'ils pourroient pour en faire vn massacre general. Il appuia son aduis de raisons si fortes, que les Hurons ses compatriotes ayans resolu & promis aux Onnontoeronnonns d'aller en leur païs, & de [24] nous y accompagner, retirerent leur parole, & nous dirent que l'ardeur de la Foy nous feroit égorger; nous coniurant par l'amitié qu'ils nous portoient, de ne point nous precipiter dans vn danger si manifeste.

Outre ce sujet de crainte les Iroquois Agnieronnonns avec lesquels nous auons traité de la Paix depuis peu, faisoient paroistre vne ialousie qui alloit presque iusqu'à la rage de ce que nous voulions habiter parmi ces peuples, ayant vn grand interest pour leur commerce, que les Onnontoeronnonns fussent tousiours obligez de passer par leur païs.

Nous voyons encore que ces Nations n'ayant aucun

they had practiced on our worthy Algonquins. We had before our eyes the horrible tortures which they had inflicted upon several of our Fathers, whom they had burned at a slow fire, applying hatchets heated red-hot to the most sensitive parts of their bodies, pouring upon their wounds kettlefuls of boiling water in derision of Baptism, and cutting off great strips of their roasted flesh, which they ate in their presence. The fury that animates those Barbarians whispered in our ears that they were preparing the same for us.

A captive Huron, who had escaped from the village of Onontaghe, made his appearance while we were in the midst of our deliberations. He assured us that he had studied the minds of those people and had penetrated their thoughts, and that their sole design was to attract to their country as many French and Hurons as possible, and then to kill them in a general massacre. He advanced such strong arguments in support of his opinion, that his Huron countrymen, who had resolved, and had promised the Onnontoeronns, to go to their country and to [24] accompany us thither, retracted their word. They told us that zeal for the Faith would cause our death, and conjured us, by the love that they bore us, not to cast ourselves into so manifest a danger.

In addition to this cause of fear, the Agnieronnon Iroquois, with whom we had recently concluded a treaty of Peace, manifested a jealousy almost verging on fury, because we wished to dwell with those people; for it was greatly to the benefit of their trade, that the Onnontoeronns should always be compelled to pass through their country.

befoin des François, ny aucune retenuë du costé de Dieu, qu'ils ne cognoiffent pas, ny du costé de la Police humaine, qui n'a autre pouuoir parmy eux que celuy de leur interest; ils nous pouuoient mettre à mort impunément par vne boutade.

Tout cela ioint aux dangers & à la difficulté des chemins, & aux despences excessiues & effroyables qu'il falloit faire [25] pour commencer cette entreprise & pour la conseruer, nous mettoit dans vne extreme inquietude; si iamais l'axiome fut veritable qu'il y a vne crainte capable d'ébranler vne Ame constante; tous ces fujets de crainte ne pouuoient nous caufe[r] vne mediocre terreur. On passa toutes-fois outre, & la resolution fut prise d'accorder à ces peuples ce qu'ils demandoient si instamment, & de s'aller establir au cœur de leur pays, quoy qu'il en pût arriuer. Voicy les raisons qui nous y porterent.

L'vne estoit fondée sur l'autorité & sur le raisonnement de Monsieur nostre Gouverneur, qui voyoit bien qu'il falloit perir pour ne pas perir, & qu'il falloit s'exposer à toutes fortes de dangers pour euitier tous les dangers. Nous auïõs nouvelles que si nous rebutions ces Barbares, leur refusant ce qu'ils demandoient avec tant d'ardeur, qu'ils auoient dessein de s'vnir derechef avec les Agnieronnons, & de venir fondre sur les François pour leur faire vne guerre immortelle, & pour les exterminer entiere-ment, s'il leur estoit possible. Nous [26] n'estions pas en ce temps-là dans la posture de soustenir la reuolte de toutes ces nations, sans encourir vn danger plus grand que n'estoit celuy d'exposer vne escoüade de François, dont la resolution pourroit donner quelque retenuë à ces peuples dans leur pays mesme.

Moreover, as those Nations have no need of the French, and are under no restraint, either as regards God, whom they know not, or human Authority,— which has control over them only so far as it serves their own interest,— we saw that they might put us to death with impunity in a fit of passion.

All this, added to the dangers and difficulties of the road, and to the excessive and frightful expenses that would have to be incurred [25] to commence and maintain this undertaking, caused us extreme anxiety. Even if the axiom were ever true, that there is one fear capable of shaking a constant Soul, all these causes for dread could not inspire us with the slightest terror. However, we paid no heed; we resolved to grant to those people what they so urgently asked, and to establish ourselves in the heart of their country, whatever might betide. Here are the reasons that induced us to do so.

One was grounded upon the authority and the opinion of Monsieur our Governor, who saw very well that it was necessary to perish in order not to perish; and to expose oneself to dangers of all kinds, in order to avoid all dangers. We had been warned that, if we rebuffed those Barbarians by refusing what they so urgently demanded, they intended to unite at once with the Agnieronnons, to fall upon the French, to wage endless war against them, and, if possible, to exterminate them entirely. We [26] were not at that time in a position to withstand the revolt of all those tribes, without running a greater danger than that of exposing a handful of French, whose resolution might exercise some restraint over those peoples in their own country.

L'autre raifon estoit tirée d'une politique plus diuine qu'humaine. Les Peres de nostre Compagnie qui iufques à present n'ont point blefmy à la veuë de leur fang, qui n'ont point encore redouté les feux & la rage des Iroquois dans leurs plus horribles tourmens, difoient qu'ils baptiferoient bien deuant leur mort autant de moribonds qu'ils feroient de perfonnes, & qu'en ce cas donnant leurs corps pour des Ames, ils ne perdroient rien au change. Ils alleguoient l'exemple des Apoftres qui s'attendoient bien de perdre la vie dans les pays infideles où ils alloient precher leur Maiftre, & ne laiffoient pas pourtant d'y aller. Ils produifoient cét Axiome commun: *Sanguis Martyrum semen est Christianorum*, le fang refpandu pour la Foy par les Iroquois crie, difoient-ils, deuant [27] Dieu, non pas vengeance, mais bene[di]ction & pardon pour les mefmes Iroquois. Il fe faut confier en celuy qui n'abandonne iamais ceux qui s'abandonnent fainctement pour fa gloire: Et la rage & la perfidie des Barbares, ny les defpences exceffiues ne doiuent point retarder le premier de tous les emplois, qui est la conuerfion des Ames. Dieu qui est le Maiftre des Grands & des petits, des François & des Iroquois, flechira les cœurs des Infideles pour leur faire receuoir l'Euangile; & ceux des Infideles [sc. Fideles] pour en faciliter la publication.

Enfin la conclusion fut prise fur ces raifons & fur plusieurs autres, qu'il se falloit mettre en campagne, & donner aux Onnontoeronnons la fatisfaction qu'ils demandoient. Auffi-toft dit, auffi-toft fait. Voilà vn bon nombre de François qui s'equippent pour s'embarquer avec le Pere René Menard, le Pere Claude d'Ablon, le Pere Iacques Fremin, le Frere

The other reason arose from a consideration more divine than human. The Fathers of our Society—who thus far have never paled at the sight of their own blood, or feared the fires and the fury of the Iroquois in their most horrible tortures—said that they would surely, before their death, baptize a number of dying persons equal to their own; in such case, they said, by giving their bodies for Souls, they would lose nothing by the exchange. They cited the example of the Apostles, who fully expected to lose their lives in the pagan countries whither they went to preach their Master, and yet they failed not to go there. They mentioned that common Axiom: *Sanguis Martyrum semen est Christianorum*. “The blood shed for the Faith by the Iroquois,” they said, “cries out to [27] God, not for vengeance, but for blessing and pardon for those very Iroquois.” We must confide in him who never abandons those who holily abandon themselves for his glory; and neither the fury nor the treachery of the Barbarians, nor the excessive expense should delay that foremost of all occupations, the conversion of Souls. God who is the Master of the Great and of the lowly, of the French and of the Iroquois, will touch the hearts of the Unbelievers to make them receive the Gospel, and those of the Believers to facilitate the preaching thereof.

Finally, the conclusion was reached, in consideration of the above and of many other reasons, that it was necessary to take the field and to give the Onnontoeronnons the satisfaction which they demanded. No sooner said than done. A goodly number of French prepared to embark, with Father René Menard, Father Claude d’Ablon, Father Jacques

Ambroise Broar, & le Frere Ioseph Bourfier, que le R. Pere François le Mercier Superieur des Missions de nostre Compagnie en ces contrees, [28] prit avec foy pour aller faire la guerre aux Demons iufques dedans leur Fort, & pour confacrer ces peuples & tout leur païs à IESVS-CHRIST: Mais fuiuons de l'œil & de la penfée celuy qui nous a tracé leur voyage fur le papier & qui estoit de la partie.

NOUS partîmes de Quebec le 17. de May 1656. Nostre Gros estoit composé de quatre Nations, de François, d'Onnontoeronons, qui nous estoient venus querir, de Sonnontoeronons, qui estoient venus rechercher nostre alliance, & de quelques Hurons. Nous rempliffions deux grandes chaloupes & plusieurs canots. Sortant du port, nous fumes fuiuis des acclamations de quantité de peuples differents qui bordoient le riuage dont plusieurs nous regardoient d'un œil de compaffion & d'un cœur tremblant, nous croyans autant de victimes destinées aux feux & à la rage des Iroquois.

Ce malheur nous penfa arriuer dès le lendemain de nostre depart. Nos chaloupes ayans motillé l'ancre fur le foir à douze lieuës ou enuiron au deffus [29] de Quebec, proche d'un lieu appellé la Pointe de Sainte Croix. Nous primes resolution d'y descendre tous le lendemain matin, pour y celebrer la Sainte Messe. Nos Matelots s'oubliant de cette resolution, leuerent l'ancre deuant le iour & nous firent pourfuiure nostre route. Le danger estoit tres-grand, y ayant en ce mefme endroit trois cents Iroquois Agnieronons cachés qui nous auroient pû prendre fans combat & fans resistance, pource que

Fremin, Brother Ambroise Broar, and Brother Joseph Boursier,—whom Reverend Father François le Mercier, Superior of the Missions of our Society in these countries, [28] took with him to wage war against the Demons in their very Stronghold, and to consecrate those peoples and the whole of their country to JESUS CHRIST. But let us follow with eye and mind him who has traced their journey for us on paper, and who was one of the party.

WE started from Quebec on the 17th of May, 1656. Our Main body comprised four Nations,—some French; some Onnontoeronons, who had come for us; some Sonnontoeronons, who had come to contract an alliance with us; and some Hurons. We filled two large shallops and several canoes. As we left port, we were followed by the acclamations of a multitude, from various peoples, who stood on the bank. Many of them looked upon us with compassion and with trembling hearts, considering us as so many victims destined to the fires and the fury of the Iroquois.

Such a misfortune nearly happened to us on the day following our departure. Our shallops had anchored at night, twelve leagues or thereabout above [29] Quebec, near a place called the Point of Sainte Croix. We all resolved to land there on the following morning, for the purpose of celebrating Holy Mass. Our Sailors forgot this resolution; they raised anchor before daylight and thus obliged us to continue our journey. The danger was very great; for, at the same spot, three hundred Agnieronon Iroquois lay hidden, who could have captured us without a fight and without resistance, because our

nos Gens feroient defcendus fans armes, croyant que ces Traîtres estoient retournez en leur païs, comme ils en auoient donné la parole à nos François au Lac Saint Pierre, au deffus des trois Riuieres. Nous euitâmes ce danger fans le sçauoir; ces Barbares ne s'estans point produits, quoy qu'ils nous eussent bien apperceuz. Mais ils se ietterent sur nos canots qui se trouuerent separez de nous: Ils en renuerferent vn dans la Riuere, ils blefferent legerement vn de nos Freres de deux coups de fuzils: ils lierent & garotterent les Hurons: ils traitterent mal les Onnon-toeronnons de parole & d'effet, [30] ne pouuant supporter nostre alliance avec eux. Mais enfin la crainte d'entrer en guerre avec ces peuples qui témoignoïent leurs iustes reffentimens, appaïsa leur colere & les obligea de recourir aux excuses, disant qu'ils croioient d'abord que ces canots ne fussent remplis que de Hurons avec lesquels ils n'ont point de paix. Enfuitte de quoy ils mirent tout le monde en liberté, fans en excepter les Hurons. Ceux qui s'estoient sauuez dès le commencement du choc courant tous nuds par les bois, & r'attrapant nos chaloupes, nous donnerent aduis de ce qui se passoit: aussi-tost chacun se mettant sous les armes, on apperceut douze canots qui tiroient vers nous à force de rames. Nous creûmes que c'estoit l'Auant-garde de l'ennemy, & comme nous nous preparions à les recevoir, nous recogneûmes que c'estoient nos Gens, qui n'auoient pas fujet d'estre fort satisfaits de s'estre separez de nos chaloupes.

Estant arriuez aux Trois-Riuieres le 20. de May, nous les quittâmes le 29. & le 31. nous entrâmes dans l'habitation [31] de Montreal, d'où on fit partir

People would have landed unarmed, believing that those Treacherous foes had returned to their own country, as they had promised to our French at Lake Saint Pierre, above three Rivers. We escaped that danger without knowing it. The Barbarians did not show themselves, although they saw us very well; but they fell upon our canoes that were separated from us. They upset one into the River; they slightly wounded one of our Brethren with two gunshots; they tied and bound the Hurons; they ill-treated the Onnontoeronnons, both by word and deed, [30] for they could not brook our alliance with them. But, in the end, fear of becoming involved in a war with that people, who manifested their just indignation, cooled their anger, and compelled them to have recourse to apologies; they alleged that they thought at first that the canoes were filled only with Hurons, with whom they are not at peace. Afterward, they set every one at liberty, including the Hurons. Those who had escaped at the beginning of the fray, ran naked through the woods, overtook our shallops, and informed us of what was passing. Every one immediately rushed to arms. We observed twelve canoes, rapidly paddling toward us, and thought that they were the Advance-guard of the enemy; but, as we were preparing to receive them, we saw that they were our own People who had not much reason for satisfaction at having separated from our shallops.

We reached Three Rivers on the 20th of May, and left there on the 29th. On the 31st, we arrived at the settlement [31] of Montreal, whence a canoe was despatched on the first day of June, to give notice of our coming to the Village of Onnontaghé.

vn canot le premier iour de Iuin, pour aller donner aduis de nostre marche au Bourg d'Onnontaghé.

Le huitième de Iuin nous nous embarquâmes dans vingt canots, les chaloupes n'estant plus de seruice au delà de Montreal, à cause des endroits rapides & des Sauts qu'on rencontre au sortir de cette habitation. Nous n'auions pas encor fait deux lieuës qu'une escoüade d'Iroquois Agnieronnons nous ayant apperceus de loing, & nous prenâs pour des Algonquins & pour des Hurons, faisie de frayeur, se ietta dans les bois; mais nous ayant recogneuz à la veuë de nostre pauillon, qui estoit vn grand Nom de IESVS peint sur vn beau taffetas blanc voltigeant en l'air; ils nous aborderent. Nos Americains Onnontaeronnons les receurent avec mille iniures, leur reprochât leurs trahisons & leur brigandage: & se iettans sur leurs canots, ils pillerent leurs armes & prirent ce qu'ils auoient de meilleur dans leur équipage, vfans, disoient-ils, de repreffailles; eux mesmes ayant esté pillés [32] peu de iours auparauant par ces mesmes peuples: voilà toute la consolation que remporterent ces pauures miserables de nous estre venus salüer.

Passant dans le Lac Saint Louïs vn de nos canots se brisa, ce qui nous est encor arriué d'autresfois dans nostre voyage; mais nous iettans à terre, nos Charpentiers de Nauires trouuoient par tout dequoy bastir vn vaisseau en moins d'un iour: c'est à dire que nos Sauuages rencontroient facilement des choses propres pour faire les gondoles qui portoient nostre bagage avec nous. Les Architectes de ce pays ont bien plüstoit basti leurs Maisons, leurs Palais & leurs Nauires que ceux d'Europe: que si on n'y est pas

On the eighth of June, we embarked in twenty canoes; the shallows could no longer be of use beyond Montreal, on account of the rapids and Falls which are encountered on leaving that settlement. We had not proceeded two leagues, when a band of Agnieronon Iroquois saw us from afar. Mistaking us for Algonquins and Hurons, they were seized with fear, and fled into the woods; but, when they recognized us, on seeing our flag — which bore the Name of JESUS in large letters, painted on fine white taffeta — flying in the air, they approached us. Our Onnontaronnon Americans received them with a thousand insults, reproaching them with their treachery and brigandage; then they fell upon their canoes, stole their arms, and took the best of all their equipment. They said that they did this by way of reprisal; for they themselves had been pillaged [32] a few days before by the same tribe. That was all the consolation gained by those poor wretches in coming to greet us.

Entering Lake Saint Louis, one of our canoes was broken, an accident which happened several times during our voyage. We landed, and our Ship Carpenters found everywhere material enough wherewith to build a vessel in less than a day,—that is, our Savages had no difficulty in procuring what was needed to make the gondolas which carried our baggage and ourselves. The Architects of this country build their Houses, Palaces, and Ships much more rapidly than those of Europe; and, if one be not lodged there so sumptuously, still one often dwells there in greater comfort and gladness.

We killed a number of Elk, and of the Deer which our French call “wild Cows.” On the thirteenth of

logé si fuperbement, on y habite fouuent plus à l'aife & plus ioyeulement.

Nous tuafmes quantité d'Elans & de Cerfs que nos François appellent des Vaches fauages: mais le treizième de Iuin & les trois iours fuiuans nous nous trouuâmes dans des courans-d'eau si rapides & si violents, qu'il falloit se mettre à l'eau pour traifner quelquefois, [33] & quelquefois porter fur nos espauls nos batteaux & tout nostre bagage. Nous nous mouillions de tous costez, car nous auions vne partie du corps en l'eau, & le ciel arrosoit l'autre d'une grosse pluye. Nous employons toutes nos forces contre le vent & contre les torrens, portant autant ou plus de ioye dans nos cœurs que de fatigue fur nos corps.

Le dix-septième du mesme mois nous nous trouuâmes au bout d'un Lac que quelques-uns confondent avec le Lac de Saint Louis, nous luy donnâmes le nom de Saint François, pour le distinguer de celui qui le precede. Il a bien dix lieues de long & trois ou quatre de large en quelques endroits: il est rempli de quantité de belles isles en ses emboucheures. Le grand fleuve de Saint Laurens s'elargissant & repandant ses eaux d'espaces en espaces fait ces beaux Lacs, puis en les referrant il reprend le nom de Riuiere.

Le vingtième de Iuin nous passâmes le grand Saut: la mort de cinq fans de biches maffacrez par nos chasseurs, & [34] cent Barbuës prises par nos pecheurs, addoucirent nos peines. Nostre boucherie & nostre poissonnerie furent iufques à lors aussi bien garnies qu'elles furent depourueës de tout fur la fin de nostre voyage.

June and the three following days, we found ourselves in currents of water so rapid and strong that we were at times compelled to get into the water, in order to drag behind us, [33] or carry on our shoulders, our boats and all our baggage. We were wet through and through; for, while one half of our bodies was in the water, the sky saturated the other with a heavy rain. We exerted all our strength against the wind and the torrents, with even more joy of heart than fatigue of body.

On the seventeenth of the same month, we found ourselves at one end of a Lake which some confound with Lake Saint Louis. We gave it the name of Saint François, to distinguish it from the one that precedes it. It is fully ten leagues long and three or four leagues wide in some places, and contains many beautiful islands at its mouths. The great river Saint Lawrence, widening and spreading its waters at various points, forms those beautiful Lakes, and then, narrowing its course, it once more assumes the name of River.

On the twentieth of June, we passed the grand Saut. Five fawns killed by our hunters, and [34] a hundred Catfish taken by our fishermen, made our troubles easier to bear. Our larder was as well stocked with meat and fish at that time, as it was deficient in everything at the end of our journey.

On the twenty-fifth, after celebrating holy Mass, we baptized a child, of which the wife of one of our Onnontoeronnon guides was delivered on the way; this did not prevent her from proceeding with the rest through a downpour of rain, which accompanied us all day and the whole of the following night.

Le vingt-cinquième, nous baptifâmes, apres auoir celebré la faincte Messe, vn enfant dont la femme d'vn de nos guides Onnontoeronnon accoucha en chemin: ce qui ne l'empescha pas de pourfuiure comme les autres par vne grosse pluye qui nous accompagna tout le iour & toute la nuit fuiuante.

Sur le soir quelques chasseurs nous ayant découuerts & nous voyant bon nombre de canots de compagnie, s'enfuirent, & laisserent dequoy piller à nos Gens, qui se faisirent de leurs armes, de leurs castors & de tout leur bagage: mais l'vn de ces chasseurs ayant esté pris nous recognûmes qu'il estoit de la nation des Andaftaeronnon avec lesquels nous n'auons point la guerre: c'est pourquoy nos François leur rendirent ce qu'ils auoient butiné; ce qui n'obligea pas nos Sauuages d'vfer de la mesme ciuilité.

[35] Le 26. sur les neuf heures du soir entendant vne voix d'homme assez forte, mais assez lamentable, Nous nous doutâmes bien que c'estoit quelque prisonnier échappé: Monsieur du Puis braue Gentilhomme, qui commandoit nos foldats François, fit battre le tambour pour luy faire cognoistre que nous estions François. Ce pauvre homme n'ayant osé nous approcher, accourut à ce bruit le mieux qu'il pût. C'estoit vn Huron nommé Ioachim Ondakont, duquel nous auons parlé au Chapitre troisième. Il n'auoit que la peau & les os, s'estant fauù du pays des Agnieronnons à demy bruslé: il auoit marché dix-sept iours parmy les bois & parmy les rochers, sans manger autre chose que quelques petits fruiçts fauuages. Nos gens luy firent prendre vn certain breuage pour dispofer son estomach à prendre sa nourriture sans danger, apres vne si longue famine. Nous luy

Toward evening some hunters perceived us, and, on seeing so many canoes in our company, they fled, leaving behind them some booty for our People, who seized their weapons, their beaver-skins, and all their baggage. But, capturing one of those hunters, we found that he belonged to the tribe of the Andastæronnons, with whom we are not at war. Our French, therefore, gave back to them what they had plundered; this, however, did not induce our Savages to display the same civility.

[35] On the 26th, at about nine o'clock in the evening, we heard a human voice, loud, indeed, but wailing. We suspected that it must proceed from some escaped captive. Monsieur du Puis,¹⁷ a brave Gentleman who commanded our French soldiers, ordered the drum to be beaten, to show him that we were French. The poor man, who had not dared to approach us, ran toward us as fast as he could, on hearing the noise. He was a Huron, named Joachim Ondakont, of whom we have spoken in the third Chapter. He was nothing but skin and bones. He had escaped half burned from the country of the Agnieronnons, and had walked for seventeen days amid the woods and rocks, with no other food than some small wild fruits. Our people made him drink a certain beverage to prepare his stomach, that he might eat without danger after starving so long. We gave him a canoe and some provisions, to enable him to go down to the French settlements.

On the 27th of June, we passed the last rapid, which is half-way [36] between Montreal and Onnontagé,—that is, at a distance of forty or fifty leagues from both places.

donnâmes vn canot & des viures pour descendre vers nos habitations Françoises.

Le 27. de Iuin nous passâmes le dernier rapide qui se trouue au milieu du [36] chemin de Montreal à Onnontagé, c'est à dire à quarante ou cinquante lieuës de l'vn & l'autre.

Le 29. voguant la nuit aussi bien que le iour, pource que nos prouisions diminoient fort, nous rencontrâmes trois canots d'Annieronnons qui venoient de la chasse aux hommes, rapportans les cheuelures de quatre Sauvages de la Nation des Neds-percez, & tenant captiue vne femme & deux enfans.

Le premier de Iuillet nous donnâmes la chasse à vn canot qui parut, l'ayant attrapé comme il estoit du bourg d'Onnontagé: il nous dit qu'on nous y attendoit, & que le Pere Ioseph Chaumont qui y estoit resté seul, se portoit bien.

Le troisiéme iour la famine commençant de nous presser, nous fîmes nos efforts pour arriuer à vn lieu nommé Otiantanéhengué, qui est vn lieu fort recommandable pour la grande pesche de poisson qui s'y fait chaque année. Nous esperions y rencontrer bon nombre de pescheurs & en tirer quelque soulagement: Monsieur du Puis fit tirer [37] deux petites pieces de canon embarquées dans nos canots deuant que d'y aborder, pour leur donner aduis que nous n'estions pas loing: mais la faison de la pesche estant passée en ce quartier-là, nous n'y trouuâmes personne. Ce qui obligea nos Guides de depescher vn homme pour aller iour & nuit porter la nouvelle de nostre marche à Onnontagé, & pour faire apporter des viures au deuant de nous. Ce Courier ne deuant pas si-tost retourner, parce qu'il luy restoit encore trente lieuës

On the 29th, after traveling night and day because our stock of provisions was getting very low, we met three canoes of Annieronons returning from man-hunting, who brought back with them the scalps of four Savages of the Neds-percez Nation, and a woman and two children as captives.

On the first of July, we perceived and gave chase to a canoe; when we overtook it we found that it belonged to the village of Onnontaghé. We were told that we were expected there, and that Father Joseph Chaumont, who had remained there alone, was in good health.

On the third day, we began to be oppressed by hunger, and endeavored to reach a place called Otiatannehengué,—a locality greatly renowned for the large quantities of fish that are taken there every year. We hoped to meet a good number of fishermen there, and to obtain some relief from them. Monsieur du Puis, before arriving there, ordered [37] two small pieces of cannon to be mounted in the canoes and discharged, to give notice that we were not far off; but the fishing season was over in that quarter, and we found no one there. This compelled our Guides to send a man in advance, traveling night and day, to carry the news of our arrival to Onnontaghé, and to have provisions sent to meet us. As this Courier could not return very soon, because he had still a distance of thirty leagues to go, we sent some French to a nearer place; but the fish had gone, and so had the fishermen, and neither the nets that we cast into the water, nor all our industry, could avail us aught. Meanwhile, hunger held us by the throat; and, to crown our affliction, our

de chemin à faire, nous enuoyâmes quelques François en vn autre lieu plus proche : mais le poisson s'estant retiré, les pescheurs s'en estoient allez, si bien que ny nos filets que nous iettâmes à l'eau, ny nos industries n'eurent presque aucun effet. La famine cependant nous tenoit à la gorge, & pour comble de nostre affliction nostre Pere Superieur estoit tombé malade depuis quelque temps : nous n'auions autre liêt à luy donner que la terre, ny presque autre abry que le ciel. Nous ne trouuîos en toutes nos Hostelleries ny pain, ny vin, ny chair, ny poisson. Dieu [38] nous dôna vn petit fruit fauuage qu'on nomme icy *Atoka* ; La ieunesse en alloit ramasser dans les prairies voisines, & quoy qu'il n'eust presque ny goust ny substance, la faim nous le faisoit trouuer excellent : il est presque de la couleur & de la grosseur d'une petite cerise.

Nos Sauvages, quoy qu'accoustumez à passer les deux & trois iours sans manger, ne se contentant pas d'une viande si mince & si legere, se defiloient tous les iours : si bien que de quarante qu'ils estoient à nostre depart, il n'en resta que cinq qui nous asseurerent que iamais ils ne nous abandonneroient. Les *Sonnontoeronnons* prenant icy leur congé, nous leur fîmes deux presens de mille grains de *Pourcelaine*, l'un pour nous preparer le chemin en leur païs, l'autre pour mettre en oubly les peines & les fatigues qu'ils auoient prises, venant rechercher l'alliance des François ; & pour les porter à nous témoigner bon visage, quand nous les irions voir. Nous donnâmes en particulier deux capots & quelques autres petits presens aux principaux pour les gagner.

[39] Le cinq & sixième de Iuillet nous peschames

Father Superior had fallen ill some time before. We had no other bed to give him than the earth, and no other shelter than the sky. In all our Hostelryes, we found neither bread, nor wine, nor meat, nor fish. God [38] gave us a small wild fruit, called here *Atoka*. The young people went to gather it in the neighboring meadows, and, although it is neither palatable nor substantial, hunger made us find it excellent. It is almost of the color and size of a small cherry.¹⁸

Our Savages, although accustomed to remain for two or three days without food, were not content with such slender and light repasts, and their number decreased daily. Thus, out of the forty with whom we had started, there remained only five, who assured us that they would never abandon us. The Sonnontoeronnonns left us here. We gave them two presents of a thousand Porcelain beads; one, to prepare the way to their country for us; the other, to enable them to forget the trouble and fatigue that they had undergone in coming to seek the alliance of the French, and to induce them to receive us well when we should go to see them. We privately gave two coats and some other small presents to the chief men, to gain their good will.

[39] On the fifth and sixth of July, we caught some fish; but they were so few, that we could give only a rather small pike as a meal for sixty men.

On the seventh, about ten o'clock at night, we reached the mouth of the River which forms Lake Gannentaa, on the shores of which we intended to establish our residence. When we awoke on the following day, we encountered currents of water so

quelques poiffons, mais en fi petite quantité, qu'on donna pour tous mets vn brochet affés mediocre à foixante hommes.

Le feptième nous arriuafmes fur les dix heures du foir à l'embouchure de la Riuiere qui fait le Lac de Gannentaa, fur les riues duquel nous pretendions etablir noftre demeure; & le lendemain à noftre réueil nous apperceufmes des courrans d'eau fi rapides, qu'il les falloit furmōter à tour de bras & à force de rames. Je vous auoüe que les vifages de la plupart de nous déjà tout havres & tout défaits parurent extraordinairement abbatus. On n'auoit donné le foir à noftre couchée qu'une goutte d'eau de vie à tous ceux de noftre fuitte, & il falloit partir le matin pour combattre tout le iour contre des brifants, qui nous faifoient prefque autant reculer que nous auacions. En effet, nous ne fimmes qu'une lieuë ce iour là, vne partie de nos gens tombant malades, & les autres perdant courage, faute de forces. La prouidence de Dieu eft admirable, [40] *deducit ad inferos & reducit*. Eftant entierement abbatus nous vifmes paroiftre vn canot chargé de viures qui venoit à nous pluftoft à force d'aisles que de rames. Cette veuë guerit quafi tous nos malades, nos forces rentroient par nos yeux, & nos fatigues n'attendoient pas que nous fuflions en repos pour s'en aller. Le regard feul nous rendoit la ioye & la fanté. Nous mettons pied à terre, & celuy qui eftoit Maiftre du conuoy, apres nous auoir fait vn petit compliment, nous presenta de la part des Anciens & du P. Chaumōt des facs de bled d'Inde & de grand Saumons qui venoiēt d'estre cuits. Ce petit canot fut fuiuy de deux autres plus grands, auffi bien remplis que le premier. Nous

rapid, that we had to exert all our strength and paddle vigorously in order to ascend. I must admit that the faces of most of us, already wan and emaciated, appeared dejected to an extraordinary degree. At night, all our company lay down, having taken nothing but a drop of brandy; and, in the morning, we had to start out and contend all day long against breakers, which made us recede almost as far as we advanced. In fact, we made only a league that day; for some of our people fell ill, and the others lost courage, owing to their weakness. God's providence is admirable; [40] *deducit ad inferos et reducit*. In this state of complete dejection, we observed a canoe, loaded with provisions, coming toward us, which seemed to be propelled by wings instead of paddles. The sight cured nearly all our sick; our strength returned to us through our eyes; and our fatigue did not wait to disappear until we should have rested. The sight alone restored us to joy and health. We landed; and he who was the Master of the convoy, after a short greeting, presented us, on behalf of the Elders and of Father Chaumont, with some sacks of Indian corn and some large Salmon that had just been cooked. This small canoe was followed by two larger ones, as well filled as the first. We give thanks to God for granting us a succor so greatly needed. On every side, Kettles are hanging over the fire, and there is naught but rejoicing. One good day effaces the remembrance of ten evil ones. All that remains of our famine, is the glory of having suffered for our Lord, *qui facit etiam cum tentatione proventum*. Then did he, indeed, make us experience [41] the truth of his promises, by

rendons graces à Dieu de ce qu'il nous auoit accordé ce fecours si neceffaire. On met par tout les Chaudières hautes, ce n'est que rejouissance. Vn beau iour efface la memoire de dix mauuais. Il ne reste plus rien de nostre famine que la gloire d'auoir souffert quelque chose pour nostre Seigneur, *qui facit etiam cum tentatione prouentum.* Il nous fit bien alors experimenter [41] la verité de ses promesses, nous donnant vne abondance plus grande au centuple, que la difette que nous auions ressentie pour son seruice n'auoit esté preffante. Je pourrois dire qu'il ramena exprés pour nous le poisson dans les Riuieres, l'vn de nos hommes ayant pris la mesme nuit vingt grands Saumons & quelques Barbuës. Et le dixième du mesme mois de Iuillet passant vn fault de cinq lieuës, qui est le plus long que nous ayons rencontré, nos gens prirent en chemin faisant trente-quatre autres Saumons à coups d'espées & d'auirons: il y en auoit si grande quantité qu'on les affommoit sans peine. Sur le foir nous trouuafmes au lieu où nous voulions passer la nuit l'vn des premiers Capitaines d'Onnontaghé qui nous receut avec vne belle harangue, dans laquelle il témoigna que la ioye que tout le païs receuoit de nostre arriuée n'estoit pas mediocre. Que toutes les quatre nations y prenoiët part, & que tous les Anciens nous attendoient avec impatience. L'onzième de Iuillet nous nous trouuafmes sur les trois heures [42] apres midy à l'entrée du Lac de Gannentaa, sur les riués duquel nous auions destiné nostre demeure, où les Anciens sçachant que c'estoit le lieu que les Peres Chaumont & d'Ablon auoient aggréés, nous attendoient avec vne grande multitude de peuples.

giving us an abundance greater by a hundred times than had been the privations which we had suffered in his service. I might say that he filled the Rivers anew with fish expressly for us; for that very night one of our men caught twenty large Salmon, and some Catfish. And, on the tenth of the same month of July, while passing a rapid five leagues in length,—the longest that we had met,—our people killed on the way thirty-four other Salmon with spears and paddles; there were so many of them, that they were struck without difficulty. In the evening, we found, on the spot where we intended to pass the night, one of the leading Captains of Onnontaghé. He received us with a fine harangue, in which he stated that the joy felt by the whole country at our arrival was not slight; that all the four tribes joined in it, and that all the Elders were impatiently waiting for us. On the eleventh of July, at about three o'clock [42] in the afternoon, we reached the entrance to Lake Gannentaa, on the shores of which we intended to establish our residence. Here the Elders, who knew that this was the spot upon which Fathers Chaumont and d'Ablon had decided, awaited our arrival with a great multitude of people.

In size, the Lake is about two leagues in length, and half a league in width. We have observed three remarkable facts in connection with it.

The first is, that, South of it, there are springs of salt water, although the Lake itself is very far from the Sea,—just as in Lorraine, where there are similar springs. But I do not think that salt can be obtained there with as much facility as here; for it is found ready-made on the soil in the vicinity of

La grandeur du Lac est d'environ deux lieuës de longueur, & d'une demie lieuë de largeur. Nous y auons remarqué trois choses assez considerables.

