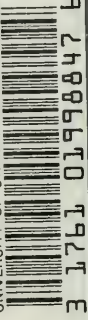


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The Jesuit Relations
and
Allied Documents

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THE ORIGINAL FRENCH, LATIN,
AND ITALIAN TEXTS, WITH
ENGLISH TRANSLATIONS AND
NOTES; ILLUSTRATED BY POR-
TRAITS, MAPS AND FACSIMILES.

The Jesuit Relations
and
Allied Documents

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



Edited by
REUBEN GOLD THWAITES

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EDITORIAL STAFF

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	{ WILLIAM PRICE
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Bibliographical Adviser	VICTOR HUGO PALTSITS

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PREFACE TO VOL. XXXVI

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

LXXIV. The main part of the *Relation* of 1649–50 is by Ragueneau, the new superior, supplemented by a letter from Jerome Lalemant, and, in the second edition, by another from the mother superior of the Hospital nuns. The first twelve chapters of Ragueneau's *Relation* were given in Vol. XXXV.; we now publish the thirteenth, and last, chapter by Ragueneau, and the two supplemental letters, thus concluding the document.

In his final chapter, Ragueneau narrates the experiences of an Iroquois who had been captured, in 1645, by a band of Hurons; they presented him to Montmagny, who sent him back to his own country. Having again been taken prisoner, he is sent to France, as mentioned in the *Journal des Jésuites* (October, 1649). His sojourn there is short; unused to the ways of civilization, he is carried away by a fever. But his devout behavior and desire for baptism are most edifying; and those who are present at his pious death "witness the felicity of a Hiroquois who had, perhaps, eaten his share of more than 50 men."

The Paris editor adds, as a postscript, an undated letter written to the provincial by Jerome Lalemant,—late superior in Canada, who goes to France

to ask aid for their work,—giving a final review of the condition of the Jesuit missions there. He observes that at his coming to Canada, twelve years ago, he found “but one Christian Huron family, with two or three which composed the Algonquin and Montagnais Church;” and now “I leave in it hardly any family — Huron, Algonquin, or Montagnais — that is not thoroughly Christianized,—not to speak of the surrounding Nations . . . who, with time, bid fair to be no less teachable.” The enforced curtailment of their labors, and the lack of sufficient support in this newly-settled country, have compelled part of the missionaries to return to France; about twenty remain, employed in the Algonquin missions and on the St. Lawrence. All, whether they stay here or cross the ocean, are devoted to this work, and ready to give their lives for its success. A new opening for missionary labor has appeared,—among the Abenakis, who have come to ask that Druillettes may go to their country. Albanel has gone to spend the winter with the Montagnais Indians; and the Attikamegues will be visited by a missionary in the spring, if not prevented by the Iroquois. Work is also being carried on among the tribes of the Saguenay,—a promising field. The nuns at Quebec, of both convents, are doing a most efficient work for the salvation of the Indians and the preservation of this infant colony. The new governor of Canada, D’Ailleboust, is well disposed toward the missions. All these things afford Lalemant great encouragement and hope.

The letter from Marie de St. Bonaventure, superiress of the Hospital nuns at Quebec, is written to a citizen of Paris, and dated September 29, 1650. She

describes to this friend of the Canadian missions the overthrow and wretched condition of the Huron tribes. Four hundred of their refugees are encamped near the hospital, whither they come every day for mass and for food. She writes, "I have never before seen such poverty or such devotion," and closes with an appeal to their friends in France for aid to meet these great responsibilities.

LXXV. This is a letter (dated June, 1651) from the Company of New France to the Jesuit father general, stating their desire to have a bishop appointed for Canada, for which they have secured the approval of the queen. They propose that this bishop be selected from the Jesuit order, their choice being Charles Lalemant, now superior of the Jesuit residence at Paris; they urge the father general to accept their nomination.

LXXVI. This is a Latin letter by Druillettes (doubtless written in 1651) to John Winthrop, governor of Connecticut, imploring the English colonists to aid the Canadian authorities in subduing the hostile Mohawks, since the latter are harassing the Christians—not only French, but Indian—along the St. Lawrence, and even plan a massacre of the Abenakis, among whom Druillettes is engaged in Christian labor. He offers, in the name of the French governor, compensation for the expense of sending New England troops for the defense of the Christian Indians; and requests Winthrop to lay the matter before the colonial general assembly, which is to meet at Hartford in June following.

LXXVII. Druillettes makes a report (apparently written in the early summer of 1651) of the mission

on which he was sent (September, 1650) by the governor of Canada, to ask aid against the Iroquois from the New England colonies. At the English settlement of Coussinoc, he meets John Winslow, who accompanies the Jesuit and his companion—Noel Negabamat, of Sillery—to Plymouth and Boston, and treats them with great kindness. Druillettes has audience from the authorities of both colonies, who are personally well inclined to aid the French against the Iroquois. The envoy visits several of the English settlements, and is everywhere received with kindly hospitality. In February, 1651, having accomplished his errand, he returns to continue his mission among the Abenakis of the Kennebec. In April, Winslow comes to the Kennebec, and visits Druillettes; he reports favorable action by the Plymouth magistrates on the French proposals. From various sources, Druillettes also learns that the people of Boston look on these with favor, and that many persons will volunteer on an expedition against the Iroquois, if allowed to do so.

On April 24, a Sokoki envoy brings Druillettes an answer to proposals made by the latter to various tribes between Saco River and the lower Hudson. These tribes are willing to fight against the Iroquois, and numerous allies will join them. Druillettes sums up the conclusions he has reached, after this journey, in regard to the attitude of these Indian tribes, and of the New England colonies. He is sanguine in his expectations of aid in both directions, especially on account of the advantage which Boston and Plymouth would derive from a freer and more extensive trade with Canada.

LXXVIII. The *Journal des Jésuites* for 1651 records

that the Ursuline nuns move into their own house, January 21. Toward the end of March, Buteux goes on a mission to the Attikamègues. The Huron refugees are finally placed (March – April) on Orléans Island, where each receives an allotment of land; they are under the care of Father Chaumonot. Letters from Montreal report a fight with the Iroquois, March 1; also a raid of these marauders upon the Neutral tribes, in the preceding autumn, which latter had defeated the enemy in battle; to avenge their losses, another Iroquois army has been sent to the Neutral country.

Late in April came alarming news of Iroquois raids everywhere,—in the Huron country, against the Neutrals, and along the St. Lawrence. They cut off various Huron bands, and even attack settlers near Quebec and Montreal; and they besiege the fort on Christian Island, where they destroy a hundred men.

Druillettes returns, June 7, from his embassy to New England; on the 22nd, accompanied by Godefroy, he returns thither on a similar errand. Little of interest occurs during the summer, except frequent and often murderous raids by the Iroquois. The first ship from France arrives August 18. In September, tidings are brought that the Iroquois have destroyed the Neutral nation; and that the remnants of two Huron tribes have, according to savage custom, become incorporated with the Senecas, one of the Iroquois tribes who had conquered them. At the end of this same month, a considerable number of Huron refugees arrive.

October 13, there arrives in Quebec the new governor of Canada — Jean de Lauson, long a prominent member of the Hundred Associates. He is

received with much ceremony, both civil and ecclesiastical. A few days afterward, he dines at the Jesuit residence; the school-boys receive him in the new chapel, "with a Latin oration, French verses, etc.," and the savages dance. In November, the ship *Ste. Anne* is lost by striking on rocks in the St. Lawrence. December 4, Corneille's *Heraclius* is represented.

LXXIX. The *Relation* of 1650-51 is a brief document consisting of three short chapters by Ragueneau, as superior,—in the main, a summary of the annual reports to him, from the several missions,—followed by a journal and letter by Buteux. Ragueneau's introductory letter to his provincial, in Paris, is dated at Quebec, October 28, 1651. We have space in this volume only for the matter by Ragueneau—leaving Buteux's contribution to follow in Vol. XXXVII.

The date of the *Relation* (October 28) is but a fortnight after the arrival of Jean de Lauson, the new governor of Canada, with assistance for the little colony, which has been anxiously expected since the early summer. In his opening chapter, Ragueneau describes the condition of the French settlements. The wheat crop is excellent everywhere, this year, but especially at Montreal, "which would be an earthly Paradise for both the Savages and the French, were it not for the terror of the Iroquois." It has, on this account, been deserted by the savages, and only fifty French people remain there, who are incessantly harassed by the relentless foe. In one of their raids, they carry away a poor French woman, whom they burn to death, after cruel tortures, in revenge for the loss of some of their warriors. All

the French settlements have suffered from the Iroquois, but especially that of Three Rivers, which "has existed only through a miracle," and through the care of the Virgin Mary, toward whom the inhabitants have shown extraordinary devotion.

The Hospital nuns are "more than ever necessary to the country," and both their strength and their means are taxed to the utmost. The destruction of the Ursuline convent by fire is described. The good nuns, though no lives are lost, see all their earthly possessions "reduced to ashes, but looked upon it with pleasure, praising God because the fire performed his holy will." They are now erecting a new building, meanwhile lodging in a small and inconvenient house. The Jesuit church is not yet finished, but it is used for the celebration of mass. Next to this building is a seminary for boys, begun this year, where the children are boarded, and are taught "reading, writing, plain-chant, and the fear of God." Without it, "our French would become savages, and have less instruction than the Savages themselves."

During the past year, the hostilities of the Iroquois have been considerably diverted by their attacks upon the Neutral nation, upon which they have inflicted complete ruin and desolation, mercilessly slaughtering all who could not follow their homeward march. Two villages are thus destroyed, and the rest of the people abandon their homes and flee to remote lakes and forests, as the Hurons had done before them. The Hurons who remained in the southern villages, of their own accord, join one of the Iroquois tribes.

Those who remained on Christian Island narrowly escape being captured by Iroquois treachery, and

finally retreat to Manitoulin Island. Later, many of these take refuge with their brethren at Quebec. This increases the burdens of the missionaries, but they trust in Divine provision for their needs. The Indian reduction at Sillery is an asylum for the persecuted Christians; and they will not suffer therein any apostates or any scandalous conduct. The Algonkins in the mission at Three Rivers have been under the special care of Providence, in their winter hunt. Various instances of their desire for baptism are related.

The Montreal mission serves as a temporary refuge for many Algonkins who come down the Ottawa for trade. Two Fathers have been in residence there, and have given instruction to various bands of these nomads—some of whom even remain there during most of the winter. The Huron colony have settled on Orleans Island,—called by the Jesuits St. Mary's Island,—where they have built cabins and tilled the land, although they had to be supported by the French during the first year. This has cost the Jesuits 8,000 livres, much of which has been sent them from France for this purpose. Only five of these refugees have died, and those most piously. Various instances of piety and devoutness among these Hurons are related; one of these has never been refused by the Virgin any favor, spiritual or temporal, which he has asked from her. When the Ursulines lose their home by fire, these Hurons give them a present of two porcelain collars, which are all their wealth.

In the Tadoussac mission, Albanel has spent the winter with the Montagnais. Returning to Tadoussac, he finds a helper necessary, who is accordingly

given to him,— there being over eight hundred persons there this year, and a great increase in the number of Christians. De Quen holds a “ flying mission ” among the Oumamiwek Indians, eighty leagues below Tadoussac. The Abenakis ask for Druillettes, who is sent (September, 1650) partly to minister to their needs, partly to solicit aid against the Iroquois from the English colonies. Returning from this journey (June, 1651) he is again sent to Boston, whence he has not yet returned. Buteux spends three months with the Attikamègues; his journal of that voyage will be given in our next volume.

R. G. T.

MADISON, WIS., December, 1898.

LXXIV (concluded)

RELATION OF 1649-50

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1651

In Volume XXXV. we published chaps. i.-xii.; in the present volume are given chap. xiii. and the two supplementary letters, thus concluding the document.

[154] CHAPITRE XIII.

DE LA VENUË D'VN HIROQUOIS EN FRANCE, & DE SA MORT.

IL femble bien à propos de dire deux mots de la vie de cét Hiroquois, deuant, que nous parlions de sa mort. L'an 1645. vne troupe d'Hiroquois venant en guerre sur le grand fleuve de Saint Laurens, fut apperceuë par vne petite escoüade de nos Sauvages, qui s'en alloient à la chasse de leurs ennemis. Le Capitaine de nos Algôquins nommé Simon Pieskaret, ayant découuert le premier ces Auanturiers Hiroquois, leur dressa vne embuscade si à propos, qu'il les deffit. L'Hiroquois dont nous parlons & vn sien camarade furent faits prisonniers en ce combat. Pieskaret les amena tous deux viuans, fans les auoir outragez contre leur coustume, & les presenta à Monsieur le Cheualier de Montmagny Gouverneur pour lors de tout le país. [155] Comme les Hurons luy auoient desia dōné vn prisonnier de la mesme nation, il voulut fonder si par le moyen de ces prisonniers, les Hiroquois seroient capables d'vn bon traité de paix, afin de reünir tous ces peuples qui se déchirent, & qui se deuorent d'vne estrange façon. Le succez parut fort heureux, l'vn des trois prisonniers fut renuoyé en son país avec des paroles, ou plustost avec des presens, qui inuitoient cette nation à la paix. Ils enuoyerent deux Ambassadeurs sur ce sujet dès la mesme année, & la suiuate 1646. la paix fut entiere-

[154] CHAPTER XIII.

OF THE ARRIVAL OF A HIROQUOIS IN FRANCE, AND
OF HIS DEATH.

I T seems very proper to say a word or two concerning the life of this Hiroquois, before speaking of his death. In the year 1645, a band of Hiroquois, on a foray along the great river Saint Lawrence, was espied by a small squad of our Savages, who were on the way to hunt down their enemies. The Captain of our Algonquins, named Simon Pieskaret, who was the first to perceive these Hiroquois Adventurers, prepared for them so timely an ambuscade that he routed them. The Hiroquois of whom we are speaking, and a comrade of his, were made prisoners in the fight. Pieskaret took them both alive,—contrary to their custom, forbearing to mutilate them,—and presented them to Monsieur the Chevalier de Montmagny, then Governor of all the country. [155] As the Hurons had already given him a prisoner of the same nation, he wished to ascertain if, by means of these prisoners, the Hiroquois were amenable to a lasting treaty of peace,—so as to reunite all these nations, who tear one another in pieces, and prey upon one another after so strange a fashion. The result seemed very auspicious. One of the three prisoners was sent back to his own country with words, or rather presents, which invited that nation to peace. They sent two Ambassadors upon this matter, in that same year; and in the year following, 1646,

ment concluë, & nos prifonniers renuoyez libres en leur païs. Celuy dont il s'agit homme d'esprit, & puiffant de corps ayant veu les prefens que Monsieur le Gouverneur auoit fait pour fa deliurance remporta avec foy vn amour & vn defir de recognoiffance enuers les François, difant qu'il leur eftoit redeuable de fa vie, comme il eft veritable. Car fi Monsieur le Cheualier de Montmagni ne fe fut entremis dans cét affaire les Algonquins l'auroient brûlé & mis en pieces.

La mefme année 1646. qui vit la naiffance de la paix, en vit auffi la mort. Le Pere Ifaac Iogues eftant allé au pays de [156] ces Barbares avec vn jeune François, y fut tué au mois d'Octobre; noftre Hiroquois voyant qu'on le vouloit mettre à mort s'y oppofa; il n'y gagna rien qu'un coup de hache qu'il receut fur le bras, l'ayant prefenté deuant le Pere pour le mettre à couuert. Ce coup receu par charité, fut peut-eftre le coup de fa predeftination; car il eft bien croyable, que ce bon Pere eftant au Ciel, a obtenu de noftre Seigneur le falut de fon ame, en reconnoiffance du falut qu'il auoit voulu conferuer à fon corps. La mort du Pere Iogues & la rupture de la paix fut cachée aux François & aux Algonquins tout l'Hyuer, mais au Prin-temps de l'année fuiuante 1647. la perfidie des Hiroquois éclata par le meurtre de quantité de nos Chreftiens furpris par ces traiftres.

Noftre Hiroquois ne fut point de la partie, il ne vint point en guerre avec fes compatriotes, ne fe pouuant refoudre de combattre ceux qui luy auoient donné la vie; mais enfin eftant venu l'an 1648. affez proche de l'habitation des François nommée les Trois

peace was fully concluded, and our prisoners were released and sent back to their own country. The one with whom we are concerned,— a man of intelligence, and of powerful build,— having seen the gifts which Monsieur the Governor had presented for his liberation, brought back with him a friendly feeling toward the French, and the desire to manifest his gratitude, declaring that he owed to them his life, as was true,— for if Monsieur the Chevalier de Montmagni had not interposed in the matter, the Algonquins would have burned him, and cut him in pieces.

The same year, 1646, which witnessed the birth of peace saw also its death. Father Isaac Jogues, having gone to the country of [156] those Barbarians with a young Frenchman, was murdered there in the month of October. Our Hiroquois, seeing their intention to put him to death, opposed it. He gained nothing by that but a blow from a hatchet upon his arm, while placing it before the Father to protect him. This blow, received through charity, was perhaps the stroke of his predestination, for it may certainly be believed that this good Father obtained from our Lord, in Heaven, the salvation of this man's soul, in return for his attempt to save the Father while in the body. The death of Father Jogues, and the rupture of the peace, were concealed from the French and the Algonquins during the entire Winter; but in the Spring of the following year, 1647, the perfidy of the Hiroquois was exposed through the murder of a large number of our Christians, who were surprised by these traitors.

Our Hiroquois was not one of the party; he did not go with his fellow-countrymen to war, for he

riuieres, pour chasser aux Castors, & ayant apperçeu vne chaloupe conduite par des François, il se [157] presenta sur le bord du grand fleuve, il crie, il appelle, il fait signe qu'on le vienne querir, les François le voyant seul l'abordent & le reçoient dans leur vaisseau; vn Huron pris en guerre & deuenu Hiroquois parmy eux, sortant du bois, & voyant qu'on emmenoit son camarade, fait signe qu'il le veut fuiure, on l'embarque avec l'Hiroquois, & on les mene tous deux au Capitaine des Trois riuieres: Ils auoient trois autres compagnons qui parurent quelque temps apres, on tafcha bien de les surprendre, mais la defiance les fit éuader, excepté le plus foible qui ayant esté attrapé par vn Algonquin fut mis à mort sur la place.

Le Huron deuenu Hiroquois, interrogé par nos Truchemens, dit tout libremēt, qu'il auoit desseïn, fa chasse aux Castors estant faite, de chasser aux Algonquins, & qu'il en auroit pris ou tué quelqu'vn s'il en eut rencontré à son auantage. Pour nostre Hiroquois il protesta que depuis le moment que les François luy auoient donné la vie, il auoit tousiours porté dans son corps vn cœur François, qu'il s'estoit opposé à ceux qui auoient tué le Pere Isaac Jogues, qu'il auoit receu au bras le [158] premier coup qui fut déchargé sur ce bon Pere, il [en] monstroït la marque. I'ay tousjours eu la pensée, disoit-il, de vous donner auis de la trahyson de mes compatriotes, ie ne l'ay pû faire qu'à present que ie me suis jetté entre vos bras. Sa justification ne fut pas receüe, la fourbe des méchans rend les innocens coupables, on luy met les fers aux pieds comme à vn traistre.

Quelque temps apres, deux canots remplis d'Hyro-

could not bring himself to fight against those who had spared his own life. But at length, having come in the year 1648, in order to hunt Beavers, quite near to the French settlement named Three rivers, and espying a shallop manned by some Frenchmen, he [157] came forward upon the shore of the great river, shouting, calling, and signaling to them to come to him. The Frenchmen, seeing that he was alone, approached him, and received him into their boat. A Huron, taken in war, who had become as one of the Hiroquois, coming out of the forest, and seeing that they were carrying off his comrade, made signs that he would like to go with him; he was taken on board with the Hiroquois, and both were conducted to the Commandant at Three rivers. They had three other companions, who were seen some time afterward; our men made every effort to surprise them, but their distrust led them to slip away,—except one, of less strength than the rest, who, having been captured by an Algonquin, was put to death upon the spot.

The Huron who had become a Hiroquois, when questioned by our Interpreters, admitted very frankly that he had intended, when his Beaver-hunt was over, to pursue the Algonquins; and that he would have taken or killed any one of these, had he met him at advantage. Our Hiroquois affirmed, for himself, that since the moment when the French had spared his life, he had always carried about in his body a French heart; that he had opposed himself to those who killed Father Isaac Jogues; and that he had received on his own arm the [158] first blow that was dealt at the good Father, of which he showed the scar. "I have always had it in my mind," said

quois furent découverts en pleine nuit sur la grande riviére; la sentinelle en ayant donné avis au Caporal, on fit monter nostre Hydroquois sur vn bastion, il crie à pleine teste, ses gens luy répondent, ils parlent ensemble en langue Hiroquoise; & pour conclusion, on enuoye vne chaloupe vers ces deux canots qui amena au fort vn autre Hiroquois; en voyla deux entre les mains des François, qui donnerent le nom de berger au premier venu pour le distinguer des autres; il fut le lendemain enuoyé vers vne troupe de ses Gens qui estoient en armes au delà du grand fleuve, d'où il reuint accompagné de deux autres, aufquels on mit les fers aux pieds aussi bien qu'à leurs [159] camarades. Il est vray qu'on deliuera le berger de ces entraves, pource qu'on ne creut pas qu'ayant amené les autres, il ostant éuader sans eux. Quelques iours apres, d'autres bandes d'Hiroquois paroissant à tous momens, il fit si bien que deux de ses compatriotes se vindrent encore jeter dedans les fers: ce procedé donnoit de l'estonnement, quelques-vns l'attribuoient à l'amour qu'il portoit aux François, d'autres le prenoient pour vne trahyson secreete qu'il pretendoit faire reüssir en son temps; quoy qu'il en foit, ces oyseaux s'ennuyans d'estre si long-temps en cage, trouuerent le moyen de s'enuoler nonobstant leurs fers, & leurs gardes; le seul berger dont nous parlons resta parmy les François, les autres s'estans fauvez assez adroitement.

On fut bien en peine de ce qu'on feroit du pauvre homme; les vns le vouloient faire mourir comme vn traistre, d'autres disoient que s'estant rendu à nous le bonne foy, on ne pouuoit pas le condamner à mort

he, "to inform you of the treason of my fellow-countrymen; but I could not do so till now, when I have thrown myself into your arms." His self-vindication was not accepted; his feet were shackled, as a traitor.

Some time after, two canoes, filled with Hydroquois, were discovered in the middle of the night on the great river. The sentinel having reported this to the Corporal, our Hydroquois was made to mount upon a bastion. Shouting at the top of his voice, his people replied, and they conversed together in the Hiroquois language; and, in the end, a shallop was sent off to the two canoes which brought back to the fort another Hiroquois. There were now two in the hands of the French, who gave the name of berger to him who had first come, to distinguish him from the others. He was sent, next day, to a band of his People who were under arms on the other side of the great river; thence he returned, accompanied by two others, who were placed in irons as well as their [159] comrades. It is true that berger was freed from these fetters, as it was scarcely credible that, having enticed over the others, he would dare to make good his escape without them. During the following days, ever and anon, other bands of Hiroquois appeared. Berger played his part so well that two more of his fellow-countrymen came in, but only to be thrown into fetters. This proceeding caused astonishment; some attributed it to the love he bore toward the French; others regarded it as some secret treachery, which he purposed to make successful in due time. However that might be, these birds, weary of being so long caged, found means to fly away, despite their fetters and their guards. Berger,

fur de fimples foupçons de trahyfon; enfin on jugea qu'il eftoit à propos de l'enuoyer en France, de peur que s'il venoit à fe fauver, il n'emportaft avec foy [160] vne trop grande connoiffance du pays, & de l'eftat des François & des Algonquins. On le mit donc entre les mains d'un Pere de noftre Compagnie qui repaffoit pour les affaires de ces nouvelles Eglifes.

Ils s'embarquerent à Kebek le dernier d'Octobre, de l'an pañfé 1649. ils entrèrent dans le port du Havre de Grace le 7. de Decembre; le Pere pendant cette trauerfée appelloit ce pauvre Hiroquois de temps en temps, luy faifant reciter fes prieres qu'il fçauoit tres-bien, ayant efté inftruit pendant fon fejour parmy les François. Il auoit fouuent demandé le Bapteme, mais l'incertitude du futur l'auoit empefché de receuoir vn fi grand bien; veu mefme qu'on luy vouloit donner vne plus grande inftitution, & vne plus grande connoiffance de nos myfteres, & tirer de luy vne preuue plus affeurée de fa bonne volonté

Comme on l'enuoye de l'habitation des Trois riuieres au port de Kebek, où il fe deuoit embarquer, il luy arriua vne chofe tres-remarquable. Les foldats & les Matelots qui eftoient dans la barque, ayant peur qu'il ne fautât dans l'eau [161] pendant la nuit, pour fe fauver à la nage, & puis à la courfe dans les bois, le lioient le foir fort eftroitement, & le lendemain matin on le trouuoit libre & tout delié; on le ferra dauantage, & on redoubla fes liens les autres nuits, en forte qu'on ne croyoit pas qu'il fe puft en aucune façon dégager; on le trouua neanmoins encore tout libre & delié le lendemain matin: cela fit croire à ceux qui eftoient dans la barque, & qui ne l'enten-

of whom we are speaking, alone remained among the French, the others having very adroitly escaped.

It was difficult to decide what should be done with the poor man. Some wished that he should be executed as a traitor; others said that, having surrendered himself to us in good faith, he should not be condemned to death on a mere suspicion of treachery. At length, it was decided that it would be best to send him to France,—for fear that, if he should come to make his escape, he might take away with him [160] a too thorough knowledge of the country, and of the condition of the French and the Algonquins. Accordingly, he was placed in the care of a Father of our Society, who was going across on business connected with these new Churches.

They embarked at Kebek, on the last day of October in the past year, 1649. They entered the port of Havre de Grace on the 7th of December. During that passage, the Father, from time to time, called to him this poor Hiroquois, making him recite his prayers, which he knew very well, having been instructed during his sojourn among the French. He had often asked for Baptism, but the uncertainty of the future had hindered him from receiving so great a benefit,—seeing, moreover, that we preferred to give him more thorough instruction and greater knowledge of our mysteries, and to gather from him some more certain proof of his good-will.

When he was sent from the settlement at Three rivers to the port of Kebek, where he was to embark, a very remarkable thing happened to him. The soldiers and Sailors who were in the ship, fearing lest he should leap into the water [161] during the night,—to make his escape by swimming, and then

doient pas qu'il estoit forcier. Or moy qui écris cecy, ayant appris ce qui s'estoit passé; ie priay vn jeune homme, grand amy de cét Hiroquois, de l'aller voir, & de luy demander confidemment de quelle industrie il se feruoit pour se dégager des liens dont il estoit si estroitement & si soigneusement garotté: l'Hiroquois luy répondit avec vne grande douceur & avec vne presence d'esprit fort tranquille, que se voyant si mal traité des François, desquels il auoit appris quelque connoissance de celuy qui a tout fait, il luy adresseoit ces parolles dans les peines & dans les douleurs que luy cauoient ses liens. Toy qui as tout fait, tu sçais bien que c'est à tort que les François me traitent si rudement, me prenant pour vn [162] traistre, ie ne le fais pas, tu le sçais bien, aye pitié de moy: Ayant fait cette priere mes liens, disoit-il, tomboient d'eux mesmes sans que j'y apportasse aucune industrie. Dieu est assez bon pour faire vn miracle pour sauuer vne ame; quoy qu'il en soit, les soldats François, vn chirurgien qui estoit dans la barque, & les matelots employèrent leurs liens, leurs ligatures, & leur esprit à garotter cét homme, & on le trouua tousiours délié sans que les cordes fussent en aucune façon endommagées, mais pourfuiuons nostre chemin.

Ce pauvre Barbare estant arriué au Havre de Grace, & voyant d'vn costé tout le port si remply de navires qu'ils se touchoient l'vn l'autre, & de l'autre tant de maisons rassemblées en vn mesme lieu, & conferant dans son esprit ces grands vaisseaux avec leurs petits canots d'écorces, & ces maisons avec leurs cabanes, il demeura deux heures sans parler, tant il fut faisi d'estonnement.

by running to the woods,—bound him, at evening, very closely; but on the morning of the next day, they found him at liberty, and all unfettered. They tied him still more tightly, redoubling, on other nights, his bonds in such a manner that they did not believe he could in any way liberate himself; nevertheless they found him entirely free and unbound the next morning. This made those who were in the ship, and who did not understand it, believe that he was a sorcerer. Now, I who write this, having learned what took place, requested a young man, a great friend of the Hiroquois, to go and see him, and to ask him, in confidence, what ingenuity he employed to free himself from bonds by which he was so closely and carefully tied down. The Hiroquois answered him — with much gentleness, and with a presence of mind quite undisturbed — that, finding himself so maltreated by the French, from whom he had gathered some knowledge of him who made all things, he addressed to him, in the pains and sufferings which his bonds occasioned him, these words: “Thou, who hast made all things, thou knowest well that it is wrong for the French to treat me so roughly, taking me for a [162] traitor; I am not that, as thou well knowest; have pity on me.” “Having made this prayer, my bonds,” said he, “fell off of themselves, without my making any effort.” God is good enough to work a miracle in order to save a soul. However that may be, the French soldiers, a surgeon who was in the ship, and the sailors, employed their ropes, their bands, and their wits to tie down this man; and they found him always unbound, without the cords being in any way damaged. But let us proceed.

Au fortir du Havre, le Pere le conduisit à Dieppe: il luy auoit donné des fouliers à la Françoisie; mais comme ceux dont on se fert en son pays sont fouples comme des chauffons de tripot, ou comme de gros gands de Cerf, il ne pouuoit s'accommoder [163] à nostre chauffure; il quitte ses bas & ses fouliers, & encore que le temps fut froid & humide, & les chemins tout rompus; car c'estoit enuiron le 6. Decembre, il marchoit nuds pieds, & nuë teste aussi lestement qu'au milieu d'un Prin-temps ou d'un Esté.

Vn rencontre en ce chemin accreut son premier estonnement, il fortit du Havre un iour de marché, & passa par diuers lieux és iours de Festes, les chemins estoient tous couuers de monde: Comment, disoit-il, les François sont par tout; la campagne en est pleine aussi bien que les villes? cela luy faisoit croire ce que quelques-vns disent par fois en riant aux Sauvages; qu'il y a autant d'hommes en France que d'arbres dans leurs grandes forests.

Les chemins estans fort gliffans, ce pauvre Hiroquois se fit entorse au pied, & se foula le nerf, en forte qu'estant arriué à Dieppe, le Pere le logea à l'Hospital pour le faire penser. Les Religieuses qui gouernent cette maison avec vne netteté, & vne charité rauissante, le receurent & le firent penser soigneusement: mais comme le mal estoit assez fâcheux, le Pere voulant tirer droit à Paris, luy dit qu'il demeurast en repos en cette maison, ou [164] il estoit aymé, & qu'il le feroit venir quand il seroit guery, dans la ville ou demuroit ordinairement le grand Capitaine des François. Ce Sauvage voyant le depart du Pere, qui estoit sa feule & vnique

The poor Barbarian, on his arrival at Havre de Grace,—seeing, on the one side, the port so full of ships that they touched one another; and, on the other, so many houses crowded together in one place,—comparing in his own mind those grand vessels with their little bark canoes, and those houses with their cabins, remained for two hours without speaking, so overcome was he with astonishment.

On leaving Havre, the Father took him to Dieppe. He had provided him with shoes after the French fashion; but — as those which are used in his own country are supple, like tennis slippers, or Buckskin gloves — he could not become used [163] to our mode of shoeing, and threw off both shoes and stockings; and, although the season was cold and damp, and the roads all broken up, for it was about the 6th of December, he walked barefooted, and bareheaded, as briskly as in the middle of Spring or Summer.

But what he encountered on the way increased his first astonishment. He went out of Havre, one market-day, and passed by various places on Festival days, the roads being crowded with people. “Why,” said he, “the French are everywhere; the country, as well as the towns, is full of them.” That made him believe what some say in jest to the Savages, that there are as many men in France as trees in their vast forests.

The roads being very slippery, the poor Hiroquois sprained his foot, and injured the tendon in such a way that, when he arrived at Dieppe, the Father lodged him at the Hospital, to have it cared for. The Nuns, who manage that house with a delightful neatness and charity, received him, and had him carefully attended to; but, as the injury was quite

connoissance, le voulut fuiure, difant, que fon pied ne luy faifoit plus de douleur. Il fe met donc en chemin, mais il n'auoit pas fait vn quart de lieuë que fon pied & fa jambe s'enflerent, en forte qu'il auoïa qu'il ne pouuoit marcher. Retourne, luy dit le Pere, en la maifon d'où tu és party, tu feras receu avec charité, & ie feray en forte qu'on teaffe venir au lieu où ie m'en vay quand tu pourras marcher. Ce bon homme craignant de prendre vne maifon pour l'autre, & voyant de loin vn François qui tiroit vers la ville, pria le Pere de luy dire qu'il priſt la peine de le conduire à l'Hofpital; car pour moy, difoit-il, ie ſuis fourd & muet en France, j'ay laiffé ma langue & mes oreilles en mon pays. Le Pere le mit entre les mains de ce François qui le rendit en la maifon de mifericorde, où il fut penfé & fecouru juſques à fon entiere guerifon.

Il demeura plus d'vn mois dans cét Hofpital, où il donna vne telle édification aux bonnes Religieufes qui le gouernent, [165] qu'elles en écriuirent en ces termes. Mon Reuerend Pere, voicy ſincerement ce que nous auons remarqué dans les deportemens du Sauuage Hiroquois, que vous nous auez laiffé, & que nous vous auons renuoyé.

Il nous a donné des marques d'vne grande pieté, comme il n'eſtoit que catechumene, il n'entendoit la Meſſe que juſques à l'Euangile, mais en ſe retirant de la Chapelle il ſe mettoit à genoux en quelque petit coin, continuant ſes prieres juſques à l'entier accompliffement du ſacrifice, & cela tous les iours.

Il prioit fouuent pendant le iour, mais il ne mãquoit point tous les matins à fon leuer de ſ'aller

serious, the Father, desiring to go directly to Paris, told him to remain quiet in that house, where [164] he was loved; and that he would have him brought, as soon as he was well, to the city in which usually resided the great Captain of the French. The Savage, on witnessing the departure of the Father, who was his one and only acquaintance, wished to follow him, exclaiming that his foot no longer gave him any pain. He set out, then, on the way; but he had not gone a quarter of a league before his foot and leg began to swell to such a degree that he admitted his inability to walk. "Go back," the Father said to him, "to the house whence thou camest; thou wilt be received with charity, and I will make arrangements for bringing thee to the place whither I am going, so soon as thou canst walk." The worthy man, afraid of mistaking one house for another, and perceiving, in the distance, a Frenchman going toward the city, begged the Father to ask him to take the trouble of conducting him to the Hospital; "for," said he, "for my part, I am deaf and dumb in France; I have left my tongue and my ears in my own country." The Father placed him in the care of this Frenchman, who escorted him to the house of mercy, where he was nursed and cared for until he was completely cured.

He remained more than a month in that Hospital, where he so edified the good Nuns who had charge of it [165] that they wrote about him in these terms: "My Reverend Father, the following is a true statement of what we have observed in the behavior of the Hiroquois Savage whom you left with us, and whom we have sent back to you.

"He has given us evidences of great piety. As

presenter à Dieu deuant l'autel, & d'y faire ses prieres; il manioit si souuent son Chapelet que nous croyons qu'il le disoit plusieurs fois pendant le iour.

Lors qu'on portoit le Saint Sacrement aux malades de l'Hospital, vous le voyiez aussi-tost à genoux, mais dans vne posture si deuote, qu'il touchoit les cœurs de tous ceux qui l'enuifageoient.

Enfin si on le vouloit réjouyr, il luy falloit parler du Baptesme, au moindre signe qu'on luy en donnoit, son visage paroissoit guay, il portoit des marques d'un [166] esprit qui ne respiroit que ce bon-heur.

Il nous respectoit, disent les meres, avec vne modestie qui ne ressentoit rien du Sauuage, il estoit prompt à obeyr, tres-enclin à obliger, & à secourir ceux qu'il voyoit desirer de luy quelque seruice. Le feu s'estant mis dans quelque maison voisine de l'Hospital, il fit paroistre son courage, sa force, & son adresse, se trouuant empesché dans les habits François, il se mit en calçon & en vn moment grimpa sur les endroits les plus dangereux faisant plus luy seul que plusieurs ensēble.

Il prenoit son repas, non en Barbare, mais en homme temperant; car encore qu'il fut grand & puissant, il mangeoit assez mediocrement, & receuoit ce qui luy estoit presenté, avec vne si grande reconnoissance, qu'on l'eut pris pour vne personne éléuée dans la ciuilité Françoisise.

Il se diuertissoit quelquesfois avec les malades, ou avec les pauures de l'Hospital, mais tousiours avec vne si grande retenue qu'il ne mécontentoit personne, & jamais on n'a apperceu en luy la moindre indécence, non pas mesme l'ombre d'aucune liberté

he was but a catechumen, he only heard Mass as far as the Gospel; but, on leaving the Chapel, he was in the habit of kneeling down in some obscure corner, and continuing his prayers until the completion of the entire sacrifice, and this every day.

“ He was wont to pray often during the day; but he never failed, every morning when he rose, to present himself to God before the altar, and to offer there his prayers. His Rosary was so often in his hands that we believe he repeated it many times during the day.

“ When the Blessed Sacrament was carried to the sick of the Hospital, you would see him immediately fall upon his knees,—but in a posture so devout, that he touched the hearts of all who beheld him.

“ In short, any one who wished to gladden his heart would speak to him of Baptism. At the least allusion to it, his features would light up, betraying a [166] mind that yearned only for this happiness.

“ He revered us,” the mothers go on to say, “ with a modesty that revealed nothing of the Savage. He was prompt to obey, and very ready to oblige and assist such as seemed to require any service at his hands. A house near the Hospital having taken fire, he showed his courage, endurance, and agility. Finding himself impeded by his French clothes, he stripped to his drawers, and in a moment was clambering over the most dangerous places,—accomplishing more, by himself alone, than many others would together.

“ He took his repast, not as a Barbarian, but as a temperate man; for, although he was tall and powerful, he ate rather sparingly; and he received what was brought to him with so much gratitude that he

indigne d'un Chrestien, quoy qu'il ne le fut pas encore. Estant incommodé d'un mal de gorge & d'estomach, [167] on le fit voir au medecin qui ne jugea à propos d'y apporter aucun remede, veu que le mal se guerissoit petit à petit; mais si-tost qu'il eut appris que le Reuerend Pere qui l'auoit amené en France, le demandoit à Paris, il ne parla plus de son mal, sa joye fut si grande qu'il ne se mit guere en peine, ny de remedes, ny de medecin; il prit congé de nous & de nos malades, nous laissant à tous un regret de son depart: tant il estoit modeste & de bonne humeur.

Il arriua à Paris, enuiron le 20. Ianuier, le Pere qui l'auoit conduit sur mer le reçeut avec joye, & luy demanda s'il estoit bien guery. Je ne fçay si la crainte d'estre un autre fois separé de luy, n'altera point la sincerité qu'ont les Sauuages en leurs paroles; ou si la joye de le voir ne luy déroboit point le fentiment de son mal; quoy qu'il en soit, il témoigna qu'il estoit en tres-bonne santé, & cependant il auoit une fièvre qui luy a causé la mort, il demandoit incessamment à boire; le Pere croyant qu'il estoit alteré pour la fatigue du chemin luy en faisoit donner, recommandant qu'on ne luy donnaist que de l'eau, mais les officiers des maisons où il le menoit le voulans caresser luy donnoient [168] du vin jettant de l'huyle dans un brasier qui l'a conuomé.

Il fut logé dans la maison des nouueaux conuertis par la faueur de madame la Marquise d'Ost, où il trouua la vie & la mort quasi tout ensemble; voicy ce qu'en ont remarqué ceux qui gouernent cette maison de charité.

might have been taken for a person reared in French civilization.

“He would entertain himself sometimes among the sick or the poor of the Hospital, but always with so much discretion as to displease no one; and never was there perceived in him the least indelicacy, not even the shadow of any familiarity unbecoming a Christian, although he was not that yet. Being inconvenienced by an affection of the throat and stomach, [167] he was made to see a physician,—who, however, did not deem it necessary to prescribe any remedy, as the disease was disappearing, little by little. But as soon as he had learned that the Reverend Father who had brought him to France required him at Paris, he spoke no more of his ailment; his joy was so great that he troubled himself about neither remedies nor physicians. He took leave of us and our sick people, leaving, with us all, regret at his departure, so unassuming and good-natured was he.”

He arrived at Paris about the 20th of January; the Father who had brought him across the sea received him gladly, inquiring if he had quite recovered. I do not know whether the fear of being again separated from him impaired the sincerity manifested by Savages in their words, or whether his joy at seeing him took away the feeling of his illness; however that may be, he declared that he was in the best of health, while he was nevertheless suffering from a fever which caused his death. He asked incessantly for something to drink; the Father, supposing him weakened by the fatigue of travel, gave it to him, recommending that nothing but water should be given him; but the stewards of the houses

Le 22. Ianuier de cette année 1650. nous fut amené par les Peres Iefuiftes vn Hiroquois âgé peut-efre d'environ 35. ans, encor qu'il fut indisposé il ne laiffa pas d'affifter à tous les exercices de la maifon, & notamment aux prieres, où on reconnut qu'il auoit esté instruit; car dès la premiere fois qu'il entra dans la Chapelle il ofta fon chapeau, & fe mit à genoux, tirât vn chapellet de fa pochette, avec lequel il fit le figne de la Croix fur foy fans qu'õ luy enfeignast; fa modestie exterieure dõnoit vne grande marque des bons fentimens de fon cœur. C'est vn grãd mal de ne fe pas entendre les vns les autres, on ne pouuoit pas luy demander ce qui luy faifoit mal; enfin le quatriéme iour de fon entrée dans la maifon, on vit bien qu'il ne fe pouuoit plus foûtenir, on le met au liët, on luy touche le poux, & on découure vne groffe fièvre qu'il auoit cachée jufques alors. Ceux [169] qui le vifitoient ne luy pouans parler que par fignes formoient fur eux le figne de la Sainte Croix, éleuans par apres les mains au Ciel, pour luy donner fujet d'y porter fon cœur; il entendoit fort bien ce langage, faifant les mefmes chofes avec tant d'affection qu'il fembloit foulagé de fon mal.

Ce bon homme appelloit tousiours l'Ecclesiastique de la maifon par le nom de Mõfieur qu'il auoit appris cõuerfant avec les Frãçois, fi quelque autre fe presentoit pour luy rēdre quelque feruice, il détournoit fa face, repetãt cēte parole Monsieur, & quand le Prestre l'abordoit il ne pouuoit exprimer fon defir, ny produire fa penfée. Chacun luy portoit compaffion; on a jugé depuis & avec raifon qu'il vouloit demander le Bapteme, mais comme on ne l'entendoit

to which he took him, intending to do him a pleasure, gave him [168] wine, casting oil upon the fire which consumed him.

Through the kindness of madame the Marquise d'Ost, he was lodged in the house for recent converts, in which he found both life and death, almost at the same time. The following is what those who are in charge of that house of charity noticed about him:

“On the 22nd of January of this year, 1650, there was brought to us by the Jesuit Fathers a Hiroquois, aged, perhaps, about 35 years. Although indisposed, he never failed to be present at all the exercises of the house, and especially the prayers,—in which, it was evident, he had been instructed; because, from the first time at which he entered the Chapel, he took off his hat, and knelt down, drawing from his pocket a rosary, with which he made upon himself the sign of the Cross without any instruction. His modesty of demeanor betokened strongly the good feelings of his heart. It is a great misfortune when persons cannot understand each other; we could not ask him what it was that ailed him. At length, on the fourth day after he entered the house, it was plainly seen that he could no longer stand up. They placed him on a bed, felt his pulse, and detected a high fever which he had till then concealed. Those [169] who visited him, being unable to talk with him except by gestures, signed themselves with the Holy Cross, afterward uplifting their hands toward Heaven, so as to lead him to raise thither his heart; he understood this language very well, imitating their gestures with so much feeling that he seemed relieved in his suffering.

“ This good man always addressed the Chaplain

pas, il faisoit fouuent venir le Prestre, croyant que le voyât si bas il le baptiferoit. Le Pere qui l'auoit amené l'alloit visiter de temps en temps, & l'affeuroit qu'il feroit baptisé, mais la crainte qu'il auoit de mourir sans ce bon-heur luy faisoit demâder l'Ecclesiastique. Enfin le mal redoublât, ceux de la maison s'afsëblerēt à l'entour de son liēt pour voir si on luy accorderoit cette faueur, quelques-vns affeuroiēt qu'il étoit tēps; d'autres disoient que la force qu'il faisoit encore paroistre estoit vn indice qu'il n'estoit pas [170] voisin de la mort; on termina cette contestation par vn *Veni Creator*, pour demander lumiere au S. Esprit de ce qu'on deuoit faire: à peine eut-on acheué la priere, qu'il fut saisi d'vne conuulsion si violente, qu'on prit resolution de le baptiser tout sur l'heure; on croyoit qu'il eut perdu le jugement, mais il fit bien paroistre le contraire; car la violence du mal l'ayant jetté hors du liēt, on reconnut qu'il s'efforçoit nonobstant sa foiblesse, & nonobstant ses grandes souffrances de courir sa nudité; & quand il vit le Prestre reuestu d'vn Surplis & d'vne Estole avec l'eau en main, se doutant bien qu'on luy alloit donner l'accomplissement de ses desirs; il se tint en repos arrestant la fureur de son mal, on vit son visage tout rēply de ioye, le Pere qui en auoit soin auoit couché sur le papier quelques actes de cōtrition en lāgue Hiroquoise, afin qu'on luy suggerast de temps en temps, notamment si on estoit cōtraint de le baptiser en son absence: on prononça ces paroles deuant luy pour l'exciter à demander pardō à Dieu, il les repetoit avec deuotion & avec sentimēt, faisant d'autres prieres de luy-même qui rauissoient tous les

of the house by the name of 'Monsieur;' this he had learned in his intercourse with the French. If any one else came to render him any service, he would turn away his face, repeating the word 'Monsieur;' but, when the Priest drew near, he could neither express his wishes nor formulate his thoughts. All felt compassion for him. It has been thought since, and with reason, that he wished to ask for Baptism; but that, as he was not understood, he sent repeatedly for the Priest, thinking that, seeing him so low, he would baptize him. The Father who had brought him came to visit him from time to time, and assured him that he should be baptized; but the fear that he had of dying without this blessing made him ask the Chaplain. At last, the disease increasing, the inmates of the house assembled themselves round his bed to see if this boon should be conferred upon him. Some asserted that it was time; others said that the strength which he still manifested was an indication that he was not [170] near to his death. They finished the dispute by a *Veni Creator*, to ask from the Holy Ghost light as to what should be done. Hardly was the prayer ended, when he was seized with a convulsion so violent that they resolved to baptize him at once. It was thought that he had lost consciousness, but he showed plainly that it was not so; for, the violence of the convulsion having thrown him out of the bed, it was seen that he made efforts, notwithstanding his weakness, and despite his great sufferings, to cover his nakedness. And when he saw the Priest robed in Surplice and Stole, and with water in his hand, taking for granted that he was about to receive the accomplishment of his desires, he remained quiet,

assistans; il s'efforçoit de leuer les mains au Ciel, il baifoit le Crucifix; en vn mot on le baptifa sur les 8. heures du soir, & demie heure apres son ame [171] purifiée dans le Sang de l'Agneau s'ëuola au Ciel, ce qui obligea ceux qui estoient presès de reciter, non pas vn *Libera*, mais le Pseaume, *Laudate Dominum omnes Gentes*, en action de graces d'une faueur si signalée; voila ce qu'en ont écrit, & ce qu'en ont rapporté de bouche ceux qui ont esté témoins oculaires du bonheur d'un Hiroquois, qui auoit peut-estre mangé sa part de plus de 50. hommes.

Je croyois que ce Chapitre conclueroit la Relation de cette année, mais le P. Hierôme Lallemant estât retourné de la nouvelle France par le dernier vaisseau, & n'ayant pas rencontré à Paris nostre R. P. Prouincial, nous coucherons icy la lettre qu'il luy a enuoyée pour luy rendre compte des missions qu'il a si long-temps gouuernées en ce bout du monde.

holding in check the violence of his complaint, while his countenance beamed with joy. The Father who had charge of him had set down on paper a few acts of contrition, in the Hiroquois tongue, which might be suggested to him from time to time, especially if there were necessity for baptizing him in his absence. These words were pronounced to him with the purpose of moving him to ask pardon of God; he repeated them with devotion and feeling,—also, of his own accord, reciting other prayers, which carried away all the bystanders; he strove to raise his hands to Heaven, and kissed the Crucifix. In short, he was baptized, toward 8 o'clock in the evening; and half an hour after, his soul, [171] purified in the Blood of the Lamb, took its flight to Heaven, constraining those who were present to recite, not a *Libera*, but the Psalm, *Laudate Dominum omnes Gentes*, as a thanksgiving for so signal a favor." Such is the report, both written and verbal, of those whose eyes witnessed the felicity of a Hiroquois who had, perhaps, eaten his share of more than 50 men.

I thought that this Chapter would conclude the Relation for this year; but—Father Hierôme Lalle-mant having returned from new France by the last vessel, and not having met at Paris our Reverend Father Provincial—we will insert here the letter which he sent to the latter in order to render an account of the missions which he has for so long a time directed at this end of the world.

[172] Lettre dv P. Hierofme Lallemand, au R. P.
 Claude de Lingendes, Prouvincial de la
 Compagnie de IESVS en la
 Prouince de France.

MON R. P.

PAX CHRISTI.

V. R. aura defia appris, par le retour des premiers vaiſſeaux, la fuite des defaftres, & du débris de la Miſſion Huronne, cauſée enfin par la furie des Hiroquois. La Relation qu'en enuoye le P. Paul Ragueneau, groſſie de quelques Chapitres des Miſſions plus voisines de Kebec; fait voir le détail, & le particulier de ces mal-heurs. Nos yeux & nos cœurs, voyans & ſentâs ces coups de la main de Dieu, n'ont que cette repartie. Il eſt le fouuerain Seigneur de ſes ourages, & le Maiftre de nos petits deſſeins conceus pour ſa gloire, c'eſt à nous d'agréeer ſes ordres, & de n'improuuer iamais ce qu'il fait.

Je ne ſçay comme il eſt venu en la penſée de nos Peres, qu'il eſtoit à propos que ie repaſſaſſe la mer pour contribuër au remede de nos mal-heurs; y ayant en France tant de perſonnes capables d'y trauailler fans moy; [173] ſ'il n'y eut eu autre conſideration, j'euffe eu bien de la peine de quitter la nouvelle France: Mais leur deſir joint aux intentions de V. R. que i'ay preſumées, m'y a fait enfin refoudre. I'ay laiſſé le gouuernail entre les mains de celuy qui auoit conduit ſi courageuſement l'Egliſe Huronne

[172] Letter of Father Hierosme Lallemand to
Reverend Father Claude de Lingendes,
Provincial of the Society of JESUS
in the Province of France.

MY REVEREND FATHER,
PAX CHRISTI.

Your Reverence will have already learned, by the return of the first vessels, the sequel of the disasters to, and the utter wreck of, the Huron Mission, which the fury of the Hiroquois has at last accomplished. The Relation of this, which Father Paul Ragueneau has sent, enlarged by some Chapters on the Missions nearer Kebec, gives us the circumstantial account of these misfortunes. Our eyes and hearts, seeing and feeling these blows from the hand of God, have but this reply to make: "He is the sovereign Lord of his works, and the Ruler of our insignificant projects conceived for his glory. It is for us to accept his decrees, and never to disapprove what he performs."

I do not know how it has come into the minds of our Fathers that it was expedient for me to cross the ocean in order to contribute to the retrieval of our misfortunes, since there are in France so many persons capable of carrying on that work without me. [173] If there had been no other reason, I would have left new France very reluctantly: but their wishes—conjoined, as I presumed, with the intentions of Your Reverence—at last decided me to do so. I have left

dans les combats, & fauvé si à propos les reliques ou les restes de cette pauvre Mission.

Je suis donc party de Kebee le 2. iour de Novembre de la presente année 1650. & suis arriué au Havre de grace le 3. de Decembre, en la compagnie du P. François Bressany, & de nostre Frere Iean Ligeois. C'est à Dieu de donner les remedes que nous cherchons à nos misereres; & à nous de prier sa diuine Majesté que nos fautes & nos manquemens ne diuertissent point sa benediction dont nous auons si grand besoin.

En attendant ce qu'il luy plaira d'en ordonner, ie croy que V. R. aura pour agreable que ie luy fasse part des sujets de consolation qui foulagerent vn petit mon ame au depart du pays, & que ie luy declare l'estat auquel ie l'ay laiffé.

Arriuant au pays, il y a douze ans, ie n'y rencontray qu'une feule famille Huronne Chrestienne; & deux ou trois qui compofoient l'Eglise Algonquine, & Montagnese, [174] & voila qu'au bout de ce temps fortant du pays, à peine y laiffay-je aucune famille Huronne, Algonquine & Montagnese qui ne soit entierement Chrestienne, sans parler des Nations circonuoisines qui abordent de toutes parts en ces contrées, & de celles que nous allons chercher dans leurs demeures qui n'en promettét pas moins avec le temps.

Voire mesme ie ne puis offer de mon esprit que le temps n'est pas loin que la porte s'ouurira derechef pour les Natiõs d'enhaut que nous auons quittées, & mon fondement est d'autant plus certain qu'il me semble appuyé sur l'Euangile, qui nous assure que deuant le jour du Iugement il faut que toutes les Nations de la terre ayent cognoissance de leur Redempteur,

the helm in the hands of him who has so courageously guided the Huron Church through its struggles, and so opportunely saved the relics or remains of that poor Mission.

I left Kebec, then, on the 2nd day of November of the present year, 1650, and arrived at Havre de grace on the 3rd of December, in the company of Father François Bressany, and our Brother Jean Ligeois. It is for God to prescribe the remedies we are seeking for our miseries, and for us to pray his divine Majesty that our faults and shortcomings may not turn away from us the blessing of which we stand in so great need.

Awaiting whatsoever it shall please him to decree, I think that Your Reverence will permit me to make known to you the grounds of consolation which have, in some degree, comforted my soul on leaving the country; and to inform you of the condition in which I have left it.

On arriving in the country, twelve years ago, I met with only a single Christian Huron family, with two or three which composed the Algonquin and Montagnais Church; [174] and behold, at the end of that time, going out of the country, I leave in it hardly any family — Huron, Algonquin, or Montagnais — that is not thoroughly Christianized, — not to speak of the surrounding Nations, who come to these countries from every quarter, or of those whom we go to seek in their own abodes, and who, with time, bid fair to be no less teachable.

Indeed, I cannot drive from my mind the feeling that the time is not far off when the door will be again opened for the upper Nations whom we have left; and my trust is all the more settled because it

& que ces Loix leur soient suffisamment publiées, & selon le sentiment de plusieurs Docteurs par elles approuvées, & acceptées; de plus, comme Dieu ne fait pas ordinairement des miracles sans nécessité, il est croyable qu'il se fera des personnes qui ont desia la connoissance & l'habitude avec ces peuples, & l'usage & le commerce de leur langue, cōme autant d'instrumens proportionnez à son ouvrage: cela nous doit estre vne grāde consolation, & vn grand renfort de patience pour attendre les temps & les momens ordonnez par la diuine [175] sagesse, & par la diuine bonté.

Vn grand Sainct disoit autresfois que l'esperance d'une vie immortelle, estoit la vie d'une vie mortelle; & ie puis dire ce me semble avec quelque raison, & à son imitation que l'esperance de donner vne vie immortelle, est la vie de la vie mortelle des pauvres Missionnaires, qui ont gousté combien il est doux de voir sortir de cette vie des ames qui leur doiuent en quelque façon leur bon-heur eternal.

Il me semble que ce qui s'est passé aux Hurons n'a esté qu'une petite commission de la part du Ciel pour la conuersion & pour le Baptême de dix ou douze mille ames; laquelle acheuée on nous donne vn peu de relasche pour attendre avec quelque repos de nouveaux ordres.

La seconde chose qui m'a extrêmement consolé, est la belle disposition dans laquelle i'ay laissé nos Peres & nos Freres, & mesme nos domestiques qui ne m'ont demandé autre faueur pour tous les traux & pour les dangers du passé qu'une permission & vne assurance de retourner dans les mesmes emplois & dans les mesmes occasions, lorsque Dieu en auroit

seems to me to be supported by the Gospel,— which assures us that, before the day of Judgment, it must be that all Nations of the earth have a knowledge of their Redeemer; and that his Laws be adequately proclaimed to them, and, in the opinion of many Doctors, approved and accepted by them. Moreover, as God does not ordinarily work miracles without necessity, it is credible that he will make use of persons who already have acquaintance and familiarity with these peoples, and ability to understand and speak their language, as so many instruments adapted to his work. This alone should be to us a great consolation, and greatly strengthen our patience to await the times and moments ordained by the divine [175] wisdom and goodness.

A great Saint once remarked that the hope of an immortal life was the life of the life that is mortal; and methinks I have some ground for saying also, in imitation of him, that the hope of conferring an immortal life is the life of the mortal life of poor Missionaries, who have tasted how sweet it is to see souls depart this life who owe to them, in a certain sense, their eternal happiness.

It seems to me that what has taken place among the Hurons has been but a small commission on the part of Heaven for the conversion and Baptism of ten or twelve thousand souls; that achieved, there is given us a slight respite while tranquilly awaiting fresh commands.

The second thing that has been to me a source of extreme consolation is the admirable state of mind in which I have left our Fathers and Brethren, and even our domestics; they have asked from me no favor for all the labors and dangers they have

rendu le chemin libre: l'aduouë que l'air & la generosité avec laquelle ils me l'ont demandée m'a touché, & m'a fait concevoir [176] que Dieu auoit quelque desseïn qui cauoit ces belles dispositiõs qu'ils ont signalées & scellées de leur propre sang; qu'il en foit loüé à iamais, & qu'il luy plaïse auancer ces heureux momens qui feront des Martyrs & des Confesseurs nouveaux dâs l'Eglise de Dieu: les Peres que i'ay laiffé pour les emplois des Missions & fonctions de Kebec, & de ses appartenances, sont au nombre de 19. ou 20. le reste a repassé en France par les premiers vaisseaux, & par ce dernier au nombre de huit, tous bien reholus de retourner au combat au premier signal de la trompette, n'y ayant pas pour le present de viures ny d'employ suffisant pour eux dans le pays.

La 3. est l'ouuerture que Dieu nous a fait dès à present des Missions nouvelles d'icy bas: le P. Gabriel Druilletes apres auoir passé quatre Hyuers en diuerses missions avec les Sauvages, est allé passer le cinquième avec les Abnaquois qui le font venus querir avec beaucoup de témoignages d'affection enuers leur Patriarche (comme ils l'appellent) & enuers sa doctrine: Dieu peut-estre tirera plus de bien de ce voyage que nous ne pensons pas; nous auons receu lettres de luy depuis qu'il y est arriué qui nous donnent fujet d'en beaucoup esperer.

Le P. Charles Albanel semble vouloir aller [177] sur ses pas & sur ses vestiges, estant party deuant mon depart pour son premier hyuernement avec les Sauvages montagnets.

Les Atticamegues ou Poiffons blancs qui font vne nation du Nord des plus considerables, ne cessent de

undergone, other than a permission and assurance of returning to the same employment, and the same opportunities, as soon as God shall have made the way open to them. I confess that the manner and the generous spirit in which they made this request touched my heart, and led me to think [176] that God had some purpose which had given rise to these edifying dispositions, which they have signed and sealed with their own blood. May he be forever praised for this, and may it please him to hasten the blessed moments that shall create fresh Martyrs and Confessors in the Church of God. The Fathers whom I left behind, to be employed in the Missions, and in duties at Kebec and its dependencies, are in number 19 or 20; the remainder crossed over to France by the first vessels, and by this last one, to the number of eight. All are firmly bent on returning to the battle at the first blast of the trumpet,—there not being, for the present, either sufficient means of livelihood, or employment for them, in the country.

The 3rd is the opening which God has made for us at this very time, for new Missions here below. Father Gabriel Druilletes, after having passed four Winters in various missions among the Savages, has gone to pass the fifth with the Abnaquiois, who came for him with many tokens of affection for their Patriarch (as they call him), and for his teaching.¹ God, perhaps, will cause more good to result from that journey than we think. We are in receipt of letters from the Father, since he arrived, which afford us ground for much hope.

Father Charles Albanel seems to wish to follow [177] in his steps and footprints,—having set out,

preffer qu'on les aille voir en leur pays, ce que ne leur a pû estre accordé par le passé faute de monde, maintenant que nous en auons à suffifance, on ne manquera pas d'y aller au premier Prin-temps, si l'Hiroquois ne se jette à la trauerse.

Ceux du Saguené, autre nation du Nort, font dans la mesme affection, on y a desia fait trois voyages; j'en espere beaucoup avec le temps, & ainsi voila dequoy nous occuper, attendant les temps & les momens de la diuine Majesté pour de nouvelles conquestes.

Le quatrième fujet de consolation que ie voyois dans ce pauvre pays desolé est le courage, & la generosité de nos Religieuses, tant Hospitalieres qu'Vrfulines, qui jouyffant de nos débris par l'establissement de la Colonie Hurone proche de leurs Monasteres, qui leur seruent de Paroisse & de retraite, tant pour les malades que pour les sains, se trouuent heureuses de jouyr de la plus haute fonction & du plus precieux exercice de leur vocation: c'est vne des esperances [187 i.e., 178] que j'ay de la cōseruation du pays, ne pouuant penser que Dieu abandonne des ames de cette nature si faintes & si charitables: il me semble que tous les Anges du Paradis viendroient plustost à leur secours, si tant est, que les hommes de la terre manquaissent de procurer leur conseruation en ce nouveau monde.

Le cinquième fujet de consolation, est la bōne disposition dans laquelle j'ay laissé M. d'Ailleboust, nôtre Gouverneur, de faire son possible pour obuier aux maux qui nous enuironnent, & pour contribuer à l'auancemēt de toutes ces belles esperances. Je prie Dieu de benir le tout & de faire en forte que la

before my departure, for his first wintering with the montagnais Savages.

The Atticamegues, or "white Fish," a Northern nation of considerable importance, do not cease to urge us to visit them in their own country,—a favor which, for lack of men, could not be granted them in the past. Now that we have enough of these, we shall not fail to go thither in the early Spring, if the Hiroquois do not bar the way.

Those of the Saguené, another nation of the North, manifest the same friendliness; we have already made three voyages thither. I expect much from them, in time; and in this way we shall be kept busy, awaiting the times and moments of the divine Majesty for new conquests.

The fourth matter for consolation that I see in this poor devastated country is the courage and devotion of our Religious women, both Hospital and Ursuline,—who, having come into the enjoyment of what remains to us through the establishment of the Huron Colony close to their Monasteries,—which serve the Indians for Parish church, and for an asylum for both the sick and the well,—are happy in the discharge of the highest duties and most precious exercises of their vocation. This is one of the hopes [187 i.e., 178] which I have of the preservation of the country, since I cannot believe that God will abandon souls of a character so saintly and so charitable; it seems to me that all the Angels in Paradise would come to their assistance, if dwellers on earth should prove remiss in securing their preservation in this new world.

The fifth ground for consolation is the kind inclination in which I left Monsieur d'Ailleboust, our

France soit en estat de faire vn echo qui multiplie nos vœux & nos esperances au delà de toutes nos attentes

Voila mon R. P. ce que j'auois à dire pour le present à vostre Reuerence; reste que ie la prie que nous ayant assisté jusques icy de ses saints sacrifices & de ses prieres & de celles de toute la Prouince, il lui plaife nous continuer ce bien, & cete faueur en laquelle consiste nôtre principale resourçe & le plus vif de nos esperances.

De V. R.

Seruiteur tres-humble & tres-obeïffant
en nostre Seigneur.

HIEROSME LALEMANT.

Governor, to do all in his power to avert the evils which surround us, and to contribute to the furthering of all these fair hopes. I pray God to bless all, and so to order things that France may be in a condition to make a response which shall multiply our prayers and hopes beyond all our expectations.

This, my Reverend Father, is what I had to tell your Reverence, for the present. It remains for me to beseech that, having assisted us thus far by your holy sacrifices and prayers, and by those of the entire Province, it may please you to continue this boon to us, and also that countenance which is our chief resource, and our greatest hope.

Your Reverence's

Most humble and obedient servant
in our Lord,

HIEROSME LALEMANT.

[From second edition of the *Relation*.]

[178] Lettre de la R. M. Superieure de l'Hospital
de la Misericorde de Kebec en la Nouvelle
France, à Monfieur N. Bour-
geois de Paris.

MONSIEVR,

La paix de N. S.

Nous n'auons point eu cette année le bonheur de vos nouuelles, ie ne croy pas que pour cela vous ayez perdu la penfée ou l'affection de nostre petit Hofpital, & de nos pauvres Sauvages toufiours affligez; chaque année a fa croix, cette derniere a la plus grande, qui est la ruine du pays des Hurons par les Hiroquois qui l'ont brulé, ou maffacré la plus part, & contraint les autres de s'enfuir & difperfer ça & là: quasi tous estoient Chrestiens; ce font ceux que nostre Seigneur affige, & en fait autant de viétimes du Paradis: Tous les Peres, excepté deux de nouveau martyrifez, font descendus icy à Kebec, partie font repassez en France: voicy quatre cens de ces pauvres Hurons Chrestiens refugiez à Kebec, & cabanez auprès de la porte de nostre Hofpital, où ils viennent à la faincte Messe tous les iours; ie n'ay iamais rien veu de si pauvre ny de si deuot; vne petite fagamité, c'est à dire, vn potage de pois ou de bled d'Inde les passe pour vn iour, & encor bienheureux d'en auoir, & [nous] bien-heureux [179] d'auoir moyen de leur en donner: Nostre petite falle des malades est

[From second edition of the *Relation*.]

[178] Letter of the Reverend Mother Superior
of the Hospital of Mercy at Kebec, in
New France, to Monsieur N.,
a Citizen of Paris.

MONSIEUR,

The peace of Our Lord.

We have not had, this year, the pleasure of hearing from you. I do not think that, for all that, you have lost consideration or affection for our little Hospital, and our poor, ever-afflicted Savages. Each year has its own cross; and this last has the heaviest, in the ruin of the country of the Hurons by the Hiroquois, who have laid it waste by fire, massacred most of its people, and compelled the remainder to take to flight, and to disperse themselves in all directions. Almost all were Christians. These are they whom our Lord afflicts, and makes of them so many victims for Paradise. All our Fathers—except two, recently martyred—have come down here to Kebec; part of them have crossed over to France. Here are four hundred of these poor Christian Hurons taking refuge in Kebec, and cabined near the gate of our Hospital, to which they come every day for holy Mass. I have never before seen such poverty or such devotion. A little sagamité—that is to say, a soup of peas, or Indian corn—suffices them for a day; and yet they are fortunate to have it, and we fortunate [179] to possess the means to give it to

aussi pleine de pauvres foldats François bleffez au combat des Hiroquois: vn feul a onze playes de coups d'arquebuze dangereux, & ie croy avec cela qu'il en rechapera, Dieu aydant: voyez fi ce n'est pas vn miracle d'y fubuenir avec fi peu de drogues & fi peu de linge; & avec tout cela, nous n'auons touché que la moitié de ce que nous auons accoustumé, & ie ne fçay encor ce que nous toucherons à l'aduenir. Ie vous respands mon cœur & noftre petite misere, que ie fçay qui vous touche; au moins vous direz vn bon mot pour nous à l'occafion, puis que defia vous auez tant fait par le paffé pour cét ourage. Ie vous recommande donc cette petite Maifon. toutes mes tres-cheres Sœurs vous faluent, & fe difent de tout le cœur avec moy,

MONSIEVR,

Voftre tres-humble & obeïffante feruante en Iefus-Christ,

MARIE DE S. BONAVENTVRE.

De noftre Monaftere des Sœurs de la Mifericorde de Kebec en la Nouvelle France, ce 29. Septembre 1650.

them. Our little ward for sick people is full of poor French soldiers, wounded in battle with the Hiroquois. One, in particular, has eleven dangerous wounds from arquebus shots; and I think that, with all these, he will recover, by God's aid. See, if this be not a miracle, to accomplish this with so scanty a supply of medicines and linen; and with all that, we have taken in but a half of what we are accustomed to receive, and I know not, as yet, what will accrue to us in the future. I pour out to you my heart, and our petty misery, since I know who touches you. At the least, you will say a good word for us, as opportunity offers, since you have already done so much for this work in the past. I commend to you, then, this little House. All my very dear Sisters salute you, and subscribe themselves heartily, with me,

MONSIEUR,

Your very humble and obedient servant
in Jesus Christ,

MARIE DE ST. BONAVENTURE.

*From our Monastery of the Sisters
of Mercy at Kebec, in New France,
this 29th day of September, 1650.*

Extrait du Privilege du Roy.

PAR grace & priuilege du Roy, il est permis à SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire de sa Majesté, ancien Escheuin & Consul de la ville de Paris, d'imprimer ou faire imprimer: *La Relation de ce qui s'est passé aux Hurons, pays de la Nouvelle France depuis le premier de Ianuier 1649. iusques en l'année 1650. &c.* Et cependant le temps & espace de dix ans consecutifs. Auec deffenses à tous Libraires, Imprimeurs, & autres personnes de quelque qualité & condition quelles soient, d'imprimer ou faire imprimer ladite Relation, &c. sous pretexte de déguisement ou changement que l'on y pourroit faire, à peine de confiscation & d'amende portée par ledit Priuilege. Donné à Paris le 19. Decembre 1650. Signé, par le Roy en son Conseil.

CRAMOISY.

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BY Royal favor and license, permission is granted to SEBASTIEN CRAMOISY, Merchant Bookseller, and Printer in ordinary to his Majesty, late Alderman and Consul of the city of Paris, to print, or cause to be printed, *La Relation de ce qui s'est passé aux Hurons, pays de la Nouvelle France depuis le premier de Janvier 1649. jusques en l'année 1650. etc.*, and this during the time and space of ten consecutive years. Prohibiting all Booksellers, Printers, and other persons of whatsoever quality or condition they may be, from printing, or causing to be printed, the said Relation, etc., under pretext of any disguise or alteration which might be made in it, under pain of confiscation and fine, conveyed in the said License. Given at Paris, the 19th day of December, 1650. Signed by the King in Council.

CRAMOISY.

Permiſſion dv Reverend Pere Prouincial.

NOVS Claude Delingendes, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé au fleur SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne Regente, ancien Efcheuin & Conful de cette ville, l'impreſſion des Relations de la Nouvelle France. Fait à Blois ce huitième Decembre 1650.

CLAUDE DELINGENDES.

Permission of the Reverend Father Provincial.

WE, Claude Delingendes, Provincial of the Society of JESUS in the Province of France, have accorded to sieur SEBASTIEN CRAMOISY, Merchant Bookseller, Printer in ordinary to the King and the Queen Regent, late Alderman and Consul of this city, the printing of the Relations of New France. Done at Blois, this eighth day of December, 1650.

CLAUDE DELINGENDES.

LXXV — LXXVIII

MISCELLANEOUS DOCUMENTS, 1651

- LXXV.— Lettre des Messieurs les Associés de la Compagnie de la Nouvelle France au T. R. P. Général de la Compagnie de Jésus, à Rome ; Paris, Juin, 1651
- LXXVI.— Epistola Patris Gabrielis Druillettes ad Joannem Winthrop, Scutarium ; n.p., [1651]
- LXXVII.— Narré du Voyage fait pour la Mission des Abniquois et des connaissances tirés de la Nouvelle Angleterre, par le R. P. Gabriel Dreuillette ; n.p., [1651]
- LXXVIII.— Journal des PP. Jésuites, en l'année 1651
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SOURCES: Doc. LXXV. we reproduce from Carayon's *Première Mission*, pp. 254-256. Doc. LXXVI. is from Shea's Cramoisy series, no. 24, first edition. Doc. LXXVII. is from the Lenox publication thereof. In publishing Doc. LXXVIII., we follow the original MS., in Laval University library, Quebec.

[254] Lettre adressée par Messieurs les Associés de la Compagnie de la Nouvelle France au T. R. P. Général de la Compagnie de Jésus, a Rome.

(Copiée sur l'autographe conservé aux MSS. Soc. Jesu.)

PARIS, juin 1651.

MON TRÈS-RÉVÉREND PÈRE,
 Dieu ayant voulu se servir de nous pour l'établissement de la Compagnie de la Nouvelle-France, dite Canada, qui n'a eu d'autre dessein que la gloire de Dieu par la conversion des peuples de ce pays, où nous avons contribué de nos soins, et de nos biens plus de douze cents mille livres, depuis vingt-deux ou vingt-trois années que cet établissement a commencé, et quoique les Pères de votre Compagnie n'ont pas seulement employé leurs personnes, mais leurs vies qu'ils ont libéralement sacrifiées pour ce saint œuvre, et à présent que cette colonie se forme et se rend nombreuse, nous avons estimé qu'il étoit nécessaire pour la consolation des habitants François et des Sauvages convertis, d'y avoir un Evêque que nous avons supplié [255] très-instamment la Reine de nous l'accorder, ce qu'elle a fait, et même promis d'en écrire à sa Sainteté; et comme l'obligation principale que notre Compagnie

[254] Letter addressed by Messieurs the Associates of the Company of New France to the Very Reverend Father General of the Society of Jesus at Rome.

(Copied from the autograph preserved in MSS. Soc. Jesu.)

PARIS, June, 1651.

MY VERY REVEREND FATHER,

As God has chosen to make use of us for the establishment of the Company of New France, called Canada, whose only object has been the glory of God through the conversion of the nations of that country,—to which we have contributed our efforts and more than twelve hundred thousand livres of our money during the twenty-two or twenty-three years that have elapsed since that establishment began, and that, although the Fathers of your Society have devoted not only their persons but their lives, which they have freely sacrificed for that holy work; and as, at present, that colony is being formed and is becoming numerous: we have considered that it is necessary for the consolation of the French inhabitants and of the converted Savages to have a Bishop there, and we have [255] very earnestly begged the Queen to grant us that favor. This she has done, and has even promised to write to his Holiness. And, as our Company and those nations are indebted chiefly to your Fathers, we

et ces peuples ont à vos Pères, nous avons cru qu'il était à propos d'en avoir un d'entre eux pour être Evêque de ce pays. Ce qu'ayant été proposé au conseil des choses ecclésiastiques établi par Sa Majesté très-chrétienne, en présence du P. Paulin, confesseur du Roi, qui a sa place au conseil, il en a été nommé trois, qui sont les Pères Lallemant, Ragueneau et le Jeune, et renvoyé aux Pères de votre Compagnie, pour le choix de l'un des trois, dont sans doute l'on vous écrira, bien que notre dite Compagnie n'aie nommé à Sa Majesté que le P. Charles Lallemant supérieur de la maison de Paris, lequel ayant été l'un des premiers qui s'est exposé dans les périls ordinaires pour la conversion des Sauvages, jusques à trois naufrages qu'il a soufferts en ces voyages, pour lequel M. de Lauzon, gouverneur du pays, et notre Compagnie, avons très-grande inclination, ce qui fait que nous supplions instamment V. P. nous faire la grâce d'agréer le choix de sa personne, dont la naissance, son emploi dans les charges et son mérite le rendent recommandable. V. P. nous pourroit objecter, celui qu'il a présentement de supérieur en la dite maison de [256] Paris; mais quand elle considérera qu'il faut du temps pour achever cette œuvre, avant qu'elle soit parfaitement établie, et que par ce moyen, il pourroit encore accomplir celui de sa supériorité; cela réussissant selon nos souhaits, le pays et notre Compagnie vous aurions très-grande obligation de tout le bien qu'il y pourra faire en cette dignité, priant la divine bonté de répandre ses bénédictions abondantes

thought that it would be advisable to have one of them as the Bishop of that country. This matter having been submitted to the council on ecclesiastical affairs, established by His most Christian Majesty,—in the presence of Father Paulin, the King's confessor, who has a seat in the council,—three names were proposed, those of Fathers Lallemand, Ragueneau, and le Jeune, and were referred to the Fathers of your Society, that they might select one of the three. A letter will, no doubt, be written to you about this, although our Company mentioned to His Majesty only the name of Father Charles Lallemand, the superior of the house in Paris,—who was one of the first to expose himself to the usual perils for the conversion of the Savages, even to three shipwrecks which he suffered on those voyages,—for whom Monsieur de Lauzon, the governor of the country, and our Company have very great esteem. Wherefore we earnestly beg Your Paternity to do us the favor of accepting the choice of his person; for his birth, his employment in responsible positions, and his merits, render him worthy to be thus recommended. Your Paternity may object that he at present occupies the office of superior in the said house in [256] Paris; but—when you consider that it takes time to complete that work before it can be perfectly established, and that thereby he may finish his term as superior—if this should succeed in accordance with our wishes, the country and our Company will be under very great obligations to you for all the good that he may do while in that high office; and we beg the divine goodness to shower its

sur l'heureuse conduite de V. P., à laquelle nous sommes,

Mon Très-Révérénd Père,

Vos très-humbles et très-obéissants serviteurs,

Les Directeurs de la Compagnie de la
Nouvelle-France,

DE LA FERTÉ, abbé de la Magdelaine,

MARGONNE, ROBINEAU, FLEURIAU,

DESPORTES, J. BERUYER.