La premiere est qu'on trouue du costé du Midy quelques fources ou fontaines d'eau salée, quoy que ce Lac soit fort éloigné de la Mer, aussi bien que la Lorraine, où il s'en trouue de semblables: mais ie ne croy pas que le sel s'y face avec la facilité qu'on le pourra faire icy. Car on trouue du sel tout fait sur la terre aux enuirs de ces fources, & faisant bouillir l'eau, elle se conuertit aisement en sel.

La seconde est qu'au Printemps il s'amasse à l'entour de ces salines une si grande quantité de Tourterelles qu'on en prend quelquesfois iusques à sept cens en une matinée.

[43] La troisiéme chose remarquable est qu'il se rencontre au mesme endroit certains serpens qui ne se voyent point ailleurs, que nous appellons des serpens à sonnettes, pource qu'en rampant ils font un bruit semblable à celui d'une sonnette, ou plustost d'une cigale. Ils portent au bout de leurs queueës certaines écailles rondes engagées l'une d'as l'autre, de telle sorte qu'en les ouurant & referrant ils font ce bruit qu'on entend de vingt pas. Ces sonnettes ou écailles ne laissent pas de faire du bruit quand on les remue apres la mort du serpent; mais il n'est pas si grand que celui qu'elles font lors que le serpent est en vie. Les originaires du pais disent que ces écailles font excellentes contre le mal de dents, & que la chair, qu'ils trouuent d'aussi bon goust que celle de l'anguille, guerit de la fiévre: ils en coupent la queueë, & la teste qui est toute platte & presque quarrée, & mangēt le reste. Son corps a

those springs, and, when the water is boiled, it is easily turned into salt.

The second is, that, in the Spring, so great numbers of Pigeons collect around these salt-springs, that sometimes as many as seven hundred are caught in the course of one morning.

[43] The third remarkable fact is, that at the same place there are found certain snakes, which are seen nowhere else. We call them rattlesnakes, because, as they crawl along, they make a noise like that of a rattle,—or, rather, of a cicada. At the ends of their tails they have round scales, so joined one with another that, by opening and closing them, they make that noise, which is heard at a distance of twenty paces. These rattles or scales also make a noise when they are shaken after the death of the snake; but it is not so loud as that which the snake makes when alive. The natives of the country say that its scales are an excellent remedy for tooth-ache, and that its flesh, which they find as well flavored as that of the eel, cures fever. They cut off the tail and the head, which is quite flat and almost square, and eat the remainder. The body is about three feet long, thicker than a man's wrist, and all speckled on the back with black and yellow spots,—except on the tail, [44] which is almost entirely black. It has four teeth, two above and two below, as long as our small needles, but much sharper. It bites like a dog, and injects its poison into the wound through a small black sting, which it draws out of a bag containing the poison. When a person is bitten, he at once swells up, and, unless he receive prompt assistance, he dies in a short time, entirely covered

environ trois pieds de longueur, il est plus gros que le poignet d'un homme, & tout marqueté sur le dos de taches noires & jaunes, excepté sur la queue [44] qui est quasi toute noire. Il a quatre dents, deux en haut & deux en bas aussi longues, mais plus aiguës que nos petites aiguilles. Il mord comme un chien, & fait decouler son venin dans la morceure par un petit aiguillon noir qu'il tire d'une bourse où ce poison est renfermé. Quand quelqu'un en est mordu, il enfle aussi-tôt, & si il n'est promptement secouru, il meurt en peu de temps tout couvert de pustules rouges. Aussi-tôt que ces Serpens voient un homme, ils sifflent & battent de la queue faisant ioier leurs sonnettes, soit pour épouvanter leur ennemy, soit pour s'animer au combat, ou plustôt parce que Dieu leur a donné cet instinct, afin que les hommes soient sur leurs gardes à l'approche d'un si dangereux animal. Je ne sçay pas si ces Serpens sont attirés par le fel; mais je sçay bien que le lieu où nous avons dressé nostre demeure entourré de belles sources d'eau douce, n'en est point infecté, quoy qu'il soit sur les rives du mesme Lac. Mais reprenons nostre route.

with red pustules. When these Snakes see a man, they hiss and shake their tails, sounding their rattles, either to frighten the enemy, or to excite themselves for the fight,—or, rather, because God has given them that instinct in order that men may be on their guard at the approach of so dangerous an animal. I know not whether these Snakes are attracted by the salt; but I do know that the spot whereon we have erected our dwelling, and which is surrounded by fine springs of fresh water, is not infested by them, although it is on the shore of the same Lake. But let us continue our journey.

[45] CHAPITRE V.

NOSTRE ARRIUÉE AU LIEU OÙ NOUS AUIONS DESTINÉ
 NOSTRE DEMEURE, & LA RECEPTION QUE
 NOUS FIRENT LES PEUPLES
 DU PAYS.

J'AY dit au Chapitre precedent que nous entrâmes l'onzième de Iuillet dans le Lac nommé Ganentaa sur les bords duquel nous allions dresser nostre demeure, estant auancez iufques à vn quart de lieuë de cet endroit: nous y mismes nous mesme à terre cinq petites pieces de canon, dont le petit tonnerre qu'on fit entendre sur les eaux de ce lac, fut suiuy de la décharge de toutes les arquebuses de nos gens. C'estoit le premier salut que nous enuoyâmes par eau, par l'air & par les bois aux Anciens du pays qui nous attendoient avec vne grâde multitude de peuple. Ce bruit rouloit sur les eaux, éclatoit dedans l'air, & refonnoit fort agreablement dans les forests. Nous vogueions en fuite en bel [46] ordre, nos canots ou petits bateaux allant quatre à quatre sur ce petit Lac. Nos François firent à l'abord vne seconde defcharge, ou vne seconde falve si adroitement qu'ils rauirent tous ces pauvres peuples.

Les Anciens auoient fait dresser deux échaffauts pour nous faire hautement leurs complimens & leurs harangues, qui furent interrompuës par vne grosse pluye qui nous obligea tous de chercher l'abry; les

[45] CHAPTER V.

OUR ARRIVAL AT THE PLACE WHERE WE HAD DETERMINED TO ESTABLISH OUR ABODE, AND THE RECEPTION GIVEN US BY THE PEOPLE OF THE COUNTRY.

I STATED, in the foregoing Chapter, that on the eleventh of July we entered the Lake called Gannentaa, on the shores of which we were to erect our dwelling. When we had advanced to a distance of a quarter of a league from the spot, we ourselves landed five small pieces of cannon, the light thunder of which we made resound along the waters of the lake; this was followed by the discharge of all the arquebuses in the hands of our people. Such was the first salute that we sent over the water, through the air, and through the woods, to the Elders of the country, who were awaiting us with a great multitude of people. The noise rolled over the water, burst in the air, and was most agreeably reëchoed by the forests. After this, we advanced in fine [46] order, our canoes or small boats proceeding four by four along this little Lake. On landing, our French fired a second discharge or salvo, so skillfully that they delighted all those poor people.

The Elders had caused two scaffolds to be erected, from which to pay us their compliments aloud, and to deliver to us their harangues. These were interrupted by a downpour of rain, which compelled us

paroles se changeant en careffes & en tesmoignages de ioye de part & d'autre.

Si ces pauvres Sauvages nous faisoient tout l'accueil possible, faifans voir dans leurs yeux & leurs gestes les sentimens de leur cœur tout remply de tendresse pour nous; nos actions correspondoient à leur amour, en forte que dans tous ces témoignages de ioye & d'affection reciproque, nous benissions Dieu de ce qu'il nous auoit conferuez parmy tant de peines, de dangers & de fatigues, & de ce qu'il nous auoit enfin conduit au bout de nostre pelerinage.

[47] C'est la coustume de ces peuples d'entretenir durant vne partie de la nuit ceux qui les viennent visiter, soit de complimens; soit de discours affaifonnez des graces du país, & pleins de gentilleffes à leur mode; soit enfin par des chançons & des dances qui leur sont ordinaires: mais nous voyant assez las de la fatigue d'un si long voyage, ils nous dirent qu'ils se retireroient, de peur que leur ciuilité ne troublast nostre repos, auquel ils disoient vouloir concourir, en chantant à l'entour de nos cabanes les airs les plus doux, les plus agreables & les plus propres pour nous endormir.

Le lendemain matin douzième de Iuillet nous chantâmes le *Te Deum* en action de graces de nostre heureuse arriuée, & prîmes possession de tout ce pays au nom de IESVS-CHRIST, le luy dediant & consacrant au sainct Sacrifice de la Messe. Les Anciens nous firent en fuite quelques presens pour nous feliciter de nostre arriuée & nous souhaitter vn heureux establissement.

Le Dimanche suiuant, qui estoit le [48] feizième du mesme mois, nous accomplîmes vn vœu que nous

all to seek shelter; the words changed into caresses and manifestations of joy on both sides.

If these poor Savages gave us the best possible welcome,—showing in their eyes and gestures the sentiments of their hearts, which were full of tenderness for us,—our own actions responded to their love; and, in those manifestations of joy and mutual affection, we blessed God for having preserved us amid so many privations, dangers, and fatigues, and for having finally brought us safely to the end of our pilgrimage.

[47] It is the custom of these peoples to entertain during a portion of the night those who come to visit them,—either with compliments, or with speeches seasoned with the graces of the country, and full of polite sayings after their fashion; or, again, with their customary songs and dances. But, when they saw us so fatigued after so long a journey, they told us that they would withdraw, in order that their civilities might not disturb our rest,—to which they said that they wished to contribute, by singing around our cabins the softest and most agreeable airs, and those most capable of sending us to sleep.

On the morning of the following day, the twelfth of July, we chanted the *Te Deum* in thanksgiving for our happy arrival, and took possession of the whole country in the name of JESUS CHRIST,—dedicating and consecrating it to him at the holy Sacrifice of the Mass. The Elders afterward gave us some presents, to congratulate us upon our arrival and to wish us a propitious establishment.

On the following Sunday, which was the [48] sixteenth of the same month, we fulfilled a vow that we had made amid the dangers of our journey; we had

auions fait dās les dangers de nostre voyage, promettant à Dieu de Communier tous enfemble, s'il nous donnoit la grace de nous voir tous dans le païs que nous cherchions: ayant obtenu cette faueur tous nos François receurent le pain sacré en vne Messe qui fut chantée fort solemnellement: Ce fut-là que nous depliâmes tous nos ornemens, qui feroient pauures en France, mais qui passerent icy pour tres-magnifiques.

Le Lundy dix-feptième on commença à trauailler tout de bon à nous loger, & à faire vn bon Reduit pour les foldats: nous l'auons placé sur vne eminence qui commande sur le Lac & sur tous les endroits circonuoifins. Les fontaines d'eau douce y font en abondance, & en vn mot le lieu paroist aussi beau que commode & aduantageux. Pendant que les hommes de trauail font dans cette occupation, nostre Pere Superieur à qui Nostre Seigneur auoit rendu la fanté, s'en alla avec quinze de nos plus lestes foldats au Bourg d'Onnontaghé, [49] éloigné de cinq petites lieuës de nostre demeure. Le peuple estant auerti de la venuë des François, fortit en foule au deuant de nous. Estant à vn quart de lieuë du Bourg, quelques Anciens nous prierent de faire alte & de prendre haleine, pour escouter vne harangue gentille & toute pleine de complimens que nous fit vn Capitaine des plus considerables du païs, lequel marchant ensuite deuant nous, nous fit passer au trauers d'vn grand peuple qui s'estoit rangé en haye des deux costez. Nous le suiuiions doucement & en bel ordre suiuis d'vn autre Capitaine, qui venoit apres nous pour empescher que ce grād monde ne nous ferrât de trop près. Nos foldats firent à l'entrée de la Bourgade vne belle falue qui rait tous les spectateurs. Nous

promised God to receive Communion all together, if he granted us the grace that we might all see ourselves in the country for which we were bound. As we had obtained that favor, all our French received the sacred bread at a Mass that was most solemnly chanted. On that occasion, we displayed all our ornaments, which would be considered poor in France, but which were deemed very magnificent here.

On Monday, the seventeenth, we set to work in good earnest, to build lodgings for ourselves, and a good Redout for the soldiers, which we erected on an eminence commanding the Lake and all the surrounding places. There is an abundance of fresh-water springs; and, in a word, the spot seems as beautiful as it is convenient and advantageous. While the workmen were so employed, our Father Superior, whom Our Lord had restored to health, went with fifteen of our best soldiers to the Village of Onnontaghé, [49] at a distance of five short leagues from our residence. The people, who had been notified of the coming of the French, came forth in crowds to meet us. At a quarter of a league from the Village, some Elders begged us to halt and take breath, in order to listen to a polite harangue, full of compliments, delivered to us by a Captain, one of the leading men of the country. He then walked before us, and led us through a great crowd formed in ranks on both sides. We marched behind him quietly, and in fine order, followed by another Captain,—who came after us, to prevent the great crowd from pressing too closely on us. At the entrance to the Village, our soldiers fired a fine salvo, which delighted all the spectators. We were conducted to the Cabin of one of the principal and most renowned Captains of the

fûmes conduits dans la Cabane de l'un des plus notables & des plus fameux Capitaines du païs, où toutes choses estoient bien préparées pour nous recevoir à leur mode: on nous apportoit des fruits de tous costez, ce n'estoient que festins, & dix iours durant toute la pèche & la chasse de cette bourgade fut [50] employée pour regaler les François; chaque famille nous voulant avoir à l'envy. Quelques temps apres vne autre escoüade de François en bonne conche arriuant tambour battant, on ne vit iamais tant de vifages épanouïs, il sembloit que les cœurs des Sauvages fortoient par leurs yeux, & ie ne croy pas qu'on puisse concevoir, sans l'avoir veu, les tefmoignages d'amour & de cordialité qu'ils nous donnoient. Si apres tout cela ils nous trahissent & nous maffacrēt, ie les accuserai non pas de diffimulation, mais de legereté & d'inconstance, qui peut changer en peu de temps l'amour & la confiance de ces Barbares en crainte, en haine & en perfidie: Adioustez que les Demons cherchent toutes les occasions de nous perdre, & que si les hommes perfecutent en plusieurs endroits les Iesuites, ces malheureux esprits auxquels ils declarent par tout la guerre, ne les épargneront pas.

Le soir de nostre entrée les deputés de quelques nations nous vindrent saluër, & pour monstrier l'estime que les Onnontagheronnons faisoient d'Achi-édafé, [51] c'est le nom du Pere superieur, ils voulurent par un present que sa Natte fût le lieu des conseils & des assemblées, c'est à dire le Palais où on devoit traiter de toutes les affaires du païs. Les Onnontagheronnons nous firent aussi leurs presents avec grande civilité.

Les Annieronns ne pouant se dispenser de la

country, where everything was prepared for our reception in their fashion. Fruit was brought to us from all sides; there was nothing but feasting; and for ten days all the game and fish of the village were [50] used in regaling the French. All the families vied with one another as to which one should have us. Some time afterward, another squad of French in fine attire marched in, with the drum beating. Never were seen so many bright faces; it seemed as if the hearts of the Savages were leaping out of their eyes; and I do not think that it is possible, without having seen it, to conceive the manifestations of affection and cordiality with which they greeted us. If, after all that, they betray and massacre us, I will accuse them, not of dissimulation, but of frivolity and inconstancy, which in a short time can change the affection and confidence of those Barbarians into fear, hatred, and treachery. Add to this, that the Demons seek every opportunity to bring about our destruction; and that, if men persecute the Jesuits in many places, those wretched spirits, against whom they wage war everywhere, will not spare them.

On the evening of our arrival, the envoys from some nations came to pay us their respects, and to manifest the esteem in which the Onnontagheronnons held Achiendasé,—[51] that is the name of the Father superior. By means of a present, they expressed their wish that his Mat should be the place for holding councils and meetings,—that is, the Palace where all the affairs of the country should be discussed. The Onnontagheronnons also gave us their presents with great civility.

The Annieronons, unable to avoid complying

loy commune du païs firent à la verité leurs presents : mais estant piqués au jeu & ne pouuant supporter nostre alliance avec ces peuples, ils firent vne harangue plaine de rifées & de railleries contre les François, & se voulant excuser de ce qu'ayant receu des presens à Quebec pour toutes les nations Iroquoises, ils ne les auoient pas distribués, ils dirent que les François estoient assez stupides pour donner des choses qui ne se pouuoient partager, & qu'ainfi ils auoient esté contraints de donner tous ces presens à leur nation.

Le Pere superieur repliqua à leurs impostures d'vne maniere si pressante qu'ils se repentirent bien-tost de leurs fausses accusations. Il leur dit que la memoire ne manquoit iamais aux François qui [52] auoient la plume en main, & que si leur esprit s'oubloit de quelques choses, leur papier les leur suggereroit au besoin. Il raconta en fuitte tout ce qui s'estoit passé au Conseil des François & des Iroquois Annieronnon, fit vn denombrement de tous les coliers de porcelaines, de toutes les arquebuses, de tous les capots, & en vn mot de tous les presents qui auoient esté faits par le grand Capitaine des François. Nomma les nations & les personnes mesme de consideration à qui chaque present auoit esté destiné. Puis demanda au braue Annieronnon si ces choses ne pouuoient pas estre données separément. Il s'enquista des deputés des nations, si du moins la memoire de ces presens auoit esté portée iusques en leur païs, puis que l'Annieronnon confessoit les auoir retenus. Ce pauvre homme qui croioit que nous ne faisons que begaier en leur langue, comme les Europeans qui ont commerce avec eux, fut si surpris entendant

with the common law of the country, did, indeed, give their presents. But, as they wished to attain their end in spite of every obstacle, and could not bear to see our alliance with those tribes, they delivered a harangue full of jests and raillery against the French. To excuse themselves for not having distributed the presents which they had received at Quebec for all the Iroquois nations, they said that the French were stupid enough to give them things which could not be divided, and that thus they had been obliged to give all those presents to their own nation.

The Father superior replied to their impostures in so emphatic a manner that they soon repented of their false accusations. He told them that memory never failed the French, who [52] had their pens in their hands; and that if their minds forgot anything, their paper reminded them of it when necessary. He then related all that had happened at the Council between the French and the Annieronnon Iroquois; he enumerated all the collars of porcelain beads, all the arquebuses, all the coats,—in a word, all the presents that had been given by the great Captain of the French; he mentioned the nations, and even the persons of rank, for whom each present had been designed. Then he asked the worthy Annieronnon whether such things could not be given separately. He inquired of the envoys from the nations whether at least the remembrance of these presents had been brought to their country, since the Annieronnon admitted that he had retained them. The poor man, who thought that we could only stammer in their language, like the Europeans who trade with them, was so surprised when he heard the Father, that he

le Pere, qu'il rechercha depuis tous les moyens de se mettre bien dans son esprit.

Après cette affemblée nous employâmes [53] quelques iours à visiter & à gagner les diuerfes nations qui estoient à Onnontaghé, & qui tous les iours y abordoient pour se trouuer à la decifion de deux grandes affaires, & au grand confeil de guerre qui se tient ordinairement en cette bourgade.

Les deputés de Sonntonouian & d'Oïogouan eftant arriués, nous les allâmes faluer. Les premiers faifant paroître leur deüil pour la mort de l'un de leurs Capitaines nommé Ahiantouan tué par les Annieronnons au quartier des Trois-Riuieres rempliffoient l'air de chanfons lugubres. Nous leur fîmes un prefent pour foulager leur douleur: mais quand il fallut repondre, l'Oïogouanronnon prit la parole & dit que la playe que les Sonntonoueronnon auoient receüe, auoit changé leur ioye en larmes, & leurs voix en foûpirs & en chanfons de deüil.

Toutes les nations eftant affemblées il fallut deuant que de tenir confeil, expier le Bourg à caufe de la mort d'un Capitaine arriué la nuit precedente, lequel par grand bon-heur pour luy, auoit [54] receu le fainct Bapteme deux iours auparauant, apres vne bonne & faincte instruction. Cette expiation se fit par deux prefens, dont l'un feruit pour effuier les larmes de l'Onnontagheronnon, & pour luy rendre la parole que cette mort luy auoit rauie, l'autre pour nettoier le fang qui pourroit eftre tombé du corps mort fur la Natte du Confeil, L'Onnontagheronnon repondit par deux autres prefens. L'un pour donner parole qu'on alloit couvrir ce corps, & l'autre pour affeurer que le Confeil en fuitte feroit ouuert.

afterward sought every means to ingratiate himself with him.

After that meeting, we employed ourselves [53] for some days in visiting and winning over the various nations that were at Onnontaghé; they were arriving there daily, in order to be present at the decision of two weighty matters, and at the great council of war which is usually held in that village.

When the envoys from Sonnontouan and Oiogouan arrived, we went to greet them. The former, mourning the death of one of their Captains named Ahiantouan, who had been killed by the Annieronnons in the vicinity of Three Rivers, filled the air with their lugubrious chants. We gave them a present to allay their grief; but, when the time came to reply, the Oiogouanronnon spoke, and said that the wound received by the Sonnontoueronnons had changed their joy to tears, and their voices to sighs and mournful songs.

When all the nations had assembled, it was necessary, before the council was held, to propitiate the Village on account of the death of a Captain, which had taken place during the previous night. Most fortunately for him, he had [54] received holy Baptism two days before, after good and holy instruction. This propitiation was made by means of two presents, one of which served to wipe away the tears of the Onnontagheronnon, and to restore his speech, of which death had deprived him; the other was to clean away the blood that might have fallen from the dead body upon the Council Mat. The Onnontagheronnon replied with two other presents; one was to promise that the body should be buried, and the other to state that the Council would afterward be opened.

Ces peuples auoient conuoqué tous les Eftats du païs, ou pluftoit toutes les Nations alliées pour reconcilier les Annieronnonns avec les Sonnotoueronnons qui eftoient fur le point d'entrer en guerre pour la mort du Capitaine dont nous venons de parler: Pour traiter de noftre eftabliffement au centre de leur pays, & pour inuiter tous ces peuples à mettre quelque chofe dans la chaudiere de guerre; c'eft à dire pour auifer aux moyens d'attaquer & défaire leurs ennemis, & fournir à quelques frais communs. [55] Voila les deffeins de ces patures peuples; mais Dieu en auoit d'autres bien plus releués. Il vouloit eftre annoncé & prefché dans vne affemblée la plus celebre & la plus nombreufe qui fe puiffe prefque faire en ces contrées.

On tint ce grand confeil le 24. du mois de Iuillet, où toutes les Nations remirent entre les mains d'Achiendafé (qui eft noftre Pere Superieur) le different d'entre les Sonnotouïeronnonns & les Annieronnonns qui fut bien-toft terminé. Elles agréerent en fuite avec des témoignages d'une bien-veillance extraordinaire noftre demeure & noftre eftabliffement en leur pays. Chacun enfin mit fes prefens dans la chaudiere de guerre. Or ces peuples eftant grands harangueurs & fe feruant fouuent d'allegories & de metaphores, nos Peres pour les attirer à Dieu, s'accommodent à leur façon de faire: ce qui les raut, voyant que nous y reüiffions auffi bien qu'eux.

Nous auions fi bien eftallé & fi bien dreflé & rangé nos prefens qu'ils paroiffoient à merueille: mais le Pere Iofeph [56] Chaumont qui parle l'Iroquois auffi bien que les naturels du pays, fembla en rehauffer le prix, en donnant l'interpretation.

These people had called together all the States of the country, or rather all the allied Nations, to reconcile the Annieronnons with the Sonnontoueron-nons, who were on the point of going to war on account of the death of the Captain whom we have just mentioned; to treat of our establishment in the heart of the country; and to invite all those tribes to put something into the war-kettle,—that is, to consult together about the means of attacking and defeating their enemies, and of contributing toward the general expenses. [55] Such were the designs of these poor people; but God had other and higher ones. It was his will to be announced and preached in an assembly, a more notable or more numerous one than which can scarcely be held in these countries.

That great council was held on the 24th of the month of July, when all the Nations placed in the hands of Achiendasé (who is our Father Superior) the settlement of the difficulty between the Sonnontoueron-nons and the Annieronnons, which was soon ended. They then, with manifestations of extraordinary good will, agreed that we should establish ourselves and reside in their country. Finally, each one deposited his presents in the war-kettle. Now, as these people are great haranguers, and frequently make use of allegories and metaphors, our Fathers adapt themselves to this custom of theirs, to win them to God. They are delighted when they see that we succeed as well as they.

We had so well displayed, arranged, and disposed our presents, that they made a wonderful show; but Father Joseph [56] Chaumont, who speaks Iroquois as well as the natives of the country, seemed to add to their value in interpreting their meaning.

Il ne fera pas hors de propos de remarquer en passant que ces prefens ne font autre chose que des colliers de porcelaine, des arquebuses, de la poudre & du plomb, des capots, des haches, des chaudières & d'autres denrées semblables qu'on achète des Marchands avec des castors, qui font la monnaie qu'ils demandent pour le paiement de leurs marchandises. Que si vn Iesuite en reçoit ou en recueille quelques-uns pour ayder aux frais immenses qu'il faut faire dans ces Missions si éloignées, & pour gagner ces peuples à IESVS-CHRIST & les porter à la paix, il feroit à souhaiter que ceux-là mesme qui deuroient faire ces despences pour la conservation du pays, ne fussent pas du moins les premiers à condamner le zele de ces Peres, & à les redre par leurs discours plus noirs, que leurs robes; ils deuroient laisser ces fortes de medifance à la basse populace toujours mal informée de ce qui se passe, & [57] dont l'ignorance semble excuser les calōnies. Mais faisons bien, & laissons mal parler: puisqu'aussi bien les calomnies font le ciment de la vertu. On nous écrit de France qu'on ne scauroit plus fournir aux grands frais que nous faisons dans ces nouvelles entreprises. Nous y donnons nos travaux, nos sueurs, nostre sang & nos vies: Si faute de secours nous sommes contraints de quitter vn poste si avantageux pour la Foy & pour la conservation du pays, ceux qui nous persecutent n'en feront pas plus riches, & Dieu en fera moins glorifié.

Retournons, s'il vous plaist, à nos prefens. Deuant que d'en donner l'explication, tous nos Peres & nos François se jetterent à genoux, mirent bas leurs chapeaux, & ioignirent les mains entonnant à haute voix

It will not be out of place to observe in passing, that these presents consist entirely of porcelain collars, beads, arquebuses, powder and lead, coats, hatchets, kettles, and other similar articles. These are purchased from the Merchants with beaver-skins, which are the money that they demand in payment for their wares. Now, if a Jesuit receives or collects some of these furs, to help to pay the enormous expenses that have to be incurred in Missions so distant, to win those peoples to JESUS CHRIST, and restore peace among them, it would be desirable that those very persons who ought to incur these expenses for the preservation of the country should, at least, not be the first to condemn the zeal of those Fathers, and, in their tales, to paint them blacker than their gowns. They should leave slanders of that kind to the low rabble, ever wrongly informed about what is going on, and [57] whose calumnies may be excused through their ignorance. But let us do what is right, and allow evil to be said of us; for calumny is also the cement of virtue. They write to us from France that they can no longer provide means for the heavy expenditure that we incur in these new undertakings. We devote to them our labors, our sweat, our blood, and our lives. If, through lack of aid, we be compelled to abandon a post so advantageous for the Faith and for the preservation of the country, those who persecute us will be none the richer for it, and God will be less glorified.

Let us return to our presents, if you please. Before giving an explanation of them, all our Fathers and our French knelt down, removed their hats, clasped their hands, and intoned aloud the *Veni*

le *Veni Creator* tout au long : ce qui furprit & raudit toute l'affistance à laquelle nous fimes entendre que nous ne traitions d'aucune affaire importante, fans demander auparavant le fecours de l'Efprit qui regit tout l'vniuers.

Le Pere Iofeph Chaumont se leuant [58] en fuite expliqua huit ou dix prefens faits pour adoucir les regrets de la mort de plusieurs Capitaines, & pour faire reuiure dans la Foy de leurs enfans & de leurs amis quelques braues Chrestiens & Chrestiennes paffées depuis peu de la terre au ciel. Il ioignit les Algonquins & les Hurons dans fes prefens pour ne faire qu'un cœur & un peuple avec toutes ces Nations. Il dit à haute voix que Onontaghé estant comme le Parlement de tout le pays, & Agochiendagueté le plus confideré dans toutes ces contrées, Achiendafé se venoit ioindre à luy comme la bouche d'Onontio, afin de l'aider à releuer les maifons renuerfées, à refusciter les morts, à maintenir ce qui estoit en bon estat, & à deffendre le pays contre les perturbateurs de la paix. Pendant que le Pere expliquoit toutes ces choses en detail, ce n'estoit qu'admiration & acclamations de tous ces peuples ravis de nous voir si verfé dans leurs façons de faire.

Il fit un prefent en action de graces de ce qu'on auoit fait part à Onontio des dépouilles qu'ils auoient remportés [59] sur leurs ennemis, luy ayant enuoié deux enfans qu'ils auoient pris & emmenés de la Nation de Chats.

Il en fit deux autres, l'un en recognoiffance de ce qu'ils nous auoient receus en leur pays avec autant de courtoisie, qu'ils nous y auoient inuité avec instance ; & l'autre pour leur faire mettre le canot à

Creator at full length. This astonished and delighted the spectators, to whom we explained that we never dealt with any matter of importance without first asking the assistance of the Spirit who governs the whole world.

Then Father Joseph Chaumont arose [58] and explained the meaning of eight or ten presents, given to assuage their grief for the death of several Captains, and to obtain that some worthy Christians of both sexes, who had lately passed from earth to heaven, might live again in the Faith of their children and their friends. In distributing these presents he included the Algonquins and the Hurons, that they might form but one heart and one people with all those Nations. He proclaimed that, as Onontaghé was the Parliament of the whole country and Agochiendagueté the most esteemed in all those regions, Achiendasé, as the mouth of Onontio, came to unite with him, to help him in raising up the houses that had been overthrown in bringing the dead back to life, in maintaining what was in good condition, and in defending the country against the disturbers of the peace. While the Father explained all these matters in detail, he was listened to with admiration and with the acclamations of all those peoples, who were delighted to see us so well versed in their ways.

He gave a present to return thanks that they had shared with Onontio the spoils taken [59] from their enemies; for they had sent him two children, whom they had taken and brought hither from the Cat Nation.

He gave two others; one, in acknowledgment of their reception of us into their country, which was

l'eau, pour faire sçauoir à Quebec de nos nouuelles.

Enfin le Pere prenant vn ton de voix plus éleué & animant fa parolle, s'écria: ce n'est point pour le commerce que vous nous voiés paroistre dans vostre pays, nos pretentions font bien plus releuées: vos pelleteries font trop peu de chose pour nous faire entreprendre vn si long voiage auec tant de trauaux & tant de dangers. Gardés vos castors si vous le trouués bon pour les Hollandois; ceux mesmes qui tomberoient entre nos mains, feroient employés pour vostre seruice, nous ne cherchons point les choses periffables, c'est pour la Foy que nous auons quitté nostre païs, c'est pour la Foy que nous auons abandonné nos parens & nos amis; c'est pour la Foy que nous auons trauerfé l'Océan; c'est pour la [60] Foy que nous auons quitté les grands Nauires des François pour nous embarquer dans vos petits canots; c'est pour la Foy que nous auons laiffé de belles maisons, pour nous loger sous vos écorces; c'est pour la Foy que nous nous priuons de nostre nourriture naturelle, & des mets delicieux dont nous pouuions iouir en France; pour manger de vostre botuillie & de vos mets, dont à peine les animaux de nostre païs voudroient gouster: & prenant vn tres-beau colier de porcelaine artistement fait: c'est pour la Foy que ie tiens en main ce riche present, & que i'ouure la bouche pour vous fommer de la parolle que vous nous dōnastes lors que vous descendites à Quebec pour nous conduire en vostre pays. Vous aués promis solemnellement que vous presteriés l'oreille aux parolles du grand Dieu, elles font en ma bouche, écoutés-les, ie ne suis que son organe. Il vous enuoie donner aduis par ses Messagers que son Fils

as courteous as the invitation had been urgent; and the other, to induce them to place in the water the canoe, that it might carry news of us to Quebec.

Finally, the Father assumed a louder tone, and with impassioned words he exclaimed: "It is not for purposes of trade that you see us appear in your country. We aim much higher. Your furs are of too little value in our eyes to induce us to undertake so long, so difficult, and so dangerous a journey. Keep your beaver-skins, if you choose, for the Dutch; even those which may come into our hands will be used for your own good. We seek not perishable things. For the Faith, we have left our country; for the Faith, we have abandoned our relatives and our friends; for the Faith, we have crossed the Ocean; for the [60] Faith, we have quitted the great Ships of the French, to embark in your small canoes; for the Faith, we have given up fine houses, to lodge in your bark cabins; for the Faith, we deprive ourselves of our natural nourishment, and the delicate viands that we might have enjoyed in France, to eat your boiled meal and other food, which the animals of our country would hardly touch." Then, taking up a very fine collar of porcelain beads, artistically made, he continued: "For the sake of the Faith, I hold this rich present in my hand, and I open my mouth to remind you of the word that you pledged us when you came down to Quebec to conduct us to your country. You solemnly promised to lend ear to the words of the great God. They are in my mouth; listen to them; I am but his spokesman. He informs you by his Messengers that his Son made himself man for love of you; that that Man, the Son of God, is the Prince and the Master of

s'est fait homme pour vostre amour, que cét Homme Fils de Dieu est le Prince & le Maître des Hommes; qu'il a préparé dans les [61] Cieux des plaisirs & des delices eternelles pour ceux qui obeïroïët à ses commandemens, & qu'il allume d'horribles feux dans les Enfers pour ceux qui ne voudront point recevoir sa parole. Sa loy est douce: elle deffend de faire aucun tort ny aux biens, ny à la vie, ny à la femme, ny à la reputation de son prochain. Y-a-t'il rien de plus raisonnable? Elle cõmande de porter respect, amour & reuerence à celuy qui a tout fait & qui conferue l'vniuers; Vostre esprit est-il choqué d'une verité si naturelle? IESVS-CHRIST qui est le Fils de celuy qui a tout fait s'estant fait nostre frere & le vostre en se reuestant de nostre chair, a presché ces belles veritez, il les a fait peindre & escrire dans vn liure, il a ordonné qu'elles fussent portées par tout le monde: voilà ce qui nous fait paroître en vostre pays, voila ce qui ouure nos bouches; & nous sommes si certains de toutes ces veritez, que nous sommes prests de perdre nos vies pour les soustenir. Que si tu les rebutes en ton cœur qui que tu fois Onnon-tagheronnon, Sonnontoueronnon, Annieronnon, [62] Oneïogouenronnon, Onneïoutehronnon, sçache que IESVS-CHRIST qui anime mon cœur & ma voix te precipitera vn iour dans les Enfers. Mais preuiens ce mal-heur par ta conuersion, ne fois point caufe de ta perte, obeïs à la voix du Tout-puissant.

Ces paroles de feu, & quantité d'autres semblables pouffées d'une vehemence toute Chrestienne ietterent vn tel estonnement dans ces pauvres Barbares, qu'ils paroïffoient tous transportez, la ioye & la crainte partageant leurs esprits. Et l'approbation fut si

Mankind; that he has prepared in [61] Heaven eternal pleasures and joys for those who obey his commandments; and that he kindles horrible fires in Hell for those who refuse to receive his word. His law is easy; it forbids doing injury either to the property, or the life, or the wife, or the reputation of one's neighbor. Can anything be more reasonable? It commands that respect, love, and reverence be given to him who has made all and who preserves the universe. Are your minds offended by so natural a truth? JESUS CHRIST, who is the Son of him who has made all, became our brother and yours by clothing himself with our flesh; he preached those beautiful truths; he caused them to be painted and written in a book; he ordered that they be carried throughout the world. That is what brings us to your country; that is what opens our mouths; and we are so certain of all those truths, that we are prepared to lose our lives in maintaining them. If thou reject them in thy heart be thou Onnontagheronnon, Sonnontoueronnon, Annieronnon, [62] Oneiogoueronnon, or Onneioutehronnon, know that JESUS CHRIST, who animates my heart and my voice, will one day cast thee into Hell. But avoid that misfortune by thy conversion; be not the cause of thine own ruin; listen to the voice of the Almighty.''

These and many other words, full of fire and uttered with most Christian vehemence, caused those poor Barbarians such astonishment, that they seemed quite beside themselves; their minds wavered between joy and fear. The approval was so general and universal, that one would have said that all wanted to place the Father in their hearts. No endearment, in their opinion, was sufficiently great

generalle & si vniuerfelle, qu'on eût dit qu'ils vouloient tous mettre le Pere dans leur cœur, ne fçachant quelle careffe affez grande luy faire. Les larmes tomboient des yeux de nos François voyant nostre Seigneur si magnifiquement annoncé en cette extremité du monde. Pour moy i'auouë que ce que i'ay veu & entendu en ce rencontre, paffe tout ce qu'on en peut dire ou efcrire. Si apres cela le demon renuerfant la ceruelle à ces pauures peuples les porte à nous mettre à mort, *Iustificabitur in sermonibus suis.* [63] Nous aurons du moins iustificié nostre Dieu en fes parolles.

Le lendemain qui estoit le 25. de Iuillet, à peine estoit-il iour que les Deputés de toutes les Nations nous vinrent faire des remercemens les plus aimables & les plus cordiaux qu'on puisse s'imaginer. Je ne fçay si l'Annieronnon qui cōmença, vfa de ses fourbes & de ses dissimulations ordinaires, ou si Dieu luy auoit touché le cœur: mais il rapporta fidelement tout ce que le Pere auoit dit de la Loy de Dieu, loüa hautement nos desseins, protesta qu'il ne pouuoit resister à nos raisons, & qu'il se vouloit faire Chrestien. Il nous fit les presens aussi bien que les autres Nations qui nous prefferent fort de les aller instruire en leur pays.

Le 26. les Annieronnonns nous demandant des Lettres pour porter aux Hollandois, avec lesquels ils ont commerce, nous loüâmes à la verité leurs Anciens qui paroissent portés à la paix: mais nous blasmames extremement leur ieunesse, de ce qu'elle auoient pillé plusieurs maisons à l'entour de Quebec, [64] nous leur dîmes que ces defordres les auoient mis en guerre avec les peuples nommés Mahinganak & avec les Andaftahoueronnonns, & qu'ils pourroient bien

to bestow upon him. Tears fell from the eyes of our French, when they saw our Lord so grandly announced in this extremity of the world. For my part, I must admit that what I saw and heard on that occasion surpasses anything that can be said or written of it. If, after that, the devil should turn the heads of these poor people and lead them to kill us, *Justificabitur in sermonibus suis*. [63] We shall, at least, have justified our God in his words.

On the morrow, which was the 25th of July, day had hardly broken when the Envoys of all the Nations came to thank us in the most affectionate and cordial manner that can be imagined. I know not whether the Annieronnon, who was the first to begin, employed his usual deceit and dissimulation, or whether God had touched his heart. But he faithfully repeated all that the Father had said, respecting the Law of God; he highly praised our designs; he protested that he could not resist our arguments, and that he wished to become a Christian. He gave us presents, as also did the other Nations, who pressed us to go and instruct them in their country.

When, on the 26th, the Annieronnonns asked us for Letters to take to the Dutch, with whom they trade, we in truth praised their Elders, who seem inclined to peace; but we strongly blamed their young men for having pillaged several houses in the neighborhood of Quebec. [64] We told them that such bad conduct had entailed upon them a war with the tribe called Mahinganak, and with the Andastahoueronnonns; and that the same misfortune might happen to them with regard to the French.

On the 27th of July, we returned to the shores of the Lake, where a considerable portion of our French

tomber dans vn meſme malheur à l'égard des François.

Le 27. Iuillet nous retournafmes fur les riués du Lac où vne bonne partie de nos François trauailloient à nous dreſſer vne habitation que nous appellerons ſaincte Marie de Gannentaa.

Le 30. veille de ſaint Ignace les principaux d'Onontaghé, nous vindrent viſiter & nous firent quelques preſens pour nous lier ſi eſtroitement avec eux, que nous ne fuſſions plus qu'un peuple; & pour nous dōner aduis qu'il ne falloit pas ſe fier à l'Annieronnon que cette Nation eſtoit fourbe & trompeuſe, & qu'ils nous prioient de nous bien fortifier, & de rendre noſtre maifon capable de les receuoir & de les mettre à l'abry de leurs ennemis en cas de neceſſité; qu'au reſte ils alloient prendre la hache pour faire vn canot qui allaſt porter de nos nouuelles à Quebec.

Le mois d'Aouſt nous fut vn temps [65] d'exercice en toutes façons nous auions baſti vne Chapelle à Onontaghé; vne partie de nos Peres y eſtant attachés, les autres alloient par les Cabanes. On ne ceſſoit preſque depuis le matin iuſques au ſoir de Preſcher, de Catechifer, de Baptifer, d'enſeigner les Prieres, & de reſpondre aux demandes des vns & des autres: tant ces bonnes gens témoignent d'inclination pour la Foy. Les François qui eſtoient à ſaincte Marie du Lac de Gannentaa, faiſoient tous les meſtiers d'une ville pour nous loger tous, & nous conferuer au milieu de ces Nations barbares. Tout cela ne ſe faiſoit pas ſans peine, il falloit beaucoup trauailler, peu dormir, coucher ſur la terre à l'abry de meſchantes écorces, ne manger pour l'ordinaire que de la bouïllie faite avec vn peu de farine de bled-d'Inde cuitte en l'eau,

were engaged in erecting a residence, which we shall call *sainte Marie of Gannentaa*.

On the 30th, the eve of the feast of saint Ignatius, the chief men of *Onnontaghé* came to see us; they gave us some presents, to unite us so closely with them that we might be thereafter but one people, and to warn us not to place any confidence in the *Annieronnon*, because that Nation was deceitful and treacherous. They also begged us to fortify ourselves well, and to make our house large enough to receive and shelter them from their enemies in case of necessity. They also informed us that they were about to take up their hatchets to make a canoe, which should bear news of us to *Quebec*.

The month of August was a time [65] of exercise for us in every way. We had built a Chapel at *Onontaghé*, to which some of our Fathers were attached, while the others went through the Cabins. We hardly ever ceased from morning to night to Preach, to Catechize, to Baptize, to teach the Prayers, and to answer the questions put to us on all sides, so great was the inclination manifested by those good people toward the Faith. The French at *sainte Marie of Lake Gannentaa*, worked at all the trades practiced in a city, in order to provide a lodging for all of us, and to protect us in the midst of those barbarous Nations. All this was done, not without trouble. It was necessary to work hard, to sleep little, to lie on the earth sheltered by miserable pieces of bark, to eat as a rule only a little meal of Indian corn, boiled in water, without bread, without wine, with no other sauce than appetite, and to be pestered night and day by little flies or gnats, which attack one on all sides and at all hours. All that, added to change of air

fans pain, fans vin, fans autre ragouft que la faim, & eftre importunés iour & nuit de certains mouchérons ou coufins, qui affaillent là de tous coftés, & à toute heure. Tout cela ioint au changement d'air & aux grands trauaux du voyage, altera tellement nos [66] constitutions dans les plus grandes chaleurs de l'année que nous tombafmes tous malades: c'eftoit chofe pitoyable d'en voir quelquesfois iufques à vingt entaffés prefque les vns fur les autres, dâs vn temps & dans vn pays où nous n'auions autre fecours que du Ciel. Mais celuy qui auoit fait noftre playe, y mit bien-toft vn bon appareil. Il enuoia dans le fort de noftre difette tant de gibier & tant de poiffon dans noftre Lac, auant la faifon ordinaire, que les malades furent foulagés, les conualefcens fortifiés, & ceux qui eftoient gueris, fouftenus dans leur trauail. Il toucha tellement le cœur de ces peuples qu'ils nous apportoiert auec grand amour de leurs bleds & de leurs douceurs qui font des faifolles & des citrouilles du pays qui font plus fermes & meilleures que celles de France. Ils nous prefentoient auffi des efpics de leur bled nouveau, qui ne font pas mauuais. En forte que nous en fumes tous quittes pour quelques accez de fièvre tierce, qui nous fit efprouuer toutes les marques poffibles de bonté, que nous donnerent les fauages pendant noftre maladie.

[67] Ils abordoient de tous coftés, les vns nous apportant du poiffon, d'autres nous reprochant que nous n'enuoions pas affés fouuent au lieu de leur pefche, pour en prendre felon nos befoins: l'vn des plus confiderables d'Onontaghé fe vint loger pour vn peu de temps aupres de nous, il fit des prefens à noftre Pere Superieur pour le bon traitement

and the great fatigues of the journey, so affected our [66] constitutions, at the hottest season of the year, that we all fell sick. It was pitiful to see sometimes as many as twenty heaped almost one on top of the other, at a time and in a country where we had no other succor than that of Heaven. But he who had caused our wounds soon applied a good dressing to them. At the height of our misery and privations, he sent us so much game and so many fish into our Lake, before the usual season, that the sick were relieved, the convalescent were strengthened, and those who were cured were sustained in doing their work. He so touched the hearts of those people that they brought us, with great affection, some of their corn and their dainties, such as the beans and squashes of the country, which are firmer and better than those of France. They also gave us fresh ears of their corn, which are not disagreeable. Thus, we all escaped with a few attacks of tertian fever, which caused us to experience every possible kindness at the hands of the savages during our illness.

[67] They came to us from all sides; some brought us fish, others reproached us that we did not send often enough to their fishing-place to take some according to our needs. One of the chief men of Onontaghé came to reside near us for a short time. He gave presents to our Father Superior for the good treatment that his son had received at Quebec. He wished to contract a brotherly friendship with him, and to bind it closely he presented him with a collar of porcelain beads.

A Sonnontoueronnon, who was considered a great hunter, came and offered him a covering to preserve

qu'auoit receu son fils à Quebec, il voulut lier avec luy vne amitié de frere, & pour la noüer estroitement il luy presenta vn colier de porcelaine.

Vn Sonnontouïeronnon estimé grand chasseur, luy vint offrir vne couerture pour conferuer la chaleur de l'amitié qu'il venoit contracter avec luy.

On nous a rapporté iufques icy que les Hollandois nous vouloient amener des cheuaux & quelques autres commodités, se réjouiffant de nostre demeure en ces contrées.

Vn anciē Capitaine d'Oïogoen homme intelligent & employé dans les affaires publiques, nous est venu voir de la part de toute sa Nation, pour prier Achien-dafé de luy accorder quelques-vns [68] de nos Peres, l'affeurant qu'on leur feroit dresser vne Chapelle & que le peuple demandoit d'estre instruit en nostre creance. On luy a donné le Pere René Menard, & deux François nonobstant nostre grande difette d'ouuriers. Le Pere Ioseph Chaumont le doit accompagner iufques à Oïogoen, & de là passer à Sonnontouan pour ietter de loing les fondemens d'une belle Miffion, & d'une grande moiffon qu'on espere recueillir, s'il plaist à Dieu de nous conferuer la paix, & de nous enuoier des ouuriers.

the warmth of the friendship that he had just contracted with him.

News has come to us here that the Dutch wish to bring us some horses and other commodities, as they are glad that we dwell in these countries.

A former Captain of Oiogoen, an intelligent man engaged in public affairs, came to see us on behalf of the whole of his Nation. He requested Achien-dasé to give them some [68] of our Fathers, assuring him that they would erect a Chapel for them, and that the people desired to be instructed in our belief. He was given Father René Menard and two Frenchmen, notwithstanding our great scarcity of workmen. Father Joseph Chaumont is to accompany him as far as Oiogoen; from there he will go to Sonnontouan, to lay from afar the foundations of a fine Mission, and to sow the seeds of a great harvest, which we hope to gather, if it please God to preserve peace for us and to send us workmen.

CHAPITRE VI.

VNE PARTIE DES HURONS VA DEMEURER À AGNIÉ.

A PRES la defaite des Hurons dans l'Isle d'Orleans dont nous auons parlé au Chapitre troisiéme; ceux qui reftoient demanderent la paix à l'Iroquois Agnieronnon, qui leur fut accordée, l'Automne dernier, à condition [69] que le Printemps prochain ils monteroient tous à Agnié (c'est le nom du païs des Iroquois d'en-bas) pour n'habiter d'orefnauant qu'une terre, & ne faire qu'un peuple entr'eux. Le Contract en fut passé: Et pour le ratifier trois Hurons le porterent aux anciens du pays des Iroquois qui le signerent à leur façon, par de beaux presens qu'ils firent faire à tous les Hurons par leurs Ambassadeurs: ils leurs promirent de les aller querir dans leur petites gondoles, & donnerent commiffion de les aduertir de se tenir prests pour cela, sans vser plus long-temps d'excuses ou de remises. Le temps déterminé estant écheu, vne troupe de cent ieunes soldats bien resolus, partit du pays pour executer ce dessein. Le gros s'arrestant à trois ou quatre iournées de Quebec, trente s'en detacherent pour se presenter aux Hurons, & les fommer de leur parole. Le Capitaine de cette escoüade ayant demandé audience le lendemain de son arriüée, il expofa dans l'affemblée des François & des Hurons le fujet de son Ambassade, & difant franchement qu'il [70] venoit querir les Hurons, il les harangua en ces termes. Mon frere, c'est

CHAPTER VI.

A PORTION OF THE HURONS GO TO DWELL AT AGNIÉ.

AFTER the defeat of the Hurons on the Island of Orleans, which we related in the third Chapter, those who remained sued the Agnieronnon Iroquois for peace. It was granted to them last Autumn, on condition [69] that, in the following Spring, they should all go up to Agnié (that is the name of the country of the lower Iroquois), in order that in future they might inhabit but one land, and be but one people with them. The Agreement was concluded, and, to ratify it, three Hurons bore it to the elders of the Iroquois country. They signed it in their fashion with fine presents, which they gave to all the Hurons through their Ambassadors; they promised to come and get them in their little gondolas, and sent word to warn them to be prepared for it without any further excuse or postponement. When the time specified had elapsed, a band of a hundred young and very resolute warriors started from their country to carry out that design. The main body halted three or four days' journey above Quebec, and thirty were detached to present themselves before the Hurons and summon them to keep their word. On the day following his arrival, the Captain of this band asked for an audience, at which he explained to the assembly of French and Hurons the object of his Embassy, and frankly stated that he [70] had come for the

à toy que i'adresse ma parolle : Il y a quatre ans que tu m'as prié que ie te priffe par le bras pour te leuer & t'emmener en mon pays, tu l'as retiré quelquesfois quand ie l'ay voulu faire, c'est pour cela que ie t'ay frapé de ma hache sur la teste. Ne le retire plus, c'est tout de bon que ie te dis leue toy. Il est temps que tu vienne, tien prends ce collier pour t'ayder à te leuer, (c'estoit vn present de porcelaine qu'il luy faisoit.) Ne crains point, ie ne te regarde plus comme ennemi, mais comme mon parent, tu feras cheri de mon pays, qui fera aussi le tien : Et afin que tu n'en doutes pas, prend cét autre collier de porcelaine pour assurance de ma parolle.

Puis retournant les yeux & la parolle vers Monsieur le Gouverneur les presens à la main, il luy dit : Onontio ouvre tes bras & laisse aller tes enfans de ton sein, si tu les tiens plus long-temps si ferrez, il est à craindre qu'on ne te bleffe, quand nous les voudrons frapper lors qu'ils l'auront merité. Reçoy cette porcelaine [71] pour élargir tes bras. Je sçay que le Huron ayme la priere, qu'il inuoke celuy qui a tout fait, qu'il ioint les mains quand il luy demande quelque chose ; ie veux faire comme luy, agréé que le Pere Ondefonk vienne avec nous pour nous instruire en la Foy : Et puis que nous n'auons pas assez de Canots pour emmener tant de monde, preste nous tes chaloupes. Voilà pour attirer la robe noire, & pour mettre les canots à l'eau : c'estoit des beaux colliers dont il fit present à Monsieur le Gouverneur. Le conseil fini, chacun se retira chez foy pour penser à ce qu'il deuoit respondre. Le Huron eust sans doute bien voulu se dédire, mais il n'y auoit plus de moyen, il auoit fait la faute, il la luy falloit

Hurons. He harangued them in these terms: " My brother, it is to thee that my words are addressed. Four years ago, thou didst beg me to take thee by the arm, to raise thee and bring thee to my country; thou didst sometimes withdraw it when I wished to comply with thy request; that is why I struck thee on the head with my hatchet. Withdraw it no more; for I tell thee in earnest to get up. It is time for thee to come. Here, take this collar to assist thee to arise " (this was a present of porcelain beads that he gave him). " Fear not; I no longer look upon thee as an enemy, but as my relative; thou shalt be cherished in my country, which shall also be thine. And, that thou mayst not doubt it, take this other collar of porcelain beads as a pledge of my word."

Then, turning his eyes and addressing himself to Monsieur the Governor, with presents in his hand, he said: " Onontio, open thine arms and allow thy children to leave thy bosom; if thou shalt hold them so closely any longer, it is to be feared that thou mayst be wounded when we wish to strike them when they deserve it. Receive these porcelain beads [71] to open thine arms. I know that the Huron loves prayer, that he invokes him who has made all, that he clasps his hands when he asks anything of him. I wish to do as he does. Permit Father Ondesonk to come with us and instruct us in the Faith. And, since we have not enough Canoes to carry so many people, lend us thy shallops. Here is something with which to attract the black gown, and to put the canoes in the water." These were fine collars which he presented to Monsieur the Governor. When the council was over, each withdrew to his own quarters to think over the answer that

boire. Il n'estoit plus temps d'vfer de remife, il falloit marcher ou mourir de la main de l'Iroquois. Toute la nuit se passa à confulter: les aduis estant partagez, la Nation de la Corde qui estoit l'vne des trois dont la Colonie Huronne estoit compofée, refusa de quitter Quebec, & les François: la Nation du Rocher iettoit sa penfée vers Onontaghé: [72] & la Nation de l'Ours, se refolut de se mettre entre les mains de l'Agnieronon. La conclusion donc en estant prise, & le Capitaine de cette Nation appellé le Plat l'ayant dit à ses gens, le matin, on affembla derechef le Confeil, & le Pere le Moyne en fit l'ouverture au nom de Monsieur le Gouverneur à peu près en ces termes. Onontio ayme les Hurons, ce font des enfans qui ne font plus au maillot, ils font assez grands pour estre hors de tutelle. Ils peuvent aller où ils voudrôt fans qu'Onontio y mette aucun empeschement. Il ouvre ses bras pour les laisser aller. Pour moy ie fuis tout prest d'accompagner mon troupeau, quand celuy qui me gouverne, me l'aura permis: Je te monftreray auffi à toy mon frere Agnieronon comme il faut obeïr à Dieu, & comme il le faut prier: mais estant de l'humeur dont ie te connois, tu ne feras pas estat de la priere. Pour nos chaloupes on ne t'en peut pas prefter, tu voys bien qu'il n'y en a pas vne dans nos ports, chacun en a besoin pour la traite, & pour aller au deuant d'un nouveau Gouverneur que nous attendons. [73] Ce discours fut receu par les Iroquois avec des acclamations de ioye & mille remercimens.

Le Capitaine de la Nation de l'Ours se voyant obligé de parler, & de dire la conclusion qu'il auoit prise la nuit avec ceux de sa Nation, commença sa

he should give. The Huron, doubtless, would have liked to retract his word; but it was no longer possible to do so,—the fault had been his, and he had to bear the consequences. It was no longer time to delay; he must go, or die by the hand of the Iroquois. The whole night was passed in consultation. Opinions were divided; the Nation of the Cord, one of the three who composed the Huron Colony, refused to leave Quebec and the French; the Nation of the Rock turned its thoughts toward Onontaghé; [72] and the Nation of the Bear resolved to place itself in the hands of the Agnieronon. When this decision had been reached, and when the Captain of that Nation, called le Plat [“the Dish”], had informed his people of it in the morning, the Council once more assembled, and Father le Moyne opened it in the name of Monsieur the Governor, somewhat in the following terms: “Onontio loves the Hurons. They are no longer children in swaddling-clothes, but are old enough to be out of tutelage. They can go where they wish, without being hindered in any way by Onontio. He opens his arms to let them go. For my part, I am quite ready to follow my flock, when he who governs me permits me to do so. I shall teach thee also, my Agnieronon brother, how to obey God and how to pray to him; but, knowing what thy nature is, I know also that thou wilt not care for prayer. As for our shallops, we cannot lend thee any; thou seest very well that there is not one in our ports; they are all needed for the trade, and for proceeding to meet a new Governor whom we expect.” [73] This discourse was received by the Iroquois with joyful acclamations and a thousand thanks.

When the Captain of the Nation of the Bear found

petite harangue d'un ton fort, & d'une voix robuste. Mon frere, dit-il, à l'Agnieronon, c'en est fait, ie suis à toy. Ie me jette à yeux clos dans ton Canot, sans sçauoir ce que ie fais: mais quoy qu'il en puisse arriuer, ie suis resolu de mourir. Que tu me casse la teste lors que nous ferons à la portée du canon d'icy, il n'importe, i'y suis tout resolu, ie ne veux pas que mes cousins des deux autres Nations s'embarquent à cette fois avec moy, afin qu'ils voyent auparauant comme tu te comporteras à mon égard.

Vn autre Capitaine grand amy de celuy qui acheuoit de parler, ietta incontinent trois presens au milieu de la place pour prier l'Iroquois de bien traiter son ami en chemin: prend garde, luy dit-il, que mon frere Atsena qui se donne à toy, ne tombe pas dans la Vase en [74] débarquant, voilà un collier pour affermir la terre où il mettra le pied: Et quand il fera débarqué, ne permets pas qu'il soit assis à platte-terre: voilà dequoy luy faire une natte où il se reposera: Et afin que tu ne te moques pas des femmes & des enfans quand ils pleureront se voiant en un pays estranger, voilà un mouchoir que ie te donne pour effuyer leurs larmes, & la fueur de leur front.

Vn troisiéme Capitaine qui n'auoit pas enuie de s'embarquer, & qui ne s'offroit pas à l'Iroquois, ne luy cacha pas sa pensée. Ie voy toute la Riuiere, dit-il, bordée de grandes & grosses dents, ie me mettrois en danger de me faire mordre, si ie m'embarquois à present. Ce fera pour une autre fois.

L'Iroquois se voyant frustré de l'esperance d'auoir des Chaloupes, se resolut de faire des Canots, & hasta si fort son traual, qu'en moins de cinq ou six

that he was called upon to speak and to state the decision that he had made during the night with his Nation, he began his short harangue in a loud tone and a powerful voice. "My brother," he said to the Agnieronon, "it is decided; I am at thy service. I cast myself, with my eyes shut, into thy Canoe, without knowing what I am doing. But, whatever may betide, I am resolved to die. Even if thou shouldst break my head as soon as we are out of range of the cannon here, it matters not; I am quite resolved. I do not wish my cousins of the two other Nations to embark this time with me, in order that they may first see how thou wilt behave toward me."

Another Captain, a great friend of the one who had just spoken, forthwith cast before them three presents, to beg the Iroquois to treat his friend well on the road. "Take care," he said to him, "that my brother Atsena, who gives himself to thee, does not fall into the Mud in [74] disembarking; here is a collar to make the earth firm where he will set foot on it. When he disembarks, do not allow him to sit on the bare ground; here is something wherewith to make a Mat for him on which he may rest. And, that thou mayst not laugh at the women and children when they weep at seeing themselves in a strange country, here is a handkerchief that I give thee to wipe away their tears, and the sweat from their brows."

A third Captain, who was unwilling to embark, and who did not offer himself to the Iroquois, did not conceal his thought from him. "I see the whole River," he said, "bristling with long and great teeth; I would put myself in danger of being bitten, were I to embark at present. It will be for another time."

iours il en eut fuffifamment pour embarquer ceux qui s'estoient donnez à luy.

Pendant qu'on trauailloit le iour aux Canots, les nuités se paffoient à faire des [75] feftins d'adieu, dont le plus magnifique fut celuy que le Capitaine de la Nation des Ours fit pour prendre congé de Monsieur le Gouverneur, des Robes Noires & des Sauvages. Ce fut pour lors que ce Capitaine faifant paroître fon eſprit & fon eloquence, monſtra encore plus l'affection qu'il portoit aux François. Prends courage, diſoit-il, Onontio, prends courage, Ondefonk. Je vous quitte, il eſt vray: mais mon cœur ne vous quitte pas. Je m'en vay, il eſt vray, mais ie vous laiſſe mes couſins qui valent mieux que moy. Et pour vous teſmoigner que mon païs eſt touſiours à Quebec; Je vous laiſſe la grande chaudiere où nous faiſons les actes de nos plus grandes réioüiffances. Les autres diſcours dont il vſa pour cét adieu feroient trop longs à rapporter.

Le Pere Ondefonk luy fit ſon petit compliment à la façon des Sauvages: En luy diſant: Mon frere, mon cœur eſt triſte de te voir partir, & n'eſtoit que i'eſpere de te reuoir bien-toſt au lieu où tu vas, il n'y auroit point de breuage capable de guerir mon affliction, & i'aurois [76] toute ma vie le cœur de trauers, & le viſage abbatu. Pour toy prend courage, tu me verras durant tous les chemins de ton voyage, dans tous les lieux où tu cabaneras, dans tous les endroits où tu débarqueras: Car Ondefonk a eſté par tout, il a fait du feu par tout, il a fait ſon gifte par tout, ſi le feu eſt eſteint, tien voilà pour le r'allumer, ſi la Natte eſt oſtée, voilà pour en mettre vne autre, & ſe coucher mollement. C'eſtoit autant de

When the Iroquois saw himself frustrated in his hope of obtaining Shallops, he resolved to make Canoes; and he pressed the work so well, that, in less than five or six days, he had enough to embark all those who had given themselves up to him.

While they worked at the Canoes in the daytime, the nights were passed in holding [75] farewell feasts. The most splendid was the feast given by the Captain of the Bear Nation, to take leave of Monsieur the Governor, of the Black Gowns, and of the Savages. On that occasion, the Captain gave proof of his wit and eloquence, and showed still more the affection that he had for the French. "Take courage, Onontio," he said; "take courage, Ondesonk. I leave you, it is true; but my heart does not leave you. I am going away, it is true; but I leave you my cousins, who are better than I am. And, to show you that Quebec is ever my country, I leave you the large kettle, which we use in our greatest rejoicings." It would take too long to repeat the other discourses that he pronounced in bidding farewell.

Father Ondesonk also paid him his little compliment, in the fashion of the Savages, by saying to him: "My brother, my heart is sad at seeing thee depart; were it not that I hope to see thee soon in the place to which thou art going, there would be no potion fit to cure my affliction; and [76] throughout my life my heart would be cast down, and my countenance depressed. As for thee, take courage; thou shalt see me at every stage of thy journey, in every place where thy cabin will be erected, at every spot where thou wilt disembark. For Ondesonk has been everywhere; he has kindled a fire everywhere; he has set up his camp everywhere. If the fire be

prefens que le Pere luy faifoit qui adouciffoient la douleur de cét homme de bien. Les festins & les adieux ayant esté longs, on se coucha fort tard, ce qui n'empefcha pas qu'on ne vift de bon matin fur le bord de la Riuiere tous les Hurons prefts de s'embarquer avec l'Iroquois, commençans dés-lors à ne faire qu'un mefme peuple avec luy.

extinguished, here is something with which to rekindle it; if the Mat be removed, here is wherewith to replace it by another, on which thou mayst repose softly." These were so many presents, which the Father gave him to alleviate the sorrow of that good man. The feasts and farewells lasted a long time, and all went to bed very late; but this did not prevent them from seeing, at an early hour next morning, all the Hurons on the bank of the River ready to embark with the Iroquois, commencing from that moment to form but one people with them.

[77] CHAPITRE VII.

L'AUTRE PARTIE DES HURONS VA DEMEURER À
ONONTAGÉ.

LES Iroquois Superieurs que nous appellons Onontagherōnon ont voulu auoir part au debris des Hurons de Quebec, auffi bien que les Iroquois d'en bas. Tous deux pour venir à bout de leur deffein ont pris la mefme route, & fe font feruis de mefmes machines, employans la force, où l'adrefse leur manquoit. Il y auoit trois ans que l'Onontageronon follicitoit le Huron à prendre fon parti, & à fe retirer dans fon pays pour ne faire qu'un peuple avec luy. L'année 1655. il defcendit pour ce deffein iufqu'à Quebec, fit au Huron en prefence des François & des Sauuages de tres-beaux prefens qui furent acceptez de bon cœur, & promit d'aller faire fa demeure pour tousiours dans le bourg d'Onōtaghé, pourueu qu'il y menaft auffi les Robes-Noires. Les Peres [78] y allerent en effect: Mais le Huron gagné par les prefens & les menaces de l'Agnieronon fe donna à luy, manquāt à la promesse qu'il auoit faite à l'Onontageronon. Ce traict de fineffe & de politique barbare de l'Agnieronon qui auoit ainfi couru fur le marché de fon voifin, & l'imprudence du Huron à fe donner à deux Maiftres fit naiftre de la ialoufie dans l'efprit de l'Onontageronon, & luy fit prendre refolution d'empescher qu'on ne luy rauift des mains ce qu'il penfoit defia tenir: & tout enfemble vn defir de

[77] CHAPTER VII.

ANOTHER PORTION OF THE HURONS GO TO DWELL AT
ONONTAGÉ.

THE Upper Iroquois, whom we call Onnontaghe-ronnons, wished to have, as well as the lower Iroquois, a share in the remnant of the Hurons of Quebec. To carry out their ends, both took the same way, and made use of the same devices, employing force where address failed them. For three years the Onontageronon had urged the Huron to side with him, and to retire to his country, in order to form but one people with him. In the year 1655, he came down to Quebec for that purpose, and gave the Huron, in the presence of the French and the Savages, very fine presents, which were heartily accepted. The Huron promised to go and take up his residence forever in the village of Onontaghé, provided he could also bring the Black Gowns there. The Fathers [78] did, in fact, go there. But the Huron, yielding to the presents and threats of the Agnieronnon, gave himself up to him, thereby breaking the promise which he had given to the Onontageronon. This stroke of cunning and of barbarian policy on the part of the Agnieronon, who had thus outbidden his neighbor, and the imprudence of the Huron in giving himself to two Masters, aroused jealousy in the mind of the Onontageronon, and made him resolve to prevent that which he thought he already possessed from being snatched

se vanger du Huron qu'il croyoit l'auoir trompé. Ce dessein fit partir d'Onnontaghé cent guerriers resolus d'enleuer de Quebec les Hurons ou de gré ou de force. Ils parurent sur nos frontieres au commencement du Printemps. Ils rodoient de tous costez pour faire quelque mauuais coup. Mais comme chacun se tenoit sur ses gardes; ne pouuans venir à bout de leur dessein, apres dix iours de peine & de fatigue, quelques-vns de la troupe pressés par la faim, se jetterent dans le fort de Sillery, & demanderent à parler [79] à Ondefonk, c'est à dire au Pere le Moyne & aux Hurons pour tenir conseil avec eux d'une affaire d'importance. Le Pere leur fait entendre que les Hurons sont à Quebec, que c'est le lieu du Conseil, qu'il y faut aller pour traiter d'affaire; qu'au reste il les menera en assurance, leur promettant qu'ils y feront veus de bon œil. Ils y vont, avec ce fauf-conduit, & sans differer au lendemain, le Conseil s'affemble, où ces Messieurs faisant d'abord leurs excuses, de ce qu'ils estoient venus querir les Hurons leurs freres à main armée, dirent que la nouvelle qu'ils auoient apprise l'Hyuer dernier, que le Huron s'estoit dédit & auoit changé de pensée, les auoit obligés de se comporter de la sorte. Mais qu'ayant appris depuis de la bouche d'Ondefonk la fausseté de ce bruit, ils estoient tous prests de mettre les armes bas, & de se comporter en freres avec les Hurons. Ondefonk repliquant à l'Onontageronon au nom d'Onontio luy dit. On doit te louer mon frere, de ce que tu parois icy sans armes, & avec un esprit de paix; mais [80] tu deuois estre parti de ton pays dans cet equipage & dans cette disposition; tu as cru trop legèrement les faux rapports qu'on t'a fait du Huron, cette

from him; at the same time, it inspired him with a desire for revenge upon the Huron, by whom he thought that he had been deceived. With this design, one hundred warriors set out from Onnontaghé, resolved to remove the Hurons from Quebec, either with their consent or by force. They made their appearance on our frontiers at the beginning of Spring. They prowled about in every direction to strike some evil blow; but, as all were on their guard, they could not accomplish their design. After enduring toil and fatigue for ten days, some of the band, pressed by hunger, entered the fort at Sil-lery, and asked to speak [79] to Ondesonk—that is, to Father le Moyne—and to the Hurons, to hold a council with them on a matter of importance. The Father explained to them that the Hurons were at Quebec, that that was the place of Council, and that they must go there if they wished to transact any business; that, moreover, he would take them there in safety, promising them that they would be favorably received. They went there with that safe-conduct, without delaying till the following day. The Council met, at which they first excused themselves for having come for the Hurons, their brothers, with arms in their hands; the news which they had heard last Winter, that the Huron had retracted his word and had changed his mind, had compelled them to take these measures. But, having since learned from the mouth of Ondesonk that this rumor was false, they were quite prepared to lay down their arms, and to behave as brothers toward the Hurons. Ondesonk replied to the Onontage-ronon in the name of Onontio, and said to him: “Thou art to be praised, my brother, for appearing

creance precipitée t'a fait prendre les armes trop tost, il falloit t'informer auparauant des François qui font avec toy, qui t'eussent fait connoître par les Lettres qu'ils reçoient, la fauffeté de la nouvelle qui court dans ton pays. Que puis-je penser quand ie te voy la hache à la main, sans aucune Lettre de nos François, passer en cachette pardeuant nos habitations, sinon que nous ayant mal-traité au pays haut, tu viens aussi pour nous mal-traiter icy bas? As-tu mis en oubly ce beau present que ie te fis en ton pays il y a trois ans, qui te disoit que le Huron, l'Algonquin, & le François n'estoient plus qu'une teste, & que qui frappoit l'un, bleffoit l'autre. Le Pere finissant ces reproches, luy donna un beau collier de Porcelaine pour les luy faire recevoir plus paisiblement, & pour affermir la promesse qu'il auoit faite de ne penser plus à la guerre.