CHEFFAULT, secrétaire de ladite Compagnie.

De Paris, au mois de Juin 1651.

abundant blessings on the happy guidance of Your
Paternity, of whom we are,

My Very Reverend Father,
Your very humble and very obedient servants,
The Directors of the Company of
New France,—

DE LA FERTÉ, abbé of the Magdelaine,
MARGONNE, ROBINEAU, FLEURIAU,
DESPORTES, J. BERUYER.

CHEFFAULT, secretary of the said Company.²

From Paris, in the month of June, 1651.

Epistola Patris Gabrielis Druillettes ad Joannem
Winthrop, Scutarium.

[5] *Ad Dominū Illustrissimum Dominum Joannem Winthrop Scutarium In Pequott River*

EXIMIE VIR, ET MIHI ADMODUM OBSERUANDE
Quoniam per altas iam hyemis niues mihi non licuit, tuo frui conspectu, et coram tibi pluribus exponere, quantum speret a tuâ singulari benignitate, Illustrissimus qui me suū Legatum constituit ad omnes nouæ vestræ [6] Angliæ magistratus, Gubernator nouæ Franciæ Cañadēsis, versus Kebecum; Nunc per litteras me tibi sisto, ut te obsecrem et obtester per Genium illum fūmæ erga omnes, sed præfertim erga nouam nostram Franciam humanitatis, quem fælicissimæ simul et apud omnes suauissimæ memoriæ Dominus Wintrop, in te, tanquam in suo ex affe hærede, superstitem reliquit, ne recuses Patrocinium tuū causæ quæ me in has oras adduxit—Ea nempe est quam Parens tuus suauissimæ memoriæ per litteras, quas dedit, nomine Reip. vestræ, ad D^{um} nostrū Gubernatorem in novâ Franciâ Kebecensi, inchoauit ab anno 1647^o; et quam iamdiu perfecisset, nisi mors eum intercepisset, vt a multis viris grauibus accepi; eo scilicet, [7] opinor, consilio, a Deo opt. max. factum est, vt tibi deberemus fælicem exitum, eius causæ,

Letter of Father Gabriel Druillettes to John
Winthrop, Esquire.

[5] *To the Most Illustrious Seigneur John Winthrop,
Esquire. At Pequott River.*

DISTINGUISHED AND MOST HONORABLE SIR,
As in consequence of the deep snows of winter I was debarred from the pleasure of seeing you, and from communicating to you orally and at length the great hopes reposed in your singular kindness by the Most Illustrious Governor of new France in Canada, at Kebec,—who appointed me his Envoy to all [6] the magistrates of your new England,—I now approach you by letter in order to beseech and implore you—by that Spirit of exceeding benevolence toward all, but especially toward our new France, which Sieur Wintrop, whose memory is both happy and grateful to all, bequeathed to you, the heir to all that he possessed—not to refuse your Protection to the cause that has brought me to these shores. That cause is the same as that which your Father of most grateful memory—by the letters which he sent, in the name of your Commonwealth, to Monsieur our Governor in new France, at Kebec—took up as far back as the year 1647, and which he would long since have brought to a happy conclusion had not death prevented him, as I have learned from many responsible persons.³ This, [7] I believe, was wrought by God most good and great, with the design of making us indebted to you for the happy

cuius initium et primordia tuo nobis maximé obfer-
vando Parenti debebamus: Totam autem huiusmodi
caufam fufiùs poftquam explicui coram Boftonienfi
et Pleymſthenfi Gubernatore, votis omnibus expete-
bam meum iter profequi verſus eam quam nūc incolis
regionem, nec tam niues importunæ me prohibuerūt,
quàm auctoritas plurium virorū graviū, diffuadentium,
quibus obferuantiam debeo, me revocarūt Pleymſtho
Boftonem tantum mihi ſpei affulgebat ex tuâ erga
Peregrinos quantūlibet Barbaros humanitate, vt mihi
iam ab annis nouem inter Barbaros docendos in fyluis
procul ab Europæorum conſpectu, [8] verſanti, nihil
a meâ barbarie metuendum videretur apud te,—imò
nihil non ſperandum mihi videbam a tuâ omnibus
notâ benignitate et ſingulari Pietatis ac Religionis
affectu erga Saluagios Catechumenos Fidei et Profef-
ſionis chriſtianæ; quippe qui ſint præ cæteris omnibus
mortalibus Ovis illa Centeſima Errans et derelicta in
Deſerto, quam vnam relictis nonaginta novem, quærit
ſollicité, vt inuentam gaudens in humeros imponat
Dominus Jeſus Chriſtus. Lucæ 15°. Sūmo nimirum
zelo qui flagrat erga eundem Dominū Jeſū chriſtum,
eū quoq3 tenerrimo cordis affectu complecti neceſſe
eſt illam ovem centeſimam, in quâ vnâ videtur ſuas
omnes delicias collocaffe Paſtor optimus D^{nus} Jeſus:
hic autem tuus tenerrimus [9] cordis affectus erga
tuas, quia Chriſti Domini, delicias, Barbaros, ſcilicet,
Catechumenos, me facilè adducit vt credam, meum hoc
per litteras quantuluncūq3 grati animi et meæ in te

issue of that cause, the beginning and origin whereof we owed to your most honorable Father. After having orally explained the whole matter to the Governors of Boston and Plymouth, I desired with all my heart to travel to the country wherein you now reside; and it was not so much the troublesome snows that prevented me, as the authority of several persons of importance,—to whom I owe deference, and who dissuaded me therefrom,—which recalled me from Plymouth to Boston. So great was the hope held forth to me by your kindness toward Strangers, however Barbarian they may be, that to me—who have lived for the past nine years among Barbarians, whom it has been my duty to instruct in their forests, far from the sight of Europeans—[8] it seemed that you would have nothing to dread from my barbarism. Nay, more, I saw nothing that I might not hope for from your well-known kindness and your unusually Compassionate and Conscientious feelings toward the Savages who are Catechumens of the Christian Faith and Profession. These are, in truth, beyond all other mortals, that Hundredth Sheep Straying and forsaken in the Desert, which alone the Lord Jesus Christ,—Luke, 15th,—after having left the ninety and nine others, anxiously seeks and, having found it, joyfully places on his shoulders. That is to say, he who burns with the most ardent zeal toward the same Lord Jesus Christ must likewise embrace, with the most tender affection of his heart, that hundredth sheep in which alone that best of Shepherds, the Lord Jesus, seems to place his whole delight. Now this most tender [9] affection of your heart toward your delight, because it is that of Christ our Lord,—I mean toward the Barbarian Catechumens,—easily leads me to believe that the testimony shown by this

fiduciæ testimonium, tuis oculis non ingrātū fore; quare patere, me tuum in quo spem pæne omnem, post Deum, positā esse censeo, Patrociniū implorare per litteras, in causā Domini Jesu Christi, seu in defensione Christianorū contra Moaghs, qui non tantū Christianos Cannadenses versus Kebecū iamdiu persequitur et crudelissimé lento igne torquet in odium Fidei Christianæ, sed etiam meos Catechumenos akenebekenfes, qui ripas Fluvii Kenebec incolunt, fūmā vult internecone [10] delere, quia Christianis Cannadensibus confœderati sunt multis abhinc annis. Eā scilicet potissimū de causā noster Illustrissimus Gubernator Kebecensis amplissimū Cōmerciū et ingentem pro sumptibus belli gratificationem me vobis offerre iussit nomine suo, vt a novā Angliā aliquot Auxiliares copias impetret ad defensionem, (quam iamdiu fucepit contra Moaghs) Christianorū, Cannadensū, et quam unā simul ac eādem operā, in gratiam Akenebekenſium Catechumenorū, confœderatorū, qui sunt Populares Novæ Angliæ, et peculiare Coloniae Pleymſthenſis clientes, vult promouere pro suo erga Saluagios Christianos affectu.

Quare sperat vt quemadmodū Colonia vestra Kenetigſcensis in [11] gratiam fuorum clientum qui sunt in Fluuio Pecot, scilicet Mohighensū, bello compeſcuit naraganſium ferociam, sic pari iure, Colonia Pleymſthenſis bellū fucepiat ex consensu Curie quam vocant Cōmissionariorū, contra Moaghs hostem crudelissimū clientū fuorū Akenebekēsū, simul et ipsis confœde-

letter of my gratitude and of my confidence in you, however small it may be, will not be displeasing in your sight. Wherefore suffer that I implore by letter your Protection—in which, after God, I consider that nearly all my hopes rest—in favor of the cause of the Lord Jesus Christ,—in other words, of the defense of the Christians against the Moaghs.⁴ These not only have long harassed the Christian Cannadians near Kebec, and most cruelly torture them by slow fire, out of hatred of the Christian Faith, but they even intend by a general massacre to destroy my akenebek Catechumens dwelling on the banks of the Kenebec River, [10] because they have been for many years allied to the Cannadian Christians. It is chiefly for this reason that our Most Illustrious Governor of Kebec commanded me to offer you in his name the most ample Commercial advantages, and considerable compensation for the expenses of the war, in order to obtain from new England some Auxiliary troops for the defense of the Christian Cannadians (which he has already begun against the Moaghs), and which through his affection for the Christian Savages he wishes to promote, at the same time and by the same undertaking, in favor of the Akenebek Catechumens, their allies, who are Inhabitants of New England and the special clients of Plymouth Colony.

He therefore hopes that, in the same manner as your Colony of Kenetigouk [11] subdued the ferocity of the naraganses, in favor of its dependents who live on the Pecot River,—that is to say, the Mohighens,⁵—so likewise the Colony of Plymouth will undertake to wage war, with the consent of the Assembly called that of the Commissioners, against the Moaghs,—the most cruel enemies of their

ratorū, Cannadensū scilicet, Christianorum, Kebecū verfus.

Hanc meam duplicem Legationem nomine scilicet Domini Gubernatoris in Nova Frāciâ Kebecensi et feorsim nomine Saluagiorum tum Christianorū tum Catechumenorū Akenebekenfū, in compendium redactam, ex meâ barbarâ Latinitate in Linguam Anglicanam translata, his meis [12] literis adiunget, opinor, vir mihi amicissimus, cui eâ mente vnū ad te mittendū exemplar reliqui. Eam ob causam plura non addo, sed tuam obtestor benignitatem erga Barbaros et tuam erga Pauperes Domini Jesu Pietatem insignem, vt in vestrâ Curiâ Generali quæ solet haberi, vt audio, mense Junio, in Hartford totâ rem exponere fufius ac promouere ne dedigneris, apud vestros Magistratus, ac demùm fællicem totius rei exitū cōmendare velis, duobus vestræ Coloniae, quos vocât, cōmissionarijs, dūm ibunt ad eum in quo habitur Curia Cōmissionariorū, locum; interim vbicunq; terrarum me detineat Dominus Iesus qui me vocauit ad vitam et mortem [13] inter barbaros docendos agendam, tuæ vniuersæ Familiæ vivam et moriar, ac potissimum,

Vir Eximie

Tibi addictissimus in Domino
Jesu, pro quo, quia pro fratribus
ejus Barbaris Christianis,
Legatione fungor.

GABRIEL DRUILLETES, S. J.

Presbyter Docens in Kenebek.

Akenebek dependents, as well as of their allies, namely, the Cannadian Christians near Kebec.

This twofold Commission of mine,—to wit, in the name of Monsieur the Governor of New France, at Kebec; and separately in the name of the Savages, both the Christians and the Akenebek Catechumens,—after having been summarized, and translated into the English Tongue from my barbarous Latinity, [12] will be joined to my present letter, I think, by a man who is an excellent friend of mine, and to whom, with that object, I gave a copy to be sent to you. For this reason, I add nothing further; but I implore you to display your kindness toward the Barbarians, and your signal Compassion toward the Poor of the Lord Jesus; not to disdain, in your General Assembly,—which, I hear, is usually held in the month of June in Hartford,—to expose the whole matter at length; to urge it upon your Magistrates; and, finally, to recommend a favorable settlement of the whole affair to the two personages who are called the commissioners of your Colony, when they go to the place where the Assembly of the Commissioners is to be held. Meanwhile,—wheresoever on earth I may be detained by the Lord Jesus, who has called me to devote my life and death [13] to labors among the barbarians, who need instruction,—I shall live and die the most devoted servant, in the Lord Jesus, of your entire Family, and, above all,

Distinguished Sir,

Of yourself,—in the Lord Jesus,
for whom, because it is for his brethren,
the Christian Barbarians,
I execute this Commission.

GABRIEL DRUILLETES, S.J.

Priest and Instructor at Kenebek.

[1] Narré du Voyage faict pour la Mission des Abnaquiols et des connaissances tiréz de la Nouvelle Angleterre et des dispositions des Magistrats de cette Republique pour le secours contre les Iroquois.

Le tout par moi GABRIEL
DREUILLETTE de la
Compagnie de JÉSUS.

IE partys de Quebec pour cette Mission le premier de Septembre par ordre de mon Superieur et avecq ung passeport [2] et congé de Monsieur d'Ailleboufts, lieutenant général du Roy et gouverneur dans tout le fleuve Sainct Laurent accompagné de Noel Negabamat Cap^{ne} de Scillery charge aussi de lettres de creance pour parler de la part du dict Sieur aux gouverneurs et magistrats du dict pays.

J'arrivay à Narantfouat quy est la plus haulte habitation des Sauvages Abnaquiols sur la rivière de Kenebec a quinze ou feize lieues de la plus haulte habitation des Anglois sur cette riviere laquelle est distante de l'embouchure de feize lieues.

J'arrivay la veille Sainct Michel a ceste habitaõn d'Anglois la plus haulte laquelle tant des Anglois et Sauvages est appelée Couffinoc et le jour suivant fest de celuy que [3] nous avons pris pour patron et conducteur de notre voyage le dit Noel et moy parlames au Commis de la d^{te} habitation accompagnéz des

État des terres de la maison
de Sillery

En 1637 f. la mortifier de son grant sé Concession de mortifier
de Montmagny le 24 Juin; ad est Confraternité de N^{ost}re Dame de la Compagnie
En 1639 le 24 Avril pour 30 arpens ou environ de terre de Sillery
bornes de ce côté elle est par la pointe de Juyfave; de l'autre
par la pointe s. t. Joseph.
Notes qd dans ce 30 arpens ou environ le Platon ou se maintenant le maréchal
y est compris, pour lequel se prend a la dite pointe s. t. Joseph, pour au 13 Jany 1704
Platon, le 30 arpens n'ont tenu et payé au la dite Ance.
Sur ce dit Platon le 2^e Vivant s'écrit Sillery par le vic^e de Juyfave, qui
aux mes^{es} s'écrit Sillery, autan qu'il se fallait pour y faire van Clother, qui
Sillery. La vie sur leur maison, appartenant a présent a M^{onsieur} de
La dite Dame de Montmagny avoit voulu se contenter de la dite, ce voyant
qu'elle ne pouvoit s'écarter de 30 arpens, elle a voulu se contenter de 30 arpens
de terre n'a été un par s'écarter.
assigné la Rochelle par le vic^e de Juyfave de bornes pour s'écarter; et
F. Le Sueur s. Courtes qui lui assigne de bornes appartenant a la
de cette n'a été un par s'écarter de 30 arpens, qui
M^{onsieur} de Sillery sur la dite. Elle est de 30 arpens, qui

FACSIMILE OF HANDWRITING OF GABRIEL DRUILLETES, S.J.

[Selected from his MS. *État des terres de la Maison de Sillery*, written after 1633, and preserved in the archives of St. Mary's College, Montreal.]

[1] Narrative of the Journey made in behalf of the Mission of the Abnaquiois, and of information obtained in New England, and of the disposition of the Magistrates of that Commonwealth in regard to aid against the Iroquois. The whole by me,
GABRIEL DREUILLETTE of
the Society of JESUS.

I LEFT Quebec for this Mission on the first day of September, by order of my Superior,—and with a passport [2] and leave of absence from Monsieur d'Aillebousts, lieutenant-general of the King, and governor on all the river Saint Lawrence,—accompanied by Noel Negabamat, Captain of Scillery; also charged with credentials enabling me to speak on behalf of the said Sieur to the governors and magistrates of that country.

I arrived at Narantsouat, which is the settlement of the Abnaquiois Savages farthest up the river of Kenebec,—fifteen or sixteen leagues from the highest settlement of the English on that river, which is sixteen leagues distant from its mouth.⁶

I arrived on Michaelmas eve at this highest settlement of the English—which, alike by the English and Savages, is called Coussinoc; and on the following day, the festival of him whom [3] we took for patron and guide on our journey, Noel and I conversed with the Agent of that settlement, accompanied

Abnaquiois auxquels nous avons parlé en passant, Noel luy parlant avec son presents d'un paquets de Castorts luy dict Monsieur le Gouverneur du fleuve Sainct Laurent par le pere quy est icy a ceux de votre nation et moy comme allié je joinct ma parole a la sienne non point pour te parler a toy feul mais bien pour te dire que tu embarques ma parole cest a dire mon present pour le porter au gouverneur de Plimout. Le dict Commis leur temoigna qu'il feroit aupres du dict gouverneur et des d^{ts} magistrats tout ce qu'on pourroit attendre d'un bon amy sur quoy Noel et les Abnaquiois [4] demanderent que jallasse avecq luy pour presenter moy-mesme les lettres du dict Sieur gouverneur et expliquer ses intentions suivant la lettre de créance qu'il en avoit et porter la parole des Chrestiens de Scillery et des Katecumefnes de la rivièrre de Kenebec. Le Commis nomme Jehan Winslau bourgeois marchant de la colonie de Plimouth quy est ung naturel assez bon comme nous dirons cy apres repondit J'aime et respecte le patriarche cest de ce nom qu'ils se fervent sur ceste riviere et sur toute la coste de l'Accadie en mon endroit. Je le logerai chez moi et le traiterai comme mon propre frèrre car je connois assez le bien quil faiçt parmy vous et la vie quil y mene ce quil dict parcequil a un zelle [5] particulier pour la Conversion des Sauvages aussi bien que son frere Edouard Winslow agent pour la d^{te} Nouvelle Angleterre vers le parlement de l'ancienne Angleterre, lequel tafche de moiennner une confrairée pour eslever et instruire les Sauvage[s] comme il se pratique aux pauvres de la charite de Lon[dres.] Les aũe particularites font dans les lettres que j'escriuis tant au dict Sieur gouverneur a Que-

by the Abnaquiois, to whom we had spoken on the way. Noel, speaking with his present of a bundle of Beaver skins, said to him: "Monsieur the Governor of the river Saint Lawrence, through the father who is here, speaks to those of your nation; and I, as an ally, join my word to his, not to speak to thee alone, but rather to tell thee to embark my word,"—that is to say, "my present,"—"in order to convey it to the governor of Plimout." The Agent informed them that he would do with reference to the governor and the magistrates all that could be expected from a good friend; whereupon Noel and the Abnaquiois [4] requested that I go with him, in order to present in person the Sieur governor's letters,—to explain his intentions, according to the letter of credentials that he had; and to convey the message of the Christians of Scillery, and of the Catechumens of the Kenebec river. The Agent, named John Winslau,⁷ a merchant and a citizen of the Plimouth colony, who has a very kindly disposition, as we shall relate hereinafter, answered: "I love and respect the patriarch," this is the name they use on this river, and on all the coast of Acadia, in speaking of me; "I will lodge him at my house, and will treat him as my own brother; for I know very well the good that he does among you, and the life which he there leads." This he said because he has a special zeal [5] for the Conversion of the Savages, as also has his brother Edward Winslow,—agent for this New England before the parliament of old England,—who is trying to institute a brotherhood to train and instruct the Savages, just as is practiced with the poor by the charity of London. Other details are in the letters which I wrote both to

becq qua mon Superieur le quinzieme de novembre.

Je partys de Couflinoc par terre avecq le dict commis dautant que la fregatte quy nous devoit mener aiant eu quelque subject de retarder pour attendre les Sauvage[s] et non estre surprifes des glaces, cest pourquoy il nous fallut aller à dix lieues pour nous embarquer par [6] mer a Maremiten que les Sauvages appellent Natsouac. Ce chemin fut penible particulierem^t a ce Commis quy est defja sur laage et quy me temoigna quil ne lauroit jamais entrep[r]is fauve quil avoit donne fa parole a Noel.

Le vingt cinquieme nous fismes voile et en chemin faifant nous trouvafmes a Temerifcau des pescheurs Anglois dou quelcquons firent pl[a]inte au dict Commis de ce quil mesnoit ung François le long de ceste coste quy estoit un espion pour servir aux françois quy devoit ravager leurs habitations.

Les vents contraires furent cause que nous nari-vafmes at Kepane qui fait la Cap de la grande baye de Boston que le cinq^{me} de décembre lequel fut aussi cause quil nous fallut aller par terre en partie et [7] partie par basteau pour passer le trajet de la grande baye a Charleston ou nous traversafmes la riviere quy le separe davec Boston ou nous arrivafmes le huitiesme. Les prin^{aux} de Charleston scachant que je venois de la part du dict Sieur gouverneur prirent le devant pour donner advis au Major General Gebin affin de se trouver a mon entree en son logis.

Son commis Jehan Winslow que jappelle au dorenavant mon pereira a cause de l'affection quil ma toujours temoigné ayant faict son raport au dict Sieur Gebin du subject de mon voyage il me recust comme vray ambassadeur de la part du dict Sieur gouverneur

the Sieur governor at Quebecq, and to my Superior, on the fifteenth of November.⁸

I left Coussinoc by land, with that agent, since the frigate which was to convey us had had some occasion to delay, in order to await the Savages, and not be surprised by the ice; we were therefore obliged to go ten leagues, to embark by [6] sea at Maremiten, which the Savages call Natsouac. That road was difficult, especially to the Agent, who is already growing old, and who assured me that he would never have undertaken it if he had not given his word to Noel.

On the twenty-fifth, we set sail; and on the way we found at Temeriscau some English fishermen, some of whom complained to the Agent because he was conducting a Frenchman along that coast, who was a spy to serve the french, who were likely to ravage their settlements.

Contrary winds prevented us from reaching Kepane, which forms the Cape of the great bay of Boston,⁹ until the fifth of December; for the same reason, we were compelled to go partly by land and [7] partly by boat, in order to cross over the great bay to Charleston; we there crossed the river which separates it from Boston, where we arrived on the eighth. The principal men of Charleston, knowing that I came on behalf of the Sieur governor, went ahead to give notice to Major-General Gebin, so that he might be present at my entrance into his abode.¹⁰

His agent, John Winslow,—whom I shall henceforth call my pereira, on account of the friendliness which he ever showed me,¹¹—having made his report to Sieur Gebin regarding the occasion of my journey, he received me as a veritable ambassador on the part

et me donna un clef dun departement en fa maifon ou je pouvais avec toute liberte faire ma priere et les [8] exercices de ma religion et me pria de ne point prendre d'autre logis pendant que je fejournerois a Bolton.

Lendemain huitieme le dict Sieur Gebin accompagné de [*blank space*] me mena a [*blank space*] de boston a ung village nomme Rogsbray ou etoit pour lors le Sieur Dudley Gouverneur de Boston auquel je presentai ma lettre de creance de la part du dict Sieur gouverneur laquelle ayant ouvert il commande a un interprete de la translater de françois en anglois.

Luy dict quil venoit pour parler de la part de Nouel et des Chrestiens de Scillery comme aussi des Catacumefnes des Abnaquois, lesquels mavoient fait leur ambassadeur aupres de luy et me donna jour pour mouir au mardy fuivant [9] treiz^{me} de decembre donnant ordre que les magistrats fussent adverty pour se rendre a Boston ce jour la.

Le treizieme le dict Sieur Gouverneur de Boston et les Magistrats minvitèrent a diner et a liffue me donnerent audience outre les Magistrats et le Secretaire il se trouva homme deputé du peuple quil appellent representatif.

Je fise instance particulier de la part des Abnaquois qui ont este tue par l'Iroquois qui est dans la lettre escrite au pere Lejeune en l'article huitieme — apres quoy il me fust dit de me retirer et puis invité au souper apres lequel ils me donnerent la responce qui est dans lautre lettre en l'article cy devant dict.

A loccasion de la qualite que je prix dambassadeur de mes Catacumenes [10] du Kenebec ils me dirent

of the Sieur governor. He also gave me a key to an apartment in his house, where I could with complete liberty offer my prayer, and perform [8] my religious exercises; and begged me to take no other lodgings while I should sojourn at Boston.

The next day, the eighth, Sieur Gebin, accompanied by [*blank space*], conducted me [*blank space*] from boston to a village named Rogsbray, where at that time was Sieur Dudley, Governor of Boston,¹² to whom I presented my credentials on the part of the Sieur governor,—which, having opened, he commanded an interpreter to translate from french into english.

He was told that this man came to speak on behalf of Nouel and the Christians of Scillery, as also of the Abnaquiois Catechumens, who had made me their ambassador to him. He then appointed a day to hear me,—on the following Tuesday, [9] the thirteenth of December,—giving orders that the magistrates should be notified to betake themselves to Boston on that day.

On the thirteenth, the Sieur Governor of Boston and the Magistrates invited me to dine, and, at the close, gave me audience. Besides the Magistrates and the Secretary, there was present a man deputed by the people, whom they call a “representative.”

I made a special entreaty on behalf of the Abnaquiois who had been killed by the Iroquois,—this is in the letter written to father Lejeune, in the eighth clause,—after which I was told to withdraw. Later, I was invited to supper, after which they gave me the answer which is in the other letter, in the clause before mentioned.

In regard to the character which I assumed of ambassador for my Catechumens [10] of the Kenebec,

que Bolton ny prenoit point d'intereſt et quil falloit madreſſer a Plimouth.

Je partys de bolton le vingt-unieme du diët moi de decembre pour plimouth ou jarrivai le lendemain avec mon diët [*blank space*] lequel me logea chez un des cinq fermiers de Kouſſinoc nommè padis. Le gouverneur du lieu nomme Jehan Brentford me recuſt avec courtoisie et mindica audience au lendemain et minvita a un feſtin de poiſſon quil fit a mon occaſion ſeachant que ceſtoit le vendredy. Je trouvais aſſez de faveur en cette habitation car les fermiers et entre aultres le capitaine Thomas Willets parlerent au gouverneur pour le bien de ma negociation et enſuite nous eufmes les pourparlers [11] quy font contenues dans la lettre dans l'article [*blank space*]

Le 24. Je partys le vingt quatre et revins par t^{re} a boſton en compagnie du fils et du nepveu du mon diët [*blank space*] leſquels payerent pour moy en chemin faiſant. J'arrivay a Roſqbray ou le miniſtre nomme Maïſtre heliot qui enſeignoit quelcq̃. ſauvages me recuſt chez lui a cauſe que la nuit me ſurprenoit et me traita avec reſpect et affection me pria de paſſer liver avec luy.

Le lendemain vingt neufviefme jarivay a boſton et me rendiſt chez le Sieur maj^r gñal guebin.

Le trentiefme du diët mois je parlay au S^r Ebens lun des magiſtrats quy me temoigna eſtre fort aïſe que le gouverneur de Plimout voulut pourſuivre le ſecours contre [12] les Iroquois diſant quil eſtoit fort raïſonnable de ſecourir ſes freres Chreſtiens quoique dautre religion et particulierement contre un payen perfecuteur des Chreſtiens. Il me preſenta la reſponſe du Sieur gouverneur de boſton et des

they told me that Boston took no interest therein, and that I must address myself to Plimouth.¹³

I left boston on the twenty-first of that month, December, for plimouth, where I arrived on the morrow, with my [blank space] who lodged me with one of the five farmers of Koussinoc, named padis. The governor of the place, named John Brentford, received me with courtesy, and appointed me an audience for the next day; and he invited me to a dinner of fish, which he prepared on my account, knowing that it was Friday. I found considerable favor in this settlement, for the farmers—and among others the captain, Thomas Willets¹⁴—spoke to the governor in advocacy of my negotiation; and afterward we had discussions, [11] which are contained in the letter, in the [blank space] clause.

24th. I left on the twenty-fourth, and returned to boston by land, in company with the son and the nephew of my [blank space], who paid for me during the journey. I arrived at Rosqbray, where the minister, named Master heliot,¹⁵ who was teaching some savages, received me at his house, because night was overtaking me; he treated me with respect and kindness, and begged me to spend the winter with him.

The next day, the twenty-ninth, I arrived at boston, and proceeded to the Sieur major-general guebin's.

On the thirtieth of the said month, I spoke to Sieur Ebens, one of the magistrates,¹⁶ who assured me that he was very glad that the governor of Plimouth was willing to grant aid against [12] the Iroquois. He said that it was very reasonable to succor one's Christian brethren, even if of another religion,—and especially against a pagan persecutor of the Chris-

magistrats et [*sc.* à] celles de monsieur le gouverneur.

Le dernier du dict mois je retournay a Rosquebray pour prendre conge du dict Sieur Dudley Gouverneur quon infera dans la lettre d'asseurance pour le passage des françois qui voudroient aller par boston contre les Iroquois et me ferant la main il me dit Assurez Monsieur votre gouverneur que nous voulons estre ses bons amis et serviteurs quelque guerre quil y aye entre les couronnes. Je suis fort aise que le gouverneur de [13] plimout veulent pourfuivre le secours que vous souhaittez contre les Iroquois: je luy aideray de tout mon pouvoir.

Le premier de janvier j'escrivis un franc au pere Le Jeune par un navire anglois quy partast le huitiesme jour du mesme mois tout lestat des affaires de monsieur Guebins escriviſt a Monsieur de Latour et adressa le tout a [*blank space*] au Sieur Rosee je priois le pere Lejeune d'envoyer responce tant a boston qua Monsieur nostre gouverneur par les pescheurs de gaspey dont la teneur est dans la lettre dans l'article [*blank space*]

J'escrivis aussy au Sieur Edouard Winflow a la sollicitation de M. son frere le priant descrire en faveur de notre affaire aux Magistrats de la Nouvelle Angleterre.

[14] Quelque temps apres j'escrivis au Sieur Wintrop fils du feu Sieur Wintrop cy devant gouverneur de boston lequel est un des principaux Magistrats de la colonie de Kenetigout fort bon amy a ce quon dict de Francois et Sauvages.

Le troisieme du dict mois je parlay avec Sieur gebin quil me dict quil feroit ce quil pouvoit pour le secours contre les Iroquois mais quil croioit que le

tians. He presented to me the answer of the Sieur governor of boston and of the magistrates, to those of monsieur the governor.

On the last of the said month, I returned to Rosquebray to ask permission from Sieur Dudley, the Governor, that safe-conduct might be inserted in the letter for the passage of the french who might wish to go through boston against the Iroquois; and, grasping my hand, he said to me: "Assure Monsieur your governor that we wish to be his good friends and servants, whatever war there may be between the crowns. I am very glad that the governor of [13] plimout is willing to further the assistance that you desire against the Iroquois: I will aid him with all my power."

On the first of January, I wrote a franked letter to father Le Jeune,—by an english ship which was to sail on the eighth day of the same month,—concerning the whole state of affairs; monsieur Guebins wrote to Monsieur de Latour, and addressed the whole to [blank space] to Sieur Rosee.¹⁷ I begged father Lejeune to send an answer, both to boston and to Monsieur our governor, by the fishermen of gaspey,—the tenor of which is in the letter, in the [blank space] article.

I wrote also to Sieur Edward Winslow, at the request of Monsieur his brother, begging him to write in favor of our business to the Magistrates of New England.

[14] Some time after, I wrote to Sieur Wintrop,—son of the late Sieur Wintrop, the former governor of boston,—who is one of the principal Magistrates of the colony of Kenetigout, a very good friend, as is said, of the French and Savages.¹⁸

peuple de Boston ne sy portoit pas que neantmoins quil croioit quil y auroit moyen dhumilier l'Iroquois peut estre quil jette son dessein sur une nouvelle descouverte quil a commencé vers la nouvelle Suede.

Le cinquiésme le dict Sieur Guebin me conduisit jusque au port et me recommanda fort particuliere-ment a Thomas Yau [15] maistre dun barcq qui partoit pour Kenebec.

Le neufviésme du dict mois le mauvais temps nous arresta a Morbletz ou il y a quantite de personnes le ministre nomme Guillaume Walter me recust avecq grande affection en sa compagnie je me rendis a Salem pour parler au Sieur Indicott quy parle et entend bien le françois et bon amy de la nation et passioné que ses enfans continuent dans ceste affection voiant que je navois point d'argent il me deffraya et traita a la table des Magistrats quy pendant huit jours donnoient audience a tout le monde. Je luy laiffay en forme de lettre une procuration quil me demenda pour agir efficacement pendant la Cour general de boston quy se devoit tenir le [16] treiziésme de may. Il m'assura quil feroit son possible pour y faire consentir la colonie de Boston qui seroit de reigle aux autres me disant que le gouverneur de Plimout avoit un juste subject de poursuivre dobtenir cela des colonies. A mon depart il me dict quil avoit fort bien lu ce que javois laiffe par escript de la part de Monsieur nostre gouverneur et de mes Catecumenes et quil le possedoit parfaitement, quil despecheroit ung homme pour me porter lettre a Kennebec, quil me diroit ce quil auroit fait en ceste affaire et obtenu des Magistrats le plustost quil pouvoit.

Le vingtquatriésme de janvier j'arrive a Pefkatigset

On the third of the same month, I spoke to Sieur gebin, who told me that he would do what he could in favor of aid against the Iroquois, but that he believed that the people of Boston would not take any part therein; that, nevertheless, he believed that there would be means to humble the Iroquois. Perhaps he directs his purpose to a new discovery which he has begun, toward new Sweden.

On the fifth, Sieur Guebin conducted me to the harbor, and very particularly commended me to Thomas Yau, [15] master of a bark which was sailing for Kenebec.

On the ninth of the same month, the bad weather detained us at Morbletz, where there are many persons; the minister, named William Walter, received me with great kindness. In his company I went to Salem, to converse with Sieur Indicott, who speaks and understands french well; he is a good friend to our nation, and desirous that his children should continue in this friendship.¹⁹ Seeing that I had no money, he paid my expenses, and had me eat with the Magistrates, who during eight days gave audience to every one. I left with him, in the form of a letter, a power of attorney which he asked from me, in order to act efficiently during the general Court of boston, which was to be held on the [16] thirteenth of May. He assured me that he would do his utmost to obtain consent from the colony of Boston, which served as a standard for the others,—telling me that the governor of Plimout had good reason for seeking to obtain that from the colonies. At my departure, he told me that he had carefully read what I had left in writing on behalf of Monsieur our governor, and of my Catechumens, and that he perfectly understood

quy est a vingt lieues de boston. La jappris a fond l'histoire du Capitaine Ki [17] qui prist vers le cap breton environ le mois de Juillet un pefcheur françois nomme Esie Cousturier de la tremblade. La prise a esté estimé jusqua sept cents pistolles Monsieur Chapellier Vice Gouverneur d'Agamenticos qui est a deux lieues des Pefkatigset maffera que tout le monde estoit indigne contre ce capitaine, que boston lavoit condamne a cent pistolles et chaque matelot a quarante et en un mot quon voioit que le ciel mesme se declara contre luy ung grand vent de nordest ayant fracassé la fregatte dont il s estoit fervi pour surprendre ce pauvre françois huguenot en vertu d'une com^{on} que larchiduc leopole luy donna lan quarante sept jusqu'a la concurrence de quatorze mille pistolles.

Pierre Tibaud bon Catholique [18] me confirme toute ceste histoire comme temoign oculaire lequel voiant que ceste fregatte dont il estait matelot estoit brifée obtient de maistre Thomas Yau assurance pour venir en Canada environ le mois de May, cest un jeune matelot de Sainct Nazaire sur la riviere de Nante bon interprete anglois flamand holandois espagnol quy peut servir de pilote pour la coste de la nouvelle angleterre jusqu'en Virginie.

Je luy donnay parole quil feroit receu en qualite de matelots a Kebec a feize livres par mois comme il estoit avec les Anglois.

Le vingtcinquiesme dans Pefkatigset Thomas Yau maistre de la barque qui me ramenoit a Kenebec de son plein mouvement me demande un simple certificat de [19] la paix et bonne intelligence entre la Nouvelle France et la Nouvelle Angleterre pour se

it; that he would despatch a man to carry me a letter at Kennebec; and that he would tell me, as soon as he could, what he should have done in this matter, and obtained from the Magistrates.

On the twenty-fourth of January, I arrive at Peskatingwet,³⁰ which is twenty leagues from Boston. There I thoroughly learned the story of Captain Ki[ervum — *Ferland MS.*], [17] who captured in the vicinity of Cap Breton, about the month of July, a French fisherman named Eslié Cousturier, from la tremblade. The prize was valued as high as seven hundred pistoles. Monsieur Chapellier, Vice-Governor of Agamenticos,³¹ which is two leagues from Peskatingwet, assured me that every one was indignant at this captain; that Boston had sentenced him to a hundred pistoles, and each sailor to forty; and, in a word, that heaven itself had visibly declared against him. For a severe northeast wind had shattered his frigate,—which he had used in order to surprise that poor Huguenot Frenchman, by virtue of a commission which the Archduke Leopole gave him in the year forty-seven,—to the extent of fourteen thousand pistoles.

Pierre Tibaud, a good Catholic, [18] confirms this whole story to me, as an eye-witness,—who, seeing that that frigate, on which he was a sailor, was ruined, obtains from master Thomas Yau an engagement for coming to Canada about the month of May. He is a young sailor from Saint Nazaire, on the river of Nante; is a good interpreter of English, Flemish, Dutch, and Spanish; and can serve as pilot for the coast of New England, as far as Virginia.

I gave him a promise that he should be received in the capacity of a sailor at Kebec, for sixteen livres a month, as he was with the English.

rendre a liste percee environ le mois d'April ou de May avecq trente thonneaux de bled dinde oultre les autres denree.

Le septiesme Fevrier a Tameriskau ou les pecheurs me temoignent beaucoup d'affection cetoient ceux la mesme qui mavoient tenu pour espion allant a Boston.

Le huitiesme Fevrier je me rends vers la riviere de Kenebec ou je continue ma mission interrompue. Tous les Anglois quy font sur ceste riviere m'ont receu avecq beaucoup de demonstration d'affection.

Le treiziesme Apvril M Jehan Winslau mon vray [*blank space*] arriva de [20] plimout et boston a K8ssinoc il maffeur que tous les Magistrats et les deux Commissionnaire de plim8t ont donne leur parolle et conclud quil falloit presser les autres colonies de se joindre a eux contre l'Iroquois en faveur des Abnaquiois quy font soubz la protection de ceste colonie de Pleym8t quy a la feigneurie de K8ssinoc et pour ses droits de feigneurie prend la sixieme partie de ce quy provient de la traite en oultre que Monsieur brentford gouverneur quy est un des cinq marchands ou fermiers quy fournissent tout ce quy est necessaire pour la traite avoit desja fait partir des le vingtiesme de Mars le Capitaine M^{tr} Thomas Wilhet fort affectioné aux Abnaquiois avecq lesquels il a un cognaissance a K8ssinoc pendant [21] plusieurs annees avecq des lettres presentees pour le secours contre l'Iroquois aux gouverneur de Harfort ou Kenetig8t quy est sur la riviere des Sok8ckiois a cinquante lieües de pleym8t et de Nieuwhaven ou K8sinopiers quy est a dix lieues de Harfort et mesme au gouverneur de Manate pour empescher quil ne traicta plus darmes

On the twenty-fifth, at Peskatigwet, Thomas Yau, master of the bark which conveyed me back to Kenebec, of his own free impulse asks me for a simple certificate of [19] the peace and friendly understanding between New France and New England,—that he might proceed to isle percee, about the month of April or May, with thirty tons of indian corn, besides other commodities.

On the seventh of February, at Tameriskau, where the fishermen show me much friendliness; they were the very ones who had accounted me a spy, on my way to Boston.

On the eighth of February, I depart for the river of Kenebec, where I continue my interrupted mission. All the English who are on this river received me with many demonstrations of friendship.

On the thirteenth of April, Monsieur John Winslau, my true [*blank space*], arrived from [20] plimout and boston at Koussinoc. He assures me that all the Magistrates and the two Commissioners of plimout have given their word, and resolved that the other colonies should be urged to join them against the Iroquois in favor of the Abnaquiois, who are under the protection of this colony of Pleymount,—which has the proprietorship of Koussinoc, and for its rights of lordship takes the sixth part of what accrues from the trade. He said, moreover, that Monsieur brentford, the governor,—who is one of the five merchants, or farmers, who furnish everything necessary for the trade,—had already despatched, by the twentieth of March, Captain Master Thomas Wilhet,—who is greatly attached to the Abnaquiois; with whom he has been acquainted at Koussinoc for [21] several years,—with letters presented in behalf of

aux Iroquois et luy parler forttement afin que non-seulement il ne s'oppose pas a ceux qui voudroient attacquer l'Iroquois mais mesme quil aida les Anglois a ce dessein en vertu de l'union dans laquelle il est entré avecq la Nouvelle Angleterre depuis quelques annees.

Ce Capitaine a ordre de trouver a Nieufhaven ou Ksinopeia pour solliciter les Commissionaires ou deputes des quatre colonies quy sy [22] doibvent assembler.

Il ma adjouste que le commun bruiët dans boston ou il avoit este dix ou quinze jours estoit que M. Indicot seroit gouverneur de ceste colonie a la premiere cour generale quy se debvoit tenir environ le dix septiesme may.

Le mesme et les lettres de quelcques particuliers de boston affeurent que le sentiment commun des par^{lrs} du dict boston est que sy la republique ne veult pas se refoudre a ce secours contre l'Iroquois par autorité publique les volontaires par^{iers} font preste a ceste expedition avecq la simple permission de la dite requeste comme en faveur de Monsieur Guebins pour Monsieur latour quelcques troupes allerent contre feu Monsieur daunay.

Le vingtquatriesme d'apvril le [23] Sokŕckiois arrive et portant parole de la part de quatre bourcg a scavoir des Sokŕckiois, des Pagamptagŕe, des Penagŕc et des Mahingans scituée sur la riviere de manate respond aux propositions que je luy avois faiët luy parlant l'athomme passe le dixhuitiesme de Novembre. (Les Abnaquiois se joignant a moy avoient faiët present aux Sokŕckiois de quinze colliers et de dix ou douze brasselets de pourfelaïne quy

aid against the Irocquois. He carries these to the governors of Harfort, or Kenetigout, which is on the river of the Sokouckiois, fifty leagues from plymout; and of Nieufhaven, or Kwinopiers, which is ten leagues from Harfort;²² and even to the governor of Manate, in order to prevent him from further trading arms to the Irocquois, and to urge upon him that he shall not only not oppose those who would attack the Irocquois, but even aid the English in this project, by virtue of the union upon which, some years ago, he entered with New England.

This Captain has orders to be present at Nieufhaven or Kwinopeia, in order to solicit the Commissioners, or deputies, of the four colonies, who [22] are to assemble there.

He also told me that the common rumor in boston, where he had been ten or fifteen days, was, that Monsieur Indicot would be governor of that colony at the first general court, which was to be held about the seventeenth of May.

The same, and the letters of some private citizens of boston, affirm that the general sentiment of the citizens of boston is, that, if the republic will not resolve upon this aid against the Irocquois by public authority, private volunteers are ready for that expedition, upon the mere permission of that request,—just as, by favor of Monsieur Guebins in behalf of Monsieur latour, some troops went against the late Monsieur daunay.²³

On the twenty-fourth of April, the [23] Sokouckiois arrives, bringing a message on the part of four villages,—to wit, of the Sokouckiois, of the Pagamp-tagwe, of the Penagouc, and of the Mahingans, situated on the river of manate;²⁴ he answers the

se pouvoit estimer a sept ou huit paquets de Castors pour leur dire: faicte ce que Onontio et tekSirimaeth vous disent) disant que ces quatre bourgs ayant tenu Conseil pendant trois mois de l'iver passé avoient conclu de risquer contre l'Iroquois avec Onontio et Noel soit que l'Anglois [24] entreprife la guerre contre les Iroquois, soit quil ne l'entreprife pas et quand l'Iroquois fera exterminer contre toute autre nation qui se soit quy veuille faire la guerre vers Quebecq 2^o Il adjouste que plusieurs autres nations quy leur sont alliez les accompagneront en guerre nommement une appellée Nstchihuiet fort nombreuse et redoutee de l'Iroquois elle est scituee entre les Mahingans et Manathe.

Il offre a Nouel TakSirimath ou des a present deffuier le sang des Algonquins et des Sok8ckiois quy se sont tue par mesgarde et faulte de se reconnoistre ou bien d'attendre apres la mort de l'Iroquois pour se faire la satisfaction quilz ont coustume de se faire les ungs aux autres en tel cas.

[25] REFLECTION SUR L'ESPERANCE QUE DONNENT LES SAUVAGES.

IL est certain que toutes les Nations de Sauvages quy sont dans la Nouvelle Angleterre haissent l'Iroquois et craignent qu'apres les Hurons et les Algonquains il ne les exterminer et a plusieurs il a cassé les testes les trouvant a la chasse du Castor sans faire aucune satisfaction.

De plus il est certain que les Sok8ckiois ont ete fortement alliez aux Algonquains et sont bien aises de se delivrer du tribut annuel de porcelaine que l'Iroquois exige, voire de se vanger de la mort de

propositions that I had made to him by word of mouth, last autumn, the eighteenth of November. (The Abnaquiois, joining me, had made a present to the Sokouckiois, of fifteen collars, and ten or twelve porcelain bracelets, which might be valued at seven or eight bundles of Beaver skins,—in order to say to them: “Do what Onontio and tekwirimaeth tell you.”) He said that those four villages, having held a Council during three months of the past winter, had resolved to take the risks against the Iroquois with Onontio and Noel, whether the English [24] did or did not undertake the war against the Iroquois; and, when the Iroquois shall be exterminated, they will oppose every other nation whatsoever that may wish to make war toward Quebecq. 2nd. He adds that several other nations, which are allied to these, will accompany them to war,—especially, one called Noutchihuiet, very numerous and dreaded by the Iroquois. It is situated between the Mahingans and Manathe.²⁵

He offers to Nouel Takwirimath either now to wipe away the blood of the Algonquins and of the Sokouckiois who have killed one another inadvertently, or for lack of recognizing one another; or, else, to wait until after the death of the Iroquois, in order to give each other the satisfaction which they are accustomed to render mutually in such a case.

[25] REFLECTION UPON THE HOPE INSPIRED BY THE SAVAGES.

IT is certain that all the Nations of Savages which are in New England hate the Iroquois, and fear lest, after the Hurons and the Algonquains, he will exterminate them. Indeed, he has broken the

quantite de leur compatriotes tue par les dict Iroquois. Outre cela ils esperent la chasse du castor [26] vers quebecq après la mort de Iroquois.

Enfin il est assure que la seule nation de N8tchi-hout qui a des armes suffit pour sy bien divertir a tout le moins Iroquois quils nayent point le loisir de nous rien faire de notable.

REFLEXIONS TOUCHANT CE QU'ON PEUT ESPERER DE
LA NOUVELLE ANGLETERRE CONTRE L'IROCQUOIS.

1^{EREMT.} Je suppose comme chose tres assuree que les Anglois des quatre colonies unies a sçavoir Boston, Pleymesth, Kenetig8t, K8inopeia ont fort bonne main pour exterminer les nations sauvages: [27] ils en ont exterminé deux *usque ad mingentem ad parietem*. Ils sont si puissants en nombre que quatre mille hommes peuvent estre mis sur pied dans la seule colonie de Boston. Ils sont quarante mille ames dans ces quatre colonies pour le moins et dailleurs le chemin pour aller aux Iroquois est fort court et fort facile.

2^e Je suppose l'article expresse de leur union qui porte que sans le consentement des Commissionaires ou des deputez de ces quatre colonies aucune de ces colonies ne peult entreprendre aucune guerre offensive; par tant il fault que les dictz deputez s'assemblent pour deliberer la dessus et que trois colonies consentent a ce secours afin que la pluralité des voix l'emporte.

[28] Or cela suppose je pense que nous avons assez bonne esperance de ce secours par le moien des Anglois pourceque nous avons une morale assurance que de quatre colonies trois sont pour consentir.

heads of many of their men, finding them hunting Beaver, without making any satisfaction.

Moreover, it is certain that the Sokouckiois have been closely allied to the Algonquains, and are very glad to deliver themselves from the annual tribute of porcelain which the Iroquois exact,—nay, even, to revenge themselves for the death of many of their fellow-countrymen, killed by the Iroquois. Besides that, they hope for the beaver hunt [26] about quebecq, after the destruction of the Iroquois.

Finally, it is certain that the single nation of Nouchihout, which has arms, is enough, at the very least, to divert the Iroquois so well that they shall not have leisure to do us any notable harm.

REFLECTIONS TOUCHING WHAT MAY BE HOPED FROM
NEW ENGLAND AGAINST THE IROQUOIS.

1ST. I suppose it a thing perfectly assured that the English of the four united colonies—to wit, Boston, Pleymeouth, Kenetigout, and Kwinopeia—are very well equipped for exterminating the savage nations; [27] they have exterminated two of them, *usque ad mingentem ad parietem*. They are so strong in point of numbers that, in the single colony of Boston, four thousand men can be put in the field. They number, in these four colonies, at least forty thousand souls; and besides, the route by which they can reach the Iroquois is very short and very easy.

2ND. I suppose that the special article of their union, which reads that, without the consent of the Commissioners or of the deputies of these four colonies, no one of these colonies can undertake any offensive war, would therefore require that those deputies assemble to deliberate in that matter; and

2°. Le gouverneur de Pleymst avecq tous les magistrats nonseulement consente mais presse ceste affaire en faveur des Abnaquiois quy sont sous la protection de la Colonie de Pleymstch.

Toute la Colonie y a un interet assez considerable pourceque par le droit de Seigneurie elle prend chaque annee la sixieme partie de tout ce qui provient de la traicte sur cette riviere de Quinebec.

Et en par^{er} le gouverneur mesme avec quatre bourgeois des plus considerable qui sont comme fermiers de ceste traicte perdroient [29] beaucoup perdant toute esperance du commerce de Kennebec et de Kebec par le moien des Abnaquiois ce qui arrivera bientot infailliblement si l'Iroquois continue le tuer et chasser a mort les dictz Abnaquiois comme il a fait depuis quelques années.

Le gouverneur a un puissant prejuge pour obtenir ce secours toutes les colonies aiant pris guerre en faveur d'une nation sauvage qui est sur la riviere de Pecot nomme Morchigander pourceque la Colonie de Kenetigset aiant sous sa protection la dicte nation a demande aux autres trois colonies quelles entreprirent ceste guerre.

Voiez plus au long dans la copie de la lettre escript au R. P. le Jeune en l'article [*blank space*]

[30] Ce que ce gouverneur a respondu est a fait adjoustez que tout le monde assure que l'authorite de ce gouverneur est tout puissante.

2°. Le vicegouverneur de Boston nomme Mr. Indicott qui fort probablement est maintenant gouverneur a donne parole qu'il feroit tout son possible pour y faire consentir tous les Magistrats de Boston est se joindre avec le gouverneur de Pleymstch. Tous les

that three colonies consent to this aid, so that the majority of votes may carry the question.²⁶

[28] Now that supposes, I think, that we have fairly good prospects of this aid by means of the English, because we have a moral certainty that, of four colonies, three are for consenting.

2nd. The governor of Plymouth, with all his magistrates, not only consents, but urges this affair in favor of the Abnaquiois, who are under the protection of the Plymouth Colony.

The whole Colony has a very considerable interest therein, because by the right of Proprietorship it takes, each year, the sixth part of all that accrues from the trade on this river of Quinebec.

And, in particular, the governor himself, with four others of the most important citizens,— who are, as it were, farmers of this trade,— would lose [29] much, by losing all prospect of the trade of Kennebec and of Kebec, by means of the Abnaquiois,— which will soon inevitably happen if the Iroquois continues to kill it, and to hunt to death those Abnaquiois, as he has been doing for some years.

The governor has a strong precedent for obtaining this aid, all the colonies having waged war in favor of a savage nation which is on the river of Pecot, named Morchigander; because the Colony of Kenetigwet, having the said nation under its protection, asked the three other colonies to undertake this war.⁵

See the matter more at length in the copy of the letter written to the Reverend Father le Jeune in the [blank space] article.

[30] As to what this governor has answered and has done, add that every one affirms that this governor's authority is all-powerful.

magistrats de Boston escrivent quils le recommanderont fort aux desputez.

Linteret quy a Boston est lesperance d ung bon commerce avec quebecq furtout celuy quil a vers la Virginie et vers lisle de barbade et Saint Christhoph estant sur le point destre rompue par la guerre que fuscitent les parlementaires pour y exterminer lauthorite des [31] gouverneurs quy tiennent encore pour le roy d angleterre.

Cest interest a faict dire par advance aux marchands de Boston que sy la republique faisait difficulte dy envoyer des troupes les vclontaires se contenteraient dune simple permission pour ceste expedition.

3° Le principal magistrat de la colonie de Kenetigt nomme Monsieur Wintrop fils du feu Monsieur Wintrop quy le premier a escript a Quebecq pour le commerce ayme fort les François et probablement fera pour ce secours ce quil pourra ensuite de la lettre que je luy ay escript le priant dachever ce que son pere a commence.

Pour le gouverneur de Ksinopeia tout le monde asseurant quil est grandement raisonnable il y a [32] apparence que sy il ne pouffe pas ceste affaire a tout le moins ne l'empeschera-t-il pas, furtout voiant que Boston et Pleymt quy font les deux colonies les plus considerables et comme la reigle des autres le pressent. Oultre tout cela jay escript avecq M^r Jehan Winslau a M^r Edouard Winslau agent en Angleterre de la part de ces quatre Colonies affin quil escrive un mot en faveur des Chrestiens et des Catechumefnes Sauvages quil ayme tendrement ung mot de sa part est tout puissant sur lesprit des deputes de ces quatre Colonies. Enfin ce que jay represente de la part de

2nd. The vice-governor of Boston, Monsieur Indicott, who very probably is now governor, has given his word that he would do his utmost in order to have all the Magistrates of Boston consent thereto, and unite with the governor of Pleymouct. All the magistrates of Boston write that they will strongly recommend the matter to the deputies.

The interest which Boston has therein is the hope of a good trade with quebecq,—especially as that which it has with Virginia, and with the islands of barbade and Saint Christoph, is on the point of being broken off by the war which the parliamentarians are agitating, in order to destroy the authority of the [31] governors who still hold for the king of england.²⁷

This interest has caused the merchants of Boston to say, in advance, that, if the commonwealth should hesitate to send troops thither, the volunteers would be satisfied with a simple permission for such an expedition.

3rd. The principal magistrate of the colony of Kenetigout, named Monsieur Wintrop,—son of the late Monsieur Wintrop, who first wrote to Quebecq in behalf of trade,—is very friendly to the French, and will probably do what he can in behalf of this aid, in consequence of the letter which I have written to him, begging him to complete what his father began.

As for the governor of Kwinopeia, since every one declares that he is exceedingly reasonable, there are [32] indications that, if he does not promote this affair, at the very least he will not hinder it,—especially since Boston and Pleymout, which are the two most important colonies, and a sort of standard for the others, urge him on. Besides all that, I have

Monfieur le gouverneur de Quebecq et de la part des Chreftiens Sauvages femble estre fy preffant qua peine pourront ils s excufer s ils ne concluent ce fecours.

[33] Voici le tout au long pour le moins ceste difpofition favorable de ces trois Colonies fuffit pour nous faire efperer une permiffion pour les volontaires quy voudront faire le coup ou a tout le moins des lettres de faveur pour la province de Mariland toute compofe dAnglois Catholiques quy font affez pres des Irocquois.

FIN.

written, with Monsieur John Winslau, to Monsieur Edward Winslau,—the agent in England for the affairs of these four Colonies,—in order that he write a word in favor of the Christians and the Savage Catechumens, whom he tenderly loves. A word from him is all-powerful upon the mind of the deputies of these four Colonies. Finally, what I have represented on the part of Monsieur the governor of Quebecq, and in behalf of the Savage Christians, seems to be so urgent that they will hardly be able to excuse themselves unless they decide upon this aid.

[33] I have placed before you the whole matter at length. At least, this favorable disposition of these three Colonies is enough to make us hope for a permission in behalf of the volunteers who shall be willing to deal the blow; or, at the very least, favorable letters for the province of Mariland, wholly composed of English Catholics, who are quite near the Iroquois.²⁸

END.

Journal des Pères Jésuites, en l'année
1651.

JANUIER 1651.

Divers estrennes.

1^o JANUAR. i'allay saluer M^r le Gouverneur dez le matin. Je donnay a Madame vn reliquaire. J'escriuy aux Vrsulines & Hospitalieres. i'enuoyay a M^r. Couillar vn calumet de pierre. a M^r Menoil, vne grande medaille de S^t. Ignace, anni sæcularis. a Madamois^{le}. de Repentigny vn reliquaire. ie donnay a M^r de S^t. Sauueur Aurifodinæ Drexelij. a M^r. & Madame Giffar. a M^r & Madame de La ferté. a M^r & Madame de S^t Denys. a M^r & Madame De More. a Madam^{le}. de Tilly. a Madamois^{le}. Godefroy & a sa sœur Caterine. a Madame Bourdon & a ses filles. a M^r Marsolet &c.

M^r Giffar m'enuoya deux chapons. M^{re} Iean Guyon, vn chapon & vne perdrix. Madame Couïllar, 2 poules viues.

15^o la maison de Martin Prouost fut bruslee a vne heure apres midy, die Dominico.

16. Léspiné, Simon Guyon & Couruille retournent de leur chasse pretendue du loup marin. extrema omnia passi. . . . Histoire.

21. Les Meres vrsulines vont loger dans

Journal of the Jesuit Fathers, in the year
1651.

JANUARY, 1651.

JANUARY 1st, I went to greet Monsieur the Governor in the morning; and I gave Madame a reliquary. I wrote to the Ursulines and Hospital nuns. I sent to Monsieur Couillar a stone calumet; to Monsieur Menoil, a large medal of St. Ignatius, *anni sæcularis*; to Mademoiselle de Repentigny a reliquary. I gave to Monsieur de St. Sauveur, *Aurifodinæ Drexelii*;²⁹ and gifts to Monsieur and Madame Giffar, to Monsieur and Madame de La ferté, to Monsieur and Madame de St. Denys, to Monsieur and Madame De More, to Mademoiselle de Tilly, to Mademoiselle Godefroy and her sister Caterine, to Madame Bourdon and her daughters, to Monsieur Marsolet, etc.

*Sundry new-year's
gifts.*

Monsieur Giffar sent me two capons; Master Jean Guyon, a capon and a partridge; Madame Couillar, 2 live hens.

On the 15th, Martin Provost's house was burned at one o'clock in the afternoon, *die Dominico*.

16. Léspiné, Simon Guyon, and Courville return from seal-hunting, as they claim,—*extrema omnia passi*. . . . Narrative.

21. The ursuline Mothers go to lodge in

leur maison, apres auoir visité nostre maison, l'eglise & le fort.

FEBRUARIO

13. Les vrsulines se renferment.

MARTIO

Camp Volant.

2 On recoit nouvelle par trois Hurons: Ateask^sentiondi Andask^saent Andaono'ti qu'un françois estoit mort vers la Riuiere de Iaques Cartier. ils firent leur rapport de l'auoir trouué engelé, sans aucune blessure, sinon d'une main, que les renars ou autres animaux auoient mangée. les dits Hurons s'offrirent pour y retourner avec quelques soldats du *camp volant*. ils auoient couuert le corps de branches de sapin ils le trouuerent ayant vne ioüe offensee, & la peau arrachee, le nez aussi. les soldats firent courir le bruit qu'il auoit esté tué par les Hurons. Mais sans raison, car il ne paroissoit aucun coup mortel, ny aucun coup de hache, ny de cousteaux ny d'armes a feu &c.

12 la maison de Mathieu Chourel brusla, lorsque luy & sa femme estoient a la Messe a Beauport.

*Le Vicerectr. allume
Le feu de Ioye...*

18. la veille de S^t. Ioseph il y ont vn feu comme l'an passé, auquel M^r. le Gouverneur me pria de metre le feu. ie le fis avec beaucoup de repugnance. i'auois mené avec moy le P. Le Mercier & le P. Gareau.

Le predicateurs du Caresme furent le P.

their own house, after having visited our house, the church, and the fort.

FEBRUARY.

13. The ursulines seclude themselves.

MARCH.

2. We receive news by three Hurons—Ateaskwentiondi, Andaskwaent, and Andao-no'ti—that a frenchman was lying dead, toward the River of Jaques Cartier. They reported having found him frozen, without any wound,—save in one hand, which the foxes or other animals had eaten. These Hurons offered to return thither with some soldiers of the *flying camp*.³⁰ They had covered the body with branches of fir; they found it with one cheek injured, and the skin torn off, also wounded in the nose. The soldiers circulated the report that he had been killed by the Hurons; but without reason,—for there appeared no mortal blow, or any stroke of a hatchet or knife, or any wound by firearms, etc.

Flying Camp.

12. Mathieu Chourel's house burned, while he and his wife were at Mass at Beauport.³¹

18. On St. Joseph's eve they have a bonfire, the same as last year, which Monsieur the Governor begged me to light; I did so with much repugnance. I had taken with me Father Le Mercier and Father Gareau.

*The Vice-rector
lights The Bonfire.*

The preachers for Lent were Father Poncet, at the parish church; Father Le Mercier, at the Ursulines'; Father Gareau at the

Poncet, a la paroisse, le P. Le Mercier aux Vrsulines. le P. Gareau aux Hospitalieres. on ne prescha point sur sepmaine aux maisons Religieuses. nec enim iudicatum est esse operæ pretium.

16. le P. Bailloquet part pour aller suiure les Algonquins dans les bois, allans a leur chasse. il retourne le 22^{sme}.

19. Contract passé avec Mademois^{le} de Grandmaisons pour ses terres en faueur des Hurons, qui doiuent habiter dans l'isle d'orleans.

Mission des attikamegues. p. buteux.

27 Le P. Buteux avec Daniel Carteron, le Sr. Normanville & vn Compagnais partent des Trois Riuieres pour les Atikamegues.

29 Le P. Chaumonot, Eustache & La Pierre vont demeurer a l'isle d'orleans.

APRILI

13 Charles Panie part en canot avec 2 Hurons pour aller querir a Tadoussac le P. Albanel, qui ægrotare dicebatur, ayant hyuerné avec les Montagnez. ils retournent le 22^{sme} le Pere en bonne santé.

terres distribuées aux Hurons.

18 La distribution fut faite des terres desertées de Mad^{le}. de Grandmaisons en 30. portions la plus grande desquelles n'est que demy arpent. les autres ne sont que de 20. 30. ou 40 perches. tout le monde fut content, & on commença deslors a semer.

22 Arriue le grand bateau de Trois Riuieres avec les matelots. qui y auoient hyuerné.

Hospital nuns'. There was no preaching during the week at the Religious houses; *nec enim judicatum est esse operæ pretium.*

16. Father Bailloquet sets out to go and follow the Algonquins into the woods, as they go to their hunt. He returns on the 22nd.

19. Contract settled with Mademoiselle de Grandmaisons for her lands, in favor of the Hurons, who are to dwell in the isle of orleans.³²

27. Father Buteux, with Daniel Carteron, Sieur Normanville³³ and a *Compagnais* [*i.e.*, donné], leave Three Rivers for the Atikamegues.

*Mission to the
atikamegues;
father buteux.*

29. Father Chaumonot, Eustache,³⁴ and La Pierre, go to live on the isle of orleans.

APRIL.

13. Charles Panie leaves in a canoe with 2 Hurons to go and look after Father Albanel at Tadoussac, *qui ægrotare dicebatur*,—having wintered with the Montagnais. They return on the 22nd, the Father being in good health.

18. The distribution was made of the cleared lands of Mademoiselle de Grandmaisons,—allotted into 30 portions, the largest of which is only half an arpent; the others are only 20, 30, or 40 perches. All were satisfied; and sowing was immediately begun.

*Lands distributed to
the Hurons.*

22. The large boat from Three Rivers arrives, with the sailors who had wintered there. We receive letters from Montreal, which say

Nous receuons lettres de Montreal, qui disent que 40 Iroquois y auoient paru le 1^{er}. iour de Mars, mais auoient esté descouuerts. qu'apres quantité de coups tirez de part & d'autre, ils auoient dit, que l'automne dernier vne armée de 1500 Iroquois, ayant esté a la Nation neutre, y auoient enleué vn village. que les gens de la Nation Neutre leur ayant courrus, sous la conduite des Tahontaenrat, il y auoit en 200. ennemys pris ou tuez. que cet hyuer vne autre armée de 1200 y estoit retournée, pour se vanger de cette perte.

*Iroquois malmenez
par La Nation
neutre.*

*Nouvelles
facheuses.*

26. Vne chaloupe arriua des Trois Riuieres, qui en estoit partie le iour precedent; six soldats du *camp volant*, qui apportent les nouvelles 1^o que le iour precedent vn Huron nommé Onda, aiondïont, eschappe d'une troupe d'onze Iroquois, qu'il auoit laissez vers la Poterie, auoit donné aduis que cette bande d'Iroquois venoit faire son coup, icy a Quebec. 2^o que 4 ondassaenens conduits par vn Huron nommé N. Aontenaxi, estoient a roder quelque part, pour y faire leur coup.

3^o qu'au dessus de Montreal, il y auoit 300. Iroquois, en diuerses bandes.

4^o que Atendera & 7 autres Hurons, auoient esté pris sur la fin de l'esté dans l'islet, vis a vis d Ahxendo, e. dont ledit Onda, aiondïont estoit l'vn.

5^o que la bande d Andotitak, Thaxenda, & autres qui estoient montez avec le P. Bressany,

that 40 Iroquois had appeared there on the 1st day of March, but had been discovered; that, after a number of shots fired on both sides, they had said that last autumn an army of 1500 Iroquois, who had gone to the neutral Nation, had swept away a village there; that the people of the Neutral Nation having fallen upon them, under the guidance of the Tahonta-enrat,³⁵ 200 of the enemies had been captured or killed; and that, this winter, another army of 1200 had returned thither, to avenge that loss.

*Iroquois defeated by
The neutral Nation.*

26. A shallop arrived from Three Rivers, which had started thence the day before, with six soldiers of the *flying camp*, who bring news: 1st, that on the previous day a Huron, named Onda,aiondiönt,—escaped from a band of eleven Iroquois, whom he had left toward la Poterie,—had given warning that this band of Iroquois was coming to deal its blow here at Quebec; 2nd, that 4 ondassa,anens, led by a Huron named N. Aontenawi, were prowling about somewhere to make their attack.

Unpleasant news.

3rd, that above Montreal there were 300 Iroquois, in various bands.

4th, that Atendera and 7 other Hurons had been captured, toward the end of the summer, in the little island opposite Ahwendoe,³⁶—of whom the said Onda,aiondiönt was one.

5th, that the band of Andotitak, Thawenda, and others, who had gone up with Father Bressany, had all been defeated and

auoient tous esté defaits, & emmenez captifs a 12 lieues d Ahſendo, e.

6° que 7 Iroquois auoient tué trois Hurons de la bande de ohenhen, qui remontoient aux Hurons l'automne dernier. mais que ledit ohenhen ayant soustenu l'ennemy, il auoit pris la fuite.

7° que 600. Iroquois seulement auoient fait leur coup a la Nation neutre. de quo supra.

8 que Tehańdſtasen y estoit retourné, luy centiesme, cet esté, pour y tirer raison de l'affront, qu'on leur auoit fait &c.

27°. sur les sept heures du soir Nicolas Pinel & son fils Gilles furent attaquez dans leur desert par deux Iroquois, qui penserent les prendre vifs. Boisuerdon tira dessus, sans les blesser, M^{re} Nicolas & son fils se precipiterent de peur, aual la montagne, pour se sauuer. ces Iroquois ayant esté se ioindre a d'autres, vers la maison de Nopce, ils y tirerent vn coup d'arquebuse dans la porte de la maison. La nuit les chiens ne firent qu'aboyer a la coste de S^{te} Geneuiefue.

MAIO

1° Couruille arresté prisonnier, propter raptum imminentem de Mad^{le}. Dauteuil.

2° la barque part pour Tadoussac & pour Gaspé. M^{re} Charles Quen la commande, avec le P. Albanel.

3° M^r Dailleboust arriue en chaloupe de

taken captive, 12 leagues from Ahwendo, e.

6th, that 7 Iroquois had killed three Hurons of the band of ohenhen, who went back to the Hurons last autumn; but that, this ohenhen having withstood the enemy, the latter had taken flight.

7th, that only 600 Iroquois had dealt their blow to the neutral Nation; *de quo supra*.

8, that Tehandoutasen had returned thither,—he the hundredth,—this summer, to require an account of the affront which had been offered them, etc.

27th. About seven o'clock in the evening, Nicolas Pinel and his son Gilles were attacked in their clearing by two Iroquois, who thought to take them alive. Boisverdon fired on them, without wounding them; Master Nicolas and his son, were struck with fear, and rushed away down the mountain, to escape.³⁷ These Iroquois having gone to join others,—toward the house of Nopce,—they fired an arquebus shot into the door of the house. The dogs on the hill of Ste. Genevieve barked all that night.

MAY.

1st. Courville arrested as a prisoner, *propter raptum imminentem* of Mademoiselle Dauteuil.³⁸

2nd. The bark sails for Tadoussac and Gaspé. Master Charles Quen commands it, with Father Albanel.

3rd. Monsieur Dailleboust arrives in a shallop from Montreal, whence he had started

Montreal, d'où il estoit party le 1 iour de May apres souper avec 12 soldats.

La sœur de St. Michel, françoise Capel sort des Vrsulines & va demeurer chez Mad^{le}. de Grandmaisons.

Nous auons appris par les lettres tant de Montreal q. des Trois R.

1° que Iaques ondharak & son oncle Charles Aontrati, auoient esté pris par les Iroquois, cet hyuer estans a la chasse.

2° que sur la fin d'Auril Susane Aia'ris auoit esté blessée a mort par trois ennemys, & son petit fils Denys, aage de 6 ans, emmené.

*Iroquois tuez deuant
nre fort.*

3° que les onnonta'er ont assiégé cet hyuer nostre fort d Ah8en'do,e, & y auoient perdu cent hommes.

7° Mademoiselle Dauteuil est enuoyée a Beauport chez M^r. Giffar.

*Nou. Supre. a
l'hostel D.*

8° On fait l'eslection de la Mere de St. Ioseph pour superieure de l'hospital. omnia pacifice transacta. i'ay eu pour assistans le P. Vimont & le P. De Quen.

11° deux Iroquois, estans prests de faire leur coup en la maison de Nicolas Peltier, sont apperceus. item deux autres, ou les deux-mesmes, proche la maison de Thomas Hayot.

a. agniez pris.

14. M^r le Gouverneur & moy, partons de Quebec pour les Trois Riuieres, où nous arri-uons le landemain, dans le St. Ioseph. dans la St^e. Anne, M^r Godefroy. . . . Nous apprenons les nouvelles d'un Annie'ronnon,

on the 1st day of May, after supper, with 12 soldiers.

Sister St. Michel, françoise Capel, leaves the Ursulines, and goes to dwell at Mademoiselle de Grandmaisons.

We have learned by letters from both Montreal and Three Rivers:

1st, that Jaques ondhwarak and his uncle, Charles Aontrati, were captured by the Iroquois, this winter, while hunting.

2nd, that, about the end of April, Susane Aia'ris was mortally wounded by three enemies, and her little son Denys, aged 6 years, carried away.

3rd, that the onnonta'eronnons this winter besieged our fort at Ahwen'do,e, and had destroyed a hundred men.

*Iroquois killed before
our fort.*

7th. Mademoiselle Dauteuil is sent to Beauport to Monsieur Giffar's.

8th. Mother de St. Joseph is elected superioress of the hospital; *omnia pacifice transacta*. I had as assistants Father Vimont and Father De Quen.

*New Superioress at
the hostel Dieu.*

11th. Two Iroquois, being ready to deal their blow in the house of Nicolas Peltier,³⁹ are perceived; *item*, two others,—or the same two,—near the house of Thomas Hayot.

14. Monsieur the Governor and I leave Quebec for Three Rivers, where we arrive the next day, in the *St. Joseph*,—Monsieur Godefroy, in the *Ste. Anne*. . . . We learn the news of an Annie'ronnon who was killed, and of another who was captured, by six Algonquins who had been to war. This

2 agniez taken.

tué & d'un autre amené captif, par six Algonquins qui auoient esté en guerre. Ce Captif Annie'r. fut fait mourir a Montreal.

*coups des Iroquois
sur Les canadois.*

18 Nous partons des Trois Riuieres pour Montreal, où nous arriuons le landemain a 8. heures du matin. . . . Nous y aprenons . . . 1^o que le sixiesme iour du moys, enuiron 50. Iroquois auoient tué Grand Iean, & luy auoient couppé la teste. qu'ils auoient emmené captiue, sa femme Caterine. qu'ils auoient laissé pour mort, luy ayant enleué toute la cheuelure de la teste, vn ieune garçon de 21 ans, nommé Iean chicot, qui [blank space] Ces Iroquois peillerent la maison du meusnier, & en partie la maison du susdit Grand Iean, a la veue, & portee de la voix du fort. . . . 2^o le dixiesme de May a deux heures apres my-nuit, enuiron 40. Iroquois, attaqueront & voulurent metre le feu a la brasserie: mais 4. françois qui y couchoient repousserent l'ennemy. la maison de S^{te}. Susane, & la maison de la vigne fut bruslee en mesme temps.

24 Nous repartons de Montreal, & arriuons le landemain aux Trois Riuieres sur les 4. heures du soir, ou no⁹ trouuons que tout freschement dix Iroquois venoient de faire leur coup. six d'eux, ayans tiré sur vn canot de deux françois, qui estoient allez leuer vne ligne, a la veue du fort, & a la portee d'vn mousquet. Ces Iroquois s'estoient mis a l'affust a l'orée du bois, & firent deux descharges,

Captive Annie'ronnon was put to death at Montreal.