En effet l'Onnontagheronnon prenant [81] en bonne part ce qu'on luy auoit dit en ami, & se fiant sur ce qu'on l'auoit assuré que le Huron n'auoit point changé de pensée; il ne luy dit que deux mots par deux presents qu'il luy fit dans l'assemblée du lendemain. Mon frere, luy dit-il, puis que tu as resolu de venir avec moy, il ne faut pas que ie t'inuite davantage. Je lie cette corde à ton Canot pour t'aider à le tirer: Je sçay bien que Onontio ne te retiendra pas: voilà un collier pour luy faire ouvrir les bras & te laisser aller. A cela le Huron n'eut que des remerciemens à faire; tu me consoles mon frere, de ce que tu as pitié de moy, de nos femmes, & de nos enfans. Ne te fâche pas neantmoins si ie ne m'embarque point aujourdhuy dans ton Canot: c'est un Canot de guerre qui me fait peur; le couteau que tu

here unarmed and with a mind inclined toward peace; but [80] thou shouldst have started from thy country with the same equipment and in the same disposition. Thou hast too readily believed the false reports made to thee against the Huron; that hasty belief has led thee to take up arms too soon. Thou shouldst first have sought information from the French who are with thee, and who, by means of the Letters that they receive, would have shown thee the falseness of the rumor that has spread in thy land. When I see thee stealthily pass by our settlements, with a hatchet in thy hand, without any Letter from our French, what else can I think but that, after ill-treating us in the upper country, thou comest to ill-treat us also down here? Hast thou forgotten the fine present that I made thee in thy own country three years ago, which said to thee that the Huron, the Algonquin, and the Frenchman were no longer more than one head, and that whosoever struck one, wounded the other?" When the Father had finished these reproaches, he gave him a fine collar of Porcelain beads, to make him receive them more peacefully, and to strengthen the promise which he had given to think no longer of war.

In fact, the Onnontagheronnon took [81] in good part the friendly words which had been said to him; and, relying upon the assurance which he had received that the Huron had not changed his mind, he said but two words to him with two presents. These he gave him at the meeting on the following day. "My brother," he said to him, "since thou hast resolved to come with me, I need not invite thee any more. I tie this cord to thy Canoe, to help thee to haul it. I know well that Onontio will not detain

as laiffé dedans, pourroit bleffer mes enfans, & nos femmes trembleroient à la veüe de la hache que tu n'as pas encore oftée. Estant venu & t'en retournant les armes à la main, on diroit que tu emmenes des prifonniers, & non tes amis & tes freres: mais auffi-toft que quelque Canot [82] des François qui font en ton pays defcendra icy bas, ie fuis à toy, mene moy où tu voudras.

L'affaire eftant en ces termes, il furuint vn accident qui penfa rompre tout le traité. Vn ieune Onontageronon frappant vn Huron de fa hache & le jettant mort fur la place, la nouvelle de ce meurtre allarme les Hurons, qui retiennent prifonniers dans vne cabane deux Onontageronnons qui y eftoient allez rēdre vifite: L'Onontageronon d'autre-part fait fon poffible pour empescher que les efprits ne s'aigriffent, & désapprouant le fait du meurtrier, il le condamne de folie, & en fait fatisfaction. Mais enfin voyant que le Huron, qui fe vouloit rendre au plus fort, vouloit faire le mauuais, il attrape deux Canots de fes gens qui retournoient de la chaffe, les meine dans fon fort & les tient comme prifonniers. L'affaire alloit prendre vn mauuais train, fi le Pere le Moyne ne s'y fut interposé heureufemēt & n'en eust arrefté le cours par fes foins & fa diligēce. Il fit fi bien par fes allées & fes venuës, qu'il mit toutes les chofes en [83] leur premier estat, fit rendre les prifonniers de part & d'autre, & remit le calme dans les efprits. En fuitte l'Onontageronnon reitere fa demande, Il preffe le Huron de s'embarquer avec luy; & le Huron perfeuere à s'excuser, fur ce qu'il n'est pas bien feant qu'il s'ēbarque dans vn Canot de guerre, & qu'il faut attendre vn Canot de paix. Ie fuis à toy dés ce

thee; here is a collar, to make him open his arms and let thee go." To this the Huron had nothing but thanks to return. "Thou consolest me, my brother, because thou hast pity on me, on our women, and on our children. Be not offended, however, if I do not embark to-day in thy Canoe. It is a war-Canoe, and it frightens me; the knife that thou hast left in it might wound my children, and our women would tremble at the sight of the hatchet that thou hast not yet removed. As thou hast come, and art about to return, with arms in hand, it would be said that thou art bringing prisoners, and not thy friends and brothers. But, as soon as some Canoe [82] belonging to the French who are in thy country comes down here, I am at thy service, and thou mayst take me wherever thou wilt."

At this stage of the proceedings, an incident occurred which nearly ruptured the treaty. A young Onontageronon struck a Huron with his hatchet and killed him on the spot; the news of this murder alarmed the Hurons, and they detained in a cabin, as prisoners, two Onontageronnons who had gone there to pay a visit. On the other hand, the Onontageronon did his best to prevent any bad feeling on this account; he disapproved of the murderer's deed, condemned him as insane, and made satisfaction. But, finally, seeing that the Huron, who would yield only to force, was seeking a quarrel with him, he seized two Canoes full of his people, who were on their return from hunting, and took them into his fort, where he detained them as prisoners. Matters would have become serious, had not Father le Moyne happily intervened and checked their course by his care and diligence. He managed so well in his

moment, luy dit-il, voilà des arres de ma parole, & de mon affection, qui font les prefens que ie te fais: Et si cela ne fuffit pour te tesmoigner que ie me fuis donné à toy, trois de mes gens te tiendront compagnie, & porteront aux anciens les affeurances de ma bonne volonté. Nous irons à Montreal pour t'y attendre: Enuoye nous, quand tu feras arriué dans ton pays, ta ieuneffe pour nous venir querir. L'Onontageron content de cette parole, s'embarque dans fa petite gondolle, & fait ioüer fes aurons, pendant que les Hurons de la Nation du Rocher qui est celle qui se donne à l'Onontageron, se preparent pour leur voyage de Montreal, & font leurs adieux à Onontio, aux Peres [84] & aux Sauvages qui restent encores à Quebec: Et puis le 16. de Iuin se iettent dans trois Chalouppes Françoises qui les rendent en peu de iours à la faueur d'un petit vent de Nort-est à Montreal, où ils attendent ceux qui les doiuent enleuer.

interviews with both parties, that he restored everything to [83] its former condition; he caused the prisoners to be surrendered on both sides and calmed the minds of all. Then the Onontageronnon repeated his demand. He urged the Huron to embark with him, while the Huron persisted in excusing himself, on the ground that it was not becoming for him to embark in a war-Canoe, and that he must wait for a peace-Canoe. "From that moment, I am at thy disposal," he said to him. "Here is an earnest of my word and my affection, in the presents that I give thee. And, if this be not sufficient to prove that I have given myself to thee, three of my people shall keep thee company and bear to the elders the assurance of my good will. We shall go to Montreal to await thee. When thou hast reached thy own country, send thy young men for us." The Onontageronnon was satisfied with his promise; he embarked in his little gondola and paddled away, while the Hurons of the Tribe of the Rock, the one which had given itself to the Onontageronnon, prepared themselves for their journey to Montreal, and bade adieu to Onontio, to the Fathers, [84] and to the Savages who still remained at Quebec. Then, on the 16th of June, they embarked in three French Shallops, which, favored with a light wind from the Northeast, landed them in a few days at Montreal. There they awaited those who were to take them away.

CHAPITRE VIII.

DU VOYAGE DU P. SIMON LE MOYNE, AUX AGNÉ-
RONNONS.

LA Miffion des Iroquois d'en hault, [*sc.* d'en bas] que nous appellons des Martyrs, n'est encore qu'une Miffion volante, dans l'efperance de la voir vn iour fixe, comme les autres Miffions. Le Pere Simon le Moyne y donna commencement l'année 1655. par le premier voyage qu'il y fit, & qu'il recommença l'année 1656. Et pour lequel il se prepare encore cette année. Ses Superieurs pourroient luy dire avec verité quand ils l'y enuoient chaque année, ce que nostre Seigneur difoit à fes Apoftres, lors qu'il [85] les enuoyoit precher fon Euangile par tout le monde; qu'ils l'enuoyent comme vne Brebis au milieu des Loups: Puis qu'un Iefuite, vn Predicateur, vn Miffionnaire parmy des Iroquois, c'est vn Agneau parmy des Loups carnaffiers. C'est vne merueille de voir vn Agneau au milieu des Loups, fans estre mangé des Loups: mais c'est vne merueille plus fuprenante de voir des Loups changez en des Agneaux par des Agneaux. Nous auons veu cette premiere merueille en la perfonne du Pere le Moyne: ie ne fçay quand nous verrons la feconde. Nous efperons que Dieu nous la fera voir par fon infinie mifericorde quand il rangera tous les Iroquois dans le bercail de IESVS-CHRIST. Nous allons dans leur païs tous les ans vne fois, pour preparer le

CHAPTER VIII.

OF THE JOURNEY OF FATHER SIMON LE MOYNE TO THE
AGNIERONNONS.

THE Mission of the lower Iroquois, which we call that of the Martyrs, is as yet but a flying Mission; we hope some day to see it stationary, one like the other Missions. Father Simon le Moyne began it in the year 1655, when he made his first journey thither; he recommenced it in the year 1656, and is preparing for it again this year. His Superiors might truly have said to him each year when they sent him thither, what our Lord said to his Apostles when he [85] sent them to preach his Gospel throughout the world,—namely, that they were sending him like a Lamb among Wolves; for a Jesuit, a Preacher, a Missionary among the Iroquois is a Lamb among ravenous Wolves. It is a marvel to see a Lamb among Wolves without being eaten by the Wolves; but it is a greater marvel to see Wolves changed into Lambs by Lambs. We have witnessed the first marvel in the person of Father le Moyne; I know not when we shall see the second. We trust that God, through his infinite mercy, will enable us to see it when he shall bring all the Iroquois into the fold of JESUS CHRIST. We go to their country once every year, to prepare the way for the Gospel, gently to dispose the hearts of those Barbarians to receive the seed of Christian doctrine, and to apply the blood of JESUS CHRIST by

chemin à l'Euangile, pour difpofer doucement les cœurs de ces Barbares à recevoir la femence de la doctrine Chrestienne, & pour appliquer le fang de IESVS-CHRIST, en baptifant les enfans, les vieillards, & les moribonds. Nous y allons pour la conseruation du bien public, & de la paix qui [86] est si delicate parmy ces peuples, que le feul deffaut d'une vifite qu'ils attendent de leurs alliez, est capable de la rompre. Nous y allons pour chercher tous les moyens de rendre cette paix commune à toutes les Nations: Enfin nous y allons pour empescher la ialoufie qui se pourroit gliffer entre les Iroquois d'en bas & d'en-haut, [*sc.* d'en haut & d'en bas] si demeurant avec les premiers, nous manquions à vifiter les derniers.

Tout cela ioint enfemble ne merite-t'il pas bien que nous expoſions nos vies aux trauaux, à la peine, & aux dangers de la mort?

Le Pere Simon le Moyne dans le premier voyage qu'il fit à Agnié l'an 1655. promet qu'il en feroit vn l'année ſuiuante, ſi la commodité s'en preſentoit: il s'eſtoit obligé de parole, il la falloit garder: car vn homme qui eſt trouué menteur, perd ſon credit & ſon autorité parmy ces peuples, auffi bien que parmi les plus honneſtes gens de l'Europe. Mais le Pere eſtant ſur le point de partir; vn accident furuint qui rendit le voyage douteux. Vne troupe d'Iroquois deſcendus [87] à Quebec attaqua les Hurons. Vne autre bande ayant attendu dans vne embuſcade les Algonquins ſuperieurs qui remontoient de Quebec en leur pays, fit vne decharge ſur eux, les mit en déroute, & tua d'un coup de fuſil vn des deux Peres qui les accompagnoient pour s'en aller hyuerner avec

baptizing the children, the aged, and the dying. We go there in the interest of the public welfare, and for the preservation of the peace, which [86] is so frail a matter among these peoples, that the mere omission to pay a visit which they expect from their allies is sufficient to break it. We go there to seek every means to make that peace general among all the Nations. Finally, we go there to prevent the jealousy which might arise between the upper and the lower Iroquois, if, while residing with the former, we failed to visit the latter.

In view of all those considerations, should we not expose ourselves to labors, to sufferings, and to dangers of death?

When Father Simon le Moyne made his first journey to Agnié in the year 1655, he promised to make another in the following year, if the opportunity presented itself. He had pledged his word, and it must be kept; for a man who is found to be a liar loses his credit and his authority among those peoples, as he does among the most honest in Europe. But, just as the Father was about to start, an incident happened which made it doubtful whether the journey could be undertaken. A band of Iroquois, who had come down [87] to Quebec, attacked the Hurons. Another band prepared an ambush for the upper Algonquins when they were returning from Quebec to their own country, fired a volley at them, routed them, and killed with a gunshot one of the two Fathers who accompanied them that he might pass the winter with them and show them the way to Heaven. This misfortune placed us in a rather disagreeable perplexity; by not making the journey, we would irritate the arrogant minds of

eux, & leur monſtrer le chemin du Ciel. Ce malheur nous jetta dans vne irrefolution affez faſcheuſe; parce que rompant le voyage, on euſt irrité les eſprits orgueilleux des Iroquois, qui euſſent ſouppçonné que le François euſt eu deſſein de venger la mort de ſon frere, & l'euffent voulu preuenir: d'autre-part aller avec eux, c'eſtoit ce ſembloit aller chercher vne mort preſque affeurée. On mépriſe ce danger pluſtoſt que de manquer de parole, le Pere entreprend le voyage & arriue au pays les preſens à la main: car on ne parle iamais autrement d'affaires d'importance parmy ces peuples. Il aſſemble le Conſeil, & parle aux anciens en ces termes. Mon frere, ie ne ſçay où tu as mis ton eſprit, il ſemble que tu l'as entierement perdu. Ie te viens [88] voir les preſens à la main, & tu me viſites touſiours en colere, & le viſage plein de fureur. Tu as tué tout récemment le Huron à Quebec, tu viens de caſſer la teſte à coups de fuſil à mon frere la Robbe-Noire; tu auois promis que tu me viendrois querir, & tu as manqué de parole, tu me fais honte par tout, & on me reproche que i'ayme vn homme qui nous fait mourir. A quoy penſes-tu! Tien, voylà pour r'apeller ton eſprit qui s'eſt égaré. Tu diſ qu'Onontio retient le Huron à Quebec, qu'il l'empêche de venir chez toy pour ne faire qu'vn pays; Tu te plains que le Huron ne te veut pas parler, quand tu vas le voir à Quebec pour traiter d'affaires: Ie vien icy pour te des-abuſer. Onnontio a deſia ouuert les bras pour laiſſer aller ſes enfans où ils voudront, ils ſont libres, il ne les retient pas par force. Si le Huron ne te veut pas parler, tu en es toy meſme la cauſe. Comment te parleroit-il te voyant touſiours la maſſuë à la main pour luy caſſer

the Iroquois, who would suspect that the Frenchman intended to revenge the death of his brother, and would try to forestall him; on the other hand, to go there seemed to be seeking almost certain death. We preferred to undergo the danger rather than break our word; the Father undertook the journey, and arrived in the country with presents in his hand, for one never speaks otherwise on matters of importance among these peoples. He assembled the Council, and spoke to the elders as follows: "My brother, I know not where thou hast placed thy mind; it seems that thou hast lost it completely. I come [88] to see thee with presents in my hand, and thou always visitest me in anger, and with a face full of fury. Quite recently, thou hast killed the Huron at Quebec, and thou hast just broken with gunshots the head of my brother, the Black Gown. Thou didst promise that thou wouldst come for me, and thou hast not kept thy word. Thou shamest me everywhere, and I am reproached that I love a man who causes our death. Of what thinkest thou? Here is something to recall thy mind which has wandered away. Thou sayest that Onontio detains the Huron at Quebec, that he prevents him from coming to thee to form but one country. Thou complainest that the Huron will not speak to thee when thou goest to Quebec to negotiate with him. I come here to undeceive thee. Onnontio has already opened his arms to let his children go where they wish; they are free; he detains them not by force. If the Huron will not speak to thee, it is through thine own fault. How can he speak to thee, when he sees thee always with a club in thy hand to break his head? Lay aside thy hatchet,

la teste? quitte ta hache, & tu verras qu'il a les oreilles ouuertes pour t'écouter, & le cœur pour te fuire: & [89] afin que tu n'en doutes pas, voylà vn collier qu'il te presente par mes mains.

Vn des anciens prit la parole, & dit au Pere, ne te fasche pas Ondefonk, ie suis ton frere, nostre ieuneffe n'a point d'esprit, elle frappe à l'aveugle & à l'estourdi: prend cette emplastre que ie te donne (c'estoit vn collier de porcelaine) mets-le dessus ton cœur, & ta colere se passant, tu feras guery: affeure le Huron de ma bonne volonté, & dy luy que i'ay desia estendu la Natte pour le receuoir dans ma Cabanne, & que ie luy enuoye ce collier pour attirer son Canot. En fuitte de ce discours la ieuneffe qui auoit resolu de descendre à Quebec pour faire vn dernier effort pour enleuer le Huron, quitte le dessein de la guerre, pour prendre celuy de la chasse.

Cependant Ondefonk comme vn bon Pasteur, visite son troupeau qui soûpiroit apres luy, console les affliges, instruit les ignorans, entend les Confessions de ceux qui se presentent à luy, baptise les enfans, fait prier Dieu tout le monde, exhorte vn chacun à perseverer en la Foy, & dans la fuitte du peché. [90] Et s'il se presente quelque Iroquois, le Pere ne le laisse pas aller sans luy donner vn mot d'instruction sur l'Enfer & sur le Paradis, sur la puissance d'vn Dieu qui void & cognoist tout, qui chastie les meschants & recompense les bons.

Vn iour vn Iroquois s'entretenant avec ce Pere, luy raconta avec estonnement la coustume d'vn Huron Chrestien dans les supplices qu'on luy auoit fait souffrir; depuis peu de temps dans le village. C'estoit vn ancien Chrestien qui auoit veritablement

and thou shalt see that his ears are open to listen to thee, and his heart to follow thee; and, [89] that thou mayst not doubt it, here is a collar which he presents to thee through my hands."

One of the elders addressed the Father and said to him: "Be not angry, Ondesonk; I am thy brother. Our young men have no sense; they strike blindly and heedlessly. Take this plaster which I give thee" (this was a collar of porcelain beads); "place it on thy heart, and, as thy anger will pass away, thou shalt be cured. Assure the Huron of my good will; tell him that I have already spread out his Mat to receive him in my Cabin, and that I send him this collar to draw his Canoe hither." After this discourse, the young men, who had intended to go down to Quebec to make a last effort to carry off the Hurons, abandoned their warlike designs, and resolved to go hunting.

Meanwhile Ondesonk, like a good Shepherd, visited his flock which longed for him. He consoled the afflicted; he taught the ignorant; he heard the Confessions of those who came to him; he baptized the children; he made all pray to God; he exhorted all to persevere in the Faith and in avoiding sin. [90] When any Iroquois presented himself, the Father did not allow him to depart without giving him a word of instruction on Hell and Paradise, or the power of a God who sees and knows all, who punishes the wicked and rewards the good.

One day an Iroquois, while conversing with the Father, related to him with wonder the conduct of a Christian Huron in the tortures that he had been made to suffer, a short time before, in the village. He was a Christian of long standing, who really

la Foy, & dans le cœur & dans la bouche. Il estoit plein d'affection envers la sainte Vierge, dont il estoit vn fervent Congreganiste. Cét Iroquois donc qui avoit aidé à le brûler, disoit à Ondefonk: Nous n'avons iamais veu personne qui ayme la priere comme cét homme. Il prioit Dieu continuellement sur l'échafaut, & exhortoit avec amour ses concaptifs de penser souvent au Ciel, & à Dieu qui les y attendoit. Mes freres, crioit-il tout haut, parlant aux Hurons Chrestiens: Souvenez-vous que les François s'affemblerent aujourdhuy tous dans l'Eglise [91] pour offrir le sacrifice à Dieu. Ils prient Dieu pour nous, faisons le mesme de nostre costé: que si nos ennemis ne permettent pas que nous fassions nostre priere à nostre ordinaire, comme nous faisons à l'Isle d'Orleans à voix haute; au moins que chacun de nous prie en son particulier dans son cœur. Pour moy ie ne crains ny leurs tifons, ny leurs haches toutes rouges de feu: ils ne m'empescheront iamais de parler à Dieu, pour le prier d'avoir pitié d'un pauvre garçon qui l'a tant & si souvent offensé. En effet adioustoit l'Iroquois, cet homme avoit quelque chose de plus qu'humain, nous l'avons tourmenté dans le dessein de tirer de sa bouche quelques cris; mais au contraire il ne cessoit de soupirer doucement, & tenoit tousiours les yeux ficez au Ciel, comme s'il eust parlé à quelqu'un, nous n'entendions pas distinctemēt ce qu'il disoit: Mais il reïteroit souvent ces paroles: mes freres ie m'en vay au Ciel où ie prieray celuy qui a tout fait pour vostre salut. Enfin iusqu'au dernier soupir que nous luy arrachâmes par la violence des tourmens, [92] il ne parla que du Paradis.

Cét exemple & ces discours & plusieurs autres

possessed the Faith both in his heart and on his lips; he was full of affection for the blessed Virgin, of whose Congregation he was a fervent member. That Iroquois, who had helped to burn him, said to Ondesonk: "We have never seen any one who loves the prayer like that man. He prayed to God continually on the scaffold, and lovingly exhorted his fellow-captives to think often of Heaven and of God, who awaited them there. 'My brothers,' he called out aloud, speaking to the Huron Christians, 'remember that all the French assemble to-day in the Church, [91] to offer the sacrifice to God. They pray to God for us; let us do the same on our side. If our enemies do not permit us to say our prayers aloud in our usual way, as we did on the Island of Orleans, let us all at least pray in secret in our hearts. For my part, I fear neither their firebrands nor their hatchets heated red-hot; they shall never prevent me from speaking to God, to beg him to have pity on a poor man who has so greatly and so frequently offended him.' In fact," added the Iroquois, "there was something more than human in that man. We tortured him, to force a cry out of his lips; but, on the contrary, he never ceased to sigh gently, and always kept his eyes fixed on Heaven, as if he were speaking to some one. We could not distinctly understand what he said; but he often repeated these words: 'My brothers, I am going to Heaven, where I will pray to him who has made all for your salvation.' In short, up to the last sigh that we drew from him by the violence of the tortures, [92] he spoke of nothing but Paradise."

Such an example, and such and many other similar discourses that the Iroquois have frequently seen and

semlables que les Iroquois ont veu & entendu foyent feroient capables d'amollir leurs cœurs, & de les difpofer à la Foy, s'ils n'estoient plus durs que les rochers: Nous efperons neantmoins que la continuation des foins qu'on a de leur falut, aura fon effet en temps & lieu: Et que la grace diftillant fur ces cœurs de pierre, y fera enfin l'impreffion que nous fouhaitons, puifque comme dit le Poëte, *gutta cauat lapidem*.

heard, would be sufficient to soften their hearts and to incline them to the Faith, were they not harder than stones. We hope, nevertheless, that the continual efforts which are made for their salvation will have their effect in due time, and at the proper place; and that grace, falling drop by drop on those hearts of stone, will finally produce the impression that we desire; for, as the Poet says, *gutta cavat lapidem*.

CHAPITRE IX.

DE LA RESIDENCE DE SAINT IOSEPH, EN L'ANCE DE
SILLERY.

LA Foy & la Religion ayant pris leur naissance en la Croix, il est impossible de les bien prêcher, & de les bien établir, que par la Croix. C'est ce qui ne nous a pas manqué, depuis plus de trente ans, que nous travaillons [93] en cette extrémité du monde, pour amener des peuples à IESVS-CHRIST, & luy dresser vne nouvelle Eglise. L'eau a quelquesfois englouti par des naufrages quelques-vns de nos braues Neophytes; l'air a causé de temps en temps, par la corruption des epidimies, qui ont enléué vne partie de ces peuples. Les guerres ont exterminé quantité de bourgades, & confommé des Nations toutes entieres. Les ennemis de la Foy ont tué & maffacré, brûlé & mangé les peres & les enfans, ie veux dire, les Predicateurs de l'Euangile, & ceux qui l'auoient receü.

Si bien que ce n'est pas fans raifon, qu'on a quelquesfois appellé ce pays-cy, le pays des Croix. Dieu nous en a enuoïé cette année de precieufes; qu'il en foit beny à iamais. Je n'en toucheray qu'vne en passant, pour venir à la consolation que nous ont donné quelques bons Neophytes. Le 13. de Iuin de cette année 1657. le feu s'estant jetté dans vn bucher, fans qu'on ayt pû sçauoir comment, on vit en peu de temps en la residence de saint Ioseph, nostre

CHAPTER IX.

OF THE RESIDENCE OF SAINT JOSEPH AT THE COVE OF
SILLERY.

AS Faith and Religion have sprung from the Cross, it is impossible to preach them well and to establish them properly otherwise than by the Cross. It has not failed us for over thirty years in which we have been working [93] at this end of the world, to bring nations to JESUS CHRIST, and to erect a new Church to him. The waters have at times swallowed up some of our worthy Neophytes in shipwrecks; the tainted air has from time to time caused epidemics, which have carried off a portion of these peoples; wars have exterminated a number of villages, and wiped out entire Nations; the enemies of the Faith have killed and massacred, have burned and eaten the fathers and the children,—I mean, the Preachers of the Gospel, and those who had received it.

Such were these trials that, not without reason, this country has sometimes been called “the land of Crosses.” God has sent us this year some precious ones; may he be forever praised for it. I will allude only to one in passing, in order to speak of the consolation given us by some good Neophytes. On the 13th of June of this year, 1657, fire burst out in a pile of wood, without our being able to find out how it originated; we saw in a short time, at the residence of saint Joseph, our house [94] and that of a good

maison [94] & celle d'un bon fauuge Chrestien toutes en flammes, & pour comble de nostre infortune, le feu les pouffa si violemment, & si promptement vers l'Eglise, dans laquelle vne bonne partie de ces peuples a pris naissance en IESVS-CHRIST, qu'il fut impossible de la fauer. Son Maistre Autel enrichi d'or, & de ce beau rouge de corail, qui frappoit si doucement les yeux de ces bons Neophytes, & qui leur donnoit des tendresses pour leur Aiamihimikiouap, c'est à dire pour leur maison de prieres, fut presque en un moment reduit en cendres.

Cette Eglise estoit dediée à Dieu sous le nom de S. Michel, fuiuant le desir de celuy qui auoit donné vne bonne partie des deniers pour la bastir. C'estoit la premiere de tout le pays erigée pour les nouveaux Chrestiens. On la pouoit appeller la Matrice de tout le Christianisme de ce nouveau monde, pour ce que les Montagnais & les Algonquins s'estans conuertis en ce lieu, donnerent enuie à toutes les autres Nations, qui depuis ont receu IESVS-CHRIST, d'écouter sa parole, à l'exemple [95] de leurs Compatriotes. C'estoit l'azyle & le refuge des François voisins qui deplorent cet incendie autant que nos bons Neophytes. Et les vns & les autres nous preffent de releuer ces ruines: mais nous n'auons pas les bras assez forts sans un secours plus grand que celuy qu'ils nous pourroient donner pour restablir de nous mesmes vne perte si notable.

Le braue Neophyte, de qui la maison & tout le petit bagage fut deuoré par ces flammes, estant interrogé si ce defastre ne l'auoit pas beaucoup touché, respondit fainctement: Si la Foy ne m'auoit appris que celuy qui a tout fait, est le Maistre de ses

Christian savage all in flames; and, to crown our misfortune, the fire drove them so violently and so rapidly toward the Church, in which a good portion of these people have been born to JESUS CHRIST, that it was impossible to save it. The High Altar, enriched with gold and that beautiful coral red which so agreeably attracted the gaze of those good Neophytes, and inspired them with tender affection for their Aiamihimikiouap,—that is, their house of prayer,—was reduced to ashes in an instant.

That Church was dedicated to God under the name of St. Michael, in accordance with the desire of him who had contributed a good portion of the money wherewith to build it. It was the first that had been erected in the whole country for the new Christians. It might have been called the Mother of the entire Christianity of this new world, because the Montagnais and the Algonquins had become converted on this spot, and had inspired, in all the other Nations who have since received JESUS CHRIST, the desire of hearing his word after the example [95] of their Countrymen. It was the asylum and refuge of the French of the neighborhood, who deplore the fire as much as our good Neophytes. One and all urge us to raise those ruins; but our arms are not strong enough, without greater help than they can give us, to retrieve so serious a loss by ourselves.

The worthy Neophyte, whose house and the whole of whose petty effects were destroyed by the flames, was asked whether that disaster had touched him deeply; he piously replied: “Had not Faith taught me that he who has made all is the Master of his works and wisely disposes of them as he pleases, that blow would have caused me sorrow. But why

ouvrages, & qu'il en difpofe fagement comme il luy plaift, ce coup m'auroit attrifté: mais pourquoy le quereller & fe facher d'une chofe qui luy appartient, puis qu'en nous donnant la Foy, il ne nous promet pas les biens de la terre, mais ceux du ciel, que le feu ne fçauroit confommer?

Vne bonne femme appellée Liduine, ayant efté inftruite dans cette mefme Eglife, fit paroiftre dās vne facheufe [96] rencontre vne confiance en Dieu tres-remarquable: car rencontrant en fon pays avec quelques-vns de fes compatriotes vne troupe d'Iroquois qui fortoient d'une embuscade pour venir fondre fur eux, Liduine épouuantée fe iettant dans l'efpais de ces grādes forests, y entraifna apres foy quatre de fes enfans, & s'y voyant abandonnée de tout fecours humain, elle s'adreffa à Dieu les genoux en terre & les larmes aux yeux. Mon IESVS, dit-elle, nous fommes morts fi vous n'avez pitié de nous. Je fuis malade, & à peine puis-je mettre vn pied deuant l'autre, & ces enfans ne fçauroient marcher: Où irons nous? Que ferons nous fans viures & fans force? C'est de vous feul que nous attendōs du fecours? Vous eftes infiniment bon & tout puiffant: Vous aimez les enfans qui font innocens, & ceux qui vous veulent feruir de bon cœur: Ne laissez-pas mourir ces petites creatures: N'abandonnez point la mere, qui vous demande pardon de fes pechez, & qui vous promet de se confesser à la premiere habitation des François qu'elle rencontrera, si elle [97] y peut arriuer deuant que de mourir. En deffus elle auance dans ces grands bois, fans autre prouifion que de l'efperance en Dieu, se nourriffant l'efpace de dix iours qu'elle marcha, de cette penfée, qu'elle auoit

blame him, and be angry about a matter which belongs to him, since, in giving us the Faith, he promises us not the good things of the earth, but the blessings of heaven, which fire can never consume?"

A good woman named Liduvine, who had been instructed in that same Church, manifested, in a perilous [96] emergency, a most remarkable confidence in God. While in her own country with some of her compatriots, they were surprised by a band of Iroquois, who rushed from an ambush to fall upon them. Liduvine in her fright threw herself into the thickest of the great forest, dragging her four children after her. Finding herself abandoned by all human aid, she knelt on the earth, and with tears in her eyes addressed this prayer to God: "My JESUS," she said, "we shall die if you have not pity on us. I am ill; I can hardly put one foot before the other, and these children cannot walk. Where shall we go? What shall we do without food and without strength? From you alone do we expect help. You are infinitely good, and all-powerful. You love innocent children, and those who wish to serve you sincerely. Allow not these poor little creatures to die. Abandon not the mother, who begs you to pardon her sins, and who promises to go to confession at the first French settlement that she shall meet, if she [97] can reach it before she dies." Thereupon, she continued her wanderings through those great woods, with no other provision than hope in God, nourishing herself, through the ten days of her march, with this thought, which she ever had in her heart, and which sometimes was uttered by her lips: "JESUS, you are good; you can

toujours au cœur, & quelques fois en la bouche: IESVS vous estes bon, vous me pouvez donner la vie, vous seul donnez de la force à mes enfans pour les faire marcher, vous seul les empeschez de pleurer & de mourir de faim. Enfin lassée de travail & de fatigue, elle arriua heureusement aux trois Riuieres: Et ce qui accreut sa ioie, fut qu'elle y rencontra son mary qu'elle croyoit mort au combat. Il ne faisoit que d'arriuer par vn autre chemin. Et pour comble de benediction cet homme qui passoit pour vn grand longleur, & vn maistre Sorcier, quitta son infidelité, pour embrasser par le Baptesme la Foy de IESVS-CHRIST: la femme s'acquitta de sa promesse par vne bonne confession qu'elle fit, & par les remerciemens & actions de graces qu'elle rendit à Dieu son vnique bien-faicteur.

Vne de nos anciennes Chrestiennes [98] fit paroistre vn courage d'Amazone dans le combat qui fut liuré à sa chasteté par vn François, dont elle fortit victorieuse. Et voici comme elle raconta le fait au Pere qui a la direction de son ame. Tirant de son sein vn Crucifix qu'elle portoit pendu au col: voyez-vous ce Crucifix (luy dît-elle) il a sauué autresfois mon corps du feu des Iroquois, & cette nuit il a sauué mon ame des flammes de l'enfer. Je fus pourfuiue, il y a vn an par les Iroquois qui me vouloient rair l'honneur & la vie, pour me sauuer plus promptement & pour eiter leur rage, ie iettai mon bagage & la plupart de mes habits, & m'enfuis presque toute nue dans les bois. Je pris mon Crucifix en main, n'ayant plus d'autre recours qu'à celui qu'il me representoit, & ie luy dis du fond de mon cœur: Mon Dieu & mon Sauueur, ie ne crains pas de mourir, vous le scauez;

give me life. You alone give strength to my children, to enable them to walk; you alone can prevent them from weeping, and from dying of hunger.' Finally, wearied with toil and fatigue, she was fortunate enough to reach three Rivers. Her joy was increased at meeting there her husband, who, she thought, had been killed in the fight. He had only just arrived by another road. To crown the blessings granted to her, that man, who was considered a great Juggler and a master Sorcerer, abandoned his infidelity to embrace the Faith of JESUS CHRIST through Baptism. The wife fulfilled her promise by making a good confession and by expressing her thanks and her gratitude to God, her sole benefactor.