18. We leave Three Rivers for Montreal, where we arrive the next day at 8 o'clock in the morning. . . . We learn there: . . . 1st, that on the sixth day of the month, about 50 Iroquois had killed Big Jean and had cut off his head; and that they had taken captive his wife Caterine, whom they had left for dead, having removed the entire scalp from her head.⁴⁰ A young man of 21 years, named Jean chicot, who [blank space]. These Iroquois robbed the miller's house, and partly the house of the aforesaid Big Jean, within sight and hearing of the fort. . . . 2nd. On the tenth of May, at two o'clock after midnight, about 40 Iroquois attacked and tried to set fire to the brewery; but 4 frenchmen who slept there repelled the enemy. The house of Ste. Susane and the house of la vigne were burned at the same time.⁴¹

Attacks by the Iroquois upon The Canadians.

24. We depart from Montreal, and arrive the next day at Three Rivers about 4 o'clock in the evening. There we find that quite recently ten Iroquois had made their attack, six of them having fired upon a canoe with two frenchmen, who had gone to take up a line,—within sight of the fort, and within a musket's range. These Iroquois had lain in wait at the edge of the wood, and fired two shots, by which the two frenchmen were felled in their canoe,—Noel Godin receiving a number of mortal wounds, from which he

dont les deux françois furent abbatus dans leur canot, Noel Godin ayant receu quantité de playes mortelles, dont il mourut le neufiesme iour de sa blessure: l'autre nommé La Jeunesse, ayant eu vn bras rompu, & vne espaule transpercee de part en part d'une balle. Dez le soir mesme on les enuoya dans vne chaloupe a Quebec, pour estre pansez a l'hospital. Les Quatre autres, de ces dix Iroquois, estoient allez dans les deserts, où ils tuerent vn Huron, nommé Honditsoa, oritehoiaxon'nen.

Le matin, la S^{te} Anne estoit partie pour Quebec.

29. La chaloupe retourne de Quebec, & apporte les lettres du P. Druillettes, de la Nouvelle Angleterre.

IUNIO

4. Je nommé le P. Menar pour estre supérieur aux Trois Riuieres. omnia peculia Huronum, & Algonquinatorum, sublata.

6. Nous partons des Trois Riuieres pour reuenir a Quebec où nous arriuons le lendemain sur les 4. heures. Chemin faisant nous visitasmes l habitation de la Riuiere fauerel. au dessous du Cap des Trois Riuieres.

7. Nous apprennons l'arriuee du P. Druillettes depuis trois iours. item le depart de la S^{te} Anne qui n'estoit partie que le matin, commandée par M^r Marsolet; le P. De Quen

Sauuages smamiyek. estant de la partie pour aller aux *smamiyek.* . . . La Sainte Anne fut de retour

died on the ninth day after his injury; the other, named La Jeunesse, having an arm broken, and a shoulder pierced through and through, by a ball. That very evening they were sent in a shallop to Quebec, in order to be cared for at the hospital. The Four others, of those ten Iroquois, had gone into the clearings, where they killed a Huron named Honditsoa, or itehoia-chon'nen.

In the morning, the *Ste. Anne* had started for Quebec.

29. The shallop returns from Quebec and brings letters from Father Druillettes, from New England.

JUNE.

4. I appointed Father Menar to be superior at Three Rivers. *Omnia peculia Huronum, et Algonquinorum, sublata.*

6. We leave Three Rivers to return to Quebec, where we arrive the next day, about 4 o'clock. On the way, we visited the settlement of the River faverel, below the Cape of Three Rivers.

7. We learn of the arrival of Father Druillettes,⁴² three days ago; *item*, of the departure of the *Ste. Anne*, which had sailed only that morning, commanded by Monsieur Marsolet,—Father De Quen being of the party, to go to the *Oumamiwek*. . . . The *Sainte Anne* returned to Quebec on the 10th day of August, and brought news of the ship *St. Jean*.

Oumamiwek
Savages.

a Quebec le 10^{sme} iour d'Aoust & apporta nouvelle du nauire S^t Iean.

8 iour du S^t. Sacrement La procession se fit apres vespres. Le portay le S^t. Sacrement. M^r de More, M^r Menoil, M^r Seuestre & vn Algonquin porterent le daiz.

9. Arriua vne chaloupe des Trois Riuieres, qui nous amena Poisson malade. Vn canon s'estant creué, lors qu'il le tiroit a la procession du S^t Sacrement luy auoit cassé vn bras &c.

*Guil. boiwin, &
panse, donnee—*

10 Deux chaloupes repartent pour les Trois Riuieres dans lesquelles Guillaume *Boiwin* & Charles *Panie* s'embarquerent, pour aller bastir vne maison pour nos Peres, la leur deuant estre démolie.

*Mr. de L Incar.
Supr.*

12 On fait l'eslection de la Mere Marie de l'Incarnation pour superieure des Vrsulines. i'eus pour assistans le P. Le Mercier & M^r. Vignal. . . . L'apresdisnée la Mere Marie de S^t. Ioseph fut continuee assistante. & la Mere de S^{te}. Claire fut eslue Depositaire. omnia primo scrutinio.

abenaq. soKoquiouis.

22. le P. Druillettes, M^r Godefroy & Iean Guerin, partout avec les Abnaquinois, & vn *SoKoquiinois*, pour la Nouvelle Angleterre. 7 ou 8 canots. Noel *TeKørimat* est de la partie.

26. Le P. Buteux arriue en chaloupe a Quebec, lequel estoit arriué aux Trois Riuieres, retournant des Atikamegues, le 18^{sme}. du mois, avec M^r Normanuille.

26. Le P. Chaumonot avec Eustache par-

8, day of the Blessed Sacrament. The procession took place after vespers. I bore the Blessed Sacrament; Monsieur de More, Monsieur Menoil, Monsieur Sevestre, and an Algonquin, bore the canopy.

9. A shallop arrived from Three Rivers, which brought us Poisson, sick. A cannon, having burst when he was firing it at the procession of the Blessed Sacrament, had broken his arm, etc.

10. Two shallops leave again for Three Rivers, in which Guillaume *Boivin* and Charles *Panie* embarked, in order to go and build a house for our Fathers,—as theirs was to be demolished.

*Guillaume boivin
and panie, donnés.*

12. Mother Marie de l'Incarnation is elected superioress of the Ursulines. I had for assistants Father Le Mercier and Monsieur Vignal. . . . After dinner, Mother Marie de St. Joseph was retained as assistant, and Mother de Ste. Claire was elected Procurator; *omnia primo scrutinio.*

*Mother de L'Incarnation,
Superioress.*

22. Father Druillettes, Monsieur Godefroy, and Jean Guerin leave with the Abnaquinois and a *Sokoquinois* for New England; 7 or 8 canoes. Noel Tekwerimat is of the party.

*Abenaquinois.
Sokoquinois.*

26. Father Buteux arrives in a shallop at Quebec; he had arrived at Three Rivers,—returning from the Atikamegues,—on the 18th of the month, with Monsieur Normanville.

26. Father Chaumonot, with Eustache, leaves for Tadoussac with some Huron canoes,

tent pour Tadoussac avec quelques canots Hurons, pour la pesche. Il retourne le 16 Iuillet.

29. arriue vne chaloupe de Gaspé, qui nous apporte les premieres lettres de France. & ensemble la Nouvelle de nostre fregate prise a Gaspé par vne barque de Madame Daunay. M^r Barreau estoit chef de cette chaloupe.

29. 2 Algonquins, pris au sault de la Chaudiere vis a vis de Sillery par cinq Iroquois. . . . N. f. Pierre feauté y auoit esté le iour precedent, & y alla le mesme iour visiter ses retz

30. Vn autre Algonquin pris par les mesmes Iroquois vers la Poterie. Son compagnon Mathieu, s'eschappa. ils alloient aux 3 Riuieres.

IULIO

3 Le P. Buteux va a Tadoussac, dans la chaloupe de m^r. Barreau.

4. Nouvelles arriuent des 3 Riuieres de 3. Algonquines eschappees des Iroquois. & de 2 Algonquins; l'un pris au sault de la Chaudiere, l'autre qu'on croioit auoir esté pris le 30^{me}. du mois precedent. vide supra. Nouvelle de l'estat des Hurons, & de la defaite des Tangæonronnons, dans le lac des Nipissiriniens, par 50 Iroquois.

5. N. f. Pierre feauté, & N. f. Nicolas vont aux 3. Riuieres.

Le P Buteux estant arriué a Tadoussac le

for the fishery. He returns on the 16th of July.

29. A shallop arrives from Gaspé, which brings us the first letters from France, and also the News of our frigate, captured at Gaspé by a bark of Madame Daunay.⁴³ Monsieur Barreau was in command of this shallop.

29. 2 Algonquins were taken at the fall of la Chaudière, opposite Sillery, by five Iroquois. . . . Our brother Pierre feauté had been there the day before, and went there the same day to visit his nets.

30. Another Algonquin is taken by the same Iroquois, toward la Poterie; his companion, Mathieu, escaped. They were going to 3 Rivers.

JULY.

3. Father Buteux goes to Tadoussac in the shallop of Monsieur Barreau.

4. News arrives from 3 Rivers concerning 3 Algonquin women, who escaped from the Iroquois; and of 2 Algonquin men,—one captured at the Chaudière fall, the other, who was thought to have been captured on the 30th of the preceding month. *Vide supra*. News of the condition of the Hurons, and of the defeat of the Tangwaonronnons,⁴⁴ on the lake of the Nipissiriniens, by 50 Iroquois.

5. Our brother Pierre feauté and Our brother Nicolas go to 3 Rivers.

Father Buteux, having arrived at Tadoussac on the 6th day of July, started thence on the 7th to go to Gaspé and to Isle Perceé.

6^{smc} iour de Iuillet, en partit le 7^{smc}. pour aller a Gaspé & a l'isle percee

le 17^{smc}. ie parts pour l'Isle aux oyes. i'en retourne le 22.

le 21 à dix heures du matin brusla la maison de Racine.

le 30. arriue la barque des Trois Riuieres, qui apporte pour nouvelles 1^o que le 27 de May 4. Hurons venus de la Nation Neutre, arriuez a Montreal auoient dit que les deux coliers donnez par M^r le Gouverneur, a Ohenhen, pour en estre porteur auoient esté receus. &c. 2^o que Iaques Ondh8ara'κ pris le printemps a la chasse, avec son oncle Aontrati, estoit retourne d'Anniene. & estoit arriue a Montreal le 8^{smc} iour de Iuin; iour du S^t Sacrement, & auoit apporté pour nouvelles, que &c. 3^o que le 18^{smc} iour de Iuin, iour de Dimanche, a l'issue des deux Messes on s'estoit battu a Montreal contre 50 ou 60 Iroquois. dans lequel combat les françois s'estoient comporitez vaillamment, vn Capitaine Iroquois y estant demeuré sur la place, & plusieurs blessés Quatre françois y furent blessez, & entre iceux Leonard Barbau, qui ne suruesquit que deux iours. . . . 4^o Que quantite de troupes Iroquoises, paroissoient continuellement, sans auoir fait aucun coup. item Trois Riuieres.

*Combat des Iroquois
Et françois a
Montr.*

le 15. de Iuillet vne troupe d'Iroquois auoient pris vn Huron, nommé TeArachia'κ8a,

On the 17th, I start for Isle aux oyes; I return thence on the 22nd.

On the 21st, at ten o'clock in the morning, Racine's house burned.⁴⁵

On the 30th, the bark from Three Rivers arrives, which brings 'as news: 1st, that, on the 27th of May, 4 Hurons who had come from the Neutral Nation had said, when they arrived at Montreal, that the two collars given by Monsieur the Governor to Ohenhen, as bearer thereof, had been received, etc. 2nd, that Jaques Ondhwara'k, captured in the spring while hunting, with his uncle Aontrati, had returned from Anniene,—arriving at Montreal on the 8th day of June, the day of the Blessed Sacrament,—and had brought for news that, etc. 3rd, that on the 18th day of June,—a Sunday,—at the conclusion of the two Masses, they had fought at Montreal against 50 or 60 Iroquois, in which combat the french had behaved valiantly,—an Iroquois Captain being left there on the spot, and several having been wounded. Four frenchmen were wounded there, and among these, Leonard Barbau,⁴⁶ who survived only two days. . . . 4th, that many Iroquois bands were continually appearing, without having dealt any blow. *Item* at Three Rivers.

*Fight between the
Iroquois And french
at Montreal.*

On the 15th of July, a band of Iroquois had seized a Huron named Tearachia'kwa, and had killed another, named Sohonetsi,—four others having escaped; these six Hurons had been on the other side of the River, in the

& en auoient tué vn autre, nommé Sohonetsi; quatre autres s'estans eschapez; ces six Hurons ayans esté le matin, de l'autre costé de la Riuiere, en trois canots, querir du foin. Les Iroquois ayans fait leur coup de l'autre costé de la Riuiere, & ayant veu que nos françois, au nombre d'environ 50. alloient par terre, pour requérir le bestial, qui estoit esloigné plus l'une lieue des Trois Riuieres; ils se ietterent dans leurs canots, & ayans coupé la Riuiere, ils vinrent aborder au lieu ou estoient des bœufs & des vaches, plus esloignées, nos françois n'y estans pas encore arriuez. ils y tuerent cinq bestes sur la place, dont ils emporterent le meilleur. mais outre cela, il se trouua a redire douze ou treize autres, tant bœufs, que vaches. siue ab Iroquæis occisi sint boues, soit qu'ils se soient dispersez & perdus.

*coups des Iroquois
aux Trois riuieres.*

le 26sme cinq canots Iroquois parurent aux Trois Riuieres, sans autre effet, que d'y auoir tué vne genisse, qu'ils laisserent sur la place, ayant été contrains de repasser la Riuiere avec precipitation, se voyans descouverts, & voyans que les françois alloient a eux, partie par eau, partie par terre.

AUGUSTO.

le 7sme. fut tué aux Trois Riuieres par les Iroquois, Maturin, homme d'Antoine des Rossiers. estant party dez les quatre heures du matin, pour aller tirer sur les corneilles de son champ. Il fut trouué mort sur le chemin,

morning, in three canoes, to get hay. The Iroquois, having dealt their blow on the other side of the River, noticed that our french, to the number of about 50, were going by land to bring back the cattle, which were more than a league distant from Three Rivers. They jumped into their canoes; and, having crossed the River, they came to land at a place still farther away, where some oxen and cows were,—our french not yet having arrived there. They killed five beasts there on the spot, the best of which they carried off; but, besides that, there were found missing twelve or thirteen others, both oxen and cows; *sive ab Iroquæis occisi sint boves*, or else they may have become dispersed and lost.

On the 26th, five Iroquois canoes appeared at Three Rivers, without accomplishing anything, except to kill a heifer there. This they left on the spot, having been constrained to recross the River hastily,—seeing that they were discovered, and that the french were moving toward them, partly by water, partly by land.

*Blows by the
Iroquois at Three
rivers.*

AUGUST.

On the 7th, Maturin, Antoine des Rosiers'⁴⁷ man, was killed at Three Rivers by the Iroquois; he had started as early as four o'clock in the morning, to go and shoot crows in his field. He was found dead on the road, with two arquebus shots in the breast, and a hatchet in his head. Some men had started that morning in a shallop, in order to go and get

de deux arquebuzades, en la poitrine; & la hache dans la teste. on estoit party le matin en chaloupe, pour aller querir quelques pieces de pin, en vn lieu nommé la Piniere; on a trouué tout bruslé, par les ennemys, comme l'on croit.

le 12. le P. De Quen & le P. Buteux arriuent de Tadoussac

*M. Le Comte de
Quen.*

le 13 La barque commandee par Martin Grouuel, arriue, ayant fait bon voyage. le S^r. Baron, de la maison de *Mr. le Conte dognon.*

le 14. vne chaloupe arriue des Trois Riuieres, qui nous apporte la nouvelle de la mort de M^r. Hertel, mort le iour S^t. Laurent.—
otsie'Ka moritur.—

le 15. Nous receuons lettres du P. Druillettes, du 12. Iuillet. de K8sinok sur Kenebeki, où il estoit arriué le 3sme. iour de Iuillet. & d'ou il deuoit partir pour Boston, le 13sme.

le 18sme. a 8. heures du soir arriue le premiere Nauire, de france, dit le S^t. Iean, commandé par le Capitaine Boutin.

le 25. nous receuons lettres de Montreal, par lesquelles nous apprennons 1^o que Denys Archambaut auoit esté tué roide mort sur la place d'un canon qui se creua, lorsqu'on le tiroit pour le troisieme coup contre 60 Iroquois. ce fut le 26 de Iuill.

2^o que A8ohonchi8ane & Toratati estoient arriuez des Hurons le 1^r d'Aoust.

3^o que le 16sme d'Aoust l'Iroquois ayant

some pine logs, at a place named la Piniere; they found everything burned,—by the enemies, as is believed.

On the 12th, Father De Quen and Father Buteux arrive from Tadoussac.

13th. The bark commanded by Martin Grouvel arrives, having made a prosperous voyage. The Sieur Baron, of the house of *Monsieur the Count dognon*.⁴⁸ *Monsieur The Count de Quen.*

On the 14th, a shallop arrives from Three Rivers, which brings us the news of the death of Monsieur Hertel, who died on St. Lawrence's day. *Otsie'ka moritur.*

15th. We receive letters from Father Druillettes, dated July 12th, at Kousinok on Kenebeki,—where he had arrived on the 3rd day of July, and whence he was to start for Boston on the 13th.

On the 18th, at 8 o'clock in the evening, arrives the first Ship from France, called the *St. Jean*, commanded by Captain Boutin.

On the 25th, we receive letters from Montreal, by which we learn: 1st, that Denys Archambaut had been instantly killed by a cannon which burst while he was firing it, for the third time, against 60 Iroquois. This was on the 26th of July.

2nd, that Athohonchiwane and Toratati had arrived from the Hurons on the 1st of August.

3rd, that on the 16th of August the Iroquois, having appeared toward the middle of the clearings, were put to flight by our French.

paru, vers le milieu des deserts, fut mis en fuite par nos françois.

le 27. Torata'ti arriue a Quebec & nous apprend l'estat des Hurons.

le 31. Noel Tekserimat retourne de Boston, avec letre du P. Druillettes.

SEPTEMBRI

Le 1^r iour de Septembre le S^t. Ioseph retourne de Tadoussac & ensemble la barque de Martin Grouuel, qui estoit allée la secourir.

le 3. La fleur de Paris, Tandstaionk & vn Abnaquinois Algonquinisé partent pour aller querir le P. Druillettes.

le 16. Part le petit S^t. Iean, commandé par le Capitaine Boutin.

le 18. arriue de Bonaventure, la Chaloupe de Iean Langlois, qui nous apporta quelques lards, vins, &c.

Le mesme iour, a vne heure deuant le coucher du soleil, fut tuée par les Iroquois, Louyse, femme de Chagniau, dans sa maison. il ne parut que 3 Iroquois.

Le 20^{esme} du mesme, arriua Madame de Monceaux & M^r Dauteuil, en vne chaloupe. ils auoient laissé leur Nauire Hollandois a Tadoussac, où ils estoient arriuez le 16 du mois, estans arriuez a Gaspé le 8^{esme}. ils estoient partys de la Rochelle le 16^{esme} iour de Iuillet.

Le 22^{esme} arriua la s^{te} Anne, retournee de Montreal, & des 3 Riu.

Septembre

Le 1^{er} jour de Septembre le 1^{er} jour retourne de Tadoussac

de devant la langue de Machon à l'ouest, que vient aller la saignée.

Le 1^{er}. La sœur de Saint, Tardiveau, et son Abbaquinoi, lequel

quinté parait pour aller qu'on le 3^o d'Orléans.

Le 10^o jour le 1^{er} Jean, commande par le Capitaine Boutin,

le 18^o arrive de Bonpêcheur, la Chaloupe de Jean Langlois,

qui nous apporte quelques laines, vis, &c.

Le même jour, à une heure devant le coucher du soleil, fut

partir pour les Troquois, Longue, femme de Chagnon, dans le milieu,

il ne parut que 3 Troquois.

Le 20^o du même arriva Madame de Bonpêcheur & M^{rs}

Danton, en une chaloupe. Ils avaient laissé leur Navire

Hollandois à Tadoussac, où ils étaient arrivés le 16 du mois,

et ont depuis à l'âge le 8^o de septembre parés de la Rochelle

le 10^o d'Orléans de Juillet.

Le 22 arriva la 1^{re} Anne, retourne de Montréal & de St. P.

Le soir du même jour, arriva à Sillery un canot de trois

Soxaquois, sur les 7 heures du soir, de laquelle celui qui le

conduisoit étoit venu des Amérindiens, étoit l'un. Le dit Sox-

aquois avoit dit à Noël Tex Bonmat, qu'il étoit venu en

compagnie de cent autres Soxaquois, lesquels ils avoient priés

de faire la chasse vers Richelieu, & étoient coupés en leur

passage de sorte qu'il avoit tant sué de se battre qu'il n'y

est de la poudre dans le croade de ses Soxaquois,

qui ne vient, ainsi est l'été, qu'on avoit. Noël,

en ayant donc adonné à quelques canots de Sillery, qui

avoient de la poudre de la Roche de Sillery, les dit Hurons

viennent de nuit, mehe six l'heure à Québec, d'où

il y avoit 200 Troquois tout avec de Sillery, qui s'avoient

de Québec. Pour seconde tout Sillery, que de Cap Rouge

on avoit six l'heure une troupe de Hurons, qui s'avoient

arrivés quatre jours. Les trois Soxaquois en arrivant

les canots de deux d'iceux prièrent la fuite, d'où on s'aperçut

qu'ils étoient les Hurons. Le troisième étoit en train, et se retira

qui étoit à six heures.

Parlons d'ailleurs par ces Troquois.

Le canot de Hurons qui venoit de Bonpêcheur se trouva aux Amérindiens.

Le 23 arriva une chaloupe des 3 Hurons, avec nous

deux de Sillery, qui avoit été aperçue venant

avec les 3 Hurons de Québec, qui étoient en compagnie

le 24 du même jour le long jour qui étoit été de deux heures

avec un Abbaquinoi, lequel étoit venu de Tadoussac

le 25 arriva à Québec la nouvelle de 30 canots Hurons, qui

Octobre

Le 12 arriva la Chaloupe de Saint, qui avoient

de devant la langue de Machon à l'ouest, que vient aller la saignée.

Le 1^{er}. La sœur de Saint, Tardiveau, et son Abbaquinoi, lequel

quinté parait pour aller qu'on le 3^o d'Orléans.

Le 10^o jour le 1^{er} Jean, commande par le Capitaine Boutin,

le 18^o arrive de Bonpêcheur, la Chaloupe de Jean Langlois,

qui nous apporte quelques laines, vis, &c.

Le même jour, à une heure devant le coucher du soleil, fut

partir pour les Troquois, Longue, femme de Chagnon, dans le milieu,

il ne parut que 3 Troquois.

27th. Torata'ti arrives at Quebec, and informs us of the condition of the Hurons.

31st. Noel Tekwerimat returns from Boston, with letters from Father Druillettes.

SEPTEMBER.

On the 1st day of September the *St. Joseph* returns from Tadoussac, and with it Martin Grouvel's bark, which had gone to assist her.

3rd. La fleur de Paris, Tandoutaionk, and an Algonquinized Abnaquinois, start to go and bring Father Druillettes.

16th. The *petit St. Jean* sails, commanded by Captain Boutin.

On the 18th, there arrives from Bonaventure the Shallop of Jean Langlois, which brought us some bacon, wines, etc.

The same day, an hour before sunset, Louyse, wife of Chagniau, was killed in her house by the Iroquois. Only 3 Iroquois were seen.

On the 20th of the same month, Madame de Monceaux and Monsieur Dauteuil arrived in a shallop. They had left their Dutch Ship at Tadoussac, where they had arrived on the 16th of the month, having reached Gaspé on the 8th. They had sailed from la Rochelle on the 16th day of July.

On the 22nd, the *ste. Anne* arrived,—returning from Montreal and 3 Rivers.

On the evening of the same day, there arrived at Sillery a canoe of three Sokoquinois, about 7 o'clock in the evening; one of whom

Le soir du mesme iour, arriua a Sillery vn canot de trois Sokoquinois, sur les 7 heures du soir. desquels celuy qui le printemps estoit venu icy Ambassadeur estoit l'vn. Lesdits sokoquinois ayant dit a Noel Tekšerimat, qu'ils estoient venus en Compagnie de cent autres Sokoquinois, lesquels ils auoient laissez faisant la chasse, vers Richelieu; & s'estans couper en leur narré, de sorte qu'on auoit tout suiet de se douter qu'il n'y eust de la fourbe dans le procedé des dits sokoquinois, & qu'ils ne vinsent, *animo poti⁹ hostili, quàm amico*: Noel en ayant donné aduis a quelques canots de Hurons, qui peschoient de l'anguille proche de Sillery; les dits Hurons vinrent de nuit metre icy l'alarme a Quebec, disans qu'il y auoit 200. Iroquois tout proche de Sillery, qui venoient l'attaquer. Pour secourir tant Sillery que le Cap rouge on depescha sur l heure vne troupe de françois, qui y arriuerent auant iour. Les trois sokoquinois en prirent l'espouuante, & deux d'iceux prirent la fuite, s'estans eschapper par dessus les murailles. Le troisieme estant demeure, is scilicet qui Legat⁹ huc venerat.

*Rauages faits par
Les Iroquois.*

Dans la barque S^{te} Anne estoient vn Huron, nommé Tsašenhohi, d'Arhetsi. lequel estoit arriué dans le mois d Aoust, a Montreal, avec vn sien nepueu, nommé A,arenhonok. qui venoient d Atra'kšae; Qui dirent pour nouvelle 1^o la prise de Teoto'ndiaton, & la desolation de la Nation Neutre. quàm alio modo narrabant, qu'on ne nous l'auoit fait entendre

was he who had come here in the spring as Ambassador. These sokoquinois told Noel Tekwerimat that they had come in Company with a hundred other Sokoquinois, whom they had left engaged in hunting, toward Richelieu; but they contradicted themselves in their story, so that there was every reason to suspect that there might be some trickery in the behavior of these sokoquinois, and that they came *animo potius hostili, quàm amico*. Noel having given warning to some canoes of Hurons, who were fishing for eels near Sillery, those Hurons came by night to spread the alarm here at Quebec,—saying that there were 200 Iroquois quite near Sillery, who were coming to attack it. To aid both Sillery and Cap rouge, a troop of french were despatched at once, who arrived there before day. The three sokoquinois became terrified thereby, and two of them took flight, escaping over the walls. The third one remained,—*is scilicet qui Legatus huc venerat*.

*Ravages wrought by
The Iroquois.*

In the bark *Ste. Anne* was a Huron named Tsawenhohi, from Arhetsi, who had arrived in the month of August at Montreal, with a nephew of his, named A,arenhon,ok, who came from Atra'kwæ. They told as news: 1st, the capture of Teoto'ndiaton, and the desolation of the Neutral Nation:⁴⁹ *quàm alio modo narrabant* from what we had been given to understand before. 2nd, they told us that those of St. Michel Atahonta,enrat, and the Arendae'ronnons, had given themselves freely to the sonnontw'eronnons. 3rd, that

auparavant. 2^o ils nous dirent que ceux de S^t Michel Atahonta, enrat, & les Arendae'r. s'estoient donnez librement aux sonnonts'er. 3^o que ces Messieurs de s^t Michel, auoient desia tenu force conseils, avec leurs nouueaux parens Sonnonts'er de feriendo fœdere cum Gallis, Contra les Iroquois Annie'ronnons: & que pour ce suiet, ils estoient sur le point de quipper vn canot pour icy de 4 Tahonta, enrat, & de 2 Sonnonts'er. pour scauoir le dessein, & la pensee d'onnoitio.

Le 23 arriue vne chaloupe des 3 Riuières, pour nous donner aduis, qu'vn canot Iroquois auoit esté apperceu passant par les 3 Riu. pour descendre icy bas. & que les Iroquois estoient en campagne.

le 24^{esme} du mesme mois, Le Sokoquinois qui estoit resté, se retira incognito, avec vn Abnaquinois ayans desrobé vn canot de Thomas Hayot.

le 25 repart la chaloupe de Iean Langlois.

*36 Canots de Hurons
qui viennent se don-
ner aux francois.*

le 26 arriue a Quebec la nouvelle de 36 canots Hurons, qui viennent grossir nostre Colonie. Aenhio, ondhataionk, Hoek, Handotnk.

OCTOBRE

Mr. de Lauzon.

le 12. arriue la Chaloupe des Nauires, qui amenoient *Mr. de Lauzon* &c. item la fregate renuoyee par le Lieutenant de L'acadie, laquelle auoit esté prise sur nous le printemps par les gens de Madame Daunay. *Messieurs Denys* qui auoient este pris prisoniers par

Mrs. Denys de retour.

those Gentlemen of st. Michel had already held many councils with their new kinsmen, the Sonnontwe'ronnons, *de feriendo fœdere cum Gallis, Contra* the Iroquois Annie'ronnons; and that for this purpose they were about to man a canoe for this place, with 4 Tahonta'enrat and 2 Sonnontwe'ronnons, in order to know the purpose and opinion of onnontio.

On the 23rd, a shallop arrives from 3 Rivers, to give us warning that an Iroquois canoe had been perceived passing by 3 Rivers, coming down here; and that the Iroquois were in the field.

On the 24th of the same month, the Sokoquinois who had stayed behind withdrew *incognito*, with an Abnaquinois, having stolen a canoe from Thomas Hayot.

On the 25th, Jean Langlois' shallop sails again.

On the 26th, the news arrives at Quebec of 36 Huron canoes, who are coming to swell our Colony. Aenhio, ondhataionk, Hoek, Handotonk.

36 Canoes of Hurons coming to give themselves to the french.

OCTOBER.

On the 12th, the Shallop arrives from the Ships which brought *Monsieur de Lauzon*, etc.; *item*, the frigate sent back by the Governor of Acadia, which had been taken from us in spring by the people of Madame Daunay. *Messieurs Denys*, who had been taken prisoners by Madame Daunay, were also sent back in the same frigate.⁵⁰

Monsieur de Lauzon.

Messieurs Denys returned.

Madame Daunay, furent aussi renuoyez dans la mesme fregate.

P. Cordelier chez nous.

Vn Pere Cordelier Italien, nommé le P. Bernardino Seyllon, qui estoit avec M^r Denys, fut receu chez nous in hospitium, iusqu'au 5. de Nouembre qu'il sembarqua pour la france dans le nauire Hollandois.

Le P. I. Lallemant de retour —

Le 13. arriva la flote de 3 Nauires. le s^t Ioseph. La Vierge, & vn troisième Nauire Hollandois. le soir du iour precedans le R. P. Hierosme Lallemant estoit venu prendre les ordres, & scauoir ce qui se feroit, les Nauires estant demeurez a l'ancre derriere la pointe de Lauzon, qui Le landemain matin parurent sous voile, & prirent port sur les 7 heures du matin *i'allay saluer M^r de Lauzon* dans son bord. sur les 8 heures il mit pied a terre. Il alla droit au fort, ou ayant presenté sa Commission, on luy presenta les clefs, & entra dans le fort de la il vint a l'eglise, ou ie le *reçus more ecclesiastico, aspergendo eum aquâ benedictâ*, a l'entree de la porte, & luy disant *quelque 8 ou 10 lignes pour sa reception.* en suite le R. P. Lallemant dit la Messe.

Derniers Vœux du pe chaumonnot a La par.

le 18 le P. Chaumonot fit ses derniers vœux, dans l'eglise Paroissiale. a vne petite Messe, que ie dy, apres la Grande Messe. au sortir de la M^r le Gouverneur *vint disner en nostre refectoire.* M^r Du Plessis. M^r le Senechal, & M^r de la Sitiere. M^r de Hautuille. M^r de Tilly. M^r De Repentigny, M^r Robineau, M^r Dauteuil.

An Italian Cordelier Father, named Father Bernardino Seyllon, who was with Monsieur Denys, was received with us *in hospitium*, until the 5th of November, when he embarked again for France in the Dutch ship.

A Cordelier Father with us.

On the 13th arrived the fleet of 3 Ships,—the *st. Joseph*, *La Vierge*, and a third, a Dutch Ship. At evening on the preceding day, the Reverend Father Hierosme Lallemand had come to take the orders, and to know what should be done. The Ships, having remained at anchor behind point de Lauzon, appeared the next morning under sail, and came to port about 7 o'clock in the morning. I went to greet Monsieur de Lauzon on his deck; about 8 o'clock he landed. He went straight to the fort, where, having presented his Commission, the keys were given to him, and he entered within the fort. Thence he came to the church, where I received him *more ecclesiastico*, *aspergendo eum aquâ benedictâ*, at the entrance to the door, and saying to him some 8 or 10 lines for his reception.⁵¹ Then the Reverend Father Lallemand said the Mass.

Father Jerosme Lallemand returned.

Reception of Monsieur de Lauzon among us.

On the 18th, Father Chaumonot took his final vows in the Parish church, at a low Mass which I said after High Mass. At the conclusion, Monsieur the Governor came to dine in our refectory; Monsieur Du Plessis, Monsieur the Seneschal and Monsieur de la Sitiere, Monsieur de Hautville, Monsieur de Tilly, Monsieur De Repentigny, Monsieur Robineau, Monsieur Dauteuil.⁵²

Final Vows of father chaumonnot at the parish church.

*Compl. des Ecoliers
a mr de Lauzon*

Vne heure apres midy les escholiers receurent M^r le Gouverneur *dans nostre nouvelle chapelle. latiné oratione, & versibus Gallicis &c.* Les sauuages danserent &c.

le 25. Nous receuons nouuelles des 3 Riuieres, que les Iroquois auoient esté dans le païs des Atikamegues, & qu'ils y auoient prjs 20 personnes, au lieu de la second assemblee.

P. Vimont Curé.

Le 23^{me} se fit le mariage de M^r le senechal faciente sacrum P. Vimont, quia parochi locum tenebat. ie fus au disner de la nopce le P. Vimont y fut le landemain. & le P. Hierosme Lallemand le troisieme iour.

le 30. M^r Godefroy retourne de son voyage de la Nouvelle Angleterre. & nous apporte des lettres du P^r. Gabriel Druillettes.

NOUEMBRI

5 Part le Nauire Hollandois. dans lequel M^r de Maisonneufue. item Couruille.

Trois franc. noyez.

11. Trois françois se noyent, seruiteurs de M^r Giffard, qui de nuict auoient esté pour traiter du Castor dans l'isle d'orleans.

*La St. anne coule a
fond.*

Le mesme iour arriua la Nouvelle de la S^{te}. Anne, qui auoit touché sur les roches, & auoit conté bas d'eau, vne lieue en deça du Cap a l'arbre. M^r Du Plessis estoit dedans.

*P. Lyonne Et vn fr.
vont en
france.....*

17. Les Nauires S^t Ioseph Commandé par le Capitaine Boucher, & la Vierge, commandee par le Capitaine Boileau partent, pour la

An hour after noon the pupils received Monsieur the Governor *in our new chapel,— latinâ oratione, et versibus Gallicis*, etc. The savages danced, etc.

Compliments of the Pupils to monsieur de Lauzon.

25th. We receive news from 3 Rivers that the Iroquois had been in the country of the Atikamegues, and that they had there captured 20 persons, at the place of the second assembly.

On the 23rd, the marriage of Monsieur the seneschal occurred,—*faciente sacrum Patre Vimont, quia parochi locum tenebat*. I was at the nuptial dinner. Father Vimont was there the next day, and Father Hierosme Lallemand on the third day.

Father Vimont, Curé.

30th. Monsieur Godefroy returns from his New England journey, and brings us letters from Father Gabriel Druillettes.⁵³

NOVEMBER.

5. The Dutch Ship sails, in which was Monsieur de Maisonneuve, *item*, Courville.

11. Three frenchmen are drowned,—servants of Monsieur Giffard,—who by night had gone to trade in Beaver skins on the isle of orleans.

Three frenchmen drowned.

On the same day arrived the News about the *Ste. Anne*, which had grounded on the rocks and sunk in the water, a league this side the Cap a l'arbre. Monsieur Du Plessis was on board.

The Ste. anne sinks to the bottom.

17. The Ships *St. Joseph*, Commanded by Captain Boucher, and *la Vierge*, commanded by Captain Boileau, sail for france. Father

Father Lyonne And a brother go to france.

france. P. Lyonne & N. f. Pierre feauté passent en france dans le S^t Ioseph.

23 arriue la fregate venue de Montreal, qui en rapporte les Castors. elle estoit partie de Montreal le 8 du mois.

DECEMBRI.

habitâon au cap.

1. arriue la barque l'esperance, des 3. Riuieres. On commença de s'habituer au cap, du iour de la Presentation.

4 se representa la Tragedie d Heraclius de Corneille.

Le mesme iour arriua la nouvelle de quelques Iroquois, qui auoient poursuiuy le canot de Poisson, qui montoit aux 3 Riuieres.

8 arriue vn canot des 3 Riuieres, par lequel nous aprennons la prise faite a Montreal d'un Huron, nommé Tentenhaſita, par les Iroquois, le 15 de Nouembre.

9 Part vne chaloupe pour les 3 Riuieres, qui fut de retour le 15^{esme}. du moins les matelots, qui furent contrains de laisser la dite chaloupe, a cause des glaces, au dessus du cap rouge.

Lyonne and Our brother Pierre feauté cross to France in the *St. Joseph*.

23. The frigate coming from Montreal arrives, and brings back the Beaver skins. It had sailed from Montreal on the 8th of the month.

DECEMBER.

1. The bark *esperance* arrives from 3 Rivers. People began to settle at the cape, from the day of the Presentation.

*Settlement at the
cape.*

4. There was a performance of the Tragedy of *Heraclius*, by Corneille.

On the same day, news came of some Iroquois who had pursued Poisson's canoe, which was going up to 3 Rivers.

8. A canoe arrives from 3 Rivers, by which we learn of the capture by the Iroquois, at Montreal, of a Huron named Tentenhawita; which occurred on the 15th of November.

9. A shallop sails for 3 Rivers, which returned on the 15th, at least the sailors, who were constrained to leave the shallop above cap rouge, on account of the ice.

LXXIX

RELATION OF 1650-51

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1652

SOURCE: We follow a copy of the original Cramoisy, in possession of The Burrows Brothers Company, Cleveland.

In the present volume, we have space only for chaps. i.-iii.; the document will be concluded in Volume XXXVII.

RELATION
OF WHAT OCCURRED
MOST REMARKABLE
in the Missions of the Fathers
of the Society of JESUS,
IN
NEW FRANCE,
IN THE YEARS 1650 AND 1651.

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

*By Father PAUL RAGUENEAU, Superior
of the Missions of the same Society.*

PARIS,
Print-
ed 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. } Storks.

M. DC. LII.
BY ROYAL LICENSE.

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[1] Relation de ce qui s'est passé en la Mission des
 Peres de la Compagnie de IESVS, au païs
 de la Nouvelle France, depuis l'Esté
 de l'année 1650. iusqu'à l'Esté
 de l'année 1651.

*Av R. P. Claude de Lingendes Prouincial de la Compagnie de
 IESVS en la Prouince de France.*

MON R. PERE,
Pax Christi,

Le fecours que nous attendions de la France
 dés le Printemps, n'est arriué que le treizième de ce
 mois d'Octobre, apres auoir lassé nos attentes & nos
 esperances. Mais enfin [2] la flotte nous ayant amené
 Monsieur de Lauzon pour nouveau Gouverneur, &
 en fa personne, les desirs, les esperances, & la ioye
 de la Nouvelle France, tout le païs a repris en vn
 moment vne nouvelle face: & il semble qu'en per-
 dant la memoire de nos anciennes craintes, & des
 mal-heurs qui nous ont accueilly, on n'ayt plus
 d'autres sentimens, que de benir Dieu d'vn bien
 qu'on cherit autant que la vie, & qui nous promet la
 venuë de tous les autres biens. Cela feul suffiroit,
 & pourroit tenir lieu d'vne Relation toute entiere.
 Mais toutefois ie ne puis me dispenfer de vous écrire
 encore cette année nos pertes, & nos gains, nos
 tristesses, & nos ioyes, nos esperances, & nos craintes,
 & enfin nos obscuritez plustost que nos lumieres: Car

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1650 to the Summer of the year 1651.

To Reverend Father Claude de Lingendes, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,
Pax Christi.

The assistance that we expected to receive from France in the Spring arrived only on the thirteenth of this month of October, after having wearied our expectations and our hopes. But at last [2] the fleet brought us Monsieur de Lauzon as our new Governor, and in his person the desires, the hopes, and the joy of New France; in an instant the whole country assumed a new aspect; and it seems that, in losing the recollection of our former fears and of the misfortunes that assailed us, we have no other thought than to praise God for a blessing which we cherish as much as life and which promises us the advent of all other blessings. This alone would suffice, and might take the place of an entire Relation. However, I cannot dispense from again writing to you this year about our losses and our gains, our sorrows and our joys, our hopes and our fears, and, finally, our obscurities rather than our lights. For, to tell the truth, we walk more than ever in [3]

à vray dire, nous marchons plus que iamais dans vne [3] nuit obscure: mais nous y marchons avec Dieu qui nous y conduira. *Dies dei eruclabit verbum, & nox nocti indicabit scientiam.* Nous recommandons toujours cette Mission aux prieres de vostre Reuerence, & de tous ceux qui ont de l'affection pour la conuersion des Sauuages: puis qu'apres tout, c'est en Dieu feul que nous iettons nos confiances, & qu'il est vray que le ciel plustost que la terre, remplira les attentes de nos desirs,

Mon Reuerend Pere,

De Quebec ce 28.

Octobre 1651.

Vostre tres-humble & tres-
obeïffant seruiteur en N. S.

PAVL RAGVENEAV.

darkness; but we walk with God who will lead us therein. *Dies diei eructabit verbum, et nox nocti indicabit scientiam.* We ever commend this Mission to the prayers of your Reverence, and of all those who take an interest in the conversion of the Savages; for, after all, our hopes rest in God alone, and it is true that heaven rather than earth will fulfill the expectations of our desires.

My Reverend Father,

From Quebec, this 28th
of October, 1651.

Your very humble and very obedient servant in Our Lord,
PAUL RAGUENEAU.

[4] CHAPITRE I.

ESTAT DES HABITATIONS FRANÇOISES.

LA recolte des bleds a esté cette année tres-heureuse par tout, mais principalement à Montréal, où les terres sont fort excellêtes; ce lieu seroit vn Paradis terrestre pour les Sauvages & pour les François, n'estoit la terreur des Iroquois, qui y paroissent quasi continuellement, & qui rendent ce lieu presque inhabitable: c'est pour ce sujet que les Sauvages s'en sont retirez, & il n'y reste en tout qu'environ cinquante François. C'est merueille qu'ils n'ayent esté exterminéz par les frequentes surprises des troupes Iroquoises, qui ont esté fortement soustenuës & repouffées diuerfes fois. Mõsieur de Maison-neufue a maintenu [5] cette habitation par sa bonne conduite, la paix y a regné entre les François, & la crainte de Dieu; le plus grand mal-heur qui leur soit arriué a esté en la personne d'une pauvre femme Françoise, qui fut prise au mois de May par vne cinquantaine d'Iroquois, tout à la veuë du fort, & qui fut emmenée captiue. Du depuis elle a esté bruslée crue[1]lement par ces barbares, apres qu'ils luy eurent arraché les mammelles, qu'ils luy eurent couppé le nez & les oreilles, & qu'ils eurent déchargé sur cette pauvre brebis innocente le poids de leur rage, pour se vanger de la mort de huit de leurs hommes, qui estoient demeurez dans vn combat de cét Esté. Dieu donna du courage & de la pieté à cette pauvre femme,

[4] CHAPTER I.

CONDITION OF THE FRENCH SETTLEMENTS.

THE wheat crop has been very good everywhere, this year, but especially at Montreal, where the land is most excellent. That spot would be an earthly Paradise for both the Savages and the French, were it not for the terror of the Iroquois, who make their appearance there almost continually and nearly render the place uninhabitable. On this account, the Savages have withdrawn from it; and only about fifty French remain there. It is a wonder that they have not been exterminated by the frequent surprises of the Iroquois bands, which have many times been stoutly resisted and repelled. Monsieur de Maison-neufve has maintained [5] that settlement by his good management. Peace has reigned among the French, and so has the fear of God. The greatest misfortune that has happened to them was in the person of a poor French woman who was seized in the month of May by about fifty Iroquois, in the very sight of the fort, and was carried away a captive. Afterward, she was cruelly burned by those barbarians, after they had torn off her breasts, cut off her nose and ears, and vented their fury on that poor innocent lamb, in revenge for the death of eight of their men, who had fallen in a battle this Summer. God gave that poor woman courage and piety in the midst of the tortures; she ceased not to implore his aid; her eyes were [6] fixed on heaven, and her heart

au milieu des tourmēs, fans cefſe elle imploroit fon ſecours, ſes yeux furent [6] colez au ciel, & fon cœur fut fidele à Dieu juſqu'à la mort, en expirant elle auoit encore à la bouche le nō de IESVS, qu'elle inuoqua auſſi long-temps que durerent ſes peines.

Aux trois Riuieres, quelques François & quelques Hurons ont eſté tuez cēt Eſté par des bandes Iroquoifes. Le ſecours qui nous eſt venu cette année de France eſt abſolument neceſſaire en ce lieu; car à vray dire, il n'a pû ſubſiſter que par miracle. Les habitans attribuent leur conſeruation au recours extraordinaire qu'ils ont eu à la ſaincte Vierge, dont il y auoit vn petit oratoire en chaque maifon; l'vn eſtoit dedié à Noſtre Dame de Lorette, l'autre à Noſtre Dame de Lieſſe, les autres à Noſtre Dame des Vertus, de bon Secours, de bonne Nouvelle, de la Victoire, & à quantité d'autres titres, ſous leſquels [7] on honnore la ſaincte Vierge en diuers lieux de la Chreſtienté. C'eſtoit vne deuotion ordinaire à ces pauvres habitans, d'aller viſiter ces petits oratoires en diuers iours de la ſemaine, principalement les Samedis, que le concours y eſtoit plus grand, & en chaque maifon matin & ſoir, tout le monde ſe rafſembloit pour y faire les prieres en commun, & l'examen de leur conſcience, & pour y dire les Litanies de la tres-ſaincte Vierge: le chef de la famille eſtant d'ordinaire celui qui faiſoit les prieres, & auquel tous les autres reſpondoient, femmes, enfans & ſeruiteurs.

A Quebec & aux habitations qui en dépendent, cette façon de faire les prieres matin & ſoir a eſté vne deuotion ordinaire, chaque maifon ayant pris vn Sainct pour Patron, & fait vn vœu public, que chacun

was faithful to God unto death; on expiring, the name of JESUS still lingered on her lips, and she invoked him as long as her sufferings lasted.

At three Rivers, some French and some Hurons were killed this Summer by Iroquois bands. The assistance that has come to us from France this year is absolutely needed in this place; for, to tell the truth, it has existed only through a miracle. The inhabitants attribute their preservation to the extraordinary recourse that they had to the blessed Virgin, in whose honor a small oratory was established in each house. One was dedicated to Nostre Dame de Lorette, another to Nostre Dame de Liesse, others to Nostre Dame des Vertus, de bon Secours, de bonne Nouvelle, de la Victoire, and many other titles under which [7] the blessed Virgin is honored in various parts of Christendom. The usual devotion of these poor inhabitants was to visit these small oratories on different days in the week, principally on Saturdays when the attendance was more numerous; and in every house, morning and evening, all assembled to say their prayers in common, to examine their consciences, and to recite the Litanies of the most blessed Virgin. The head of the family usually said the prayers, and all the others—women, children, and servants—gave the responses.

At Quebec and in the settlements that are its dependencies, this custom of saying the prayers morning and evening has been a common devotion. Each household took a Saint for its Patron, and made a public vow that each person [8] would confess and receive communion at least once a month. Our Fathers, everywhere, did all in their power to obtain that peace and union of hearts should prevail more

se [8] confesseroit & se communeroit au moins vne fois le mois. Nos Peres ont fait par tout ce qu'ils ont pû pour y mettre la paix & l'vnion des cœurs, plus que iamais elle n'y auoit esté. Les visites frequentes qu'on a fait, mesmes aux lieux les plus esloignez, de huit & de dix lieuës, n'ont pas esté sans fruit: la pluspart de ceux qui font en ce païs, aduoient qu'en aucun lieu du monde ils n'y auoient trouué, ny plus d'instruction, ny plus d'aides pour leur salut, ny vn soin de leur conscience plus doux & plus facile.

Les Meres Hospitalieres font plus que iamais necessaires au païs, car leur maison est toujours vn asyle affeuré pour les pauvres, tant François que Sauvages; elles y ont rendu tout le cours de l'année, & aux vns & aux autres toutes les charitez possibles au dessus de leurs forces, quoy [9] qu'au dessous de leur courage, car vraiment elles se confient en Dieu & font plus qu'elles ne peuuent. Elles se passent de fort peu, aimant mieux tout souffrir que de se plaindre, ou de manquer aux pauvres, qu'elles preferent à leurs propres besoins.

Les Meres Vrfulines ont esté visitées de Dieu dans l'incendie de leur maison, qui arriua le trentiesme iour de Decembre sur les deux heures apres my-nuit. Le feu qui s'estoit pris par leur boulangerie, auoit quasi gagné le haut de la maison auant qu'elles s'en fussent aperceuës. Ce fut beaucoup pour elles qu'elles ayent pû se tirer du milieu des flammes pour se ietter au milieu des neiges; & c'est quasi vn miracle que leurs petites pensionnaires Sauvages & Françaises n'ayent pas esté bruslées. La charité [10] de quelques-vnes de ces Meres, vraiment toutes

than it had ever done. The frequent visits that were made, even to places situated at a distance of eight and ten leagues, were not without fruit. Most of those who are in this country admit that nowhere else in the world have they found more instruction, more assistance for their salvation, or a more tender and more ready care for their consciences.

The Hospital Mothers are more than ever necessary for this country because their house is always an assured asylum for the poor, both French and Savages. Throughout the year, they have extended to one and all every possible charity,—beyond their strength, although [9] not equal to their courage; for, in truth, they trust in God, and perform more than they are able. They do with very little, preferring to suffer everything rather than to complain, or to cause any privation to the poor, whom they regard more than their own needs.

God visited the Ursuline Mothers with the destruction of their house by fire, which occurred on the thirtieth of December, two hours after midnight. The fire, which broke out in their bakery, had almost reached the upper part of the house before they noticed it. They were very fortunate in being able to escape from the midst of the flames, and to throw themselves into the snow; and it was almost a miracle that their little Savage and French boarders were not burned to death. The charity [10] of some of these Mothers, who are indeed all love, was more active than the fire. It was a pleasure worthy of the sight of the Angels to see them pass through the flames, carrying those little innocents on their bosoms to deposit them in a safe place, and at once returning into danger, without fear of remaining there them-

d'amour, fut plus aëtiue que le feu. C'estoit vn plaisir digne des yeux des Anges, de les voir trauerfer ces flammes, portant dedans leur sein ces petites innocentes pour les mettre en lieu de feureté, & retourner incontinent dans le peril, fans crainte d'y demeurer elles-mesmes & d'y brusler, dans ces deuoirs de charité. Tout leur Monastere fut conuommé en moins d'vne heure, & iamais on n'en pût rien sauuer que quelques meubles de leur Sacristie. C'est à dire, que ces bonnes Meres se trouuerent alors vrayement dans la pratique du vœu de Pauureté, mais d'vne façon qui rauiffoit le cœur de Dieu. Le feu auoit fait vn holocauste tout entier de leurs habits, de leur maisō, de tous leurs meubles, & des aumōnes, dont depuis plus de dix ans on [11] auoit tafché de soulager vne partie de leurs necessitez. Elles voyoient tout reduit en cendres, & le regardoient avec plaisir, benissant Dieu de ce que le feu faifoit ses sainctes volontez. Elles se mirent à genoux tout au milieu des neiges, & firent vne offrande à nostre Seigneur avec vn œil si plein de ioye & d'vn cœur si paisible, d'vn ton de voix si ferme, que les François & les Sauuages qui y vinrent de toutes parts, n'en peurent contenir leurs larmes, soit de compassion, pleurant pour celles qui ne pleuroient pas leur mal-heur; soit de ioye, de voir que Dieu auoit des seruantes si sainctes & si détachées d'elles-mesmes, pour ne vouloir que ce qu'il vouloit, & pour l'adorer avec autant d'amour dans vne perte si subite de tout ce qu'elles auoient, que s'il les eust comblées en ce mesme temps de toutes ses [12] faueurs. La perte a esté grande, mais ces bonnes Meres n'ont pas perdu leur confiance en Dieu: la crainte qu'elles ont eu qu'on ne

selves, or of being burned to death in the performance of this charitable duty. The whole of their Monastery was destroyed by the fire, in less than an hour; and nothing could be saved, except a few articles of furniture in their Sacristy. This means that the good Mothers then truly practiced their vow of Poverty,—but in a manner that delighted the heart of God. The fire had made a complete holocaust of their clothing, their house, all their furniture, and the alms with which, for over ten years, [11] efforts had been made to relieve, in part, their necessities. They saw everything reduced to ashes, but looked upon it with pleasure, praising God because the fire performed his holy will. They knelt in the midst of the snow, and made an offering to our Lord with eyes so beaming with joy, with hearts so filled with peace, and in voices so firm, that the French and the Savages, who hastened there from all sides, could not restrain their tears,—either through compassion, weeping for those who wept not for their own misfortune; or through joy at seeing that God had servants so holy and so detached from self that they desired only what he willed, and adored him as lovingly, in so sudden a loss of all that they owned, as if he had at the same time heaped upon them all his [12] favors. The loss was great, but the good Mothers did not lose confidence in God. The fear that they felt that thoughts might be entertained of sending them back to France, and of tearing them away from a country which they cherish more than their lives, although they have much to suffer and everything to dread in it; the desire that urges them to put themselves in condition to do in this country what their zeal has come here to seek, for the salva-

fongeât à leur retour en France, & qu'on ne les rauit d'un pais qu'elles cherissent plus que leur vie, quoy qu'elles y ayent beaucoup à souffrir & tout à craindre. Le desir qui les presse de se mettre en état de pouuoir faire en ce pais ce que leur zele y est venu chercher, pour le salut des ames; l'esperance qui leur fait croire que voulant tout souffrir & tout faire pour Dieu, il fera tout pour elles: Ces raisons dis-je, les ont obligées fainctement à rebastir de nouveaux edifices, s'engageât dans de nouveaux frais, dans des debtes nouvelles, & n'y épargnant rien de ce qui est iugé necessaire aux fonctions de leur institut. Dés cét Hyuer nous esperons qu'elles pourront [13] loger dans ce nouveau bastiment, qui est desia bien auacé: nous les y auons assisté de toutes nos forces. Cependant elles se font logées dans vne petite maison où il n'y a que deux chambres, qui seruent de dortoir, de refection, de cuisine, de sale, d'infirmierie & de tout, à toute leur communauté de treize personnes & de quelques pensionnaires, dont leur charité n'a pû se dispenser, nonobstant les incommoditez presque intolerables qu'il leur a fallu souffrir, principalement durant les chaleurs étouffantes de l'Esté, & dans vne paureté qui les a reduit à auoir besoin de toute choses. Tout le pais à interest à leur retablissement, principalement à cause de leur Seminaire: car l'experience nous apprend, que les filles qui ont esté aux Vrfulines s'en ressentent pour toute leur vie, & que dans leur [14] ménage, la crainte de Dieu y regne dauantage, & qu'elles y esleuent bien mieux leurs enfans.

La grande Eglise de Quebec, dont on commença la bastiffe il y a trois ans, n'est pas encore toute

tion of souls; the hope that leads them to believe that, as they wish to suffer and to do everything for God, he will do everything for them,—these reasons, I say, compelled them to adopt the holy resolution to erect new buildings; to incur fresh expenses and fresh debts, and to spare nothing that is considered necessary for the performance of the functions of their institute. We hope that as early as next Winter they will be able [13] to take possession of the new building, which is already well advanced.⁵⁴ We have assisted them to the best of our ability. Meanwhile, they are lodged in a small house that has but two rooms, which serve as dormitory, refectory, kitchen, hall, infirmary, and everything, for their community of thirteen persons. Besides these, they have some boarders, whom their charity would not allow them to send away, in spite of the almost unbearable inconveniences that they had to undergo, especially during the stifling heat of Summer and in a state of poverty which reduced them to being in need of everything. The whole country is interested in their reëstablishment, chiefly on account of their Seminary; for experience teaches us that the girls who have been with the Ursulines feel the benefit of their stay there throughout their lives, and that in their [14] households the fear of God reigns more than elsewhere, and they bring up their children much better therein.

The great Church of Quebec, the building whereof was commenced three years ago, is not yet quite finished. Nevertheless, they began on Christmas to celebrate the Sacrifice there, with an order and pomp that increase devotion. There are eight choir-boys, besides Chanters and Officials.

acheuée: toutefois on commença à Noël à y faire l'Office, avec vn ordre & vne majesté qui augmente la deuotion: il y a huitt enfans de chœur, des Chantres & des Officiers.

On a commencé cette année vn Seminaire, où les enfans font en pension fous vn honneste homme qui en a pris le foin, où ils apprennent à lire & à écrire, & où on leur enseigne le plain-chant, avec la crainte de Dieu. Ce Seminaire est proche de l'Eglise & du College où ils viennent en classe, & où ils se forment au bien. Sans cela nos François deuiendroient Sauvages, & auroient moins d'instruction que les Sauvages mesmes.

This year, we have begun a Seminary, where the children are boarded under the care of an honest man who has assumed charge of them; where they learn to read and write, and are taught plain-chant, with the fear of God. This Seminary is close to the Church and to the College, where their classes are held, and where they are trained to virtue. Without this, our French would become Savages, and have less instruction than the Savages themselves.⁵⁵

[15] CHAPITRE II.

ESTAT DE L'ANCIEN PAÏS DES HURONS, & DE LA
NATION NEUTRE.

LES Iroquois ne nous ont pas fait si rude guerre depuis vn an que nous l'apprehendions, ils ont eu diuersion de leurs armes du costé de la nation Neutre, où ils ont enuoyé le plus gros de leurs forces. Le fucez leur en a esté fauorable, ils y ont enleué deux places qui estoient les frontieres, & dans l'vne desquelles il y auoit plus de seize cens hommes; la premiere fut prise sur la fin de l'Automne; la seconde au commencement du Printemps. Le carnage y fut grand, principalement des vieillars & des enfans, qui n'eussent pû fuiure les Iroquois iusques dans leur païs. Le nombre des captifs [16] a esté excessif, sur tout des ieunes femmes, qu'ils referuent pour peupler leurs bourgades. Cette perte a esté bien grande, & elle a traifné apres-foy la ruine & la defolation totale de la nation Neutre; dont les autres places plus esloignées de l'ennemy ayant pris l'épouuante, ont quitté leurs maisons, leurs biens & leur patrie, & se font condamnez à vn bannissement volontaire, pour fuyr encore plus loin la rage & la cruauté du vainqueur. La famine poursuit par tout ces pauvres fugitifs, & va les contraignant de se dissiper dans les bois, dans les lacs & dans les riuieres plus écartées, pour y trouuer quelque soulagement aux misereres qui les accompagnent & qui les font mourir.

[15] CHAPTER II.

CONDITION OF THE FORMER COUNTRY OF THE HURONS,
AND OF THE NEUTRAL NATION.

THE Iroquois have not waged so pitiless a war against us for a year as we had feared. They turned their arms against the Neutral nation whither they sent the bulk of their forces. They met with success, and captured two villages on the frontier, in one of which there were over sixteen hundred men. The first was taken toward the end of Autumn; the second, at the beginning of Spring. Great was the carnage, especially among the old people and the children, who would not have been able to follow the Iroquois to their country. The number of captives [16] was exceedingly large,—especially of young women, whom they reserve, in order to keep up the population of their own villages. This loss was very great, and entailed the complete ruin and desolation of the Neutral nation; the inhabitants of their other villages, which were more distant from the enemy, took fright; abandoned their houses, their property, and their country; and condemned themselves to voluntary exile, to escape still further from the fury and cruelty of the conquerors. Famine pursues these poor fugitives everywhere, and compels them to scatter through the woods and over the more remote lakes and rivers, to find some relief from the misery that keeps pace with them and causes them to die.

Ceux des Hurons, qui lors que leur païs fut ruiné, auoient pris leur route vers cette nation Neutre, ont [17] esté accueillis du mesme mal-heur; les vns tuez sur le lieu mesme, les autres entraînez dans la captiuité; ie prie Dieu que leur foy n'y foit point captiue, & que tous les tourmens ne la puissent arracher de leur cœur, ainsi que ie l'apprens de quelques-vns, qui ont fait paroistre leur pieté iusqu'à la mort. Quelques-autres qui se sont fauvez plus heureusement de ces ruines, se sont iettez du costé de la Nouvelle Suede, vers le Midy; d'autres ont tiré vers l'Occident, & quelques-vns sont en chemin pour venir icy se ioindre à nostre Colonie Hurone: vn canot qui a pris le deuant, est venu nous en donner aduis.

Les anciens habitans restez des bourgs de sainct Michel & de sainct Iean Baptiste, qui auant nos malheurs faisoient deux de nos Missions Hurones; ayans veu que leurs [18] maux ne prenoient point de fin, & qu'une misere en appelloit vne autre, se sont rendus volontairement à vne Nation des Iroquois nos ennemis, & viuent maintenant parmy eux avec autant de repos, que si iamais ils n'auoient eu la guerre. Nous ne sçauons pas les desseins de Dieu sur ces peuples, mais vn tres-bon Chrestien me disoit il y a quelque temps, que peut-estre c'estoit pour le bien de la foy, que tant de bons Chrestiens fussent dissipez de la forte, afin que le nom de Dieu fut annoncé & adoré par tout, mesme au milieu de nos plus cruels ennemis.

Après que nous eufmes quitté l'an passé l'isle de sainte Marie, les Hurons qui n'auoient pas fuiui nostre retraite, mais nous auoient donné parole de descendre après nous, sur la fin de l'Esté furent empeschez [19] de leur dessein par des malheurs qui

Those of the Hurons who, when their country was ruined, had turned their steps toward the Neutral nation were [17] assailed by the same misfortune; some were killed on the spot, while others were dragged into captivity. I pray God that their faith may not be made captive, and that all the tortures may not tear it from their hearts, as I learn of some who have manifested their piety even until death. Some others who were more fortunate, and escaped from these ruins, have gone toward New Sweden, to the South; others have gone toward the West, and others are on the way hither, to join our Huron Colony. A canoe that was sent on ahead came and gave us notice of this.

The former inhabitants who remained in the villages of saint Michel and saint Jean Baptiste,—which, before our misfortunes, were two of our Huron Missions,—when they saw that [18] there was no end to their evils, and that one misfortune was followed by another, went of their own accord to a Tribe of our enemies, the Iroquois, and now live as peacefully with them as if they had never been at war. We know not what the designs of God are respecting these peoples; but an excellent Christian told me, some time ago, that perhaps it was for the furtherance of the faith that so many good Christians were thus scattered, in order that the name of God might be made known and adored everywhere, even in the midst of our cruelest enemies.

Last year, after we had left the island of sainte Marie, the Hurons who had not followed us in our retreat, but who had given their word that they would come down after us at the end of the Summer, were prevented [19] from carrying out their

furuiurent à la foule les vns apres les autres. La gelée fit mourir vne partie des bleds, ce qui continua la famine. Vne troupe de Hurons que nous eufmes à la rencontre, & qui remontoient dans leur païs, ayans hyuerné à Quebec, fut defaite dans le grand lac par vne bande d'environ trois cens Iroquois, qui les attendoient au passage, & qui fans doute nous euffent fait mauuais parti, si Dieu ne nous eust fait éuiter leurs embusches. Vne escoüade d'environ cinquante hommes de la Nation du Petun, qui venoient apres nous & qui suiuoient nos pistes, fut defaite par ce mesme ennemy. Quantité de familles Chrestiennes qui s'estoient dissipées çà & là pour viure de leur pesche, y trouuerent la captiuité ou la mort. Trente Iroquois eurent [20] bien l'affurance de descendre dans l'isle de saincte Marie, ils y firent vne forteresse d'où ils venoient massacrer & prendre des captifs iusques aux portes du fort que nous y auions laissé, où s'estoient retirez les Hurons. On voulut assieger ces trente Iroquois, mais ils se deffendirent avec courage, ils tuerent aux approches des plus vaillans de nos Hurons, & eurent bien l'adresse avec le bon-heur, de se retirer sans rien perdre.

Sur la fin de l'Automne, vne autre troupe d'Iroquois tirerent vers cette isle à dessein d'enleuer le reste des Hurons qui l'habitoient, ils firent vn fort en terre ferme vis à vis de l'isle, pour prendre ceux qui en fortiroient. En effet quelques Hurons tomberent en ces embusches, entr'autres vn nômé Estienne Annaotaha, homme de consideration [21] & de courage, lequel se voulant mettre en deffense, fut arresté par le cry des ennemis, qui luy dirent qu'ils ne venoient pas à dessein de faire aucun mal, mais

design, through a crowd of misfortunes which overtook them, one after another. The frost killed a portion of the corn, and this caused the famine to continue. A party of Hurons whom we met, and who were going back to their own country after wintering at Quebec, were defeated on the great lake by a band of about three hundred Iroquois, who lay in wait for them as they passed,—and who doubtless would have surprised us, had not God enabled us to avoid their ambushes. A band of about fifty men of the Tobacco Nation, who came after us, and followed our trail, were defeated by the same enemy. A great many Christian families who had scattered here and there, to live by fishing, met with captivity or death. Thirty Iroquois had [20] the boldness to land on the island of sainte Marie, where they erected a fortress, from which they sallied out to massacre and take captives at the very gate of the fort which we had left, and in which the Hurons had taken refuge. An attempt was made to besiege these thirty Iroquois, but they defended themselves stoutly; they killed the bravest of our Hurons when they approached, and had the address and good fortune to escape without any loss.

Toward the end of the Autumn, another band of Iroquois proceeded to that island, to carry away the remainder of the Hurons who dwelt on it. They erected a fort on the mainland opposite the island, with the object of capturing all who might go away from it. In fact, some Hurons fell into these ambushes,—among others, one named Estienne Annaotaha, a man of note [21] and courage, who, just as he was about to defend himself, was arrested by the cries of the enemy, who told him that they had not

qu'ils n'avoient que des pensées de paix, & qu'ils apportoient de riches presens pour inuiter le reste des Hurons qui mouroient de faim, à se refugier parmy eux, pour ne plus faire deormais qu'un peuple. Cét homme, dont la vie n'est qu'une fuite & de combats & d'avantures, & qui toujours s'est veu accompagné du bon-heur, mesme dans ses mal-heurs, sans changer de visage, fit mine de les croire, & sans montrer aucune desffiance, il va teste leuée dedans leur fort à dessein de les tromper eux-mesmes, se doutant bien que tout leur procedé n'estoit que fourbe. Ils luy estalerent leurs presens: Ce n'est pas à moy, leur dit-il, que [22] ces presens se doiuent faire, c'est à des testes plus chenuës que la mienne, qui font le conseil & l'ame de nostre pays; ce qu'ils en diront se fera: Tenez moy icy pour ostage, & enuoyez vers eux ceux d'entre vous que vous iugez auoir plus de conduite & de courage: Non pas, luy dirent-ils, c'est toy-mesme que nous deputerons pour cet effet, & tes camarades nous demeureront pour ostages. Trois Iroquois partirent avec luy pour estre les Ambassadeurs. A l'entrée de la bourgade il fait un cry de ioye, qui est comme un signal pour faire assembler tout le peuple, tout le monde y accourt. Mes freres, leur dit-il, le Ciel nous est aujourd'huy faorable; c'est aujourd'huy que j'ay trouué la vie dedans la mort, non seulement pour moy, mais pour tous ceux qui ne refuseront pas le bon-heur qui vient [23] nous trouver à nos portes, du costé d'où nous craignons nostre plus grand mal-heur. Les Iroquois ont changé de visage ayans changé de cœur, ils n'ont plus des pensées de sang ny de feu, sinon pour les changer en feux de ioye: ce font nos freres, ce font nos peres, ce

come to do any harm, but that their thoughts were all of peace; and that they brought rich presents to invite the remnants of the Hurons, who were dying of hunger, to take refuge among them, so that in future they might be but one people. This man,—whose life is but one series of combats and adventures, and who has always been accompanied by blessings, even in the midst of his misfortunes,—without changing countenance, feigned that he believed them; then, without manifesting any distrust, he walked, with head erect, into their fort, with the object of deceiving them themselves; for he knew very well that all they did meant nothing but treachery. They spread out their presents before him. “It is not to me,” he said, “that [22] these presents should be given, but to more hoary heads than mine, which are the counsel and the soul of our country. What they will say shall be done. Keep me here as a hostage, and send to them those of your number whom you consider the most prudent and the most courageous.” “Not at all,” they said; “we depute thee on that errand, and thy comrades shall remain as hostages.” Three Iroquois went with him as Ambassadors. At the entrance of the village he uttered a joyous cry which is, as it were, a signal for calling the people together; they all hastened thither. “My brothers,” he said; “Heaven is propitious to us to-day, because to-day I have found life in death, not only for myself, but for all those who will not refuse the happiness that comes [23] to our doors from the side whence we feared our greatest misfortune. The Iroquois have changed countenance, for their hearts have altered; their thoughts are no longer of blood or of fires, except to

font les liberateurs de nôtre patrie, qui nous donnent aujourdhuy la vie, apres nous auoir conduit quasi dans le tombeau, ne la refusons pas. Il leur expose les desseins de l'Iroquois, sans témoigner quoy que ce soit de ses soupçons, ny des pensées qu'il tenoit secretes en son cœur. Les anciens Capitaines font paroître la ioye dans leurs yeux & dans leur parole à l'abord de cette nouvelle. Ce ne font qu'acclamations publiques de tout le peuple, des femmes & des enfans qui redoublent leurs cris de ioye, & qui cōmencent à respirer [24] la liberté. Les trois Iroquois qui estoient là presens, ne pouuoient rien esperer de plus auantageux au dessein qui les amenoit. On les mene dans vne cabane, où tandis qu'on les traite de ce qu'il y a dans tout le bourg de plus exquis, trois ou quatre des meilleures testes tiennent vn conseil secret avec Estienne Annaotaha, qui leur ayant decouuert ses pensées, ils prirent tous vne mesme conclusion, qu'il ne falloit aucunement se fier à cét ennemy, trop infidele par tant de fois, que son dessein sans doute estoit de les tromper, mais qu'il falloit le tromper luy-mesme, & trouuer le moyen de faire quelque bon coup en ce rencontre. On en laisse l'execution à celuy qui l'auoit si heureusement commencé. Au sortir de ce conseil secret, les Capitaines vont par les ruës encourageant [25] les femmes, qu'elles se missent à piler leur bled d'Inde, & à faire leurs prouisions pour se mettre en chemin dans trois iours, & s'en aller de compagnie avec les Iroquois, dans vn país qu'elles ne deuoient plus enuifager comme ennemy, mais comme vne terre de promesse & vne nouvelle patrie, où ils perdroyent le souuenir de tous leurs maux passez, dans les ressentiments

change them into bonfires. They are our brothers; they are our fathers; they are the deliverers of our country, who now give us life, after having almost led us to the grave. Let us not refuse it." He explains to them the designs of the Iroquois, without in any way betraying his suspicions, or the thoughts that he keeps hidden in his heart. The old Captains manifest in their eyes and in their speech the joy that they feel in receiving this news. There is nothing but public acclamations from all the people, from the women and the children, who redouble their joyful cries and commence to breathe [24] liberty. The three Iroquois who were present could not hope for anything more favorable to the design that brought them there. They were taken into a cabin, and while they were treated to everything that was most delicious in the village, three or four of the wisest heads held a secret council with Estienne Annaotaha, who told them his suspicions. They all came to the same conclusion,—that they should in no wise trust this enemy, who had so often been treacherous; that their design was no doubt to deceive them, but that they themselves should be deceived, and that means should be taken to turn this opportunity to advantage. The execution of the plan was left to him who had so happily commenced it. On leaving the secret council, the Captains went through the streets, urging [25] the women to begin pounding their Indian corn, and collecting their provisions,—to be ready to start in three days, and go in company with the Iroquois to a country which they should no longer look upon as hostile, but as a land of promise; and as a new country, wherein they would forget their past evils in undisturbed feelings of joy, which would

mens de ioye qui n'auroient point de trouble, & qui les conduiroient doucement au tombeau. Cela se dit si fortement que pas vn n'en pouuoit douter: les femmes se mettent en deuoir de faire ce qu'on leur commande, les hommes preparent de leur costé ce qui est necessaire pour ce voyage, tout le monde y est occupé petits & grands. On va porter cette nouvelle dans le fort, où les Iroquois en attendoient l'issuë, [26] & pour ne pas laisser de soupçon d'aucune fourbe, Estienne est le premier qui y retourne. Il se fit quantité d'ambassades de part & d'autre, avec autant de confiance que si iamais on n'eust esté en guerre, iusqu'à ce que nos Hurons ayans attiré dans leur fort plus de trente Iroquois, on fit main basse sur cét ennemy infidele, qui n'attendoit rien que son tēps pour faire le mesme coup, mais il fut preuenu. Vn d'entr'eux l'auoia ingenuëment, & dit que pour ce coup le Demon de la guerre ne leur auoit pas esté fauorable. Ces trente Iroquois estoïët l'élite de leur bande & les meilleurs courages; trois d'entr'eux se sauuerent heureusement, ayans eu aduis du coup qui s'alloit faire: Estienne ayant voulu en cela leur rendre le remerciement du bienfait qu'il auoit receu d'eux, lors qu'ayant esté pris [27] captif ils auoient procuré qu'on luy donnât la vie, en mesme temps que le Pere Iean de Brebeuf & le Pere Gabriel Lallemant, d'heureuse memoire, furent mis à mort par ces barbares. Les Iroquois qui estoïët dans leur fort ayans appris le massacre de leurs gens, prirent incontinent la fuite, l'épouuante les ayant faisis.

Dés le Printemps nos Hurons se doutans bien qu'une puissante armée viendroit fondre sur eux pour vanger cét affront, precipiterent leur retraite, les vns

lead them gently to the grave. This was said so boldly that no one could doubt it. The women set to work to do what they were commanded; on their side, the men prepared what was necessary for the journey; all, both great and small, were busily occupied at this. The news of this was carried to the fort where the Iroquois awaited the result; [26] and, to remove all suspicion of deceit, Estienne was the first to return thither. There were many embassies on both sides, with as much confidence as if there never had been war between them, until our Hurons had attracted into their fort over thirty Iroquois,—when they seized and killed the treacherous enemies, who were biding their time to carry out the same plan, but were forestalled. One of them candidly admitted it, and said that on this occasion the Demon of war had not been propitious to them. These thirty Iroquois were the choicest and the bravest of their band. Three of them succeeded in effecting their escape, as they had been warned of what was to be done; Estienne wished, in doing so, to return the kindness that he had received from them when he was taken [27] captive, and they spared his life, at the same time that Father Jean de Brebeuf and Father Gabriel Lallemant, of blessed memory, were put to death by those barbarians. When the Iroquois who remained in the fort heard of the massacre of their people, they were seized with fear, and at once took to flight.