One of our old Christians [98] displayed the courage of an Amazon in an attack made by a Frenchman upon her chastity, from which she came forth victorious. Note how she related the matter to the Father who directs her conscience. Drawing from her bosom a Crucifix that she wore hung on her neck, "Do you see this Crucifix?" (she said to him;) "on a former occasion it saved my body from the fire of the Iroquois; and last night it saved my soul from the flames of hell. I was pursued, a year ago, by the Iroquois, who wished to rob me of my honor and of my life. To save myself more easily and to escape from their fury, I threw away my baggage and most of my clothes, and fled almost naked into the woods. I took my Crucifix in my hand,—for there was no one to whom I could have recourse except him whom it represented to me,—and I said to him in the depths of my heart: 'My God and my Savior, I dread not death, as you know;

mais ie crains de tomber entre les mains de ces vilains qui font vn ioüet de la pudicité des pauures captiues: cachez-moy dans vos playes & dans vostre costé. Ie les baïois amoureuement l'vne apres l'autre. [99] Apres cette priere ie fentis tant de force dans mon corps, que fuiant d'vn pas leger, ie me vis en peu de temps hors du danger de l'ennemi. Mon Pere, difoit-elle, ie ne t'auois pas encore dit cette merueille, en voici encore vne autre que tu ne fçais pas, & que i'ay bien de la peine à te dire: car elle est bien estrange. Cette nuit ce mesme Crucifix a sauué mon ame, qu'vn François s'est efforcé de perdre, en me voulant rauir l'honneur par son impudicité. Il m'a prise par la main & me tirant à part il m'a fait entrer dans vne maison: il m'a iettée par surprise & par force sur vn liët, aussi-tost ie me fuis mise à crier, & l'ayant repouffé, i'ay tiré mon Crucifix de mon sein, ie luy ay dit dâns la chaleur de ma colere: Miserable, que veux-tu faire? Veux-tu encor crucifier derechef celuy qui a donné son sang & sa vie pour toy & pour moy? Si tu ne crains point de faire tort à mon honneur, crains d'offenser celuy qui te peut damner. Quoy, voudrois-tu me perdre en te perdant par vn peché que Dieu a en horreur? A ces mots il lascha prise, & [100] moy me voyant deliurée d'vn si grand danger, ie me retiray tout estonnée dans ma cabane, resoluë de demander Iustice au Capitaine des François. Ceci arriua le soir, & le lendemain matin cette genereuse Chrestienne vint trouuer le Pere à l'Eglise vn present à la main, pour l'offrir à Dieu en action de grace de l'auoir retirée du precipice où elle alloit tomber; Et pour le prier de la fortifier dans de semblables rencontres: elle se

but I fear to fall into the hands of those wretches, who make sport of the modesty of their unfortunate captives. Hide me in your wounds and in your side.' I kissed them lovingly, one after the other. [99] After that prayer, I felt such bodily strength that I could run very swiftly, and soon found myself out of danger from the enemy. My Father," she said, "I had not yet told thee that marvel; here is another of which thou knowest not, and which embarrasses me greatly to tell thee, for it is very strange. Last night, this same Crucifix saved my soul, which a Frenchman endeavored to ruin by seeking to ravish my honor through his own unchastity. He took me by the hand, and, drawing me to one side, he made me enter a house; then, suddenly and violently, threw me upon a bed. I at once began to cry out; repulsing him, I drew out my Crucifix from my bosom and said to him in the heat of my anger: 'Wretch! what dost thou seek to do? Dost thou wish to crucify once more him who has given his blood and his life for thee and for me? If thou dost not fear to injure my honor, fear to offend him who may damn thee. What! wouldst thou seek to ruin me while ruining thyself by a sin which is hateful to God?' At those words, he loosened his hold, and, [100] when I found myself delivered from so great a danger, I withdrew, quite bewildered, into my cabin, and resolved to ask Justice of the Captain of the French." This happened in the evening; on the following morning that brave Christian woman went to the Father at the Church with a present in her hand, to offer it to God in thanksgiving for having saved her from the abyss into which she was about to fall, and to beg

ietta en fuitte aux pieds du Pere pour luy faire sa confession.

Cette mesme Amazone fit encore vne action auffi faincte que genereufe. Ayant esté fenfiblemēt offensée par vne sienne parente, & sentant que son cœur se portoit à la vengeance, elle luy dît, c'est de toy, qui es meschant que ie me vengerai. Et là dessus elle va trouuer celle qui luy auoit fait insulte, luy demande pardon, & la prie fortement d'oublier le passé, & de viure avec elle comme si elles estoient sœurs.

Vne pauvre malade couchée sur le fumier à demie pourrie d'vlceres depuis deux mois, ne pouuoit assez tesmoigner [101] de recognoissance de l'assistance que luy rendoit vn de nos Peres par son soin & par ses visites. Ha! mon Pere, disoit-elle, que tu me fais de bien, de me venir voir! ie suis réjouie quand ie te voy, tu me fais prier Dieu ne le pouuant faire toute seule, tu m'encourages à porter mon mal patiemment, & à en faire mon profit: Enfin tu m'ouures la porte du Ciel par tes visites, & par tes instructions. Quand ie t'ay veu durant le iour, il me semble à la fin de la iournée que i'ay profité de mes douleurs.

Vne troupe de Sauages penfa perir de faim dans les bois l'Hyuer dernier, les Sorciers & les deuins ont recours à leurs demons pour estre assistés dans leur besoin; ils entrent dans leur tabernacle, ils ionglent, ils ioient de leurs tambours: enfin ils n'épargnent rien de leur mestier; mais en vain. Dans cette troupe de Sauages il se trouua vn bon Chrestien appellé Iean Baptiste, qui fut sollicité de renoncer à la priere, & de faire comme les autres

him to strengthen her on similar occasions. She then knelt down at the Father's feet to make her confession to him.

This same Amazon also performed another action as godly as it was generous. She was grievously offended by one of her relatives, and, feeling her heart inclined to vengeance, she said to it: "It is upon thee, who art wicked, that I will revenge myself." Thereupon, she went to the person who had offered the insult, asked pardon of her, and earnestly begged her to forget the past, and to live with her as if they were sisters.

A poor sick woman, half rotten with ulcers, who had lain upon dung for two months, could not sufficiently express [101] her gratitude for the assistance tendered her by one of our Fathers through his care and his visits to her. "Ah, my Father," she said, "how good thou art to come and see me! I rejoice when I see thee. Thou makest me pray to God when I cannot do so by myself; thou encouragest me to bear my sickness patiently, and to turn it to my advantage; finally, thou openest the door of Heaven to me by thy visits and instructions. When I have seen thee during the day, it seems to me that, at the end of the day, my pains have benefited me."

A band of Savages nearly died of hunger in the woods last Winter. The Sorcerers and magicians had recourse to their demons, to obtain assistance in their necessities; they entered their tabernacle, they juggled, they beat their drums,—in a word, they spared no trick of their trade; but in vain. In that band of Savages, there was a good Christian, named Jean Baptiste, who was urged to renounce the prayer and to do like the others, in order to be delivered

pour se deliurer de la faim. Je n'ay garde de le faire, dit-il; Dieu est le seul Maistre de ma [102] vie, qui en dispofera selon son bon plaisir, i'auray recours à luy, & i'espere qu'il ne m'abandonnera pas: quand i'en deurois mourir, ie ne changeray pas de resolution: car apres tout si ie le fers bien, il me donnera vne vie heureuse, apres celle-cy: Et vous qui le méprifez, ferez miserables en l'vne & en l'autre.

Sa parolle s'est trouuée veritable; car vne partie de ceux qui ont eu recours au Demon, ont esté tres-miserables, & celui-cy s'estant separé des Infidelles, n'a point experimenté les effets de la faim, ny de la maladie; & vit dans l'esperance d'un bon-heur eternal.

Vn Capitaine des plus fameux entre les Algonquins fit vn festin à ses secondes nopces, où il inuita quelques François assez considerables, & les principaux de sa nation; aufquels il tint ce discours: Mes freres ie commence à vieillir, il y a tantost vingt-ans que ie suis Chrestien, & que i'en fais profession. Je suis resolu de mourir dans la Foy que i'ay embrassée, & dans la doctrine que les Peres m'ont enseignée: ie me suis marié pour la seconde fois: mais [103] selon la coustume de l'Eglise, pour m'attacher plus fortement à l'obligation qu'ont les Chrestiens de ne quitter iamais leurs femmes: & pour rompre les mauuaises coustumes qui regnent de tout temps parmi nostre ieunesse. Si ie viens à manquer en ce point, ou à faire quelque chose contraire au Christianisme, ie vous prie de me reprendre; & de ne me point espargner. Vous me ferez plaisir de me redresser: & de me remettre dans le bon chemin. Ce Capitaine dit bien, mais il fait encore mieux. Je

from hunger. "I have no wish to do so," he said. "God is the sole Master of my [102] life; he will dispose of it according to his good pleasure. I will have recourse to him, and I hope that he will not abandon me. Even if I must die for it, I will not alter my resolution; for, after all, if I serve him well, he will give me a happy life after this one, while you, who set him at naught, shall be miserable both in this life and in the other."

His words proved true; for a portion of those who had recourse to the Demon were in very great distress, while he who kept apart from the Infidels experienced the effects neither of hunger nor of sickness, and still lives in the hope of eternal happiness.

One of the most famous Captains among the Algonquins gave a feast on the occasion of his second marriage, to which he invited some Frenchmen of note and the chief men of his nation. He addressed to them the following discourse: "My brothers, I am beginning to grow old. For nearly twenty years I have been, and have professed to be, a Christian. I am resolved to die in the Faith that I have embraced, and in the doctrine that the Fathers have taught me. I am marrying for the second time, but [103] in accordance with the usage of the Church, in order to bind myself more strongly to the obligation imposed upon Christians never to abandon their wives, and to break the evil habits that prevail at all times among our young people. If ever I fail on that score, or if I do anything contrary to Christianity, I beg you to reprove me, and not to spare me. You will do me a favor by correcting me and leading me back to the right path." This Captain's words are

ne fçay s'il aura beaucoup d'imitateurs en ce point, puis que la loy de l'indiffolubilité du mariage à autres-fois semblé bien dure, mefme a quelques Difciples de IESVS-CHRIST, qui difoient à leur Maiftre, *Si ita est causa hominis cum vxore, non expedit nubere.*

good, but his deeds are still better. I know not whether he will have many imitators in that respect, since the law of the indissolubility of marriage formerly seemed a very hard one, even to some of the Disciples of JESUS CHRIST, who said to their Master: *Si ita est causa hominis cum uxore, non expedit nubere.*

[104] CHAPITRE X.

DES SAUAGES HURONS DEUANT LEUR ENLEUEMENT
DE L'ISLE D'ORLEANS.

NOS Sauages, écrit vn Pere qui en auoit foin, font en fort bon train. Ils font paroistre, ce me semble, beaucoup plus de foy, & de pieté qu'à l'ordinaire, fur tout ceux qui font de la Congregation, dont le nombre est de quatre-vingt, *probat omnes testimonio fidei & pietatis*. Ils ont passé l'Aduent dans vne ferueur toute particuliere, chacun ayant pris à tâche de s'auancer plus folidement en la vertu. Plusieurs croyant qu'vne Messe estoit trop courte pour fatisfaire à leur deuotion, en ont entendu deux tous les iours. D'autres font venus falier le sainct Sacrement le matin auant le temps des P[r]ieres; d'autres font venus à Midy réglément, fans que le froid, ou le mauuais temps peust empescher leur ferueur.

[105] Depuis trois sepmaines certaines grosses fieures ayans attaqué plusieurs de nos Sauages, dont quelques-vns ont esté fort abbatu, les principaux de la Congregation ont eu foin de visiter les malades, & de les confoler; ce qui a esté mieux receu d'eux que mes visites. Nos Congreganistes ont fait paroistre en leurs maladies la pieté qu'ils recommandoient aux autres.

Nous en auons perdu vn, nommé André, qui estoit meur pour le Paradis. Il s'estoit disposé dès le

[104] CHAPTER X.

OF THE HURON SAVAGES BEFORE THEIR REMOVAL FROM
THE ISLAND OF ORLEANS.

“OUR Savages,” writes a Father who had charge of them, “are doing well. It seems to me that they manifest much more faith and piety than usual, especially those who belong to the Congregation, who number eighty, *probati omnes testimonio fidei et pietatis*. They observed the time of Advent with especial fervor; each one endeavored to make more solid progress in virtue. Many, who considered one Mass too short to satisfy their devotion, heard two every day; some came to pay homage to the blessed Sacrament in the morning, before the hour of Prayer; others came at Noon, regularly; and neither cold nor bad weather could hinder their fervor.

[105] “For three weeks, certain violent fevers attacked many of our Savages, some of whom were entirely prostrated by it. The leading members of the Congregation took care to visit and console the sick, and this was more agreeable to them than my own visits. Our members of the Congregation manifested, in their own sickness, the same piety that they recommended to the others.

“We have lost one of them, named André, who was ripe for Paradise. He had prepared himself, from the beginning of Advent, with a fervor that caused him to be admired by all our Congregation. He suffered very much from a gunshot wound,

commencement de l'Aduent, par vne ferueur qui le faisoit admirer de tous nos Congreganistes. Il estoit fort incommodé d'un coup de fusil qu'il auoit receu dans la cuisse depuis huit ou neuf mois; ce qui le faisoit marcher avec bien de la peine. Il me dit, au commencement de l'Aduent, qu'il eust bien desiré venir trois fois prier Dieu chaque iour deuant le sainct Sacrement: mais que la chose luy estant trop difficile, il preuiendroit le son de nostre Cloche le matin & le soir, & ne fortiroit point de la Chapelle que toutes les Prieres ne fussent acheuées. [106] Il venoit le matin d'ordinaire trois quarts d'heure auant tous les autres. Il auoit vn zele, que ie n'ay iamais veu en aucun Sauuage, pour me faire connoistre les fautes des Congreganistes, sans espargner ses parens: ce qui m'aidoit beaucoup pour y apporter remede.

Nos Congreganistes ayans tous ieüné les quatre Temps, & la veille de Noël, ce bon homme le fit avec tant d'austerité, qu'estant venu dès le soir de la veille de Noël, à dessein de passer la nuict en la Chapelle, pour attendre le temps de la Messe, il refusa vn morceau de pain que ie luy voulus donner pour sa collation.

Je l'auois aduertiy qu'il feroit sa petite promesse à nostre-Dame, le iour de la feste. Il voulut se donnant foy-mesme, y ioindre vn present de porcelaine, pour tesmoigner que tout ce qu'il auoit, estoit au seruice de la saincte Vierge.

Le soir de ce mesme iour estant fort attaqué de la maladie dont il mourut, il me demanda congé de faire festin à vne centaine de Chrestiens, aufquels il parla si auantageusement de l'estime qu'il [107] faisoit de la Foy, qu'il en toucha plusieurs, & quelques-vns

which he had received in the thigh eight or nine months before, and could walk only with difficulty. He told me, at the beginning of Advent, that he would have liked very much to come and pray to God three times a day before the blessed Sacrament; but, as this was too difficult for him to accomplish, he said he would anticipate the ringing of our Bell in the morning and at night, and would not go out of the Chapel until all the Prayers were finished. [106] He usually came in the morning, three-quarters of an hour before all the others. He manifested a zeal which I have never observed in any Savage, in informing me of faults in the members of the Congregation, without sparing his own relatives; this greatly assisted me in applying a remedy.

“ All our Congregation fasted on the Ember-days and on Christmas eve. This good man did so with such austerity that, when he came on the evening before Christmas to pass the night in the Chapel and await the time for Mass, he refused a piece of bread which I wished to give him for his collation.

“ I notified him that he was to fulfill his promise to our Lady on the day of the feast. While offering himself, he wished to add a present of porcelain beads, to show that all that belonged to him was at the service of the blessed Virgin.

“ In the evening of the same day, he had a violent attack of the disease of which he died. He asked me for permission to give a feast to about a hundred Christians, to whom he spoke so highly of the esteem that he [107] had for the Faith that he touched the hearts of many of them, and some came to confession after they had left the feast. He died on the last day of the year. He was nearly always praying

se vinrent confesser au fortir de là. Il mourut le dernier iour de l'an. Il prioit presque toûjours Dieu, & le iour de sa mort, il auoit dit quatre dixaines de son Chapelet. Vn quart d'heure auant qu'il passast, nous estions enuiron vingt en prieres aux pieds de son liçt. Il repetoit tout ce que nous disions, se l'appliquant lors: que nous disions IESVS ayez pitié de cét homme mourant; IESVS, disoit-il, ayez pitié de moy, ie vais mourir, & ie meurs avec ioye, parce que ie suis Chrestien. Il nous tiroit les larmes de deuotion.

L'honneur qu'il a receu de tout le Bourg & sur tout la Congregation, a esté grand. Aussi-tost qu'il eut rendu l'ame, huit Chrestiens furent prier Dieu à genoux, proche de son corps, vne bande succedant à l'autre. Le lendemain les principaux de la Congregation porterent en don à sa Cabane, vne peau d'orignac, richement peinte, pour honorer son corps: & dequoy faire vn festin à tous les inuitez. Nos Musiciens y entonnerent avec beaucoup de deuotion [108] les airs qui sont pour les trepassez, dans le ton de l'Hymne, *Pie Iesu Domine*. En suite on dit vne dixaine du Chapelet à deux chœurs. Tous les Congreganistes s'estant rendus dans la Chapelle au son de la Cloche, ils en sortirent deux à deux suivis des principaux Officiers, qui se rendirent tous en bel ordre à la porte du Bourg, où le corps nous estant liuré, les Congreganistes seuls reprirent le chemin de la Chapelle, où l'ayant introduit, nous dismes deux dixaines du Chapelet, & quantité d'autres Prieres. Apres quoy nous portasmes le corps au lieu où il deuoit estre enterré. Le tout avec vne rare modestie, & vne deuotion qui parloit du cœur, & donnoit iusques au cœur.

to God, and, on the day of his death, he said four decades of his Rosary. A quarter of an hour before he passed away, about twenty of us were praying at the foot of his bed. He repeated all that we said, applying it to himself. When we said, 'JESUS, have pity on this dying man,' he would say, 'JESUS, have pity on me. I am about to die, and I die joyfully, because I am a Christian.' He brought tears of devotion to our eyes.

“Great was the honor done to him by the whole Village, and especially by the Congregation. As soon as he had breathed his last, eight Christians prayed to God on their knees near his body, one party succeeding another. On the following day, the leading members of the Congregation brought as a gift to his Cabin a moose-skin, beautifully painted, to honor his body, and the materials wherewith to give a feast to all who were invited. Our female Singers sang with much devotion [108] the songs for the dead, to the air of the Hymn, *Pie Jesu Domine*. Then, a decade of the Rosary was recited by two choirs, responding one to the other. All the Congregation went, at the first stroke of the Bell, to the Chapel, whence they issued two by two, followed by the principal Officers. All proceeded in fine order to the gate of the Village, where the body was delivered to us; the members of the Congregation alone went back to the Chapel; and, when the body had been placed there, we said two decades of the Rosary and a number of other Prayers. After that, we carried the corpse to the spot where it was to be buried. The whole was done with rare modesty, and with a devotion that came from and went to the heart.

Nos Chrestiens ont fait diuers petits prefens de porcelaine, huile & bled-d'inde au petit IESVS, que nous auions mis dans la Creiche à Noël; ce qui a esté appliqué pour les pauvres. Dieu beniffe ces petits commencemens. Ce font iufques icy les termes de la Lettre du Pere, qui alors auoit le foin de cette Miffion.

[109] Vn ieune-homme d'environ trente ans, remarquable pour fes exploits de guerre, auoit eu depuis fon enfance tousiours la Foy dans le cœur. Mais les débauches de la ieunefse l'auoient ietté dans le defordre, d'autant plus malheureusement qu'il auoit vn attrait de beauté si puiffant sur l'esprit des femmes, mesme les plus chastes, qu'il sembloit auoir quelque charme pour enleuer les cœurs. Comme fouuent il retomboit dans le peché, vn de nos Peres indigné contre ses recheutes, le menaça fortement des punitions de Dieu, qui ne tarderoient pas à paroistre sur luy. Peu de iours apres; dans l'horreur d'une nuit obscure vn spectre espouuantable luy apparut, comme voulant l'estouffer, & le faiffant à la gorge. Il songe à Dieu en cette rencontre, & à l'excez de son peché. Et pour s'en vanger sur luy mesme, il prend vn tison enflammé, qu'il applique sur sa chair nuë, se difant à foy-mesme: Eprouue mal-heureux pecheur, si tu pourras souffrir le feu d'enfer. Cette main qui l'auoit faisi à la gorge pour l'étouffer, quitte prise, & il se [110] voit en liberté. Il passe le reste de la nuit dans des promesses à Dieu, qu'il va changer de vie, & il attend avec impatience le point du iour, pour aller à confesse. Ce ne fut pas sans larmes ny sans sentimens de douleur, qui firent bien connoistre que ce coup là estoit du Ciel. Il demeura plus de

“ Our Christians gave various little presents of porcelain beads, oil, and indian corn to the infant JESUS, which we placed in the Cradle on Christmas; they were applied to the relief of the poor. May God bless these slight beginnings.” So far, we have given the words of the Letter from the Father who then had charge of that Mission.

[109] A young man, about thirty years of age, who was noted for his warlike exploits, had always from his childhood possessed the Faith in his heart. But the profligacy of youth had caused him to fall into evil ways, all the more unfortunately because he possessed the attraction of beauty, which had so powerful an effect upon the minds of women, even of the most chaste among them, that he seemed to have some charm to win their hearts. As he frequently fell back into sin, one of our Fathers, indignant at his relapses, threatened him vigorously with the punishment of God, which would not fail to make itself soon felt on him. A few days afterward, in the horror of a dark night, a frightful specter appeared to him and seized him by the throat, as if to choke him. In this encounter, his thoughts turn to God and to the enormity of his sin. To be avenged for it upon himself, he takes a burning fire-brand and applies it to his naked flesh, saying to himself: “ Try, wretched sinner, whether thou canst endure the fire of hell.” The hand that had seized him by the throat to choke him loosens its hold, and he [110] finds himself free. He spends the remainder of the night in making promises to God that he will change his mode of life, and he impatiently awaits daybreak, that he may go to confession. This was not done without tears and deep contrition, which

deux heures en oraïfon, où fon cœur parloit plus que fa langue. Vne maladie le faifit, qui dura plusieurs mois, avec des douleurs extraordinaires. C'eftoit vne confolation bien fenfible que d'oïr les colloques qu'il faifoit à Dieu; iamais on ne l'entendit pouffer aucune plainte, finon d'amour, non pas mefme vn mouuement d'impatience. Son cœur eftoit à Dieu, & il ne refpiroit que luy: Quand quelqu'un de nos Peres l'alloit vifiter, il reprenoit des forces, pour luy tefmoigner qu'il s'eftimoit heureux de fe voir en vn estat, où il ne pût fonger qu'à Dieu: & en l'embralfant avec amour, les larmes aux yeux, il luy difoit: Helas, mes pechez me feront-ils pardonnez? Mais tout de bon, Mon Pere, croyez-vous que i'aille au Ciel, non[o]bftant les pechez que [III] i'ay commis contre mon Dieu, qui doit eftre mon iuge? Comme on l'en affeuroit, fes larmes couloient en plus grande abondance, lors qu'il difoit: Helas! mon Dieu, que vous eftes bon, & que vous feul meritez d'eftre aimé! Mon cœur vous veut aimer, & plus i'ay peché, plus ie vous veux aimer, & veux mourir, en vous aimant. Tandis qu'il eut la parole libre, il employoit vne bonne partie du iour & de la nuit en Prieres. Souuent il prenoit fon Crucifix en main, & il luy parloit avec tant d'amour & de larmes, que ceux qui le voyoient, en eftoient touchés au vif. Il ne pouuoit fouffrir qu'on luy parlaft des chofes de la terre. I'ay, difoit-il, trop vefcu pour la terre, il eft temps, que ie viue, & que ie meure pour le Ciel. Sa mere le pria vn iour de demander pour elle, enuiron vn arpent de terre, où elle pût femer du bled, pour l'entretien de fa famille; car nos Peres font faire de grands abbatis de bois, & la terre eftant difpofée pour le trauail de

showed very well that it was a visitation of Heaven. He remained more than two hours in prayer, wherein his heart spoke more than his tongue. He was attacked by an illness which lasted several months, and was accompanied by extreme pain. It was a very great consolation to listen to the conversations that he held with God. He was never heard to utter a sigh except of love; and not a movement of impatience escaped him. His heart belonged to God, and sighed for him alone. When one of our Fathers went to visit him, he collected his strength, to show him that he considered himself happy at finding himself in a condition wherein he could think of God alone; and, embracing the Father affectionately, with tears in his eyes, he said to him: "Alas, shall my sins be forgiven me? But, My Father, do you truly think that I shall go to Heaven, notwithstanding the sins that [III] I have committed against my God, who is to be my judge?" When we assured him of it, his tears flowed in great abundance, and he said: "Ah! my God, how good you are, and how you alone deserve to be loved! My heart wishes to love you, and, the more I have sinned, the more do I wish to love you, and to die loving you." So long as he could speak, he spent a good part of the day and of the night in Prayer. He frequently took his Crucifix into his hands, and spoke to it so lovingly and so tearfully that those who saw him were deeply touched. He could not bear to be spoken to about earthly things. "I have lived too long for the earth," he said; "it is time that I should live and die for Heaven." His mother begged him one day to ask on her behalf for about an arpent of land, in which she might sow corn for the support of her

la culture, ils en font le partage, entre ceux qui estant bons Chrestiens, n'ont pas [112] assez de forces, afin de se pourvoir eux-mêmes. Ce ieune homme, quoy qu'abatu de maladie, se mit presque en colere contre sa Mere. Suis-ie en estat, luy respond-il, de fonger à vos champs? Pourquoi me parlez-vous de ce que dans peu de temps il vous faudra quitter? Que ne me parlez-vous du Ciel, puisqu'il est là où doiuent tendre nos desirs? Puis s'adressant au Pere; Si elle n'est, dit-il, meilleure Chrestienne qu'elle n'a esté iusqu'à maintenant, il n'est pas iuste qu'elle soit preferée à ceux qui meritent plus qu'elle: fay ce qui fera pour son bien.

Cela dit, il r'entra incontinent en foy-mesme: & iugeant qu'il auoit parlé d'un ton trop aigre, il demanda pardon à son Confesseur.

Cependant la mort fait ses approches. Il est faisi de conuulsions si furieuses, & iette des cris si horribles, que tout le monde en est effrayé. Il semble qu'il combatte quelque Demon qui luy ayt apparu. Marie secourez-moy. IESVS fauuez-moy. Mon Dieu, ayez pitié de moy, s'écrie t'il comme tout hors de [113] foy-mesme. Ces terreurs continuerent aussi bien que sa priere iusques au dernier soupir. Le Pere qui l'affistoit ne luy manqua pas au besoin, adorant en mesme temps les effets de la Iustice & de la Misericorde de Dieu sur ce ieune homme qui portoit iusques à la mort la peine de ses pechez, pour ne la pas porter dans l'éternité. Il se nommoit Iacques Athonchioanne.

Vne ieune fille qui auoit esté pres de deux ans dans le Seminaire des Vrfulines, s'oublia assez-tost apres en estre fortie des promesses qu'elle auoit fait fouuent à

family; for our Fathers cause great clearings to be made in the woods; and, where the soil is fit for cultivation, they divide it up among those who are good Christians, and who have not [112] sufficient strength to provide for themselves. The young man, although exhausted by sickness, almost became angry with his Mother. "Am I in a condition," he said to her, "to think of your fields? Why do you speak to me of that which in a short time you will have to leave? Why do you not speak to me of Heaven, since all our desires should tend thither?" Then, addressing the Father, he said: "If she be not a better Christian than she has hitherto been, it is not right that she should have preference over those who are more deserving than she is; do whatever may be for her good."

Having said this, he at once became himself again; and, thinking that he had spoken in too harsh a tone, he asked pardon of his Confessor.

Meanwhile, death draws near, he is seized with such violent convulsions, and utters such terrible cries, that every one is frightened. He seems to be fighting the apparition of some Demon. "Mary, come to my aid! JESUS, save me! My God, have pity on me!" he exclaims, as if quite beside [113] himself. His terrors and prayers continued to his last breath. The Father who attended him did not fail him in his need; he adored, at the same time, the effects of God's Justice and of his Mercy upon that young man, who endured the penalty of his sins up to his death that he might not endure them throughout eternity. His name was Jacques Atohonchioanne.

A young girl, who had been for nearly two years in the Seminary of the Ursulines, forgot, shortly after leaving there, the promises which she had frequently

Dieu, d'euter le peché. Les remonstrances y estant inutiles, vne personne qui l'aimoit selon Dieu, demanda pour elle qu'elle tombast en quelque griefue maladie, qui peust arrester le cours de ses desbauches, & la faire r'entrer en foy-mesme. Cette priere eut bien-toft son effet. Elle tombe malade, & incontinent les semences de l'Eternité, qu'on auoit iettées dans son ame, commencerent à pouffer des fruiçts du Paradis. Elle demandoit pardon à Dieu d'un cœur parfaitement contrit, elle le [114] remercioit amoureusement de ce qu'il auoit arrestit les dereglemens de sa vie, elle le prioit avec vne tendresse de cœur merueilleuse qu'il ne luy rendit point la santé, dont peut-estre elle auroit abusé, mais plustost qu'il prolongeast ses douleurs & sa maladie. La mort suruenant là dessus, luy fut vne assurance de son salut.

Elle auoit fait le mesme iour vne Confession generale. Vne sienne compagne craignât qu'elle n'eust oublié quelqu'un de ses pechez luy en renouella la memoire. Elle auoit deja perdu la parole, ses yeux parlerent par ses larmes, & sa bouche ne peut parler que par les sanglots de son cœur. Le Pere qui estoit là present, luy aiant donné l'absolution qu'elle luy auoit demandée par signe, aussi-toft elle expira.

Vne bonne vieille Chrestienne n'auoit i'amaiz pû apprendre d'autre priere que quatre mots, IESVS ayés pitié de moy, que i'aille au ciel apres la mort. Mais elle auoit vne telle habitude à les repeter iour & nuit, qu'ayant perdu la parole & le iugement pour toute autre chose, [115] elle continua cette priere iusques au dernier soupir, d'un visage si rempli de ioye, qu'à la voir leuer les yeux au ciel, on iugeoit bien qu'elle portoit là tous ses desirs.

made to God to avoid sin. As remonstrances had no effect upon her, a person who loved her as God commands asked, on her behalf, that she might fall into a grievous illness, which might arrest the course of her dissoluteness and make her return to her former self. That prayer soon had its effect. She fell ill, and at once the seeds of Eternity that had been cast into her soul commenced to bring forth fruits of Paradise. She asked God for pardon with a truly contrite heart; she [114] thanked him lovingly for having put a stop to the dissoluteness of her life; she prayed him with wonderful tenderness of heart not to restore her health, of which she might perhaps make a bad use, but rather to prolong her sufferings and her illness. Then came death, and that was an assurance of her salvation.

On the same day, she had made a general Confession. One of her companions, who feared that she might have forgotten some of her sins, reminded her of them. She was already deprived of speech; her eyes spoke with her tears, and her mouth could speak only with the sobbing of her heart. The Father who was present gave her absolution, which she had asked by signs, and she at once expired.

A good Christian old woman had never been able to learn any other prayer than these few words: *JESUS, have pity on me, that I may go to heaven after my death.*" But she had such a habit of repeating them day and night that, when she was deprived of speech, and unconscious of all other things, [115] she continued to say that prayer up to her last breath; and this with a face so full of joy that, on seeing her lift her eyes to heaven, it was easy to observe that all her desires centered there.

Il y a vn an que cinq Iroquois Agnieronnoſs, ayant eſté pris à la guerre par les Algonquins & Hurons, furent bruſlez, apres auoir receu le ſaint Bapteſme: mais ce qui nous parut de plus aimable en leur conuerſion, fut que quatre d'entre-eux ſe trouuerent ſuffiſamment inſtruits d'abord qu'on leur parla. Nos Chreſtiens dans leur captiuité, iettent par tout où ils ſont des ſemences du Chriſtianiſme.

Vn d'eux ayant appris vne priere qui ſ'adreſſoit à IESVS-CHRIST, demanda de luy-meſme qu'on luy parlaſt de la Mere qui l'auoit enfanté eſtant demeurée Vierge: & la Mere & le Fils, diſoit-il, ſont entrez en mon cœur, ie ne veux pas les ſeparer, & ie veux que ma langue les inuoque iuſques à la mort. En effet il les inuoqua conſtamment iuſques au dernier ſouſpir.

L'année derniere vn François fut teſmoin [116] de l'heureuſe mort de deux Hurons qui furent bruſlez dans le païs des Iroquois Agnieronnoſs, où ce François eſtoit captif. Il nous a aſſeuré que ces deux Hurons auant que d'eſtre attachés au poteau où ils deuoient eſtre bruſlez, demanderēt du temps pour prier Dieu, ce qui leur fut accordé. Le plus ieune des deux ayant apperceu ce François; Mon Frere, luy dit-il, ſi iamais tu vois Outſiſont (c'eſt le nom que les Hurons donnent à Monsieur de Becancourt, chez lequel ce ieune Huron auoit demeuré deux ans) tu luy diras que ie meurs Chreſtien, que les tourmens ne m'eſtonnent point, à cauſe qu'ils ne me peuuent oſter l'eſperance du Paradis.

Vne pauvre Chreſtienne Algonquine qui auoit eſté faite captiue en meſme temps, eſtant ſur le poinct d'eſtre brûlée, fit auſſi ſes prieres auant que de mourir, & inuita le meſme François à prier avec elle:

A year ago, five Agnieronnon Iroquois were made prisoners of war by the Algonquins and Hurons, and were burned, after receiving holy Baptism; but what pleased us most in their conversion was, that we found four of them sufficiently instructed when we first spoke to them. Our Christians in their captivity sow the seeds of Christianity wherever they happen to be.

One of them, who had learned a prayer which appealed to JESUS CHRIST, asked us of his own accord to tell him about the Mother who had borne him while she remained a Virgin. "Both," said he, "the Mother and the Son, have entered into my heart. I do not wish to separate them, and I wish my tongue to pray to them until I die." In fact, he continually invoked them until his last breath.

Last year, a Frenchman witnessed [116] the happy death of two Hurons, who were burned in the country of the Agnieronnon Iroquois, where that Frenchman was a captive. He assured us that those two Hurons, before being tied to the stake at which they were to be burned, asked for time to pray to God. Their request was granted them. When the younger of the two perceived the Frenchman, he said to him: "My Brother, if ever thou shouldst see Outsitsont" (that is the name given by the Hurons to Monsieur de Becancourt, with whom that young Huron had lived for two years), "thou shalt tell him that I die a Christian; that the tortures frighten me not, because they cannot take from me the hope of Paradise."

A poor Christian Algonquin woman, who had been captured at the same time and was about to be burned, also said her prayers before dying, and requested the same Frenchman to pray with her.

Le Dieu qu'adorent les Chrestiens n'estant pas moins adorable au milieu des feux & des flammes, & au milieu d'un peuple infidele & barbare, que dans les Eglises les plus augustes de la terre.