In the Spring, our Hurons, who were sure that a powerful army would swoop down upon them to avenge this injury, hastened their retreat,—some over the ice; others in canoes, as soon as it was possible to embark in them. They fled, and retreated

dessus les glaces, les autres par canot, aussi-tost qu'on eut moyen de s'embarquer, ils prennent leur fuite & leur retraite dans vne autre isle nommée Ekaentoton, à soixante lieuës de là. En effet il estoit temps de desloger, les ennemis deschargerent leur rage sur quelques familles de Chrestiens, sur des vieillars & des enfans, qui [28] manque de canot n'auoient pû estre embarquez. Le feu ne perd iamais ses ardeurs ny son actiuité, & les cœurs des Iroquois tandis qu'ils feront infideles, ne perdront iamais leur cruauté.

En mesme temps quantité d'Algonquins qui s'estoient assemblez dans le lac des Nipissiriniens, où ils faisoient la pesche de l'esturgeon, dans le dessein de descendre aux trois Riuieres, furent surpris & massacrez par vne troupe d'Iroquois: les pauvres femmes & les enfans furent traïnez à l'ordinaire dans la captiuité, toutefois quelques-vnes se font eschappées heureusement, & ont fait les cent & les deux cents lieuës de chemin pour nous venir trouuer. Les conduites de Dieu sont toujours adorables sur ses escluz, autant qu'elles sont aimables: les infideles qui blasphemement son nom [29] & qui s'opposent à sa gloire, prosperent dans leurs voyes; & les Chrestiens en mesme temps qu'ils commencent à l'adorer & à estre son peuple ne trouuent par tout que des croix, & les miseres sont leur partage, qu'il en soit beny à iamais.

Vne flotte toute de Chrestiens d'environ quarante canots de Hurons partis de Ekaentoton, est arriüée heureusement pour grossir icy bas nostre colonie Hurone: Dieu a conduit leurs pas, & les a protegez des embusches des Iroquois. La faim estoit vn autre ennemy qui les pressoit & qui marchoit avec eux de

to another island called Ekaentoton, sixty leagues from there. Indeed, it was time to leave. The enemy vented their fury on some families of Christians, and on some old people and children who [28] were unable to embark, because there were not enough canoes. Fire never loses its heat or its activity; and the hearts of the Iroquois will never cease to be cruel, as long as they remain pagans.

At the same time, a number of Algonquins, who had gathered together on the lake of the Nipissiriens,—where they were fishing for sturgeon, intending to go down to three Rivers,—were surprised and massacred by a band of Iroquois. The poor women and children were, as usual, dragged away into captivity. Some, however, fortunately succeeded in escaping; they journeyed over the hundred and two hundred leagues of road, to come and join us. God's guidance of his elect is ever as adorable as it is loving; the infidels who blaspheme his name [29] and oppose his glory prosper in their ways, while the Christians, as soon as they begin to adore him and to become his people, find everywhere only crosses, and misfortunes are their lot. Praise be to him forever for this.

A fleet of about forty Huron canoes, all Christians, which left Ekaentoton arrived safely to increase our Huron colony down here. God guided their steps, and protected them from the ambushes of the Iroquois. Hunger was another enemy that tormented them and kept them company,—for they brought no provisions with them from a country which, as it was no longer an abode of the living, but of the dead, was sterile this year,—and compelled the poor wanderers to throw themselves in our arms, to receive

compagnie, n'ayans apporté aucunes prouifions d'un païs, qui n'estant plus pour les viuans, mais pour les morts, a esté iterile cette année, & a contraint ces pauvres vagabons de venir se ietter entre nos bras, pour y receuoir en mesme temps la [30] vie du corps avec celle de l'ame. Ce font de nouveaux foins & des dépenses toutes nouvelles qui nous font agreables, Dieu estendra sur eux & sur nous ses tout-aimables prouidences, puis qu'il est à tous nostre Pere. *Vbi fuerit corpus, illuc congregabuntur & aquilæ.* Je veux dire que ces pauvres Chrestiens viendront fondre à nous de tous costez, & qu'ils ne trouerront point leur repos en aucun lieu du monde, sinon proche de ceux qui les ont appellez à la foy. Dieu nous vueille enuoyer dequoy les sustenter, iufqu'à ce qu'ils ayent fait des champs capables de les nourrir.

Toutes les Nations Algonquines qui habitent vers l'occident de l'ancien païs des Hurons, & où la foy n'a pû encore trouuer passage, font des peuples pour lesquels nous ne pouuons auoir assez de compassion; [31] si faut-il que le nom de Dieu y soit adoré & que la Croix y soit plantée, malgré toute la rage des Enfers & la cruauté des Iroquois, qui font pires que les Demons de l'Enfer.

at the same time the [30] life of the body and that of the soul. These are so many fresh cares and entirely new expenses, which are agreeable to us. God will extend his most loving providence to them and to us, since he is the Father of us all. *Ubi fuerit corpus, illuc congregabuntur et aquilæ.* I mean to say that these poor Christians will flock to us from all sides, and that they will find no rest anywhere in the world except near those who have called them to the faith. May God be pleased to send us what is needed to support them until such time as they have rendered the fields capable of feeding them.

All the Algonquin Tribes that dwell toward the west of the former country of the Hurons, where the faith has not yet penetrated, are people for whom we cannot have sufficient compassion. [31] Nevertheless, the name of God must be adored and the Cross must be planted there, in spite of all the fury of Hell and the cruelty of the Iroquois, who are worse than the Devils of Hell.

CHAPITRE III.

ESTAT DES MISSIONS POUR LA CONUERSION DES
SAUAGES.

DE LA RESIDENCE DE SILLERY.

LA Residence de sainct Ioseph à Sillery, peut maintenant plus que iamais seruir de refuge aux Sauages Chrestiens dans leurs necessitez, & d'azile dans la crainte de l'ennemy, comme elle a seruy dés le commencement de matrice pour les former à la foy de l'Euangile. Ils s'y retirent d'autant plus volontiers qu'ils s'y voyent depuis cette année à couuert d'une bonne & forte muraille, [32] qui est flanquée aux quatre coins, & qui est en état de soustenir l'affaut des Iroquois; les Sauages scauent assez que ce n'est point vn lieu qui soit ouuert pour les Apostats de la Foy, ny pour ceux qui vivent avec scandale dans le peché. Noël Tekouerimat leur Capitaine, leur a bien fait entendre que les murs qu'on y auoit basty n'estoient pas pour enfermer le vice, mais pour empescher qu'il n'y entraist. Vne ieune Algonquine baptizée depuis quelques mois aux trois Riuieres, n'y auoit pas mené vne vie assez conforme aux promesses de son baptesme, elle estoit descenduë à Sillery avec ce mauuais bruit: Ma fille, luy dit le Capitaine dés son arriuée, il faut ou bien changer de vie, ou bien changer de lieu: au bout de quelques iours ayant fait parler d'elle, il luy parla plus nettement: [33] Sors d'icy, luy dit-il, le fort de Sillery n'est pas fait pour des chiens, mais pour ceux

CHAPTER III.

CONDITION OF THE MISSIONS FOR THE CONVERSION OF
THE SAVAGES.

OF THE RESIDENCE OF SILLERY.

THE Residence of saint Joseph at Sillery can now serve, more than ever, as a refuge for the Christian Savages in their necessities, and as an asylum in their fear of the enemy, as it served in the beginning for matrix in which to mould them to the faith of the Gospel. They go there all the more willingly, because they find themselves protected this year by a good and strong wall, [32] which is flanked at the four corners and can withstand the assaults of the Iroquois.⁵⁶ The Savages know very well that it is not a place that is open to Apostates from the Faith, or to those who live scandalously in sin. Noël Tekouerimat, their Captain, gave them clearly to understand that the walls which had been built there were not for the purpose of sheltering vice, but of preventing it from entering. A young Algonquin woman, who had been baptized some months before at three Rivers, and who had not led there a life in conformity with the promises of her baptism, came down to Sillery with that bad reputation. "My daughter," the Captain said to her on her arrival, "you must either alter your mode of living, or you must change your residence." Some days afterward, as she had been a cause of gossip, he spoke more plainly to her: [33] "Go away from here," he

qui font paroître leur foy par la pureté de leur vie, il fallut obeyr fans delay : le vice, graces à Dieu, ne trouue point d'appuy parmy les Chrestiens. Il y a eu cette année quatre de nos Peres en cette residence, mais d'ordinaire il n'en est demeuré qu'un ou deux sur le lieu, les autres estans en campagne tant l'Hyuer que l'Esté, pour des Missions volantes dont ie parleray cy-apres.

DE LA RESIDENCE DES TROIS RIUIERES.

LA residence de la Conception aux trois Riuieres est plus frontiere à l'ennemy, & plus exposée aux incursions des Iroquois; mais ie puis dire avec verité, que iamais on n'y remarqua plus de paix, plus de [34] repos & de pieté parmy le bruit des armes & dans les frayeurs de la guerre. La plupart des Neophytes qui y font en bon nombre, y ont fait leur demeure par vn motif qu'on n'attendroit pas des barbares conuertis à la foy depuis peu de temps. C'est, disoient-ils, pour combattre les ennemis de la priere que volontiers nous exposons nos vies, si nous mourons en combatant, nous croirons mourir pour la defense de la foy. Ils auoient vn sentiment tout pareil lors qu'ils alloient à la chasse, apres s'estre confessez : la charité, disoient-ils, nous oblige de pouruoir aux necessitez des enfãs & des femmes opprimées de la famine : nous ne pouuons le faire, sinon en nous mettant dãs le danger d'estre pris & bruslez par les Iroquois, mais Dieu qui est témoin de nostre cœur en fera nostre recompense, c'est pour luy [35] obeyr plustost que pour nous mesmes que nous nous iettons au peril. Le Dieu d'amour pour lequel ils s'exposoient si gayement aux dangers de la mort & du feu,

said. "The fort of Sillery is not for dogs, but for those who manifest their faith by the purity of their lives." She had to obey at once. Thanks be to God, vice finds no support among the Christians. This year, there were four of our Fathers in this residence, but as a rule only one or two were on the spot. The others were in the field, both Winter and Summer, attending to the flying Missions of which I will speak later on.

OF THE RESIDENCE OF THREE RIVERS.

THE residence of la Conception, at three Rivers, is nearest the enemy's frontier, and most exposed to the incursions of the Iroquois; but I may truly say that never has greater peace been remarked, or more [34] calm and piety amid the noise of battle and the terrors of war. Most of the Neophytes, of whom there are many, have taken up their residence there through a motive which would not be expected from barbarians but recently converted to the faith. "It is," they said, "to fight the enemies of the prayer that we willingly expose our lives; if we die fighting, we consider that we die in defense of the faith." They were animated by the same spirit when they went out hunting. After having made their confession, they said: "Charity compels us to provide for the necessities of the women and children, who are oppressed by hunger. We cannot do so without exposing ourselves to the danger of being taken and burned by the Iroquois; but God, who sees what is in our hearts, will be our reward. It is to [35] obey him, rather than for ourselves, that we put ourselves in peril." The God of love, for whose sake they so cheerfully exposed themselves to the danger of

semble auoir pris vn foïn d'eux tout particulier : pas vn n'a esté pris ny pourfuiuy de l'ennemy, & pour les viures, quoy que la neige n'ait pas esté fauorable en ces quartiers là durant l'Hyuer, ils n'ont pas neantmoins manqué de chaffe, ny d'Orignac, ny de Castors. Ils n'ont pas esté mesconnoiffans enuers celuy qui les a fecourus, car retournans de la chaffe ils entroient dans la Chapelle, & pour l'ordinaire avec vne des meilleures pieces de la beste, qu'ils offroient à Dieu, & qu'ils laissoient proche de l'Autel.

Vne ieune femme Catechumene se sentant incommodée dans le temps de sa grossesse, craignant de [36] mourir sans baptesme & son enfant aussi, quitta sa compagnie dans les bois au temps que la chaffe y estoit plus heureuse, & nonobstant les grands dangers de tomber viue entre les mains de l'ennemy & d'y estre bruslée; elle vint se rendre proche des Peres, pour leur demander l'instruction & le baptesme: c'est, leur dit-elle, le plus grand bien que ie souhaite au monde, la vie du corps ne me fera plus rien si ie puis estre baptizée. On l'interroge sur les prieres & sur les mysteres de nostre foy, elle estoit toute disposée; elle receut le sainct Baptesme, & peu de iours apres son enfant nouveau né, qui vint quasi mourant au monde.

Vne autre femme chargée de six enfans, ayant perdu son mary dans les bois qui y mourut de maladie, retourna toute desolée ne pouuant [37] tarir ses larmes. Vn de nos Peres voyãt son affliction & croyant que la charge de tant d'enfans à vne pauvre vefue fût ce qui l'attristoit, tascha de luy donner quelque consolation. Ce n'est pas là mon mal, dit-elle, mes misereres ne me touchent pas, ny celles de

death and fire, seems to have taken special care of them,—not one had been taken or pursued by the enemy; and, as for food, although the snow was not favorable in that quarter during the Winter, nevertheless they never lacked game, either Moose or Beaver. They were not ungrateful to him who had assisted them; for, whenever they returned from hunting, they entered the Chapel,—generally with one of the best parts of the animal, which they offered to God, and left near the Altar.

A young woman, a Catechumen, feeling ill during her pregnancy, feared that she might [36] die without baptism, as well as her child. She left her company in the woods, at the time when the hunt was most successful; and, notwithstanding the great danger of falling alive into the hands of the enemy and of being burned by them, she came to be near the Fathers, to ask them to instruct and baptize her. “It is,” said she, “the greatest blessing that I desire in the world; the life of the body will be nothing more to me if I can be baptized.” She was questioned on the prayers, and on the mysteries of our faith; she was fully prepared; she received holy Baptism, and so did her new-born child some days afterward, when it came into the world almost in a dying condition.

Another woman, burdened with six children, lost her husband, who died of sickness in the woods; she came back quite disconsolate, and could not [37] restrain her tears. One of our Fathers observed her affliction, and, as he thought that the number of her children—who were a burden on a poor widow—was what caused her sorrow, he endeavored to give her some consolation. “That is not my trouble,”

mes enfans; ie ſçay bien & ie croy fermement, que Dieu nous en recompensera dans le Ciel: pourquoy cela m'abbatroit-il le courage? mais ce que tu ne ſçay pas, & qui me rend inconſolable, c'eſt que mon mary eſt damné: il a démenty auant que de mourir les promeſſes de ſon baptême, il auoit trop d'amour pour la vie, il s'eſt laiſſé perſuader à quelques infideles d'auoir recours à ces longleurs qui luy promettoient la ſanté, par leurs ſuperſtitious qui nous ſont defenduës. C'eſt ſon peché pour lequel ie verſe ces larmes, [38] & la penſée qu'à toute eternité il fera malheureux, pour vn moment de vie qu'il eſperoit trop vainemēt, & qu'il pouoit offrir à Dieu avec vn grand merite. Mais depuis ſon peché ne l'as-tu point veu prier Dieu? ouy bien, dit-elle, il le pria iuſqu'au dernier ſouſpir. Eſpere donc, luy dit le Pere, que Dieu luy aura fait miſericorde, & luy aura mis dans le cœur vn vray regret de ſon peché, car c'eſt vn Dieu tout de bonté. Tu conſole mon cœur, repliqua cette pauvre femme affligée, ie ne ceſſeray donc pas de prier Dieu pour luy, ie le recommande à tes prieres qui ſont meilleures que les miennes; prie Dieu auffi pour moy qu'il me faſſe miſericorde. Cette pauvre femme tomba bien-toſt malade d'vne groſſe fièvre: le Pere y court en ayant eu aduis, il la trouue en priere diſant ſon chapelet, le [39] Pere luy defendit, & luy dit qu'elle ſe cōtentât d'eſleuer de fois à autre ſon cœur à Dieu par des oraifons iaculatoires. C'eſt ce que ie fais avec plaifir, reſpondit-elle, & c'eſt la ma conſolation. Demande à Dieu qu'il te gueriffe pour le bien de tes enfans s'il le iuge à ſa gloire, luy adiouſta le Pere, elle le fit, & dans deux iours elle ſe trouua dans vne parfaite ſanté.

she said; "my misfortunes and those of my children do not affect me. I know well and I firmly believe that God will reward us for them in Heaven; why should that overcome my courage? But what thou knowest not, and what makes me inconsolable, is that my husband is damned. Before his death, he belied the promises of his baptism; he had too much love for life; he allowed himself to be persuaded by some infidels to have recourse to the Jugglers, who promised to restore his health through their superstitions, which are forbidden to us. It is for his sin that I shed these tears, [38] and because of the thought that he will be miserable throughout eternity, for a moment of life for which he too vainly hoped, and which he might have offered to God, obtaining thereby great merit." "But didst thou not see him pray after his sin?" "Yes indeed," she said, "he prayed up to his last breath." "Hope then," the Father said to her, "that God had mercy on him, and inspired his heart with sincere regret for his sin; for he is a God who is all goodness." "Thou consolest my heart," replied the poor afflicted woman; "I will not cease to pray to God for him. I commend him to thy prayers, which are better than mine; pray to God also for me, that he may have mercy upon me." This poor woman shortly afterward fell ill of a violent fever. The Father hastened to her as soon as he heard of it; he found her praying and reciting her rosary. The [39] Father forbade her doing so, and told her to content herself with lifting her heart to God, from time to time, by ejaculatory prayers. "That is what I do with pleasure," she replied, "and that is my consolation." "Ask God to cure thee for the sake of thy children, if he

Vne Catechumene estant venuë se faire instruire, auoit laissé ses enfans à la maison, craignant qu'ils ne la destournassent de son attention: vn de ses pauvres enfans estant proche du feu, vne chaudiere d'eau bouillante tomba sur luy & luy brûla tout le corps. On vient querir la mere en haste, elle demande sans se troubler congé au Pere d'aller secourir son enfant: le Pere l'ayant fuiuie quelque temps apres, & [40] ayant veu ce pauvre enfant en tres-mauuais estat, demanda à la mere quel sentiment elle auoit eu dans cette rencontre? I'ay creu que les Diaboles taschoient de me faire haïr l'instruction & la priere, mais iamais ils n'y gagneront rien; la mort de tous mes enfans les vns apres les autres ne m'empeschera pas de prier ny d'estre baptizée, i'ayme & i'aymeray toujours la priere, & toy ne te lasse pas de m'instruire. Cette femme est maintenant excellente Chrestienne, & sa ferueur a toujours esté croissant depuis son baptesme.

DE LA RESIDENCE DE MONTREAL.

LA Residence de Montreal, tandis que la guerre durera avec les Iroquois, seruira plustost aux Sauvages d'une retraite passagere [41] que d'un lieu de demeure: c'est vne place tres-auantageuse pour toutes les Nations superieures qui veulent auoir commerce avec nous; car trouuans là ce qu'ils viennent chercher, ils ne se voyent point obligez de descendre plus bas & de s'exposer à de nouveaux perils des Iroquois, qui sont plus à craindre au deffous de Montreal qu'au deffus. Deux de nos Peres, l'un de la langue Algonquine, l'autre de langue Huronne, y ont instruit en diuers temps plusieurs Sauvages qui les y font venus trouuer. Vne grande partie de l'Hyuer

deem it to his glory," the Father said to her. She did so, and in two days she was completely restored to health.

A Catechumen, who came to be instructed, left her children at home, because she feared that they might distract her attention. One of her poor children went near the fire, and a kettle of boiling water fell on it and scalded the whole of its body. They hastened to summon the mother, who, without showing agitation, asked the Father's leave to go and succor her child. The Father followed her, shortly afterward; and [40] finding the poor child in a very bad state, he asked the mother what she had felt on that occasion. "I thought that the Devils were trying to make me hate instruction and prayer; but they will never gain anything. The death of all my children, one after another, will not prevent me from praying or from being baptized. I love and will always love prayer, and thou do not weary of instructing me." That woman is now an excellent Christian, and her fervor has continued to increase since her baptism.

OF THE RESIDENCE OF MONTREAL.

THE Residence of Montreal will, so long as the war with the Iroquois shall last, serve rather as a temporary shelter for the Savages [41] than as a permanent abode. It is a very advantageous place for all the upper Nations who wish to trade with us; for, as they find there what they seek, they are not obliged to come further down and to expose themselves to new dangers from the Iroquois, who are more to be dreaded below than above Montreal. Two of our Fathers, one of whom speaks the Algonquin and

quelques-vns y ont fait leur demeure; on les affembloit à l'Hospital pour leur donner l'instruction, vn iour les femmes, vn autre les enfans, & vn autre les hommes; celle qui a foin de l'Hospital leur faisoit fectin. Le iour de Pasques ils firent vne Communion [42] generale avec des sentimens de pieté qui donnoient de la deuotion, & qui font auoier que Dieu est autant le Dieu des Sauvages, que celuy des François, des Grecs & des Romains.

DE LA COLONIE HURONNE.

LA colonie des Chrestiens Hurons a son departement dans l'isle d'Orleans, qu'ils appellent d'vn nom sacré l'isle de saincte Marie; ils y ont fait des champs, ils y ont basty des cabanes, & ils pretendent d'y trouuer leur seconde patrie. Deux de nos Peres s'y employent avec des peines & des ferueurs, qui meritent que Dieu ayt pitié de ces pauvres peuples, & qu'il en fasse pour vn iamaïs vn peuple tout Chrestien. Il a fallu les nourrir à nos frais cette premiere année, [43] pour cela seul nous n'en auons pas esté quittes à huit mille liures, donnans avec plaisir ce qu'on nous enuoye de France; mais c'est vne charité bien employée, puis qu'elle n'a d'autre but que le salut des ames. I'ay desia écrit cy-deuant que cette colonie se va grossir, & que des Hurons dispersez çà & là s'y doivent rendre, elle ira croissant chaque année, si Dieu nous continuë ses benedictions comme il a fait par le passé. En tout il n'y est mort que trois hommes & deux femmes, mais avec des sentimens de Dieu si tendres, que cela seul meriteroit de consommer nos vies en vn si sainct employ.

Les Meres Hospitalieres furent rauies durant la

the other the Huron language, have instructed, at various times, a number of Savages who came to them. During a great part of the Winter, some of them took up their abode there. They were gathered together at the Hospital for the purpose of being instructed,—on one day the women, on another the children, and on another the men. The person in charge of the Hospital feasted them. On Easter Sunday they received Communion, [42] all together, with sentiments of piety that inspired devotion, and compel one to acknowledge that God is as much the God of the Savages as of the French, of the Greeks, or of the Romans.

OF THE HURON COLONY.

THE colony of Huron Christians has its settlement on the island of Orleans, which they call by a sacred name, “the island of saint Mary.” They have cleared fields, have erected cabins, and claim to have found there their second country. Two of our Fathers are employed there, with labors and a fervor which deserve that God have pity on these poor people, and make them an entirely Christian people forever. We have had to feed them at our own expense, this first year. [43] This alone has cost us eight thousand livres. We give with pleasure what is sent to us from France; but it is well-directed charity, since it has no other object than the salvation of souls. I have already written that this colony is destined to increase in numbers, and that the Hurons scattered here and there intend to join it.⁵⁷ It will grow every year, if God continue to pour his blessings upon us as he has done in the past. All together, only three men and two women

maladie & à la mort d'un ieune homme de vingt & deux ans, nommé Michel Ekouaendaé, dont autresfois nous auons parlé [44] dans quelques Relations, comme d'une conuerfion miraculeufe & d'une vertu à l'efpreue. Durant fa maladie iamais il ne fe plaignit des douleurs violentes qu'il fentoit, il n'eust pas pris mefme vne goutte d'eau pour rinffer fa bouche qu'il n'eust inuouqué Dieu & fait le figne de la Croix. Lors que le Chirurgien faifoit fur luy des operations douloureufes qui furent affez frequentes, il les offroit à Dieu: fi les Demons, nous difoit-il, ou des Iroquois infideles tourmentoient mon corps de fuplices, ie me confolerois dans la penfée que Dieu prendroit plaifir à voir ma patience, quoy que leurs cruantez & leurs pechez luy fuffent en horreur. Maintenant que celuy qui fait fon operation deffus moy ne la fait que pour l'amour de Dieu, qui prend plaifir à le voir faire; i'ay bien fujet de prendre patience, [45] afin que Dieu prenne plaifir à me voir fouffrir fans y eftre offenfé, ny de moy ny de qui que ce foit. Vn de nos Peres luy demandant s'il n'aprehendoit point la mort: tant s'en faut, refpondit-il d'un vifage ioyeux, ie la fouhaite avec amour, car il me tarde que ie ne fois au Ciel, où mon cœur me donne affeurance que Dieu me recompensera de ma foy & des confiances que i'ay en luy; ce que ie crains c'est le peché, mais i'aymeroie mieux eftre brulé des Iroquois que d'offenfer vn Dieu fi bon.

Vn autre nommé Quentin, qui n'auoit pas esté d'une femblable vie, eut quafi vne femblable mort. Il auoit esté vn homme de defbauches, tout corrompu de vices, qui luy pourriffioient tout le corps, avec de cuifantes douleurs. Les Meres Hofpitalieres en

have died there, but with such tender affection for God that this alone would deserve that we wear out our lives in such holy employment.

The Hospital Mothers were enraptured during the illness and at the death of a young man, twenty-two years of age, named Michel Ekouaendaé, whom we have already mentioned [44] in some of the Relations as a case of miraculous conversion, and as being of tried virtue. During his illness he never complained of the violent pains that he felt; he did not even take a drop of water to rinse his mouth, without invoking God and making the sign of the Cross. When the Surgeon performed painful operations on him, as he frequently had to do, he offered them to God. "If the Demons," he said to us, "or the pagan Iroquois were to harass my body by torture, I would console myself with the thought that God took pleasure in seeing my patience, although he would have a horror of their cruelties and of their sins. Now he who performs this operation on me does so only through love of God, who takes pleasure in seeing him do so; and I have every reason to be patient, [45] so that God may take pleasure in seeing me suffer, without being offended either by me or by any one." One of our Fathers asked him if he did not fear death. "Not at all," he replied with a joyful countenance; "I desire it with love, for I am anxious to be in Heaven where my heart assures me that God will reward me for my faith, and for the confidence that I have in him. What I dread is sin; but I would rather be burned by the Iroquois, than offend so good a God."

Another named Quentin who had not led a similar life, died almost a similar death. He had been a

eurent vn foïn [46] comme si c'eust esté vn Ange descendu du Ciel: leur charité fit vn miracle, car elle toucha si viuement le cœur de ce pauure homme, qu'il nous difoit, ouy ie commence à conceuoir les bontez infinies de Dieu voyant la bonté de ces Meres: c'est Dieu qui leur a donné ces tendresses pour moy afin de m'obliger à les aymer, & à l'aymer luy-mefme, puis que luy feul est la source de cette bonté: il continua iufqu'au dernier foufpir, de dire, IESVS ayez pitié de moy.

Quelques Dames Françoises, tres-vertueufes & tres-deuotes, m'ayans auerty qu'une Chrestienne Huronne leur donnoit de la deuotion, priant Dieu tous les iours deuant le fainct Sacrement avec vne douceur qui paroiffoit fur son vifage, & qui leur donnoit des fentimens de Dieu plus esleuez qu'ils [47] n'en auoient pour l'ordinaire: Je demanday à cette femme Huronne quel estoit l'entretien de son cœur durant le temps de sa priere: ie ne fçay pas que te respondre, dit-elle, quand i'ay dit ce que ie fçay de mes prieres, ie songe à la bonté de Dieu fur moy, ie luy demande qu'il me preferue du peché, & mon cœur luy dit fans aucune parole, qu'il voit bien que c'est tout de bon que ie croy & que i'espere en luy, & que ie veux l'aimer. Mon esprit repose doucement dans cette pensée, ou plustoft dans le plaisir que sent mon ame à demeurer fans dire mot dans la iouyffance d'un bien que ie ne te puis exprimer: cela fait que i'ay de la peine à quitter la priere, autant & plus qu'auroit vn famelique de quitter vne viande excellente auant que d'en estre rassasié.

Je puis affeurer avec verité, que [48] ie connois quelques-vns de ces bons Sauuages, qui ont Dieu

debauched man, all corrupt with vices, which caused his entire body to rot with intense pain. The Hospital Mothers took care of him [46] as if he had been an Angel come down from Heaven; their charity worked a miracle, for it so deeply touched the heart of this poor man that he said to us: "Yes, I begin to understand the infinite goodness of God, when I see the kindness of these Mothers. It is God who has inspired them with this tenderness for me, so as to compel me to love them, and to love him also, since he alone is the source of that goodness." He continued, until his last breath, to repeat, "JESUS, have pity on me."

Some highly virtuous and devout French Ladies informed me that a Christian Huron woman inspired them with devotion, for she prayed to God every day before the blessed Sacrament, with a tenderness that showed itself on her countenance, and inspired them with higher sentiments toward God than they [47] usually had. I asked that Huron woman what passed in her heart while she was at prayer. "I know not what to answer," she said. "When I have said what I know of my prayers, I think of God's kindness to me; I beg him to preserve me from sin; and my heart says to him, without any words, that he sees very well that I truly believe and hope in him, and that I wish to love him. My mind feels sweet repose in that thought, or, rather, in the pleasure that my soul experiences while remaining in speechless enjoyment of a blessing that I cannot express. When I have done that, I find it as difficult to abandon prayer as a starving man would to give up excellent meat before he has eaten his fill of it, and even more so."

aussi present à leur esprit depuis le matin iufqu'au soir, que s'ils le voyoient de leurs yeux, & dont le cœur est dans des desirs continuels de se voir tout à luy, à cause qu'il leur fait bien sentir qu'il se veut donner tout à eux. D'autres ont leur deuotion à la tres-saincte Vierge, & vn bon Chrestien me disoit il n'y a pas long-temps, que quoy qu'il luy eust demandé depuis plus de dix ans quantité de faueurs & de choses bien difficiles, il ne se reffouuenoit pas d'auoir eu iamais son refus. C'est elle, adioustoit-il, qui m'a deliuré d'entre les mains des Iroquois, qui me tenoient captif avec le Pere Ifaac Iogues, qui enfin y est mort. C'est elle qui m'a rendu autant d'enfans que la mort m'en auoit enleué, c'est elle qui depuis le temps des miseres [49] qui nous ont accueilly, a conferué tous ceux de ma famille, & pour la fanté de leurs corps & pour celle de l'ame. C'est elle qui me donne la patience dans des douleurs continuelles que ie ressens; c'est elle qui m'obtient cette grace que ie me mets fort peu en peine des biens de cette vie presente, & que ie n'en redoute pas les maux: Elle a guery tous ceux pour lesquels ie l'ay inuquée, & elle fait ce que ie veux, autant que ie desire ne rien faire & ne rien vouloir que ce qu'elle voudra.

Pendant l'incendie des Meres Vrfulines, vne petite fille Huronne qui y demeuroit pensionnaire, n'ayant pû se trouuer, nous creufmes pour vn temps qu'elle y estoit bruslée. Le Pere & la mere de cét enfant, tous les parens, quantité de François, & moy-mesme l'ayant cherchée par tout, il ne nous restoit [50] aucun doute qu'elle ne fut consommée avec la maison. La resignation à la volonté de Dieu estoit en cette rencontre vn acte bien heroïque à vn pere & à

I can truly say that [48] I know some of these good Savages who have God as present in their minds, from morning to night, as if they saw him with their eyes; and whose hearts live in constant desire of belonging wholly to him, because he has made them feel that he wishes to give himself entirely to them. Others have a devotion for the most blessed Virgin; and a good Christian told me, not long ago, that although he had been asking, for over ten years, for many favors and many things difficult to obtain, he did not remember having ever been refused. "She it is," he added, "who delivered me from the hands of the Iroquois when they held me captive with Father Isaac Jogues, who finally died there; she it is who has given back to me as many children as death had ravished from me; she it is who, ever since misfortunes [49] have assailed us, has preserved all the members of my family, as regards both the health of their bodies and that of their souls. She it is who gives me patience in the sufferings that I constantly endure; she it is who obtains for me grace to pay little heed to the good things of this life, and to fear not its evils; she has cured all those on whose behalf I have invoked her aid; and she does all that I wish, as I desire to do nothing and to wish for nothing except what she wishes."

During the fire at the Ursuline Mothers', a little Huron girl who was a boarder there could not be found; and we thought, for a time, that she was burned. The Father and mother of the child, all the relatives, a number of the French, and myself, sought her everywhere; and we had not [50] the slightest doubt that she was consumed with the

vne mere, qui aymoient cette fille comme la prunelle de leurs yeux; ils verferent quantité de larmes, mais avec vne paix & dans vn calme d'esprit qui tefmoignoïët bien que leur cœur trouuoit fon repos en Dieu. Ils se mirent à genoux, ils luy offrirent leur enfant, & ils s'offroient eux-mesmes à brusler dans vn mesme feu, s'il le vouloit permettre; iamais ils ne dirent aucune parole d'impatience ny de murmure contre qui que ce foit, durant l'espace de deux heures, qu'ils creurent que leur fille estoit brûlée. La plus rude parole que dit le pere aux premiers sentimens de fa douleur, fut celle-cy, Dieu nous esprouue bien rudement, mais ce [51] nous est assez qu'il nous ayt fait misericorde, de nous auoir appellez à la foy. Ma fille est maintenant au Ciel puis qu'elle a esté baptisée, & nous la fuiurons, puis que nous voulons mourir bons Chrestiens. C'est leur famille qui la premiere dans les Hurons a receu le don de la foy. Cette petite fille nommée Geneuieue ayant esté heureusement retrouué, vn de nos Peres en alla porter la nouvelle aux parens, & sçachant bien la portée de leur foy, pour les éprouuer dauantage il les interrogea des sentimens où ils estoient. Ce qui m'a touché, dit la mere, ç'a esté l'horreur que i'ay eu des frayeurs & de la douleur qu'a fenty ma pauvre fille mourant dans les flammes. Je n'ay pû empescher mes larmes à la tendresse de mon cœur, mais l'esperance qui nous reste de son salut ne nous permet plus [52] de nous plaindre, ny de la plaindre dauantage: elle est retrouuée, dit le Pere, elle est pleine de vie. Ce fut pour lors que toute la cabane & les parens qui s'y estoient affemblez ne peurent contenir leurs larmes, mais des larmes de ioye, qui leur fit benir Dieu & de

house. Resignation to the will of God was on this occasion a very heroic act for a father and a mother who loved their daughter as the apple of their eye; they shed many tears, but with a peacefulness and calmness of mind that showed very well that their hearts found rest in God. They knelt down and offered him their child, and offered themselves to be burned in the same fire, if he would permit it; they never uttered an impatient word, or murmured against any one, during the space of two hours, while they thought that their child was burned. The harshest word that the father said, on the first outburst of his grief, was this: "God sends us a severe trial, but it is [51] enough for us that he has had mercy on us and has called us to the faith. My daughter is now in Heaven, since she has been baptized; and we will follow her, because we wish to die good Christians." Their family is the first among the Hurons that received the gift of faith. Their little girl, named Genevieve, was fortunately found. One of our Fathers went to take the news to the parents; and, knowing well the depth of their faith, he questioned them as to their sentiments, in order to try them still further. "What touched me most," said the mother, "was the horror that I felt for the fright and pain that my poor daughter must have experienced in dying amid the flames. I could not restrain my tears, through the tenderness of my heart; but the hope that remains to us of her salvation does not allow us [52] to complain, or to pity her any longer." "She is found," said the Father; "she is full of life." Thereupon all in the cabin, and all the relatives who had gathered together there, could not restrain their tears; but they were

la vie de cét enfant comme refuscitée, & de fa mort qu'ils luy auoient offerte avec vn cœur vrayement Chrestien. Cette fille est maintenant dans la maison des meres Hospitalieres; il femble que Dieu la vucille pour la Religion.

Vne ieune vefue Chrestienne nommée Cecile Arenhatfi âgée de 23. ans, s'estoit mise comme seruante chez les Meres Vrfulines à dessein de iouyr le pluftoit qu'elle pourroit du bon-heur entier de la Religion, elle y auoit amené avec foy vne fille de six à sept ans, nommée [53] Marie, qui estoit son vnique, mais elles se voyoient aussi peu que si la nature n'eust point eu de part en leur amour, la fille estant au Seminaire, & la mere avec les Religieuses. C'est vn esprit tres-bon, vn naturel tres-doux, vne volonté bien meilleure, qui depuis son bas âge a toujours creu en deuotion, & qui estant dans les Hurons entendant parler des sainctes filles (c'est ainsi que les Hurons appellent les Religieuses) tout son cœur s'y portoit, & le plus pur de ses amours. Elle n'a esté que quatre mois en mariage, toujours elle s'est conseruée innocente au milieu de la corruption, toujours dans la ferueur & dans vne humble simplicité. Les Meres estoient rauies de la voir parmy elles, elle contentoit tout le monde & y viuoit contente, voulant contenter Dieu. Elle fust le [54] plus en danger d'estre bruslée lors que cette maison brusta: elle se vit inuestie de flammes de tous costez, elle estoit au plus haut estage; se voyant dans le defespoir de se fauuer par aucun autre endroit, elle se ietta par la fenestre & tomba assez heureusement. Te luy demanday apres les pensées qu'elle auoit eu dans ces flammes: i'auois, respondit-elle, offert ma vie à Dieu, ie fusse morte bien contente,

tears of joy, which made them praise God both for the life of the child,—whom they looked upon as one risen from the dead,—and for her death, which they had offered to him with truly Christian hearts. This girl is now in the house of the Hospital mothers; it seems as if God has chosen her for Religion.

A young Christian widow, named Cecile Arenhatsi, aged 23 years, had engaged herself as a servant with the Ursuline Mothers in order to enjoy the complete happiness of Religion as soon as she could. She had brought with her a daughter, six or seven years old, named [53] Marie, who was her only child; but they saw each other as seldom as if nature had no share in their love,—the daughter being at the Seminary, and the mother with the Nuns. She has an excellent mind, a very gentle disposition, and a much better will; and from infancy she has always been a devout believer. While she was in the Huron country, she heard of “the holy virgins” (thus the Hurons call the Nuns), and her whole heart and her purest love turned toward them. She had been married only four months, and always preserved her innocence in the midst of corruption,—remaining ever fervent, and in humble simplicity. The Mothers were delighted to see her among them; she gave satisfaction to all, and lived there content because she wished to satisfy God. She ran the [54] greatest danger of being burned, when the house was destroyed by fire. She found herself surrounded by flames on all sides, for she was on the highest story; despairing of escape in any other way, she threw herself out of the window, and fell without injury. I afterward asked her what her thoughts were while she was amid the flames. “I had offered my life to

mais ie creu que Dieu m'obligeoit de me fauuer le pouuant faire, ie ne fongeois qu'à luy, & ie craignois auffi que mes pechez n'euffent eſté caufe que ce malheur ne fuſt arriué à des filles ſi ſainctes, de la compagnie deſquelles ie ſuis ſi indigne. Elle attend avec patience & amour que ces bonnes Meres ſoient rebatties, & elle eſpere bien ne mourir iamais qu'avec elles. Outre cela elle ne [55] peut rien gouſter, & cette penſée la conſole, & va toujours de plus en plus animant les ferueurs de ſa deuotion.

Cét incendie me fait ſouuenir des reſſentimens que teſmoignerent les Hurons, & des compaſſions qu'ils eurent pour les Meres Vrfulines en cette occaſion. La façon des Sauuages eſt de porter quelques preſens publics pour conſoler les perſonnes d'un plus grand merite dans les mal-heurs qui les ont accueilly. Nos Chreſtiens Hurons ſ'aſſemblerent pour cét effet, & n'ayans point de plus grandes richeſſes que deux coliers de porcelene, chacun de douze cent grains, (ce ſont les perles du païs) ils vont trouuer les Meres, qui pour lors ſ'eſtoient retirées à l'Hofpital & leur portent ces deux coliers pour leur en faire deux preſens. Vn Capitaine nommé [56] Louys Taiaeronk parla au nom de tous ſes compatriotes en ces termes.

Vous voyez ſainctes filles, de pauvres carcasses, les reſtes d'un païs qui a eſté floriffant, & qui n'eſt plus: du païs des Hurons, nous auons eſté deuorez & rongez iufques aux os par la guerre & par la famine: ces carcasses ne ſe tiennent debout qu'à caufe que vous les ſouſtenez, vous l'auiez appris par des lettres, & maintenant vous le voyez de vos yeux, à quelle extremité de miſeres nous ſommes venus. Regardez nous de tous coſtez, & conſiderez ſ'il y a rien en nous qui

God," she replied; "I would have been content to die, but I thought that God obliged me to save myself, if I could. I thought of him alone; and I feared also that my sins had caused this misfortune to happen to virgins so holy, of whose company I am so unworthy." She waits, patiently and lovingly, until the good Mothers have rebuilt their house; and hopes that she will not die elsewhere than with them. Beyond that, she [55] takes pleasure in nothing; that thought consoles her, and ever increases the fervor of her devotion.

That fire reminds me of the sentiments manifested by the Hurons, and of the compassion that they felt for the Ursuline Mothers, on that occasion. It is a custom among the Savages to carry public presents to console persons of higher position in the misfortunes that assail them. Our Christian Hurons met together for that purpose; and, as they had no other riches than two porcelain collars, each consisting of twelve hundred beads (these are the pearls of the country), they went to the Mothers, who were then living at the Hospital and carried these two collars to them as two presents. A Captain, named [56] Louys Taiaeronk, spoke as follows, in the name of all his countrymen:

"Holy virgins, you see before you miserable carcasses, the remnant of a country that once was flourishing and that is no more, the country of the Hurons. We have been devoured and gnawed to the very bones, by war and famine. These carcasses are able to stand only because you support them. You have learned from letters, and now you see with your own eyes, to what extreme misery we are reduced. Look at us on all sides, and consider

ne nous oblige de pleurer sur nous-mêmes, & de verser sans cesse des torrens de larmes. Hélas ce funeste accident qui vous est arriué, va rengregeant nos maux & renouvelant nos larmes, qui commençoient à tarir ! Auoir veu reduite [57] en cendre en vn moment cette belle maison de IESVS, cette maison de charité, y auoir veu regner le feu sans respecter vos personnes toutes sainctes qui y habitiez ; c'est ce qui nous fait ressouuenir de l'incendie vniuersel de toutes nos maisons, de toutes nos bourgades, & de toute nostre patrie. Faut-il donc que le feu nous suiue ainsi par tout ? Pleurons, pleurons, mes chers compatriotes, ouy pleurons nos miseres, qui de particulieres sont deuenues communes avec ces innocentes filles. Sainctes filles, vous voila donc reduites à la mesme misere, que vos pauures Hurons, pour qui vous auez eu des compassions si tendres. Vous voila sans patrie, sans maison, sans prouision, & sans secours, sinon du Ciel, que iamais vous ne perdez de veuë : Nous sommes entrez icy dans le dessein de vous y cōfoler, & [58] auant que d'y venir, nous sommes entrez dans vos cœurs, pour y reconnoistre ce qui pourroit dauantage les affliger depuis vostre incendie : afin d'y apporter quelque remede. Si nous auions affaire à des personnes semblables à nous, la coustume de nostre païs eust esté de vous faire vn present pour essuyer vos larmes : & vn second pour affermir vostre courage : mais nous auons bien veu que vos courages n'ont iamais esté abbatu sous les ruines de cette maison, & pas vn de nous n'a pû voir mesme vne demy larme qui ait paru dessus vos yeux, pour pleurer sur vous mesme à la veuë de cette infortune. Vos cœurs ne s'attristent pas dans la perte des biens de la terre,

whether there is anything in us that does not compel us to weep for ourselves, and to shed unceasing torrents of tears. Alas! this sad accident that has happened to you increases our woes and renews our tears, which had commenced to dry. The sight [57] of that beautiful house of JESUS, that house of charity, reduced to ashes in an instant; the sight of the flames raging there without respecting your holy persons who dwelt there,—all this has brought back to our minds the universal destruction by fire of all our houses, of all our villages, and of the whole of our country. Must fire follow us everywhere? Let us weep, let us weep, my beloved countrymen; yes, let us weep for our misfortunes which were solely ours before, but which we now share in common with these innocent maids. Holy virgins, you are now reduced to the same state of misery as your poor Hurons, for whom you have had such tender compassion. You are now without a country, without a house, without provisions, and without succor except from Heaven, of which you never lose sight. We have come here for the purpose of consoling you; and, [58] before coming here, we have entered into your hearts, to see what might afflict you still more since your fire, so as to apply some remedy to it. If we had to deal with persons like ourselves, the custom of our country would have been to make you a present to dry your tears, and another to strengthen your courage; but we have observed that your courage has never been cast down under the ruins of that house, and not one of us has seen even half a tear in your eyes in lamentation over yourselves at the sight of that misfortune. Your hearts do not sorrow for the loss of earthly goods; we see that they are raised

nous les voyons trop esleuez dans les desirs des biens du ciel: & ainsi de ce costé là nous ny cherchons aucun remede. Nous ne [59] craignons rien qu'une chose, qui feroit vn mal-heur pour nous; nous craignons que la nouvelle de l'accident qui vous est arriué, estant portée en France, ne soit sensible à vos parens plus qu'à vous-mesme; nous craignons qu'ils ne vous rappellent, & que vous ne foyez attendries de leurs larmes. Le moyen qu'une mere puisse lire sans pleurer, les lettres qui luy feront sçavoir que sa fille est demeurée sans vestemens, sans viures, sans liêt, & sans les douceurs de la vie, dans lesquelles vous avez esté esleuées dès vostre ieunesse? les premieres pensées que la nature fournira à ces meres toutes desolées, c'est de vous rappeler aupres d'elles, & de se procurer à elles-mesmes la plus grande consolation qu'elles puissent recevoir au monde, procurant aussi vostre bien. Vn frere fera le mesme pour sa sœur, [60] vn oncle & vne tante pour sa niece, & en suite nous ferons en danger de vous perdre, & de perdre en vos personnes le secours que nous auions esperé pour l'instruction de nos filles à la foy, dont nous auons commencé avec tant de douceur de gouter les fruits. Courage, sainctes filles, ne vous laissez pas vaincre par l'amour des parens, & faites paroistre aujourdhuy que la charité que vous avez pour nous, est plus forte que les liens de la nature. Pour affermir en cela vos resolutions, voicy vn present de douze cens grains de pourcelene, qui enfoncera vos pieds si auant dans la terre de ce país, qu'aucun amour de vos parës, ny de vostre patrie ne les en puisse retirer. Le second present que nous vous prions d'agreer, c'est d'un colier semblable de douze cens grains de

too high in the desire of heavenly blessings; and therefore we seek for no remedy in that respect. We [59] fear but one thing which would be a misfortune for us; we fear that, when the news of the accident that has happened to you reaches France, it will affect your relatives more than it does yourselves; we fear that they will recall you and that you will be moved by their tears. How can a mother read, without weeping, letters telling her that her daughter is without clothes, without food, without a bed, and without the comforts of life in which you have been brought up from youth? The first thought that nature will inspire in those disconsolate mothers will be to recall you to them, and to procure for themselves the greatest consolation that they can have in the world, thereby procuring also your good. A brother would do the same for his sister; [60] an uncle and an aunt for their niece; and afterward we would be in danger of losing you, and of losing in your persons the assistance for which we had hoped in the instruction of our daughters in the faith, the fruits whereof we have begun to taste with such enjoyment. Courage, holy virgins! do not allow yourselves to be persuaded by love of kindred; and show now that the charity that you have for us is stronger than the ties of nature. To strengthen you in these resolutions, here is a present of twelve hundred porcelain beads which will root your feet so deeply in the soil of this country that no love for your kindred or for your own country can withdraw them from it. The second present, which we beg you to accept, is a similar collar of twelve hundred porcelain beads, to lay [61] the foundation of an entirely new building wherein shall be the house of

pourcelene, pour ietter de nouveaux [61] fondemens à vn bastiment tout nouveau, où fera la maison de IESVS, la maison de prieres, & où feront vos classes, dans lesquelles vous puissiez instruire nos petites filles Huronnes. Ce font là nos desirs, ce font les vostres, car sans doute vous ne pourriez mourir contentes, si en mourant on vous pouuoit faire ce reproche, que pour l'amour trop tendre de vos parens, vous n'eussiez pas aidé au salut de tant d'ames que vous auez aimées pour Dieu, & qui feront vostre couronne dans le Ciel.

Voilà la harangue que fit ce Capitaine Huron, ie n'y adjouste rien, & mesme ie n'y puis ioindre la grace que luy donnoit le ton de sa voix, & les regards de son visage. La nature à son eloquence, & quoy qu'ils soient Barbares, ils n'ont pas dépoüillé ny l'estre d'homme, ny la [62] raison, ny vne ame de mesme extraction que les nostres.

DE LA MISSION DE TADOUSSAC.

LÉ Pere Charles Albanel a passé tout l'Hyuer, c'est à dire, six mois entiers avec les Chrestiens Montagnets, qui n'ont point en tout ce temps-là de demeure asseurée: ils vont errans dedans les bois, grimpan au sommet des montagnes d'une prodigieuse hauteur, pour y chercher les Orignaux, les Caribous, & les bestes fauages. Dans ces fatigues il y a beaucoup à souffrir de la faim, de la soif, & des froids excessifs, des lassitudes & des dégouts, de la fumée qui vous aueugle, qui vous cause des douleurs cuifantes, & tout cela sans consolation, sans douceurs, & sans aucun appuy pour la nature. Il faut que la [63] seule grace soustienne; il est vray que Dieu se fait souuent sentir avec de grandes delices au milieu

JESUS, the house of prayer; wherein your classes will be held, in which you may teach our little Huron girls. Such are our desires; they are likewise yours, for doubtless you could not die happy if, when dying, this reproach could be cast at you that, through too tender a love for your relatives, you had not contributed to the salvation of so many souls which you have loved for the sake of God, and which will be your crown in Heaven."

Such was the harangue delivered by that Huron Captain. I have added nothing to it; and, in fact, I cannot add the charm imparted to it by the tone of his voice and the expression of his countenance. Nature has its own eloquence; and, though they be Barbarians, they have not been stripped either of man's being or [62] of reason, or, of a soul of the same origin as ours.

OF THE TADOUSSAC MISSION.

FATHER Charles Albanel passed the entire Winter—that is, six whole months—with the Christian Montagnais, who during the whole of that time have no fixed abode. They wander through the woods, and climb the summits of mountains of prodigious height, hunting for Moose, Caribou, and other wild animals. In these fatiguing journeys, one suffers much from hunger, from thirst, from excessive cold, from weariness and loathing, and from the smoke, which blinds one and causes intense pain; and this without consolation, without comforts, and without any support for nature. One must [63] be sustained by grace alone; it is true that God's presence often brings much delight in the midst of this abandonment and this renouncement of

de cét abandon, & de ce dépouillement des creatures, aussi grand quasi qu'il puisse estre; mais souuent aussi il se cache, & laisse vne ame dans l'épreuue: quoy qu'il en soit, c'est vn employ toujours heureux pour ceux que Nostre Seigneur y appelle, & necessaire pour nos pauvres Sauuages, qui en tout temps & en tout lieu ont besoin de nostre secours, puis que par tout les tentations peuuent les fuiure, & que toujours Dieu est prest de respandre sur eux ses graces.

Dés le commencement de l'Esté, le mesme Pere, à peine ayant pris dix iours de repos, est retourné en la Mission de Tadouffac, pour tout l'Esté, où n'ayant pû suffire seul, vn autre s'est ioint de compagnie. Il [64] s'y est trouué cette année plus de huit cens personnes, le nombre des Chrestiens s'estant notablement accru, comme aussi leur ferueur & leur innocence. Ils ont esté pour la plupart accueillis d'un rheume fort fascheux, qui a regné tout le mois de Iuillet en ces quartiers-là, & qui en quelques-vns estoit accompagné d'une fièvre maligne & continuë. C'estoit vne ioye à nos Peres, qui n'en furent pas exempts eux-mesmes, entrant dans ces pauvres cabanes, d'y trouuer souuent ces bons Neophytes dās le plus fort de leurs douleurs, le Chapelet en main, les yeux tournez au Ciel, ou vers vne image de Nostre Dame, attachée à vne escorce à costé de leur liçt; c'estoit vne consolation les surprénant d'entendre leurs prieres. Ouy, mon Dieu, disoit l'un, mes pechez ont merité ce [65] chastiment. Que mes douleurs augmentent, pourueu que mon peché soit pardonné; faites-moy, mon Dieu, misericorde. O mon Dieu, disoit l'autre, que le feu d'Enfer est bien plus ardent que celuy de ma fièvre, fortifiez mon cœur, mon bon

creatures, which is almost as complete as possible; but frequently also he hides himself, and leaves a soul in the midst of trials. In any case it is an employment that is always agreeable to those whom Our Lord calls to it; and a necessary one for our poor Savages, who at all times and in all places need our help, because temptations can follow them everywhere, and God is ever ready to pour forth his graces on them.

In the very beginning of the Summer, the same Father, who had hardly taken ten days of rest, returned to the Tadoussac Mission for the whole Summer. As he could not attend to it alone, another became his companion. There [64] were over eight hundred persons there this year, for the number of Christians has increased to a remarkable degree, and so have their fervor and their innocence. Most of them were attacked by very bad colds, which prevailed throughout the month of July in that quarter, and were accompanied in some cases by a malignant and continuous fever. It was a joy for our Fathers, who were not exempt from it themselves, when they entered the wretched cabins, frequently to find these good Neophytes, in the midst of their keenest sufferings, with their Rosaries in their hands, their eyes turned toward Heaven, or toward a picture of Our Lady attached to a piece of bark beside their beds. It was a consolation, on surprising them, to hear their prayers. "Yes, oh my God!" one would say, "my sins have deserved this [65] punishment. Let my pains increase provided my sin be forgiven. Have mercy, my God, on me." "Oh, my God," another would say, "how much more ardent is the fire of Hell than that of my fever! Strengthen my heart,

IESVS, afin que ie souffre courageusement celuy-cy, & ne permettez pas que ie tombe dans l'autre.

DE LA MISSION DES OUMAMIOÛEK.

ENUIRON quatre-vingts lieuës plus bas que Tadouffac, ayant appris que quelques Sauvages plus esloignez s'y deuoient assembler, le Pere Iean Dequen se ietta dans vn petit canot d'escorce pour y aller prescher l'Euangile, & faire vne Mission volante: malgré les vagues & les tempestes il y arriua dans sa petite gondole, mais vn peu tard, [66] plusieurs s'estans desia retirez dans les bois, & n'y restant qu'un petit nombre sur le bord du grand fleuve de saint Laurens. Le Pere dans le peu de temps qu'il fut là, baptiza les enfans que les parens luy presentoient tres-volontiers; il y confessa quelques Chrestiens, qui depuis six & sept ans auoient receu le saint Baptesme à Tadouffac, mais n'auoient pû y retourner depuis ce temps-là. Il instruisit les autres des fondemens de nostre foy, leur promettant vne nouvelle visite pour le Printemps prochain. Ce sont peuples d'une simplicité fort innocente, qui écoutent tres-volontiers la parole de Dieu, qui sont aisez à gagner à la foy, mais aussi il est difficile à nous de les chercher, & à eux de venir iufques à nous.

[67] DE LA MISSION DES ABNAQUIOIS.

SUR la fin du mois d'Aouft de l'an passé 1650. deux canots Abnaquiois estans venus exprés de la part de toute la Nation pour querir le Pere Gabriel Drueillettes, qui les auoit desia instruits, afin qu'il continuât à leur rendre cette charité: le Pere y retourna avec vn de nos domestiques. A vray dire,

my good JESUS, that I may endure this one patiently, and permit not that I fall into the other."

OF THE OUMAMIOUEK MISSION.

HAVING learned that some of the more remote Savages were to meet at a place about eighty leagues below Tadoussac, Father Jean Dequen embarked in a small bark canoe, to preach the Gospel and to hold a flying Mission. In spite of the waves and tempests, he reached that place in his little gondola; but was somewhat late, [66] for many had already retired into the woods, and only a small number remained on the bank of the great river saint Lawrence. During his short stay there, the Father baptized the children, whom the parents brought to him very willingly. He heard the confessions of several Christians who had received holy Baptism, six or seven years previously, at Tadoussac, but had not been able to return there since that time. He instructed the others in the principles of our faith, promising to visit them again in the following Spring. These are people of most innocent simplicity who listen very willingly to the word of God, and who are easily won over to the faith; but it is also difficult for us to seek them, or for them to come to us.

[67] OF THE ABNAQUIOIS MISSION.

ABOUT the end of August of last year, 1650, two Abnaquiois canoes came expressly, on the part of that entire Nation, to get Father Gabriel Druellettes, who had already instructed them, in order that he might continue to render them that charitable service. The Father returned to them with one of

ce district là n'estoit pas de nostre ressort, sinon autant que le zele nous obligeoit de ne pas abandonner des gens de bonne volonté, disposez à la foy, mais qui n'auoient presentement que nous pour les instruire. Vne lettre d'un R. P. Capucin, nommé le P. Cosme de Mante, Superieur en l'Acadie des Missions des Reuerends Peres Capucins, dattée de l'année 1648. nous y encouragea [68] beaucoup; les paroles de la lettre estoient: Nous coniuurons vos Reuerences par la sacrée dilection de Iesus & de Marie, pour le salut de ces pauvres ames qui vous demandent vers le Sud, &c. de leur donner toutes les assistances que vostre charité courageuse & infatigable leur pourra donner, & mesme si en passant à la riuere de Kinibequi vous y rencontriez des nostres, vous nous ferez plaisir de leur manifester vos besoins, que si vous n'en rencontriez point vous continuerez, s'il vous plaist, vos sainctes instructions enuers ces pauvres Barbares, & abandonnez, autant que vostre charité le pourra permettre, &c.

Le P. Gabriel Drueilletes partit donc de Quebec pour cette Mission le premier de Septembre 1650 accompagné de Noël Tekoïerimat, [69] chef des Chrestiens de Sillery, qui faisoit ce voyage pour l'entretien de la paix avec ces peuples qui sont dans les terres, & avec d'autres plus esloignez qui sont dans la nouvelle Angleterre, à dessein de solliciter les vns & les autres à faire ensemble la guerre aux Iroquois. Le Pere ne retourna de ce voyage qu'au commencement de Iuin, & enuiron quinze iours apres il y fut renuoyé pour le mesme dessein, dont il n'est pas encore de retour. Ainsi ie ne puis dire, ny le succès de son voyage, ny ce que Dieu y a fait par son moyen,

our donnés. To tell the truth, this district was not within our jurisdiction, except in so far as zeal compelled us not to abandon people of good will, who were inclined toward the faith, but who at that time had no one but us to instruct them. A letter from a Reverend Capuchin Father, named Father Cosme de Mante, Superior of the Acadian Missions of the Reverend Capuchin Fathers, dated in the year 1648, greatly encouraged us thereto.⁵⁸ [68] The words of the letter were: "We entreat your Reverences, through the holy love of Jesus and Mary, for the salvation of those poor souls, who beg for you toward the South, etc., to give them every assistance that your courageous and indefatigable charity can give them; and even if, in crossing the river Kinibequi, you should meet any of ours, you will please us by mentioning your needs to them; and, if you meet none, you will please continue your holy instructions to these poor abandoned Barbarians, as much as your charity will permit," etc.

Father Gabriel Drueilletes started, therefore, from Quebec for that Mission on the first of September, 1650, accompanied by Noël Tekouerimat, [69] the chief of the Sillery Christians. This last undertook the journey for the purpose of maintaining peace with these tribes who live inland, and with others, still more distant, who are in new England, with the view of soliciting them to join in war against the Iroquois. The Father did not return from that journey until the beginning of June; and, about a fortnight afterward, he was sent back on the same errand, from which he has not yet returned. Thus I can tell neither what has been the success of his journey, nor what God has done by his means; but

mais ce que ie fçay bien, c'est qu'il a eu beaucoup à souffrir. *In itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & ærumna, in vigiliis multis, in [70] fame & siti, in ieiuniis multis, in frigore & nuditate.* Le meilleur est quoy qu'il arriue, que Dieu en fera à iamais sa trop grande recompense.

DE LA MISSION DES ATTIKAMEGUES.

LA plus laborieuse, mais aussi comme ie crois, vne des plus aimables de nos Missions a esté celle qu'on a fait aux Attikamegues, que nous auons nommé la Mission de sainct Pierre. Il y a desia quelques années que ces peuples là ont commencé à se faire instruire, & qu'ils ont embrassé la foy avec vne ferueur, vne douceur, vne simplicité, & vne fermeté si grande, qu'il semble qu'elle leur soit comme naturelle, & que leur cœur n'ait point d'autres inclinations que pour le Christianisme, mais depuis ce tēps-là il n'y auoit eu que ceux qui nous [71] estoient venus trouuer aux trois Riuieres, à Sillery, ou bien à Tadoussac, qui eussent receu le baptesme, & qui fussent Chrestiens. Nos Peres n'ayans pû encore les aller voir dans leur païs pour y porter la lumiere de l'Euangile. C'est ce qu'ils ont demandé cette année avec des pouruites si saintes, & des impatiences si aimables, qu'enfin leur dessein a esté accompli. Le Pere Iaques Buteux ayant esté celuy qui iusqu'à maintenant leur a donné les instructions, & ensemble le veritable esprit du Christianisme, y fut enuoyé. Le peu de fanté qu'il a eu de tout temps, ou plustost sa

what I know well is, that he has had much to suffer. *In itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore et ærumna, in vigiliis multis, in [70] fame et siti, in jejuniis multis, in frigore et nuditate.* The best of it is that, whatever may happen, God will forever be his too great recompense.

OF THE ATTIKAMEGUES MISSION.

THE most laborious but also, as I believe, one of the most agreeable of our Missions, has been that among the Attikamegues, which we have named "the Mission of saint Peter." It is now some years ago since those people began to have themselves instructed; and since then they have embraced the faith with a fervor, a gentleness, a simplicity, and a firmness so great that it seems as if it were natural to them, and that their hearts had no inclination for anything but Christianity. However, since that time, only those who [71] have come to us at three Rivers, at Sillery, or at Tadoussac, have received baptism and become Christians, because our Fathers could not go to their country to carry the light of the Gospel thither. That is what they asked this year,—with such holy importunities and such lovable impatience, that finally their desires have been fulfilled. Father Jaques Buteux, who had hitherto instructed them and taught them the true spirit of Christianity, was sent there. His health which has always been delicate,—or, rather, his great weakness when he came to these countries, seventeen years ago, and which continual fatigues and age have greatly increased,—caused us to doubt whether it would not be

grande foiblesse, avec laquelle il vint en ces païs il y a dix-sept ans, & que les fatigues continuelles & l'âge ont accru de beaucoup, nous auoient fait douter si ce ne feroit point imprudence de l'exposer dans vn voyage [72] si penible, & en vn temps le plus fascheux de toute l'année. Mais enfin nous nous sommes confiez en Dieu, & la grace l'a emporté au dessus du raisonnement naturel, s'agissant d'une affaire où la grace peut tout, & où la nature ne peut rien. Le Pere fut donc auerty pour ce voyage, qui a esté de trois mois entiers, où les croix ne luy ont pas manqué, mais aussi en a il cueilly les fruits de la Croix, selon qu'il paroistra dans son iournal, que ie l'ay prié de m'écrire, & qu'il a fait avec la simplicité que ie desirois. L'ayant leu avec satisfaction, i'ay creu ne pouoir rien faire de mieux, que de le ioindre icy tel qu'il me l'a donné.

imprudent to expose him on so laborious a journey, [72] and at the most disagreeable season of the entire year. But, in the end, we placed our trust in God; and grace supported him beyond what could reasonably be expected, as this was a matter in which grace can do everything, and nature can do nothing. The Father was therefore given notice for that expedition, which lasted three whole months,—wherein crosses did not fail him, but wherein he has also gathered the fruits of the Cross, as will be seen by his journal, which I begged him to write for me, which he has done, with the simplicity that I desired. Having read it with satisfaction, I thought that I could not do better than insert it here, just as he has given it to me.

BIBLIOGRAPHICAL DATA: VOL. XXXVI

LXXIV

For bibliographical particulars of the *Relation* of 1649-50, see Vol. XXXV.

LXXV

The original MS. of this letter of the Associates of the Company of New France to the father general (under date of June, 1651), rests in the archives of the Society, where it was copied by Father Martin. His copy was used in the publication of Carayon's *Première Mission*, where it appears on pp. 254-256. We follow Carayon.

LXXVI

The original of Druillettes' brief letter in Latin, to Governor John Winthrop (without place or date, but written early in 1651, as we see from a reference thereto in the *Narré*), was, in 1864, found in the family archives of the Winthrop family, of Boston. It was published in September of that year, by John Gilmary Shea, in his so-called Cramoisy series; in the Lenox catalogue, it is, for convenience, styled No. 24 of that series, therefore is known to bibliographers by that number. Shea acknowledges aid from Charles Deane in procuring the letter, and says that Charles Folsom transcribed it from the original and corrected the proofs. A second edition was

issued in 1869. We follow the first Shea publication (1864), having been unable to locate the original, which seems to have been either lost or mislaid in the Winthrop archives. Our translation is by l'Abbé Lionel Lindsay, chaplain of the Ursuline convent, Quebec.

LXXVII

Druillettes' *Narré du Voyage* was first published by James Lenox, at the Albany press of Weed, Parsons & Co., 1855. He stated that this publication was *pour la première fois* from the original manuscript deposited in the Bureau of the Jesuits' Estates, in Quebec. In pursuance of our policy of resorting to the originals whenever these are obtainable, our representative applied at the bureau, in September, 1897, for permission to copy the *Narré*. He was informed that all the documents of the bureau had been transferred to the Crown Lands Department, in the Parliament Buildings; but application to the custodian of the latter revealed the fact that nothing was there known of the *Narré*—it had disappeared. This obliges us to reprint from the Lenox issue.

LXXVIII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

LXXIX

In reprinting Ragueneau's *Relation* of 1650-51 (Paris, 1652), we follow the original Cramoisy edition from a copy in the possession of The Burrows Brothers Company, Cleveland; it is identical with the Lamoignon copy in the Lenox library. The "Permission" from Charles Lalemant, as vice-provincial,

was "Faict à Paris ce 3. iour de Fevrier 1652." This annual is generally referred to as "H. 97," because described in HARRISSE'S *Notes*, no. 97.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," with "Priuilege" on the verso, 1 leaf; prefatory letter from Ragueneau to the provincial, Claude de Lingendes, pp. 1-3; text, pp. 4-146; "Permifision," with verso blank, 1 leaf. The "Journal du Peré Jacques Buteux" covers pp. 73-126; his "Lettre," etc. from Three Rivers covers pp. 126-138; and the epistle of Martin Lyonne, dated "A la Rochelle ce 27. de Decembre 1651," covers pp. 139-146. The volume has two preliminary leaves, not marked with signatures, consisting of title, and leaf with contents and privilege; sig. A-H in eights, I and K in fours, and L in two. The pagination of p. 32 has been omitted by the printer. There is no mispaging.

This *Relation* may be found in the following libraries: Lenox, Harvard, New York State Library, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), Public Library of Toronto, British Museum, and Bibliothèque Nationale (Paris). Copies have been sold or priced as follows: Harrassowitz (1882), priced at 120 marks; O'Callaghan (1882), no. 1229, sold for \$25; Barlow (1890), nos. 1300 and 1301, sold for \$32.50 and \$5, respectively; Dufossé (1891-1896), priced at 225, 175, and 300 francs, at various times.

NOTES TO VOL. XXXVI

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 53).—For sketch of Druillettes, see vol. xxiii., *note* 11.

2 (p. 73).—Regarding the history and policy of the Hundred Associates, see vol. iv., *note* 21; vol. vii., *note* 18; vol. viii., *note* 4. From the outset, this company favored the Jesuits,—at first, probably in consequence of Richelieu's preference for this order; later, for various financial reasons. One of these was the fact that the Jesuits were not—like the Récollets, their predecessors—a mendicant order; having funds of their own, they entailed upon the company much less expense for their support. Moreover, their missionary labors opened up many tribes of the West and North to French influence, and thus extended the range of the fur trade: and the ascendancy they had gained over the savages was one of the chief influences in preserving peace between these and the French. All these considerations very naturally explain the preference of the Hundred Associates for a Jesuit bishop in Canada. Their request, however, was refused by the general of the order (Goswin Nickel), its rule debarring members from accepting ecclesiastical dignities. No further steps were taken at this time in the establishment of a Canadian bishopric, owing to political disorders in France, which engrossed the attention of the government.—See Rochemonteix's *Jésuites*, t. ii., pp. 162–202.

3 (p. 75).—This letter is addressed to John Winthrop, junior (son of the John Winthrop who was governor of Massachusetts during most of the time from 1629 until his death, Mar. 26, 1649); he had come from England in 1635, commissioned as governor of Connecticut, and was long one of the most influential and public-spirited members of that colony. Through his efforts were established various settlements therein, that on Pequot (now Thames) River being commenced in 1646; in 1658, this was named New London. Winthrop was repeatedly elected governor of Connecticut, and was, at various times, the representative of that colony in the Congress of the Confederation, and its agent in England. He died Apr. 2, 1676.

The proposals made to the governor of Canada in 1647, referred to in our text, were made by Governor Winthrop of Massachusetts, in regard to the improvement and extension of commercial relations between the English and French colonies in North America; but his death prevented the execution of this project.—See Hazard's *Historical Collections* (Phila., 1794), vol. ii., p. 182.

4 (p. 79).—*Moaghs*: Mohawks, called Maquas by the Dutch, and Agniers by the French (vol. viii., p. 300). Forty-four variants of these appellations are given in index to *N. Y. Colon. Docs.*

5 (p. 79).—Druillettes here refers to the part taken by the English in a war between Indian tribes in 1645. A large force of Narragansetts attacked the Mohicans (vol. xxvi., *note 4*) living along Pequot River, who were allies of the English; a body of troops was forthwith sent against the former tribe, who were thus compelled to make a treaty of peace with both English and Mohicans.

6 (p. 83).—Narantsouat (Nanrantsouak) is an Indian name, afterward corrupted to Norridgewock; according to the definition given by Sabatis, a Kennebec Indian, to Rev. Paul Coffin in 1797 (*Maine Hist. Colls.*, vol. iv., p. 379) it means "still water." Maurault, however, says (*Abénakis*, p. 5) that *Nurhântsuaqs*, the name of the local tribe, means "those who travel by water." These are the Abenakis known earlier as Canibas, a variant of Kennebec (vol. ii., *note 2*); but, when driven up the river by the coming of white men, they made their principal residence at Nanrantsouak or Norridgewock,—a name applied also to the tribe.

The first English settlement below this Indian village was Kousinok (Coussinoc, Cushnoc), where now stands Augusta, the capital of Maine; it was founded in 1629, as a trading post, by William Bradford and other Plymouth colonists. For a considerable time, the establishment carried on an extensive trade in peltries with the Indians; but troubles with the latter frequently arose, diminishing and finally destroying the trade, and this settlement, with most others in Maine, was abandoned,—probably before the beginning of King Philip's war (1675).

7 (p. 85).—John Winslow, brother of Edward, came to America in November, 1621, at the age of twenty-four. He became one of the leading members of the Plymouth colony, his name frequently appearing in its records from 1640 to 1651. In 1656, he removed with his family to Boston, where he was a prominent merchant and ship-owner; he died there in 1674.

8 (p. 87).—Edward Winslow, born Oct. 20, 1595, was one of the leaders of the Plymouth colony (1620); and one of the "assistants" in its government, from 1624 to 1647 (except 1633, 1636, and 1644,

when he served as governor). He appears to have had the principal oversight of the commercial affairs of the colony, and often undertook trading expeditions to the Penobscot, Kennebec, and Connecticut rivers. He also acted as agent in England for both Plymouth and Massachusetts, in which capacity he remained abroad after 1646, until his death in 1655. In this connection may be mentioned his labors in behalf of the civilization and conversion of the Indians; the "brotherhood" mentioned by Druillettes was the "Society for Propagating the Gospel among the Indians" (chartered July 27, 1649), a corporation established mainly through Winslow's efforts. This society, in connection with the commissioners of the United Colonies, supported missions among the Indians, printed Bibles and other books in their language, and maintained schools for their instruction.

9 (p. 87).—*Maremiten*: a phonetic rendering of "Merrymeeting," a bay thus named by the English because it was a place of rendezvous for the Indian tribes located on the five rivers (chief among these the Kennebec) discharging their waters therein; here they held their councils and feasts. This bay was called by the Indians Quabacook.—*Maine Hist. Colls.*, vol. iii., pp. 312, 313.

Temeriscaw: Damariscove, an island at the mouth of Boothbay Harbor, and, at that early time, an important fishing-station.

Kepane: a phonetic rendering of "Cape Ann."

10 (p. 87).—*Gebin* (Guebin, Quebin): the imperfectly phonetized surname of Edward Gibbons, a Boston merchant; he was also commander at this time of the Boston militia, and at various times occupied positions of responsibility in the Massachusetts colony. See sketch of his career in Palfrey's *History of New England* (Boston, 1858-90), vol. ii., pp. 225, 226.

11 (p. 87).—*My pereira*: this epithet is thus explained by Shea, whose translation of this document appears in *N. Y. Hist. Colls.*, 2nd series, vol. iii., part 1 (N. Y., 1857), pp. 303-320: "An allusion to Pereira, a Portuguese merchant, the devoted friend of St. Francis Xavier, the Apostle of the Indies. It may be that Winslow had called Druillettes his Xavier; and that the Missionary, in turn, gave him that of Pereira."

This document (as explained in Bibliographical Data for the present volume) we reprint from the Lenox issue of 1855; but it was again published by Shea in 1866, in *Recueil de Pièces sur la Négociation entre la Nouvelle France et la Nouvelle Angleterre* (Cramoisy series, no. 19). He therein states that "the late Abbé Ferland possessed another copy [of the *Narré*], which exhibits some variations," a list of which Shea gives, at the end of the

Recueil. In the Ferland copy, the word *percira* is replaced by *parein*, "godfather." The following list embraces the more important of these variations, reference being made to original pagination of Lenox issue (bracketed in our text): P. 8, line 5; for second [blank space], read *demie lieue*. P. 8, l. 11; for *quil venoit*, read *que je venois*. P. 9, l. 9; omit *instance particulier*, and for *fise* read *jist*. P. 12, l. 3; for *payen*, read *pays*. P. 12, at end of l. 8, insert *lequel m'invita a diner donnant ordre*. P. 13, l. 4; for *un franc*, read *en France*. P. 13, l. 6; for *tout l'estat des affaires de*, read *touchant l'estat des affaires et*. P. 13, l. 8; in [blank space], insert *Rouen*. P. 14, l. 9; for *portoit*, read *porteroit*. P. 15, l. 4; for *personnes*, read *pescheurs*. P. 15, l. 7; after *Indicott*, insert *vice Gouverneur de Boston. Iay sejourné trois jours affin de parler à fond de tout au dict Sieur Indicott*. P. 16, l. 5; for *dobtenir*, read *et obtenir*. P. 16, l. 10; for *homme pour me porter*, read *courreur pour m'apporter*. P. 16, last line; for *Ki. . .*, read *Kiervum*. P. 17, last line; for *Tibaud*, read *Berard*. P. 19, last line; for [blank space] *arriva*, read *ami revint*. P. 21, l. 5; for *Kwinopiers*, read *Kwinopeia*. P. 21, l. 14; for *trouver*, read *retourner*. P. 24, l. 4; for *vers*, read *avecq*. P. 24, l. 7; for *Noutchihuit*, read *Noutchihaut*. P. 29, l. 10; for *Morchigander*, read *Mouchigands*. P. 31, last line; for *asseurant*, read *affirmant*. P. 32, l. 13, 14; for *qua peine*, read *que point*.