[117] Vne Chrestienne fuyant au bruit des Iroquois, avec deux petits enfans, qui à peine la pouvoient fuiure; ils furent six iours égarez dans les bois. A leur retour vn de nos Peres interrogeant cette pauvre femme dequoy elle auoit vescu dans les bois. I'ay vescu de prieres, respondit-elle tout simplement. Quand ie me sentoie foible, ie disois mon Chapelet, & aussi-tost sentant mes forces reuenir, ie poursuiuois mon chemin. Pour mes enfans, ie leur cherchois de petites racines, & quelques bouts de branches de petits arbriffeaux, dont les bestes vivent dans les bois. La nuit, ie faisois dormir mes enfans, & moy ne pouuant m'endormir, ie les passoie presque toutes entieres en prieres, & à dire mon Chapelet. C'est la sainte Vierge qui seule m'a fauue la vie, & c'est elle que ie veux seruir de tout mon cœur iusques à la mort. La deuotion de cette pauvre femme, & sa pieté depuis plusieurs années meritoit ce secours du Ciel.

Vne ieune femme disoit il y a quelque temps, il me tarde dès le grand matin que ie ne sois à l'Eglise, & quand il faut [118] fortir, il me semble que nous ne faisons que d'y entrer.

Vn bon vieillard, ancien Chrestien, estant iniurié & n'en tesmoignant toutes-fois aucune indignation, comme on luy demanda d'où luy venoit cette égalité d'esprit: Si ie pechois, respondit-il, lors qu'on me calomnie, & que l'on me charge d'iniures, i'en deurois estre fasché. Mais n'y ayant point de ma

The God whom the Christians adore is no less adorable in the midst of fires and flames, in the midst of a pagan and barbarous people, than in the most august Churches of the earth.

[117] A Christian woman, on hearing of the approach of the Iroquois, fled with her two little children who could hardly follow her, and they wandered in the woods for six days. On their return, one of the Fathers asked the poor woman on what they had lived in the woods. "I lived on prayers," she replied quite simply. "When I grew weak, I said my Rosary, and I at once felt my strength return, and continued my way. As for my children, I tried to find for them some small roots and the tips of the branches of small shrubs, on which the animals live in the woods. At night, I put my children to sleep; and, as I could not sleep myself, I passed the nights almost entirely in prayer and in saying my Rosary. It is the blessed Virgin alone who has saved my life, and whom I wish to serve with all my heart until my death." The devotion of that poor woman, and the piety which she has shown for several years, deserved that assistance from Heaven.

A young woman said, some time ago: "Very early in the morning, I long to be in the Church; and, when it is time [118] to leave, it seems as if we had only just gone in."

A good old man, a Christian of long standing, was insulted, and nevertheless expressed no indignation at it. When asked whence he derived that equanimity of mind, he replied: "If I were in sin, I would, when I am calumniated and loaded with insults, be angry at it. But, as I am not in fault therein, I have

faute, i'ay plus fujet de m'en réjouir, que de m'en attrister. Dieu qui voit le fond de mon cœur, sçait bien mon innocence, & c'est cela qui me console.

Vne veufue estant follicitée au mal, par vn ieune homme riche, qui luy presentoit vne chose de prix, & luy promettoit de l'aider en sa pauureté. Malheureux que tu es, retire toy, & laisse moy ma pauureté, luy respond cette femme; Pourueu que ie meure Chrestienne, sans m'engager dans le peché, ie ferai en peu de temps, mille fois plus riche que toy. Dieu m'en promet bien plus que toy, & me tiendra parole. Je serois folle de prendre moins, & de m'engager dans le peché.

[119] Vne autre veufue qui n'auoit point d'autre appuy au monde que son fils vnique, qu'elle aimoit tendrement; l'ayant perdu, & l'ayant veu enleuer à ses yeux par les Iroquois Agnieronnons, eut son recours à Dieu avec vne resignation vrayment Chrestienne. Mon Dieu, luy disoit-elle, vous auez voulu esprouer ma fidelité, & si c'estoit de cœur que ie vous disois que ie vous preferois à toutes choses. Vous le voyez maintenant. Il est vray que ie songe à mon fils, & que ie le pleure nuit & iour: mais il est vray aussi que ie songe bien plus à vous, & qu'en pleurant ie vous dis que ie suis contente, à cause que ie sçay que c'est vous qui l'avez permis.

more reason to rejoice than to be sorry for it. God, who sees the bottom of my heart, knows my innocence full well, and that consoles me."

A widow was solicited to do evil by a rich young man, who offered her a valuable gift, and promised to assist her in her poverty. "Wretch!" replied the woman; "go away and leave me in my poverty. Provided that I die a Christian without falling into sin, I shall soon be a thousand times richer than thou. God promises me much more than thou, and he will keep his word to me. I would be foolish to take less and involve myself in sin."

[119] Another widow, who had no other support in the world than her only son, whom she tenderly loved, lost him, and saw him carried off before her eyes by the Agnieronnon Iroquois. She had recourse to God with truly Christian resignation. "My God," she said to him, "it has been your will to test my faithfulness, and to try whether I meant it from the bottom of my heart when I said that I preferred you above all things. You see it now. It is true that I think of my son, and that I weep for him night and day; but it is also true that I think much more of you, and that, while I weep, I tell you that I am content, because I know that it is you who have permitted it."

CHAPITRE XI.

DE LA NATURE & DE QUELQUES PARTICULARITEZ DU
PAYS DES IROQUOIS.

LE pays des cinq Nations des Iroquois auant leurs conquestes estoit entre le 40. & le 50. degré d'eleuation: [120] maintenant on ignore l'estenduë de leur domination, qui s'est accruë de tous costez par leur valeur militaire. Nostre demeure est entre le 42. & 43. degré sur les riuës du petit Lac de Gannentaa, qui feroit vn sejour des plus commodes & des plus agreables du monde, fans le ceder mesme à la leuëe de la Riuere du Loire, s'il auoit des Habitans aussi polis, & aussi traitables.

Il a des auantages qui manquent au reste du Canada: car outre les raisins, les prunes, & plusieurs autres fruits qui luy sont communs avec les belles Prouinces de l'Europe, il en possede quantité d'autres qui surpassent les nostres en beauté, en odeur, & en faueur. Les forests sont presque toutes composées de chasteigners & de noyers. Il y a deux fortes de noix, dont les vnes sont aussi douces & agreables au goust, que les autres sont ameres: mais leur amertume n'empesche pas qu'on n'en tire d'excellente huile, en les faisant passer par les cendres, par le moulin, par le feu, & par l'eau, de la mesme façon dont les Sauvages tirent l'huile du tournesol. On y [121] voit des cerises sans noyau, des fruits qui ont la couleur & la grosseur d'un abricot, la fleur du lys blanc, l'odeur & le goust du citron: des pommes de

CHAPTER XI.

OF THE NATURE AND OF SOME PECULIARITIES OF THE
IROQUOIS COUNTRY.

THE country of the five Iroquois Nations, before their conquests, lay between the 40th and 50th degrees of latitude; [120] at present, we do not know the extent of their dominion, which has been increased on all sides by their military valor. Our residence is situated between the 42nd and 43rd degrees, on the shores of the little Lake Gannentaa, which would be one of the most commodious and most agreeable dwelling-places in the world, without excepting even the levee of the River Loire, if its Inhabitants were as polished and as tractable.

It has advantages that are wanting in the rest of Canada; for, besides grapes, plums, and many other fruits,—which it has in common with the fine Provinces of Europe, it has a number of others, which excel ours in beauty, fragrance, and taste. The forests consist almost entirely of chestnut and walnut trees. There are two kinds of nuts; one kind is as sweet and agreeable to the taste as the other is bitter; but, with all their bitterness, an excellent oil is extracted from them by passing them through the ashes, through the mill, through fire, and through water, in the same way as the Savages extract oil from sunflowers.¹⁹ [121] Stoneless cherries are found there. Fruits grow there which are of the color and size of an apricot, whose blossom is like that of the

la figure d'un œuf d'oye, dont la graine apportée du pays des Chats est semblable aux fèves, le fruit en est délicat, & d'une odeur très-fœufue, & le tronc de l'arbre de la hauteur & de la grosseur de nos arbres nains, se plaît aux lieux marécageux & en bonne terre. Mais la plante la plus commune, & la plus merveilleuse de ces contrées, est celle que nous appelons la plante universelle, par ce que ses feuilles broiées referment en peu de temps toutes sortes de playes: ces feuilles de la largeur de la main ont la figure du lys peint en armoire, & ses racines ont l'odeur du laurier. L'écarlate la plus vive, le vert le plus riant, & le jaune & l'oranger le plus naturel de l'Europe, cedent aux couleurs diverses que nos Sauvages tirent des racines. Je ne parle point des arbres aussi hauts que des chênes, dont les feuilles sont grandes & ouvertes comme celles des choux, non plus que de quantité d'autres plantes [122] particulières à ce pays, parce que nous en ignorons encore les propriétés.

Les sources qui y sont aussi fréquentes que merveilleuses, sont presque toutes minérales. Notre petit Lac qui n'a que six ou sept lieues de circuit, est presque tout environné de fontaines salées, de l'eau desquelles on se sert pour saler & assaisonner les viâdes, & pour faire de fort bon sel, qu'on voit souvent se former de soy-même en belles glaces, dont la nature se plaît à environner ces sources. Ce qui se forme d'une autre source éloignée de deux journées de notre demeure vers le pays d'Oïogoen à bien plus de force que ce sel des sources de Gannentaa; puis que son eau qui paroît blanche comme du lait & dont l'infection se fait sentir de fort loin, étant bouillie laisse une espèce de sel aussi mordicant que la pierre Caustique: & les roches qui environnent

white lily, and which smell and taste like the citron. There are apples as large as a goose's egg; the seed has been brought from the country of the Cats and looks like beans; the fruit is delicate and has a very sweet smell; the trunk is of the height and thickness of our dwarf trees; it thrives in swampy spots and in good soil. But the most common and most wonderful plant in those countries is that which we call the universal plant, because its leaves, when pounded, heal in a short time wounds of all kinds; these leaves, which are as broad as one's hand, have the shape of a lily as depicted in heraldry; and its roots have the smell of the laurel. The most vivid scarlet, the brightest green, the most natural yellow and orange of Europe pale before the various colors that our Savages procure from roots. I say nothing of trees as tall as oaks, whose leaves are as large and as open as those of cabbages; or of many other plants, [122] peculiar to this country, because as yet we are ignorant of their properties.²⁰

The springs, which are as numerous as they are wonderful, are nearly all mineral. Our little Lake, which is only six or seven leagues in circumference, is almost entirely surrounded by salt springs. The water is used for salting and seasoning meat, and for making very good salt. It often forms of itself in fine crystals with which nature takes pleasure in surrounding these springs. The salt that forms at a spring about two days' journey from our residence, toward Oigoen, is much stronger than that from the springs of Gannentaa; for, when the water—which looks as white as milk, and the smell of which is perceptible from a great distance—is boiled, it leaves a kind of salt almost as corrosive as Caustic. The

cette fontaine font couvertes d'une escume qui n'a pas moins de solidité que la crefme. La source qui se rencontre du costé de Sonnontoïan n'est pas moins merueilleuse: car ses eaux tenant de la [123] nature de la terre qui les environne, qu'il ne faut que lauer pour en auoir du souffre tout pur; s'enflamment estant remuées avec violence, & rendent du souffre quand on les fait bouillir. Approchant dauantage du pays des Chats on voit vne eau dormante & espaissie, qui s'enflamme comme l'eau de vie, & qui s'agite par bouillons de flamme aussi-tost qu'on y a ietté du feu: aussi est-elle si huileuse qu'elle fournit à tous nos Sauvages dequoy s'oindre & se graiffer la teste & le reste du corps.

Il ne faut pas s'estonner de la fertilité de ce païs, puis qu'il est par tout arrosé de Lacs, de Riuieres & de Fontaines, qui se trouuent mesme sur les plus hautes montagnes. Mais si ces eaux rendent la terre feconde, elles ne manquent pas elles-mesmes de la fecundité qui leur est propre. Les poissons qui y font les plus communs, font l'Anguille & le Saulmon, qu'on y pesche depuis le Printêps iufques à la fin de l'Automne; Nos Sauvages pratiquant si bien leurs digues & leurs escluses, qu'ils y prennent à mesme temps l'Anguille qui descend & le [124] Saulmon qui monte tousiours. Ils prennent le poisson d'une autre façon dans les Lacs, le dardant avec vn trident à la lueur d'un feu bitumineux, qu'ils entretiennent sur la pointe de leurs canots.

La temperature de l'air approchant de celuy de France, iointe à ces aduantages, que l'eau & la terre nous fournissent, facilitent beaucoup la conuersion des Sauvages; en forte que nous auons lieu d'esperer que leur humeur phantafque & bizarre, dont nous allons parler, fera le seul obstacle à leur bon-heur.

rocks about that spring are covered with a foam as thick as cream. The spring in the direction of Son-nontouan is no less wonderful; for its water — being of the same [123] nature as the surrounding soil, which has only to be washed in order to obtain perfectly pure sulphur — ignites when shaken violently, and yields sulphur when boiled. As one approaches nearer to the country of the Cats, one finds heavy and thick water, which ignites like brandy, and boils up in bubbles of flame when fire is applied to it. It is, moreover, so oily, that all our Savages use it to anoint and grease their heads and their bodies.²¹

One must not be astonished at the fertility of this country, for it is everywhere watered by Lakes, Rivers, and Springs, which are found even on the highest mountains. But, if these waters make the earth fertile, they themselves are none the less fruitful in what pertains to them. The fish most commonly found in them are Eels and Salmon, which are caught there from the Spring to the end of Autumn. Our Savages construct their dams and sluices so well, that they catch at the same time the Eels, that descend, and the [124] Salmon, that always ascend. In the Lakes, they catch fish in a different manner; they spear them with a trident by the light of a bituminous fire, which they maintain in the bows of their canoes.

The temperature of the atmosphere, which resembles that of France, added to those advantages supplied by the waters and the earth, greatly facilitates the conversion of the Savages. We have reason to hope, therefore, that their capricious and peculiar disposition, of which we are about to speak, will be the only obstacle to their blessedness.

CHAPITRE XII.

DU NATUREL & DES MŒURS DES IROUOIS.

LES Iroquois dont nous n'auons encore découuert que quatorze Bourgs, font partagez en Superieurs & Inferieurs [*sc.* Inferieurs & Superieurs]. Les premiers ne contiennent que les Anniehronnons qui font les plus cruels, & avec lesquels nous [125] auons moins de cōmunication; & sous le nom des Iroquois Inferieurs [*sc.* Superieurs] font compris les Sonnontouaehronnons, qui font les plus nombreux; Les Onnontagehronnons, qui font les plus confide-rables & nos plus fideles alliez; Les Oiogoenhronnons, qui font les plus superbes; & les Onneiout-hronnons qui font les plus foibles de tous.

L'humeur de toutes ces Nations est guerriere & cruelle; & faute d'auoir des voisins à combattre, pour les auoir tous fubiugez, elles vont chercher dans d'autres contrées des nouveaux ennemis. Il n'y a que fort peu de temps qu'ils font allez porter la guerre bien loin au delà du pays des Chats à des peuples qui n'ont pas la connoissance des Europeans, de mesme qu'ils leurs font inconnus. La vertu de ces pauures Infideles estant la cruauté, comme la manfuetude est celle des Chrestiens, ils en font eschole dès le berceau à leurs enfans, & les accoustument aux carnages les plus atroces, & aux spectacles les plus barbares. Leurs premieres courfes ne font que pour répandre du sang humain [126] &

CHAPTER XII.

OF THE CHARACTER AND CUSTOMS OF THE IROQUOIS.

THE Iroquois, of whose Villages we have as yet discovered only fourteen, are divided into the Lower and the Upper Iroquois. The former consist only of the Anniehronnons, who are the most cruel, and with whom we [125] have less communication. Under the name of Upper Iroquois are comprised the Sonnontouaehronnons, who are the most numerous; the Onontagehronnons, who are the most influential, and our most faithful allies; the Oiogonhronnons, who are the most arrogant; and the Onneiouthronnons, who are the weakest of all.

The character of all these Nations is warlike and cruel; and, as they have no neighbors to fight, because they have subjugated all of them, they go to seek new enemies in other countries. Not long ago, they went to carry war very far beyond the country of the Cats, to peoples who have as yet no knowledge of Europeans, by whom they are equally unknown. The chief virtue of these poor Pagans being cruelty, just as mildness is that of Christians, they teach it to their children from their very cradles, and accustom them to the most atrocious carnage and the most barbarous spectacles. Their first expeditions are undertaken merely for the purpose of shedding human blood [126] and of signaling themselves by murders; and their infantile bands, armed with hatchets and guns which they can hardly carry, do

se signaler par des meurtres, & leurs troupes enfantines armées de haches & de fuzils, qu'elles ont de la peine à soutenir, ne laissent pas de porter par tout l'épouvante & l'horreur. Ils vont à la guerre à deux & trois cents lieues loin de leurs pays par des rochers inaccessibles, & des forêts immenses, n'étant munis que d'espérance; & ne laissant dans leurs Bourgs pendant des années entières que leurs femmes & leurs petits enfans. Mais quelques chevelures qu'ils remportent, ou quelques prisonniers de guerre destinez à leur boucherie, sont les trophées dont ils croient leurs travaux heureusement recompensez.

Cependant ces victoires leur causant presque autant de perte qu'à leurs ennemis, elles ont tellement depouplé leurs Bourgs, qu'on y compte plus d'Étrangers que de naturels du pays. Onnontagé à sept nations différentes qui s'y sont venues établir, & il s'en trouve jusqu'à onze dans Sonnontouïan; en sorte que leur ruïne causée par leurs conquêtes, nous donnent l'avantage de prescher la Foy à quantité de Nations diverses que [127] nous ne pourrions aller instruire chacune dans son pays.

Leurs mariages ne rendent que le lit commun au mari & à la femme, chacun demeurant pendant le jour chez ses propres parents, & la femme allant le soir trouver son mari pour s'en retourner le lendemain de bon matin chez sa mère, ou chez son plus proche parent: sans que le mari ose aller dans la cabane de sa femme deuant qu'elle ait quelques enfans de luy. La seule communication de biens qui est entre l'un & l'autre, est que le mari donne tous les fruits de sa chasse à sa femme, qui luy rend en

not fail to spread fear and horror everywhere. They go to war at a distance of two or three hundred leagues from their country, over inaccessible rocks and through vast forests, provided solely with hope, and leaving in their Villages, for whole years at a time, only their women and little children. But a few scalps that they bring back, or a few prisoners of war, destined to be butchered by them, are the trophies with which they consider their labors happily rewarded.

Nevertheless, these victories cause almost as much loss to them as to their enemies, and they have depopulated their own Villages to such an extent, that they now contain more Foreigners than natives of the country. Onnontaghé counts seven different nations, who have come to settle in it; and there are as many as eleven in Sonnontouan. Thus, their ruin, caused by their conquests, gives us the advantage of preaching the Faith to a number of various Nations, whom [127] we could not visit and instruct each in its own country.

Their marriages make only the bed common to the husband and wife; each one lives, during the day, with his own relatives. The wife goes to her husband at night, returning early next morning to the home of her mother or of her nearest relative, and the husband does not dare to enter his wife's cabin until she has had some children by him. The only community of property between them is, that the husband gives all the products of his hunting to his wife, who in return renders him certain services, and is obliged to till his fields and harvest the crops.

They make their most serious illnesses ridiculous

recompense quelques seruices, & est obligée de cultiver ses champs, & d'en faire la recolte.

Ils rendent ridicules les plus fascheuses de leurs maladies par la superstition grossiere qu'ils apportent à leur guerison. Car se persuadant que toute leur incommodité vient de ce que l'ame manque de quelque chose quelle souhaitte, & qu'il ne faut que luy donner ce qu'elle desire pour la retenir paisiblement dans le corps; C'est à qui se montrera [128] le plus liberal, faisant au malade les presents qu'il souhaite, & auxquels il croit que sa vie est attachée. On voit vn moribond enuironné d'alefnes, de cifeaux, de cousteaux, de fonnettes, d'aiguilles, & de mille autres bagatelles, de la moindre desquelles il attend la fanté. S'il se laisse enfin mourir on attribuë sa mort au defaut de quelque chose qu'il desiroit: il meurt, dit-on, parce que son ame desiroit manger d'vn chien, ou de la chair d'vn homme; parce qu'on ne luy a pas trouué vne certaine hache qu'il desiroit, ou parce qu'on n'a peu luy retrouver vne belle paire de chauffes qui luy ont esté derobées: si au contraire le malade recouure sa fanté, il attribuë sa guerison au present qu'on luy a fait de la derniere chose qu'il souhaitoit pendant sa maladie, & le cherissant tousiours par apres, le conferue soigneusement iusqu'à la mort. En sorte que comme ils croient que toutes leurs maladies ont la mesme cause, ils ne reconnoissent aussi qu'vn seul remede pour les guerir.

Les Morts ne sont non plus exempts de leurs superstitions que les malades. [129] Aussi-tost que quelqu'vn a expiré dans vne cabane, on y entend des cris & des lamentations de la parenté affsemblée, de tout âge & de tout sexe, si effroiables qu'on prendroit

by the gross superstition with which they seek to cure them. They are convinced that they are afflicted with diseases only because the soul is in want of something for which it craves; and that it is only necessary to give it what it desires, in order to detain it peacefully in the body. They all vie with each other as to who shall be [128] the most liberal, giving to the sick person all the presents that he desires and on which he considers that his life depends. A dying man may be seen surrounded by awls, scissors, knives, bells, needles, and a thousand other trifles, from the least of which he expects to obtain health. If at last he happen to die, his death is attributed to the absence of some article that he desired. "He dies," say they, "because his soul wished to eat the flesh of a dog, or of a man; because a certain hatchet that he wished for could not be procured; or because a fine pair of leggings that had been taken from him could not be found." If, on the contrary, the sick man recover his health, he attributes his cure to the gift of the last thing that he wished for during his illness, and afterward he cherishes it forever, preserving it carefully until his death. Thus, as they believe that all their illnesses are due to the same cause, they also recognize but one remedy for effecting their cure.

The Dead are not more exempt from their superstitions than the sick. [129] As soon as any one dies in a cabin, one hears in it the cries and lamentations uttered by the assembled relatives of all ages and both sexes; and so frightful are they that one would take that lugubrious uproar, which lasts for months and even for entire years, for the howlings of Hell. Meanwhile,—after the dead man is buried, and his

ce tintamarre lugubre, qui dure les mois & les années entières pour les hurlemens de l'Enfer. Cependant apres que le mort est enterré, qu'on a comblé son tombeau de viures pour la subsistance de son ame, & qu'on luy a fait vne maniere de sacrifice, en brûlant vne certaine quantité de bleds; les anciens, les amis & les parents du deffunct sont inuitez à vn festin, où chacun porte ses presents pour consoler les plus affligez. C'est ainsi qu'ils en vserent en presence d'un Pere de nostre Compagnie, qui representoit dans vne de ces ceremonies la personne de Monsieur le Gouverneur. Vn Ancien des plus considerables se demarchant grauelement, s'escrie d'un ton lugubre ai, ai, ai, agatondichon, hélas, hélas, hélas, mes chers parents, ie n'ay ny esprit ny parole pour vous consoler, ie ne peux autre chose que de mesler mes larmes avec les vostres, & me plaindre de la rigueur [130] de la maladie qui nous traite si mal, ai, ai, ai, agatondichon. Ie me console neantmoins de voir Onnontio & le reste des François pleurer avec nous: mais courage mes parens! n'attristons pas plus longtemps vn hôte si honorable, effuyons les larmes d'Onnontio en effuyant les nostres; voilà vn present qui en tarira la source. Ce present qu'il fit à mesme temps, fut vn beau colier de Pourcelaine, qui fut fuiuy des presens & des condoleances de tous les autres; la liberalité des femmes n'estant pas moindre que celle des hommes en cette rencontre. La ceremonie se termine par le festin, dont on tire les meilleurs morceaux pour les malades considerables du Bourg. Tout cela ne pouuant arrester les pleurs & les cris d'une mere, quelqu'un des parens, pour donner des marques de sa pieté, en la consolant,

grave is filled with provisions for the sustenance of his soul, and after a sort of sacrifice has been offered to him by burning a certain quantity of corn,—the elders, with the friends and relatives of the deceased, are invited to a feast, to which each one brings his presents to console the most afflicted. Thus did they proceed in the presence of a Father of our Society, who, at one of those ceremonies, represented Monsieur the Governor. One of the most notable of the Elders, with grave demeanor, exclaimed in a lugubrious voice: *Ai, ai, ai, agatondichon.* “Alas, alas, alas, my beloved relatives! I have neither mind nor words wherewith to console you. I can do nothing but mingle my tears with yours, and complain of the severity [130] of the illness that treats us so ill. *Ai, ai, ai, agatondichon.* I am, nevertheless, consoled when I see Onnontio and the remainder of the French weeping with us. But, take courage, my relatives! Let us not cause sorrow any longer to so honorable a guest; but let us dry the tears of Onnontio by wiping away our own. Here is a present that will dry up their source.” The present that he gave at the same time was a fine collar of Porcelain beads, and it was followed by the gifts and condolences of all the others. The liberality of the women was not less than that of the men on that occasion. The ceremony concluded with a feast, the best morsels of which were reserved for the sick persons of rank in the Village. As all this could not arrest the tears and the cries of one mother, one of the relatives, in order to testify his devotion by consoling her, disinterred the dead body; and, after clothing it with new garments, he threw the grave-clothes into the fire. This he did two or three

deterre le mort, & le reueftant d'un habit neuf, iette au feu fon habit mortuaire: ce qu'il fait iufqu'à deux ou trois fois en diuers temps; iufqu'à ce que ne trouuant plus que les os nuds, il les enuolpe dans vne couerture pour les prefenter [131] à l'affligée. Enfin quelque temps apres ces ceremonies, on reconnoift la liberalité de ceux qui auoient fait des prefens de confolation, en leur diftribuant les meubles du mort, aufquels on en adioufte d'autres, fi ceux-là ne fuffifent pas.

Il n'y a rien que ces peuples ayent plus en horreur que la contrainte: les enfans mefme ne la peuuent fouffrir, & viuent à leur fantafie dans la maifon de leurs parents, fans crainte de reprimende ny de chafpiment. Ce n'eft pas qu'on ne les puniffe quelquefois en leur frottant les leures & la langue d'une racine fort amere; mais on le fait rarement, de peur que le depit ne les porte à fe faire mourir, en mangeant de certaines herbes venimeufes, qu'ils fçauent efre vn poifon, dont les femmes mariées vfent beaucoup plus fouuent, pour fe venger du mauuais traitement de leurs maris, en leur laiffant ainfi le reproche de leur mort.

Au refte parmy tant de deffauts caufez par leur aueuglement & leur education barbare, il ne laiffe pas de s'y rencontrer [132] des vertus capables de donner de la confufion à la plufpart des Chreftiens. Il ne faut point d'Hofpitaux parmy eux, parce qu'il n'y a point de mendiants ny de pauures tant qu'il s'y trouue des riches, leur bonté, humanité & courtoifie ne les rend pas feulemment liberaux de ce qu'ils ont; mais ne leur fait prefque rien poffeder qu'en commun. Il faut que tout vn bourg manque de bled

times on different occasions, until he found nothing but the bare bones, which he wrapped up in a covering to present them [131] to the afflicted woman. Finally, some time after these ceremonies, the liberality of those who have given presents of consolation is acknowledged by distributing among them the effects of the deceased, to which other things are added if these do not suffice.

There is nothing for which these peoples have a greater horror than restraint. The very children cannot endure it, and live as they please in the houses of their parents, without fear of reprimand or of chastisement. Not that they are not punished sometimes by having their lips and their tongues rubbed with a very bitter root; but this is seldom done for fear that vexation might lead the children to cause their own death by eating certain noxious plants, which they know to be poisonous. These are most often used by the married women, to revenge themselves for the ill treatment of their husbands by thus leaving them the reproach of their death.

However, amid so many defects due to their blindness and to their barbarous training, they still possess [132] virtues which might cause shame to most Christians. No Hospitals are needed among them, because there are neither mendicants nor paupers as long as there are any rich people among them. Their kindness, humanity, and courtesy not only make them liberal with what they have, but cause them to possess hardly anything except in common. A whole village must be without corn, before any individual can be obliged to endure privation. They divide the produce of their fisheries equally with all who come; and the only reproach they address to

deuant qu'un particulier foit reduit à la difette: Ils partagent leurs pefches en égales portions avec tous ceux qui furuiennent, & ils ne nous font reproche que de nostre referue à y enuoier fouuent faire nos prouifions.

Nous auons dit dans nostre derniere Relation combien leur fuperftition les attachoit fcrupuleufement à leurs fonges; mais les exemples que nous en auons veu depuis, font trop rares pour les omettre. Vne femme fort malade dans Onnontaghé auoit relvé qu'il luy falloit vne robbe noire pour la guerir; mais le maffacre cruel de nos Peres que ces Barbares auoient fait tout recemment, leur oftant l'efperance d'en pouuoir [133] obtenir de nous, ils eurent recours aux Hollandois, qui leur vendirent bien cher la pauvre f[ot]utanne du Pere Poncet, qui en auoit quelque temps auparauant esté dépouillé par les Annienhronons. Cette femme luy attribuant fa guerifon, la veut conferuer toute fa vie comme vne precieufe relique, & c'eft entre fes mains que nous l'auons reconnuë. Il ne leur faut que refuer à vne chofe pour leur faire entreprendre de grands voyages à fa recherche. L'Esté dernier vne femme n'ayant pas trouué à Kebec vn chien François qu'elle y eftoit venu chercher, parce qu'un sien neueu l'auoit veu en fonge, entreprit vn fecond voyage de plus de quatre cens lieuës par les neiges, les glaces & les chemins les plus rudes, pour aller chercher cét animal fi defiré, au lieu où on l'auoit transporté. Pleuft à Dieu que nous fifsions autant d'eftat des infpirations du ciel que ces Barbares en font de leurs fonges!

us is our hesitation to send to them oftener for our supply of provisions.

In our last Relation, we stated how closely their superstitions were connected with their dreams; but the instances that we have since seen are too extraordinary to be omitted. A woman, who was very ill at Onnontaghé, had dreamed that she required a black gown to effect her cure. But, as the recent cruel massacre of our Fathers by those Barbarians deprived them of all hope of being able [133] to obtain one from us, they applied to the Dutch, who sold them at a very high price the wretched cassock of Father Poncet, who had shortly before been despoiled of it by the Annienhronnons. The woman attributed her cure to it, and wished to keep it all her life as a precious relic. It was in her hands that we recognized it. They have only to dream of a thing, to be induced to undertake long journeys to seek it. Last Summer a woman—who could not find at Kebec a French dog that she had come there to get, because a nephew of hers had seen it in a dream—undertook a second journey of more than four hundred leagues, over the snow, the ice, and the roughest roads, to seek the animal so ardently desired at the place whither it had been taken. Would to God that we paid as much heed to the inspirations of heaven as these Barbarians do to their dreams!

[134] CHAPITRE XIII.

DES TESMOIGNAGES RECIPROQUES D'AMITIÉ ENTRE
NOUS & LES IROQUOIS.

IL est difficile de trouver d'exemple où Dieu se soit montré Maître plus absolu des cœurs que dans nostre reconciliation avec les Iroquois. Nous en recevons autant de careffes & de tesmoignages de bien-veillance que nous craignons d'effets funestes de leur cruauté. Nous logeons & nous mangeons en toute feureté avec ceux dont l'ombre il y a peu de temps, & le seul nom nous donnoit de la frayeur. La durée de cette vnion, qui semble croistre tous les iours, nous a fait perdre la crainte que nous eussions peu auoir au commencement, qu'un premier accueil si ioyeux ne fust suivi d'une issue également funeste. Ce n'est pas l'intereft temporel qui cimente cette amitié; puis qu'elle ne leur a encore produit aucuns fruits de la terre: mais c'est sans doute l'amour [135] Diuin qui leur donne ces douces pentes, ces complaisances & ces tendresses pour nous, dont il doit tirer leur salut. Il n'y a iamais de plus grande ioye, ny de plus grande feste dans leurs cabanes & leurs bourgs, que quand ils peuuent nous y posseder. S'ils ne peuuent nous y retenir assez long-temps, ils tesmoignent ne pouuoir souffrir nostre absence, en nous suivant par troupes iusques dans nostre habitation, pour y viure avec nous; & s'y comportent de telle forte, que si Dieu leur fait trouver des charmes

[134] CHAPTER XIII.

OF THE MUTUAL TOKENS OF FRIENDSHIP BETWEEN US
AND THE IROQUOIS.

IT is difficult to find any instance in which God has shown himself more absolute Master of hearts than in our reconciliation with the Iroquois. We receive as much kindness and as many tokens of good will from them, as we feared to experience baleful results from their cruelty. We dwell and eat in entire security with those whose shadow, and whose very name, filled us with dread but a short time ago. The duration of that accord, which seems to grow daily, has caused us to lose the fear which we might have had at the beginning, that the joyous welcome given us at first might be followed by as fatal an ending. It is not temporal interest that cements this friendship, for it has not as yet brought them any earthly advantage; but it is, beyond a doubt, Divine love [135] that inspires them with those gentle thoughts, that kindness, and that affection for us by which it will procure their salvation. Never is there greater joy or greater pleasure in their cabins and in their villages, than when they can have us there. When they cannot keep us with them long enough, they show that they cannot bear our absence by following us in bands as far as our dwelling, in order to live with us; and they behave in such a manner that, if God makes them find a

dans nostre entretien, il ne nous laiffe pas fans aucun fentiment de ioye dans leur compagnie.

Aucun de nous n'a eſté malade cét hyuer qu'ils ne luy ayent témoigné prendre part à ſa douleur, luy faiſant largeſſe de leur gibier, comme ils témoignoit en fuite par leurs preſens de conjouyſſance prendre part à ſa guerifon.

Les alliances que nous contractons à la façon du pays avec les Sauuages, eſt vn des plus excellens moyens que Dieu nous ait inſpiré pour nous maintenir, & [136] auancer la foy parmy eux: ces pauvres Barbares prenans pour nous des ſentimens de peres, de freres, d'enfants & de neueux, lors que nous leur en accordons les noms. La plus aduantageuſe de ces alliances eſt celle que le Pere Superieur appellé Achienſagé a contractée avec Sagochienſagéſité, qui a la puiffance & l'autorité Royale ſur toute la Nation d'Onontaghé, quoy qu'il n'en ait pas le nom: Le contract de leur vnion qui ſe fit en preſence des deputez des cinq Nations leur ayant fait touſiours depuis conſiderer les François comme vne partie de leur peuple, qu'ils font obligez de cherir & de defendre de tout leur pouuoir.

Auſſi nous ont-ils touſiours depuis rendu les meſmes offices dont ils vſent enuers leurs plus fideles amis. Les principaux d'entr'eux eſtant venus avec de grands cris lugubres pour nous conſoler de la mort de deux de nos François, celui qui portoit les preſens de condoleance adreſſant ſon diſcours au Pere Superieur luy dit: Les Anciens de nostre pays ayant couſtume de s'entr'effuyer [137] les larmes, quand ils font affligez de quelque malheur; Nous venons Achienſagé, pour te rendre ce deuoir d'amitié: Nous

charm in our conversation, he does not leave us without a feeling of joy at being in their company.

Not one of us was ill last winter, without their manifesting that they shared his trouble by giving him liberally of their game, just as they afterward showed by their presents the joy which they felt at his recovery.

The alliances that we contract with the Savages according to the fashion of the country constitute one of the most excellent means with which God has inspired us for maintaining ourselves, and for [136] advancing the faith among them. Those poor Barbarians feel like fathers, brothers, children, and nephews toward us when we call them by those names. The most advantageous of those alliances is that which the Father Superior, called Achiendasé, has contracted with Sagochiendagesité, who exercises Royal power and authority over the whole Nation of Onontaghé, although he does not bear that title. The contract of their union, which was concluded in the presence of the envoys of the five Nations, has since then always caused them to consider the French as a portion of their people, whom they are obliged to cherish and defend with all their might.

Consequently, they have since then always rendered us the same services that they render to their most faithful friends. The chief men among them came with mournful cries to console us for the death of two of our French. He who carried the presents of condolence addressed himself to the Father Superior, saying: "The Elders of our country have the custom of wiping away one another's [137] tears when they are afflicted by any misfortune. We come, Achiendasé, to perform that friendly duty toward

pleurons avec toy, parce que le malheur ne te peut toucher sans nous percer du mesme coup; & nous ne pouvons sans vne extreme douleur te voir si maltraité en nostre pays, apres auoir quitté le tien où tu estois parfaitement à ton aise: La maladie iette tes neveux dans le fond d'une terre dont tu ne connois pas encore la superficie. Ah! que le Demon cruel prend bien l'occasion pour affliger ceux qu'il hait! Il se fert iustement, pour faire ce mauuais coup, du temps auquel tu auois plus besoin de tes neveux, pour bastir tes cabanes, te fortifier, & cultiuer tes champs. Les ayant en vain harcelez sans relasche pendant tout l'Esté, & se reconnoissant trop foible pour t'attaquer, il a fait ligue avec les Demons de la fièvre & de la mort, afin de ioindre nostre perte à la vostre, exerçant ses rauages chez nous encore plus que chez vous. Mais prens courage, nostre frere, nous effuyons les larmes de tes yeux, afin que [138] tu voyes que tous tes neveux ne sont pas morts; nous t'ouurons les yeux par ce present, afin que tu consideres ceux qui te restent, & que par tes agreables regards tu leur rende la vie & la ioye à mesme temps. Pour nos deux neveux qui sont morts, il ne faut pas qu'ils aillent nuds en l'autre monde, voicy vn beau drap mortuaire pour les couvrir. Voilà aussi de quoy les mettre dans la fosse, de peur que leur veuë ne renouuelle ta douleur; & pour t'oster de deuant la veuë toute forte d'objets lugubres. Ce present est pour applanir la terre dans laquelle ie les ay mis, & cet autre pour dressez vne palissade alentour de leur tombeau, afin que les bestes & les oyseaux carnassiers n'inquietent point leur repos. Enfin ce dernier est pour remettre ton esprit dans son repos & son affiette,

thee. We weep with thee, because misfortune cannot touch thee without piercing us by the same blow; and we cannot, without extreme regret, see thee suffer so in our country, after having left thine own, where thou wert perfectly comfortable. Sickness casts thy nephews into the depths of a land whose extent thou knowest not as yet. Ah, how the cruel Demon seizes the opportunity to afflict those whom he hates! To do that evil deed, he chooses the very moment when thou hast the greatest need of thy nephews to build thy cabins, to fortify thyself, and to till thy fields. After harassing them in vain throughout the Summer, and finding himself too weak to attack thee, he has leagued himself with the Demons of fever and death, in order to add our loss to yours, and to work havoc among us still more than among you. But take courage, our brother; we wipe away the tears from thine eyes, that [138] thou mayst see that not all thy nephews are dead. We open thine eyes with this present, that thou mayst consider those who are left to thee, and by thy pleasant looks restore life and joy to them at the same time. As to our two nephews who are dead, they must not go naked into the other world; here are fine grave-clothes wherewith to cover them. Here is something also wherewith to place them in their graves, to prevent the sight of them from renewing thy grief, and to remove all sorts of lugubrious objects away from thy eyes. This present is to level the earth in which I have placed them; and this other one, to erect a palisade around their grave, in order that the flesh-eating animals and birds may not disturb their rest. Finally, this last present is to calm thy mind and restore it to its seat, that our

afin que nostre paix continuant dans la meſme fermeté, aucun Demon ne la puiſſe alterer.

Ce furent les propres termes de la harangue de ce graue Barbare, qui fut accompagnée de huit beaux prefens de coliers de Porcelaine qu'il nous fit au [139] nom du public. Plusieus particuliers ont vû des meſmes ciuilitez & de la meſme liberalité que nous auons reconnuë avec aduantage dans toutes les occaſions que nous en auons pû trouuer.

L'vnion que nous auons contractée avec Sagochien-dageſité nous faiſant auſſi freres des Sonnontouaehronnons, & peres des Oiogoehronnons, ces trois Nations nous en font venuës faire leurs remerciements: mais les Sonnontouaehronnons en ont plus témoigné de reconnoiſſance que les autres, nous ayant prefenté, pour nous poſſeder chez eux, vne demeure fort auantageuſe pour ſon abondance de toutes fortes de viures, & pour la communication qu'elle peut auoir facilement avec celle d'Onnontaghé.

peace may continue as firm as before, and that no Demon may impair it."

Such were the very words of the harangue of that grave Barbarian. It was accompanied by eight fine presents of collars of Porcelain beads, which he gave us on [139] behalf of the public. Several individuals displayed the same civility and the same liberality, which we repaid with interest at every opportunity that we could find.

As the alliance that we have contracted with Sagochiendagesité makes us also the brothers of the Sonnontouaehronnons and fathers of the Oiogoehronnons, those three Nations came to express their thanks to us for it. The Sonnontouaehronnons, however, displayed more gratitude than the others; they presented to us, in order to secure our presence among them, a dwelling possessing great advantages, both, because it is furnished with an abundance of all kinds of provisions, and because it can maintain easy communication with the residence of Onnontaghé.

CHAPITRE XIV.

DES DISPOSITIONS QUE LES IROQUOIS ONT À LA
FOY.

L'INSOLENCÉ, la superstition, & la dissolution
extreme de ces peuples [140] jointes à la
cruauté qui les a fait les vniques persecuteurs
de la primitiue Eglise de ces contrées, nous donnoient
lieu d'attendre vn fucez de cette Mission tout
different de celuy que la protection de Dieu nous y a
fait éprouuer. Ces meurtriers des Predicateurs de
l'Euangile, ces loups carnassiers qui auoient exercé
leur rage sur le bercail de IESVS-CHRIST avec plus de
fureur & des tourmens plus atroces que les Nerons
& les Diocletians, embrassent nostre sainte Religion
avec plus de ferueur que ceux qu'ils ont exterminé,
& prennent le ioug de cette mesme foy dont ils estoient
il y a peu d'années les Tyrans. Ils repeuplent
l'Eglise que leur cruauté auoit depeuplée: ils baptif-
sent chez eux plus de Chapelles qu'ils n'en auoient
destruit chez leurs voisins. La prouidence de Dieu
leur fait prendre la place des pauvres Chrestiens
qu'ils ont exterminé: & les exhortations de nos
Martyrs plus ardentes que les flammes & les brasiers
du milieu desquels ils preschoient, ont maintenant
de si merueilleux effets parmy leurs bourreaux, qu'il
s'est fait plus [141] de Chrestiens Iroquois en deux
mois, qu'il ne s'estoit conuertit de Hurons en plusieurs
années: Ils demandent avec autant de ferueur & de

CHAPTER XIV.

OF THE DISPOSITIONS OF THE IROQUOIS TOWARD THE
FAITH.

THE Insolence, the superstition, and the extreme dissoluteness of these peoples, [140] added to the cruelty that has made them the sole persecutors of the primitive Church in these countries, led us to expect a result of this Mission quite different from that which the protection of God has enabled us to attain. The murderers of the Preachers of the Gospel—those ravenous wolves that had vented their fury on the fold of JESUS CHRIST, with greater rage and more atrocious tortures than any Nero or Diocletian—now embrace our holy Religion with more fervor than those whom they have exterminated, and assume the yoke of the same faith of which they were, some years ago, the Oppressors. They repeople the Church which their cruelty had depopulated; they build in their own country more Chapels than they had destroyed in that of their neighbors. God's providence makes them take the place of the poor Christians whom they have exterminated, and the exhortations of our Martyrs, more ardent than the flames and the fires from the midst of which they preached, now produce such marvelous effects upon their executioners that more [141] Iroquois have become Christians in two months than there were Hurons converted in several years. They ask as fervently and devoutly for the waters of

veneration les eauës du Baptesme, qu'ils les auoient mesprisées avec insolence, versans de l'eau bouillante sur la teste des Predicateurs en derision de ce Sacrement. S'ils demandent avec instance d'entrer au nombre des Fideles & de porter l'Illustre nom de Chrestiens, ils n'apportent pas moins de soin à ne s'en pas rendre indignes & à en faire les fonctions. Leur ferueur feroit prendre cette Eglise naissante pour vne Eglise formée & establie par plusieurs années, ou par plusieurs siecles: encore feroit-il assez difficile de trouuer dans les anciennes Eglises vn aussi grand empressement pour assister aux prieres & aux Instructions publiques, iointe à vne aussi grande modestie, & vne aussi parfaite soumission à tous les deuoirs d'un Chrestien.

Deux Peres de nostre Compagnie qui ne quittent point la Mission d'Onnontaghé où la ferueur du Christianisme est plus grande, reconnoissent dans [142] les Onnontagehronons vne douceur de conuersation, & vne ciuilité qui n'a presque rien de Barbare. Les enfans y sont dociles, les femmes portées à la deuotion la plus tendre, les anciens affables & respectueux, les guerriers moins superbes qu'ils ne le paroissent. Et en general la complaisance que le peuple témoigne pour nostre doctrine & nos pratiques ne nous fait pas esperer de petits progres de nostre sainte Foy. Dieu se fert de leurs superstitions & de leur fausse pieté pour en tirer sa gloire, nous donnant le moyen de sanctifier l'inclination qu'ils ont à pratiquer quelque culte Diuin, & à vser de quelques ceremonies de Religion, en leur faisant changer d'obiet, & leur faisant adresser au vray Dieu les inuocations & les termes d'adorations dont ils se

Baptism, as they had insolently contemned them by pouring boiling water on the heads of the Preachers, in derision of that Sacrament. If they urgently ask to be admitted to the number of the Faithful and to bear the Illustrious name of Christians, they take no less care to become worthy of that grace, and to perform the duties connected with it. Their fervor would cause this nascent Church to be taken for a Church already formed and established for many years,—nay, for several centuries. It would indeed be difficult to find in the older Churches so great eagerness to attend the public prayers and Instructions, combined with so great modesty, and so perfect submission to all the duties of a Christian.

Two Fathers of our Society—who do not leave the Onnontaghé Mission, where the fervor of Christianity is greatest—find in [142] the Onnontagehronons a gentleness in their conversation and a civility which hardly savors in any wise of Barbarism. The children there are docile, the women inspired with the tenderest devotion, the elders affable and respectful, the warriors less arrogant than they seem. And, on the whole, the favor that the people manifest for our doctrine and our practices leads us to expect no slight progress for our holy Faith. God makes use of their superstitions and false piety to derive his glory from them. He gives us the means of sanctifying their tendency to practice some Divine worship and to perform some ceremonies of Religion; we make them change the object of these, and address to the true God the invocations and words of adoration which they formerly employed in their sacrifices, when they offered the best of what they possessed to some unknown Divinity.

feruoient aupaauant dans leurs facrifices, quand ils offroient ce qu'ils croioient auoir de meilleur à quelque Diuinité inconnuë.

La coustume qu'obferuent ces Nations de se faire chaque année reciproquement des presens d'amitié dans les [143] Confeils & les Affemblées publiques, nous donnera dans ces occasions, en y faisant & receuant les presents publics, vne fauorable ouerture pour leur expliquer nos mysteres; au lieu d'y faire le recit des choses passées & les plus reculées de la memoire, ainfi qu'ils le pratiquent dans ces ceremonies.

C'est auffi de cette mefme façon que nous nous feruons de la coustume que les parens & les anciens ont de se tenir affemblez pendant la nuit qui fuit le iour des funerailles, pour raconter des hiftoires anciennes: car nous leur rendons leur curiosité vtile dans ces rencontres, & iettons infensiblement & à loisir dans leurs ames les femences de la Foy, en leur expliquant dans ces recits d'hiftoires nos mysteres, & les merueilles de nostre Religion.

Qui n'admireroit la bonté de Dieu qui se fert pour le bien de ces pauures Infideles, des mefmes moyens que le diable employoit pour les feduire? Le fonge qui estoit le Dieu & le grand Maiftre de ces peuples en ayant fouuent porté plusieurs deuant la Predication de [144] l'Euangile à la pratique des vertus Morales, a mefme fait embrasser la Foy à quelques-vns; & vn des deux Peres employez à Onnontagé mande qu'une ieune fille, fur l'esprit de laquelle ses exhortations ne pouuoient auoir aucun effect, a esté conuertie par vn fonge, qui luy a, dit-elle, fait voir dans le Ciel la verité des choses qu'on leur preche.

The custom observed by these Nations, of giving one another each year friendly presents in the [143] Councils and public Assemblies, will afford us on those occasions, when giving and receiving public presents, a favorable opportunity for explaining our mysteries, instead of reciting things that are passed and are the most remote from memory, as they do in performing those ceremonies.

In the same manner, also, we take advantage of the custom followed by the relatives and elders, of meeting during the night after a funeral, to relate stories of olden times. We turn their curiosity to advantage on such occasions; imperceptibly and at leisure, we cast the seeds of the Faith into their souls, by explaining to them in the relation of those stories our mysteries, and the marvels of our Religion.

Who would not admire the goodness of God, who, for the welfare of these poor Infidels, makes use of the same means as the devil did to seduce them? Dreams—which constituted the God and the great Master of those peoples, and which frequently, before the Preaching of [144] the Gospel, had led many to the practice of Moral virtues—have even caused some to embrace the Faith. One of our two Fathers who are employed at Onnontagé writes us, that a young girl, upon whose mind his exhortations had no effect, was converted by a dream,—which, she says, showed her in Heaven the truth of what we preach to them.

Nevertheless, our labors are not unhindered by obstacles; and the Gospel finds there enemies who contend against it, in order that the victories of the Faith may be real victories. For, not only do the warlike and impetuous nature, the unbounded

Cependant nos trauaux ne font pas fans obftacles, & l'Euangile trouue là les ennemis qui la combattent, afin que les victoires de la Foy foient de veritables victoires. Car outre que l'humeur guerriere & botuillante, l'extreme libertinage & les courfes continuelles de la ieunesse retardent la conuerfion de ce païs; le diable y renouelle toutes les calomnies dont il s'eftoit autres-fois ferui avec plus de fucez, pour nous mettre mal dans les eſprits des Hurons, & fruſtrer les trauaux des Peres de noſtre Compagnie des fruits qu'ils en attendoient.

Noſtre Compagnie qui tâche d'imiter celuy dont elle a l'honneur de porter le nom, & au feruice duquel elle s'employe [145] par toutes les contrées du monde, fait gloire d'eſtre comme luy attaquée de calomnies. Auffi s'en trouue-t'il par tout en grand nombre qui luy procurent cét honneur, qui, quoy qu'il luy foit d'ordinaire auantageux, empêche neantmoins quelques-fois les fruicts qu'elle fait dans l'Eglife. Mais il eſt affez difficile de trouuer des calomnies plus groſſieres que celles que l'eſprit de menfonge fugere à ces pauures Sauuages. On nous y accuſe de les exhorter fouuent au Paradis pour les y brûler à noſtre aife: & il s'en trouue quelques-vns qui diſent eſtre reſſuſcitez, & auoir eſté teſmoins de tout cela.

Mais vne feule femme en a peu trouuer, quoy qu'en petit nombre, d'affez foibles, pour eſtre intimidé par ces fortes de reſueries. Nous taſchions de diſpoſer au Bapteſme & à la mort cette pauure Infidelle qui auoit la machoire démiſe, lors qu'elle tomba en ſyncope, & bien-toſt apres reuenant à foy, conta des nouuelles de l'autre monde. Elle auoit, diſoit-elle, eſté menée au pays des ames des François, mais eſtant

licentiousness, and the continual raids of the young men delay the conversion of the country, but the devil repeats there also all the calumnies which he formerly employed, with more success, to give the Hurons a bad opinion of us, and to prevent our Fathers from deriving from their labors the fruits that they expected therefrom.

Our Society, which endeavors to imitate him whose name it has the honor to bear, and in whose service it has employed itself [145] in every country of the world, glories in being assailed by calumnies as he was. Thus, there are everywhere a great many who confer upon it that honor, which, although it is usually advantageous to it, nevertheless sometimes prevents the fruits that it seeks to bring forth in the Church. But it is difficult to find grosser calumnies than those which the spirit of falsehood suggests to these poor Savages. We are frequently accused of exhorting them to strive for Paradise, in order to burn them there at our leisure; and there are some who say that they have risen from the dead and have witnessed all that.

A single woman has been able to find some, though few in number, weak enough to be intimidated by dreams of that kind. While endeavoring to prepare for Baptism and for death, that poor Pagan woman, whose jaw was dislocated, she fell into a swoon, and, on recovering consciousness soon after, she related news of the other world. She had been taken, she said, to the land where the souls of the French go; but, as she was [146] preparing to enter, she saw a bluish smoke rising from the center of Paradise, which caused her to mistrust what was going on. Then, at two different times, she looked more

[146] preste d'entrer, elle vit vne fumée bluaſtre qui s'eleuoit du milieu du Paradis, & qui luy donna de la defiance de ce qui s'y paſſoit: regardant en fuite par deux diuerſes fois plus attentiuement, elle auoit veu pluſieurs de ſes compatriotes que les François bruſſoient avec de grandes huées: ce qui l'auoit obligée de s'eſchaper des mains de ceux qui la conduiſoient au ciel, & de reuenir en vie, pour euitter vn pareil traitement, & donner aduis au public du danger qu'il y auoit de croire les François.

Nous n'auons pas tant de peine à nous purger de ces reproches ridicules, qu'à détromper le peuple des bruits que font courir quelques Hurons Apoſtats qui attribuent à la Foy toutes les guerres, les maladies & les ruynes du pays; & apportent leur propre experience pour confirmation de leurs impoſtures, aſſeurant que leur changement de Religion a cauſé le changement de leur fortune, & que leur Bapteſme a eſté ſuiuuy auſſi-toſt de toutes les miſeres poſſibles. Les Hollandois, diſent-ils, ont maintenu les Iroquois, en les laiſſant viure [147] à leur mode, comme les Robbes noires ont perdu les Hurons en leur preſchant la foy. Enfin ils apportent pour la meilleure de leurs preuues l'exemple d'vne Cathecumene d'Onnontaghé, qu'ils diſent eſtre tombée malade à noſtre abord, & auoir eſté enforcelée avec du poil d'vn chien de Kebec, ainſi que le Sorcier du pays l'auoit enfin découuert, apres auoir long-temps examiné les cauſes de ſa maladie.

Cette calomnie fit moins d'impreſſion ſur les eſprits que celle que le Diable ſuſcita contre le Pere qui partit l'Hyuer dernier d'Onnontaghé pour nous venir querir: car ſon voyage fit croire que la grande

attentively, and saw several of her countrymen being burned by the French amid loud shouting. This had induced her to escape from the hands of those who were leading her to heaven, and to return to life, in order to avoid similar treatment, and to warn the public of the danger that lay in believing the French.

We have not so much trouble to clear ourselves of such ridiculous reproaches, as we have to disabuse the people of the rumors spread by some Huron Apostates, who attribute to the Faith all the wars, diseases, and calamities of the country. They allege their own experience in confirmation of their imposture; they assert that their change of Religion has caused their change of fortune; and that their Baptism was at once followed by every possible misfortune. The Dutch, they say, have preserved the Iroquois by allowing them to live [147] in their own fashion, just as the black Gowns have ruined the Hurons by preaching the faith to them. Finally, they mention as their most convincing proof the case of a Catechumen, a woman of Onnontaghé; she fell ill, they say, on our arrival, having been bewitched by the hair of a dog from Kebec, as was discovered by the Sorcerer of the country after endeavoring for a long while to ascertain the cause of the illness.

This calumny made less impression on their minds than the one instigated by the Devil against the Father who started last Winter from Onnontaghé to come for us; his journey gave rise to the belief, that the great mortality which then prevailed in the country was due to his search for souls, a box full of which he wished to take along with him. Although their traditional belief that Souls issue forth from their bodies from time to time, especially a short

mortalité qui estoit alors en ce pays-là, estoit caufée par la recherche des ames qu'il faisoit, en voulant emporter vne caiffe toute pleine. Neantmoins, quoy que l'opinion qu'ils ont par tradition que les Ames fortent de temps en temps de leurs corps, fur tout vn peu deuant la mort, semblaist fauorifer cette imposture, ce bruit se diffipa bien-toft de foy-mefme, & n'eut aucune fuite fafcheufe.

[148] Ainfi peut-on voir que les obstacles font bien moindres que les moyens que nous auons là d'auancer la Foy, qui feroient plus grands, si la compaffion & la charité des gens de bien estoit plus grande: car vn des fruiçts les plus remarquables qu'on pourroit faire en ce pays, feroit de racheter des captifs Chrestiens qui font entre les mains des Iroquois; ce qui feroit vtile non feulement au falut des Ames & des corps de ces pauvres esclaves, mais auffi à la conuerfion des Iroquois; qui font rauis par ces exemples. Il ne faut que découurir aux personnes zelées la misere des Hurons & des autres captifs, pour les porter à vne liberalité proportionnée à la pitié qu'ils en auront.

Les Iroquois ont trois fortes de captifs, dont les premiers ayant fubi de leur gré le ioug des vainqueurs, & pris parti parmi eux, font deuenus chefs de famille, apres la mort de leurs Maistres, ou se font mariez. Quoy qu'ils meinent vne vie assez douce, ils font confiderez comme esclaves & priez de voix actiue & paffiue aux Confeils publics: Les [149] autres décheus dans l'esclavage apres auoir esté les plus opulents & les plus confiderez de leurs bourgs, n'ont de leur Maistre pour recompense de leurs travaux & de leurs fueurs continuelles, que la nourriture

while before death, seemed to favor that delusion, this rumor, nevertheless, soon disappeared of its own accord, and had no unpleasant consequences.

[148] Thus it is seen that the obstacles are far less than the means which we have for advancing the Faith in those regions. And these means would be more considerable if the compassion and charity of good people were greater; for one of the most important fruits that could be gathered in this country would be the redemption of the Christian captives in the hands of the Iroquois. It would be useful, not only in saving the Souls and the bodies of those poor slaves, but also in converting the Iroquois, who are attracted by such examples. It is only necessary to make known to zealous persons the misery endured by the Huron and other captives, to induce them to display a liberality equal to the pity that they will feel for them.

The Iroquois have three classes of captives. The first are those who, having willingly submitted to the yoke of the conquerors and elected to remain among them, have become heads of families after the deaths of their Masters, or have married. Although they lead a tolerably easy life, they are looked upon as slaves, and have no voice, either active or passive, in the public Councils. The [149] second class are those who have fallen into slavery after having been the richest and the most esteemed in their own villages, and who receive no other reward from their Masters, in exchange for their ceaseless labor and sweat, than food and shelter. But the fate of the third class is much more deplorable; it consists chiefly of young women or girls, who, because they have not yet found a husband among the Iroquois, are

& le couuert. Mais le fort des derniers est bien plus déplorable : ce font la plupart des ieunes femmes ou filles, lesquelles n'ayant peu trouuer party parmy les Iroquois, font incessamment exposées au danger de perdre l'honneur ou la vie par la lubricité brutale, ou par la cruauté de leurs Maistres ou de leurs Maistresses. Tous les moments leur font à craindre ; leur repos n'est iamais sans inquietude & sans danger, leurs moindres fautes n'ont point d'autre chastiment que la mort ; & leurs actions les plus innocentes & les plus fainctes peuuent passer pour fautes : Quand vn Barbare a fendu la teste à son esclave d'un coup de hache, c'est vn chien mort, dit-on, il ne faut que le ietter à la voirie. C'est ainsi qu'une pauvre Chrestienne captiue appelée Magdelaine fut guerie d'une maladie qui la faisoit languir, par sa Maistresse, [150] qui la massacra avec autant d'inhumanité qu'elle auoit auparauant fait paroistre de bonté, en l'adoptant pour sa mere. Nous n'auons que trop d'exemples de cette nature, & Dieu veuille tellement exciter la compassion de ceux à qui il a fait largesse des biens de la terre pour acquerir ceux du ciel, que leur liberalité tirant ces pauvres captifs de ces dangers si grands & si manifestes, nous ne puissions plus les années prochaines en raconter de semblables.

constantly exposed to the danger of losing their honors or their lives through the brutal lechery or cruelty of their Masters or Mistresses. Every moment is one of dread for them; their rest is never free from anxiety and danger; the only punishment for even their slightest faults is death; and their most harmless and most holy actions may be considered as faults. When a Barbarian has split the head of his slave with a hatchet, they say: "It is a dead dog; there is nothing to be done but to cast it upon the dunghill." Thus a poor Christian captive called Magdelaine, afflicted with a consumptive disease, was cured by her Mistress, [150] who killed her with as much inhumanity as she had previously manifested kindness toward her, when she adopted her as her mother. We have but too many examples of this nature. May God be pleased so to excite the compassion of those upon whom he has conferred an abundance of earthly goods, in order that they may acquire heavenly blessings, that, their liberality having delivered those poor captives from so great and such manifest dangers, we may be unable in the coming years to relate similar instances.

CHAPITRE XV.

DES PREMIERES SEMENCES DE LA FOY PARMI LES
IROQUOIS.

VOY que les deux Peres qui hyuernerent à Onnontaghé dès l'année 1656. y fuffent allez comme Ambaffadeurs, pluftoft que comme Predicateurs de l'Euangile: ils ne laifferent pas dès lors de ietter les diuines femences dans ces terres en friche, & de les difpofer à faire la paix avec Dieu, en les portant [151] à fe reconcilier avec les hommes. Ils fe ferurent de la facilité qu'ils trouuerent de pouuoirs fans choquer les efprits, enfeigner la doctrine Chrestienne, faire les prieres dans vne petite Chapelle, & baptifer les enfans. Mais ils n'vfoient que moderément de leur zele, pour gaigner les occasions de l'exercer par apres avec plus de liberté, & ourrir vne plus grande porte à l'Euangile, en moyennant l'accord avec les François.

Ce fut donc l'Esté fuiuant que les Peres s'estant establis, declarerent ouuertement la guerre à l'Infidelité non feulement dans Onnontaghé, mais auffi dans tous les autres pays des Iroquois, où ils ont peu auoir accez. En forte que feize ou dix-sept Nations differentes de pays, de mœurs & de langage, auxquelles ils ont porté le flambeau de la Foy, ont ouuert les yeux aux veritez qu'ils leur ont annoncées: & Dieu qui a ramassé de quatre cens lieuës loin des enuirs ces captifs de plusieurs nations pour leur

CHAPTER XV.

OF THE FIRST SEEDS OF THE FAITH SOWN AMONG THE
IROQUOIS.

ALTHOUGH the two Fathers who passed the winter at Onnontaghé in the year 1656 had gone there as Ambassadors rather than as Preachers of the Gospel, they did not fail from that very moment to sow the divine seed in those uncultivated lands, and to dispose them to make peace with God by inducing them [151] to become reconciled with men. They took advantage of the facility with which, without offending them, they could teach the Christian doctrine, hold prayers in a small Chapel, and baptize the children. But they exercised their zeal only with moderation, in order to obtain afterward opportunities of displaying it more freely, and of opening a wider door to the Gospel by procuring peace with the French.

Therefore, in the following Summer, after the Fathers were established, they openly declared war against Paganism, not only in Onnontaghé, but also in all the other Iroquois countries to which they could obtain access. Sixteen or seventeen Nations, differing in country, in customs, and in language, to whom they bore the light of the Faith, have opened their eyes to the truths that were preached to them. And God, who has, from a distance of four hundred leagues around, gathered those captives of various nations to make them share the freedom of his

faire part de la liberté de ses enfans, leur rend l'Iroquois, qui est la langue seule dans laquelle on les presche, [152] assez intelligible pour en estre instruits dans nos mysteres.

Mais on remarque dans les Onnontagheronnons plus de ferueur que dans tous les autres, & plus d'inclination pour le Christianisme, auquel ils se maintiennent avec autant de constance qu'ils ont eu de zele en s'y attachant; les menaces & la crainte de la mort ne les en pouuant separer. Ainsi vne fille des plus considerables d'Onnontaghé, qui estoit fort malade, mesprisant les discours d'une meschante femme, qui vouloit luy persuader que son baptesme ayant caufé sa maladie, les visites de la Robe noire acheueroient de la faire mourir; attendit à declarer au Pere cette tentation, apres auoir receu ses Instructions & acheué ses prieres.

Vne captiue Huronne nommée Therese, qui auoit deuant son esclavage esté de bonne famille, & tenu rang de Princeffe, fit encore paroistre plus de generosité, lors qu'une indisposition ne luy ayant pas permis d'obeir au commandement que son Maistre luy auoit fait d'aller querir de la viande à vne iournée [153] loin, & attendant d'heure en heure le coup de la mort, dont le Barbare furieux l'auoit menacée, & dont elle sembloit si affeurée, que chacun la confideroit déjà comme morte; elle eut tant de courage & de confiance en nos mysteres, qu'apres s'estre confessée avec les sentimens d'une Ame tout à fait Chrestienne, elle s'en alla aussi-tost pleine de joye trouuer son tyran & le prier qu'il hastast la mort qu'il luy auoit destinée, puis qu'il ne luy pouoit rendre vn meilleur office. Le Barbare surpris aussi bien que

children, renders the Iroquois language, the only one in which we preach, [152] sufficiently intelligible to them to enable them to be instructed in our mysteries.

But we observe in the Onnontageronnons more fervor and a greater leaning toward Christianity than in all the others, and they are as constant in the faith as they were zealous in attaching themselves to it. Threats and the fear of death could not sever them from it. Thus the daughter of one of the notables of Onnontaghé, when very ill, refused to listen to a wicked woman who tried to persuade her that, as her baptism had caused her illness, the visits of the black Gown would accomplish her death; she waited to tell the Father of that temptation, until she had received his Instructions and finished her prayers.

A Huron captive named Therese — who before her slavery had belonged to a good family, and had held the rank of Princess — manifested still greater courage. An indisposition prevented her from fulfilling a command of her Master, namely, to go and bring some meat from a distance of a day's journey. [153] She awaited from hour to hour the death-blow with which the furious Barbarian had threatened her, and which she was so sure to receive that every one already looked upon her as dead. Such was her courage, and her confidence in our mysteries, that, after confessing herself with all the sentiments of a truly Christian Soul, she went at once full of joy to her tyrant, and begged him to hasten the death that he had intended for her, because he could not render her a better service. The Barbarian, as well as all those who were present, was surprised at such boldness; and from that moment he felt more shame for

tous les assistans de cette hardieffe, eut dès lors plus de confusion de son mauuais dessein que d'enuie de l'executer: tant la magnanimité Chrestienne a d'ascendant sur les esprits.

Il n'est pas croyable combien les exemples de generosité font puissants pour gagner ces Infidelles. La hardieffe que les Peres qui les instruisent témoignent, allant sans changer de visage dans les bourgs & les cabanes, où on leur dit que la mort & les supplices les attendent; cause autant de fruit dans les Ames que d'admiration dans les esprits, [154] & a eu tant de pouuoir sur les cœurs des Anciens & des Capitaines, qui témoignent au commencement toute l'indifference possible pour nos mysteres, qu'il y en a maintenant quelques-vns d'entre eux; Catechumenes cachez, & quelques autres qui font profession ouverte de la Foy, sans qu'aucun d'eux s'oppose au progres de l'Euangile. Il est vray que l'exemple funeste de Hondiatarafe doit les en destourner. Ce pauvre mal-heureux estoit vn homme d'esprit & d'intrigue, qui faisoit vne partie des affaires du pays, parloit le mieux dans les Conseils, & auoit seul d'entre tous les Anciens osé s'opposer ouvertement à l'Euangile, entrer en dispute sur nos mysteres, & deffendre les Fables du pays. Mais Dieu sceut bien renuerfer cet obstacle de sa gloire, & punir les blasphemes de cet insolent. Vn sien neveu qui croioit en auoir receu quelque iniure luy fendit la teste d'vn coup de hache, au lieu mesme où on deuoit planter la Croix qu'il vouloit renuerfer, & au temps que les Peres partoient de Kebec, pour y venir establir leur demeure.

[155] Si Dieu a fait paroistre sa Iustice en cet exemple, il a fait voir sa misericorde infinie en plusieurs

his evil design than desire to carry it out. So great is the ascendancy that Christian magnanimity has over minds.

It is incredible what a powerful effect examples of courage have in winning over these Infidels. The bravery displayed by the Fathers who teach them—going, without changing countenance, into villages and cabins, where they are told that death and torture await them—produces as much fruit in their Souls as admiration in their minds. [154] It has made so deep an impression on the hearts of the Elders and Captains,—who, at the outset, manifested every possible indifference to our mysteries,—that now some of them are Catechumens in secret, and others openly profess the Faith, while not one of them opposes the progress of the Gospel. It is true, the fatal example of Hondiatarase serves them as a warning. That poor wretch was a man of ability and intrigue; he had charge of a portion of the affairs of the country, and spoke best in the Councils; he alone, among all the Elders, had ventured openly to oppose the Gospel, to enter into a dispute about our mysteries, and to defend the Myths of the country. But God knew how to remove that obstacle to his glory, and how to punish the blasphemies of that insolent man. A nephew of his, who believed himself injured by him, split his head with a hatchet, on the very spot where we were to erect the Cross that he wished to overthrow, and at the very moment when the Fathers started from Kebec to come and establish their residence here.

[155] If God has manifested his Justice in that instance, he has displayed his infinite mercy in many others. For a long while the Father could produce

autres. Le Pere ne pouuant rien depuis long-temps sur l'esprit d'une femme superbe & hautaine aussi difficile à convertir que son frere Jean-Baptiste Achiongeras s'estoit montré docile aux lumieres de l'Evangile, ayant eu l'honneur d'estre le premier Chrestien de son pays: il eut recours à Sainte Magdelaine avec tant de fucez, que la Pechereffe convertie dès le second iour de la neufuaine, venant demander le Baptesme, y receut le nom de sa bien-faictrice.

Le mesme Pere ayant aduis qu'une Huronne Chrestienne fort malade estoit depuis vingt quatre iours dans le milieu d'un bois où elle auoit esté conduite par quelques personnes qui luy estoient affectionnées, pour la sauuer de la cruauté de son Maistre; il s'y transporta aussi-tost & n'y trouua pas la Chrestienne, mais une autre pauvre femme Infidelle aussi fort malade, qu'il luy fut si aisé de convertir & d'instruire, qu'elle demanda & receut aussi-tost le Baptesme. [156] Heureuse! d'auoir fait une rencontre si impreueü de la vie de l'ame deux iours auant sa mort corporelle, & d'auoir appris si à propos le moyen de reparer la petite perte qu'elle alloit faire, par le gain du plus grand thresor, ou plustost de l'unique thresor qui foit au monde.