Shea also reprints in the same volume a letter from Druillettes, in Ferland's possession,— published by the latter in his *Notes sur les Registres de Nôtre-Dame de Quebec* (2nd ed., Quebec, 1863), pp. 95-97,— wherein the Jesuit envoy gives these interesting particulars about the English colonies: "All New England is one commonwealth, composed of four colonies. The chief and most important of these is Boston, which has, it is said, 40 towns or villages within its jurisdiction or district. The second is that of Pleymouth, 14 leagues from here; it has 20 towns or villages, of which Pleymouth is the principal,— but much smaller than Boston, although it is the oldest of all the towns; it is situated toward Cape Malebarre [Cod]. The third is that of Kenetigouc [Connecticut], 30 or 40 leagues from the second; this has about 10 towns, of which one alone has, they say, 500 men. Kenetigouc is the river of the Sokiois. The fourth is that of Kouinopeia [Quinnipiac, or New Haven], 10 leagues from the 3rd. This last has only 4 or 6 villages, upon the coast in the direction of Manathé [Manhattan, or New York], from which it is distant some 30 leagues. From Manathé to the largest English settlement, the distance is 20 leagues. All these 4 colonies are united by articles of confederation, one of which requires that no individual colony may take any measures for any war

whatever, without the knowledge and decision of the assembly of states for the whole country; this is called the council or court of commissioners, who are 8 in number. . . . Besides this council of states for the whole country, each separate colony has its own council,—composed of its governor and vice-governor, and a certain number of councilors, whom they call ‘magistrates.’ This separate council gives hearing to causes, according as they arise during the year. All the officers of this special court are appointed and confirmed in the month of May, which is the time at which the general court for the entire colony is held,—that is, the upper chamber, composed of the more important men of the colony; and the lower chamber, composed of deputies from the people. This court assembles in the principal village of the colony. It was the special court of Boston which gave me audience, after having invited me to dine, on the 13th of December.” This letter is probably one of those mentioned in the *Journ. des Jésuites* as received at Quebec, May 29, 1651.

Winslow’s friendly treatment of Druillettes is rendered more conspicuous by the act passed in 1647 by the Massachusetts colony, expelling Jesuits from its territory (Hazard’s *Hist. Colls.*, vol. i., p. 550).

12 (p. 89).—Thomas Dudley was at this time the governor of Massachusetts; he was deputy-governor at the inception of the colony (1629), and filled that office thirteen times; he was also, in other years, major-general of the militia. He died July 31, 1653. *Rogsbray*: Roxbury.

13 (p. 91).—Druillettes was referred to the authorities of Plymouth, regarding the interests of his Abenaki converts, because of that colony’s proprietorship in lands on the Kennebec. The grant of these lands was originally made (1628) to Bradford, Winslow, and other Plymouth colonists; it was held by them until 1640, and then surrendered to the colony at large. The deed therefor is known as “the Kennebec Patent,” and is the original source of land-titles for the tract extending from the towns of Woolwich and Topsham to the Wesserunsett River. This patent was owned by the Plymouth colony until Oct. 27, 1661, when it was sold to John Winslow and others, for £400 sterling. The above-named tract was occupied chiefly by the Canibas or Norridgewock Indians (*note 6, ante*).

14 (p. 91).—By “Jehan Brentford” is meant William Bradford, long the governor of Plymouth colony. The “five farmers of Kousinoc” are the merchants to whom the Kennebec trade was, in 1649, leased by the colony for a term of three years; these were, according

to Williamson (*Maine*, p. 366), Bradford, Winslow, Thomas Prince, Thomas Willett, and William Paddy (Padis, as phonetically rendered by Druillettes).

15 (p. 91).—John Eliot, the noted apostle to the Indians; he was one of those supported by the society mentioned in *note 8, ante*.

16 (p. 91).—This was William Hibbius; in 1641, he was one of three deputies sent to England in the interests of the colony; and, during 1644-54, was one of the Board of Assistants.

17 (p. 93).—Gibbons was a friend of Charles de la Tour (vol. xxviii., *note 30*), and aided him with large sums of money, for which La Tour mortgaged his fort and plantation on St. John River (Hazard's *Hist. Colls.*, pp. 541-544); but, this property being seized by D'Aulnay, Gibbons and other Boston merchants lost heavily thereby.

In the Ferland copy of the *Narré*, the blank space in line 21, p. 93 of this volume is occupied by the word *Rouen*. Garneau (*Canada*, t. i., p. 164) thus speaks of La Tour's occupation at this time: "Aided by some friends whom he had in New England, he undertook fur-trading at Hudson Bay. The news of the death of Charnisay recalled him to Acadia in 1651."

18 (p. 93).—This letter to Winthrop is given on pp. 75-81 of the present volume.

19 (p. 95).—*Morbletz*: Marblehead. The town was first settled in 1629, and incorporated May 2, 1649. The minister mentioned in our text was William Walton, whose preaching probably began in 1638; although not regularly ordained, he acted as pastor of the little church in Marblehead until his death, October, 1668. In 1648, the number of families in the town was forty-four.

In 1623, an English settlement was formed at Cape Ann, but removed, three years later, to Naumkeag. In June, 1628, John Endicott—who, with others, had obtained a grant of this territory, known, soon after, as Massachusetts Bay—conducted other settlers to Naumkeag, which name was then changed to Salem.

20 (p. 97).—*Peskaticwet*: Piscataqua (Pascataqua, as spelled by some authorities). Reference is here made to the settlement at the mouth of Piscataqua River, established in 1623 by David Thomson, in the grant made to Ferdinando Gorges and John Mason (Aug. 10, 1622; replaced by a new patent in 1630) of lands between the Merrimac and Kennebec, afterward New Hampshire. This plantation was relinquished (about 1641), and the inhabitants of this and neighboring settlements sought the protection of the Massachusetts colony, which gradually extended its jurisdiction over all this region, although the heirs of Mason were its nominal proprietors.

The province of New Hampshire was not organized by the English government until Sept. 18, 1679. The Piscataqua settlement was the beginning of the present city of Portsmouth, N. H.

21 (p. 97).—Gorges and Mason (see preceding note) divided their grant in 1634, Gorges taking the lands east of the Piscataqua. In the same year, Edward Godfrey was granted 12,000 acres on the north side of the Agamenticus (York) River, where he had, five years previously, begun a settlement. This place was called Agamenticus (or Accomenticus—an Indian name, said to mean “on the other side of the river”), until Mar. 1, 1641; Gorges then conferred upon it a charter which erected the former borough into a city, and named it “Gorgeana.” He had obtained a royal charter (Apr. 3, 1639), incorporating his territory into the “Province of Maine.” After his death in 1647, Massachusetts laid claim to this province,—a claim which was sustained; and, in November, 1652, these settlements came under the authority of Massachusetts, Gorgeana being named York.

Chapellier: this was Nicholas Shapleigh, long a prominent citizen of York.

22 (p. 101).—The first settlement of Connecticut was made in October, 1633, a trading post being then established by a few persons from Plymouth, where is now the town of Windsor. In 1636, Hartford was founded by Thomas Hooker and Thomas Shepard. The first governor of Connecticut was John Winthrop (*note 3, ante*).

Colonists from England, recently arrived in Massachusetts, headed by Theophilus Eaton and John Davenport, formed a settlement (April, 1638) at Quinnipiack (or Quinnepiac—the “Kwinopeia” of Druillettes), on Long Island Sound. They named their town New Haven, Sept. 1, 1640. Other plantations united with this one, and (October, 1643) the colony of New Haven was duly constituted, its first governor being Eaton. At this time, the population of the town of New Haven was 122 persons.

23 (p. 101).—La Tour, in his contest with D’Aulnay, applied to Massachusetts for aid (June, 1643); this was refused, but he was allowed to hire vessels and enlist volunteers within the colony, at his own expense.

24 (p. 101).—Concerning the Sokoki tribe, see vol. xxiv., *note 15*. Drake, Maurault, and others regard them as Abenakis; but Ruttenber (*Hudson R. Tribes*, pp. 59, 85) claims that they were one of the Mahican (Mohegan) tribes.

Pagamptagwe (Pocomptuk): the Indian name of the site of Deerfield, Conn.

Penagouc: the Penacook tribe (also called Nipmuck) of New

Hampshire; located on the Merrimac River and near Concord.

25 (p. 103).—*Noutchihuit*: this tribe cannot be positively identified, but may possibly have been the Wappinger clan of Noh-peems, located at Canopus, Putnam county, N. Y. (Ruttenber, *ut supra*, p. 80).

26 (p. 107).—This confederation of the four colonies (Massachusetts, Plymouth, New Haven, and Connecticut) was formed May 19, 1643,—largely in consequence of disputes with the Dutch colonies on the Hudson, by which the welfare of the English settlements in the Connecticut valley was menaced. The union lasted until 1684,—the last meeting of its commissioners occurring on September 5 of that year. For particulars of its organization, see Palfrey's *New England* (ed. 1858), vol. i., pp. 623–634.

27 (p. 109).—Reference is here made to an act of the English Parliament (dated Oct. 3, 1650), "prohibiting trade with Barbadoes, Virginia, Bermudas, and Antego." In accordance therewith, the general court of Massachusetts passed an act of similar tenor, May 7, 1651,—which, however, was substantially repealed, October 14 following (Hazard's *Hist. Colls.*, vol. i., pp. 553, 553).—See Channing's "Navigation Laws," *Amer. Antiq. Soc. Proc.*, new series, vol. vi. (Worcester, 1890), pp. 160–179.

28 (p. 111).—Maryland was colonized by Cecil Calvert, Lord Baltimore,—son of George Calvert, who had earlier attempted a settlement in Newfoundland (vol. v., *note* 11),—in 1634. The Baltimore family were Roman Catholic in faith, and took with them to the colony two English Jesuit priests, Andrew White and John Altham. Their first settlement was at St. Mary's, near the mouth of the Potomac,—the capital of the colony for sixty years, until the removal of the government to Annapolis (1694); this step eventually caused the abandonment of St. Mary's.

29 (p. 113).—This work of Drexel's (vol. xxviii., *note* 12) was *Avrifodina Artium et scientiarum omnium* (Munich and Antwerp, 1638).

30 (p. 115).—The reorganization of the colonial government of Canada in 1647–48 (vol. viii., p. 309) involved considerable reductions in salaries and other expenses. "The 19,000 francs thus saved were to be employed in forming, without delay, a 'flying camp' of forty soldiers,—taken from the garrisons already existing, if that number of available men were to be found therein; if not, a levy for them was made, as soon as possible. This camp guarded the roads by land and water; in winter, they returned to the garrisons, and scouted through the country" (Sulte's *Canad.-Français*,

t. iii., p. 14). Its commander was Charles d'Ailleboust (vol. xxxv., *note* 17).

31 (p. 115).—Mathieu Chourel (Choret) was in the service of the Jesuits in 1645, the time of his arrival from France. In 1647, at Quebec, he married Sébastienne Veillon, and three years later was living at Beauport (Sulte's *Canad.-Français*, t. ii., p. 144). He died in March, 1664, at Quebec.

32 (p. 117).—This was Eléonore de Grandmaison (vol. xi., *note* 12), widow of François de Chavigny (vol. xxvii., *note* 6).

33 (p. 117).—Buteux's journal of his missionary voyage is given at the end of the *Relation* of 1651, *post*.

34 (p. 117).—Eustache Lambert was born in 1618. He is first mentioned in Canadian affairs as returning from the Huron country in 1646. He was, at least until 1651, in the service of the Jesuits. In 1656, he married Marie Laurence, at Quebec, and became a merchant, dying there in July, 1673.

35 (p. 119).—One of the Huron clans, located at Scanonaenrat, or St. Michel (vol. viii., *note* 38).

36 (p. 119).—Ahwendoe, or Christian Island (vol. xxxiv., *note* 13, and p. 252). Martin mentions (*Bressani*, p. 36, *note* 4) the relics found there in 1848,—“fragments of Indian collars, made of real wampum, white and red; rings and a medal of copper; human bones; and a mould for shaping the consecrated wafers.” A. F. Hunter says of this mould: “It bore three letters, I. H. S. Dr. E. W. Bawtree (vol. v., p. 295) secured it for his collection of relics.”

Hunter sends us the following additional list of relics found in the Huron country, in which he includes “only such as may be reasonably believed to have been actually those of the missionaries.”

“At Ste. Marie-on-the-Wye were found several iron tools and other articles, which are in the Ontario Archæological Museum (nos. 11702–11712); also a small pair of brass compasses (no. 5672). At Ste. Marie on Christian Island, brass utensils bearing French inscriptions, and several French coins of that period; the melted remains of the chapel bell were also found, some years ago, in a corner of the ruins, by Peter York, an Indian. The other stone fort near this appears to have been an outpost for the protection of the surrounding Huron settlements. On Beausoleil (or Prince William Henry,—probably Du Creux's *Ondiotana*) Island, a fragment of a sash, now in Dr. Bawtree's collection; also (in 1889) several articles, which are in the Ontario Museum,—three double-barred crosses (nos. 5650–5652), two white metal brooches (nos. 5659, 5666), a brass knife-handle (no. 5665), and a piece of cloth with bangles (no.

5671). Among various articles presented (1887) to the Canadian Institute by Rev. T. F. Laboreau (vol. v., p. 297), are a photograph of a letter written on birch-bark, and a seal ring engraved with the letters I. H. S. (no. 5705, Ontario Museum); this ring was found in a bonepit at the supposed site of Ossossané. Four rings, similarly inscribed, were found in the Bowman ossuary, Flos township,—a place supposed to be at or near the site of the St. Michel mission. The rings seem to indicate that some baptized Indians had been interred with others. Another ring of this sort was found at the village site on the Crawford farm, Tiny township.—See Boyle's *Archæological Reports*—2nd, p. 11; 3rd, p. 49; 4th, pp. 64, 67; 8th, p. 42; also, Hunter's article "Ahoendoe," in *Indian* (Hagersville, Ont.), 1886, p. 217.

37 (p. 121).—Nicolas Pinel came with his family from La Rochelle; Tanguay says that he died at the hospital, on the day here mentioned, from a wound received in this attack. His son Gilles, born in 1635, married Anne Ledet in 1657; he died in January, 1700.

Charles Gauthier (Gaultier), surnamed Boisverdun, came from Paris; in 1646, he was at Three Rivers. Ten years later, he married Catherine le Camus; they resided, at various times, at Quebec and other neighboring settlements. Gauthier died in February, 1703.

38 (p. 121).—This was Claire Françoise, daughter of Madame de Monceaux (vol. xxxv., note 3); she married Denis Joseph d'Auteuil, an official in the French court. At the time here referred to, her husband and mother were both in France. Courville's name is apparently mentioned only in the *Journal*.

39 (p. 123).—Nicolas Peltier (Pelletier), a native of Beauce, came to Canada at least as early as 1636, with his wife, Jeanne Roussy; they had eight children. He died before 1675.

40 (p. 125).—"Big Jean" was the nickname given to Jean Boudart. His wife was Catherine Mercier; they had one child, who died in infancy (1649).

41 (p. 125).—Michel Chauvin, born 1617, was surnamed Ste. Suzanne (Susane), from his birthplace in Maine, France. He married Anne Archambault; they had three children.

Urbain Tessier, surnamed Lavigne, a native (1624) of Angers, probably came to Canada in 1647 or 1648. In the latter year, he married Marie Archambault, then twelve years old, and settled in Montreal; they had seventeen children. He died there in March, 1689.

42 (p. 127).—Druillettes and Godefroy were duly commissioned by the Council of Quebec as its ambassadors to the authorities of New England. Their letter of credentials, and a letter from that

Council to the Commissioners of New England, are preserved in the Government Archives of Quebec; these documents were published by Charlevoix (*Nouv. France*, t. i., pp. 287-289), and by Shea in his Cra-roisoy series (no. 19). A translation by Shea is given in *N. Y. Hist. Colls.*, 2nd series, vol. 'iii., part 1, pp. 322-325. They propose commercial relations between the French and the English colonies; and an alliance, offensive and defensive, against the Iroquois. Hazard (*Hist. Colls.*, vol. ii., pp. 183-185) gives the answer of the New England commissioners to these proposals from the French, which were declined.

43 (p. 131).—The widow of the late governor of Acadia (vol. xxx., note 19); his enemy for many years, Charles de la Tour, returned to Acadia in this year (1651), and afterward married Madame d'Aulnay.—See note regarding D'Aulnay in *Mass. Hist. Colls.*, 4th series, vol. iv., pp. 462-470; also Parkman's "Feudal Chiefs of Acadia," *Atlantic Mo.*, vol. lxxi., pp. 25-31, 201-213. Cf. document regarding these two families, in *Quebec Lit. and Hist. Soc. Journ.*, vol. iii., no. 3 (1835).

44 (p. 131).—The *Relation* of 1645-46 mentions this people (vol. xxx., p. 87) as a group of both Algonkin and Huron refugees. Their retreat, at that time considered "inaccessible to the enemy," cannot be definitely located; but it was probably on the north side of Severn River, in Baxter (or possibly Wood) township.

45 (p. 133).—Étienne Racine, born in Normandy (1607), came to Canada in 1636 or 1637; in May, 1638, he married Marguerite, daughter of Abraham Martin, by whom he had nine children. This family lived at Beaupré, and were among its earliest settlers. Racine died in 1689.

46 (p. 133).—Leonard Lucot (also called Barbot) married, at Montreal (1643), Barbe Poisson.

47 (p. 135).—Antoine Desrosiers, a native of Lyons, born 1619, came to Three Rivers in 1641. He married (1649) Anne du Hérisson,—niece of Jacques de la Poterie (vol. viii., note 58),—by whom he had eight children. Desrosiers was judge of the seigniorship of Champlain; he died there in August, 1691.

48 (p. 137).—"Here the marginal note does not agree with the text; but it should be observed that this note is not from the hand of Father Ragueneau, and that it must have been written at least over fifteen years later,—for it is from the same hand which apparently went over the entire Journal, in order to complete the marginal notes or to supply the lack of them, as here at the time of Father Ragueneau" (Quebec ed. of *Journal*, p. 159, note 1).

49 (p. 141).—*Atra'kwae*: the Andastes (vol. viii., p. 301), as we

are informed by the *Journal*, under date of July 5, 1652. Laverdière (in index to *Journal*) regards this as a variant of Akrakwaé; he probably has in mind the Akhrakuaeronons mentioned in *Relation* of 1640 (vol. xviii., p. 233).

Teot'ondiaton (Teotongniaton): the Neutral village where was located the mission of St. Guillaume (vol. xxi., *note* 18). As we have now reached, in this series, the time of the destruction of the Neutral tribes, we may here add to the information already given in our Notes the following letter received from Mr. James H. Coyne (dated Apr. 22, 1898), regarding the sites of Neutral villages. Referring to Sanson's map (1656),— which is doubtless based upon reports made by the Jesuit missionaries sent to that tribe, and upon Rague-neau's map (mentioned in vol. xviii., p. 235),—and its general accuracy, Mr. Coyne says: "The location of the Indian villages near the north shore of Lake Erie, and the absence of any indication of the Thames River, coupled with its fairly accurate knowledge of the Lake Erie tributaries, would seem to point to a highway of Indian travel, nearly coinciding with the present Talbot Road,—which latter, as we are told by early settlers, followed an Indian trail. (Cf. Mitchell's map of 1756 or 1757, and Galinée's *Journal*.) N.-D. des Anges, Alexis, St. Joseph, and St. Michel would be all on or near this main trail, except the first, which would be on the trail from Brantford to Port Dover. According to Sanson's map, Alexis coincides with the Southwold Earthwork; it is the only village on the map answering the description of Tsohahissen's village" (vol. xxi., *note* 17).

50 (p. 143).—Reference is here made to a Denis (Denys) family of whom Sulte gives a sketch (*Canad.-Français*, t. iii., pp. 56–57). Its head was Simon Denis, sieur de Vitré, born (1599) at St. Vincent de Tours, France—probably a brother of Nicolas Denys, governor of Acadia; he had recently come to Canada with two sons of manly years, and a second wife, by whom he had a numerous family. In 1650, he obtained from the Jesuits a tract of land on which was constructed, within this (nineteenth) century, the present citadel of Quebec. His eldest son, Pierre, married (1655) a daughter of Jacques de la Poterie, and was prominent in military affairs. The second son, Charles, was a member of the Supreme Council of New France.

51 (p. 145).—For sketch of De Lauson, see vol. vi., *note* 2. The marriage with Anne Després, there noted, was not his, but that of his son Jean (see following note).

52 (p. 145).—*M. le Senechal*: Jean de Lauson the younger, eldest son of the governor. A new office had been recently created in

Canada, that of grand seneschal (first mentioned in an act dated Mar. 13, 1651); and it was nominally filled by the younger De Lauson, although his youth and lack of experience made it necessary to appoint a more suitable man to administer the functions of the office. This was Nicolas le Vieux, sieur de Hauteville, who was named lieutenant-general in both civil and criminal cases. De Lauson married, a few days after his arrival (as mentioned above), Anne Després, by whom he had six children; his daughters became Ursuline nuns. He was slain by the Iroquois, June 22, 1661.

Another son of the governor was Louis, sieur de la Citière. He married (Oct. 5, 1655) Catherine Nau; and his death must have occurred before July, 1659, as Catherine's second marriage is then recorded.

René Robineau, sieur de Bécancour (son of Pierre, an early member of the Hundred Associates), born at Paris (1629), came to Canada in 1645; he is mentioned in *Journ. des Jésuites* as siding with the habitants in their complaints against the public officials, in January, 1646 (vol. xxviii., p. 157). He obtained (April, 1647) from the company a grant of the lands comprising the seigniory of Bécancour; and in October, 1652, married Marie, daughter of Jacques de la Poterie, by whom he had nine children. In 1657, he secured a grant, within the present limits of Quebec, from the Hundred Associates, of which company he was a member (apparently from 1651 to 1663). In 1671, he became, through his wife, proprietor of the seigniory of Portneuf, and established there his residence. He is mentioned as one of the commanders of the Canadian militia in 1684, and died at Quebec, in December, 1699.

53 (p. 147).—For sketch of Godefroy, see vol. ix., *note* 4; concerning his embassy with Druillettes, see *note* 42, *ante*.

54 (p. 173).—The house to which the Ursulines removed, soon after the destruction of their convent (p. 113 of this volume), was one belonging to Madame de la Peltrie, as appears from a letter written by Marie de l'Incarnation to her son, dated Sept. 3, 1651,—see Richardeau's (new) edition of her *Lettres* (Tournai, 1876), pp. 445–447. The superioress gives therein a circumstantial account of the burning of the old convent, the charity manifested toward its destitute inmates, and the erection of their new home, then in progress. To commence this building, she says, the Jesuit Fathers lent them 8,000 livres,—“but, at the time of this writing, we owe them certainly 15,000; and before our building is finished, we shall be indebted more than 20,000, without mentioning conveniences and furniture inside.”

55 (p. 175).—Instruction for the boys of the French families in

Quebec was early undertaken by the Jesuits. The *Relation* of 1636 states (vol. viii., p. 227) that these boys were taught by Lalemant in 1635, and De Quen in 1636. The *Catalogues* of the order show that Davost was officially designated as their teacher during 1637-42. After the burning of the Jesuit residence and church in 1640 (vol. xix., p. 65), the Fathers maintained at least elementary instruction, until their house was rebuilt (1650). The instructor mentioned in our text was probably Martin Boutet (vol. xxvii., note 20).—See Rochemonteix's *Jésuites*, t. ii., pp. 156, 157.

The college at Quebec, founded by the liberality of Marquis de Gamache (vol. ix., note 32), had also been conducted by the Jesuits up to this time. Ragueneau thus mentions it, in a letter to the general dated October, 1651 (a French translation of which, by Martin, is in the archives of St. Mary's College, Montreal): "The College of Quebec has supported 10 Fathers and 6 brethren, . . . but 2 of these Fathers were occupied with the Hurons, and a 3rd has gone to the Abnaquiois; 3 are at the parish church; 2 give instruction in grammar and mathematics; the 9th is director and minister. Sixteen boys have attended the classes." Another letter of the same Father, dated Oct. 8, 1650, assigns to the college a larger staff,—“ten Fathers, seven brethren, twelve donnés, and six servants (to whom alone wages are paid).”—Rochemonteix, *ut supra* p. 158, note.

56 (p. 193).—The defensive wall at Sillery, here mentioned, was begun in 1649, “with the Community's funds,—that is, the 19,000 livres appropriated by the king for the affairs of the country” (vol. xxxiv., p. 63). Moreover, the lands at Sillery were granted to the Indian colony there resident (by act dated Mar. 13, 1651), but “under the management and direction of the Jesuit Fathers.”

57 (p. 203).—Ragueneau wrote to the general, Oct. 8, 1650 (the letter cited in note 55, *ante*): “The Hurons number 300 souls; and as many more will come before winter.” A year later, he writes: “Father Gareau and Father Chaumonot are in charge of the Hurons, who have cost us this year more than 5,000 livres for their support. . . . War and pestilence have destroyed over 10,000 Hurons. . . . We are expecting a new colony of 36 Huron canoes. In order to provide for this expense, we shall use the peltries brought for them last year from their own country, which are worth 20,000 livres.”

In their labors for the savages, the Jesuits received aid from the French government, as well as from private persons. The king granted to the Canadian mission (July, 1651) letters patent, “giving them rights of fishery in all lands acquired by them in both North

and South America, and permission to establish themselves in all Islands, or places on the mainland, wherever it shall seem good to them, in America." • The patent also confirms and continues — even binding upon the king's successors — the annual grant of 5,000 livres which had been made by a royal decree of Mar. 27, 1647. The above document is in the Dominion Archives at Ottawa, Ont.

58 (p. 227).—Concerning these Capuchin missions, see vol. xxx., *note 22*. Shea, as there cited, states, on Tanguay's authority, that the Capuchin De Mante personally visited the Sillery mission in 1648.

The Jesuit Relations
and
Allied Documents

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. XXXVII

LOWER CANADA, ABENAKIS: 1651-1652

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EDITORIAL STAFF

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PREFACE TO VOL. XXXVII

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

LXXIX. The *Relation* of 1650-51 consists of several papers: (1) three chapters, by Ragueneau; (2) an undated journal [1651], by Jacques Buteux, and a letter written to Ragueneau by him, dated Three Rivers, November 4, 1651; (3) an undated letter of the convert chief, Noël Tekwerimat, addressed to Le Jeune; (4) a letter by Martin Lyonne, dated La Rochelle, December 27, 1651, and addressed to the Paris agent of the Society's missions in New France. The last two papers were added by the Paris editor. In Vol. XXXVI. we gave the portion by Ragueneau, and now present the supplementary matter.

In the journal of Father Buteux on his mission to the Attikamègues (1651), are related the hardships and dangers of his journey through a Canadian wilderness, at the end of winter,—traversing almost pathless forests; crossing mountains, lakes, and rivers; wading knee-deep in melting snow; and unable, on account of all these difficulties, to carry enough food for more than “warding off death, rather than supporting life.” On Easter Sunday, which occurs during this fifteen days' journey, a little chapel of cedar and fir branches is erected, in which the holy rites are celebrated; and every one brings, for its decoration, “his pictures and his new blankets.”

After a fortnight's halt, in which the travelers—three Frenchmen, and forty Indians—construct canoes for the next stage of the journey, they resume their way, and spend sixteen days in paddling “over various rivers and many lakes, which had to be reached by roads the mere remembrance of which fills me with horror.” Often, they must portage their canoes and baggage for considerable distances, without eating any food from morning until night.

Upon reaching the place where the Attikamègues are wont to assemble for the summer, they find a large cross, “erected long ago by the first Christians” of this tribe; and a bark chapel, “decorated with blue blankets, on which were fastened paper pictures, and some small crucifixes.” Here Buteux is most affectionately welcomed, with dancing, feasting, and speeches. He at once begins to administer the rites of the church, and finds these forest neophytes well prepared, for those who had received instructions at Three Rivers had taught the others. Buteux recounts several instances of their innocence, devotion, and constancy amid persecutions. Thus he makes the round of their summer gatherings, everywhere consoled and edified by their simple piety and faith. Many of these people had never seen any European before this visit of Buteux's. One of them is so humble that he regards himself “as a dog, and less than a flea, before God.”

At one place the missionary encounters many unbelievers; but his sermons, and the zealous efforts of his native disciples, win them to the faith, and many are converted; he is listened to “as an Angel from Heaven.” The scarcity of game soon compels all these bands to separate, and disperse through the

forests; so Buteux is obliged to return to Three Rivers (June 18). He regards this as a most promising field of labor, and as an opening to many remote tribes of the North,—an additional advantage lying in the prospective increase of the fur trade for the French settlements. He hopes to return to these good people, the following year.

In a subsequent letter (dated November 4, 1651), Buteux describes the invasion, by the Iroquois, of that remote region which he had traversed. They fall, in the night-time, upon some of those poor Attikamègues, kill the men, and drag the women and children into a horrible captivity. Others of these Christian Indians flee to Three Rivers, for refuge with the French, and Buteux earnestly appeals for help to be given these destitute brethren. They have been invited to go to Sillery; but many considerations make it desirable to retain them at Three Rivers. If they go to Sillery or Quebec, Buteux desires to go there with them, that he may accompany them to their own country in the following spring.

The letter from the Sillery chief, Noël Tekwerimat, to Father le Jeune, tells the Father of his mission to New England for help against the Iroquois, and of its failure. He begs Le Jeune to procure in France aid against this enemy. He regrets the Father's absence, and asks him to return soon. He sends him a present of a robe, and entreats his prayers for himself and his family.

The letter of De Lyonne, who took with him to France the copy for the *Relation* of this year, describes the terrors of his winter voyage across the Atlantic, lasting from November 16 to December 25—the

latest sailing thus far made from Canada. His ship barely survives the fearful storms of that dangerous season; and her consort, as it has not been heard from, is probably wrecked. That loss would seriously cripple the Canadian mission, which therefore implores further aid from its friends in France,—especially in the present emergency, when the ravages of the Iroquois are driving hundreds of destitute Indian fugitives to seek aid at the French settlements.

LXXX. The *Journal des Jésuites* has but one entry previous to March, in this year's record. On the 2nd of that month, a party of Hurons and Algonkins, on their way to Montreal, are partly destroyed by the Iroquois. Father Druillettes returns, on the 30th, from his embassy to the English settlements. April 4, a prominent Ursuline nun dies, Mother Marie de St. Joseph. Corneille's tragedy, *Le Cid*, is represented on the 16th. News come, at this time, of wars between the Iroquois and more southern tribes—Andastes and Neutrals.

A sad event occurs on May 10—the death of Father Buteux and his companion, a French soldier, at the hands of the Iroquois, while on the way to his Attikamègue mission. Indeed, throughout the summer there are numerous alarms and attacks by this relentless foe, around all the French settlements. One of the most serious of these is an attack on some Frenchmen in sight of Three Rivers, by a considerable force of Iroquois. The Hurons, by treachery, capture two of the enemy—one, the chief of the band. On the 30th, these captives are baptized by Father Menard; and, on the following day, they are burned at the stake. At this time, news comes of

Iroquois attacks on widely separated tribes,— chiefly that upon the Andastes, over five hundred of whom are carried away as captives. August 19, a terrible loss falls upon the little settlement at Three Rivers; fifteen Frenchmen—among them the governor of that town, Duplessis—are either killed or captured by the Iroquois.

LXXXI. The *Relation* of 1651–52 comprises ten chapters, seven of which are given in this volume; the three remaining chapters will appear in Vol. XXXVIII. Ragueneau opens the *Relation* with a eulogistic sketch of Father Buteux, who was killed by the Iroquois May 2, 1652, while on his way, for the second time, to his faithful disciples, the Attikamègues. The reduction at Sillery is next mentioned; two Fathers labor there, who are obliged to aid the Christian Indians in temporal as well as spiritual affairs, since the constant dread of the Iroquois prevents them from going far on hunting expeditions. The mission receives money for this purpose from friends in France, which fills the hearts of these savages with gratitude, and with zeal for the faith. Noël Tekwerimat, their chief, also is exceedingly benevolent, and cares for them as a father for his children. Ragueneau relates several instances of piety among these converts.

The Huron colony prospers, on the whole, although it has lost “six of its best Christians”—among these, Joseph Taondechoren, so renowned for his piety in Huronia. Most of this chapter is filled with the recital of his virtues and piety—especially his patience with a jealous wife. The Huron fugitives are settled at Three Rivers and on Orleans Island. At the latter place, they have cleared some

land, and raised a fair crop of corn; a fort has been built, also a chapel, and a house for the Fathers—Chaumonot and Garreau, the former having evidently written this account of them.

Good news comes from Tadoussac, where a mission chapel and residence of timber have been erected, and two new mission outposts established among tribes beyond the Saguenay. At Tadoussac itself, some eighty persons were baptized, and nearly three hundred came to confession, during the past year. In the winter, the Fathers sometimes go to Quebec, and sometimes join their savage disciples in their winter hunt, suffering therein many privations and hardships. In the spring, these wandering sheep come back to Tadoussac, to a joyful reunion with their pastor. As usual, their great stumbling-block is in the liquors brought in trade by the French; the missionaries contend against this to the utmost of their ability, but cannot prevent the evil traffic. The Attikamègues, terrified at the invasion of their land by the Iroquois, have fled to the St. Lawrence, part of them to Tadoussac.

A chapter is devoted to Father de Quen's journal of his mission to the Porcupine tribe, about Lake St. John. He goes thither with a trading-fleet of canoes, and spends twelve days in religious ministrations to those remote disciples, of whose simple faith and zeal he recounts several incidents. Immediately after his return to Tadoussac, he undertakes a similar mission to the Bersiamites tribe, who dwell on the north shore of the St. Lawrence, below Anticosti Island. He is greatly aided by the Christian Indians who escort him thither, who show much zeal for the conversion of their allies.

Ragueneau gives an historical sketch of the mission to the Abenakis, and relates the particulars of a journey thither by Druillettes, who is in charge of that mission,—mentioning also his fruitless embassy to the English colonies, in quest of aid against the Iroquois, which was fully narrated in the preceding volume.

R. G. T.

MADISON, WIS., January, 1899.

LXXIX (concluded)

RELATION OF 1650-51

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1652

The *Relation* proper, by Ragueneau, was given in our Volume XXXVI.; the supplementary papers, thus concluding the document, are published herewith.

[73] Journal du Pere Jacques Buteux, du voyage qu'il a fait pour la Mission des Attikamegues.

ON ne fçauroit s'imaginer les pourfuites que firent les bons Attikamegues pour m'attirer en leur païs; ie n'y estois que trop porté d'affection, mais le congé ne m'estant pas donné, ie ne pouuois accorder leurs demandes. Enfin ayant permission d'y aller, ie le signifay auffi-toft au Capitaine d'une bande qui estoit aux trois Riuieres. On me choisist vn hofte qui prit charge de me fournir de tout ce qui m'estoit neceffaire, d'une traifne pour traifner apres moy mon petit bagage, de raquetes pour marcher fur les neiges, &c.

Le 27. de Mars nous partifmes quatre François, fçauoir Monsieur [74] de Normanuille & moy, & nos deux hommes, en compagnie d'environ quarante Sauuages tant grands que petits: vne efcoüade de foldats nous accompagna la premiere iournée, à caufe de la crainte des Iroquois. Le temps estoit beau, mais il n'estoit pas bon pour nous, à raifon de l'ardeur du Soleil qui faifoit fondre les neiges, ce qui retardoit nos traifnes & chargeoit nos raquetes, & mefme nous mettoit en danger d'enfoncer dans l'eau. Je fus furpris d'une glace qui manqua fous mes pieds, fans l'affiftance d'un foldat qui me presta la main, ie n'euffe pû me fauuer du naufrage, à caufe de la rapidité de l'eau qui couloit deffous moy. Le chemin de cette premiere iournée fust parmy de continuels

[73] Journal of Father Jacques Buteux, of the
journey that he made for the Mission
to the Attikamegues.

IT is impossible to imagine the efforts made by the good Attikamegues to attract me to their country. I was only too ready for this mission; but, as permission was not granted me, I could not comply with their requests. Finally, I obtained permission to go thither, of which I at once notified the Captain of a band which was at three Rivers. A host was selected for me, who undertook to provide me with what was necessary,—a train, on which to drag my slender outfit with me; snowshoes, for walking on the snow; etc.

On the 27th of March we started, four Frenchmen together,—namely, Monsieur [74] de Normanville and myself, with our two men, accompanied by about forty Savages, both adults and children. A squad of soldiers went with us the first day, for fear of the Iroquois. The weather was fine, but was not good for us on account of the heat of the Sun, which thawed the snow; this impeded our trains, and loaded our snowshoes, and even put us in peril of sinking into the water. I was suddenly endangered by a piece of ice that gave way under my feet; and had it not been for the assistance of a soldier, who held out his hand to me, I would not have been able to save myself from destruction, owing to the rapidity of the current that flowed beneath me. The first day's

torrens rapides, & parmy des cheutes d'eau qui tombent du haut des precipices, qui faisoient [75] quantité de fausses glaces tres-dangereuses & tres-importunes, à cause que nous estiōs cōtrains de marcher le pied & la raquete en l'eau, ce qui rendoit les raquetes glissantes, lors qu'il falloit grimper sur des rochers de glaces, proche des faults ou des precipices: nous en passâmes quatre cette journée là, tout le chemin que nous pûmes faire fut d'environ six lieuës, marchant dès le matin iusqu'au soir. La fin de la journée fut plus rude que le reste, à raison d'un vent froid qui geloit nos fouliers & nos bas de chausses, qui auoient esté mouillez depuis le matin. Nostre escorte de soldats, peu accoustumée à ces fatigues, estoit estonnée, & le fut encore davantage quand il fallut le soir faire la cabane au milieu des neiges, comme un sepulchre dans la terre.

Le second iour de nostre depart [76] nous congédâmes nostre escorte, & auançâmes vers le haut de la riuere: nous rencontraâmes à vne lieuë de nostre giste vne cheute d'eau qui nous boucha le passage, il fallut grimper par dessus trois montagnes, dont la derniere est d'une hauteur demesurée. C'estoit pour lors que nous ressentions la pesanteur de nos traînes & de nos raquetes, pour descendre de l'autre costé de ces precipices, il n'y auoit point d'autres chemins que de laisser aller sa traîne du haut en bas, qui de la roideur de cette cheute alloit au delà du milieu de la riuere, qui en cét endroit peut estre de quatre cens pas. Suiuoiēt environ de lieuë en lieuë trois autres fauts d'une prodigieuse hauteur, par lesquels la riuere se descharge avec un bruit horrible d'une estrange impetuosité, ce qui forme de hautes glaces, [77] dont la seule veüe fait peur. C'estoit par ces

journey was amid continual rapid torrents and cataracts falling over precipices,—causing [75] a great deal of thin ice which was very dangerous and very troublesome, because we were compelled to walk with our feet and snowshoes in the water, making the latter very slippery when we had to climb up ice-cliffs near falls or precipices. We passed four of these on that day; and all the distance we could get over was about six leagues, although we walked from morning until night. The end of the day was harder than the beginning, owing to a cold wind that froze our shoes and our stockings, which had been wet since morning. Our escort of soldiers, who were little accustomed to such fatigue, was disheartened; and it was still more so when, at night, it was necessary to encamp in the midst of the snow, as in a sepulchre in the ground.

On the second day after our departure, [76] we dismissed our escort, and advanced toward the upper part of the river. At a distance of a mile from our halting-place, we came to a waterfall which barred our way. We had to climb over three mountains, the last of which is of enormous height; then we felt the weight of our trains and our snowshoes. When we came to descend on the other side of these precipices, there was no other way but to let our trains slide from the top to the bottom, the height of the fall causing them to go beyond the middle of the river, which at that point may be about four hundred paces wide. At a distance of about a league from each other, there were three other cataracts of prodigious height, over which the river falls with a horrible noise and wonderful impetuosity, forming high icebergs, [77] the mere sight of which inspires

lieux pleins d'horreur qu'il falloit marcher, ou pluftoft fe traifner comme à quatre pieds. Enfin nous arreftafmes au haut d'une montagne tres-difficile à furmonter: cette iournée fut rude, & vn chacun fe trouua las d'auoir marché onze heures entieres traifnant fa charge comme vn cheual qui tire fa charuë, fans prendre ny repos ny repas aucun.

Le troifième iour nous decabanafmes de grand matin, & marchafmes fur la riuere toujours glacée, grandement large en cét endroit là: fur les deux heures apres midy, le mirage nous ayant fait paroiftre en forme d'hommes quelques branches d'arbres enfoncées dans la riuere, & qui paroiffoient au dehors, chacun creut que c'estoit vne bāde d'Iroquois qui nous attendoient au [78] paffage. On enuoye quelques ieunes gens à la découuerte, qui firent leur rapport que c'estoit l'ennemy. Pour lors chacun des Chrestiens se difpofe à recevoir l'abfolution, & les Catechumenes au Bapteme. Apres cela le Capitaine exhorte fes gens au combat avec vne harangue toute Chrestienne, mettant fa confiance en Dieu; chacun se refoluoit à vaincre ou à mourir. Aux approches cét ennemy se trouua estre imaginaire, mais les sentimens de deuotion estoient folides dans leur cœur; & ie puis dire en verité, que ie n'ay iamais veu vne confiance en Dieu ny plus forte, ny plus filiale, que ie l'ay admirée parmy ces peuples, foit dans leurs maladies, foit dans leurs famines, ou dās les craintes de l'ennemy. Leurs paroles plus ordinaires font celles-cy, Dieu est nostre Pere, il en fera ce qu'il voudra, [79] mais i'efpere en luy, il est bon, ie crois qu'il m'affiftera, & on peut dire en verité qu'il les assiste fi fenfiblement, que Monsieur de Normanuille & moy ne pouuions assez admirer fes

fear. Through these places full of horrors we had to walk, or rather to drag ourselves, as if on all fours. Finally, we stopped on the summit of a mountain, that was very difficult to pass over. This day's journey was very hard, and every one was fatigued with the march of eleven whole hours, and with hauling his load like a horse that draws a plough, without taking either rest or food.

On the third day, we struck our camp early in the morning, and walked upon the river, which was still frozen all along its course, and very wide at that point. About two o'clock in the afternoon, the mirage made some branches of trees that had fallen into the river, and showed above it, assume the shape of men; every one thought that they were a band of Iroquois who were lying in wait for us on [78] our passage. Some young men were sent out to reconnoiter, and they reported that it was the enemy. Thereupon, all the Christians prepared themselves to receive absolution, and the Catechumens to be Baptized. After that, the Captain exhorted his people to the fight by a most Christian harangue, placing his trust in God; all resolved to conquer or to die. On approaching, the enemy proved to be an imaginary one, but the sentiments of devotion were quite firm in their hearts; and I can truly say that I have never seen greater or more filial confidence in God than that which I have admired among these people, either in their sicknesses or their famines, or in the fear of the enemy. Their most usual words are these: "God is our Father; he will do with us as he wills; [79] but I hope in him. He is good, I believe that he will assist me." And it may be truly said that he assists them, so visibly that Monsieur de

aimables & fes paternelles bontez fur ces pauvres Barbares.

Le quatrième iour ie dis la faincte Meffe dans vne petite Isle, qui eut le bon-heur de receuoir cét adorable Sacrifice, qui fut le premier offert à Dieu en ces contrées. Pour ce fujet ces bons Chrestiens firent vne salve d'escopeterie apres l'éléuation du fainct Sacrement, & en fuite de leurs deuotions vn festin de bled d'Inde & d'anguilles. Pour toutes prouisions de plus de quarante personnes que nous estions, nous n'auiõs qu'enuiron deux boisseaux de farine de bled d'Inde, vn de pois, & vn petit sac de biscuit de mer. La [80] difficulté de traifner des viures nous auoit obligé de n'en prendre pas dauantage: outre qu'ils esperoient de faire quelque chasse en chemin, mais elle ne fut pas telle qu'il nous eust esté necessaire. A peine eufmes nous ce qu'il falloit plustost pour éuiter la mort que pour soustenir nostre vie; pour moy i'auois assez de mon petit meuble, le chemin, la lassitude, & le ieufne, que ie ne desirois pas rompre au temps de la Passion, ne me permettoient pas de me charger de viures. Dieu neantmoins me donna plus de courage qu'à vn ieune homme que i'auois mené avec moy, lequel succomba sous le fais, & fut contraint de nous abandonner pour s'en retourner avec deux femmes Algonquines, qui nous quitterent deux iours apres.

Le cinquième & le sixième iour [81] furent bien differens, & neantmoins tous deux semblables pour la fatigue des chemins; le premier fut tout pluieux, & le suiuant fort beau, mais l'vn & l'autre estoient fort incommodés, à cause que les neiges fonduës aux rayons du Soleil chargeoient nos raquetes & nos

Normanville and myself could not sufficiently admire his loving and paternal kindness toward those poor Barbarians.

On the fourth day, I said holy Mass on a small Island, which had the happiness of witnessing that adorable Sacrifice,—the first offered to God in this part of the country. On that occasion, the good Christians fired a volley from their guns after the elevation of the blessed Sacrament; and, after their devotions, they had a feast of Indian corn and eels. For all food for over forty people that we were, we had only two bushels of Indian cornmeal, one of peas, and a small sack of sea-biscuit. The [80] difficulty of hauling provisions had prevented us from taking more; besides, we hoped to kill some game on the way, but there was not as much as we needed. We had barely enough to ward off death, rather than to sustain life. For my part, I had enough of my few effects; the difficulties of the road, the fatigue, and the fast, which I did not wish to break in Passion time, did not allow me to load myself with food. Nevertheless, God gave more courage to me than to a young man whom I had brought with me; he sank under the burden, and was compelled to quit us, and return with two Algonquin women, who left us two days afterward.

The fifth and sixth days [81] were very different, and still they were both alike as regards the fatigues of the road. It rained the whole of the first, and it was very fine on the second; but both were very inconvenient because the snow, melted by the rays of the Sun, loaded our snowshoes and our trains. To avoid this, we were compelled on the ten following

traifnes; pour éviter cela, il fallut les dix iours fui-
uans partir de grand matin auant que les glaces &
les neiges fondiffent.

Le feptiefme iour nous marchafmes depuis les
trois heures du matin iufqu'à vne heure apres midy,
afin de gagner vne Ifle pour dire la faincte Meffe le
iour des Rameaux: ie la dis, mais vrayement portant
fur moy vne partie des douleurs de la Paffion de
notre bon Maiftre, & dans vne foif qui attachoit ma
langue au palais de ma bouche. La furcharge qu'il
m'auoit [82] fallu prendre apres que mon compagnon
m'eut quitté, auoit auffi accru mes peines: ces bons
Chreftiens qui auoient reconnu ma foibleffe durant
la Meffe, me reconforterent d'une fagamité faite pour
moy feul, d'une poignée de galete bouïllie dans l'eau,
& de la moitié d'une anguille boucanée. Apres le
difner nous difmes les prieres publiques au lieu de
Vefpres, chacun auoit marché le chapelet en main,
le recitant en fon particulier.

Le huitième iour, pour éviter les torrens rapides
& les dangers de la riuere, dont les glaces commen-
çoient à fe rompre, & qui n'euffent pas pû nous
porter, nous entrafmes dans le bois par vn vallon qui
eft entre deux montagnes; ce n'estoit qu'un amas de
vieux arbres abbatus par les vents, qui embarraffoient
vn chemin tres-fafcheux, & fur lequel [83] nous
auions de la peine à grauir nos raquetes à nos pieds,
qui s'engageoient dedans les branches de ces arbres:
nous gagnafmes enfin au deffus des terres vne mon-
tagne fi haute, que nous fufmes plus de trois heures
auant que d'estre au coupeau. Outre ma traifne,
i'auois entre mes bras vn petit enfant de trois ans fils
de mon hofte: ie le portay pour foulager fa mere,
qui estoit chargée d'un autre enfant avec fon bagage

days to start very early in the morning, before the ice and snow had time to thaw.

On the seventh day, we walked from three in the morning until one in the afternoon, in order to reach an Island, and to say holy Mass there on Palm Sunday. I said it, but I really endured in my own person some of the sufferings of the Passion of our good Master, and a thirst which glued my tongue to the roof of my mouth. The additional load that I [82] had to take after my companion left me, had also increased my troubles. The good Christians, who had observed my weakness during Mass, comforted me with a *sagamité* made, for me alone, out of a handful of biscuit boiled in water, and half a smoked eel. After dinner, we said the public prayers in lieu of Vespers; each one had walked with his rosary in his hand reciting it in private.

On the eighth day, to avoid the rapid torrents and the dangers of the river,—the ice on which was beginning to break up, and could not have borne us,—we entered the woods by a valley between two mountains. It was nothing but a mass of old trees overthrown by the winds, which blocked up a very bad road, over which [83] we had great difficulty in proceeding with our snowshoes on our feet, as they caught in the branches of those trees. Finally, beyond the declivity of the land, we reached a mountain, so high that it took us more than three hours to reach its summit. In addition to hauling my train, I held in my arms a little child three years old, the son of my host. I carried him in order to relieve his mother, who was loaded with another child, besides her baggage, on her train. Beyond the mountain, we came to a great lake which must

dessus fa traifne. Au dessus de cette montagne nous rencontrafmes vn grand lac, qu'il fallut trauerfer; chaque pas nous faifoit songer à la mort, & nous laiffoit dans les craintes de nous voir abyfmez dans ces eaux; nous y enfoncions iufqu'à my-jambe, & dauantage au deffous d'vne premiere glace qui estoit plus tendre, la seconde glace nous arreftoit. Souuent le chemin [84] trop gliffant & de fauffes démarches nous faifoient tomber assez rudement, & alors non feulement les jambes, mais tout le corps enfonçoit dans l'eau.

Le neuuifme iour fut extraordinaire, tant pour la longueur du chemin parmy plusieurs lacs & riuieres rapides, & la defcente des montagnes, que pour le temps qu'on y employa, qui fut depuis le grand matin iufqu'au soir. La crainte que les lacs & riuieres ne se dégelaffent, nous faifoit hafter le pas iufqu'à l'extreme lassitude. De temps en temps pour nous animer dans les fatigues du chemin, nous chantions en marchant quelques Cantiques fpirituels, c'estoit nostre vnique confolation de ietter nos pensées en Dieu.

Le dixième iour nous marchafmes par diuerfes montagnes, il fallut [85] grimper & descendre, iufqu'à ce que nous arriuafmes à vn grand lac, qui a pour riuies des roches toutes droites, plus hautes qu'aucune falaise de France.

L'onzième iournée nous partifmes trois heures auant le iour pour marcher fur la glace, qu'vn vent de bize auoit durcie, la Lune nous fauorifoit: le iour venu nous reprifmes le chemin par dans les bois, & par les montagnes entrecoupées de lacs & de riuieres tres-rapides.

Le douzième iour apres l'Office du Vendredy

be crossed; every step that we took made us think of death, and made us fear that we would be swallowed up by the waters. We sank in it up to our knees, and deeper still, beneath the upper layer of ice, which was thinner, while the second stopped us from sinking farther. Frequently the road [84] was too slippery, and a false step would occasion a bad fall; and not only the legs, but the whole body, would be immersed in the water.

The ninth day was an extraordinary one, as regards both the length of the road,—amid several lakes and rapid rivers, and the descent of mountains,—and the time consumed in it, from early morning until evening. The fear that the lakes and rivers would thaw caused us to hasten our steps, till we were extremely fatigued. From time to time, to cheer us amid the hardships of the road, we sang Hymns as we walked; our only consolation was to direct our thoughts toward God.

On the tenth day, we walked past various mountains; we had [85] to climb up and down until we reached a great lake, whose shores consist of perpendicular rocks, higher than any cliff in France.

On the eleventh day, we started three hours before daylight to walk over the ice, which a cold wind had hardened; we were favored with the light of the Moon. When day came, we resumed our way through the woods and by mountains, intersected by lakes and very rapid rivers.

On the twelfth day after the Office of Good Friday, and after having confessed several Savages,—who wished to separate from us, in order to take another road, and make some canoes,—we reached the summit of the mountains, and a small river, on which

Sainct, & apres auoir confessé quelques Sauuages qui deuoient se separer de nous pour fuiure vne autre route, & pour faire quelques canots: nous gagnâmes le haut des montagnes & vne petite riuere, où nous trouuâmes des cabanes de Castor, nous en tuâmes six, & continuâmes nostre route [86] par trois grands lacs; dans le dernier desquels il y auoit vn islet, où nous couchâmes sur la neige sans cabaner.

Le treizième iour me fut le plus laborieux de tous: nous partîmes sur les trois heures du matin par des chemins horribles au trauers des broffailles si épaisses, qu'il falloit à chaque pas chercher ou appuyer le pied ou la raquete. Je m'égaray diuerfes fois, à cause que la nuit m'empechoit de fuiure les pistes de ceux qui marchent deuant moy. En fuite nous trouuâmes des lacs tous gliffans, où il estoit tres-dangereux de marcher sans raquetes, crainte d'enfoncer sous les glaces, mais il estoit extrêmement penible de marcher en raquetes à cause de la glace formée, & de la neige fonduë dessus les lacs; à midy nous nous arrestâmes, & i'eus le bien de dire la [87] sainte Messe: C'estoit mon vniue conuolation, & de là ie tirois des forces parmy tant de fatigues. Pour me refaire on me donna vn morceau de Castor, qu'on m'auoit reserué du iour precedent, ie l'offris à Nostre Seigneur, n'en ayant point encore mangé, ny aucune autre viande tout le long du Carefme.

Le quatorzième iour de nostre depart, qui estoit le iour de Pasques, & le neuuème du mois d'Auril, ce me fut vne conuolation tres-sensible, de voir comme Nostre Seigneur fut honoré de nostre escoüade. Nostre petite Chapelle bastie de branches de cedre & de sapins, estoit parée extraordinairement, c'est à dire, qu'vn chacun y auoit apporté ses images & ses

we found some Beaver lodges; we killed six of these animals. Then we continued our route [86] past three great lakes, in the last of which was an islet; here we slept on the snow, without erecting any cabins.

The thirteenth day was the most fatiguing of all, for me; we started at three in the morning, by horrible roads, through brushwood so dense that at each step we had to look for a place whereon to put a foot or a snowshoe. I lost myself at various times, because the darkness prevented me from following the tracks of those who went before me. Afterward, we came to lakes that were quite slippery and on which it was very dangerous to walk without snowshoes for fear of falling through the ice; but it was extremely difficult to walk on snowshoes there, because the surface of the lakes was roughened by the freezing of the melted snows. At noon, we halted; and I had the happiness of saying [87] holy Mass. That was my only consolation, and from it I derived strength to endure so much fatigue. To restore my energy, they gave me a morsel of Beaver, that had been kept over from the previous day for me. I offered it to Our Lord, as I had not yet eaten any of it, or any other meat throughout the whole of Lent.

On the fourteenth day after our departure,—which was Easter Sunday, and the ninth of the month of April,—it was very consoling to me to see how Our Lord was honored by our band. Our little Chapel, built of cedar and fir branches, was adorned more than usual,—that is, every one brought to it his pictures and his new blankets. After the holy water had been blessed, and the bread also,¹—which consisted of part of a loaf, that I had reserved for the

couvertes neuues: Apres l'eau beniste, & le pain benit, qui estoit d'un morceau de pain que j'avois referué à dessein, [88] le Capitaine harangua pour exciter les gens à la deuotion: la Communion & l'action de graces estant acheuées, & le chapelet adioulté extraordinairement, on me vint regaler de petits presens, l'un d'un morceau gras d'Orignac, l'autre d'une perdrix, selon que ces pauvres gens s'estoient priuez eux-mesmes pour me le referuer, nonobstant la faim qui les pressoit autât que moy.

Le dixième d'Auril nous partismes de grand matin, la pluye tombée toute la nuit auoit degelé la premiere glace des lacs, & la neige des bois, en forte qu'il nous fallut marcher toujours dans l'eau iusqu'à my-jambe, & les raquetes aux pieds, crainte d'enfoncer sous les secondes glaces. Apres auoir traufferé quatre lacs, nous arriuasmes à celui où mon hoste fait sa demeure plus ordinaire. Nous allasmes nous cabaner [89] sur un tertre de fable, & sous des pins, où la neige estoit fonduë: nous y dressasmes une chapelle, où ie dis la sainte Messe en action de graces, on y planta apres une belle Croix. Iusqu'icy nous nous estions contentez en nos cabanages d'entailler quelque Croix sur un arbre, mais nous dressasmes en ce lieu ce bel estendart. Nous demeurasmes en repos le reste du iour, nous auions le temps de manger si nous eussions eu dequoy; la neige estant à demy fonduë, & le poisson ne terrifiant pas encore, nous fumes l'espace de quinze iours en grande difette. Mes gens se mirent à faire des canots, ils y trauailloient depuis le matin iusqu'au soir; ie m'estonne comme ils pouuoient resister au trauail, ne mangeant pas en tout chaque iour, la valeur de six onces de nourriture; leur plus grande peine [90] estoit de nous voir pâtre;

purpose,—[88] the Captain delivered a harangue, to incite his people to devotion. When Communion and thanksgiving were over, with the rosary which was recited as an additional exercise of devotion, they came to regale me with some little presents; one gave a fat piece of Moose, another a partridge, of which these poor people had deprived themselves, in order to reserve them for me, in spite of the hunger that pressed them as much as it did me.

On the tenth of April, we started early in the morning; the rain, which had fallen throughout the night, had thawed the first layer of ice on the lakes, and the snow in the woods,—so that we had to walk in water up to our knees, and with snowshoes on our feet for fear of breaking through the lower ice. After having crossed four lakes, we reached the one on which my host usually has his abode. We proceeded to erect our cabins [89] on a hillock of sand, and under pine-trees where the snow was melted. We built a chapel, in which I said holy Mass in thanksgiving; and afterward we erected a fine Cross. Hitherto, we had contented ourselves, at our various camps, with carving a Cross on a tree; but in this spot we planted that noble standard. We rested for the remainder of the day; we would have had time to eat, if we had had any food; but, as the snow was half melted, and the fish had not yet drawn near the land, we spent fifteen days in great privation. My people began making canoes, and worked from morning until night; I am surprised that they could endure the work, as they did not eat more than six ounces of food in a whole day. Their greatest trouble [90] was to see us suffer; they joyfully offered all these privations to God. Seeing that every one

ils offroient à Dieu gayement toutes ces peines. Voyant que tout le monde cherchoit fa vie, ie me ioignis avec vn bon vieillard pour aller tēdre des lacets aux lievres: vn iour ie m'égaray dans les bois, & ne pûs retrouver ma route, ie marchay tout le long du iour par d'estranges pays, par des montagnes & des vallées pleines d'eaux & de neiges fonduës, fans me pouuoir reconnoistre: la lassitude, la froideur des eaux, & la nuit qui me surprenoit estant encore à ieun, me contraignirent de me ietter au pied d'vn arbre, tout mouillé & tout gelé, car il geloit tous les foirs: i'amassay des branches de pin, dont ie fis vn matelats pour me defendre de l'humidité de la terre, & vne couuerture pour m'abrier contre le froid, i'eus toute-fois le loisir de trembler toute la nuit: l'alteration estoit ma plus grande [91] peine, i'estois proche d'vn grand lac, dont ie puïsois de l'eau de fois à autre pour foulager ma soif; ie m'endormis à la fin, & à mon réueil apres m'estre recommandé à mon Ange gardien & au feu Pere Iean de Brebeuf, i'entendis vn coup d'arquebuse. C'estoient de nos gens qui auoient esté toute la nuit en peine pour moy, ie répondis de la voix au coup qu'on auoit tiré, qui redoubla. Ie pris la route du costé d'où venoit le son, & arriuant au bord d'vn lac, ie vis le fleur de Normanuille qui me venoit chercher en canot avec mon hoste: m'estant rendu en la cabane, on m'y traita comme vn homme resuscité, d'vn peu de poiffon qu'on auoit pris, & cela se mange fans pain, fans vin, fans autre ragouft que l'appetit, qui ne vous manque pas.

Le iour de sainct Marc apres la Proceffion & la Messe, on benit le [92] lac, & on luy donna le nom de sainct Thomas, on benit aussi les canots, & on

was working for his livelihood, I joined a good old man in setting snares for hares. One day, I lost myself in the woods, and was unable to find my way again. I walked all day long, through strange regions, by mountains, and valleys full of water and of melting snows, without knowing where I was. Fatigue, the coldness of the water, and the darkness that surprised me while I was still fasting, compelled me to throw myself at the foot of a tree, all wet and icy, for it froze every night. I gathered some pine-branches, with which I made a bed to protect myself from the dampness of the ground, and a covering to shelter me from the cold; nevertheless, I had leisure to shiver all night long. Thirst was my greatest [91] trouble; I was near a large lake, from which, from time to time, I obtained water to appease my thirst. At last, I fell asleep; and on awaking, after I had commended myself to my guardian Angel and to the late Father Jean de Brebeuf, I heard the report of an arquebus. It was fired by some of our people who had been anxious about me all night. I called out in reply to the shot, which was repeated. I proceeded in the direction of the sound, and, on arriving at the shore of a lake, I saw sieur de Normanville coming in a canoe with my host, to get me. When I reached the cabin, I was treated, like a man risen from the dead, with a little fish that had been caught; and this is eaten without bread, without wine, with no other sauce than appetite, which never fails one.

On saint Mark's day, after the Procession and Mass, we blessed the [92] lake, and gave it the name of saint Thomas; we also blessed the canoes, and gave to each one the name of some Saint which was inscribed upon it with red paint. Before starting for

donna à vn chacun le nom de quelque Sainct, qu'on écriuit dessus avec de la peinture rouge. Tous les Chrestiens auant que de partir pour aller aux lieux où se font les assemblées, se disposerent par vne Communion generale, qui se fit le premier iour de May; le lendemain nous nous mismes en canot, & nous fumes iufqu'au dix-huictième de May à voguer par diuerfes riuieres, par quantité de lacs, qu'il falloit chercher par des chemins dont la seule memoire me fait horreur, par des rochers quasi inaccessibles, & souuent nous estions contrains de trauerfer des terres pour trouuer des lacs ou des riuieres qui n'auoiēt point de communication: c'est à dire, qu'il falloit nous charger de nos canots & de nostre bagage, souuent [93] n'ayant rien de quoy viure, & n'en pouuant trouuer.

Enfin le iour de l'Ascension, apres auoir dit la Messe sur vne belle roche toute plate, au milieu d'une petite Isle, & apres auoir trauerfé des lieux de terreur & d'effroy, nous arriuasmes au lieu de l'assemblée. Je fus rauy d'y voir en vn lieu eminent vne haute & belle Croix, nous l'adorasmes, & inuocasmes l'assistance des Anges Gardiens, & de sainct Pierre patron de ces contrées: En fuite nous fismes vne salve d'arquebuse, à laquelle nous n'eufmes point d'autre responce que les voix de quelques enfans, ce qui nous estonna. Mais le Capitaine qui parut seul peu de temps apres, & nous vint au deuant sur le riuage, nous en apporta la raison. Mon Pere, me dit-il, si l'on n'a point répondu à vostre salve, ce n'est [94] pas manque ny de pouuoir de le faire, ny d'amour que nous ayons pour toy: il y a icy quantité d'armes à feu, de la poudre & du plomb, & il n'y en a pas vn d'entre nous qui ne t'ayme autant qu'il a d'amour

the places where their gatherings are held, all the Christians prepared themselves by a general Communion, which was received on the first day of May. On the following day, we embarked in canoes; and up to the eighteenth of May we paddled over various rivers and many lakes, which had to be reached by roads the mere remembrance of which fills me with horror. We climbed almost inaccessible rocks, and we were often compelled to cross over the land, to attain lakes and rivers between which there is no communication,—that is to say, we had to load ourselves with our canoes and baggage, often [93] without having any food, or being able to find any.

Finally, on Ascension day,—after having said Mass on a convenient flat rock in the middle of a small Island, and after having crossed places that caused us fear and terror,—we reached the spot appointed for the gathering. I was delighted to observe, in a prominent place, a tall and beautiful Cross; we adored it, and invoked the assistance of the Guardian Angels, and of saint Peter, the patron of these regions. Afterward, we fired a salvo from the arquebuses, to which there was no other reply than the voices of some children. This astonished us; but the Captain,—who came alone, shortly afterward, to meet us on the shore,—gave us the reason for it. “My Father,” he said to me, “if we did not reply to your salvo, it is [94] not because we are unable to do so, or through lack of love for thee. We have plenty of firearms, powder, and shot; and there is not one of us who does not love thee as he loves his own salvation. But, at the present moment, we are at prayers in the Chapel, where we await thee to thank God for having given us thy person.” “Let

pour son salut: mais on n'est maintenant aux prieres dans la Chapelle, on t'y attend pour remercier Dieu de nous auoir donné ta personne: Allons-y à la bonne heure, luy dis-je, mais qui a planté cette Croix? il y a long-temps, dit-il, que les premiers Chrestiens l'ont erigée; & pourquoy ne l'auroient-ils pas fait? adiouta-il, n'y estoient-ils pas autant obligez que les François? mais allons, entrons en la Chapelle. C'estoit vne cabane d'escorces faite en berceau, au fond de laquelle il y auoit vne façon d'Autel, le tout paré de couertes bleuës, sur lesquelles estoient attachées des images [95] de papier, & quelques petits crucifix; nous dismes tous le chapelet de compagnie, & chantâmes quelques motets de deuotion.

Les principaux me vinrent faire leurs compliments, & m'inuiterent de baptizer leurs petits enfans, i'en baptizay sur l'heure vne quinzaine, la nuit me fit remettre les autres à la premiere commodité: les adultes me pressoient tellement pour l'instruction, qu'à peine pouuois-je dire mon Office. Je commençay par les vieilles gens, i'en rencontray de quatre-vingt & de cent ans, qui iamais n'auoient veu d'Europeans, mais au reste si bien disposés pour la foy, qu'on eust dit que Dieu les reseruoit cōme vn S. Simeon, & vne saincte Anne la Prophetesse, pour auoir connoissance de Iesus-Christ.

Quoy que le temps me fut cher & precieux, & que pour la lassitude [96] & les fatigues des chemins, i'eusse besoin du repos de la nuit, si fallut-il permettre quelque danse en ma cabane, en signe de resiouyffance & d'action de graces, selon la façon du païs; & le lendemain il fallut assister à quelque festin, quoy que les viures fussent rares. Le peu de neige qu'il y auoit eu durant l'Hyuer en toutes ces contrées y

us go there at once," I said to him. "But who has planted that Cross there?" "It is a long time," he said, "since the first Christians erected it. And why should they not have done so?" he added. "Were they not obliged to do so as much as the French? But come, let us go to the Chapel." It was a bark cabin with an arched roof, at the end of which was a sort of Altar,—the whole decorated with blue blankets, on which were fastened paper pictures [95] and some small crucifixes. We all recited the rosary together, and sang some devotional motets.

The chief men came to pay me their compliments, and requested me to baptize their little children. I baptized about fifteen on the spot; darkness compelled me to defer the others until the first suitable occasion. The adults pressed me so earnestly to instruct them that I had barely time to say my Office. I commenced with the old people; I found some, eighty and a hundred years old, who had never seen Europeans; but who were, nevertheless, so well disposed toward the faith that one would have said that God reserved them, like St. Simeon and saint Anne the Prophetess, that they might know Jesus Christ.

Though time was dear and precious to me, and, owing to lassitude [96] and the fatigues of the journey, I needed a night's rest, I was nevertheless obliged to allow some dancing in my cabin, as a mark of rejoicing and thanksgiving, according to the custom of the country; and, on the following day, I had to attend a feast, though food was scarce. The slight quantity of snow that had fallen during the Winter in all those regions had caused a famine there,—so much so that, where we expected to find an abundance of provisions, we met with nothing but scarcity.

auoit caufé la famine: fi bien que là où nous penfions trouuer des viures en abondance, nous n'y rencontrafmes que de la pauureté. Leur bonne volonté m'eftoit plus que tout cela, & la bonne difpofition que ie voyois en ces pauvres peuples, eftoit ma vraye viande ce me fembloit.

Le lendemain arriuerent fept ou huit familles d'un autre endroit, dont ie baptizay les enfans: ie difpofay les Chreftiens à la Confefion & à la Communion, ie croyois y [97] auoir beaucoup de peine, y en ayant bon nōbre qui iamais ne s'eftoient confefsez depuis leur bapteme, & depuis leur bas âge; mais tous tant qu'ils eftoient, dès la premiere fois fe confefferent auffi bien que s'ils euffent efté instruits au Catechifme comme des François. Tous auoient leurs chapelets, & fçauoient tres-bien leurs prieres, les vns les ayant enfeignez aux autres.

Voicy quelques marques de la folidité de leur Chriftianifme & de leur foy. La premiere eft en leurs confefions. Pour fe reffouenir de leurs pechez, ils apportoient diuerfes marques, qui leur tenoient lieu d'écriture: les vns auoient de petits baffōs de diuerfes longueurs, felon le nombre & la griuete des pechez: les autres les marquoient fur de l'efcorce avec des lignes plus longues ou plus courtes, felon qu'ils les iugeoient [98] plus grands ou plus petits: les autres fur quelque peau blanche & bien paffée d'Orignac ou de Caribou, comme ils auroient fait fur le papier: les autres se feruoient des grains de leurs chapelets; mais ceux qui auoient marqué leurs pechez chaque iour fur leur calendrier, & qui se confeffoient le parcourant ainfi depuis vn an, me donnerent beaucoup d'étonnement. Vne bonne femme me confola: elle eftoit defcenduë il y a cinq ou fix ans à Sillery, où pour lors eftoit le

Their willingness was more to me than all that; and the pious dispositions that I found in those poor people seemed to me my true food.

On the morrow, seven or eight families came from another place, and I baptized their children; the Christians I prepared for Confession and Communion. I expected [97] to have much difficulty in this, because there were a good many who had never confessed themselves since their baptism, and from early youth; but one and all of them, at the very first opportunity, confessed themselves as well as if they had been taught the Catechism like the French. All had their rosaries, and knew their prayers very well, for they had taught them to one another.

Here are some proofs of the firmness of their Christianity and of their faith. The first is to be found in their confessions. In order to remember their sins, they brought various tokens, which served them instead of writing: some had small sticks of various lengths, according to the number and grievousness of their sins; others marked them upon bark, with longer or shorter lines, according as they considered them [98] more or less serious; others on some white and well-dressed Moose or Caribou skin, as they would have done on paper; others still made use of the beads of their rosaries. But those who marked down their sins every day on their calendars, and who confessed themselves by thus running over these for a year, caused me much surprise. A good woman gave me consolation; she had gone down five or six years before to Sillery, where Father Paul le Jeune then was. She was instructed and baptized there, and was compelled to follow her pagan husband to a small tribe in which faith had not yet been

Pere Paul le Jeune, elle y fut instruite & baptizée, & fut contrainte de fuire son mary infidele, en vne petite nation où la foy n'auoit encore pû trouuer d'entrée. Elle y souffrit des perfecutions estranges & continuelles de ces mal-heureux infideles, qui se moquoient de sa pieté comme d'une folie; de sa foy, comme d'un erreur; & de son innocence, [99] comme d'une fotte simplicité. Ils la follicitoient tous les iours à quitter la foy, mais elle la cheriffoit plus que sa vie: elle conseruoit son chapelet comme la chose la plus precieuse qu'elle eust au monde; son regret estoit de ne pouuoir sçauoir ny les Festes ny les Dimanches, & par dessus cela de ne pouuoir se confesser. La crainte des Iroquois, qui auoient l'Hyuer precedent enleué trente de leurs compatriotes, augmentoit encore sa crainte de mourir sans confession: c'est pourquoy depuis quatre ans elle prioit tous les iours Nostre Seigneur d'inspirer à son mary de descendre & de la mener avec luy aux trois Riuieres, ou d'amener en son país quelqu'un de nos Peres. La Diuine bonté luy accorda le moyen qu'elle esperoit le moins des deux: à mon abord elle fut rauie de ioye, [100] & elle me vint trouuer la larme à l'œil, mais c'estoient des larmes de consolation & pour elle & pour moy. Elle me presenta son enfant à baptizer, & m'amena vne autre petite fille pour la confesser: pour elle ie puis dire qu'elle se confessa les yeux baignez de larmes, avec de si grandes tendresses & de si grandes clartez, que cela me toucha tres-sensiblement; i'en demeuray plusieurs iours dans un aneantissement & confusion de moy-mesme, me fouenant de ce que i'auois veu & ouy de cette femme Sauvage. Elle a gagné tellement son mary, qu'il quitta dès l'Automne vne seconde femme qu'il auoit:

able to find entrance. She endured great and constant persecutions from those wretched infidels, who scoffed at her piety as folly, at her faith as an error, and at her innocence [99] as silly simplicity. They urged her every day to abandon the faith, but she cherished it more than life; she retained her rosary as the most precious possession she had in the world; her regret was that she could not distinguish the Festival days or Sundays, and, above all, that she could not confess. Fear of the Iroquois, who during the previous Winter had carried off thirty of their countrymen, still further increased her dread of dying without confession. Therefore, during four years she daily entreated Our Lord to inspire her husband with the idea of going down to three Rivers, and taking her there with him, or to send one of our Fathers into her own country. The Divine goodness gave her, of these opportunities, that which she least expected. She was overjoyed at my arrival, [100] and came to me with tears in her eyes; but they were tears of consolation, both for her and for me. She brought me her child to be baptized, and another, a little girl, to be confessed. As for her, I may say that she confessed herself with her eyes bathed in tears, with such affection and such clearness that it touched me very deeply. I remained for several days in a state of self-abasement and confusion, when I remembered what I had seen in and heard from that Savage woman. She prevailed upon her husband to such an extent that, in the Autumn, he gave up a second wife whom he had; she taught him the prayers and the mysteries of our faith; and, as he is a man of some importance, he won over to Our Lord five or six families of his Tribe, whom I have

elle luy a appris les prieres & les myfteres de noſtre foy; & comme il eſt homme de conſideration, il a gagné à Noſtre Seigneur cinq ou ſix familles de ſa Nation que i'ay baptizées cette année. [101] Les autres que i'ay veu de la meſme Nation eſtoient auffi affez bien diſpofez, mais ie iugeay plus à propos de ne pas leur confier ſi toſt le ſainct Bapteſme, à cauſe que quelques-vns auoient fait autrefois le meſtier de Iongleurs, qui ſont comme les Sorciers du païs.

Vne ſeconde marque du vray Chriſtianiſme parmy ceux de cette aſſemblée, qui eſt proprement des Attikamegues, eſt le zeſe qu'ils ſont paroiſtre à bannir le vice, & à ne rien tolerer parmy eux qui ſoit contraire aux promeſſes qu'ils ont faites à Dieu en leur Bapteſme. Vn ieune homme auoit pris vne femme Chreſtienne, ſans toutefois auoir pû faire ce mariage en face de l'Egliſe. (Eſtans à deux & à trois cens lieuës dedans les bois, le recours au Paſteur eſt vne charge bien onereuſe.) Sur quelque diſcorde ſurueuë [102] dans ce mariage, le mary auoit quitté ſa femme & s'eſtoit mis avec vn autre pendant l'Hyuer. Ce pauvre homme ne fut pas pluſtoſt arriué qu'on me le defera, il ſe vint preſenter à moy, & le ſcandale ayant eſté public, il en demanda vne penitence publique, qui me donna, & à tous ces bons Chreſtiens plus de conſolation, que ſon peché ne leur auoit donné de peine: c'eſt le ſecond ſcandale arriué dans vn lieu & dans vn troupeau ſi eſloigné de la veuë de ſon Paſteur, où il n'y a que la crainte & l'amour de Dieu qui puiſſe empéſcher le peché.

La troiſième marque de la ſolidité de leur foy, eſt l'affiduité & la diligence à ſ'aquiter des deuoirs d'un bon Chreſtien: ils ne ſe contentent pas de prier Dieu ſoir & matin, deuant leurs actions & deuant leur

baptized this year. [101] The others of the same Tribe whom I saw were also fairly well disposed; but I deemed it more advisable not to grant them holy Baptism so soon, because some of them had formerly followed the trade of Jugglers, who are the Sorcerers of the country.

A second proof of the true Christianity that prevails among those who compose this assembly — which, properly speaking, consists of Attikamegues — is the zeal that they manifest in banishing vice, and in tolerating nothing among them that is contrary to the promises that they made to God at their Baptism. A young man had taken a Christian wife, without, however, being able to have the marriage performed with the rites of the Church. (When they are at a distance of two or three hundred leagues in the woods, resort to the Pastor is a very onerous condition.) Some discord having arisen [102] in this marriage, the husband left his wife, and took another during the Winter. No sooner had this wretched man arrived than he was referred to me. He came to me, and, as the scandal had been public, he asked me for a public penance, which gave me and all those good Christians more consolation than his sin had caused them grief. This is the second scandal that has occurred in a region and in a flock so remote from the sight of its Pastor, where there is nothing which can prevent sin, except the fear and the love of God.

The third proof of the firmness of their faith is the assiduity and diligence with which they perform the duties of a good Christian. They are not content with praying to God night and morning, before all their actions and before their meals; but they usually pray [103] six or seven times a night, interrupting

repas, mais ils le font d'ordinaire [103] six ou sept fois la nuit, interrompant autant de fois leur sommeil, & se mettant à deux genoux. Jamais ie ne les ay veu estre empeschés pour quoy que ce soit, lors qu'ils ont esté aduertis pour venir aux prieres ou à l'instruction, au moindre mot ils estoient incontinent en la Chapelle, pas vn de quelque consideration qu'il fut, n'auoit honte d'apprendre, mesmes des enfans. Vn ancien Capitaine repetoit sa leçon, soit des prieres, soit de quelque air de deuotion, du sainct Esprit, de l'Ange Gardien, de sainct Ioseph, avec autant de simplicité, & avec vne humilité autant aimable, que s'il n'eut eu que huit ou dix ans. Ceux que i'auois enseigné cét Hyuer, entr'autres mon hôte, & son frere Capitaine, ont fait des merueilles par tout, & en cette assemblée. Ie n'eusse pû souhaiter rien [104] au monde de plus auantageux, soit pour parler, soit pour edifier de leurs exemples, soit pour attirer par presens les autres nations plus esloignées à venir écouter la priere, c'est à dire, à se faire instruire: Mon hôte donna luy seul pour cét effet douze mille grains de pourcelene à la nation d'Erigoüechkak.

Vne quatrième marque de la vraye foy de ce peuple, est la continuelle pensée de la mort. Parler autrefois de la mort en leur païs, c'estoit se rendre criminel & comme meurtrier; maintenant ils ont changé de style. Quand ils parlent de cette vie, ils ne l'appellent que les quatre nuits qu'ils ont à viure: Songez qu'il faut mourir, disent souuent les Capitaines à la ieunesse, pour la maintenir en son deuoir; songez que demain vous pouuez mourir, & qu'il faut vous tenir [105] prests pour vn moment, duquel dépend vne eternité toute entiere, ou de biens ou de

their slumbers as many times and kneeling on both knees. I have never seen them prevented from doing so by anything whatever. When they were notified to come to prayers or to instruction, at the first word they immediately went to the Chapel. Not one, no matter how high his position might be, was ashamed to learn, even from the children. An aged Captain repeated his lesson—either on prayers, or some devotional air, or regarding the holy Ghost, the Guardian Angel, or saint Joseph—with as much simplicity and as lovable a humility as if he had been only eight or ten years old. Those whom I had taught last Winter—among others, my host and his brother, a Captain—did wonders everywhere, and at that assembly I could not have desired anything [104] in the world that could be better, either for speaking, for edifying by their examples, or for attracting by means of their presents the more distant tribes to come and listen to the prayer,—that is, to be instructed. My host alone gave for that purpose twelve thousand porcelain beads to the Erigouechkak tribe.

A fourth proof of the true faith of these people is their constant thought of death. Formerly, if one spoke of death in their country, he became a criminal, and, as it were, a murderer. Now they have changed their style; when they speak of this life they call it only “the four nights that they have to live.” “Remember that we must die,” the Captains often say to the young people, to maintain them in their duty. “Think that to-morrow you may die; and that you must keep yourselves [105] prepared for a moment upon which depends an entire eternity,

maux, felon que vous aurez ou feruy Dieu, ou obey au Diable.

La deuotion qu'ils ont pour les ames des trespassez, est vne autre marque de leur foy. Non loin de cette assemblée il y a vn Cimetiere, au milieu duquel on voit vne belle Croix: on void des sepulchres larges de quatre à cinq pieds, & longs de six à sept, releuez hors de terre d'environ quatre pieds, vne belle grande escorce couure le tombeau: aux pieds & à la teste du defunct font deux croix: & à costé vne épée, si le defunt estoit vn homme: ou quelque instrument de ménage, si c'estoit vne femme. Y estant arriué on m'inuita de prier Dieu pour les ames de ceux qui auoient leurs corps en ce lieu: Vne bonne Chrestienne [106] m'apporta vne robe de Castor par les mains de sa fille, âgée d'environ sept ans, & me dit, lors que sa fille me la presenta, mon Pere, ce present est pour t'inuiter à prier Dieu pour l'ame de sa sœur & pour sa grande mere: quantité d'autres me firent de semblables prieres, ie leur promis de faire ce qu'ils desiroient de moy, mais que pour les presens ie ne les accepterois pas.

Il y a quelque temps que lors que les Chrestiens de ce lieu là mourroient, on enterroit avec eux leur chapelet, cette coustume se chāgea l'an passé en vne plus faincte, à l'occasion d'vne bonne Chrestienne, qui en mourant donna son chapelet à vn autre, le priant de le garder, & de le dire pour elle au moins les iours de feste. Cette charité luy fust accordée, & cette coustume a esté [107] introduite depuis ce temps-là: si bien que quelqu'un estant mort, on presente son chapelet avec quelque petit present à quelqu'un qu'on choisit de la compagnie, qui s'oblige de

either of good or of evil, according as you have served God or obeyed the Devil."

The devotion that they have for the souls of the departed is another proof of their faith. Not far from the place where this gathering is held, there is a Cemetery, in the middle of which stands a fine Cross. There are the sepulchres, four or five feet wide, and six or seven feet long, raised about four feet above the ground; a fine large piece of bark covers the grave; at the head and at the feet of the deceased are two crosses; and on one side is a sword, if the deceased were a man, or some household implement, if a woman. When I arrived I was asked to pray to God for the souls of those whose bodies lay in that place. A good Christian woman [106] brought me a robe of Beaver fur by the hands of her daughter, aged about seven years; and said, when her daughter presented it to me: "My Father, this present is to ask thee to pray to God for the soul of her sister, and for her grandmother." Many others preferred similar requests to me. I promised to do what they wished, but told them that I would not accept their gifts.

Some time ago, when the Christians of this place died, their rosaries were buried with them. Last year, this custom was changed into a still more holy one, on the occasion of the death of a good Christian woman who, in dying, gave her rosary to another, begging her to keep it and to say it for her, at least on holy days. This act of charity was promised to her; and that custom has been [107] introduced since that time,—so that, when any one dies, his rosary is presented, with some little gift, to some person selected among the company, who undertakes to

le porter, & de le dire pour l'ame du defunt, au moins les Feftes & les Dimanches. Mais reprenons la fuite de mon voyage.

Après auoir fejourné quelques iours au lieu de cette premiere affemblée, ie m'embarquay en compagnie de trente & cinq canots, pour aller en vne autre affemblée enuiron à vingt & cinq lieuës de là. Nous n'auions point d'autres prouifions que le prouenu de nostre pefche: neuf à dix onces d'vn morceau de poiffon eftoit nostre ordinaire par iour, c'est à dire, que cela eftoit nostre pain, nostre viande, nos entrées, nos defferts, nostre tout; le bouillon dans lequel on auoit cuit [108] le poiffon eftoit nostre boiffon. Ce n'est pas que quelquefois la pefche ne fut plus abondante, mais fouuent auffi il falloit nous contenter par iour de cinq ou fix onces, & quelquesfois moins que cela: il eft vray que la nature fe contente de peu, & que Dieu fouftenoit nos corps auffi bien que nos ames, dans cette priuation de toutes chofes.

Le lendemain de nostre embarquement nous rencontrafmes des cheutes d'eau horribles, entr'autres en vn endroit où la riuiera ayant roulé à trauers quantité de liëts de roches, tombe tout à coup comme dans vn precipice, qui eft comme vn auge ou berceau de pierre, long de quelque centaine de pas. Dans ce berceau la riuiera bouillonne en telle façon, que fi vous iettez vn bafton au dedans, il y demeure quelque temps fans paroiftre, puis [109] tout à coup il s'efleue en haut la hauteur de deux piques, à quarante ou cinquante pas du lieu où vous l'aez ietté. Pour éuiter ces cheutes, nous portafmes nos canots & nostre bagage par de hautes montagnes, par vn petit chemin qui eftoit fur la pente d'vn precipice; nous

carry it and to say it for the soul of the deceased, at least on Feast-days and Sundays. But let us resume the continuation of our journey.

After remaining some days at the place of this first gathering, I embarked, in company with thirty-five canoes, to go to another assembly, about twenty-five leagues thence. We had no other provisions than the produce of our fishing. A piece of fish, weighing nine or ten ounces, was our usual allowance for a day,—that is to say, it was our bread, our meat, our entrées, our dessert, our everything. The broth in which [108] the fish had been boiled was our beverage. Not that the fishing was not sometimes more plentiful, but frequently also we had to be satisfied with five or six ounces a day, and sometimes less. It is true that nature is content with little, and that God sustained our bodies as well as our souls in this deprivation of all things.

On the day after embarking, we encountered horrible waterfalls,—among others, one in a place where the river, after rolling over many rocky levels, falls suddenly as if into an abyss, like a stone trough or cradle, hundreds of feet long. In this cradle the river boils so that, if you throw a stick therein, it remains there a long time without reappearing; then [109] it suddenly shoots up, to the height of two pikes, forty or fifty paces from the place where you have thrown it. To avoid these falls, we carried our canoes and our baggage over high mountains, by a narrow path on the edge of a precipice; and at every moment there was but a step between us and death.

On the third day, we reached our destination, and were saluted with a general discharge of all the fire-arms. After the Captain had delivered his harangue

n'estions esloignez de la mort que d'un pas à chaque moment.

Le troisième iour nous arriuafmes où nous voulions aller, on nous y falua d'une descharge generale de toutes les armes à feu; apres que leur Capitaine m'eust adressé sa harangue, qui fut courte, mais pleine d'affection & de pieté: on nous meine droit dās vne chapelle faite d'escorce de certains pins tres-odoriferans, & bâtie de la main de ces bons Chrestiens, iamais aucun European n'y auoit mis le pied. Deux Capitaines firent merueilles en parlant [110] hautement du bon-heur de la foy, dont ils iouyffoient par nos foins & par nos charitez. L'un d'eux que i'auois baptizé aux trois Riuieres il y a quelques années, homme de tres-bon esprit, de riche taille, & excellent Chrestien, m'apporta vn petit faisseau de pailles, c'estoit comme vn catalogue de ceux que luy-mesme auoit instruits, & tres-bien dispozez pour le baptesme. Le fus rauy de voir que Dieu y auoit fans nous, ce que ie n'eusse osé esperer par moy-mesme apres de longues instructions. Les deux premiers aufquels ie parlay, furent deux freres mariez à deux ieunes femmes tres-bien faites, mais modestes, autant qu'aucune Chrestienne Europeane. L'aîné des deux freres tenant son chapelet, me tint ce discours. Voila, dit-il, ce que ie prise plus que toutes les choses du monde: ie n'ay [111] iamais veu d'Europeans qu'aujourd'huy, & ie n'en desirois point voir, sinon pour estre instruit & baptizé. Il y a trois ans que ie demande à Dieu, de voir ceux qui enseignent & qui baptizent: il m'a bien obligé de t'auoir amené pour me baptizer, ie te remercie d'estre venu; ne perdons pas le temps, enseigne nous. Mais quoy, leur dis-je, sçaez vous les prieres: Escoute nous, me dirent-ils, alors chacun

to me,—which was short, but full of affection and piety,—we were taken to a chapel made of the bark of certain very odoriferous pine-trees, and built by the hands of these good Christians, wherein no European had ever set foot. Two Captains did wonders by speaking [110] highly of the blessedness of the faith, which they enjoyed through our attentions and charity. One of them, whom I had baptized at three Rivers some years ago,—a very intelligent man, tall of stature, and an excellent Christian,—brought me a small bundle of straws, as a list of those whom he himself had instructed and very well prepared for baptism. I was delighted to see that God had done, without us, what I could not have hoped to do myself after long instructions. The first two to whom I spoke were two brothers, married to two young women who were well-formed, but as modest as any European Christian. The elder of the two brothers spoke to me thus, while holding his rosary: “Here,” said he, “is what I prize more than anything in the world. I have [111] never seen any Europeans before to-day, and I did not wish to see any, except that I might be instructed and baptized. For three years I have asked God that I might see those who teach and who baptize; he has greatly obliged me by bringing thee here to baptize me. I thank thee for having come; lose no time; teach us.” “But,” I said to them, “do you know the prayers?” “Listen,” they said to me. Thereupon each of them knelt and said his prayers holding his rosary in his hand. “But where did you get that rosary?” “The Christians gave these to us,” they replied. It was consoling to see their modesty and their attention; they did not lose a single word

d'eux se mit à genoux, dit ses prieres, tenant en main son chapelet: Mais d'où auez-vous ce chapelet? Les Chrestiens, me respondirent-ils, nous les ont donnez. Il y auoit de la consolation à voir leur modestie & leur attention, ils ne perdoient pas vn feul mot de ce qu'on leur difoit, leur ayant enseigné quelques mysteres, ils demandoient qu'on les interrogeât, & puis le possedans [112] bien, ils se diuisoient par petites troupes pour l'enseigner aux autres qui ne s'y estoient pas trouuez. En moins de rien tous sceurent le Catechisme, & peu de iours apres ie baptizay ceux que ie vis les mieux dispozez La pluspart de cette assemblée n'auoient iamais veu d'Europeans, ie confessay & communiay les anciens Chrestiens. Le Samedy, le Capitaine publia qu'on eust à se pouruoir des choses necessaires pour le lendemain, & qu'on ne trouuast pas le Dimanche. Cette coustume de celebrer les iours de Festes, n'est pas seulement obseruée des Chrestiens, mais aussi des autres. Vn certain iour comme ie fortois de la Chapelle, on me vint inuiter au festin, en vn certain lieu où il y auoit sept ou huit chaudieres penduës proche du Cimetiere. Vn vieillard prit la parole, & dit que ce festin [113] n'estoit pas vne superstition, mais vne charité qu'il pretendoit faire à ceux qui auoient faim, & les inuiter à prier Dieu pour l'ame d'vn de ses parens defunts. Cependant que le festin se preparoit de quelques Orignaux, d'vne vingtaine de Castors, & de graisse d'Ours, on pria Dieu pour les trespassez. Cét homme & sa femme ont de grands sentimens de Dieu, & i'oseray dire vne presence fort actuelle. Souuent sur le iour ils entroient dans la Chapelle, quoy que le sainct Sacrement n'y fust pas. Voicy quelques

of what was said to them. After they had been taught some mysteries, they asked to be questioned; and when they knew it [112] well, they divided themselves into small groups, in order to teach others who had not been present. In no time at all, every one knew the Catechism; and, a few days afterward, I baptized those whom I found best prepared. Most of those who were assembled here had never seen Europeans. I confessed the older Christians, and administered communion to them. On Saturday, the Captain gave notice that all things necessary for the morrow must be provided for, so that no work should be done on Sunday. This custom of celebrating the Festival days is observed not only by the Christians, but also by the others. One day, when I was coming out of the Chapel, they came to invite me to a feast in a certain place, where seven or eight kettles were hung 'up, near the Cemetery. An old man began to speak, and said that the feast [113] was not a superstitious one, but an act of charity that they wished to offer to those who were hungry, and in order to request their prayers to God for the soul of one of his departed relatives. Meanwhile, preparations were being made for the feast, which consisted of some Moose, about twenty Beavers, and some Bear's fat. Prayers were said to God for the departed. This man and his wife have a great affection for God, and I might say that God is ever present to them. Frequently, during the day, they entered the Chapel, although the blessed Sacrament was not there. Here are some points on which I questioned him, and on which he frankly replied to me, respecting his inner experiences.

points sur lesquels ie l'interrogeay, & où il me respondit franchement touchant son interieur.

Interrogation. Te fouuiens-tu de Dieu quelquefois durant le iour?

Responfe. Ie m'en fouuiens: N'est-ce pas luy qui nous donne tout, comme vn pere fait à ses enfans, qui [114] nous gouuerne & nous conferue? ne faut-il donc pas se fouuenir de luy, & l'en remercier fouuent?

Interrogat. Combien de fois priez vous Dieu tous les iours?

Responfe. Pour moy ie le prie pour le moins quatre fois: le matin en nous leuant, & puis quand nous fommes assemblez, nous difons toutes les prieres & deux dizaines de nostre chapelet, le soir nous difons le reste, & en me couchant ie prie encore en public: outre cela ie le prie deuant mes actions, mais il n'y a que Dieu seul qui d'ordinaire en soit tefmoin.

Interrog. Et les Dimanches combien de fois priez vous Dieu tous ensemble? *Resp.* Quatre fois. Le matin ayant dit toutes les prieres on dit le chapelet, & le Capitaine des prieres nous exhorte à viure en bons Chrestiens. A midy on s'assemble pour [115] la seconde fois: La troisiéme au Soleil couchant: & la derniere auant que de nous coucher.

Interrogat. Ne vous oubliez vous point des Festes & des Dimanches?

Responfe. Cela feroit bon si ces iours n'estoient pas remplis de respect, pas vn ne s'en oublie: regarde le catalogue de tous les Chrestiens, & vois comme les iours dignes de respect y font marquez.

Interrogation. Et la nuit de Noël que fistes-vous?

Responfe. Nous la passafmes toute entiere fans

Question. "Dost thou remember to think of God sometimes during the day?"

Answer. "I do remember. Is it not he who gives us everything as a father does to his children; who [114] guides and preserves us? Should we not therefore remember him, and often thank him for it?"

Question. "How many times a day do you pray to God?"

Answer. "For my part, I pray to him at least four times. In the morning, when we arise, and when we meet together, we say all the prayers and two decades of our rosary; at night, we recite the remainder; and when I go to sleep I also pray in public. Besides that, I pray to him before I do anything; but, usually, God alone witnesses it."

Question. "And on Sundays how many times do you pray to God all together?" *Answer.* "Four times. In the morning, when we have said all the prayers, we recite the rosary; and the Captain of the prayers exhorts us to live as good Christians. At noon, we meet together for [115] the second time; the third time, we meet at Sunset; and the last time, before going to sleep."

Question. "Do you not forget the Feast-days and Sundays?"

Answer. "It would be easy to do so were not those days full of reverence. Not one of us forgets them. Look at the catalogues of all the Christians, and see how the days that deserve respect are marked therein."

Question. "And what did you do on Christmas eve?" *Answer.* "We passed it entirely without sleep; some recited their rosaries three times, others oftener; and we sang what Hymns we knew."

dormir, les vns reciterent trois fois leur chapelet, les autres dauantage, & nous chantâmes ce que nous ſçauons de Cantiques ſpirituels.

Interrog. Quelle penſée as-tu de toy-mefme?

Reſponſe. Que ie ſuis vn chien, & moins qu'une puce aupres de Dieu.

Interrog. Quel ſentiment as-tu [116] quand tu vois quelqu'un des tiens qui offense Dieu? *Reſponſe.* Cela m'attriſte grandement, ie prie pour luy, & ie l'aduertis, mais ie ne vois pas faire de grandes fautes à mes gens. Tres-fouuent ie leur parle de Dieu, ie leur dis qu'ils luy demandent pardon de leurs fautes.

Ie ferois trop long de rapporter les ſentimens de cét homme, ſa femme ne luy cede en rien pour la pieté; la moindre ombre du peché leur fait peur: les Chreſtiens de cette aſſemblée ſe gouernent à proportion de celui-cy: Mais ie fus rauy de voir vne Chreſtienne, nommée Angelique, c'eſt en verité vne ſaincte, tout le temps qu'elle ne trauaille pas, elle le donne ou à l'inſtruction du prochain, ou à la priere: Ie prenois vn plaifir indicible de la voir enſeigner les autres, & iamais ie n'ay veu aucun [117] Sauuage qui ſceuſt ſi bien les myſteres de nôtre foy; le ſainct Eſprit eſt vn grand Maifre. *Spiritus ubi vult, ſpirat.* O quelle confuſion pour moy, de voir comme ces pauures Barbares ſans Preſtre, ſans Meſſe, ny autre ſecours, ſe maintiennent dans vne telle pureté & ferueur. Monsieur de Normanuille en eſtoit touché ſenſiblement. Suiuons nôtre voyage.

De cette ſeconde aſſemblée nous allâmes à vne troiſième, à trois iournées de là, en compagnie de foixante canots. Ie ne trouuay pas peu à y trauailler, à cauſe que ces gens venoient d'un païs où la

Question. "What thoughts hast thou about thyself?" *Answer.* "That I am a dog, and less than a flea before God."

Question. "What dost thou feel [116] when thou seest one of thy people offending God?" *Answer.* "It grieves me very much. I pray for him and warn him. But I do not see my people committing any great offenses. I very often speak to them of God, and tell them to ask his pardon for their sins."

It would take too long, were I to relate that man's sentiments. His wife yields nothing to him as regards piety; the slightest shadow of sin frightens them. The Christians of that assembly govern themselves by him. I was delighted to see a Christian woman named Angelique; she is truly a saint; all her time, when she is not working, she devotes to instructing her neighbors, or to prayer. I feel unspeakable pleasure in observing her teach the others; and never have I seen any [117] Savage so well versed in the mysteries of our faith. The holy Ghost is a great Master; *Spiritus ubi vult, spirat*. Oh, what confusion for me to see how these poor Barbarians—without Priest, without Mass, and without any other help—maintain themselves in such purity and fervor! Monsieur de Normanville was greatly touched by it. Let us continue our journey.

From this second gathering we went to a third, three days' journey from that place, accompanied by sixty canoes. I found no little occupation there; for those people came from a country where the faith was still looked upon as a law of death, and where polygamy prevailed. On my arrival, I spoke of the object that brought me thither; the Christians who were with me told them marvelous things [118] of

foy estoit encore estimée comme vne loy de mort, & où la polygamie estoit en regne. A mon abord ie leur parlay du dessein qui m'amenoit: les Chrestiens qui m'accompagnoient, leur dirent des merueilles [118] des grandeurs de nostre foy, & des peines que i'auois prises pour les venir instruire; leur faisant bien entendre que i'estois vne personne de consideration, mais que pour l'amour de leur salut ie m'exposois à toutes ces fatigues. Ces Sauuages s'appriouiferēt petit à petit à ces discours, & m'amenerent plusieurs enfans pour estre baptizez; le lendemain eux & tous les Chrestiens planterent vne grande Croix, & se mirent à bastir vne Chapelle, & à preparer proche de là vn Cimetiere pour les morts. L'enfermois dans cette Eglise depuis le matin iusques au soir: nos Neophytes de leur costé faisoient leur possible, & peu de iours apres on remarqua des changemens notables. En voicy quelques tefmoignages.

Premierement si tost qu'on appelloit aux prieres chacun y accouroit, [119] comme des fameliques à vn festin. Secondement quand on les alloit querir pour estre instruits, ils quittoient tout, quelques empeschemens qu'ils eussent, & en quelque temps que ce fust. Troisièmement on m'apportoit les tambours, & autres instrumens superstitieux, dont les Jongleurs, qui font mestier de fortilege, se seruent dans le recours qu'ils ont aux Demons qu'ils inuoquent. Quatrièmement le iour ne suffisant pas, ils me venoient querir la nuit, pour estre instruits dans leurs cabanes, où i'estois écouté comme vn Ange du Ciel. Cinquièmement les plus anciens exhortoient la ieunesse d'escouter attentiuement, & de bien retenir mes instructions, afin d'apprendre d'eux avec

the excellence of our faith, and of the trouble that I had taken to come and instruct them,—giving them clearly to understand that I was a person of consideration, but that I exposed myself to all those fatigues through the desire of their salvation. These Savages gradually grew accustomed to such discourses, and brought me several of their children to be baptized. On the following day, they and all the Christians erected a large Cross, and began to build a Chapel, and to prepare a Cemetery for the dead, close by. I taught in that Church, from morning until night; our Neophytes, on their side, did their best; and, within a few days, we observed a marked change. Here are some proofs of it.

In the first place, as soon as the call for prayers was heard, all hastened thither, [119] like famished persons to a feast. Secondly, when we went to get them to come and be instructed, they put everything aside,—no matter what there might be to prevent them, or what time of the day it was. Thirdly, they brought me the drums and other superstitious instruments which the Jugglers, who practice the trade of sorcery, use when they have recourse to the Demons whom they invoke. Fourthly, as the day did not suffice for them, they came for me at night to teach them in their cabins, where I was listened to as if I were an Angel from Heaven. Fifthly, the older people exhorted the youths to listen attentively, and to remember my instructions well, in order that they might, when they had more leisure, learn from the young men what these should have learned from me. The fervor was general. Although many asked [120] for baptism, during the ten days that I spent there, I did not deem it advisable to grant this so soon,—

plus de loisir ce qu'ils auroient appris de moy. La ferueur estoit generale, quoy que plusieurs demandoassent [120] le baptême l'espace de dix iours que ie demeuray là, ie ne iugeay pas à propos de le confier si tost, sinon aux vieilles gens, pour qui ie craignois vne mort plus prochaine. I'y remarquay entr'autres vn vieillard aueugle de quatre-vingts ans, homme de bon sens, & qui conceuoit parfaitement bien nos mysteres, il repetoit & enseignoit aux autres ce qui estoit le plus difficile. Cét homme quoy qu'aueugle, estoit chery & honoré de ses gens, il ne cessoit de s'estonner d'auoir si long-temps vescu, sans auoir bien conneu ny pensé à l'Autheur & au Maistre de nos vies. Dieu ce semble, ne referuoit ce bon vieillard que pour le Baptême.

La famine contraignit cette assemblée de se dissiper. Ils me coniurerent de retourner dans vn an, avec des affections si tendres, que [121] mon cœur en estoit tout consolé. Je laiffay ma Chapelle entre les mains du Capitaine, pour gage que ie les viendrois reuoir. Les Neophytes me demandoient des chapelets, pour donner à ceux qu'ils pourroient rencontrer dans les bois, afin de leur enseigner à le dire, & les disposer au Baptême, comme ils ont accoustumé de faire. Je leur donnay ce que i'en auois de reste, à la referue de quelques-vns que i'enuoyay par present à des Capitaines de quelques Nations tirant plus vers le Nord, pour les inuiter à venir les années suiuantés. Je crois que cela aura son effet; si ces chapelets estoient plus beaux tout iroit mieux: il n'y a pourcelene qui soit prifée à l'égal, non pour autre cause, sinon parce qu'ils les considerent comme des choses sainctes & dediées à Dieu. Le zele de conuertir les ames [122]

except in the case of the old people, for whom I feared approaching death. I observed, among others, a blind old man, eighty years of age,—a man of sound sense, who thoroughly understood our mysteries. He repeated and taught to the others what was most difficult. This man, though blind, was beloved and honored by his people. He was continually astonished that he had lived so long without knowing well or thinking of the Author and Master of our lives. It seemed as if God had reserved this good old man solely for Baptism.

Hunger compelled this gathering to disperse. They begged me to return in a year from that time, with such tender affection that [121] my heart was quite consoled. I left my Chapel in the hands of the Captain, as a pledge that I would come and see them again. The Neophytes asked me for rosaries, to give to those whom they might meet in the woods,—that they might teach them to say these, and prepare them for Baptism, as they are in the habit of doing. I gave them all that I had left, except a few, which I sent as presents to the Captains of some Tribes further to the North, to invite them to come in the following years. I think that this will produce its effect; if the rosaries were handsomer, it would be all the better. No porcelain beads are so highly prized, and for no other reason than that they look upon them as holy things, dedicated to God. Zeal for the conversion of souls [122] is, as it were, natural to these good Attikamegue peoples. Husbands win their wives to God, and wives draw their husbands to him; parents teach their children, and the children win their fathers and mothers; in a word, this country is a good soil,

est comme naturel à ces bons peuples Attikamegues; les maris gagnent leurs femmes à Dieu, & les femmes attirent leurs maris: les parens instruisent les enfans, & les enfans gagnent leur pere & mere; en vn mot ce païs est vn bon terroir, où la femence de la foy rend son fruit au centuple. Il y a dans tous ces quartiers-là quantité d'autres Nations, plus que nous n'en pourrons baptizer, eussions nous encor quarante ans à viure, & ces gens n'ont aucun commerce avec nous. C'est de là que les Hurons, auant que leur païs fut desolé, tiroient quasi tous leurs Castors, qui maintenant n'estans plus diuertis ailleurs viendront à nos habitations Françoises, pourueu que l'Iroquois ne trouble point nostre repos.

Nous retournaſmes par vn chemin, tout autre que celuy que [123] nous auions tenu en allant, nous passaſmes par des torrens quasi continuels, par des precipices, & par des lieux pleins d'horreur en toutes façons. En moins de cinq iours nous fîmes plus de trête-cinq portages, & quelques-vns d'vne lieuë & demie. C'est à dire, qu'il faut alors porter sur ses épaules son canot & tout son bagage, & cela avec si peu de viures, que nous estions dans vne faim continue, quasi sans force & sans vigueur; mais Dieu est bon, & ce nous est trop de faueur de consōmer nos vies & nos iours à son sainct seruice. Au reste les fatigues & les peines qui m'eussent fait peur au seul recit, ne m'ont pas endommagé la fanté. Nous fûmes de retour aux trois Riuieres le 18. du mois de Iuin.

Depuis ce que ie viens d'escrire, i'ay eu quelque scrupule d'auoir [124] obmis quantité de guerifons, qui ont esté comme miracleufes, par les prieres que

wherein the seed of the faith produces a hundred-fold. In all these regions there are many other Tribes,—more than we can baptize, even if we had still forty years to live; and those people have no intercourse with us. It is from them that the Hurons, before their own country was desolated, obtained nearly all their Beavers,—the supply of which, being no longer diverted elsewhere, will now come to our French settlements, if the Iroquois do not disturb our repose.

We returned by an entirely different road from that which [123] we had followed when going there. We passed almost continually by torrents, by precipices, and by places that were horrible in every way. In less than five days, we made more than thirty-five portages, some of which were a league and a half long. This means that on these occasions one has to carry on his shoulders his canoe and all his baggage, and with so little food that we were constantly hungry, and almost without strength and vigor. But God is good, and it is only too great a favor to be allowed to consume our lives and our days in his holy service. Moreover, these fatigues and difficulties—the mere recital whereof would have frightened me—did not injure my health. We returned to three Rivers on the 18th of the month of June.

Since writing the above, I have felt somewhat uneasy in my conscience because I have [124] omitted to mention many cures that seemed miraculous, and were obtained through the prayers that these good people say with their rosaries. They have a great devotion for the blessed Virgin, for their Guardian Angel, and for the Saints whose names they bear. I was also afraid of being too diffuse, and, for that

font ces bonnes gens avec leurs chapelets. Leur deuotion est grande à la saincte Vierge, à l'Ange Gardien, & aux Saints dont ils portent le nom. I'ay aussi eu crainte d'estre trop long, & à cause de cela i'ay obmis quantité de sentimens de pieté de ces bons Neophytes. Dieu en fera glorifié dedans le Ciel, où nous verrons veritablement que sa bonté est par tout égale à elle-mesme, & qu'il n'a pas moins d'amour pour de pauues Barbares, qu'il en a eu pour ceux qui depuis plusieurs siecles ont mis en luy tout leur amour.

I'espere au Printemps prochain faire le mesme voyage, & pouffer encore plus loin iusqu'à la mer du Nort, pour y trouuer de nouveaux peuples, & des Nations entieres, où [125] la lumiere de la foy n'a iamais encore penetré.

Depuis ce voyage, les Iroquois font entrez dans ce païs, qui sembloit quasi inaccessible. Vous diriez que les Predicateurs de l'Euangile, la Foy & les Croix, se font toujours compagnie en la Nouvelle France. Aussi-tost que quelque Pere seme la foy en quelque nouvelle contrée, aussi-tost les maladies ou les guerres le fuiuent. La lettre fuiuante, écrite depuis le voyage dont nous venons de parler, en est vne preuue évidente. Dieu fait voir dans ce procedé, que ce n'est pas l'éloquence humaine qui persuade nostre creance, & qui engendre la foy dans des ames qui ne voyent Iesus-Christ qu'en sa Croix. Il n'appartient qu'à vn Dieu, de faire que l'esprit d'un homme Barbare, fort attaché à ses sens, croye qu'une doctrine [126] est saincte & bonne, qu'il ne peut quasi embrasser, qu'en embrassant les persecutions ou la mort.

reason, I did not mention many pious sentiments of these good Neophytes. God will be glorified thereby in Heaven, where we shall verily see that his kindness is everywhere alike in its quality, and that he has no less love for poor Barbarians than he has for those who, for many centuries, have made him the object of all their affections.

I hope next Spring to make the same journey, and to push still farther toward the North sea, to find there new tribes and entire new Nations wherein [125] the light of the faith has never yet penetrated.

Since that journey, the Iroquois have entered that country which seemed almost inaccessible. You would say that the Preachers of the Gospel, the Faith, and Crosses always accompany one another in New France. As soon as any Father sows the seed of the faith in a new country, sickness and war at once follow him. The letter given below, written since the journey just related, is a manifest proof of it. God shows by this proceeding that it is not human eloquence that persuades our belief, and begets faith in souls who see Jesus Christ only in his Cross. To a God alone it belongs to make the mind of a Barbarian, who is closely bound to his senses, believe that a doctrine [126] is holy and good which he can hardly embrace, save by embracing persecutions or death.

Lettre du Pere Jaques Buteux, écrite des trois
Riuieres au R. P. Paul Ragueneau
demeurant à Quebec.

M^{ON} R. PERE,
Pax Christi,

Les peines interieures que ie reffenty à mon depart de Sillery, où i'estois descendu par l'ordre de Vostre Reuerence, & l'abandon dans lequel me iettoit le bon Dieu, estoient fans doute des prefentimens & des auant-gouts de la croix que ie deuois rencontrer, & du calice que ie deuois boire à mon arriuée aux trois Riuieres. Cette croix m'a esté dautant plus sensible, que plus ie me trouuois coupable de la [127] perte de quelques Catechumenes morts fans Baptesme, & que i'auois plus de sujet de m'attrister du maffacre de quelques braues Neophytes, qui auançoient mille fois plus que moy le Christianisme parmy les peuples que Dieu m'a donnez en charge.

Les Iroquois font entrez dans le païs des Attikamegues, iufques au lac nommé Kifakami; ie n'aurois iamais creu qu'ils euffent pû trouuer ny aborder ce lac avec leurs canots: nous marchafmes enuiron vingt iours fur les neiges, au voyage que i'ay fait en ces contrées, deuant que de le rencontrer; la longueur des chemins, les courrans d'eau, les torrens horribles & tres-frequens, n'ont pas empesché que ces Barbares n'ayent esté furprendre vingt-deux perfonnes dans les tenebres de la nuit. Il n'y auoit que [128]

Letter of Father Jaques Buteux, written from
three Rivers to Reverend Father Paul
Ragueneau, residing at Quebec.

MY REVEREND FATHER,
Pax Christi.

The inward sorrow that I felt on leaving Sillery, whither I went by Your Reverence's order, and the state of abandonment into which the good God cast me, were no doubt but presentiments and foretastes of the cross that I was to meet with, and of the chalice that I was to drink, on my arrival at three Rivers. I felt this cross all the more, because I considered myself guilty of the [127] loss of some Catechumens, who had died without Baptism; and I had more reason to grieve for the death of some brave Neophytes who advanced Christianity, a thousand times more than I, among the tribes whom God has placed under my charge.

The Iroquois penetrated into the country of the Attikamegues, as far as the lake called Kisakami.² I would never have thought that they could have found or reached that lake with their canoes. On the journey that I made to those regions, we walked about twenty days on the snow, before coming to it. The length of the road, the currents of water, the horrible and very frequent torrents, did not prevent those Barbarians from going thither, and surprising twenty-two persons in the darkness of night. There were only [128] three men in their cabin who

trois hommes dans leur cabane, qui se font deffendus vaillamment, tous les autres n'estoient que des femmes & des enfans, qui apres la mort de ces trois braues combatans ont esté liez & garotez, & entraînez comme des victimes, au païs des feux & des flammes.

Vne cabane voisine remplie de femmes, dont les maris estoient allez à la chasse, entendans le bruit du combat, & les cris & les gemiffemens de leurs voisines, se sauuerent à la faueur de la nuit: leurs maris retournans de la poursuite des bestes, furent bien estonnez de voir leurs compatriotes massaczés, & leurs femmes en fuite. Se doutans bien qu'elles auroient tiré vers nos quartiers, ils sont venus chercher le mesme azyle. Je crains fort que ceux qui sont répandus à l'entour de ce lac ne soient mis à mort cét [129] Hyuer par ces mesmes Barbares, qui les surprindront dautant plus aisément, que ces pauvres peuples pensent estre en asseurance.

Ceux qui se sont venus ietter entre nos bras, sont tres-dignes de compassion, tant pour la perte de leurs amis, que pour n'auoir pas eu le moyen de chasser & de ramasser des pelteries, qui sont la monnoye dont ils acheptent des François leurs vestemens, & la pluspart de leurs viures; en vn mot ils sont dans la dernière necessité: le moyen de viure & de ne les pas secourir? ils sont Chrestiens & vrais Chrestiens. Tant s'en faut que cette grande affliction les abbate, ou les rende stupides, ou moins affectionnez à la foy; au contraire ils sont plus ardens à remercier Dieu, à le benir, à se conformer à ses sainctes volontez. Leur seule & vniue demande iusques [130] à maintenant dans vne necessité si pressante, n'a esté que des prieres pour ceux qui ont esté tuez, & pour ceux

defended themselves valiantly; all the others were but women and children, who, after the death of the three brave warriors, were tied and bound, and dragged away as victims to the land of fire and flames.

A neighboring cabin was full of women whose husbands had gone out hunting; and when they heard the noise of the combat, and the cries and groans of their neighbors, they fled, under cover of the darkness. When their husbands returned from their pursuit of game, they were greatly surprised to find their countrymen massacred, and their wives in flight. Thinking that they were sure to have gone toward our quarter, they came to seek the same refuge. I greatly fear that those who are scattered about that lake will be put to death, this [129] Winter, by those same Barbarians,—who will surprise them all the more easily, since those poor people think they are in safety.

Those who have come to throw themselves into our arms are most worthy of compassion, both on account of the loss of their friends, and because they have not been able to hunt and collect furs,—which are the money wherewith they buy their clothes, and most of their food, from the French. In a word, they are in dire necessity. How can we live, and not succor them? They are Christians, and true Christians. This great affliction is far from casting them down, or making them indifferent, or less affectionate toward the faith. On the contrary, they are more eager to thank God, to praise him, and to conform to his holy will. So far, their sole and only request, [130] in so pressing a necessity, has been merely for prayers on behalf of those who have been killed; and for those who are captives, that God may

qui font captifs, à ce que Dieu leur donne la force de souffrir en Chrestiens, & perfeuerer en la foy.

L'vn d'eux m'est venu trouuer ce matin, il a perdu dans cette deffaite, son pere, sa femme, trois de ses enfans, trois de ses ieunes freres, vne sienne sœur, & dans les ressentimens de cette grande affliction qui le touche viuement, sa bouche n'a iamais proferé aucune parole de murmure; il benit Dieu avec vne foy qui me rault, ces épreuues font grandes. Dieu fait voir qu'il est Dieu dans le cœur de ces braues Neophytes. Ce bon Chrestien est priué de la femme la mieux faite & la plus accomplie que i'aye point veüe dans ces Nations: elle estoit [131] bonne ménagere, grandement industrieuse, fort liberale, tres-courageuse, modeste, charitable, humble au possible, & par dessus tout cela, elle auoit vn zele pour la foy & pour le salut du prochain, qui passe au delà de ce que i'en puis dire: c'est ce zele qui la renduë captiue, & qui l'a fait tomber entre les mains de l'ennemy; car estant inuitée de se retirer dans les terres du costé de Tadoussac, país inconnu aux Iroquois; le desir qu'elle eut d'aider les Catechumenes du lac Kifagami, la fit demeurer au quartier où elle a esté prise. Elle a depuis quelque temps gagné à Iesus-Christ plus de vingt-cinq familles, elle a tellement changé le cœur de son mary par sa douceur & par sa condescendance, & par vne vertu vrayement solide, que d'vn homme farouche & fauage, elle en a fait vn Chrestien doux [132] comme vn agneau. Il y a plus de six ans qu'ils ne manquoient pas de trauerfer de grands dangers, & faire de longs chemins, pour se venir confesser & communier en son temps. Leur dessein estoit de venir passer cét Hyuer aupres

give them strength to suffer as Christians, and to persevere in the faith.

One of them came to see me, this morning. In that disaster he lost his father, his wife, three of his children, three of his young brothers, and a sister; but in the sorrow of that great affliction, which touches him deeply, his lips uttered not a word of complaint; he praised God, with a faith that delighted me. These trials are great. God shows that he is God in the hearts of these brave Neophytes. This good Christian is deprived of a wife, one of the most comely and accomplished women that I have seen among these Tribes. She was [131] a good house-keeper, very industrious, most generous; very courageous, modest, and charitable; as humble as possible; and, above all, she had a zeal for the faith, and for the salvation of her neighbor, exceeding all that I can say of it. This zeal has made her a captive, and has caused her to fall into the hands of the enemy; for, when she was invited to withdraw inland in the direction of Tadoussac, which is a country unknown to the Iroquois, the desire that she felt to go and help the Catechumens of lake Kisagami induced her to remain in the quarter where she was captured. Within a short time, she has won to Jesus Christ more than twenty-five families. She has so completely changed the heart of her husband by her gentleness and compliance, and by a truly solid virtue, that from a fierce and savage man she has made of him a Christian, meek [132] as a lamb. For more than six years, they did not fail to expose themselves to great danger, and to perform long journeys, to come to confession and communion at the appointed time. They had intended to pass this Winter near

de nous, pour se perfectionner en la foy dans les exercices du Christianisme.

I'aurois beaucoup de choses à dire des autres qui ont esté tuez ou faits captifs, notamment du pere de celuy dont ie viens de parler, à qui on auoit donné le nom d'Antoine en son Baptesme, sa foy, son zele, sa pieté interieure, sa patience, & ses autres vertus estoient rares; il auoit sur tout vne presence de Dieu si remarquable, qu'on auroit de la peine de croire ce que i'en pourrois dire, c'est assez que Dieu le sçache, & qu'il soit la recompense de ses bonnes actions.

[133] Je ne sçay encor où les Sauuages qui font icy iront faire leur grande chasse de l'Hyuer; on a inuité les Attikamegues, dont ie viens de parler, de descendre à Sillery: ces bonnes gens ont répondu, qu'ils n'auoient point d'autre volonté que celle de leur Pere, & que nonobstant qu'ils fussent icy en plus grand danger qu'à Sillery, qu'ils vouloient demeurer au lieu que Dieu leur ordonneroit par la bouche de celuy qui gouernoit leurs ames. Je me trouue bien en peine, ne sçachant quel conseil leur donner: si ie les retiens aupres de moy, comme ie ne puis leur donner tout le secours que ie souhaiterois, ils s'écarteront de temps en temps pour aller à la chasse, & ils pourront tomber dans les embusches des Iroquois. De vous les enuoyer, comme vous estes desia beaucoup chargez de quantité [134] de Hurons & d'Algonquins, ie ne m'y puis quasi refoudre. Et eux & moy auons peine de nous separer, ce font mes hostes & mes nautonniers, ce font eux qui m'ont conduit & mené dans leur país, & qui m'y doiuent encor mener au Printemps prochain. Ils ont fait des presens de toute leur porcelene aux Nations plus esloignées, afin de se trouuer au temps & au lieu destiné, pour

us, to perfect themselves in the faith and in the Christian exercises.

I could say many things about the others who were killed or taken captive, especially of the father of him whom I have just mentioned,— who had received the name of Antoine in his Baptism. His faith, his zeal, his inward piety, his patience, and his other virtues were extraordinary. He enjoyed, above all, the presence of God to so remarkable a degree that it would be difficult to believe what I might say of him. It is sufficient that God knows it, and that he will be the reward of his good deeds.

[133] I do not yet know where the Savages who are here will go for their great Winter hunt. The Attikamegues, of whom I have just spoken, have been invited to go down to Sillery. These good people replied that they had no other will than that of their Father; and that, although they were in greater danger here than at Sillery, they wished to remain in the place that God should ordain for them through the mouth of him who guided their souls. I am greatly embarrassed, for I know not what advice to give them. If I keep them near me, they will, as I cannot give them all the assistance that I would desire, disperse from time to time to hunt, and may fall into the ambushes of the Iroquois. To send them to you, as you are already burdened with many [134] Hurons and Algonquins, I can hardly make up my mind. And both they and I find it very difficult to part; they are my hosts and my boatmen; it is they who have conducted and conveyed me to their country, and who are to take me there again, next Spring. They have given all their porcelain in presents to the more remote Tribes, to induce them to

m'entendre parler des myſteres de noſtre foy. S'ils prennent reſolution de deſcendre à Quebec ou à Sil- lery, i'ay quelque penſée de les fuiure, ſi V. R. l'a pour agreable, afin qu'en partant d'aupres de vous au Printemps pour retourner en leur païs, ie les puiſſe accompagner. Je me recommande à ſes ſaincts Sacrifices, ce 4. de Nouembre 1651.

Voicy vne autre lettre dictée par vn Capitaine Chre- tien, nommé [135] Noël Negabamat ou Tekoüerimat, & enuoyée à vn Pere de la Compagnie de IESVS, repaſſé en France depuis quelque temps, pour les affaires de ces nouvelles Eglifes: on fera bien aiſe de voir la naïueté de ces peuples.

PERE le Ieune, tu es mon Pere & mon amy entiere- ment. Je te dy que ie garderay toujours la foy & la priere, ie n'oublieray iamais ce que tu m'as enſeigné: iamais ie ne perdray courage en la foy, i'obeïray toujours aux commandemens de celuy qui a tout fait. I'ay cette penſée que ie tiendray ferme, & quand ie ferois tout ſeul de croyant, ie croiray & prieray toujours iuſqu'à la mort.

Je te dis encor, que ie voulois aller en France pour te voir, mais on m'en a empesché; on m'a enuoyé [136] au païs des Abnaquiois & des Anglois, qui leur font voiſins, pour leur demander du ſecours contre les Iroquois. I'ay obey à ceux qui m'ont enuoyé, mais mon voyage a eſté inutile, l'Anglois ne répond point, il n'a pas de bonnes penſées pour nous, cela m'attriſte fort: nous nous voyons mourir & exter- miner tous les iours.

Pour toy, mon Pere, aye le cœur ferme & conſtant,

attend at the appointed time and place, to hear me speak of the mysteries of our faith. Should they decide to go down to Quebec or to Sillery, I have some idea of following them, if Your Reverence agree thereto,—so that, when they leave your vicinity in the Spring to return to their own country, I may be able to accompany them. I commend myself to your holy Sacrifices, this 4th of November, 1651.

Here is another letter, dictated by a Christian Captain named [135] Noël Negabamat, or Tekouerimat, and sent to a Father of the Society of JESUS, who went back to France some time ago on account of matters respecting these new Churches. The reader will be pleased to observe the simplicity of these people.

FATHER le Jeune, thou art my Father, and wholly my friend. I say to thee that I will always keep the faith and the prayer; I will never forget what thou hast taught me; I will never lose courage in the faith; I will always obey the commandments of him who has made all. I have this thought, that I shall remain steadfast; and that, even were I the only believer, I will believe and pray always, until death.

I tell thee, also, that I wished to go to France to see thee, but that I was prevented from doing so. I was sent [136] to the countries of the Abnaquiois and of the English, who are their neighbors, to ask them for assistance against the Iroquois. I obeyed those who sent me, but my journey was in vain. The Englishman replies not; he has no good thoughts for us. This grieves me much; we see ourselves dying and being exterminated every day.

For thy part, my Father, be firm and constant

parle au grand Capitaine des François, encourage les autres Capitaines, visite les fouuent, porte les à deffendre ceux qui croyent en celuy qui a tout fait : Les Iroquois font foibles, vous estes forts : les Iroquois font en petit nombre, vous autres vous estes en grand nombre ; si vous vouliez tout de bon destruire nostre ennemy, vous le feriez, & vous nous donneriez vne autre fois la vie.

[137] Je te parle derechef, mon Pere, fouuienne toy de ne nous pas priuer tout à fait de ta presence. Je compte tous les Hyuers depuis ton absence, nous allons entrer dans le troisiéme, c'est assez ; retourne, ie te prie, en nostre país viens voir tes anciens amis & tes enfans spirituels.

Je t'enuoye vne robe pour te couvrir, afin que tu n'aye point de froid dans le vaisseau, quand tu reuiendras : disposes-en neantmoins comme tu voudras, tu en es le maistre : si vn de tes amis l'agrée tu luy peux donner, car les François ne te laisseront pas auoir froid dans leurs nauires.

Prie Dieu pour moy, pour ma femme & pour mes enfans ; i'en ay encore trois, vn garçon de six ans, vne fille de quatre ans, & vn petit fils au maillot. Souuent nous parlons de toy au Pere Dequen, qui est [138] maintenant nostre Pere, il nous parle aussi de toy fort fouuent, il a grand desir de te voir : Nous prions celuy qui a tout fait pour toy, & pour ceux qui nous assistent & qui ont pitié de nous. Ma consolation est, que si ie ne te voy plus en terre, ie te verray au Ciel. C'est Noël Tekouërimat qui t'écrit.

Voicy encore vne lettre du Pere Martin Lyonne adressée de la Rochelle à Paris, au Pere Procureur

of heart; speak to the great Captain of the French; encourage the other Captains, visit them often, and induce them to defend those who believe in him who has made all. The Iroquois are weak, but you are strong; the Iroquois are few in number, but you are very numerous. If you wish to destroy our enemy utterly, you will do it, and give us life once more.

[137] I speak to thee once more, my Father. Remember that thou must not deprive us entirely of thy presence. I count all the Winters since thy departure; we are about to enter upon the third. That is enough; return, I beg thee, to our country; come and see thine old friends and thy spiritual children.

I send thee a robe wherewith to cover thyself, so that thou mayst not be cold on the ship, when thou returnest. Dispose of it, however, as thou chooseth; thou art the master of it. If it should please any one of thy friends, thou mayst give it to him, for the French will not let thee be cold in their ships.

Pray to God for me, for my wife, and for my children; I have still three,—a boy six years old, a daughter of four years, and a little son in swaddling-clothes. We often speak of thee to Father Dequen who is [138] now our Father; he also very often speaks to us of thee. He is very anxious to see thee. We pray to him who has made all, for thee, and for all who assist us and have pity on us. My consolation is, that, if I no longer see thee on earth, I shall see thee in Heaven. It is Noël Tekouerimat who writes to thee.

Here is another letter from Father Martin Lyonne, written from la Rochelle to Paris, to the Father

des Missions de la Compagnie de IESVS, en la Nouvelle France, on y verra le succès du voyage qu'il vient de faire en Canada; ce n'est qu'une fuite de croix, qu'il faut tâcher de porter d'aussi bonne grace en l'ancienne France qu'on les porte en la Nouvelle.

[139] **M**ON R. PERE,
Pax Christi,

Celle-cy vous fera part de nos biens & de nos maux, de nos ioyes & de nos tristesses. Je ne sçay si i'oserois dire que nous soyons arriuez à bon port, puis que nous trouuons vn mal-heur dans nostre bon-heur, & qu'il nous faut chanter le Pseaume *Miserere mei Deus*, au lieu d'entonner le *Te Deum laudamus*, que nos Matelots font ordinairement retentir quand ils sont arriuez au terme de leur voyage. Je vous déduiray nos auantures en détail.

Nous ne fortismes l'an passé de la Rochelle que le feizième de Iuillet, saison dans laquelle les vents de Nord & de Nordest ne regnent guere, ce qui nous a causé vne longue & fascheuse trauerfée. Estans enfin arriuez à Quebec le quatorzième [140] d'Octobre, nous en sommes partis le feizième de Nouembre. Iamais aucuns vaisseaux n'estoient partis si tard de ces contrées: pas vn des habitans ne s'est voulu embarquer, ny pour ses affaires particulieres, ny pour les publiques, craignans les glaces du grand fleue S. Laurens, & les tempestes de la mer: Je ne sçay s'ils auoient vn pressentiment de ce qui nous deuoit arriuer, mais ie sçay bien que nous auons esté battus de toutes fortes de vents & de tempestes. Nous croy-[i]ons tous que le commencement de Decembre seroit la fin de nostre vie, la furie des vents déchainez dura

Procuror for the Missions of the Society of JESUS in New France. In it will be seen the result of the voyage which he has just made to Canada. It is but a succession of crosses, which one must bear with as good a grace in old as they are borne in New France.

[139] MY REVEREND FATHER,
Pax Christi.

This will inform you of our good and of our evil fortune, of our joys and of our sorrows. I know not whether I should say that we have arrived safe in port, because we find unhappiness in the midst of our happiness, and have to chant the Psalm *Miserere mei Deus* instead of intoning the *Te Deum laudamus*, with which our Mariners cause the air to resound when they reach the end of their voyage. I shall relate our adventures in detail.

We left la Rochelle last year only on the sixteenth of July, at which season the North and Northeast winds blow but little; and this occasioned a long and unpleasant passage. We reached Quebec at last, on the fourteenth [140] of October, and left it on the sixteenth of November. Never have ships sailed from those countries so late in the year; not one of the inhabitants would embark, either for his private affairs or on public business, for they feared the ice in the great river St. Lawrence, and storms on the sea. I know not whether they had a presentiment of what was to happen to us; but I do know that we were beaten by all sorts of winds and tempests. We all thought that the beginning of December would be the end of our lives. The fury of the unchained winds lasted eight days; during that time we were struck by such a heavy sea that about eighty

huiët iours; nous receufmes dans ce temps-là vn coup de mer si violent, que la quantité d'enuiron quatre-vingt poinffons de cailloux, & huiët gros canons démontez, qui seruoient de leste à nostre nauire [141] pour le tenir en estat, & toutes les marchandises, & nos boiffons, & nos pois, qui faisoient pour lors l'vnique mets de nostre table; en vn mot, tout ce qui estoit dans le fonds du vaisseau fut renuersé, bouleuerfé, & ietté pefle-mefle sur vn costé de nostre nauire, ie ne sçay comme les canons ne le creuerent point; il estoit si fort à la bande, & tellement couché, que l'eau entroit par dessus le bord, nos mats de hunes furent rompus, le biscuit qui nous restoit tout mouillé, chacun crioit misericorde. Nous demeurafmes enuiron vne heure en cét estat, & si le coup qui nous y auoit mis eut redoublé (ce qui arriue tres-souuent) le vaisseau eut renuersé & coulé à fond, mais la saincte Vierge arresta ce coup par vn vœu que nous luy fîmes, & que nous auons executé. Ie ne sçay comme ce costé [142] du nauire, chargé de tant de canons & de cailloux, & de poinffons, se feroit pû redresser fans miracle.

Enfin apres auoir effuyé cette tempeste, & d'autres moindres qui nous affaillirent encor, nous arriuaimes la nuit de Noël au lieu où nous pensions trouuer du repos, & faire nos deuotions: ce n'estoient que réjouïffance, la ioye paroïffoit sur le visage de tout nostre monde resuscité; nous tapiffions la chambre du Capitaine de tout ce qu'il y auoit de plus beau dans le nauire, pour y celebrer la saincte Messe le iour de Noël; quand tout à coup nous entendîmes le tonnerre de deux canons chargez à balles, tirez sur nostre nauire; ce bruit dans les tenebres de la

puncheons of stones and eight large dismantled cannons,—that served as ballast for our ship, [141] to keep her steady,—all the merchandise, our water-casks, and our peas,—which then supplied the only food for our table,—in a word, everything in the hold of the vessel, shifted, rolled over, and was thrown pell-mell on one side of our ship; and I know not what prevented the cannons from bursting a hole through her. She careened and lay over, to such an extent that the water poured in over the side; our topmasts were carried away; the biscuit that remained was all soaked; and every one cried for mercy. We remained about an hour in that position and had we shipped another such sea (as very frequently happens), the vessel would have upset and gone to the bottom. But the blessed Virgin saved us from this, in consequence of a vow that we made to her, and which we have performed. I know not how [142] the ship, borne down as she was on one side by the weight of so many cannons, stones, and puncheons, could ever have righted herself without a miracle.

Finally, after weathering this storm, and other lesser ones that also beset us, we reached, on Christmas eve, the place where we expected to find rest, and to perform our devotions. There was nothing but rejoicing; gladness beamed on the countenances of all our people, saved from a watery grave. We were adorning the Captain's cabin with the finest of everything in the ship, in order to celebrate holy Mass on Christmas day; when suddenly we heard the report of two shotted cannons firing on our ship. This noise, in the darkness of the night, silenced us. We were between isle de Ré and that part of the mainland called Chef de [143] bois. We afterward

nuit nous ietta dans le silence. Nous estions entre l'isle de Ré & le lieu de la terre ferme, qu'on nomme Chef de [143] bois; nous oüyfmes en fuite des hommes qui crioient à pleine teste, amene, amene, les voiles basses, mouillez l'ancre, autrement on vous enuoye cinquante volées de canon. Dieu fçait si nous fufmes surpris à ces paroles; comme nous ne fçauions rien de ce qui se passe à present en France, nous creufmes que c'estoient quelques vaisseaux du Roy, sur lesquels nous auions pris le dessus du vent par mégarde, la nuit nous empeschant de les reconnoistre. Nous amenons nos voiles, nous mouillons l'ancre, & voila quatre chaloupes chargées de foldats & de matelots qui nous abordent; ces gens fautent dans nostre vaisseau, ils rompent les coffres, ils pillent tout ce qu'ils rencontrent, ils conduisent nostre Capitaine vers celuy qui commande cinq ou six vaisseaux qui font en cette emboucheure, [144] & pour trancher court, on emmene nostre nauire en Brouïage. Pour moy ie me suis retiré à la Rochelle avec nostre frere Pierre feoté, qui est repassé en France pour sa fanté.

Ce ne font pas là toutes nos auãtures, nous estions partis de Quebec deux vaisseaux de compagnie, l'un nommé le S. Ioseph, dont ie viens de parler, & l'autre appellé la Vierge; nous nous sommes toujours accompagnez dans le grãd fleueue iusques au fortir des terres que nous nous separafmes: or comme ce dernier vaisseau estoit bien meilleur de voile que le nostre, nous le croy[i]ons trouuer au port arriué bien longtemps deuant nous, & cependant il ne paroist point, cela nous fait coniecturer que les tempestes qui nous ont pensé abyfmer l'ont englouty, & nostre

heard men's voices, calling out: "Bring to! Bring to! Down with your sails; drop your anchor, or we will send you a broadside from fifty cannons!" God knows how astonished we were at these words. As we knew nothing of what was passing in France at the time, we thought that these were some of the King's ships, to windward of which we had inadvertently placed ourselves; for the darkness prevented us from recognizing them. We lower our sails, cast anchor, and are boarded by four boat-loads of soldiers and sailors, who leap into our ship, break open the lockers, and pillage everything they can find. They take our Captain before the person commanding five or six vessels that lie in that estuary; [144] and, to cut short, our ship is taken to Brouage. For my part, I went to la Rochelle with our brother Pierre feoté, who has come back to France for his health.

Those are not all our adventures. We started from Quebec, two vessels in company,—one called the *St. Joseph*, of which I have spoken; and the other *la Vierge*. We kept company all the time we were in the great river, until we left the land behind, when we became separated. Now, as the latter ship was a much faster sailer than ours, we thought that she would reach port long before us; and yet she has not made her appearance. This leads us to believe that the storms that nearly wrecked us have destroyed her; and our conjecture is all [145] the better founded, because that ship was weak, and had great trouble in reaching Canada, for she leaked very much throughout the whole passage. So much for our voyage. I say nothing of the country; the letters and the Relation, which I send you in advance, will tell you everything. I would merely

coniecture est dautant [145] mieux fondée, que ce vaisseau estoit foible, & qu'il auoit bien eu de la peine d'arriuer en Canada, faisant grande eau dans toute la trauerfée. Voila ce qui concerne nostre voyage, ie ne vous dis rien du païs, les lettres & la Relation que ie vous enuoye par auance diront tout. Ie vous prieray feulement de penfer de bonne heure où vous pourrez trouuer dequoy enuoyer à nos Peres, & aux pauures Sauuages, qui fuyans les feux des Iroquois, se viennent tous les iours ietter entre leurs bras, n'ayant que la foy & le Christianisme pour toutes richesses. N'attendez aucun secours du païs, ce qu'il a coustume de donner pour vne partie de la subsistance de nos Missions est perdu. Ceux à qui les deux vaisseaux & les marchandises dont i'ay fait mention appartenoient, ne peuuent pas nous assister apres vne [146] si grosse perte. Dieu soit beny de tout. *Quod bonum erat in oculis suis fecit.* Il faut adorer sa prouidence & se confier en ses bontez. Ie me recommande à vos saincts Sacrifices, en attendant que i'aye l'honneur de vous voir,

Mon R. P.

A la Rochelle ce 27.
de Decembre 1651.

Vostre tres-humble & affectionné
feruiteur en Nostre Seigneur,
MARTIN LYONNE.

On n'a ouy aucune nouvelle du vaisseau dont il est parlé dans cette lettre depuis qu'elle est écrite.

FIN.

beg you to consider, as soon as possible, where you can find something to send to our Fathers, and to the poor Savages who, flying from the Iroquois fires, throw themselves into their arms every day, having but faith and Christianity for their sole wealth. Expect no help from the country. What it is accustomed to give for a portion of the support of our Missions is lost. Those to whom belonged the two ships and the merchandise that I have mentioned, cannot assist us after [146] so heavy a loss. God be praised for all. *Quod bonum erat in oculis suis fecit.* We must adore his providence, and confide in his goodness. I commend myself to your holy Sacrifices, until I have the honor of seeing you.

My Reverend Father,

At la Rochelle, this
27th of December, 1651.

Your most humble and affectionate servant in Our Lord,
MARTIN LYONNE.

No news has been received of the ship mentioned in this letter, since it was written.

END.

Permission du R. P. Vice-Prouincial.

NOVS Charles Lalemant, Vice-Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au fleur Sebastien Cramoify, Imprimeur ordinaire du Roy & de la Reyne, Bourgeois & ancien Escheuin de cette ville de Paris, l'impression des Relations de la Nouvelle France. Fait à Paris ce 3. iour de Fevrier 1652.

C. LALEMANT.

Permission of the Rev. Father Vice-Provincial.

WE, Charles Lalemant, Vice-Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sebastien Cramoisy, Printer in ordinary to the King and Queen, Burgess and former Alderman of this city of Paris, the printing of the Relations of New France. Done at Paris, this 3rd day of February, 1652.

CHARLES LALEMANT.

LXXX

JOURNAL DES PP. JESUITES

en l'année 1652

SOURCE: We follow the original MS., in Laval University library, Quebec.

Journal des Pères Jésuites, en l'année
1652.

FEBRUARIO ANNI 1652.

LE 26^{esme} m^r le Senechal, & M^r Robineau partent de Quebec pour aller aux trois Riuieres, 15 françois de compagnie. ils arriuerent aux 3 R. le second iour de Mars, & en partirent le Ieudy de la my-Caresme. arriuerent a Quebec le Samedy suiuant 9^{esme} iour de Mars.

MARTIO.

Le second iour de Mars 12 Hurons, six Algonquins, & dix Algonquines estant partys des Trois Riuieres pour Montreal, et ayans couché dans le lac s^t. Pierre; le lendemain matin iour de samedy furent attaquez en chemin par les Iroquois; 3 femmes Algonquines se sauuerent, cinq Algonquins, & 2 Hurons, Eha8ennon & Achaennhak. desiderati sunt decem Huro-nes. Toratati, bruslé. A8ohonchis8anne, tue. Ora'k8i. Otaras8ia. brusle. Ondiatsondi. On-nondate.en. Osondach. Atandihetsi. Ion-de'cha, & Tonnontaon fils de Hoek, qui & A8osk8entak vocatur.

Le 8^{esme} brusla la maison de Mademoiselle de Grandmaison a l'isle d'orleans. sur les dix a onze heures du soir.

Journal of the Jesuit Fathers, in the year
1652.

FEBRUARY, OF THE YEAR 1652.

ON the 26th, monsieur the Seneschal and Monsieur Robineau leave Quebec to go to three Rivers, in company with 15 frenchmen. They arrived at 3 Rivers on the second day of March, and started thence on the Thursday of mid-Lent. They arrived at Quebec on the following Saturday, the 9th day of March.

MARCH.

On the second day of March, 12 Hurons, six Algonquins, and ten Algonquin women, having left Three Rivers for Montreal, and having spent the night on lake st. Pierre, were—on the next morning, a saturday—attacked on the way by the Iroquois. 3 Algonquin women escaped, also five Algonquins, and 2 Hurons, Ehawennon and Achahennhak. *Desiderati sunt decem Hurones,—* Toratati, burned; Athohonchiwanne, killed; Ora'kwi, Otarawia, burned; Ondiatsondi, Onnondate, en, Osondach, Atandihetsi, Ionde'cha, and Tonnontaon, son of Hoek, *qui et* Ahoskwentak *vocatur.*

On the 8th, Mademoiselle de Grandmaison's house at the isle of orleans was burned,

Le 30. Le P. Druillettes arriua a la pointe de Lauzon avec Iean Guerin, apres bien des fatigues; retournans de la Nouvelle Angleterre & de la Mission des Abnaquinois. Le landemain iour de Pasque il dit la messe aux habitans de la dite pointe, & le vent & les glaces le retinrent iusqu'au Mercredy, qu'il passa a Quebec.

APRILI.

*mort de la M.
S. Joseph ursuline,
assistante.*

Le 4. mourut sur les 8 heures du soir la Mere Marie de St. Ioseph, Assistente des Vrsulines. Le landemain elle fut enterree, apres la grande messe, qui se dit a dix heures, par le P. Hierosme Lallemand, M^r Vignal seruent de Diacre, & M^r de Lisle de sousdiacre. 4 de nos Peres y assisterent en surplis, les PP. Mercier, Chastelain, La Place, & Poncet. apres l'euangile, le P. Lallemand y fit vne espece de sermon. M^r le Gouverneur y assista, & multi alij.

*Mr de LIsle fait
sousdiacre.*

Le 16. se representa la Tragedie du Scide, de Corneille.

Le 19. M^r de La Poterie arriua en canot des trois Riuieres avec La Bouonnier. & le s^r Le Moine, commis de Montreal, avec letres qui nous apprirent les nouvelles suiuanes de Montreal. scauoir que

Le 15 de feurier vn Algonquin, nommé par les Hurons Haasate, partit de Montreal, avec trois Hurons, Pierre Tsondeonskon. Iagues

about ten or eleven o'clock in the evening.

30th. Father Druillettes arrived at point de Lauzon, with Jean Guerin, after many fatigues,—returning from New England and the Mission to the Abnaquinois. The next day,—Easter day,—he said mass to the habitants at that point; and the wind and the ice detained him till Wednesday, when he crossed to Quebec.

APRIL.

On the 4th, about 8 o'clock in the evening, died Mother Marie de St. Joseph, Assistant of the Ursulines. She was buried the next day, after high mass, which was said at ten o'clock by Father Hierosme Lallemand,—Monsieur Vignal serving as Deacon, and Monsieur de Lisle as subdeacon. 4 of our Fathers were present in surplices,—Fathers Mercier, Chastelain, La Place, and Poncet. After the gospel, Father Lallemand delivered a sort of sermon. Monsieur the Governor was present, *et multi alii*.

Death of Mother St. Joseph, ursuline assistant.

Monsieur de L'Isle serves as subdeacon.

On the 16th, there was a performance of Corneille's Tragedy, *le Scide* [*Cid*].

On the 19th, Monsieur de La Poterie arrived by canoe from three Rivers, with La Boujonnier and sieur Le Moine,³ agent at Montreal, bringing letters which acquainted us with the following news from Montreal,—to wit, that,

On february 15th, an Algonquin, named by the Hurons Haasate, left Montreal with three Hurons,—Pierre Tsondeonskon, Jaques saonwaretsi, and Louys Tehoa'chia'kwan. On

saon&aretsi, & Louys Tehoa'chia'k&an. le 17. ils furent pris par 8 Annie'r. qui couperent leurs pistes prez de Montreal, & les suiurent a vne iournee d'Anniee Aasate s'eschappa la nuit, & arriua a Montreal le 10^{esme} de Mars. Les nouvelles qu'il rapporta furent. 1^o que les Neutres ont fait ligne avec ceux d Andasto,e contre les Iroquois. 2^o que les sonnont&e'r. allans en guerre contre les Neutres, auoient esté defaits ensorte que les femmes auoient esté contraintes de quitter sonnont&an, & se retirer a Onioñen. 3^o que les Annie'r. & sokoquinois s'entretuent. 4^o que lhyuer les Annie'r. estoient allez en guerre vers Andasto,e, dont on ne scauoit pas encore l'issie. 5^o que Tehand&tason estoit allé luy huitiesme vers la petite Nation, à la petite guerre.

Le 4. d'Auril. le P. Buteux partit des Trois Riuieres pour sa Mission aux Atikamegues, avec Tson&tannen Huron, & fontarabie.

Le 16. d'Auril M^r Robineau partit des Trois Riuieres pour Montreal, avec des Algonquins, qui alloient en traite a la petite Nation. il retourna le 26. aux 3 R.

Le 22. M^r des Prez se noya aux 3 R.

MAIO

Le 4^{esme} la fregate part pour Tadoussac, le P. De Quen & le P. Albanel pour leur mission.

the 17th, they were captured by 8 Annie'ronnons, who intercepted their trail near Montreal, and followed them until at a day's journey from Annice. Aasate escaped by night, and arrived at Montreal on the 10th of March. He brought back the following news: 1st, that the Neutrals have made an alliance with those of Andasto,e against the Iroquois. 2nd, that the sonnontwe'ronnons, going to war against the Neutrals, had been defeated, so that the women had been constrained to leave sonnontwan, and take refuge at Onioïen. 3rd, that the Annie'ronnons and sokoquinois are killing one another. 4th, that, during the winter, the Annie'ronnons had gone to war toward Andasto,e,—the result of which was not yet known. 5th, that Tehandoutason had gone,—he the eighth,—toward the petite Nation, as a skirmisher.

On the 4th of April, Father Buteux left Three Rivers for his Mission to the Atikamegues, with Tsondoutannen, a Huron, and fontarabie.

On the 16th of April, Monsieur Robineau left Three Rivers for Montreal, with some Algonquins who were going for trade to the petite Nation. He returned on the 26th to 3 Rivers.

On the 22nd, Monsieur des Prez⁴ was drowned at 3 Rivers.

MAY.

On the 4th, the frigate sails for Tadoussac. Father De Quen and Father Albanel leave

Mr Denys a Misk. M^r Denys pour aller trouver M^r de La Tour afin de se restablir vers Miscou.

Le 5^{esme} on a apperceuance des Iroquois a la coste de Lauson. vanus tamen rumor.

Voyage aux Trois Riuieres & a Montreal.

Le 16. le Ieudy deuant La Pentecoste, nous partons de Quebec dans L'esperance M^r le Gouverneur & moy, & arriuons aux Trois Riuieres le lendemain, ayant dit la Messe au Cap. Le iour de La Trinité, 26. de May, nous partismes des Trois Riuieres pour Montreal, où nous n'arriuasmes que le lendemain a dix heures du soir. Nous en repartismes le 3 iour de Iuin, & arriuasme aux Trois Riuieres le cinquiesme. Nous repartismes des Trois Riuieres la 21^{esme}. & le lendemain nous arriuasmes a Quebec.

Mort du P Buteux & de 2. fran.

Le 10^{esme} iour de May le P. Iaques Buteux en compagnie d'un françois nommé fontarabie, & d'un Huron, nommé, Thomas Tsond&tannen, fut tué par vne bande de 14. Iroquois. les deux françois demurerent morts sur la place; le Huron fut Emmené prisonier. ce fut dans les Trois Riuieres, au troisieme portage. Le Huron se sauua du depuis des mains des Iroquois, & arriua aux Trois Riuieres le 28^{esme}. du mesme mois, qui donna nouvelle de la defaite.

Defaites des hurons.

Le 13. du mesme mois de May les Algonquins estans montez en traite aux poissons blancs, tomberent dans les embusches de cette bande des 14. qui auoient tüe le P. Buteux. ils prirent la fuite; a la reserue du fils de Iean

for their mission; Monsieur Denys, goes to find Monsieur de La Tour, in order to establish himself again toward Miscou.

*Monsieur Denys at
Miscou.*

On the 5th, some one has a glimpse of the Iroquois on the coast of Lauson; *vanus tamen rumor.*

On the 16th,—the Thursday before Pentecost,—we leave Quebec in the *Esperance*,—Monsieur the Governor and I,—and arrive at Three Rivers the next day, having said Mass at the Cape. On Trinity Sunday, 26th of May, we left Three Rivers for Montreal, where we did not arrive until ten o'clock at night the next day. We sailed again on the 3rd day of June, and arrived at Three Rivers on the fifth. We left Three Rivers again on the 21st; and the next day we arrived at Quebec.

*Journey to Three
Rivers and
Montreal.*

On the 10th day of May, Father Jaques Buteux, in company with a frenchman named fontarabie, and a Huron named Thomas Tsondoutannen, was killed by a band of 14 Iroquois. The two frenchmen remained dead on the spot; the Huron was Led away captive. This took place on the Three Rivers, at the third portage. The Huron afterward escaped from the hands of the Iroquois, and arrived at Three Rivers on the 28th of the same month, giving news of the disaster.

*Death of Father
Buteux and 2
frenchmen.*

On the 13th of the same month of May, the Algonquins, having gone up for trade to the whitefish tribe, fell into the ambushes of that band of 14 who had killed Father Buteux.

*Defeat of the
hurons.*

Baptiste. qui tira, & tua vn Iroquois. mais il eut le bras rompu. fut pris & bruslé au mesme lieu.

Le 15. Deux femmes Hurones, mere & fille, Annendok & Atondech, avec vn petit fils de quatre ans, furent pris a Montreal par vne troupe d'Iroquois de 50. ou de 60. elles s'estoient escartées pour aller querir de la chair d'vn Orignac, que quatre françois y auoient tüé.

Le 16. vn Huron nommé Ahoškøentak fils de Hoek, qui auoit esté pris par les Iroquois, le second iour de Mars, retourna heureusement a Montreal.

algonquins tüez

Le mesme iour, au point du iour, onze *Algonquins* qui estoient a la chasse dans les isles du lac St. Pierre, & furent surpris & defaits par vne vintaine d'ennemys. quelques vns se sauuerent.

Le 21^{esme}. vn canot de deux hommes, l'vn françois nommé La fleur de Cognac, soldat, l'autre vn ieune Algonquin, estans allee leuer leur ligne de l'autre costé de la Riuiere, vis a vis du fort des Trois Riuieres, furent attaquez par vne descharge de 7 ou 8. coups de fusil. Le sauuage en mourut deux iours apres; le françois y fut blessé assez heureusement. l'ennemy se retira promptement estant poursuiuis de quantité de canots & chaloupes.