Une autre pauvre femme de la Nation des Chats, condamnée par ses Maistres à estre deliurée par une mort sanglante d'une espece d'hydropisie dont elle estoit trauaillée depuis quelque temps, receut presque à mesme temps la guerison du corps & de l'Ame; car une de ses parentes ayant prié le Pere de l'aller voir, il la deliura du danger de sa maladie & de la cruauté de ses Maistres, la guerissant en deux heures, en luy faisant prendre des pignons d'Inde, & la disposa en suite au Baptesme.

no effect on the mind of a proud and haughty woman, who was as difficult to convert as her brother Jean Baptiste Achiongeras had proved docile to the light of the Gospel,—he who had had the honor of being the first Christian of his country. He had recourse to Saint Magdalene with such success that, on the second day of the novena, the converted Sinner came to ask for Baptism, and received the name of her benefactress.

The same Father learned that a Christian Huron woman, who was very ill, had been for twenty-four days in the midst of a wood; she had been taken thither by some persons who had an affection for her, to save her from the cruelty of her Master. He proceeded there at once, and found, not the Christian, but another, a poor Pagan woman, also very ill, who was so easily instructed and converted that she asked for and at once received Baptism. [156] Happy was she to find so unexpectedly the life of the soul two days before the death of the body; and to learn so opportunely the means of retrieving the slight loss which she was about to experience by gaining the greatest, or rather the only, treasure in the world.

Another poor woman, of the Cat Nation, was condemned by her Masters to be delivered by a bloody death from a kind of dropsy that had afflicted her for some time. Her body and her Soul were cured almost simultaneously. One of her relatives begged the Father to go and see her, and he delivered her from the danger of her illness and the cruelty of her Masters; he cured her in two hours, by making her take some *pignons d'Inde*,²² and then by preparing her for Baptism.

Dieu qui tourne tout à l'avantage de ses Eleuz, se feruit d'une façon aussi admirable de la curiosité d'une femme d'Onnontagé, laquelle ne s'estant transportée à Gannentaa que pour voir nos François, entra par rencontre dans [157] la maison avec les Catechumenes, & prenant part aux petites charitez que nous y faisons, en prit encore davantage à nos Instructions: en forte qu'elle presenta sa fille pour estre baptisée, & demanda à prier Dieu parmy les Catechumenes.

God, who turns all things to the advantage of his Elect, used in as admirable a manner the curiosity of a woman of Onnontaghé. She went to Gannentaa solely to see our French people and entered, by chance, [157] the house with the Catechumens; she participated in the little charities that we practice there, and still more in our Instructions. Thus it happened, at length, that she brought her daughter to be baptized, and asked to be allowed to pray to God among the Catechumens.

CHAPITRE XVI.

DE LA PUBLICATION DE LA FOY AUX IROUOIS OIOGOENHRONNONS.

AIANT adopté incontinent apres nostre arriuée au pays, les Onnontagehronnons pour freres, & les Oiogoehronnons, & les Onneiouthronnons pour enfans, il fallut pour garder les formes de cette alliance, nous tranfporter chez eux, pour leur faire nos prefens; ainfi que nous ferons obligez de faire tous les ans, pour leur rendre nostre parenté plus vtile & plus fouhaitable. Cette neceffité ne nous peut eftre que tres-agreable, puis qu'elle nous fournit les moyens de leur annoncer [158] l'Euangile en leur faifant nos prefents, ainfi que nous auons heureufement commencé.

Ce fut à ce deffein que les Peres Chaumont & Menart partirent fur la fin du mois d'Aouft de l'année 1656. pour Oiogoen, où eftant arriuez deux iours apres, & y ayant fait quelque feiour, le Pere Chaumont en partit pour Sonnontoüian, y laiffant le Pere Menart, qui trauaille aux fondemens de cette Eglife naiffante. Voici ce qu'il nous en mande.

L'auerfion de la Foy & de nos perfonnes que les Hurons auoient donnée aux naturels du pays, leur perfuadant que nous portions avec nous la maladie & le malheur du pays où nous entrions, nous fit ici receuoir avec vn accueil affez froid, & rendit mépriables les prefens que nous fifmes pour la Foy. Cependant les Anciens qui pour leur intereft temporel

CHAPTER XVI.

OF THE PREACHING OF THE FAITH TO THE OIOGOEN-
HRONNON IROQUOIS.

IMMEDIATELY after our arrival in the country, we had adopted the Onnontagehronnons as brothers, and the Oiogoehronnons and Onneiouthronnons as children; and, in order to observe the forms of that alliance, we had to go to their land to give them our presents. We shall be obliged to do so every year, to make our kinship more useful and more desirable to them. This necessity can only be most agreeable to us, because it gives us the means of preaching [158] the Gospel to them while giving them our presents, as we have happily commenced to do.

With that object in view, Fathers Chaumont and Menart started, at about the end of August of the year 1656, for Oiogoen, where they arrived two days later. After remaining there some time, Father Chaumont went to Sonnontouan, leaving at the former place Father Menart, who is working at the foundation of that nascent Church. This is what he writes us about it.

“ The aversion to the Faith and to our persons that the Hurons had excited in the minds of the natives of the country, by leading them to believe that we carried disease and misfortune into every region that we entered, caused us to be received with a rather cold welcome, and the presents which we

ne vouloient pas rompre avec nous, croyant que l'effay de la Foy ne feroit pas dangereux fur la vie de leurs esclaves, nous firent bastir quatre iours apres nostre arriuée vne Chapelle, à laquelle ils s'emploierent eux-mesmes [159] de telle forte, qu'elle fut en deux iours en estat d'y recevoir les Chrestiens. L'ayant tapissée des plus belles nattes, i'y exposé l'Image de nostre Seigneur, & celle de Nostre-Dame : Ce fut vn spectacle dont la nouveauté surprit si fort nos Barbares, qu'ils venoient en foule pour le considerer, & remarquer le visage & l'action des deux Images. I'eus sans cesse alors occasion de leur expliquer nos mysteres, lors qu'ils me faisoient diuerfes questions sur les Images, en forte que ie ne faisois chaque iour qu'un Catechisme, qui duroit depuis le matin iusqu'au soir. Ce qui appriuoisa les esprits de telle forte, que nous eufmes en peu de iours plusieurs Neophytes, non seulement des Hurons & des esclaves, mais aussi des naturels du pays.

Plusieurs m'apportoient leurs enfans pour les baptiser, & m'aidoient à leur apprendre les Prieres en les leur repetant avec moy : Et la grace fit en peu de temps de si merueilleux changemens, que les petits enfans qui m'auoient au commencement pour le plus ordinaire [160] objet de leurs railleries & de leurs huées, me rendoient par apres les offices de bons Anges, me conduifant dans les cabanes, m'attendant aux lieux où ie m'arrestois ; & me difant les noms des enfans que ie baptifois, aussi bien que ceux de leurs parens ; ce que ces Barbares ont coustume de nous celer soigneusement, croiant que nous escriuons leurs noms, pour les auoir en France, & y procurer leur mort par magie.

gave for the Faith to be despised. However, the Elders — who from motives of temporal interest did not wish to break with us, and who thought that a trial of the Faith would not be dangerous to the lives of their slaves — caused, four days after our arrival, a Chapel to be built. They themselves worked at it [159] so assiduously that in two days it was finished and in a condition to receive the Christians. After having carpeted it with the finest mats, I hung up in it the Picture of our Lord and that of Our Lady. The novelty of the spectacle so astonished the Barbarians, that they came in crowds to gaze at it, and to observe the faces and the expression of the two Pictures. I then had continual opportunities of explaining our mysteries to them, as they asked various questions about the Pictures; in fact, I held but one Catechism each day, which lasted from morning till night. This so familiarized their minds that in a few days we had several Neophytes, not only among the Hurons and the slaves, but also among the natives of the country.

“ Many brought me their children to be baptized, and assisted me in teaching them their Prayers by repeating them with me. In a short time, grace produced such a wonderful change that the little children, who at the beginning generally made me [160] the butt of their jests and hootings, afterward rendered me the services of good Angels. They introduced me into the cabins; they waited for me at the places where I stopped, and they told me the names of the children whom I baptized, as well as those of their parents. These names the Barbarians are in the habit of carefully concealing from us, because they think that we write them down to send

La prouidence de Dieu me pourueut de trois Maistres excellens pour apprendre la langue: ils estoient tous trois freres, originaires du pays, & d'un excellent naturel: la bonté avec laquelle ils m'inuitoient fouuent chez eux, & la patience & l'affiduité avec laquelle ils m'instruifoient, me mirent bien-toft en estat de les instruire eux mesmes, & de leur apprendre nos mysteres, en leur faisant voir quelques Images, dont ils estoient curieux au possible.

Le premier adulte que ie iugé capable du Baptesme, fut vn vieillard âgé de quatre-vingts ans, lequel ayant esté touché de Dieu, en m'entendant instruire [161] vn Chrestien, me fit appeller deux iours apres, estant, ce sembloit malade à l'extremité. Ie ne fis pas de difficulté de luy accorder le Baptesme, trouuant en luy toutes les dispositions d'une Ame choisie pour le ciel, au chemin duquel il a encore eu depuis loisir de se dispofer.

Le second que ie baptisay, fut vn estropiat qui auoit le visage couuert d'un chancre, qui faisoit horreur à la veüë. Ce pauvre affligé receut ma visite avec autant de ioye qu'il l'auoit fouhaitté avec ardeur, & s'appliqua de si bonne forte à retenir les prieres & les instructions; que ie luy conferay peu de temps apres le Baptesme dans nostre Chapelle. Peut-estre que ces graces que Dieu luy a fait, font des fruiçts de la charité qu'il eut autresfois pour les Peres Brebeuf & l'Allemand. Il m'a dit qu'il auoit esté tesmoin de leur mort, & que s'estant acquis du credit par sa vaillance parmy ses compatriotes en cette iournée, où il auoit tué huit Hurons de sa main, & en auoit fait cinq autres prisonniers, il auoit eu compassion de ces [162] deux Peres captifs; &

them to France and there procure their death by magic.

“ God’s providence supplied me with three very good Masters for learning their language. They were three brothers, natives of the country, and of excellent character. The kindness with which they frequently asked me to their homes, and the patience and assiduity with which they taught me, soon enabled me to instruct them, and to teach them our mysteries by showing them some Pictures, about which they evinced the greatest possible curiosity.

“ The first adult whom I deemed worthy of Baptism was an old man eighty years of age. His heart was touched by God on hearing me instruct [161] a Christian, and he sent for me two days afterward,—being, it seemed, sick unto death. I did not hesitate to administer Baptism to him; for I found in him all the dispositions of a Soul destined to heaven, on the road to which he still has some leisure to prepare himself.

“ The second whom I baptized was a maimed warrior, whose face was covered with a canker horrible to look at. This poor afflicted man received my visit with as much joy as he had ardently desired it, and applied himself so well to learning the prayers and the instructions that I shortly afterward administered Baptism to him in our Chapel. Perhaps the graces that God has granted to him are the fruits of the charity that he formerly displayed toward Fathers Brebeuf and l’Allemant. He told me that he had been an eye-witness of their death; that—as he had acquired some influence among his countrymen by his bravery on that day, having killed eight Hurons with his own hand, and made five others

qu'il les auoit obtenu des Anniehronnons moyennant deux beaux colliers de Pourcelaine, à deffein de nous les renuoyer; mais que bien-toft apres on luy auoit rendu ces presents, pour retirer les deux prifonniers, & les brufier avec toute la fureur imaginable.

Ce pauure Lazare que i'ay ainfi nommé au Bap-
tefme, eft fort confideré dans le bourg, & le premier
appuy que Dieu a voulu donner à cette petite Eglife,
qu'il augmente fans cefse, en attirant d'autres à la
Foy, par la ferueur de fes difcours & de fes ex-
emples.

L'ennemi de l'Euangile ne pouuant en fouffrir les
progrez, n'a pas manqué de calomnies pour les trou-
bler. On accufe noftre Foy d'estre homicide de
tous ceux qui la profeffent: & la mort de quelques
Chreftiens d'Onnontagé ayant feruy d'occafion à
cette erreur des Barbares, le difcours qu'un Capitaine
ennemi de noftre Religion fit dans vne affemblée
feruit à les abufer dauantage: en forte que non
feulement plusieurs des naturels du pays, iugeant
qu'il [163] eftoit plus feur de croire ce que difoit cet
homme d'autorité parmi eux, que d'adjoufter foy à
l'experience toute contraire, dont se feruoient nos
anciens Hurons, me prierent de trouuer bon qu'ils
ceffaffent d'affifter aux prieres, iufqu'à ce que la
crainte qu'ils auoient de moy, fust diminuée: mais
encore on accufoit la Foy des François de tous les
maux dont le public ou les particuliers fembloient
estre affligez. C'est ce qu'un Apoftat tafchoit de
perfuader à ces Barbares, nommant les Hollandois
pour les garands de ce qu'il difoit, quand il affeuroit
que les enfans des Iroquois mouroient deux ans apres
leur Baptesme, & que les Chreftiens, ou se rompoient

prisoners—he had had compassion on the [162] two captive Fathers, and had obtained them from the Anniehronnons in exchange for two fine collars of Porcelain beads, with the view of sending them back to us; but that soon afterward they had returned him his presents, had taken the two prisoners from him, and had burned them with all the fury imaginable.

“ That poor Lazarus, whom I so named in Baptism, is highly respected in the village, and is the first prop that God has been pleased to give to this little Church, which is constantly increasing, for he attracts others to the Faith by the fervor of his discourses and of his example.

“ The enemy of the Gospel, who cannot bear to witness its progress, has not failed to assail it with calumnies, in order to arrest its course. Our Faith is accused of killing all who profess it. The death of some Christians of Onnontagé gave rise to this delusion on the part of the Barbarians, and a speech delivered at a meeting by a Captain who is hostile to our Religion served to mislead them still more. Hence, not only did some natives of the country—who considered it [163] safer to believe that man in authority among them, than to place any faith in the quite contrary experience of our old Hurons—not only did they beg me to excuse them from attending the prayers until their dread of me should decrease; but they also accused the Faith of the French of being responsible for all the ills with which the whole people or individual persons seemed to be afflicted. That is what an Apostate tried to make those Barbarians believe, naming the Dutch as his authority for what he said. He asserted that the children of the Iroquois died two years after their

la iambe, ou se bleffoient le pied d'une espine, ou deuenoient ethiques, ou vomiffoient l'ame avec le sang, ou estoient attaquez de quelque autre malheur infigne.

Si nostre reputation est ici maltraittée, nostre vie n'y est pas plus en feureté. Vn guerrier de ma connoissance estant venu loger dans nostre cabane, ne nous donna pas peu d'exercice: car [164] estant entré trois nuits de fuite dans vne espece de possession qui le rendoit furieux, il témoignoit en vouloir à ma vie, & il m'eust sans doute mal-traitté, s'il n'en eust esté empesché par nostre hôte.

Je fus menacé de la mort d'une façon plus fiere par vn ieune homme, lequel apres m'auoir entendu instruire vn Catechumene fort malade, que ie voulois disposer à la mort; me dit que i'estois vn Sorcier dont il se falloit deffaire, que ie faisois viure & mourir qui ie voulois, & qu'il m'estoit aussi facile de guerir cet homme que de le mener au ciel. Ce reproche n'estoit-il pas agreable?

Toutes ces difficultez que le Diable nous fuscite n'empeschent pas neantmoins que la Foy n'acquiere de iour en iour plus de credit parmi les peuples, que ie ne fois par tout bien escouté, que nostre Chapelle ne se remplisse de Catechumenes, & qu'enfin ie n'aye baptisé tous les iours des enfans ou des adultes.

Voilà ce que nous a mandé le Pere qui eut alors soin de cette Mission pendant [165] deux mois, & qui fut obligé de la quitter pour retourner ioindre ses trauaux à ceux de deux autres Peres à Onnontaghé, où ils establiſſent le fondement & le Seminaire de toutes les autres Missions des Iroquois.

Mais depuis ce temps là mesme le Pere y estant

Baptism, and that the Christians either fractured their legs, or wounded their feet with thorns, or became consumptive, or vomited their souls with their blood, or were assailed by some other great misfortune.

“ If our reputation be attacked here, our life is in no greater security. A warrior of my acquaintance, coming to lodge in our cabin, gave us no little trouble. [164] On three successive nights he became possessed in some way, and fell into a frenzy; he manifested an inclination to take my life, and would without doubt have done me an injury, had he not been prevented by my host.

“ I was threatened with a still nobler death than this. A young man, after hearing me instruct a Catechumen who was very ill, and whom I wished to prepare for death, told me that I was a Sorcerer who should be got rid of; that I gave life or death to whomsoever I wished; and that it was as easy for me to cure that man as it was to lead him to heaven. Was not that reproach an agreeable one?

“ All these obstacles that the Devil raises up against us do not, however, prevent the Faith from daily acquiring more credit among these peoples. I am listened to attentively everywhere, our Chapel is filled with Catechumens, and, finally, I daily baptize both children and adults.”

That is what was written to us by the Father who then had charge of that Mission for [165] two months. He was compelled to leave it, to return and unite his labors to those of the two other Fathers at Onnon-taghé, where they are establishing the foundation and the Seminary of all the other Iroquois Missions.

But, since that time, the Father has gone back

retourné accompagné de cinq ou six François, & du plus confiderable du Bourg, qui l'estoit venu prier de retourner chez eux, il y fut receu avec tout l'accueil imaginable. Ayant trouué la Chapelle en mefme estat qu'il l'auoit laiffée, il y fit commencer les prieres le iour de fon arriuée, & les nouveaux Chrestiens & les Catechumenes firent bien-toft paroiftre tant de zele, que le Pere escrit que cette Eglise n'est pas moindre dans fa naiffance que celle d'Onnontaghé.

there, accompanied by five or six Frenchmen and by the most notable man of the Village, who had come and begged him to return among them. He was received with the warmest welcome imaginable. He found the Chapel in the same condition as he had left it; and on the very day of his arrival he began to hold prayers in it. The new Christians and Catechumens soon manifested so much zeal, that, as the Father writes us, that Church is not less vigorous in its birth than that of Onnontaghé.

BIBLIOGRAPHICAL DATA: VOL. XLIII

XCIV

This is a letter of Paul le Jeune, ended in March, 1657 (no place given, but doubtless Paris), to the mother superior of the Hôtel-Dieu at Quebec. The original MS. rests in the archives of St. Mary's College, Montreal; and this we follow in the present publication.

XCV

For bibliography of the *Journal des Jésuites*, see our Vol. XXVII.

XCVI

In reprinting the *Relation* of 1656-57 (Paris, 1658), we follow a copy of the original Cramoisy edition in the Lenox Library. This volume was edited by Paul le Jeune. In his preliminary epistle he says that Jean de Quen, as superior of the New France missions, had sent over an annual report; but that the vessel which bore it was captured by the Spaniards, who threw overboard all the letters they found. Le Jeune, however, had previously had some advance sheets from De Quen. He, therefore, collected as much of the materials as he could recover, which, with the addition of some other unpublished memoirs of the previous year, form the contents of the present *Relation*.

Le Jeune's editorial letter to the Provincial, Louis

Cellot, is dated "Au College de Clermont ce 1. de Decembre 1657." The "Privilege" for the volume was "Donné à Paris le 3. Decembre 1657;" and the "Permissifion" was issued "A Paris, le 28. Decembre 1656," though in reality only repeating the date of the permission of the preceding annual. Chapter xxi. contains a letter from François le Mercier to the Provincial, dated "A Monreal ce 6. Iuin 1656," which was, in fact, a belated part of the preceding year's report. Chap. xxii. contains a letter from Paul Ragueneau, dated on p. 202, "Du chemin de Kebec à Onontaghé ce 9. d'Aouft 1657." This latter piece was received while the last sheet of the Relation was in press. The volume is mentioned in no. 110 of Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; Le Jeune's editorial letter, pp. (6); "Table des Chapitres," pp. (2); "Privilege," with "Permissifion" on the verso, 1 leaf; text, pp. 1-211, with the verso of p. 211 blank. Signatures: *ā* in four, *ē* in two, A-N in eights, O in two. No mispaging.

Copies of this *Relation* are in the following libraries: Lenox, Harvard, New York State Library, Brown (private), Ayer (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris). It has been sold or priced as follows: Harrassowitz (1882), no. 39, priced at 125 marks; O'Callaghan (1882), no. 1238, sold for \$50, and had cost him \$32.50 in gold; Barlow (1890), nos. 1306 and 1307, sold for \$12 and \$9, respectively; and Dufossé, priced in 1891 and 1892 at 150 and 190 francs.

NOTES TO VOL. XLIII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 31).—This nun was Françoise Giffard, aged twenty-three years (Quebec ed. of *Journal*, p. 207, note).

2 (p. 35).—Pierre Duval, born in 1604, came to Canada with his family, including his wife and six children; of these, two were drowned, and one slain by the Iroquois. The date of his death is not recorded.

3 (p. 35).—Regarding this voyage of Bourdon, see vol. xi., note 11. Its date has been given by various writers as 1656; but the statement of the *Journal* in our text, with other evidence, corrects that error. The subject has been carefully investigated by J. E. Roy; see his excellent paper in *Bulletin des Recherches Historiques*, vol. ii. (1896), pp. 2-9, 21-23—also published in separate form (Lévis, Que., 1896).

4 (p. 37).—Pierre Miville (as the name is given in the Nôtre-Dame registers), a native of La Rochelle, brought his family to Canada before 1640; he died at Quebec in October, 1669. Tanguay mentions him as captain (presumably of militia) of Côte Lauson.

5 (p. 41).—Jean Lemire, born in 1626, near Rouen, married (October, 1653) at Quebec, Louise, daughter of Nicolas Marsolet (vol. v., note 35); she was then thirteen years old; they had sixteen children. Lemire was elected syndic of Quebec, in 1664, and again in 1667; he died in October, 1684.

6 (p. 41).—“After this phrase, in the original, a space of four or five lines is left blank. Father de Quen doubtless intended to insert therein the Huron’s reply, and the signification of his two presents.”—Quebec ed. of *Journal*, p. 212, note.

7 (p. 43).—De Mores is but a variant of Du Maure, the seigniorial title of Jean Juchereau (vol. xxvii., note 15).

8 (p. 51).—Batiscan (Baptiskam) is the name of a river traversing Champlain County, Quebec, and discharging into the St. Lawrence; it gives name to the town of Batiscan, 57 miles west of Quebec. The seigniori of Batiscan was granted to the Jesuits in

March, 1639, by Abbé de la Ferté of Chateaudun, France; see terms of that concession in Sulte's *Canad.-Français*, t. ii., p. 69.

9 (p. 53).—Gabriel, abbé de Queylus (Kélus), had been an associate of Olier at Vaugirard (vol. xxi., p. 312) and became a prominent member of the Sulpitian community, founded by Olier. He did much to improve its discipline, also to establish ecclesiastical reform in various parts of Languedoc. The Associates of Montreal desired his appointment as bishop of Canada; but the greater influence of the Jesuits secured that dignity for Laval. The Associates also preferred a secular clergy at Montreal, and obtained from Olier four Sulpitians, of whom De Queylus was appointed superior. Just before their departure for Canada, Olier died (Apr. 2, 1657). They asked, and obtained, from the archbishop of Rouen the powers and authority commonly granted to missionaries in Canada; but he also appointed De Queylus his representative and grand vicar for all New France. The abbé's attempt to enforce the authority thus granted occasioned, of course, much dissatisfaction to the Jesuits; and the relations between them and the Sulpitians were, in consequence, long unfriendly. For a minute account of this whole affair, see Faillon's *Col. Fran.*, t. ii., pp. 270–282; and Rochemonteix's *Jésuites*, t. ii., pp. 189–231, 277–305. Cf. vol. xvi. of this series, *note 5*. De Queylus went to France in 1671, intending to return next year to Canada; but his health gave way, and he was obliged to retire from active life. His death occurred at the Sulpitian seminary in Paris, March 20, 1677.

10 (p. 57).—From this point to the end of the next paragraph (September 2–6), the handwriting is that of Druillettes; thereafter, the record is kept by De Quen.

11 (p. 63).—Lambert Closse, a native of Touraine, had come to Montreal with Maisonneuve (1641), and was next to the latter in command of the garrison there, bearing the title of major or sergeant-major. In August, 1657, he married Elizabeth Moyen, by whom he had two daughters, but one of whom survived infancy. Closse received a grant of land at Montreal in 1650. In February, 1662, he was slain by the Iroquois, while aiding some Frenchmen whom they had attacked. He is described by contemporary writers as a man of great uprightness and piety, and a fearless and gallant soldier; his bravery, it was thought, had saved the infant colony of Montreal from destruction by the savages.

12 (p. 67).—That is, his servant—who, according to the registers of Nôtre-Dame of Montreal, was called Jacques Noël" (Quebec ed. of *Journal*, p. 224, *note 1*).

Nicolas Godet, born (1581) in Perche, was one of the first settlers

at Montreal (1641); he brought with him his wife (*née* Françoise Gadois), and four children. Lands were granted him in 1650. His youngest daughter, Mathurine, at the age of fourteen married (1651) Jean St. Père (St. Pair), a notary, who came to Montreal two years after Godet. Grants of land were made to him in 1650, 1651, and 1654. At his death, he left two young children; a year later, his widow married Jacques Lemoine. Dollier de Casson, in his *Histoire du Montréal* (Quebec ed., 1871), p. 68, praises St. Père as a man of excellent character, intelligence, and judgment.

13 (p. 69).—Jean de Lauson, governor of Canada, resigned that post before his term of office expired, and, in the autumn of 1656, returned to France. He left the charge of affairs to his son Charles (vol. xxxvii., *note* 6); but the latter grew weary of such responsibility, and, in September, 1657, sailed for France, leaving the government of the country to Louis d'Ailleboust (vol. xxiii., *note* 16), Jean de Lauson's predecessor. In place of the last named, the Viscount d'Argenson was appointed by the king (January, 1657); but he did not arrive at Quebec until July, 1658, until which time D'Ailleboust was acting governor.

It may be added here, that the contention of P. G. Roy in regard to D'Ailleboust's daughter, mentioned in vol. xxxii., *note* 18, is sustained by M. Ernest Myrand, in *Bull. Rech. Hist.*, February, 1899, pp. 43–51. He cites documents which show that D'Ailleboust had no children; Tanguay consequently errs in saying that his daughter married De Lauson.

14 (p. 73).—Jean Levasseur (also named Lavigne), born in 1622, came from Rouen to Canada. In 1648, he married Marguerite Richard, by whom he had twelve children. He is mentioned in the text as a sergeant; by Tanguay, as a bailiff. In January, 1664, he and two other Montreal habitants obtained from De Lauson the island of St. Paul, near Montreal. Soon afterward, this concession was equally divided between the three; but, in 1669, Lavigne gave his fief to Marie Le Ber. He died in August, 1686.

15 (p. 73).—François d'Allet, who probably acted as the secretary of De Queylus, was one of the four Sulpitians who arrived in Canada in 1657. He remained there until 1671, when he returned with De Queylus to France.

Louis Théandre Chartier de Lotbinière was born in 1612, of a noble family in Paris. Tanguay traces this family line to the early part of the fourteenth century; there is, he says, no other Canadian stock which can be traced back so far as this one. Louis married (1641) Marie Elizabeth, sister of Mathieu d'Amours (vol. xxx., *note* 14), by whom he had two children. He was one of the Tadoussac

trading company in 1663; and, in the following year, was appointed procuror-general by De Mézy. He is also mentioned in the census of 1667 as lieutenant-general, civil and criminal, for the seneschal of Quebec. Chartier was granted lands in 1662, 1672, and 1685. The first of these concessions was a part of the lands donated to the Récollet missionaries in 1620, located on the St. Charles River (vol. iv., note 22). Upon the return of that order to Canada (1670), Chartier restored to them his share of their lands. It was at his house that "the first ball in Canada" was given, as noted by the *Journal* (February, 1667). He died in September, 1690.

16 (p. 73).— "The Jesuits, having been given the choice, in 1645, of accepting 6,000 livres, for building a clergy-house upon the church lands [see vol. xlii. of this series, note 28], or of building with their own funds and handing over that amount to the Community of Habitants, preferred the latter alternative; and they did, in fact, pay the 6,000 livres (1655) to the treasurer of the Community. On his arrival, Monsieur the abbé de Queylus, now curé of Quebec, finding himself without a clergy-house, brought suit against the Jesuit Fathers, to compel them to give up to the parish the new dwelling which they had just built, or to pay it the 6,000 livres. They were notified of the interlocutory mandate of the seneschal, as the *Journal* here indicates, Nov. 22, 1657; and four months later, March 23, 1658, the governor, M. d'Ailleboust, rendered a definite judgment. By it he declared that 'the Community of Habitants was duly made responsible for paying, in release and acquittal of the said Jesuit Fathers, the said sum of six thousand livres; and the agent of the said Community, M. Jean Gloria, was sentenced to pay, in preference to other debts of the said Community, the said sum of six thousand livres, to be employed in the erection of the said clergy-house.'"—Quebec ed. of *Journal*, p. 226, note.

17 (p. 143).—Zacharie Dupuis, the leader of this expedition, was a native (1608) of Rieux, France. It is not known when he came to Canada. Previous to his departure for Onondaga, he was commandant of the fort at Quebec; in 1670, he was major of the Montreal garrison; and, in 1672, he obtained from the Sulpitians a grant of land below Lachine. He died at Montreal, in June, 1676. In 1668, he had married Jeanne Groisat; there is no record of her death, or of children born to them.

18 (p. 147).—*Atoka* (*atoca*, *ataca*, *toca*, Sagard): the common cranberry (*Vaccinium macrocarpon*, Gray), still known to the French Canadians by its Indian name. It is figured and described by Charlevoix (*Plantes Amer.*, p. 39). Cf. the *cerises sans noyau*, "cherries without stones," on page 257 of this volume.

19 (p. 257).—The nuts here mentioned are doubtless those of the hickory (*Carya*, Nutt.)—the "shell-bark" variety (*C. alba*), or the "pig-nut" (*C. glabra*), which are sweet; and the "bitternut" or swamp hickory (*C. amara*), the nuts of which, although intensely bitter, yield excellent oil. See Charlevoix's description of these (*Journ. Hist.*, p. 162). The Indians pounded the kernels to a paste, which they boiled in water; the oil, rising to the top, was skimmed off, and preserved in gourds or in vessels of bark; it was used to enrich and flavor the sagamité and other foods. The sunflower (*Helianthus*) was prized by the natives for the oil obtained from its seeds, "though among the Northern tribes the oil made from it was not eaten, but was used on the hair."—Carr's "Food of Amer. Indians," *Amer. Antiq. Soc. Proc.*, vol. x., part 1. pp. 171, 172.

20 (p. 259).—The "cherries without stones" refer to the cranberry (*note* 18, *ante*). The fruit resembling an apricot is probably the May-apple (*Podophyllum peltatum*); cf. vol. xiii., *note* 3. The "apples shaped like a goose's egg" are the fruits of the papaw (*Asimina triloba*).

The "universal plant" mentioned in our text has not yet been, so far as known, identified; and it seems to have escaped the notice of most botanical writers. The description given in this *Relation* would indicate, however, the common sassafras (*Laurus Sassafras*, Linn.; *Sassafras officinale*, Nees.; *Sassafras Sassafras*, Karsten, and in *U. S. Pharmacopeia*). It is indigenous in America from Canada to Brazil; in southern latitudes it becomes a tree 30 to 50 feet high, but north of 40° N. lat. it is found as a low shrub, three to five feet high. This consideration will account for the Father's mention of it as "a plant." The sassafras has always been prized for its medicinal virtues: it had been long used by the natives of Florida before the Spanish conquest; upon its discovery by white men, it speedily became a valued drug in Europe, and an important article of commerce from America; and it is still employed to a considerable extent, especially in domestic medicine in the United States. Every part of the tree is used medicinally; for list of these uses, see Rafinesque's *Medical Flora* (Phila., 1830), vol. ii., p. 235. The bark affords a dye for a handsome and permanent orange color. See the admirable monograph, historical, bibliographical, and practical, on "Sassafras," by Prof. John U. Lloyd, in *Pharmaceutical Review*, Dec., 1893, pp. 450-459. The sassafras is figured and described by Charlevoix, in *Plantes Amer.*, pp. 9, 10. Thanks are due Prof. L. S. Cheney and Dr. Rodney True, of the University of Wisconsin, for information and suggestions regarding this subject.

21 (p. 261).—In regard to the mineral springs mentioned in the text, the first one has never been exactly identified. By land, it

would be about 30 miles from the fort to Auburn; but such a spring would be at least at the base of the limestone rocks, farther north, and probably in the Salina group. The river route, two days' journey, would bring the travelers to the salt springs at Montezuma; and the text seems to imply salt springs highly charged with lime. The sulphureous odor and the milky tinge would be caused by the decomposition of sulphate of lime. There are many small springs of this kind, continually forming calcareous tufa—sometimes encrusting large masses of leaves or moss, and sometimes forming masses of a light, spongy nature, yellow in hue. When wet, these are quite caustic to the touch.

The "burning spring near the Senecas" is in the town of Bristol, Ontario County, half-way between Canandaigua and Honeoye, where Charlevoix's map locates it as "Fontaine brulante." There are several other carbureted hydrogen gas springs in Ontario County.

The spring "toward the country of the Cats" (Eries) was probably the noted Oil Spring in the town of Cuba, Allegany County, about 50 miles S. W. of the "burning spring." It is on the Oil Spring reservation, and is described as a dirty, stagnant pool, 20 feet in diameter, and without an outlet. A yellowish-brown oil collects on the surface, which is skimmed off. In my younger days, it was well known as "Seneca oil," and was a popular remedy. This spring was so highly esteemed by the Senecas that in their treaties they reserved it, with a square mile of land.

The spring toward Cayuga cannot be satisfactorily identified. There are several magnesian springs, but not located as in the text. I think it was one of the common springs, highly charged with sulphate of lime. John Bartram saw one of these in 1743, at Onondaga; but it was not odorous, being above the gypsum rocks. Cf. allusions to the mineral springs of that region, in Robert Munro's *Description of the Genesee Country* (N. Y., 1804; reprinted in *N. Y. Doc. Hist.*, vol. ii., pp. 679-689).—W. M. BEAUCHAMP.

Cf. vol. viii. of this series, note 35, regarding the "burning spring."

22 (p. 303).—*Pignons d'Inde*: the seeds of *Jatropha curcas*, one of the Euphorbiaceæ; physic-nuts, Barbadoes nuts (Eng.), *médecinier* (Fr.), or *Brechnüsse* (Ger.). It was introduced from Brazil by the Portuguese, and readily became naturalized in India and other tropical countries. The root, leaves, juice, and the oil of the seeds, are all used for various medicinal purposes. The seeds are actively purgative. See Dymock's *Pharmacographica Indica* (London, 1893), vol. iii., pp. 274-277; cf. Berg's *Pharmakognosie des Pflanzen- und Thierreichs* (Berlin, 1879), p. 443.