Le 26^{esme}. iour de La Trinité vne troupe de 50 Iroquois tüa le vacher de Montréal,

They took to flight, excepting the son of Jean Baptiste, who shot and killed an Iroquois; but he had his arm broken, and was captured and burned at the same place.

15th. Two Huron women, mother and daughter, Annendok and Atondech, with a little son four years old, were seized at Montreal by a band of 50 or 60 Iroquois. They had gone to a secluded place, in order to get some meat from a Moose, which four frenchmen had killed there.

On the 16th, a Huron named Ahoskwentak, son of Hoek, who had been taken by the Iroquois on the second day of March, returned in safety to Montreal.

The same day, at daybreak, eleven *Algonquins*, who were hunting in the islands of lake St. Pierre, were surprised and defeated by a score of enemies. A number of them escaped. *Algonquins killed.*

On the 21st, two men in a canoe,—one a frenchman, named La fleur de Cognac, a soldier;⁵ the other, a young Algonquin,—having gone to raise their fish-line on the other side of the River, opposite the fort of Three Rivers, were attacked by a volley of 7 or 8 gunshots. The savage died two days later; the frenchman was wounded, but not seriously. The enemy promptly retreated, being pursued by a number of canoes and shallops.

On the 26th, the day of The Trinity, a troop of 50 Iroquois killed the cowherd at

nommé Antoine Róos, proche le costeau S^t Louys.

IUNIO

Le 2^{esme}. deux femmes Algonquines, eschappées des Iroquois, arriuent a Montreal, l'vne estoit acouchee par les chemin, il y auoit dix iours, elles auoient esté 25 iours en chemin. l'enfant fut baptizé le mesme iour, & nommé Iean par M^r De Lauson. Nostre Gouverneur son parrain. la maraine fut Mad^{le}. Mance.

Le 3^{esme}. estant partys de Montreal, nous recueillismes a trois lieues au dessous, vn Chrestien Algonquin, nommé Mangsch, (Ahikšanne par les Hurons:) qui auoit esté pris dans le lac s^t. Pierre, le 16^{esme}. iour de May. vt dictum supra.

Deux heures apres nous eusmes au rencontre vn canot de sept Iroquois, ausquels nous fismes la chasse, sed frustra.

Le 4. Nous recueillismes dans les isles du lac S^t. Pierre deux femmes Algonquines eschappées d'Anniené, où elles estoient captiues depuis 2 ans.

Le 5^{esme}. estans arriuez sur les huit heures aux Trois Riuieres, sur le soir vn soldat nommé de Beaumont estant entré fort peu dans le bois, pour la chasse, s'esgard tellement, qu'il fut perdu trois iours.

Les nouvelles que les fugitifs ont rapporté, sont

Montréal, named Antoine Róos, near the hill St. Louys.

JUNE.

On the 2nd, two Algonquin women, escaped from the Iroquois, arrived at Montreal; one of them had been delivered of a child by the way, ten days before. They had been 25 days on the road. The child was baptized the same day, and named Jean by Monsieur De Lauson. Our Governor was his godfather; the godmother was Mademoiselle Mance.

On the 3rd, having sailed from Montreal, we picked up, three leagues below, a Christian Algonquin named Mangouch (Ahikwanne, by the Hurons), who had been taken in lake St. Pierre on the 16th day of May, *ut dictum supra*.

Two hours later, we encountered a canoe with seven Iroquois, to whom we gave chase, *sed frustra*.

4th. We picked up in the islands of lake St. Pierre two Algonquin women, escaped from Anniené, where they had been captive for 2 years.

On the 5th, we arrived, about eight o'clock, at Three Rivers. Toward evening a soldier, named de Beaumont, having entered a very short distance into the woods for hunting, went so far astray that he was lost for three days.

The fugitives brought back the news:

1st, that, toward the end of the winter, a

1° que sur la fin de l'hyuer vne bande d'Iroquois estoit montée aux poissons blancs, qui auoit fait vn coup considerable.

2° qu'une autre bande estoit montée aux Païsans, & auoit fait prise de 25 Algonquins.

*Continuaon de la
petite guerre...*

3° que les Onnontaeronnons auoient defait quantité de Hurons sur la fin de l'este dernier, dans l'isle Ahſen'do,e; où ils estoient allez chercher du Tournesol.

4° que les Iroquois estans allez l'hyuer en grosse armée, contre les Atra'kſae'r ou Andasto,e'r. auoient eu du pire.

Le 8. Iuin. Enheionsa & Aontarison Hurons, estans allez de grand matin a leur ligne, qui estoit sur les Trois Riuieres, tomberent dans vne embuscade d'Iroquois. le premier fut tué sur la place. le second probablement auoit esté emmené vif: mais les ennemys ayans esté fortement poursuiuys, par les Algonquins, Hurons & françois, l'aurent ietté dans l'eau, apres l'auoir tué. quoy qu'il en soit, les Iroquois furent si viuement poursuiuys, qu'ils furent contrains d'abandonner tout leur bagage. deux y furent tuez, dont Nos sauages enleuerent la cheuelure.

Nauire Echoüés

Le 23. arriue la Chaloupe du premier nauire venu de france, commandé par M^{re} Iean Pointel. lequel nauire eschoua a l'isle aux Coudres.

Le 28. Ioseph Taondechoren, Pierre Ahandation, André Hannenharisonk, Martin Honahahoianik, Dominique Ondhſe,i, René

band of Iroquois had gone up to the whitefish tribe, and had dealt a considerable blow.

2nd, that another band had gone up to the Païsans, and had captured 25 Algonquins.

3rd, that the Onnontaeronnons had defeated a number of Hurons, toward the end of the last summer, in the isle Ahwen'do,e, where they had gone to seek Sunflowers.

4th, that the Iroquois, having gone during the winter in full force against the Atra'kwa-e'ronnons or Andasto,e'ronnons, had had the worst of it.

June 8. Enheionsa and Aontarison, Hurons, having gone very early in the morning to their fish-line, which was at Three Rivers, fell into an ambush of Iroquois. The first was killed on the spot; the second was probably carried away alive; but the enemies, having been vigorously pursued by the Algonquins, Hurons, and french, may have thrown him into the water, after having killed him. However this may be, the Iroquois were so keenly pursued that they were constrained to abandon all their baggage. Two were then killed, from whom Our savages removed the scalps.

On the 23rd, the Shallop arrives from the first ship come from france, commanded by Master Jean Pointel; this ship ran aground on isle aux Coudres.

28th. Joseph Taondechoren, Pierre Ahandation, André Hannenharisonk, Martin Honahoiannik, Dominique Ondhwe,i, and René Hondennionhe, with three little children,

Continuation of petty warfare.

Ship Stranded.

Hondennionhe, avec trois petits enfans se noyerent allans a Tadoussac, & ayans esté surpris de la tempeste en vn canot. optimi christiani.

IULIO

Le 1^{er}. arriue M^r de Charny, & les hommes venus par ce premier nauire.

*attaque des Iroquois
deuant Les 3. Riuiers.*

Le 2^{esme}. Vne bande de 80 Iroquois parut aux Trois Riuieres premierement au nombre de 8. qui sortans du bois, coururent sus a deux canots qui abordoient a terre, vis a vis des Trois Riuieres, ou ils estoient allez visiter des lignes, accompagnez d'une chaloupe. mais les Nostres ayans abandonné leurs canots, & s'estant retirez dans la chaloupe, parut vn nombre plus grand d'Iroquois qui firent vne descharge de 40. ou 50. coups, dessus la chaloupe, dont pas vn ne fut offensé, sinon Atseña Capitaine Huron, assez legerement au bras. On tira de part & d'autre diuerses descharges sans effet, iusqu'a ce que peu a peu tirant a l'eau, & leuant la voile, le Nordest porta nostre chaloupe a la briqueterie. Les ennemis tenoient cependant le milieu de la riuiere en 13 grans canots. Le françois s'estans embarquez Hurons, & Algonquins, l'on donne la chasse a l'ennemy de si bonne façon, qu'on le contraignit d'aborder a vne lieue du fort des 3 R. Il se fit diuers pourparlers des Hurons avec les Iroquois. qui ne plaisant pas aux françois & aux Algonquins, pour l'em-

were drowned while going to Tadoussac,—
having been surprised in a canoe by a storm.
Optimi christiani.

JULY.

On the 1st, Monsieur de Charny⁶ arrives,
and the men who had come by that first ship.

2nd. A band of 80 Iroquois appeared at
Three Rivers,—at first to the number of 8,
who, issuing from the wood, rushed upon two
canoes which were approaching the land op-
posite Three Rivers, where they had gone
accompanied by a shallop, to inspect some
fish-lines. But, Our men having abandoned
their canoes and taken refuge in the shallop,
there appeared a greater number of Iroquois,
who discharged 40 or 50 shots upon the shal-
lop,—in which no one was hurt save Atseña,
a Huron Captain, but slightly in the arm.
They fired, on both sides, several volleys
without effect; until, by gradually working
into the stream, and raising the sail, the
Northeast wind carried our shallop to the
brick-yard. The enemies were meanwhile
holding the middle of the river in 13 large
canoes. The french, Hurons, and Algon-
quins having embarked, they give chase to
the enemy at such a rate that they constrain
him to go ashore, a league from the fort of
3 Rivers. Sundry negotiations were held
between the Hurons and the Iroquois; these
not pleasing the french and the Algonquins,
the french, to prevent the same, withdrew to
Three Rivers; and, subsequently, all the

*Attack by the
Iroquois before 3
Rivers.*

pescher les françois se retirerent aux Trois R. & en suite tous les Hurons & Algonquins. Peu apres les Iroquois enuoyent vn canot de trois hommes, qui se tient au milieu de la Riuiere, attendant vn canot de nostre part. Annaotaha, Soſendſanne & vn Algonquin les furent trouuer.

Durant qu'ils parlementoient, autres canots du costé des ennemis aborderent du costé de la briqueterie, qui mirent a terre vn Huron nommé Oskennontonſa; ou Otindeſan. Hoek fut au deuant de luy, le mit entre les mains de M^r. Robineau, qui l'amena au fort, ou Onda'kont le questionna.

Cependant ces trois canots parlementerent avec quelques-vns. disans que A,ontarisati venoit avec dessein de faire la paix &c. Mais tout le monde ayant iugé, que ce n'estoit que tromperie, le dessein fut pris de les tromper eux mesmes. Il y auoit vn canot de trois hommes au bord de l'eau, deux Iroquois & vn Huron. nommé Annenharitak. Onda'kont fit amuser ce canot, tandis qu'on courroit au pain. Annaotaha, Ahoſkſontak, & quelques enfans le porterent: Annaotaha approche, & les autres & en donnant le pain, il met la main sur l'Iroquois. L'on accourt ce mesme temps, & on les amene. il se trouua que celuy qu'Annaotaha auoit pris estoit Aontarisa'ti, chef de la bande. l'autre nommé Ta,akenrat n'estoit pas considerable.

*Chef Iroquois pris
par adresse...*

Hurons and Algonquins. Shortly afterward, the Iroquois send a canoe with three men, who stop in the middle of the River while waiting for a canoe from us. Annaotaha, Sowendwanne, and an Algonquin went to meet them.

While they were parleying, other canoes from the enemies' side came ashore in the direction of the brick-yard, which landed a Huron named Oskennontonwa, or Otindewan. Hoek went to meet him, and put him in charge of Monsieur Robineau, who led him to the fort, where Onda'kont questioned him.

Meanwhile, these three canoes were parleying with certain persons, saying that A_ontarisati was coming with the intention of making peace, etc. But, every one having concluded that this was nothing but deception, the plan was adopted of deceiving them in turn. There was a canoe with three men, at the edge of the water,—two Iroquois, and a Huron named Annenharitak. Onda'kont beguiled this canoe, while some hastened to get bread; Annaotaha, Ahoskwontak, and some children carried it. Annaotaha comes near, and the others; and, while giving bread, he lays hands on the Iroquois. Some men run up, at the same time, and bring them along. The one whom Annaotaha had seized proved to be Aontarisa'ti, chief of the band; the other, named Ta_oakenrat, was not a man of importance.

*Iroquois Chief taken
by subtlety.*

Les ennemis n'eurent aucune apperceuance de cette prise, sinon par le delay du retour.

*2 Iroquois baptises
Et bruslez le 31.
Le Pere Menard...*

Le 3^{esme}. le P. Menard baptiza les deux Iroquois. Pierre, & françois Aontarisa'ti. qui furent bruslez le lendemain. Aontarisati fut donné pour vn Algonquin nomme Otsinnenko. Ta'akenrat, pour Torata'ti Huron.

Pour nouvelles des ennemis

*600. sauvages en-
leuez par mille
Iroquois.*

1^o La prise d'Atra'kkae par les Nations Iroquoises, au nombre de mille. ils ont enleué 5 ou 6 cents, hommes la pluspart. Le Annie'r y ont perdu dix hommes. les autres cantons, aucuns 20 aucuns 30. tous ensemble, 130.

130 Iroq. tûez...

2^o vne bande a esté a Ekaentston, où ils ont fait prise.

3^o vne autre a fait prise a Askik8anne.

le 23. la fregate part pour les 3, R. où M^r Barbier va faire la traite elle retourne le 10 iour d'Aoust. . . . L'esperance part pour Montreal, ou va M^r. Theirry. commis de s^{rs}. Rozee, Guenet &c.

AUGUSTO.

*80 hurons & alg. se
battent avec 200
Iroquois.*

Le septiesme iour d'Aoust 80. tant Hurons, que Montagnetz & Algonquins, retournans de Montreal, furent attaquez de l'ennemy, qui estoient au nombre de cent en onze canots. Nos Chrestiens auoient deux chaloupes, & quelques canots. il y eut vn Huron tué Annie8indet, & vn Algonquin Entsoña. trois

The enemies were not aware of this capture, save through the delay of these men to return.

On the 3rd, Father Menard baptized the two Iroquois, Pierre and françois Aontarisa'ti, who were burned the next day. Aontarisati was given for an Algonquin named Otsinnenko; Ta'akenrat, for Torata'ti, a Huron.

*2 Iroquois baptized;
burned on the 31st.
Father Menard.*

As for news of the enemies:

1st. The capture of Atra'kwa,e by the Iroquois Nations, to the number of a thousand. They have carried off 5 or 6 hundred,—chiefly men. The Annie'ronnons lost, in this expedition, ten men; the other cantons, some 20, some 30,—all together, 130.

*600 savages carried
off by a thousand
Iroquois.*

2nd. One band has been to Ekaentouton, where they have made a capture.

130 Iroquois killed.

3rd. Another has made a capture at Askikwanhe.⁷

On the 23rd, the frigate sails for 3 Rivers, where Monsieur Barbier is going to trade. It returns the 10th day of August. . . . The *esperance* leaves for Montreal, whither goes Monsieur Theirry, agent of sieurs Rozee, Guenet, etc.⁸

AUGUST.

On the seventh day of August, 80 Hurons, Montagnais, and Algonquins, returning from Montreal, were attacked by the enemy, who numbered one hundred, in eleven canoes. Our Christians had two shallops and some canoes. There was one Huron killed, An-niewindet; and an Algonquin, Entsoña.

*80 hurons and algon-
quins fight with 200
Iroquois.*

Iroquois furent tuée, & plusieurs blessez. ensorte que l'ennemy se retira & *eut du pire.*

Le 10^{esme}. arriua nouvelle de Montreal que le 29 Iuillet deux Iroquois s'estant glissez a la faueur des bleds, auoient attaqué Martine femme d'Antoine Primot; qui s'estant deffendue courageusement auoit donne loisir aux soldats du fort de venir a son secours, & faire fuir l'ennemy. elle receut six coups, dont pas vn n'estoit a la mort.

Le 12. M^r de Charny se marie a Mad. Louyse Giffard.

Le 17 arriuent des letres de Lacadie, de M^r de La Tour.

prise de 4. f. au cap.

Le 18. furent attaquez par 8 canots Iroquois, entre les 3. R. & le Cap, 4 françois, Maturin Guillet & La Bouionnier, tuez sur la place. Plassez chirurgien, & Rochereau, emmenez captifs.

*Echec de la garnison
des trois riuieres.*

Le 19. 2 chaloupes françoises ayant esté pour chercher les bestiaux des 3 R. tuez & esgarez par les Iroquois, au dessus des 3. R. dans le lac, furent tuez ou emmenez captifs

M^r Du Plessis. Gouverneur.

M^r Grandmesnil.

Guillaume Isabelle.

francheuille. captif.

Poisson.

Turcot.

Normanuille. captif.

Du Puis.

Three Iroquois were killed, and several wounded,—so that the enemy retreated, and *had the worst of it.*

On the 10th, news arrived from Montreal that, on the 29th of July, two Iroquois, having slipped in under cover of the corn, had attacked Martine, wife of Antoine Primot,⁹—who, by defending herself courageously, gave the soldiers of the fort time to come to her aid, and put the enemy to flight. She received six shots, not one of which was mortal.

12th. Monsieur de Charny is married to Mademoiselle Louyse Giffard.⁶

On the 17th, letters arrive from Acadia, from Monsieur de La Tour.

On the 18th, 4 frenchmen were attacked by 8 Iroquois canoes, between 3 Rivers and the Cape; Maturin Guillet¹⁰ and La Boujonnier were killed on the spot. Plassez, a surgeon, and Rochereau, were taken away as captives. *Capture of 4 frenchmen at the cape.*

19th. 2 french shallops having been in search of the cattle of 3 Rivers,—killed or scattered by the Iroquois, above 3 Rivers, along the lake,—the following persons were killed or carried away captive:

Monsieur Du Plessis, the Governor.

Monsieur Grandmesnil.

Guillaume Isabelle.

francheville, captive.

Poisson.

Turcot.

Normanville, captive.

Du Puis.

Defeat of the garrison at three rivers.

Matris Belhomme. brusle.

Langoulmois. tué.

La Palme. captif

La Graué.

St. Germain.

Chaillon.

} soldats

Des Lauriers. mort de ses blessures.

le combat fut sur les onze heures du matin.

120 Onneiochronnons.

2 hurons tüz.

En mesme temps Saßenhati Huron, & sa femme furent tüz dans leurs champs par quelques Iroquois.

Le 21. M^r le Seneschal & le P. Mercier partent pour les 3 R.

Le 29 au soir arriue M^r le Senneschal & le P. Mercier petitori auxilium & immunitates habitantibus trium fluminum. & nous apprennent

1^o qu'il y a eu de perte 50. bestes a cornes.

Le P. Lyonne de retour de france.

le 31. arriue le nauire de M^{re}. Iean Poulet, & le P. Lyonne dedans nascitur filius Dñõ Le Senneschal.

SEPTEMBRI.

Le 1^{er} arriue la chaloupe de Montréal, qui nous amene M^r. Dailleboust & la nouvelle de la prise de Tiburce Aotonst aux 3 R. le 30 d Aoust.

M. La poterie, gour. aux 3. riuieres.

Le 8. part la barque Lesperance pour les 3 R. avec M^r de La Poterie pour Gouverneur.

Le 20 arriue N. f. Liegeois dans le nauire flamand dit le Passe moy.

Matris Belhomme, burned.

Langoulmois, killed.

La Palme, captive.

La Gravé.

St. Germain.

Chaillon.

} soldiers.

Des Lauriers, died from his wounds.¹¹

The fight was about eleven o'clock in the morning. 120 Onneiochronnons.

At the same time, Sawenhati, a Huron, and his wife, were killed in their fields by some Iroquois.

2 hurons killed.

21st. Monsieur the Seneschal and Father Mercier depart for 3 Rivers.

On the evening of the 29th, Monsieur the Seneschal and Father Mercier arrive, *petituri auxilium et immunitates habitantibus trium fluminum*; and inform us,—

1st, that there has been a loss of 50 horned cattle.¹²

On the 31st, Master Jean Poulet's ship arrives, and Father Lyonne in it. *Nascitur filius Domino* The Seneschal.

Father Lyonne back from france.

SEPTEMBER.

On the 1st, the shallop from Montréal arrives, bringing us Monsieur Dailleboust, and the news of the capture of Tiburce Aotonst at 3 Rivers, on August 30th.

On the 8th, the bark *Esperance* sails for 3 Rivers, with Monsieur de La Poterie for Governor.

Monsieur La poterie, governor at 3 rivers.

On the 20th, Our brother Liegeois arrives, in the flemish ship called the *Passemoy*.

Le 27 au soir arriue la barque des 3 R.

La maison de M^r. Le Chesnee se brusle, a la pointe de Lauson. & sa fille de 3 a 4 ans y est bruslee.

OCTOBRI

*Le P. Richard a
L'Acadie.*

Le 1^{er} Le P. Andre Richard part pour l'Acadie.

Le 8 Arriue la chaloupe de M^{re} Iean Langlois.

Le 13 part la fregate pour Montreal.

Le 20 part Le nauire du Capitaine Pointel.

Le 21 Le nauire du Capitaine Poulet, dans lequel le P. Lyonne. ils estoient chargez pour soixante cinq mil liures de Castor.

NOUEMBRE

Le 3^{esme} part le Nauire Passemoy. des s^{rs} Pagetz & Beraudin. qui fut arresté 8. iours derrieres l'isle d'orleans par le vent Nordest.

*Perte de monde au
cap La madelaine.*

Le 12. arriue la barque Lesperance des 3 R. qui nous apporte la nouvelle que le 25 iours d'octobre, vne Hurone, nommee Annendieratons, auoit esté tuee aux 3 R. & que le iour suiuant s^t. Denis, & Gaillarbois, auoient esté tuez au Cap. & vn nommé Le Valon, blessé.

Le 16. part pour les 3 R. la barque l'esperance.

Le 24. Retourne la fregate de Montreal qui apporte les nouvelles de la mort de La Loche-tiere tué par les Hiroquois, & du combat rendu a Montreal le 14 d'octobre.

On the 27th, at evening, the bark from 3 Rivers arrives.

Monsieur Le Chesnee's house is burned at point de Lauson; and his daughter, of 3 or 4 years, is burned in it.¹³

OCTOBER.

1st. Father Andre Richard sails for Acadia. *Father Richard goes to Acadia.*

8th. The shallop of Master Jean Langlois arrives.

On the 13th, the frigate for Montreal sails.

On the 20th, Captain Pointel's ship sails; and,

On the 21st, Captain Poulet's ship, in which was Father Lyonne. They were laden to the amount of sixty-five thousand livres of Beaver.

NOVEMBER.

On the 3rd, departure of the *Passemoy*, the Ship of sieurs Pagetz and Beraudin, which was delayed 8 days behind the isle of orleans by the Northeast wind.

On the 12th, arrival of the bark *Esperance* from 3 Rivers, which brings us the news that, on the 25th day of october, a Huron woman, named Annendieratons, had been killed at 3 Rivers; and that, on the following day, st. Denis and Gaillarbois had been killed at the Cape, and a certain Le Valon wounded. *Loss of people at cap La madelaine.*

On the 16th, the bark *esperance* sails for 3 Rivers.

24th. The frigate returns from Montreal, bringing news of the death of La Lochetiere, killed by the Hiroquois; and of the fight which took place at Montreal on the 14th of october.

gens massacrez...

Le 16 septembre André Daudid dit Mirgré, auoit este massacré par quelques Iroquois, proche la maison de le feu Grand-Jean.

Le 26. arriuent 9 Algonquins avec cinq Sokokinois qu'ils auoient pris du coste du sud, comme ennemis. 3 ou 4 iournees dans les terres. on leur donna la vie, avec dessein d'en renuoyer deux en leur païs, pour donner aduis de cè qui se passoit, & pour demander qu'on renuoyast quelques femmes Algonquines, que les sokokinois gardent &c. Mais les Algonquins & les Hurons ayans blessé & bastonné a l'abord les dits prisonniers, en telle façon que les deux qu'on destinoit pour faire le voyage, n'estoient pas en estat de le pouuoir faire: Ce voyage a esté differé.

*Ennemis pris et
bastonnez par les
hurons.*

DECEMBRE

*M^{lle}. Bourdon
Vrsule.*

Le 9. Geneuieue Bourdon prend l'habit aux Vrsulines, ce fut moy qui officia; le P. Hierosme Lallemand qui dit la messe; & le P. Chastelain, qui prescha. Madame Dailleboust & Madame Bourdon entrerent & disnerent dans la maison des Vrsulines. M^r. le Gouverneur & M^r. Dailleboust & M^r. Bourdon, vinrent disner en nostre refectoir. comme aussi Mr. de S^t Sauueur & M^r Vignal. M^r Bourdon ayant enuoyay de quoy disner pour tout nostre refectoir. vbi duplicia fuere omnia.

On the 16th of september, André David, *People massacrea.* alias Mirgré, had been killed by some Iroquois near the house of the late Big Jean.

On the 26th, 9 Algonquins arrive, with five Sokokinois, whom they had captured as enemies, in the direction of the south, 3 or 4 days' journey from the river. Their lives were spared, with the intention of sending two of them back to their own country, in order to give warning of what was going on; and to ask that some Algonquin women be sent back, whom the sokokinois are keeping, etc. But the Algonquins and Hurons having, at the outset, wounded and beaten these prisoners so severely that the two who were chosen to make the journey, were not in such condition that they could do so, this journey was postponed.

*Enemies captured
and beaten by the
hurons.*

DECEMBER.

9th. Genevieve Bourdon¹⁴ takes the veil at the Ursulines'; it was I who officiated, Father Hierosme Lallemand who said the mass, and Father Chastelain who preached. Madame Dailleboust and Madame Bourdon entered, and dined in the Ursulines' house. Monsieur the Governor, Monsieur Dailleboust, and Monsieur Bourdon came to dine in our refectory, as also did Monsieur de St. Sauveur and Monsieur Vignal,—Monsieur Bourdon having sent for our whole refectory to dine, *ubi duplicia fuere omnia.*

*Mademoiselle
Bourdon, an
Ursuline.*

LXXXI

RELATION OF 1651-52

PARIS : SEBASTIEN ET GABRIEL CRAMOISY, 1653

SOURCE: We follow a copy of the original Cramoisy (H. 98), in Lenox Library, New York.

We herewith present chaps. i.-vii.; the balance will appear in Volume XXXVIII.

RELATION
OF WHAT OCCURRED
IN THE MISSION OF THE FATHERS
of the Society of JESUS,
IN THE COUNTRY OF
NEW FRANCE,
from the Summer of the year 1651 to
the Summer of the year 1652.

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

By the Superior of the Missions of the
same Society.

PARIS,

Print-
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Storks.

M. DC. LIII.

BY ROYAL LICENSE.

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FRANÇOIS ANNAT.

Permission of the Reverend Father Provincial.

WE, François Annat, Provincial of the Society of JESUS in the Province of France, have for the future awarded to sieur Sebastien Cramoisy, Merchant Bookseller, Printer in ordinary to the King and Queen, Citizen and former Alderman of this City of Paris, the printing of the Relations of New France. Done at Paris, this 10th of February, 1653.

FRANÇOIS ANNAT.

[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, au Pays de la Nouvelle France, depuis l'Été de l'Année 1651. jusques à l'Été de l'Année 1652.

CHAPITRE PREMIER

LETTRE DU PERE SUPERIEUR DE LA MISSION AU R. P. PROUINCIAL, TOUCHANT LA MORT DU P. IACQUES BUTEUX.

MON REVER. PERE,
PAX CHRISTI,

La presente lettre fera pour informer [2] vostre Reuerence, de la glorieuse mort du Pere Jacques Buteux, massacré par les infideles Hiroquois, le dixiesme iour de May, de la presente année 1652.

Le Pere Jacques Buteux estoit d'Abbeuille en Picardie, né dans le mois d'Auril de l'année 1600. Il entra dans la Compagnie à Roüen, le deuxiesme d'Octobre 1620. Il fut enuoyé en ces Missions de la Nouvelle France l'année 1634. apres auoir acheués ses estudes de Theologie.

Il a employé l'espace de dix-huit années en la conuersion des peuples Montagnetz & Algonquins. Dieu luy auoit donné vne grace toute particuliere; de toucher les cœurs de ces pauvres gens, & de leur instiller les sentimens de pieté: de forte qu'on

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the Country of New France, from the Summer of the Year 1651 to the Summer of the Year 1652.

CHAPTER FIRST.

LETTER FROM THE FATHER SUPERIOR OF THE MISSION TO THE REVEREND FATHER PROVINCIAL, TOUCHING THE DEATH OF FATHER JACQUES BUTEUX.

MY REVEREND FATHER,
PAX CHRISTI.

The present letter will be to inform [2] your Reverence of the glorious death of Father Jacques Buteux, who was slain by the Hiroquois infidels on the tenth day of May of the present year, 1652.

Father Jacques Buteux was from Abbeville in Picardy, and was born in the month of April, in the year 1600. He entered the Society at Rouen, on the second of October, 1620, and was sent to these Missions of New France in the year 1634, after finishing his studies in Theology.

For the period of eighteen years, he was engaged in the conversion of the Montagnais and Algonquin tribes. God had given him a very special grace for touching these poor people's hearts and instilling in them such sentiments of piety, that those of our

reconnoissoit entre nos Neophytes, ceux qui estoient fortis de sa main, par vne tendresse de deuotion, & vn esprit de foy solide, & tout à fait extraordinaire.

C'estoit vn homme d'oraison, & d'une mortification si constante, que sa vie a esté vn ieufne quasi cōtinuel, il couchoit toujours sur la dure, & retranchoit de son sommeil, vne grande partie de la nuit: & [3] quoy qu'il fut d'une complexion fort delicate, & toujours dans les souffrances, de quelque maladie, il y adiuoitoit des mortifications volontaires au dessus de ses forces, ne pouuant rassasier les grands desirs qu'il auoit de souffrir.

Entendant quelques personnes, qui souhaittoient plutoſt la mort, que de tomber vifs entre les mains, des Hiroquois; Pour moy, (disoit-il à ceux à qui son cœur deuoit s'ouurer,) ie m'estimerois trop heureux, si Dieu auoit permis que ie tombasse en leurs mains, leur cruauté est grande, & de mourir à petit feu, c'est un tourment horrible: mais la grace surmonte tout, & vn acte d'amour de Dieu, est plus pur au milieu des flammes, que ne le font toutes nos deuotions separées des souffrances, & en effet, il a esté plus de mille fois dans des lieux, où l'Hiroquois estoit à craindre, sans iamais y auoir pally, & sans que iamais la veüe d'aucun danger l'ayt arresté de faire vn pas, lors qu'il y auoit esperance d'y faire quelque chose pour la gloire de Dieu.

Sa mort a esté le feu de sa vie. Il auoit conuertiy à la Foy quantité de nations Sauvages, pour lesquelles il auoit des [4] tendresses de Pere, & qui auoient toutes pour luy des amours de veritables enfans. Mais sur tout la Nation des Attikamegues, que nous nommons les Poissons-blancs; qui estoient les enfans

Neophytes who had been under his care were recognized by a tenderness of devotion and a spirit of faith that was lasting and altogether extraordinary.

He was a man of prayer, and so unremitting in self-mortification that his life was an almost continual fast; he always made his bed on the hard ground, and cut short his sleep by a great part of the night; and [3] although he was of a very delicate constitution, and always suffering from some ailment, he added thereto voluntary inflictions over and above his strength, not being able to sate his vehement desire for suffering.

On overhearing some persons say that they would rather die than fall alive into the hands of the Hiroquois, "For my part" (he said to those to whom he was in duty bound to open his heart), "I would count myself only too happy if God had suffered me to fall into their hands. Their cruelty is great, and to die by a slow fire is a horrible torture; but grace overcomes all things, and an act of love to God is purer in the midst of flames than are all our devotions unattended with suffering." And indeed he was more than a thousand times in places where the Hiroquois was to be feared, without ever being daunted, or letting the prospect of any danger stop him from taking a step, when there was hope of accomplishing something for the glory of God.

His death was the seal of his life. He had converted to the Faith many Savage nations, for whom he had [4] a Father's tenderness, while they all felt for him a love that was truly filial. But, above all, the Nation of the Attikamegues, whom we call the Poissons-blancs, were the children of his heart; and in their souls he had implanted feelings of devotion

de son cœur, & dans l'ame defquels il auoit imprimé des fentimens de deuotion si puiffans, & si efficaces pour leur Salut, qu'il sembloit que ces bonnes gens ne fussent nez que pour le Ciel, que l'innocence fust leur partage, & que le peché fut banny de tout leur païs, depuis que la Croix du Sauueur du monde y estoit plantée, & que d'un peuple tout barbare, la Charité de ce bon Pere en auoit fait un peuple tout Chrestien. Il y auoit fait un voyage il y à un an avec des peines & des fatigues inconceuable, dont nous auons fait le recit en nostre derniere Relation.

Cette année, apres auoir passé l'hyuer aux trois Riuieres, avec quantité de Sauvages, qui s'y estoient assemblez pour y receuoir ses instructions; quelques familles de Poiffons-blancs l'inuiteront à les fuiure dans leur Païs; où se deuoient trouuer quantité d'autres peuples plus esloignez en tirant vers le Nort, qui auoient donné leur parole de se rendre [5] Chrestiens. Y eut-il mille vies à perdre, & mille Hiroquois en chemin, le zele de ce bon Pere l'engagea dans tous ces perils. Ils partirent le quatriefme iour d'Avril, voicy ce qu'il m'escruiit la veille de son départ.

Mon Reuerend Pere, c'est à ce coup qu'il faut esperer que nous partirons, Dieu veille que les resolutions soient fermes, & qu'enfin nous partions une bonne fois, & que le Ciel soit le terme de nostre voyage. *Hæc spes reposita est in sinu meo.* Nostre equipage est foible; la plupart d'hommes languissans, ou de femmes & d'enfans: le tout enuiron soixante ames. Les viuandiers & les prouisions de cette petite troupe, sont entre les mains de celuy qui nourrit les oyfeaux du Ciel. Je parts accompagné

so powerful, and so efficient for their Salvation, that it seemed as if those good people had been born only for Heaven; as if innocence was their portion, and sin had been banished from all their country since the planting there of the Cross of the Savior of the world; and as if this good Father's Charity had made, from an utterly barbarous people, one that was wholly Christian. He had, with inconceivable difficulty and fatigue, made a journey to their country the year before, of which we gave an account in our last Relation.

This year, after passing the winter at three Rivers, with a good many Savages who had gathered there to receive his instruction, some families of Poissons-blancs invited him to follow them into their own Country,—where, it was expected, would be found a considerable number of other tribes from farther Northward, which had given their word to become [5] Christians. Had there been a thousand lives to lose, and a thousand Hiroquois in the way, this good Father's zeal would have made him face all those perils. They set out on the fourth day of April. Following is what he wrote to me on the eve of his departure:

“ My Reverend Father: This time, it is to be hoped, we shall start; God grant that our resolution may be firm, and that finally we may depart, once for all, and that Heaven may be our journey's end. *Hæc spes reposita est in sinu meo.* Our company is feeble, consisting mostly of invalid men, and of women and children,—the whole comprising about sixty souls. The provisions and supplies of this little troop are in the hands of him who feeds the birds of Heaven. I set out with my sufferings for

de mes miseres, i'ay grand besoin de prieres, ie demande en toute humilité celles de vostre Reuerence, & de nos Peres. Le cœur me dit que le temps de mon bon-heur s'approche. *Dominus est, quod bonum est in oculis suis faciat.* Ce font ses dernieres paroles.

Après vn mois; & plus, de beaucoup de fatigues, & sur tout de la faim, qui [6] les suiuiot par tout en ce voyage; estans souuent plusieurs iours, sans que leur chasse leur donnast dequoy viure; ils se resolurent de se separer, & de prendre diuerfes routes. *Si venerit Esau ad vnā turmā, & percusserit eam; alia turma, quæ reliqua est, saluabitur.* Toute-fois leur separation ne fut qu'au iour de l'Ascension, apres que le Pasteur eut Confessé, & eut repeu tout son Troupeau; & que leurs cœurs animez d'vne nouvelle deuotion, se furent disposés au voyage de l'eternité.

Les autres bandes ayant pris le deuant, le Pere resta en compagnie d'vn ieune François, accoustumé à la vie des Sauvages, & d'vn ieune Chrestien Huron. Les neiges estoient fondus, & les riuieres déglacées. Ils s'embarquerent dans vn petit canot d'escorce, qu'ils auoient fait eux-mesmes; & ils cabanerent, où la nuit les obligea de s'arrester.

Le lendemain, qui estoit le dixiesme iour du mois de May, ils continuënt leur route; & ayans esté obligés de se débarquer par trois fois, en des endroits où la riuere va tombant dans des precipices, & où elle n'est plus nauigable, (c'est à dire qu'en ces rencontres, il faut porter sur ses [7] espauls, son canot & tout son bagage:) Lors qu'ils faisoient leur troisieme portage, chargez chacun de son fardeau: ils se virent inuesty d'vne troupe d'Hiroquois, qui les

company; I have great need of prayers, and ask, in all humility, for those of your Reverence and of our Fathers. My heart tells me that the time of my happiness is approaching. *Dominus est, quod bonum est in oculis suis faciat.*'' These are his last words.

After a month and more of many fatigues, and, above all, of hunger, which [6] followed them everywhere on this journey,—several days often passing during which their hunting gave them nothing to live on,—they resolved to separate, and to take different routes. *Si venerit Esau ad unam turmam, et percusserit eam, alia turma, quæ reliqua est, salvabitur.* However, their separation did not take place until Ascension-day, after the Pastor had Confessed and fed all his Flock; and after their hearts, animated with a new devotion, had been prepared for the eternal journey.

After the other parties had gone ahead, the Father was left in company with a young Frenchman, who was accustomed to the life of the Savages, and a young Huron Christian. The snow being melted, and the ice in the rivers broken up, they embarked in a little bark canoe, which they themselves had made; and they encamped where nightfall obliged them to halt.

On the morrow, which was the tenth day of the month of May, they continued their journey; and after they had been compelled to disembark three times, in places where the river goes falling down declivities and where it ceases to be navigable, (that means, in such circumstances, that one has to carry [7] his canoe and all his baggage on his shoulders,) when they were making their third portage, each laden with his burden, they found themselves surrounded

attendoient au passage. Le Huron, qui marchoit le premier, fut faisy si subitement, qu'il n'eut pas le loisir de faire aucun pas en arriere. Les deux autres, vn peu plus esloignez, furent iettez par terre, les ennemis ayant fait sur eux la descharge de leur fuzils. Le Pere tomba blessé de deux balles à la poitrine, & d'une autre au bras droit, qui luy fut rompu. Ces barbares se ruèrent incontinent sur luy, pour le percer de leur espées, & pour l'affommer à coups de haches, avec son compagnon. Ils n'eurent point tous d'eux, d'autres parole en bouche, que celle de Iesus. Ils furent despoüillez tout nuds, & leurs corps furent iettez dans la riuere.

Deux iours apres, d'autres Chrestiens, qui tenoient le mesme chemin, tomberent dans les mesmes embusches, & vn ieune Algonquin, que les Hiroquois prirent vif, y fut bruslé cruellement sur le lieu mesme n'ayant point d'autre consolation, sinon de Dieu, qu'il inuoqua iusqu'au [8] dernier soufpir. Ils referuoient le ieune Huron, pour le brusler en leur païs: mais Dieu luy donna le moyen de rompre ses liens, au bout de quelques iours; & s'estant eschappé tout nud de sa captiuité, il arriua heureusement aux trois Riuieres, le huitiesme iour de Iuin: & ce fut luy qui nous apporta ces tristes nouvelles: assez heureuses toutefois, puis qu'elles sont glorieuses à Dieu, dans la mort de ceux qui consomment leur vie pour le salut des ames.

Du depuis, les Sauvages Chrestiens allerent chercher le corps de leur bon Pere; mais quelque diligence qu'ils y ayent apportée, jamais ils ne l'ont pû trouuer, quoy qu'ils ayent rencontré celuy de son Compagnon demy mangé des Corbeaux, & des bestes.

by a band of Hiroquois who lay in wait for them on their way. The Huron, who was walking in front, was seized so suddenly that he had no time to take a single step backward. The two others, a little farther away, were brought to the ground by the discharge of the enemy's muskets at them. The Father fell, wounded by two balls in his breast and another in his right arm, which was broken. Those barbarians immediately threw themselves upon him, to stab him with their javelins, and to kill him and his companion with strokes of their hatchets. Neither of them uttered a single word, except the name of Jesus. They were stripped entirely naked, and their bodies thrown into the river.

Two days later, some other Christians, who were following the same route, fell into the same ambush; and a young Algonquin whom the Hiroquois captured alive, was cruelly burnt there, on that very spot, with no other consolation but God, whom he invoked until [8] his last breath. They reserved the young Huron, in order to burn him in their own country; but in the course of a few days God gave him means to break his bonds, and, escaping entirely naked from his captivity, he arrived safely at three Rivers on the eighth day of June. It was he who brought us these sad tidings, which, however, are happy enough, since they redound to the glory of God in the death of those who lay down their lives for the salvation of souls.

Subsequently, the Christian Savages went to search for their good Father's body; but, despite every exercise of diligence, they never succeeded in finding it, although they found his Companion's body, half eaten by the Crows and wild animals.

Deus venerunt gentes in hæreditatem tuam. Posuerunt morticina feruorum tuorum, escas volatilibus cæli; carnes Sanctorum tuorum, bestijs terræ: effuderunt sanguinem eorum tanquam aquam, & non erat qui sepeliret.

Je n'ay pû rien dresser que cette lettre pour la Relation. Les Peres qui ne font que de retourner de leurs Missions, m'ont rendu trop tard leurs memoires, ie [9] les enuoye au P. Paul le Jeune Procureur de nos Missions, qui les presentera à V. R. pour en estre fait selon sa volonté. On en peut tirer des sujets d'une bonne & d'une sainte edification.

S'il plaist à nostre Seigneur de preferuer le pays de la fureur des Hiroquois, nous auons de l'employ pour sa gloire, plus qu'il ne nous reste de vie: & nous verrons son nom adoré dans ce nouveau monde, où depuis cinq mille ans il n'auoit iamais esté connu. Nous demandons pour cet effet l'assistance de vos prieres, & de tous ceux qui ont de l'amour pour le salut des ames.

Mon Reuerend Pere.

De Kebec, ce 4. d'Octobre

1652.

Vostre tres-humble & tres-obeissant
feruiteur en nostre Seigneur PAVL
RAGVENEAV de la Compagnie de
IESVS.

Deus, venerunt gentes in hæreditatem tuam. Posuerunt morticina servorum tuorum, escas volatilibus cæli; carnes Sanctorum tuorum, bestiis terræ: effuderunt sanguinem eorum tanquam aquam, et non erat qui sepeliret.

I have been unable to prepare anything but this letter for the Relation. The Fathers, who are only just returning from their Missions, furnished me their memoirs too late, and I [9] send them to Father Paul le Jeune, Procuror of our Missions, who will present them to Your Reverence for such disposition as you shall choose to make of them. From them can be drawn themes for noble and holy edification.

If it please our Lord to preserve the country from the fury of the Hiroquois, we have employment for his glory, which will outlast our lifetime; and we shall see his name worshiped in this new world, where for five thousand years it had never been known. To this end we ask the help of your prayers, and the prayers of all those who have a love for the salvation of souls.

My Reverend Father,

Kebec, this 4th of October,

1652.

Your very humble and very obedient servant in our Lord,
PAUL RAGUENEAU, of the
Society of JESUS.

[10] CHAPITRE II.

DE LA RESIDENCE DE SAINT IOSEPH. À SILLERY.

LES Chrestiens de cette Residence, ont donné de l'employ toute l'année, à deux de nos Peres: qui ont fait toutes les fonctions de bons pasteurs aupres de leurs ouailles; administrans les Sacremens de Baptême, de la Confession, de l'Eucharistie, de l'Extreme-onction, & de Mariage, consolans les malades, enterrans les morts, Catechifans & prechans les viuans: en vn mot, trauaillâs des deux mains: car il à fallu, notammēt cette année, ioindre le secours temporel au secours Spirituel, pour deux raifons.

L'vne est, que les Hiroquois estant toujours en campagne, font que ces bons Neophytes, ont peur de trouuer la mort dans les forests, où il vont chercher leur vie. Ils craignent d'estre massacrés, voulans aller massacrer des bestes, qui leur seruent de nourriture; la plus part de l'année, cette apprehension les a iettés dans [11] vne extrémēte difette. L'autre est, qu'il y a eu si peu de neiges cēt hyuer passé. Que ceux qui ont hazardé leur vie, pour trouuer de la chasse; ont pensé mourir de faim, & de froid, si bien qu'estans depourueus de toutes choses, ils feroient morts miserablement, ou du moins ils auroiēt souffert dans l'extremité, si la bonté de quelques personnes, d'ont la charité n'est point limitée par les bornes de la France, ne nous eut donné le moyen de les fecourir.

Je voudrois qu'on pût voir, les sentimens de

[10] CHAPTER II.

OF THE RESIDENCE OF SAINT JOSEPH AT SILLERY.

THE Christians of this Residence have given employment all the year to two of our Fathers, who have performed all the duties of good shepherds over their flock, administering the Sacraments of Baptism, Confession, the Eucharist, Extreme unction, and Marriage; comforting the sick, burying the dead, Catechizing and preaching to the living,—in a word, working to the utmost of their strength; for it has been necessary, notably this year, to join temporal to Spiritual assistance, and this for two reasons.

One is, that the Hiroquois, being always in the field, cause these good Neophytes to fear that they may meet death in the forests whither they go to seek their living. Wishing to go and kill wild animals, which serve them for food, they fear they may themselves be killed; this apprehension, during the greater part of the year, has thrown them into [11] extreme want. The other reason is, that there has been so little snow this past winter that those who risked their lives in order to find game thought they would die of hunger and cold,—so that, being destitute of all things, they would have died miserably or, at least, would have undergone extreme suffering, had not the goodness of some persons, whose charity is not limited by the confines of France, given us the means to succor them.

reconnoissance, qu'ont ces bons Neophytes pour leurs Bien-faïcteurs; & qu'on pût entendre les belles harangues, qu'ils font sur ce fujet, qui en verité leur caufent vn eftonnement dautant plus grand, qu'ils ont naturellement moins d'amour, & de refpect, pour ceux qui ne font pas de leur nation. Ils s'ayment les vns les autres: mais ils n'ont que de l'importunité pour tous les Eſtrangers. Or quand ils voyent que des perſonnes, qu'on leur dit eſtre de merite, & de condition, comme des Capitaines, ou des femmes de Capitaines, leur font du bien de mille lieux loing, cela les touche, & [12] leur en fait rechercher la raifon: & comme ils apprennent, que tous ceux qui croient en Ieſus-Chriſt ſe doiuent aimer comme des freres: puis qu'ils feront tous enfemble au Ciel; & que ceſt dans cette veuë, & dans cette conſideration qu'on les aſſiſte: cela leur donne vne haute idée de la Foy. Je ne croiois pas, diſoit vn iour, vn Capitaine, qu'il y eut au monde des gens ſi bons, que d'enuoier des preſens, à ceux qu'ils n'ont iamais veus. La priere & la creance ont vne eſtrange force: puis que de pluſieurs nations elles n'en font qu'une. Depuis que ie ſuis Baptifé, il me ſemble que i'ay acquis vne grande parenté. Quand i'entre dans l'Eglife des François, il m'eſt aduis que les François font mes parens. Quand ie voy vn Huron baptifé, ie le regarde comme mon parent, & ſi les Hiroquois eſtoient baptifés, ie les tiendrois pour mes parens: car ils ne feroient plus meſchans.

Vn autre diſoit à vn Pere, puis que tu fçais peindre la parole, c'eſt à dire que tu fçais écrire, & que ces perſonnes d'importance, qui font au dela du grand Lac, c'eſt à dire au de-là de l'Ocean, entendent des

I could wish that people might witness the sentiments of gratitude that these good Neophytes have for their Benefactors, and hear the fine speeches they make in regard to them; for, in truth, these favors cause them an astonishment which is all the greater because they have naturally little love or respect for those who are not of their own nation. They love one another, but have only importunity for all Strangers. Now, when they see that persons who, as they are told, are people of worth and condition, like Captains or Captains' wives, do them a kindness from a thousand leagues' distance, that touches them and [12] makes them search for its reason; and when they learn that all those who believe in Jesus Christ are bound to love one another as brothers, since they will all be together in Heaven, and that it is in view of and in consideration of this that they are given help, that gives them a high idea of the Faith. "I did not believe," said a Captain one day, "that there were in the world people so good as to send presents to those whom they have never seen. Prayer and belief have a strange power, since out of many nations they make only one. Since I was Baptized, it seems to me that I have gained a great many relatives. When I enter the Frenchmen's Church, I am told that the French are my relatives. When I see a baptized Huron, I look upon him as my relative; and, if the Hiroquois were baptized, I would consider them my relatives, for they would be no longer wicked."

Another Captain said to a Father: "Since thou knowest how to paint speech,"—that is, "since thou knowest how to write,"—"and since those persons of importance who are beyond the great Lake"—

yeux, c'est à dire sçauent bien lire, dis leur [13] que nous croyons en Dieu, & que nous le prions pour eux toute nostre vie. Que nous sommes leurs enfans, & qu'ils sont nos peres & nos meres; & qu'ils parlent au grand Capitaine des François, afin qu'il nous secoure contre les Hiroquois, qui tuent, & qui massacrent, & qui brûlent ceux qui prient, & qui croient en Dieu.

Le Pere Superieur de nos Missions, demandât à quelques femmes Chrestiennes si elles pouuoient bien aimer des personnes qu'elles n'auoiēt iamais veu ny connu, parlant de quelques Dames qui les ont secouruës. L'une d'entre-elles prit la parole, & luy dit, pourquoy non mon Pere. Ces saintes femmes de charité nous aimēt bien sans nous avoir veu; pourquoy ne les aimerions nous pas bien sans les voir? Elle n'ont rien deuant leurs yeux qui les porte à nous aimer, & nous voyons leurs presens, & leurs aumosnes. Elles nous aimēt pour l'amour de Dieu, qui leur a cōmandé, de faire du bien aux miserables, & nous les aimons aussi pour l'amour de Dieu, qui veut qu'on aime ceux qui sont comme luy, c'est à dire, qui font du bien à tout le monde. Enfin nous aimons ces [14] saintes femmes de Charité sans les voir, comme nous voulons aimer Dieu sans le voir. Nous les verrons dedans le Ciel lors que nous verrons Dieu qui leur donne ces compassions pour nous, & qui est nostre Pere, comme elles sont nos meres, voila la réponse d'une femme Sauvage, qui n'a rien de Sauvage.

On escrit que le Capitaine des Sauvages de cette Residence, imite genereusement la bonté de ceux qui ne donnēt aucunes limites à leurs cœurs, & à leurs mains: qui se croient redevables aux Barbares aussi

that is, beyond the Ocean — “hear with their eyes,” — that is, “know well how to read,” — “tell them [13] that we shall believe in God, and pray to him for them, all our lives; that we are their children, and they are our parents; and tell them to speak to the great Captain of the French, in order that he may give us aid against the Hiroquois, who kill and massacre and burn those who pray and who believe in God.”

When the Father Superior of our Missions asked some Christian women if they could really love persons whom they had never seen or known,—speaking of some Ladies who had aided them,—one of them took the word and said: “Why not, Father? Those holy women of charity love us well without having seen us; why should not we love them well without seeing them? They have nothing before their eyes prompting them to love us, while we see their presents and their alms. They love us for the love of God, who has bidden them do good to the wretched; and we love them also for the love of God, whose will it is that we should love those who follow his example,—that is to say, who do good to all the world. Finally, we love those [14] holy women of Charity without seeing them, as we wish to love God without seeing him. We shall see them in Heaven when we see God, who gives them this compassion for us, and who is our Father, as they are our mothers.” Such was the answer of a Savage woman, which has nothing Savage in it.

Word reaches us by letter that the Captain of the Savages of that Residence generously imitates the goodness of those who place no limits to their hearts and hands, and who believe themselves indebted to

biẽ qu'aux Grecs. *Nouit bona data dare filiis suis.* Ce braue Neophyte fçait departir les biens que Dieu & les hommes luy ont donnés, aux pauvres Chrestiens, qu'il confidere comme ses enfans: Il secoure les vieilles femmes, les pauvres vefues, les orphelins, il leur donne du pain, des pois, du bled d'Inde, des anguilles, des robes mefme. Voila ce qu'on remarque de ce Capitaine.

Vne Dame Francoife, qui s'est fait fa voisine en ce país-là, en parle en ces termes, dans vne lettre qu'elle a enuoïée à vne perfonne de vertu, & de condition. Noel Tekouerimat, qui se nommoit iadis [15] Negabamat grand Capitaine de Sillery, excellent Chrestiẽ, qui n'a rien de Sauuage que le nom, vous remercie de l'honneur de vostre fouuenir, en qualité de vostre tref-humble feruiteur: il efpere, & nous auffi, que si Dieu donne la paix à l'ancienne France, que vous trouuerez pour leur secours contre les Hiroquois; ie laiffe au R. Pere le Ieune, à vous dire le d'etail de nos afflictions, & de nos befoins. Je parle au nom des Sauuages que j'aime tendrement, ce font les propres mots de fa lettre.

Adiouftons quelque chose, de ce qui s'est fait en cette Refidẽce, & qui n'a point encor paru dans les autres Relations. Voicy vn Paradoxe, qui aura peine de trouuer creance dans les esprits, qui ne cognoiffent les Sauuages. On a Baptifé vne ieune femme, agée d'environ vingt-trois à vingt-quatre aãs, qui est demeurée Vierge ayant eu trois maris fucceffiuellement, cette pauvre fille, pour la nommer ainfi, a esté nourrie dans l'innocence des premiers fiecles, elle a tiré fa naiffance, d'une nation fort esloignée de Kebec, comme elle fut en l'ance de Sainct Ioseph, vn ieune

the Barbarians as well as to the Greeks. *Novit bona data dare filiis suis.* That excellent Neophyte knows how to dispense the goods that God and men have given him to the poor Christians, whom he considers as his children. He succors the old women, the poor widows, and the orphans,—giving them bread, peas, Indian corn, eels, and even robes. Now see what is observed regarding this Captain.

A French Lady, who has become his neighbor in that country, speaks of him as follows, in a letter that she has sent to a person of virtue and rank: “Noel Tekouerimat, who was formerly called [15] Negabamat,—a great Captain of Sillery and an excellent Christian, possessing nothing of the Savage except the name,—thanks you, as your very humble servant, for the honor of being remembered by you. He hopes, and we also, that, if God gives peace to old France, you will work for the aid of his people against the Hiroquois. I leave it to the Reverend Father le Jeune to tell you the details of our afflictions and our needs. I speak in the name of the Savages, whom I love tenderly.” These are the very words of her letter.

Let us add something of what has occurred at that Residence and has not yet appeared in the other Relations. Here is a Paradox which will with difficulty find credence in minds unacquainted with the Savages. There has been Baptized a young woman of about twenty-three or twenty-four years of age, who has remained a Virgin although she has had three husbands in succession. This poor girl, if we may so call her, was brought up in the innocence of the first centuries, having been born in a nation far distant from Kebec. When she was at the cove of

homme, apres quelque temps de [16] fejour, la voulant rechercher en mariage, luy fit demander fecrettement par vne perfonne de confiance, fi fon dernier mary, ne l'auoit point laiffée enceinte, elle refpondit avec vne pudeur, & avec vne simplicité fi naturelle, qu'on donna facilement creance à fes paroles. Il est vray, dit-elle, que mes parens m'ont mariée trois fois, & neantmoins pas vn homme ne m'a encore touchée. Ce que ic vay dire pourra iustifier la verité de fa réponfe.

Premierement, ces peuples se comportent ordinairement, les deux, trois, & quatre premiers mois de leur mariage, comme s'ils estoient freres & sœurs, donnans pour raifon, de leur façon de faire, qu'ils s'entraimēt d'un amour de proches parens, qui ont horreur des actions de la chair. Cēt amour de parenté, est plus grand, & plus fort parmy les paiens, que l'amour du mariage, dans lequel enfin il degenere. Que si dans ces premiers mois, ils viennent à se defgouter l'un de l'autre, ils s'esloignent fans bruit, demeurans comme ils estoient auparauant.

Secondement, si le Pere, ou le proche, parent d'une fille, luy commande de s'affeoir aupres du ieune homme qui la recherche, [17] c'est à dire de l'espoufer, la fille obeïra fans mot dire: mais si elle ne l'aime pas, ou si elle n'a pas encor enuie d'estre mariée, il à beau demeurer aupres d'elle, iamais elle ne luy souffrira aucune action de mary. Et le ieune homme, n'oseroit quasi tesmoigner qu'il s'en fasche, autrement il feroit voir qu'il ne l'aime pas: mais enfin, comme il veut estre aymé reciproquement, & que ce n'est point la coustume des Sauvages de se violenter les vns les autres, la liberté estant le plus grand de tous

Saint Joseph, a young man, after a stay of some time there, [16] wishing to seek her hand in marriage, had her asked in private by a person in his confidence, if her last husband had not left her pregnant. She replied with a modesty and simplicity so natural that her words were readily believed. "It is true," said she, "my relatives have married me three times, and, nevertheless, not a man has yet touched me." What I am going to say will be sufficient to prove the truth of her answer.

In the first place, these people, during the first two, three, or four months of their marriage, conduct themselves ordinarily as if they were brothers and sisters,—giving as a reason for their mode of behavior that they love each other with a love of near relatives, who feel a repugnance for carnal intercourse. This affection of kinship is greater and stronger among pagans than conjugal love, into which it finally degenerates. But if in these first months they acquire a distaste for each other, they separate quietly, remaining as they were before.

In the second place, if a girl's Father or near relative bids her take her seat beside a young man who proffers his suit,—[17] that is to say, bids her marry him,—the girl will obey without a word; but if she does not love him, or does not yet wish to marry, it is in vain for him to stay with her: she will never allow him a husband's rights. And the young man would scarcely venture to show his displeasure; for if he did, he would show that he did not love her. But finally, as he wishes to be loved in return, and as it is not the custom of the Savages to violate one another, liberty being the greatest of all their blessings, he gives up that girl at the end of a few

leurs biens, il abandonne cette fille au bout de quelques mois, la laissant dans son premier estat, c'est en cette façon que celle dont nous parlons, auoit conserué sa pureté dans trois de leurs mariages. Il semble que nostre Seigneur la vouloit épouser au Saint Baptesme, deuant qu'elle eut donné son cœur & son affection à aucun homme.

Vne mere ayant perdu sa fille, qu'elle aimoit vniquement: vn Francois l'allât visiter, luy dit pour la consoler, qu'il se falloit soumettre à la volonté de Dieu, qui sçait bien quand il est temps de nous retirer de ce monde, & qu'il ne se faut iamais [18] laisser abbattre à la tristesse, hélas! Dit-elle, ie ne suis pas triste de la mort de ma fille, puis que ma fille ne l'étoit pas de sa mort mesme; la pauvre enfant me disoit, au fort de sa maladie, ma mere ie suis biē aise de mourir, ie m'en vay au Ciel, ie verray celuy qui à tout fait. Je croy, disoit cette bonne mere, qu'elle y eût maintenant: car elle aimoit bien la priere, c'est pourquoy ie n'ay garde de m'attrister, voyant que ma fille est en si bon lieu.

Vn ieune homme estant mort sainctement, vn sien camarade nous dit; en verité ie sens bien, que ie ferois triste de la mort de mon amy, n'estoit que ie croy fermement qu'il est au Ciel: car il alloit tout droit, il ne s'ecartoit point, il croioit fortement, il obeiïoit promptement; ie viens de prier pour luy en la Chappelle, mais mon cœur me disoit, c'est en vain que tu prie, il est au Ciel: il n'est point retenu en chemin; car il marchoit tout droit. Cette foy, & cette simplicité font aymables.

Voicy vne action qui fera voir que Dieu est le Docteur des ames simples. Vne bonne mere demandoit

months, leaving her in her former condition. It is in that way that she of whom we are speaking had preserved her purity in three of their marriages. It seems to have been our Lord's will to espouse her in Holy Baptism, before she had given her heart and her affection to any man.

A mother having lost her daughter, whom she loved most tenderly, a Frenchman went to visit her and said to her, for her consolation, that we must submit to the will of God, who well knows when it is time to withdraw us from this world; and that we must never [18] let ourselves be cast down in sadness. "Alas!" said she, "I am not sad at the death of my daughter, since she was not sad herself at dying. The poor child said to me at the height of her illness, 'Mother, I am glad to die; I am going to Heaven, and I shall see him who has made all things.' I believe," said that good mother, "that she is there now, for she was very fond of prayer; that is why I take heed not to be cast down, seeing that my daughter is in so good a place."

A young man having died a pious death, a comrade of his said to us: "Truly, I am well aware that I should be sad at the death of my friend, were it not that I firmly believe he is in Heaven; for he walked in the right way, he turned not aside, he believed heartily, and he obeyed promptly. I have just been praying for him in the Chapel; but my heart said to me, 'It is to no purpose that thou prayest; he is in Heaven; he has not been stopped on the way, for he walked in the right path.'" That faith and that simplicity are worthy of love.

Here is an act which will show that God is the Teacher of simple souls. A good mother asked one

vn iour si la priere qu'elle faisoit, n'estoit point mauuaise; car disoit-elle, ie ne l'ay apprise de personne. [19] Quand ie couche ma petite fille dans son berceau, ie fay le signe de la Croix sur son front, puis i'adresse ces paroles à celuy qui à tout fait. Ma petite fille te dit par ma bouche, & par mon cœur, car elle ne sçauroit encor parler, c'est toy qui m'as donné la vie, conferue la moy, éloigne de moy le meschant Manitou. Quand ie seray grande, ie croiray en toy, ie t'aimeray, ie t'obeiray. Voila ce que dit ma fille par ma bouche. Assiste moy afin que ie l'instruise bien, & qu'elle te dise vn iour par foy-mesme, ce qu'elle te dit par le cœur, & par la bouche de sa mere la foy & l'amour ont bien de l'industrie.

Cette bonne Chrestienne, ayant eu l'approbation de sa priere, adiouta ce qui suit. Mon cœur est bien méchant: nous auons en nostre Cabane vn ieune garçon, d'une nation estrangere, qui fera bien grossir le papier, où sont escrits mes péchés: on ne sçauroit le raffasier, Il mange incessamment, & il veut toujours manger (en effet il est trauaillé d'une faim canine) il derobe tout ce qu'il rencontre de bon à manger, cela me cause vne tristesse, qui à la verité ne vient pas iusques à la bouche, car ie ne dy mot, mais mon [20] cœur est méchant, ie voudrois bien qu'il n'eut point cette facherie. Il est vray que ie ne le hay pas: mais ie n'ayme point ses façons de faire. Cette bonne ame prenoit les sentimens d'Adam pour des consentemens de l'esprit.

Vn homme d'un naturel assez vif, racomptoit vn iour, les combats qu'il rendoit, quãd la nature, ou les demons luy dõnoient quelque pensée, ou luy causoient quelque dereglement dans les sens. Ie me

day whether the prayer that she was wont to offer was not wicked; "for," said she, "I did not learn it from any one. [19] When I put my little girl to sleep in her cradle, I make the sign of the Cross on her forehead; and then I address these words to him who has made all things: 'My little girl says to thee, through my mouth and my heart—for she cannot speak yet—"It is thou who hast given me life: preserve it for me, and remove from me the wicked Manitou. When I am grown up, I will believe in thee, and will love and obey thee."' That is what my daughter says by my mouth. Help me that I may teach her well, and that she may one day say to thee, in her own person, what she now says to thee through her mother's heart and mouth.'" Faith and love have much ingenuity.

This good Christian, having received the approval of her prayer, added what follows: "My heart is very wicked. We have in our Cabin a young boy of another nation, who will make the paper on which my sins are written grow very large. He cannot be satisfied, but eats incessantly, and wants to eat all the time (in fact, he is tormented with the hunger of a dog), and steals whatever he finds that is good to eat. That causes me a vexation which, indeed, does not come as far as my mouth, for I do not say a word; but my [20] heart is wicked, and I would be very glad if he did not have that vexatious habit. It is true, I do not hate him, but I do not like his ways." This good soul took the feelings of Adam for the acquiescence of the spirit.

A man of a rather hasty disposition told, one day, about the battles that he fought when nature or the demons gave him some thought or caused him some

frappe moy-mefme, comme ie frapperois vne autre perfonne, qui voudroit offencer Dieu. Ie me dy ces paroles, c'eft le demon qui parle, le veux tu efcouter? Es-tu encor de fon party? N'es-tu pas Baptifé? N'as-tu pas dit ces paroles, ie hay, & ie renonce au méchant Manitou? le demon s'enfuit quand ie parle fi haut, & ie demeure en paix.

Vne femme étant aupres du feu: quelqu'un fit tomber fur elle vn tifon ardent, qui la brufila bien fort, & qui l'offença grandement; A mefme temps que fon corps fentit la douleur, fon cœur fut faifi d'un mouuemēt de colere: or comme il n'y à pas loing du cœur à la bouche, ce mouuemēt vint iufques fur le bout des levres pour [21] fortir avec éclat, mais cette penfée (N'est pas Chreftienne?) fe iettant à la trauerfe, l'arresta tout court, & fit rentrer fa colere fans que iamais elle dit vn feul mot. Ce font ces violences qui rauiffent le Ciel.

Quelques femmes Chreftiennes, s'entretenans des Religieufes hofpitalieres & des Vrfulines, qui font en ce bout du monde, l'une d'entre elles dit aux autres, au fuiet de leurs maladies, & de leurs travaux, dont elles parloient, qu'importe-t'il à ces filles Vierges d'estre malades, où d'estre en fanté? La vie & la mort leur est vne mefme chose, si elles font malades, elles fouffrent patiemment, & se rendent agreables à Dieu: si elles sōt en fanté, elles affiftent nos malades, instruifent nos enfans, si elles meurēt elles vont tout droit au Ciel, elles en fçauent le chemin. Il n'en est pas le mefme de nous autres, nous n'auons pas encor de bons yeux, nous ne connoiffons pas tout ce qu'il faut faire, nous ne fçauons pas, comme elles, ce qu'il faut dire à Dieu, & comme il

unruliness of the senses. "I strike myself as I would strike another person who should wish to offend God. I say to myself these words: 'It is the demon that speaks; dost thou wish to hear him? Art thou still on his side? Art thou not Baptized? Hast thou not uttered these words, "I hate and renounce the wicked Manitou?"' The demon takes flight when I speak so boldly, and I am left in peace."

Some one let fall upon a woman, who was near the fire, a glowing firebrand, which burned her severely and hurt her greatly. At the same time that her body felt the pain, her heart was seized with an impulse of wrath; now as it is not very far from the heart to the mouth, this impulse went as far as the tip of her tongue, to [21] break forth with violence; but this thought (is it not a Christian thought?) throwing itself in the way, stopped it short and made her anger subside without her ever having uttered a single word. Such are the acts of violence that take Heaven by force.

While some Christian women were talking together about the hospital and the Ursuline Nuns who dwell at this end of the world, one of their number said to the others, referring to their ailments and their labors, of which they were speaking: "What matters it to those Virgin girls whether they are sick or in health? Life and death are all one to them: if they are ill, they suffer patiently, and render themselves acceptable to God; if they are in health, they help our sick ones, and teach our children; and if they die, they go straight to Heaven, whither they know the way. With us it is different: we have not yet good eyes, we are unacquainted with all that ought to be done, and we do not know, as they do, what we

luy faut parler. Mais changeons de propos, voicy vn rencontre agreable.

Les Sauvages du quartier de Saint Ioseph estans tous à la Messe, on deroba [22] dans l'vne de leurs cabanes, vne robe de castor toute neufue celuy à qui elle appartenoit, ne la trouuant point à son retour, assemble les principaux d'entre-eux, qui conclurent tous par des coniectures tres-apparentes, que ce vol n'auoit pas esté fait par vn Sauvage, mais par quelque François. Les ieunes gens entendans cela, courent aussi-tost apres deux François, qui venoient de passer, ils les attrapent, & les amenant en leur quartier, leurs voulans oster leurs habits, & tout ce qu'ils auoient, iusques à ce que le Capitaine des François, eut fait retrouver la robe, où qu'il l'eut payée. Celuy à qui elle appartenoit leur dit, tout beau ieunes gens, mettons bas nos coustumes, puis que nous en auons embrassé d'autres; nous ne sçauons pas comme il se faut comporter en ce rencontre, enuoyons querir l'vn de nos Peres, & il nous dira ce qu'il faut faire. Aussi-tost dit, aussi-tost fait, le Pere estant venu, il luy exposa les raisons, qui leur faisoient conclurre, que ce Larcin, fut commis par vn François; c'est nostre coustume, adiouta-t'il, de depouïller les premiers qu'on rencontre, de la parenté, ou de la nation de celuy qui à [23] fait le vol. On garde ses depouïlles, iusques à ce que son Capitaine, ou ses parens, ayent donné satisfaction à celuy auquel on à fait tort. Voila nostre coustume: mais comme nous auons receu la foy, & que nous sommes Baptifés, nous les quitons pour suiure celles des Chrestiens. Que doiuent ils faire en ce cas là? Le Pere leur dit que les fautes estoient personnelles, & qu'il falloit punir

ought to say to God, and how we ought to address him." But let us change the subject. Here is an agreeable incident.

While the Savages of the Saint Joseph district were all at Mass, there was stolen [22] from one of their cabins a beaver-skin robe that was entirely new. The one to whom it belonged, not finding it on his return, assembled the chief men of the place, who all reached the conclusion, by very plausible conjectures, that this theft had not been committed by a Savage, but by some Frenchman. The young people, on hearing this, ran immediately in pursuit of two Frenchmen who had just passed, caught them and brought them to their quarters, intending to strip them of their clothes and all that they had, until the Captain of the French should have had the robe found or should have paid for it. He to whom it belonged said to them: "Gently, young men; let us discard our own ways, since we have embraced others. We do not know how we should conduct ourselves on this occasion; let us send for one of our Fathers, and he will tell us what we must do." No sooner said than done. A Father having come, the speaker explained to him the reasons which made them conclude that this Theft had been committed by a Frenchman. "It is our custom," he added, "to strip the first persons whom we meet who are of the same family or nation as the one who has [23] committed the theft. This booty is kept until the owner's Captain or relatives have given satisfaction to him who suffered the injury. That is our custom; but we abandon it, as we have received the faith and are Baptized, in order to follow the ways of Christians. What ought they to do in this case?"

ces deux François, s'ils estoient coupables, sinon qu'il les falloit mettre en liberté, & faire tout le possible, pour decouvrir le larron. Or encore que ces bonnes gens vissent bien, que ce procedé ne leur estoit pas fauorable, pour ce qu'on ne descouvre pas facilement les larrons, si est-ce qu'ils s'y accorderent, & ayans reconnus que les deux François qu'ils tenoient, estoient innocens, ils les renuoyerent avec beaucoup d'humanité. Or comme ce vol estoit recent, & que le François, qui l'auoit commis, se voyoit en grād danger d'estre, découuert, touché d'ailleurs d'un remords d'auoir offensé Dieu, il porta cette robe à son Confesseur, le suppliant de la restituer en forte qu'il ne fut point connu. On reporte la robe aux Sauvages, & pour [24] ce qu'ils sçauent que Monsieur le Gouverneur du pays, fait punir publiquement les crimes, on leur dit, que celuy qui estoit tombé dans cette offence, s'estoit venu confesser, qu'il auoit demandé pardon à Dieu, qu'il auoit rendu la robe, qu'on luy auoit donné vne bonne penitence. On leur adioute qu'ils sçauoient bien, que ce qui se passoit dans le Sacrement de Penitence, estoit un secret de Dieu, à qui on declaroit ses pechés, & qu'on n'en parloit iamais aux hommes, que personne ne connoissoit le criminel. Ces bonnes gens furent ravis, voyans dans la pratique, ce qu'on leur auoit presché du secret de la Confession: admirans ce tribunal, & cette Iustice, si fauorable à ceux qui reconnoissent, & qui detestent leurs offenses. Iamais ils ne demāderent & iamais ne parurent coniecturer, qui pourroit estre le coupable, afin de s'en deffier; s'imaginans qu'un homme, qui confesse son peché, ne le doit iamais plus commettre, notamment s'il est tant soit peu notable.

The Father told them that offenses were personal, and that these two Frenchmen must be punished, if they were guilty; if not, they must be set at liberty, and everything possible done to discover the thief. Now although these good people saw clearly that this mode of procedure was not in their favor, because thieves are not easily discovered, yet they acquiesced in it; and, after finding out that the two Frenchmen whom they held were innocent, released them with much humanity. Now as this theft was recent, and as the Frenchman who had committed it saw himself in great danger of being discovered,—touched, besides, with remorse at having offended God,—he carried that robe to his Confessor and begged him to give it back in such a way that he should not be known. The robe was restored to the Savages; and, because [24] they know that Monsieur the Governor of the country causes crimes to be publicly punished, they were told that he who had fallen into this error had come and confessed it, and that he had asked God's forgiveness, had restored the robe, and had been given a good penance. It was said to them, also, that they were well aware that what took place in the Sacrament of Penance was a secret of God, to whom one declared his sins; that one never spoke thereof to men, and that no one knew the criminal. Those good people were charmed at seeing put into practice what had been preached to them about the secrecy of Confession, admiring that tribunal and that Justice which are so favorable to those who acknowledge and detest their sins. They never asked and never seemed to conjecture who the guilty one could be, in order to be on their guard against him; for they thought that a man who confesses his sin is

Finiffons ce Chapitre par la deuotion d'une Dame, qui ne veut estre connuë, que de celuy, des yeux duquel elle ne se peut dérober. Voyant que le Pere [25] Eternel auoit mis son fils sous la conduite de Saint Ioseph, elle a creu que son amour l'obligeoit, de fuiure cet original, elle a donc mis son fils entre les mains de Saint Ioseph, & afin d'obliger ce grand Saint (pour ainsi dire) à le fauoriser plus particuliere-ment, elle donne tous les ans vn aumosne, pour nourrir vn enfant, baptisé en la Residence de Saint Ioseph. L'ay creu qu'en publiant cette deuotion, la personne qui la pratique, n'en feroit pas moins cachée; & que ceux qui aiment ces nouvelles Eglises, honoreront deuant Dieu, vne mere, si faintement amoureuse de son enfant.

bound never to commit it again, especially if it be in the least noteworthy. Let us finish this Chapter with the act of devotion of a Lady, who wishes to be known only to him from whose eyes she cannot hide herself. Seeing that the Father [25] Eternal had put his son under the charge of Saint Joseph, she thought her love obliged her to follow that example. Accordingly, she entrusted her son to Saint Joseph's keeping; and, in order to put that great Saint under obligations (so to speak) to favor him more particularly, she makes every year a charitable offering for the maintenance of a child baptized at the Residence of Saint Joseph. In publishing this act of devotion, I believed that the person who practices it would remain none the less concealed; while those who love these new Churches will honor before God a mother so piously fond of her child.

CHAPITRE III.

DE LA COLONIE HURONNE EN L'ISLE D'ORLEANS.

Il n'ay rien à mettre sous ce tiltre, que la Lettre d'un Pere de nostre compagnie, adressée à un autre Pere de sa connoissance qui a esté en ce nouveau monde: ce sont les seuls memoires que j'ay reçeus touchant cette Colonie; qui à ses [26] tristesses & ses ioyes, ses mal-heurs & ses benedictions. Dieu vueille que ses afflictions soient limitées par cette vie, & que ses consolations soient eternelles, mais lisons nostre lettre, voicy comme parle le Pere, apres deux mots de preambule que j'ay obmis.

Pour nouvelle de nostre Colonie Huronne, ie vous diray, que le 26. iour du mois de Iuin passé nous perdismes six de nos meilleurs Chrestiens, qui s'en alloient à Tadouffac, dans un grand Canot que nous leur auions presté. Voicy leurs noms Pie[r]re Ahandation, André Annenharifonk, Martin Honahoiannik, René Hondeánionhé, Dominique Onnhoudei, & le pieux Ioseph Taondechoren. Trois enfans se perdirent avec eux, Louys fils de Ioseph, Paul fils de Pierre, & Nicole fille de Martin. Ils estoient tous de nostre chere Mission de la Conception. Comme ils descendoient de l'Isle d'Orleãs à Tadouffac, pour vendre de leurs farines de bled dinde, aux Algonquins, & tirer d'eux quelques peaux, pour en faire des robes à leur usage, vne tempeste, les ayant surpris au milieu de la grande riuere, vis à vis de Tadouffac,

CHAPTER III.

OF THE HURON COLONY ON THE ISLAND OF ORLEANS.

I HAVE nothing to put under this title except the Letter of a Father of our society, addressed to another Father of his acquaintance who has been in this new world. This is the only memoir I have received touching that Colony, which has its [26] griefs and its joys, its misfortunes and its blessings. God grant that its afflictions may be limited by this life, and its consolations be eternal. But let us read our letter: the Father, after a few words of preamble, which I have omitted, speaks thus:

“ For news of our Huron Colony, I will tell you that on the 26th day of the month of June last we lost six of our best Christians, who went away to Tadoussac in a large Canoe that we had lent them. Their names are as follows: Pierre Ahandation, André Annenharisonk, Martin Honahahoiannik, René Hondeánionhé, Dominique Onnhoudei, and the pious Joseph Taondechoren. Three children were lost with them,—Louys, son of Joseph, Paul, son of Pierre, and Nicole, daughter of Martin. They were all from our dear Mission of la Conception. While they were on their way down from the Island of Orleans to Tadoussac,—to sell some of their indian cornmeal to the Algonquins, and to obtain from the latter some skins for making robes for their use,—a storm overtook them in the middle of the great river, opposite Tadoussac, and swallowed them up [27] in

les englouti[t] [27] dans les eaux, fans qu'on ait iamais pû retrouver n'y hommes, ny Canot. Ah qu'elle perte! Si les grandes occupations de nostre R. P. Superieur ne l'empeschoient point de dresser vne Relation, il diroit des merueille de nostre bon Ioseph. Quoy que vous ayez esté tesmoins oculaires de ses vertus, lors que nous demeurîõs ensemble chez luy, en mesme cabane, à mesme feu, & à mesme table, où plustoit à mesme pot, ou à mesme chaudiere, puis que les tables ne font pas en vsage en ce pays-là, quoy dis-je, que vous l'avez connu i'ay crû neantmoins que vous seriez bien-aïse, que ie vous en parlasse, veu mesmement, que i'ay eu la consolation, de conuerfer avec luy iusques à la mort. Je vous diray donc.

En premier lieu, qu'il n'est iamais tombé en aucune faute notable, depuis son Baptesme, ce qui est d'autant plus remarquable, qu'il auoit esté fort adonné aux femmes, au ieu & aux superstitions du Pays. Iamais depuis qu'il a esté fait Chrestien, il n'est tombé dans ces trois vices, quoy que ses compatriotes, l'en ayent sollicité, au delà de ce qui s'en peut dire. Vne femme, deuant qu'il fut [28] remarié, le sollicita plusieurs mois fortement; non feulemēt il ne l'ecoutoit pas, mais il trembloit à son abord, me disoit-il, & n'en pouuoit supporter la veuë. Elle le surprit vne fois, dans les tenebres de la nuit, sous vn appanty, où ils n'auoient que Dieu pour tesmoing.

Je fus, racontoit-il, saify soudainement d'une fueur, qui se respandit par tout mon corps, & d'une crainte qui troubloit mon esprit, dans l'apprehension que iauois de succomber. La chair ne laissa pas de se reuolter, & de rendre vn si puissant combat contre

the waters, without our ever having been able to recover either men or Canoe. Ah, what a loss! If the important occupations of our Reverend Father Superior did not prevent him from preparing a Relation, he would tell wonders about our good Joseph. Although you have been eye-witnesses of his virtues when we lived together with him, in the same cabin, at the same fire and the same table,—or, rather, at the same pot or the same kettle, since tables are not used in that country,—although, I say, you have known him, nevertheless I thought you would be glad to have me tell you about him, seeing likewise that I had the consolation to converse with him up to the time of his death. I will tell you then,—

“In the first place, that he has never fallen into any notable error of importance since his Baptism,—which was the more remarkable, since he had been greatly addicted to women, gaming, and the superstitions of the Country. Never, after he became a Christian, did he fall into those three vices, although his fellow-countrymen tempted him beyond the power of words to express. Before he was married again, a woman [28] made great efforts for several months to entice him; not only would he not listen to her, but he even trembled at her approach, as he told me, and he could not bear the sight of her. She surprised him once in the darkness of the night, under a shed, where they had only God as witness.

“‘I was suddenly seized,’ he related, ‘with a sweat which spread over my whole body, and a fear which disturbed my mind, apprehending, as I did, that I should yield. My flesh ceased not to rise in revolt, and to wage so mighty a combat against my spirit that I know not which of the two would have

mon esprit, que ie ne çay lequel des deux, auroit remporté la victoire, fans vn petit rayon, qui me fit faire vne Oraifon à Dieu bien courte, mais bien feruente: à la faueur de laquelle, ie me tiray des mains de cette femme, où de ce tison d'enfer.

En second lieu, les fentimens qu'il auoit de la Foy, estoient si rauiffans, que nos Peres en estoient estonnez. Il ne pouuoit se fouler de parler de nos mysteres, avec des termes, & avec des comparaifons si proportionnées à ses Auditeurs, que luy mesme s'estonnoit, qu'ayant esté si ignorant, & si idiot deuant son Baptesme, [29] il conçeut, & parla si bien des maximes de l'Euangile. De là vient qu'il faisoit assez souuent, des parenteses en ses discours, pour faire entendre qu'il n'estoit rien de son estoc. *Otsinonaka Iouei.* Je suis parent, & allié des vers, ie n'ay rien de moy, c'est Dieu qui me deslie la langue. On a remarqué que plus de quatre mois deuant sa mort, il parloit tousiours dans ses Harangues, de l'heure incertaine de nostre départ, tenons nous toujours prests, disoit-il, car nous ferons surpris, & nous dirons avec estonnement, nous voila morts. Ses niepces m'ont fait faire cette reflexion. Il a montré disoient-elles, que ce qu'il inculquoit si souuent, s'est trouué veritable en sa personne; car il est mort en vn temps, & en vn lieu, qu'il n'auoit pas preueu.

En troisieme lieu, il estoit fort reconnoissant du benefice de la Foy, il commençoit le plus souuent, les discours qu'il tenoit à ses gens, par ces paroles. De graces, mes freres, faites estat de la Foy. O que ie suis obligé à Dieu de m'auoir retiré des tenebres de l'idolatrie, m'esclairant du flambeau de la Foy! Combien [30] y a-t'il maintenãt de mes compatriotes

won the victory, had it not been for a little ray of grace that made me offer a Prayer to God, very short but very fervent, under favor of which I extricated myself from the hands of that woman, or that fire-brand of hell.'

"In the second place, the feelings that he entertained for the Faith were so ravishing that our Fathers were astonished at them. He could not sate himself with talking about our religion, in terms and with comparisons so well adapted to his Auditors that he himself was astonished that, although he had been so ignorant and stupid before his Baptism, [29] he understood and expressed so well the maxims of the Gospel. Therefore it was that he often introduced parenthetical remarks into his speeches, to let his hearers know that what he said was not from his own mind. *Otsinonaka Iouei*. 'I am kin and relation to the worms; I have nothing of my own; it is God who loosens my tongue.' It was remarked that, for more than four months before his death, he always spoke in his Harangues of the uncertain hour of our departure. 'Let us hold ourselves ever in readiness,' he would say, 'for we shall be overtaken, and we shall exclaim with astonishment, "Lo! we are dead."' His nieces caused me to make this reflection. 'He has shown,' said they, 'that what he inculcated so often was found true in his own person; for he died at a time and in a place that he had not foreseen.'

"In the third place, he was very thankful for the benefit of the Faith, and most often began the speeches that he delivered to his people with these words: 'I beg you, my brethren, hold the Faith in high esteem. Oh, how greatly am I indebted to God

en enfer, faute d'auoir eu cette lumiere? Et pour comble de fes faueurs la bonté m'a fait venir à Kebec, où ie fuis au milieu de la Chrestienté, tant des François, que des Algonquins, qui par leurs bons exemples, me portent au bien. Au lieu que si i'eusse pris party ailleurs, apres la deroute de mon pays, i'eusse esté en danger d'estre peruerty, par les façons de faire des infidelles, avec lesquels i'aurois conuerfé, mais ce que ie prise dauantage, c'est l'amour de nos Peres, qui nous instruisent à Kebec, aussi bien qu'aux Hurons.

Ils nous donnent le moyen de tenir nos ames toutes nettes du peché, & d'entrer, en fuite dans de fortes esperances, que nous irons au Ciel: quand quelqu'un luy rapportoit quelque, medifance proferée contre luy: Attendés, disoit-il, le iour du Iugement, & vous verrés ce qui en est. Ces calomnies me font du bien, car ie les offres à Nostre Seigneur en fatisfaction, de mes offenses.

En quatriesme lieu, l'amour qu'il auoit pour l'oraison, le rendoit fort considerable. Vous vous souueuez bien, que l'hyuer [31] que nous passames en sa cabane; qu'il se leuoit deuant le iour, à mesme temps que nous; qu'il faisoit oraison aussi long-temps que nous, qu'il entendoit en fuite nos deux Messes, & qu'il donnoit sur le soir, vn bon espace de temps à la priere en nostre Chapelle. Et tout cela ne l'empeschoit pas, de se trouuer aux prieres publiques, & communes, qu'il faisoit faire tous les iours à sa famille. Sa deuotion enuers la Sainte Vierge estoit aymable. Il me disoit souuent, ô que l'ayme la couronne ou le Chapellet de la Sainte Vierge, iamais ie ne me lasse de le dire, elle ma accordé tout ce que ie

for having withdrawn me from the darkness of idolatry and enlightened me with the torch of the Faith! How many [30] of my fellow-countrymen are there now in hell, for want of having had that light! And, to crown his favors, his goodness caused me to come to Kebec, where I am in the midst of Christianity,—that of the Frenchmen as well as that of the Algonquins, who by their good examples influence me to good; whereas, if I had cast my lot elsewhere after my country's overthrow, I would have risked being perverted by the customs of the infidels with whom I would have conversed. But what I prize more is the love of our Fathers who instruct us at Kebec as they did among the Hurons.

“ ‘They give us the means of keeping our souls all clean from sin, and of entering afterward into firm hopes that we shall go to Heaven.’ When any one reported to him some slander that was uttered against him, ‘Wait,’ he would say, ‘until the day of Judgment, and you shall see what truth there is in it. These calumnies do me good, for I make an offering of them to Our Lord, in atonement for my sins.’

“ ‘In the fourth place, the love that he had for prayer made him a very important man. You remember well how, during the winter [31] that we spent in his cabin, he used to rise before day, at the same time that we did; how he would pray as long as we; how he would then hear our two Masses; and how, toward evening, he would devote a good period of time to prayer in our Chapel. And all that did not prevent him from being present at the public and common prayers that he made his family offer every day. His devotion to the Holy Virgin was beautiful: he would often say to me, ‘Oh, how I love the

luy ay demandé, en luy offrant cette priere. C'est le bon Pere Ifaac Iogues, adioutoit-il, qui ma donné cette deuotion, lors que nous estions tous deux captifs au pays des Hiroquois, souuent nous recitions ensemble nostre Chapelet, dans les ruës même d'*Anniens*, c'est vn bourg des Hiroquois, fans que ces infideles s'en apperceuffent. Il attribuoit sa deliurance, & la benediction de sa famille à cette deuotion. Il prioit souuent pour ses biens-fauteurs, pour ceux qui se recommandoient à ses prieres, & pour les Chrestiens de France, qui donnoient [32] quelque secours à ces pauures contrées. Quand il trouuailloit en son champ, s'il se relachoit de son trouail, c'estoit pour s'occuper à l'o[r]aison, & iamais il ne manquoit de dire quelques dizaynes de son Chappelet, depuis son champ iufques en sa maison.

En cinquieme lieu, son zele pour le salut de ses compatriotes, a toujours paru grãd dans sō pays, mais il s'étoit augmēté de beaucoup, depuis qu'il estoit icy. Vostre Reuerence se souuient-elle, que luy demandant vn iour, s'il auoit exhorté quelques personnes, qui ne faisoient pas leur devoir, il nous repartit. L'ayme mieux parler à Dieu pour ceux-là, & le prier pour leur conuersion, que de parler à eux mesmes. Car ie sçay ce qu'il faut dire à Dieu, quand ie m'adresse à luy: mais ie ne sçay pas, comme il faut parler à ces gens-là, pour leur toucher le cœur. Reponse qui fait voir sa prudence, sa discretion, son discernement, & son zele. Depuis qu'il estoit à Kebec, où la foy tient le dessus, il ne manquoit pas de visiter quasi tous les iours les Cabanes, & d'exhorter vn chacun de tenir ferme en la foy, me rapportant avec vne candeur [33] tres-aimable, les

crown, or Rosary, of the Holy Virgin! Never do I tire of reciting it, and she has granted me all that I have asked of her when offering her this prayer. It was good Father Isaac Jogues,' added he, ' who gave me this devotion, when we were both captives in the country of the Hiroquois. We often used to recite our Rosary together in the very streets of *Anniéné*, a Hiroquois village, without those infidels perceiving it.' He attributed his deliverance, and the blessings bestowed on his family, to that pious practice. He prayed frequently for his benefactors, for those who commended themselves to his prayers, and for the Christians of France who were giving [32] some aid to these poor countries. When he worked in his field, if he took any respite from his labor, it was to engage in prayer; and he never failed to say some decades of his Rosary going from his field to his house.

“ In the fifth place, his zeal for his fellow-countrymen's salvation always appeared great in his own country, but it had greatly increased since his arrival here. Does Your Reverence remember the reply that he made to us one day, upon being asked whether he had exhorted some persons who were not doing their duty? 'I prefer,' he said, 'to speak to God for those people, and to pray him for their conversion, rather than to speak to them in person. For I know what I must say to God when I address him; but I do not know how I ought to speak to those people in order to touch their hearts,'—a reply illustrative of his prudence, discretion, discernment, and zeal. During his stay at Kebec, where the faith is in the ascendant, he did not fail to visit the Cabins almost every day and to exhort each person to stand firm in the faith,—reporting to me, with a

biens & les maux qu'il remarquoit ; ce qui me seruoit fort pour la conduite de mon petit troupeau.

En sixième lieu, Nostre Seigneur qui auoit esproué ce bon Chrestien par la perte de sa premiere femme, de ses enfans, & de tous ses biens, par de grandes maladies, par la captiuité, par la faim, & par vne infinité de mesaises, le voulut exercer les dernieres années de sa vie, par la mauuaise humeur de sa seconde femme. Elle deuint ialouse vn an deuant sa mort, & le soupçonna si fortement d'aimer vne autre femme, qu'elle ne donnoit aucun repos à son pauvre mary.

Vn iour comme il faisoit festin à ses amis, ayant ietté les yeux par mégarde vers le lieu où estoit cette femme, ce regard innocent qui luy donnoit de la ialousie, la ietta hors d'elle-mesme ; elle prend ses enfans deuant toute la compagnie, & leur dit en pleurant : Allons, allons, mes enfans, allons chercher vne autre demeure, vous n'avez plus de pere ; Ne voyez-vous pas bien qu'il vous defaduoie pour ses enfans, puis qu'il ne me recognoist plus pour sa femme, ayant de l'amour pour vne autre que pour vostre [34] infortunée mere ? A mesme temps elle quitte le festin, & la cabane, & s'en va dans les bois. Je vous laisse à penser quelle affliction pour ce bon Neophyte : Il me vint trouuer, & m'ayant raconté l'histoire, ie les remis ensemble. Quand ie tançois cette pauvre femme, elle m'escoutoit volontiers, auoiant que c'estoit vne forte tentation : Elle obeïssoit à tout ce que ie luy disois, mais c'estoit tous les iours à recommencer. Je vous confesse que j'admirois la patience de ce grand homme, il souffroit ce martyre avec vne constance admirable, taschant à tous momens de ne

very lovable candor, [33] whatever of good he had noted, and what of ill, which was of great service to me in the guidance of my little flock.

“ In the sixth place, it was Our Lord’s will—after trying this good Christian by the loss of his first wife, his children, and all his possessions, by grievous maladies, by captivity, hunger, and an infinity of mishaps—to trouble the last years of his life by his second wife’s ill humor. She became jealous a year before his death, and suspected him so strongly of loving another woman that she gave her poor husband no rest.

“ One day, when he was giving his friends a banquet, and had inadvertently cast his eyes toward the place where this woman was, that innocent glance filled his wife with jealousy, and caused her to lose all self-control. Before the whole company, she took her children and, weeping, said to them: ‘ Come, come, my children, let us go and find another home. You no longer have any father: do you not see how he disowns you for his children, since he ceases to acknowledge me as his wife, being in love with another woman than your [34] unfortunate mother?’ At the same time, she left the banquet and the cabin, and went off into the woods. I leave you to imagine what an affliction this was for that good Neophyte. He came to find me; and, after he had told me the story, I brought them together again. When I rebuked that poor woman, she listened to me willingly, avowing that it was a strong temptation; she obeyed all my injunctions; but, every day, it was all to begin over again. I confess to you, I admired this noble man’s patience: he endured that martyrdom with an admirable constancy, trying every moment

donner aucune occasion à cette femme de nourrir ses foupçons: mais il n'en pouvoit venir à bout, pource que Nostre Seigneur le vouloit purifier deuant sa mort, & le disposer pour sa gloire. Au reste, les Hurons qui sont descendus çà bas, sont, vne partie, aux Trois Riuieres, & l'autre partie à l'Isle d'Orleans, où ie demeure avec le Pere Garreau, & quatre de nos anciens domestiques. Nous viuons à demy à la Huronne, mangeans de leur sagamité, sans toutefois nous priuer tout à fait du pain des François.

Nous auons aidé ces bonnes gens à défricher [35] des terres, comme vous aurez appris: Ils ont recueilly cette année vne assez bonne quantité de bled d'Inde, tous neantmoins n'en auront pas suffisammēt pour leur prouision. Nous les fecourerons comme nous auons fecouru les autres, des charitez que l'on nous enuoyera de France. Nous auons fait bastir vn Reduit, ou vne espece de Fort, pour les defendre contre les Hiroquois; il est à peu pres de la grandeur de celuy qui estoit aux Hurons, au lieu nommé, *Ahouendaé*. Nous auons aussi fait dresser vne Chapelle assez gentille, & vne petite maison pour nous loger. Les Cabanes de nos bons Neophytes sont tout aupres de nous, à l'abry du Fort. Les Hiroquois nous obligent de fecourir les corps, de ces pauures exilez, pour sauuer leurs ames. Dieu les conduit d'vne façon estrange, & par des voyes estonnantes; il a sans doute enuie de les esleuer bien haut, puis qu'il les abbaisse si profondément. Qu'il soit beny dans les temps & dans l'eternité. Ces Barbares nous menassent d'vne ruine totale: *Si fuerit voluntas in celo, sic fiat*. Nous nous reuerrons au Ciel.

to give this woman no occasion to nourish her suspicions; but he could not accomplish his end, for it was Our Lord's will to purify him before his death and prepare him for his glory. As to other matters, the Hurons who came down hither are, a part of them, at Three Rivers, and the rest at the Island of Orleans, where I am staying with Father Garreau and four of our former donnés. We live half after the Huron fashion, eating of their sagamité,—without, however, depriving ourselves altogether of the bread of the French.

“ We have helped these good people to clear [35] some lands, as you will have learned. They have harvested this year a tolerably good quantity of Indian corn; nevertheless, not all will have enough for their maintenance, and we shall succor them, as we have succored the others, with the charitable contributions that will be sent us from France. We have had a Redout or a kind of Fort built, to defend them against the Hiroquois; it is of about the same size as the one that was among the Hurons at the place named *Ahouendaé*. We have also had a very neat Chapel erected, and a little house for our own lodging. Our good Neophytes' Cabins are very near us under the shelter of the Fort. The Hiroquois compel us to give aid to the bodies of these poor exiles, in order to save their souls. God leads them in a strange fashion, and by ways that are wonderful, doubtless being minded to exalt them to a great height, since he casts them down to such depths. Blessed be he in time and in eternity. These Barbarians are threatening us with total destruction. *Si fuerit voluntas in celo, sic fiat*. We shall see each other again in Heaven.”

[36] CHAPITRE IV.

DE LA MISSION DE SAINTE CROIX À TADOUSSAC.

N OUS auons desia remarqué dans les Relations precedêtes, que Tadouffac n'est autre chose qu'une anse, ou comme un grand bassin d'eau, qui fert de Port aux Nauires François. La Nature luy a donné une assez belle entrée, & l'a abrié contre les vents, de hauts rochers, & de terres fort releuées qui l'environnent. Ce Port est au dessous de Kebec, esloigné d'environ quarante lieues. Il est voisin d'un beau fleuve, appelé par les François, le Sagné, qui se décharge en cet endroit dans la grande riuere de saint Laurens, dont la largeur est bien de dix ou douze lieues deuant ce Port. Les Sauvages qui se retirent ordinairement en ce lieu, voyans que les Algonquins & les Montagnets de la Residence de saint Ioseph auoient receu la foy de Iesus-Christ, deleguerent quelques-uns d'entr'eux en l'année 1640. pour tesmoigner à Monsieur [37] le Gouverneur du pays, & à nos Peres, qu'ils desiroient participer au bon-heur de leurs compatriotes; & par consequent qu'ils les supplioient de leur donner le Pere Paul le Jeune, pour leur apprendre une doctrine qu'ils auoient condamnée deuant que de la connoistre; mais qu'ils en admiroient maintenant la beauté dans les mœurs de leurs parens, & de leurs alliez. Comme le Pere estoit occupé ailleurs, & qu'on vouloit esprouuer leur constance, & fortifier ou eschauffer leur desir, on les

[36] CHAPTER IV.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

WE have already remarked, in the preceding Relations, that Tadoussac is nothing else than a bay or a great basin of water, so to speak, which serves as a Harbor for the French Vessels. Nature has given it a very fine entrance, and has sheltered it from the winds by high rocks and lofty uplands, which surround it. This Port is below Kebec, at a distance of about forty leagues, and is near a beautiful river, called by the French the Sagné, which at this place empties into the great river saint Lawrence, whose width opposite this Port is fully ten or twelve leagues. The Savages who are wont to take refuge in this place, when they saw that the Algonquins and Montagnais of the Residence of saint Joseph had received the faith of Jesus Christ, delegated some of their number, in the year 1640, to testify to Monsieur [37] the Governor of the country, and to our Fathers, that they were desirous of sharing the good fortune of their fellow-countrymen, and they therefore entreated that Father Paul le Jeune might be given them, to teach them a doctrine which they had condemned before making its acquaintance, but the beauty of which they now admired in the morals of their relatives and allies. As the Father was engaged elsewhere, and as it was desired to test their constancy, and to strengthen or excite their longing, they were put off until the following year. The

remit à l'année suiivante. Le Capitaine de Tadouffac ne manqua pas de se trouuer luy-mefme à Kebec, au temps qu'on luy auoit designé. Sa Requête estant enterinée, le Pere alla donner commencement à cette Mission au mois de May de l'année mil six cens quarante & vn.

On n'a pas manqué depuis ce temps-là d'y enuoyer tous les ans vn ou deux Peres, qui passent l'Esté sur les riuies de ce Port, assistans les François qui y abordent, & trauaillans à la conuersion des Sauvages qui s'y rencontrent. Le Pere Iean de Quen est celuy qui a cultiué plus ordinairement cette Mission, & qui en a [38] commencé deux autres par l'entremise des Neophytes de cette nouvelle Eglise, comme nous dirons en son lieu. Au commencement de cette Mission, l'Eglise, & le logis des Peres n'estoient qu'une longue cabane d'escorces: mais en fin on a dressé une Chappelle, & une petite chambre de bois de charpente, où le Fils de Dieu, & deux de ses feruiteurs habitent, pendant que les François & les Sauvages font leur sejour en ce Port. Voicy l'ordre qui se garde dans cette Mission.

Lors que l'Hyuer commence ses approches, & que toute la contrée se dispose à changer son habit vert en vn habit blanc; & que le cristal se forme petit à petit sur le bord des riuieres, les Sauvages de Tadouffac redoublent leur deuotions; ils se confessent & se cōmunient avec beaucoup de pieté; ils font mille questions à leurs Peres, & à leurs maistres, desquels ils se vont separer pour aller faire la guerre aux Elans, aux Cerfs, aux Caribous, aux Ours, aux Castors, & à quantité d'autres animaux plus petits, comme aux Blereaux, aux Porc-Epics, aux Chats

Captain of Tadoussac did not fail to present himself in person at Kebec, at the time that had been assigned him. His Petition being granted, the Father went to found that Mission, in the month of May of the year sixteen hundred and forty-one.

Ever since then, one or two Fathers have been sent thither every year, without fail; and they pass the Summer on the shores of that Harbor, ministering to the French who land there, and devoting their energies to the conversion of the Savages whom they meet. Father Jean de Quen is the one who has most usually had charge of that Mission, and who has [38] begun two others through the agency of the Neophytes of that new Church, as we shall relate in its place. When that Mission was first begun, the Church and the Fathers' lodgings were nothing but a long bark cabin; but, at length, a Chapel and a little room were built with timber, where the Son of God and two of his servants dwell during the sojourn of the French and the Savages at this Port. The order that is observed at this Mission is as follows:

When Winter begins to draw near, and all the country is making ready to change its coat of green for one of white, and the crystals are forming little by little along the rivers' edges, the Savages of Tadoussac redouble their devotions; they confess and receive communion with much piety, and ask a thousand questions of their Fathers and their masters, from whom they are about to part for the purpose of going to make war on the Elks, Stags, Caribous, Bears, Beavers, and numerous other smaller animals, as Badgers, Porcupines, Wildcats, Hares, Squirrels, Partridges, and other species which I do not remember. [39] As this hunting lasts all Winter long, they

fauuages, aux Lièvres, aux Ecurieux, aux Perdrix, & autres especes dõt ie ne me souuiës [39] pas. Comme cette chasse dure autant que l'Hyuer est long, ils demandent des Calendriers, pour reconnoistre les iours d'honneur & de respect, c'est à dire, les iours de festes & de Dimanches, qu'ils gardent fort soigneusement. Ils demandent la solution des difficultez qui se peuuent rencontrer, en l'absence de leur Pere. Quelques-vns prient qu'on leur fasse entendre comme il faut parler à Dieu dans la maladie; ce qu'il luy faut dire quand on est triste; quand on ne trouue point de chasse; quand on monte quelque montagne; quand on trauesse quelque riuere, ou quelque lac; quand on est faisi de quelque crainte; quand Dieu leur accorde ce qu'ils ont demandé. En vn mot, chacun fait ses demandes à sa mode, & selon sa portée. Cela fait, ils trouffent bagage, ils leuent le camp, & leur premier pas est vers la C[h]appelle, où ils vont prendre la benediction de Nostre Seigneur, & en fuite chacun tire vers son quartier d'Hyuer; n'allans neantmoins qu'aux endroits dont ils ont conuenu, deuant que de se separer les vns des autres. Pour les Peres, ils se retirent à Kebec. Quelques-vns se ioignent par fois aux [40] plus grosses bandes, pour les instruire dans ces profondes forests, où on ne rencontre que des arbres, des glaces, & des neiges; & quelques animaux, qu'il faut prendre à la course, sur peine de la vie: Car c'est la mort de ces bestes, qui donne la vie à ces pauvres peuples. Tous les lieux sont autant d'hostelleries basties dedans les neiges, où l'on ne trouue iamais ny pain, ny vin, ny sel, ny fausse, ny ragouft: mais vn grand appetit; à qui on ne donne quelquefois, pour l'appaiser, qu'vn

ask for Calendars, that they may know the days of honor and respect, that is to say, the holy days and Sundays, which they observe very carefully. They ask the solution of difficulties that may arise in the absence of their Father. Some beg to be instructed how God is to be addressed in case of sickness; what one must say to him in time of sadness; on finding no game; on climbing some mountain, or crossing some river or lake; on being seized with fear of some sort; and on having one's petition to God granted. In a word, each one asks his questions in his own way and according to his own understanding. That done, they pack up' their baggage and break camp; and their first move is toward the Chapel, whither they repair to receive Our Lord's benediction; and then they proceed each to his Winter quarters,—going, however, only to the places agreed upon before their separation from one another. As for the Fathers, they retire to Kebec. Sometimes some of them join the [40] larger bands, in order to instruct them in those forest-depths, where only trees and ice and snow are met with, and some animals that it is necessary to capture in the chase, on pain of death; for it is the death of these animals that gives life to those poor peoples. All places are so many hostelryes built in the snow, where one never finds either bread, or wine, or salt, or sauce, or ragout, but a great appetite,—to satisfy which there is offered sometimes only a dish of patience, wherewith one must be content for two and even three whole days. It is true, God seasons it with such sweetness that one seems at times to be at the table of the Angels.

Winter giving place to Spring makes these hunters come forth from the woods in order to encamp upon

mets de patience, dequoy il se faut contenter les deux & les trois iours entiers. Il est vray que Dieu l'affaifonne si doucement, qu'il semble par fois qu'on foit en la table des Anges.

L'Hyuer quittant la place au Printemps, fait fortir ces chasseurs du bois, pour se ranger sur les rives du grand Fleuve, au lieu qu'ils reconnoissent plus particulièrement pour leur païs. Ceux dont nous parlons, se rassemblent à Tadouffac, où les Peres qui ont charge de cette Mission, les vont trouver. C'est en ce rencontre que la ioye se fait paroistre de tous costez: Ils reuiennent quelquefois gros & gras, ramenans leurs traîneaux, ou leurs petits [41] canots chargez de gros paquets de chair, qu'ils ont fait bouccaner à la fumée. D'autrefois, quand la chasse n'a pas donné, ils sont maigres & défaits comme des squelets, ne rapportans que la peau & les os. Quoy qu'il en soit, leur abord est toujours plein de ioye, notamment à la veüe de leur Chappelle, & de leur Pasteur: Mais si les oùailles font paroistre leur ioye, en verité leur Pasteur feroit insensible, s'il n'estoit remply de consolation.

Leur candeur à rendre compte de leur conscience; l'innocence de leur vie dans l'exercice de leurs chasses, au milieu de ces grands bois, où iamais ne firent leur repaire les monstres de la superbe & de l'ambition, qui rauagent, & qui mettent en feu toute l'Europe: En vn mot, leur bonté & leur sincerité font la ioye & la gloire de leur Pere. Les vns s'accusent publiquement des fautes qu'ils ont commises; ils en demandent des penitences, ils n'osent entrer dans leur Eglise qu'ils n'ayent satisfait pour leurs offenses, qui tres-fouuent ne sont que legeres, & qui

the banks of the great River, in the place which they regard as especially their own country. Those of whom we are speaking assemble at Tadoussac, whither the Fathers having charge of that Mission go and join them. It is at this meeting that the joy felt on both sides is shown. Sometimes they come back fat, bringing home their sledges or their little [41] canoes, laden with large packages of meat that they have smoked; at other times, when the hunt has been fruitless, they are thin and haggard, like skeletons, bringing back only their skin and bones. In any event, however, their arrival is always full of joy, especially when they come within sight of their Chapel and their Pastor. But if the sheep manifest their joy, truly their Shepherd would be wanting in feeling if he were not filled with consolation.

Their candor in rendering an account of their conscience, the innocence of their mode of life while engaged in hunting amid those vast forests,—which were never made the haunts of the monsters of pride and ambition that ravage and set on fire the whole of Europe,—in a word, their goodness and sincerity, are their Father's joy and glory. Some accuse themselves in public of the faults they have committed, and ask for penances for these, not daring to enter their Church until they have given satisfaction for their offenses,—which very often are only light, and would pass for virtues in some parts of the world. Some bring and unfold the pictures that were [42] given them on their departure, explaining the acts of devotion they have rendered when looking at these portraits, and what recourse they have had to the Saints represented by them. Those who keep the Calendars, and are appointed to announce the

pafferoient pour des vertus en quelques endroits du monde. Quelques-vns apportent & dépliant les images qu'on leur [42] a données à leur depart, expliquans les bons actes qu'ils ont formez à la veüe de ces pourtraits, & les recours qu'ils ont eu aux Saints qu'ils representent. Ceux qui gardent les Calendriers, & qui ont charge d'annoncer les festes, les viennent representent, pour voir s'ils ne se font point égarez, comme ils difent; les chefs de chaque famille rendent compte des prieres publiques. En vn mot, tous se confessent le plustost qu'ils peuuent, & quelque temps apres cette confession, ils s'examinent derechef, & retournent au mesme Sacrement, pour s'approcher du Fils de Dieu avec plus de netteté, difans qu'il est bien difficile de se fouuenir du premier coup de tous les pechez qu'on a pû faire dans l'espace de cinq ou six mois.

Les memoires que l'on nous a enuoyez cette année, portent qu'on a veu aborder en ce Port de Tadoussac pendant l'Esté dernier, enuiron huit à neuf cens Sauuages de diuers endroits; qu'ils ont tous fait paroistre du respect pour la doctrine de Iesus-Christ. Qu'enuiron quatre vingts ont esté faits enfans de Dieu par le sainct Baptesme. Que deux à trois cens se font venus confesser en ce lieu. Que la Chappelle, [43] qui n'est pas des plus petites, se remplissoit quatre fois le iour, où les Catechumenes & les Neophytes se faisoient instruire; qu'on y chantoit tous les iours pour vn temps, les louanges de Dieu en François, en Huron, en Algonquin, en Montagnets, & en langue Canadienne, Miscouienne. Que tous ceux qui ont receu le sainct Baptesme, y entendoient tous les iours la saincte Messe, & que les Prieres s'y

festivals, come to show them and see if they have not lost their way, as they say; and the heads of the several families render an account of the public prayers. In a word, all confess as soon as they can, and some time after that confession they examine themselves anew, and come back again to the same Sacrament, in order to approach the Son of God with a clearer conscience,—saying that it is very difficult to remember, at the first time, all the sins that they may have committed in the course of five or six months.

The memoirs that have been sent to us this year relate that there were seen to land at that Port of Tadoussac, during the past Summer, about eight or nine hundred Savages from different quarters; that they all showed respect for the doctrine of Jesus Christ; and that about eighty were made children of God by holy Baptism. From two to three hundred repaired to that place to make confession. The Chapel, [43] which is not of the smallest, was filled four times a day, when the Catechumens and the Neophytes came to receive instruction. Every day, for a while, God's praises were sung there in French, in Huron, in Algonquin, in Montagnais, and in the Canadian [or] Miscouien language.¹⁵ All those who had received holy Baptism heard holy Mass there every day, and Prayers were generally held there every evening, at which all the Savages, whether Christians or not, could be present, so far as the Chapel was able to hold them. But let us come down to some actions and some individual instances of lofty sentiment, which we will relate in a few words.

The Spirit of God is everywhere holy and everywhere adorable, but it is not listened to everywhere

faisoient généralement tous les foirs, où tous les Sauvages, Chrétiens ou non, y pouvoient assister, autant que la Chappelle estoit capable de les contenir. Mais descendons à quelques actions, & à quelques bons sentimens particuliers, que nous expliquerons en peu de paroles.

L'Esprit de Dieu est par tout saint, & par tout adorable: mais il n'est pas écouté par tout également. Le silence des bois semble plus propre pour recevoir ses impressions, que le grand bruit des Loures & des Palais. Voicy l'une de ses belles & de ses riches inventions, pour conserver la ferueur & la deuotion de ses nouveaux disciples, en l'absence de leurs maîtres, & de leurs Pasteurs. Ces bons Neophytes, [44] du moins les plus éclairés, se voyans esloigner de leur Eglise, ne s'esloignent pas des petites pratiques de leur deuotion. Ils employent saintement dans les bois, le temps qu'ils donnent les Dimanches & les festes à entendre la sainte Messe, lors qu'ils sont proches de leur Chappelle, ils se mettent dans la même posture, se figurans qu'ils sont presens au Sacrifice. Ils recitent l'oraison, qu'on leur fait dire au commencement & à la fin de la Messe, & pendant l'elevation de la sainte Hostie, s'offrans en holocauste au Pere éternel avec son Fils. Et ceux qui se feroient confesser & communier ce iour-là, examinent leur conscience, demandent pardon à Dieu de leurs pechez, se mettent à genoux devant luy, comme aux pieds du Prestre, les déclarent les uns après les autres avec douleur, comme ils sont en confession, protestans qu'ils s'amenderont, & qu'ils s'en accuseront à la première entre-veüe à celui qu'il a commis pour ce sujet en terre, le supplians

equally. The stillness of the woods seems more adapted for the reception of its influence than the great noise of the Louvres and Palaces. Here is one of its beautiful and fertile inventions for preserving the fervor and devotion of its new disciples, in the absence of their teachers and Pastors. Those good Neophytes, [44] at least the more enlightened ones, on finding themselves at a distance from their Church, do not discontinue their little devotional observances. The time that they give on Sundays and holy days to the hearing of holy Mass, when they are near their Chapel, they employ piously in the woods: they place themselves in the same posture, feigning to themselves that they are present at the Sacrifice; and they recite the prayer that they are made to say at the beginning and at the end of Mass and during the elevation of the sacred Host, offering themselves in holocaust to the Father eternal, together with his Son. Those who would have confessed and received communion on that day examine their consciences, ask pardon of God for their sins,—kneeling before him, as at the feet of the Priest,—and declare them one after the other with contrition, just as they do at confession; they protest that they will amend and will acknowledge their offenses, at the first interview, to him whom God has appointed on earth for this purpose, begging him to give them Absolution in advance. And then they perform some penance, similar to those that are given them when they approach this Sacrament. The innocence [45] and sanctity of that observance, which no one in the world has taught them, show sufficiently who is its author.

Many wandering Savages died of hunger last

de leur donner par auance l'Abfolution; & en fuite ils font quelque penitence, conforme à celles qu'on leur donne quand ils s'approchent de ce Sacrement. L'innocence [45] & la fainteté de cette pratique, qu'homme du monde ne leur a enfeignée, font affez voir qui en eft l'autheur.

Plusieurs Sauvages errans font morts de faim l'Hyuer paffé dedans les bois, pource que la neige n'estant pas tombée en abondance, n'arrestoit pas les grandes iambes des Elans & des Cerfs.

Vn chasseur Chrestien nommé Charles, ayant couru trois iours fans manger, apres l'vn de ces animaux, fans le pouuoir attraper, se vid à deux doigts de la mort: mais se fouenant que son Dieu estoit le fouuerain Seigneur des bestes aussi bien que des hommes, il se iette à genoux sur la neige, luy adresse ce peu de paroles: Toy qui a tout fait, tu es le maistre de mon corps & de mon ame, tu en determines; si tu veux que ie meure de faim, j'en suis content, ie mourray paisiblement, & fans fâcherie: mais tu me peux dōner dequoy viure, si tu veux, & me conferuer mes forces. Fais ce que tu voudras; si tu prends la pensée que ie doiue mourir presentemēt, ne iette point mon ame avec ces malheureux Esprits qui brulent dans les feux, c'est l'vnique chose que ie te demande: car tu sçais bien que ie t'aime. Son oraison [46] finie il se leue, il sent son courage & ses forces augmentées, il reprend la piste qu'il auoit abandonnée; Il attrappe dans peu de temps la beste, qu'il auoit si long-temps poursuiuie, & enfin il la tuē quasi fans peine.

Vn autre moins deuot, se trouua en mesme temps, mais en vn autre endroit, dans vn mesme danger.

Winter in the woods, because the snow had not fallen to a sufficient depth to check the course of the long-legged Elks and Stags.

A Christian hunter, named Charles, having pursued for three days, without eating, one of these animals, and being unable to overtake it, saw himself within two fingers of death; but, remembering that his God was the sovereign Lord of animals as well as of men, he threw himself on his knees upon the snow, and addressed to him these few words: "Thou who hast made all things, thou art the master of my body and of my soul, and thou disposest of them. If it be thy will for me to die of hunger, I am content therewith, and will die peaceably and with no angry feeling; but thou canst give me the means to support life, if thou wilt, and canst preserve my strength for me. Do as thou shalt choose: if it be thy design to have me die now, cast not my soul among those wretched Spirits that burn in the fires; that is the only thing I ask of thee, for well thou knowest that I love thee." His prayer [46] concluded, he arose, and, feeling his courage and strength augmented, resumed the trail that he had abandoned. In a little while, he overtook the animal which he had so long pursued, and finally killed it, almost without any difficulty.

Another man, who was less devout, found himself at the same time, but in another place, in a like danger. For the past five days he had been wandering in those vast forests, seeking some prey. At last, coming upon a Moose, he gave Chase after it for two whole days, with so much fatigue resulting from his fasting and his exertions that, his strength failing him, he was suddenly obliged to halt. The cold,

Il y auoit desia cinq iours, qu'ils rodoit dans ces vastes forests, pour decourir quelque proie. Enfin ayant fait rencontre d'un Orignac, il luy donna la Chasse deux iours durant, avec tant de fatigues cauées par le ieufne, & par le trauail, que les forces venans à luy manquer, il fut contraint de s'arrester tout court. Le froid, qui estoit fort grand, commandant desia de le saisir, il tire son fusil pour le battre, & faire du feu, mais ses mains engourdies, luy manquent au besoin : il creut donc que c'estoit fait de sa vie, en effet c'est ainsi que plusieurs sauuages meurent dans les bois, ils s'engagent si auant dans la poursuite d'un animal, qu'estans espuisés ils n'ont plus la force, ny de faire du feu, ny de retourner en leur cabane, & le froid esteignant bien tost le peu de chaleur qui [47] leur reste, ils perdent la vie. Cet homme qui auoit quelque estime de soy-mesme, se voyant dans cette extremité, l'humilia. *Je sçay bien* (disoit il parlant à Dieu) *que ie ne vaus rien, que ie suis vn meschant, que ie ne merite pas d'estre escouté : mais toy tu es bon, regarde ces pauvres femmes & ces pauvres enfans qui sont dans nostre cabane, ils sont bien meilleurs que moy ; escoute leurs prieres, ils te demandent à manger ; tu peux tout ; cet animal que ie poursuis est à toy, tu le peux donner si tu veux ; pour moy il n'importe que ie meure, mais aye pitié de ceux qui t'aiment, & qui t'obeissent.* Ce pauvre homme sentit son courage releué, il se réchauffe en courant derechef apres cet Orignac, sur lequel il sentit vn si grand aduantage, qu'il le chassoit deuant soy comme on feroit vn bœuf, ou vn autre animal domestique ; si bien qu'il le fit aller tout droit vers sa cabane, & quand il en fut bien proche, il luy

which was very great, beginning already to overcome him, he drew out his steel, in order to strike it and make a fire; but his benumbed hands failed him in his need, and he believed, accordingly, that his life was lost. Indeed, it is thus that many savages die in the woods: they push their pursuit of an animal so far into the forest that, becoming exhausted, they no longer have strength enough either to make a fire, or to return to their cabins; and, the cold soon extinguishing the little warmth that [47] is left them, they lose their lives. This man, who had considerable self-esteem, on seeing himself in this extremity, became humble. "I well know" (said he, speaking to God) "that I am a good-for-nothing, that I am wicked, and that I do not deserve to be listened to; but thou art good. Consider those poor women and children in our cabin; they are much better than I. Hear their prayers; they ask thee for something to eat. Thou canst do all things; this animal that I am chasing is thine, and thou canst give it if thou wilt. For myself, it matters not that I die; but do thou take pity on those who love and obey thee." This poor man felt his courage raised, and he warmed himself again by running once more after that Moose, over which he felt so great an advantage that he drove it before him as one would drive an ox, or any other domestic animal. He even made it go in a straight course toward his cabin, and, when it was very near that place, administered its death-blow, and, at the same time, gave life to some poor little innocents, to whom the good man ascribed this mark of divine favor.

When the Christians have gathered together again around their Church, they go with considerable fre-

donna le coup de la mort, & à mefme temps rendit la vie à de pauvres petits innocens, aufquels ce bon homme attribua cette benediction.

Les Chreftiens eftans r'assemblez aupres de leur Eglife, vont affez fouvent pendant [48] le iour faliier le S. Sacrement S'ils fe veulent embarquer, f'ils vont chercher du bois de chauffage, f'ils commencent, ou f'ils finiffent quelque ourage, ils vont prefenter leur action au Fils de Dieu; & fi la Chappelle est fermée, ils fe mettent à genoux deuant la porte.

L'vn des deux Peres qui ont recueilly cette année les fruiçts de cette vigne, ayât rencontré dans l'Eglife vne bonne femme nommée Angelique, dont la premiere action du iour est de venir adorer fon Maiftre & fon Sauueur dans fa maifon. La voyant fort attentive, & ayant remarqué qu'elle entroit tous les iours trois ou quatre fois dans la Chappelle, luy demanda en quoy elle f'occupoit deuant Dieu. Je remercie, respondit-elle, le Pere, le Fils, & le S. Efprit, de ce que ie fuis baptifée, de ce que ie fuis leur fille, il me femble que mon cœur dit des paroles que ie n'entends pas. Je remercie mon bon Ange de ce qu'il m'accompagne, & de ce qu'il a foin de moy. Je remercie la Sainte dont ie porte le nom, de ce qu'elle prie pour moy. Mais j'honore principalement ma bonne mere la faincte Vierge, & S. Iofeph fon efpoux. Je leur demande toujours [49] quelque chofe, tantoft qu'ils me détournent du peché, tantoft qu'ils m'obtiennent la perfeuerance en la Foy iufques à la mort. Je les prie que tous ceux qui font baptifez, faffent grand estat de leur baptesme, & qu'ils ouurent les yeux à ceux qui ne le font pas. Je les prie encore pour tous ceux qui nous fecourent, & qui

quency during [48] the day to salute the Holy Sacrament. If they wish to start out in their canoes, or are going in search of firewood, or if they are beginning or finishing some work, they go and present their action to the Son of God; and, if the Chapel is closed, they kneel before the door.

One of the two Fathers who have this year been gathering the fruits of that vine met in the Church a good woman named Angelique, whose first act in the morning was to go and worship her Master and Savior in his house. Seeing that she was very attentive, and having observed that she entered the Chapel three or four times every day, he asked her in what she occupied herself before God. "I am," she replied, "thanking the Father, the Son, and the Holy Ghost for my having been baptized, and for being their daughter. My heart seems to me to say words that I do not understand. I thank my good Angel for accompanying me and taking care of me; and I thank the Saint whose name I bear, for praying for me; but I honor especially my good mother, the holy Virgin, and St. Joseph, her spouse. I always ask them [49] for something,—now, that they may turn aside my steps from wrong-doing; and, again, that they may obtain for me steadfastness in the Faith, unto death. I pray them that all those who are baptized may attach a high value to their baptism, and that they may open the eyes of those who are not baptized. I pray to them also for all those who give us aid and are our benefactors." The Father asked her who had taught her this devotion. "I hear you speak," she answered; "then kneeling in prayer, I let my heart speak, feeling it sometimes so full of joy that I know not whence that comes."

nous font du bien. Le Pere luy demanda qui luy auoit enfeigné cette deuotion. Je vous escoute parler, respondit-elle, puis me mettant en oraison, ie laisse dire mon cœur. Je le fens quelquefois si rempli de ioye, que ie ne sçay d'où cela vient. Cette bonne femme à vne merueilleuse industrie pour gagner les ames à Dieu: Elle visite les malades, les console, & les encourage. Que fert-il, disoit-elle, il n'y a pas long-temps, à vne personne qui tiroit à la mort, de f'attrister pour la perte d'vne vie si miserable, puis que nostre baptesme nous fait aller en vn lieu où il n'y aura plus ny mort, ny maladie? puis que nous allons voir nostre Pere? & que là nous trouuerons nos bons Anges, & que nous verrons nos freres qui ont aimé Dieu, & qui luy ont obey en ce monde?

Les François qui vont trafiquer en ces [50] contrées, portent avec eux vn malheur quasi inéuitable: ce sont des boiffons, qui font pour l'ordinaire le plus grand peché des Sauvages. L'vn d'eux en ayant pris par excez, f'en alla trouuer le Pere, & ietta à ses pieds quelques peaux de Castors, luy adressant ces paroles. Mon Pere, tu fçais desia mon offense, voila vne aumosne pour les pauvres: adiouste telle penitence qu'il te plaira. Le Pere luy dit, Que Dieu ne se payoit pas de peaux de bestes mortes, mais d'vn veritable regret de l'auoir offensé, & que le respect qu'ils portoient à sa maison, n'y osans entrer quand ils auoient commis quelque grande offense, estoit à la verité bien louable: mais qu'il falloit qu'vn homme qui auoit trop pris de boiffon, se passât de vin quinze iours durant, ou vn mois, quelque presse qu'on luy pût faire de boire. Cela fut executé fidelement.

Vn bon vieillard venu de bien loing, pressant l'vn

This good woman has a marvelous ingenuity in winning souls to God. She visits the sick, and comforts and cheers them. "What is the use," said she, not long ago, to a person who was lying at death's door, "of being sad at the loss of so wretched a life, seeing that our baptism makes us go to a place where there will be no more death or sickness, and that we are going to see our Father; and that we shall find our good Angels there, and shall see our brothers who have loved God and obeyed him in this world?"

The French who go to those countries to trade [50] carry with them an almost inevitable evil,—that is, liquors, which ordinarily cause the greatest sin of the Savages. One of them who had indulged in it to excess went and found the Father, and threw down at his feet some Beaver skins, addressing him in these words: "My Father, thou already knowest my offense; there is an alms-offering for the poor; add such penance as thou shalt deem best." The Father told him that God did not take pay in skins of dead animals, but in a true regret at having displeased him; and that the respect paid to his house in not daring to enter it after the commission of some great offense was, in truth, very praiseworthy; but that a man who had taken too much drink must do without wine for a fortnight or a month, whatever pressure might be brought to bear on him to make him drink. This injunction was faithfully observed.

A good old man who had come from a great distance, urging one of the Fathers to baptize him, said to him affectionately: "Do not postpone giving me those precious waters that wash away our sins. Thou seest my white hair, which says that I am not far

des Peres de luy donner le baptême, luy difoit avec affection: Ne differe pas de me donner ces eaux pre-tieuses, qui lauent nos pechez: Tu vois mes cheueux blancs, qui difent que ie ne fuis pas loing du tom-beau: I'aime la priere, [51] c'est tout de bon que ie croy ce que tu nous enseigne: si tu me laiffes retour-ner en mon païs sans baptême, ie feray furpris de la mort deuant que ie puisse retourner en ce lieu. Le Pere luy repliqua, Qu'il n'estoit pas fuffifamment instruit, qu'il ne fçauoit pas encore les prieres que les Chrestiens presentent à Dieu tous les iours. Ce bon homme attristé de ce refus, se iette dans l'Eglise, pour presenter sa demande à Nostre Seigneur. Il luy adresse ces paroles: Toy qui gouuerne & qui determine de toutes choses, tu m'as donné le desir d'estre baptisé, donne-m'en donc l'effect. Tu fçais bien que ie ne fuis pas venu icy pour trafiquer, n'estât point chargé de marchandise: Ie fuis venu expres pour estre baptisé, j'ay quitté mon païs pour cela: Si la pensée qu'a celuy qui est vestu de noir, & qui nous enseigne, & qui me refuse cette grace, vient de toy, ie te prie pour le moins, ne permets pas que ie meure sans baptême. Il faisoit cette priere quasi la larme à l'œil. Ce qui toucha si bien le Pere, qu'il l'instruisit sur les articles les plus necessaires de nostre creance, pendant le peu de iours qu'il demeura à Tadouffac, & ensuite l'ayant receu [52] au nombre des enfans de Dieu, le renuoya tout ioyeux en son païs.

Les Attikamagues espouuantez par la mort du Pere Iacques Buteux leur Pasteur, que les Hiroquois ont tué, avec vn bon nombre de ses oüailles, ayans fait plus de cent lieües de chemin dans ces grandes

from the grave. I love the prayer, [51] and it is in good earnest that I believe what thou teachest us. If thou lettest me go back to my country without baptism, I shall be overtaken by death before I can return to this place." The Father answered him that he was not sufficiently instructed, and that he did not yet know the prayers that the Christians offer to God every day. That good man, saddened by this refusal, rushed into the Church to present his petition to Our Lord, addressing him in these words: "Thou who dost govern and order all things, thou hast given me the desire to be baptized; give me now its fulfillment. Thou knowest well that I have not come hither to trade, as I am not laden with merchandise. I have come on purpose to be baptized, and for that I have left my country. If the opinion of him who is clothed in black, who teaches us, and who refuses me this grace, come from thee, I pray thee at least not to suffer me to die without baptism." This prayer he uttered, almost with tears in his eyes, which so touched the Father that he instructed him in the most necessary articles of our belief, during the few days in which he remained at Tadoussac; and then, having received him [52] into the number of God's children, he sent him back, full of joy, to his own country.

The Attikamagues, frightened by the death of Father Jacques Buteux, their Pastor,—whom the Hiroquois killed, together with a large number of his flock,—have, after accomplishing a journey of more than a hundred leagues in these great forests, part of them taken refuge at the Port of Tadoussac, where they have made it evident that this great disaster has not shaken their steadfastness in the

forests, se font refugiez en partie au Port de Tadoussac, où ils ont fait paroître que ce grand defastre n'a point esbranlé leur constance en la foy, ny diminué leur deuotion. J'ay remarqué (dit le Pere qui a donné ces Memoires) que la perte de leurs biens, de leur patrie, de leurs parens, & de leurs amis, ne les touche pas à l'égal de la perte qu'ils ont faite de leur Pere & de leur Pasteur. Ils ne se pouuoient lasser d'en parler, & on ne les pouuoit consoler sur cette mort. C'estoit vrayement nostre Pere, disoient-ils, car il nous aimoit comme ses enfans: Il nous faisoit viure au plus fort de nostre famine, & par ses aumosnes, & par ses prieres. Il auoit vn tres-grand soing de nos ames: Il nous seruoit de Capitaine, nous dirigeant dans nos petits affaires. Il est vray que nous auons tort de le pleurer, car il n'est pas mort, il est viuant au Ciel, où il [53] prie pour ses enfans. Il faut confesser, adjouste le Pere, que l'innocence, la candeur, & la simplicité de ce peuple est rauissante. Je n'ay iamais rien veu de si traictable, de si obeissant, & de si deferant à ceux qui les enseignent.

L'vn d'entre eux estant malade, me fit appeller pour sçauoir de moy, comme vn Chrestien se doit comporter dans sa maladie. Je le fus voir, & ie trouuay qu'il faisoit ce que ie luy aurois pû recommander. Il surmontoit la crainte naturelle de la mort, par vne excellente soumission à la volonté de Dieu, se resioüissant de l'aller voir. Le Pere luy demanda, s'il n'auoit point quelque pensée que les chants, & les tambours de leurs Iōgleurs le pourroient soulager. Il y a longtemps, fit-il, que ie me mocque de toutes ces superstitions, & que j'ay mis toute mon esperance en celuy qui determine de nos vies. Apres qu'il se fut

faith, or lessened their devotion. "I have remarked" (says the Father who has furnished these Memoirs) "that the loss of their possessions, of their country, of their relatives, and of their friends, does not touch them so deeply as the loss they have sustained of their Father and Pastor. They could not weary of talking about him, and they could not be consoled for his death. 'He was truly our Father,' they would say, 'for he loved us as his children. He kept us alive by his alms and his prayers, when our famine was at its height. He took very great care of our souls. He acted as our Captain, and directed us in our little affairs. It is true, we are wrong in mourning for him, for he is not dead; he is alive in Heaven, where he [53] is praying for his children.' It must be acknowledged," adds the Father, "that the innocence, candor, and simplicity of these people are charming. I have never seen their equal in docility, obedience, and deference to their teachers.

"One of their number, who was ill, had me summoned, in order to learn from me how a Christian ought to conduct himself in his illness. I went to see him, and found that he was doing just what I could have commended to him,—he was overcoming the natural fear of death by an excellent submission to the will of God, rejoicing to go and see him. The Father asked him if he had not some thought that the songs and drums of their Jugglers could help him. 'For a long time,' was the answer, 'I have been making fun of all those superstitions, and putting all my hope in him who has the ordering of our lives.' After he had confessed, he took a Crucifix that was attached to his Rosary, and, addressing Our

confessé, il prit vn Crucifix attaché à son Chappelet, & s'adressant à Nostre Seigneur, il luy disoit tendrement ces paroles: Toy qui te nommes Iesus, en verité tu es bon! Quoy donc? c'est tout de bon que tu es mort pour moy en la façon que cette image me represente: [54] C'est tout de bon que tu as voulu estre mon frere aîné: C'est tout de bon que tu m'aimes, ayant voulu lauer mes pechez dans ton sang: Je t'ay quelquefois fâché: mais comme tu es bon, & que tu escoutes ceux qui te prient, ne prends point la pensée de m'enuoyer au feu; mene-moy avec toy, car ie t'aime, tu le fçais bien. Je ne suis pas marry de souffrir, & d'estre malade, car ie l'ay bien merité, & toy-mesme tu as voulu souffrir. Puis se tournant vers moy, il me disoit: Mon Pere, ie prieray pour toy au Ciel: Je diray à celuy qui a tout fait, quand ie le verray: Aime ceux qui ont eu tant de soin de moy. L'allant voir la veille de sa mort, ie trouuay son Crucifix posé sur sa poiétrine toute descouuerte. Je luy en demanday la ra[i]son: Je l'ay mis sur mon cœur, me dit-il, pource que ie n'aime plus rien que celuy qui m'a sauué par sa mort, c'est luy qui me conduira dans le Ciel, qui applanira le chemin. Je fçay bien que mes pechez se iettent à la trauerse, mais il osterà ces obstacles, il m'ouurira la porte de son Paradis, où iamais plus ie ne pourray mourir. Je ne crains point de fortir de ce monde, puis que Iesus est avec moy. Sa femme [55] qui estoit aupres de luy, auroit, deuant son baptesme, poussé les hauts cris, veu mesmement qu'elle portoit en son sein vne petite fille malade à la mort, & en regardoit vne autre quasi agonizante dans son berceau, & dans cet abyfme d'affliction, la pensée du bonheur eternel

Lord, tenderly said to him these words: 'Thou who art called Jesus, thou art indeed good. What then? It is really true that thou didst die for me, in the way which this image shows me. [54] It is really true that thou didst consent to be my elder brother. It is really true that thou lovest me, since thou wert willing to wash away my sins in thy blood. I have sometimes grieved thee; but, as thou art good, and hearest those that pray to thee, do not think of sending me away to the fire, but take me with thee; for I love thee, as thou well knowest. I am not sorry to suffer and to be ill, for I have well deserved it, and thou thyself wast willing to suffer.' Then, turning to me, he would say to me: 'My Father, I will pray for thee in Heaven. I will say to him who has made all things, when I see him, "Love those that have taken so much care of me."' Going to see him on the evening before his death, I found his Crucifix resting on his breast, which was laid bare. I asked him the reason. 'I have put it on my heart,' he answered me, 'because I now love only him who saved me by his death; and it is he who will lead me to Heaven, and will make smooth the road. I know well that my sins are thrown in the way; but he will remove those obstacles, and will open to me the door of his Paradise, where I can never die again. I do not fear to leave this world, since Jesus is with me.' His wife, [55] who was at his side, would have uttered loud cries before his baptism, seeing that she at the same time held in her lap a little girl who was sick unto death, and was looking at another who was almost in the last agony in her cradle; and, in this depth of affliction, the thought of the eternal happiness which her husband was going to enjoy dried all

dont alloit iouyr son mary, tariffoit toutes fes larmes, & la confoloit. Si tost qu'il fut enterré, & l'une de fes deux filles, elle vint trouver le Pere, & luy dit: Je ramasse tous les pechez que j'ay commis depuis mon baptesme, pour les dire, & les detester tout à la fois, afin que rien ne m'empesche l'entrée du Paradis, comme j'ay donné quelquefois occasion à mon mary de se fascher; ie crains que cela ne l'arreste à la porte du Ciel, & moy aussi: c'est pourquoy ie voudrois bien satisfaire pour ses offenses, & pour les miennes. *Surgunt indocti, & rapiunt calum.*

her tears, and consoled her." As soon as he was buried, and also one of his two daughters, she came to find the Father, and said to him: "I am gathering together all the sins I have committed since my baptism, to tell them and detest them all at the same time, in order that nothing may prevent my entering Paradise. As I sometimes gave occasion to my husband to get angry, I fear lest that may stop him at the gate of Heaven, and me also. That is why I would like to make atonement for his offenses and for mine." *Surgunt indocti, et rapiunt cælum.*

[56] CHAPITRE V.

DE LA MISSION DE SAINT IEAN DANS LES NATIONS
APPELLÉES DU PORC-EPIC.

S VIUONS, s'il vous plaît, le Pere qui à foin de cette Mission, & prestons l'oreille à ce qu'il en dit dans ses memoires. Le lac que les Sauvages appellent, *Piagouagami*, & que nous auõs nommé le Lac de Saint Iean, fait le pays de la Nation du Porc-Epic. Il est esloigné de Tadouffac de cinq où six iournées. On s'embarque pour y monter sur le fleuve du Sagné, & quand on à vogué quelque temps sur ce fleuve, il se presente deux chemins, l'un plus court, mais tres-fâcheux: l'autre plus long, mais un petit plus doux, où pour mieux dire un peu moins rude: car à parler fainement ces chemins ne semblent pas faits pour les hommes tant ils sont affreux. La cause de cette difficulté, prouient de ce que le fleuve du Sagné, qui à bien 80. brasses de profondeur auprès de Tadouffac; est fort inegal dans son lit, il [57] est tout barré de rochers en quelques endroits, en d'autres il est tellement referré, qu'il fait des courrans si rapides, qu'il est infurmontable à ceux qui le nauigent: si bien qu'il faut mettre pied à terre, pour le moins dix fois par le plus court chemin, & quatorze par le plus long, pour aller de Tadouffac au Lac de Saint Iean.

Et ces endroits s'appellent des portages, dautant qu'il faut porter sur ses epaules tout le bagage, &

[56] CHAPTER V.

OF THE MISSION OF SAINT JOHN AMONG THE SO-CALLED PORCUPINE NATIONS.

LET us follow, if you please, the Father who has charge of this Mission and listen to what he says about it in his memoirs. “On the lake which the Savages call *Piagouagami*, and which we have named the Lake of Saint John, is situated the country of the Porcupine Nation, five or six days’ journey distant from Tadoussac. To go up thither, one takes a boat on the river Sagné, and, after voyaging some time on this river, comes to two routes,—one shorter, but very difficult; the other longer, but a little smoother, or, to express it better, a little less rough; for, to speak accurately, these routes do not seem made for men, so forbidding are they. The cause of this difficulty arises from the fact that the river Sagné, which is fully 80 brasses deep at Tadoussac, has a very uneven bed,—[57] being entirely obstructed with rocks in some places; and in others so contracted that it causes currents of such rapidity as to be impassable to those navigating it. To such an extent is this the case that one has to get out and walk at least ten times by the shorter way, and fourteen by the longer, in going from Tadoussac to Lake Saint John.

“These places are called portages, inasmuch as one is compelled to transport on his shoulders all the

le nauire mefme, pour aller trouver quelque autre fleuve, ou pour euter ces brifans, & ces Torrens, & fouuent il faut faire plusieurs lieuës chargés comme des mulets, grauiffans fur des montagnes puis defcendans avec mille peines, & avec mille craintes dans des vallées, & parmy des rochers, où parmy des brofailles, qui ne font connuës que des animaux immondes. En fin a force de peine & de trauail, on trouue ce Lac, qui paroît d'vne figure ouale, & de cinquante lieuës d'étenduë ou enuiron. Il eft enflé par dix riuieres qui rempliffent fon baffin, & qui feruent de chemin, a quantité de petites Nations repanduës dans ces grandes forefts, qui viennent trafiquer avec les Sauuages qui [58] habitent vne partie de l'années fur les riuies de ce Lac lequel fe decharge par quatre ou cinq canaux, qui ayans courru feparément quatre ou cinq lieuës, fe rejoignent enfemble pour faire vne feule riuiere, que nous appellons le Sagné, laquelle fe vient degorger dās la grande riuiere de faint Laurens aupres de Tadouffac, mais venons au deftail de noftre voyage. Je m'embarquay pour cette Miffion, le 16. de may, en la compagnie de douze Canots qui s'en alloient en traite c'eft à dire en marchandife vers les peuples de ce beau Lac. Je ne manquois point, tous les matins & tous les foirs, de faire les prieres publiques, où affiftoient tous les Sauuages.

Le 19. de May iour de la Pentecofte, les Chreftiens me drefferent vn autel, chacun y apporta fes richesses pour l'orner, & quand il fut paré de tous nos biens il eftoit encor bien pauvre, il eut peut eftre neanmoins plus d'effet, que ces brillans, qui font fur les autels de l'Europe, des lumieres d'or & d'azur. Toutes ces beautés ne s'estallent que pour toucher les

baggage, and even the boat, in order to go and find some other river, or make one's way around these rapids and Torrents; and it is often necessary to go on for several leagues, loaded down like mules, and climbing mountains and descending into valleys, amid a thousand difficulties and a thousand fears, and among rocks or amid thickets known only to unclean animals. At last, by dint of pain and labor, this Lake is found, appearing of an oval shape, and fifty leagues in extent, or thereabout. It is swollen by ten rivers, which fill its basin and serve as highways to many little Nations—which are scattered in those great forests, and come to trade with the Savages who [58] dwell, for a part of the year, on the shores of this Lake. The latter empties its waters through four or five channels, which, after running separately four or five leagues, unite to make a single river that we call the Sagné, which comes to discharge its waters into the great river saint Lawrence at Tadoussac. But let us come to the details of our journey. I embarked for that Mission on the 16th of May, in a company of twelve Canoes that were going on a trading trip—that is to say, for the exchange of merchandise—to the tribes of that beautiful Lake. Every morning and every evening, without fail, I held public prayers, at which all the Savages were present.

“ On the 19th of May, Whitsuntide, the Christians erected an altar for me, each one bringing his treasures for its adornment; and when it was decked out with all our possessions, it was still very poor, although it produced perhaps more effect than those brilliants which sparkle with gold and azure light

cœurs, & donner quelque idée de la grandeur de Dieu, le Saint Esprit fait dans le cœur des [59] pauvres, ce que l'or & l'argent ne sçauroient faire dans l'ame des plus riches. Quoy qu'il en soit; tous nos bons Neophytes entendirent la Sainte Messe avec vne riche deuotion, quoy que l'Autel fut bien pauvre. Apres la Messe chacun se rembarqua dans sa petite gondole, nous iouasmes de lairon iusques apres midy, que nous mismes derechef pied à terre, pour honorer ce saint iour. Le leur fy vn petit entretien sur la descente du Saint Esprit, nous chantasmes des Cantiques spirituels en leur langue, ils reciterent tout haut leur Chapelet comme à deux chœurs, & puis nous poursuiuismes nostre chemin. Nous rencontraismes souuent sur les riués du fleuve qui nous portoit, des tōbeaux de trespaffés: ces peuples estans venus l'année precedente à Tadouffac, furent faisis d'une maladie, à leur retour, qui en egorgea plusieurs. On voyoit sur leurs sepulcres les marques de leur creance, ils auoient dressé des Croix sur quelques vns: d'autres auoient planté vn baston sur le tombeau de leur amy, duquel on voyoit prendre [*sc.* pendre] vn Chapelet d'autres auoient mis vn airon marqué de Croix sur la fosse de quelque bon navigateur: le Dieu du Ciel, [60] est le Dieu des viuans, & des morts.

Le vintiefme du mesme mois de May, nous fismes rencontre de trois Canots, dans l'vn desquels estoit vn homme, qui pour estre trop attaché aux femmes, n'a iamais pû gouster la loy de Iesus-Christ. Les Chrestiens de nostre escouade, ne se peuuent empescher de luy donner quelques soubriquets en passant. Il estoit marié à trois femmes, qui estoient toutes trois dans son canot, la plus ancienne auoit vn petit

on the altars of Europe. All those beauties are displayed merely to touch the heart and give some idea of God's grandeur; while the Holy Ghost accomplishes in the hearts of the [59] poor what gold and silver are powerless to effect in the souls of the more wealthy. However that may be, all our good Neophytes heard Holy Mass with abundant devotion, poor indeed though the Altar was. After Mass, each one embarked again in his little gondola, and we plied our paddles until after noon, when we again set foot on land to honor that holy day. I gave them a short talk on the descent of the Holy Ghost; we sang some spiritual Songs in their language; they recited their Rosaries aloud, as in two choruses; and then we pursued our journey. On the banks of the river that bore us we often came across tombs of the dead: these persons had come to Tadoussac the year before, and were seized, on their return, with a malady that carried off many of them. On their graves could be seen the symbols of their faith: on some had been erected Crosses; and, again, on the tomb of a friend had been planted a staff from which a Rosary was seen suspended; while, in other instances, a paddle marked with Crosses had been placed over the grave of some good boatman. The God of Heaven [60] is the God of the living and of the dead.

“ On the twentieth of the same month of May, we met three Canoes, in one of which was a man who, because of his too great fondness for women, has never been able to enjoy the law of Jesus Christ. The Christians of our party could not refrain from giving him some nicknames in passing. He was

enfant né depuis deux où trois mois; mon Nocher, dit le Pere, luy demanda si elle voudroit bien qu'il fut baptisé. Helas! dit elle, ie voudrois bien que la mere & l'enfant le fussent: cela depend de mon mary. Ce bon homme, luy adressãt sa parole, luy dit si tu ne veux pas aller au Ciel n'empêche pas pour le moins que tes femmes & tes enfans, ny allent? Enfin il donna son consentement, & me pria, ajoute le Pere, de luy donner vn billet, afin que son enfant fut admis au Baptême, si tost qu'il feroit arriué à Tadouffac. La mere voyant que le bon-heur estoit accordé à son fils, me pressa fortement de luy faire la mesme grace au retour de mon voyage. Il y a si long-temps disoit elle, que ie vous [61] demande cette faueur. Iay appris toutes les prieres que font les Chrestiens. Ie vous assure que c'est tout de bon que ie croy en Dieu, & que ie luy veux obeir. Si mon mary à trois femmes, moy ie n'ay qu'un mary, & ie ne suis pas responfable de ses defauts. Ie suis sa femme legitime, felon que ie vous ay ouy dire, puis que ie suis la premiere. Il promet qu'il me laissera viure felon ma creance, pourquoy donc me refusés vous ce que ie vous demande depuis quatre ans? Voyãt que ie la remettois au printemps de l'année suiuate, helas! s'écria elle, qui fçait si ie passeray l'hyuer? Si ie meurs où ira mon ame? vous ferés cause de ma perte. Enfin il fallut ouvrir la porte du Baptesme, & de l'Eglise, & du salut, à celle qui frappoit si fort, & si constamment depuis tant d'années.

Le soir du mesme iour vintiesme de May, nous arriuãmes sur les riuës du Lac de Sainct Iean. Où nous trouuãmes trois Cabane[s], dans lesquelles il y

married to three women, who were all in his canoe; and the first-wedded had a little child two or three months old. My Pilot," says the Father, "asked her if she would like to be baptized. 'Alas!' said she, 'I wish that mother and child might be baptized, but that depends on my husband.' This good man addressed his speech to him, and said: 'If thou do not wish to go to Heaven, at least do not prevent thy wives and children from going there.' Finally, he gave his consent, and asked me," adds the Father, "to give him a ticket, in order that his child might be admitted to Baptism as soon as he should arrive at Tadoussac. The mother, on seeing that the good fortune was granted to her son, urged me strenuously to show her the same favor on returning from my journey. 'It is so long a time,' said she, 'that I [61] have been asking this favor of you. I have learned all the prayers that the Christians say, and I assure you that it is in good earnest that I believe in God and wish to obey him. If my husband has three wives, I on my part have only one husband, and I am not responsible for his failings. I am his lawful wife, as I have often heard you say, since I am his first wife. He promises to let me live according to my faith. Why then do you refuse me what I have been asking you for these past four years?' Seeing that I was putting her off until the spring of the following year, 'Alas!' she cried, 'who knows whether I shall live through the winter? If I die, whither will my soul go? You will be the cause of my destruction.' Finally, the door of Baptism, and of the Church and salvation, had to be opened to her who had been knocking so loudly and so constantly for so many years.

auoit bon nombre de malades, qui n'attendoient que ma venuë pour mourrir contens. Ils auoient passé tout l'hyuer dans de grandes douleurs, qui leurs auoient causé vne langueur [62] mortelle. Sitost qu'ils m'apperceurent, la ioie qui frappa leur cœur, ourrit leurs yeux, & espanoüit leur visage, *ounakon ma ka michakheien*, ô que voila qui va bien que tu fois arriué! Que tu nous fois venu voir deuant nostre mort. Il est auerty de nostre maladie (disions nous) il a dit ie les iray voir, nous auions cette pensée de toy, il ne ment point, il viendra donc nous confesser, il viendra nous donner celuy qui est mort pour nous. Enfin te voila venu. Nous sommes tout prêts de nous confesser: mais tu es las, repose toy, tu as bien trauaillé, voila du poiffon, & de la chair de Castor, que nous auons pris dans cette riuere prochaine, reprends, tes forces. Dieu nous conferuera la vie jusques à demain & tu nous confesseras, tu diras la Sainte Messe, & tu nous communieras, & puis nous mourrons en paix. La simplicité de ce peuple est aymable.

Le lendemain vingt & vniefme du mesme mois, les Chrestiens bastirent vne Eglise, qui fut en état d'y dire la Sainte Messe, en moins de deux heures. Ils font addrois à planter des perches, pour faire vne Cabane, ronde où quarrée. Il[s] courirent ces perches de leurs robes, & de [63] leurs castelongnes, & voila le bastiment dresseé. I'y celebray la faincte Messe: I'entendis de confession tous les Chrestiens: Ie donnay la faincte Communion à tous ceux qui en estoient capables: Nous fismes l'action de graces publiquemēt: Nous chantasmes des Cantiques spiri-tuels. Les sains & les malades estoient ravis de voir

“ On the evening of the same day—the twentieth of May—we reached the shores of Lake Saint John, where we found three Cabins, in which there were a great number of sick persons only waiting for my coming in order to die content. They had passed the whole winter in great sufferings, which had caused them a mortal weakness. [62] As soon as they perceived me, the joy that struck their hearts opened their eyes and lighted up their countenances. *Ounakon ma ka michakheien!* ‘ Oh, how fortunate it is that thou hast arrived, that thou hast come to see us before our death! “ He is notified of our illness ” (said we); “ he has said, ‘ I will go and see them.’ ” We had this thought about thee: “ He does not lie; he will then come and confess us; he will come and give us him who died for us.” Behold, at last, thou art come! We are all ready to confess. But thou art weary; rest thyself, thou hast toiled hard. There is some fish and some Beaver-meat, that we caught in this river near by; recover thy strength. God will preserve our lives until to-morrow, and thou shalt confess us. Thou shalt say Holy Mass and give us communion; and then we shall die in peace.’ The simplicity of these people is lovable.

“ On the following day, the twenty-first of the same month, the Christians built a Church, which was in readiness for the celebration of Holy Mass in less than two hours. They are skillful in planting poles to make a Cabin, whether round or square. They cover these poles with their robes and [63] blankets, and there you have the building completed. I celebrated holy Mass there, and heard all the Christians confess; I administered holy Communion to all those that were fitted for it; we held a public

leur pais honoré, & eux fortifiez par des myſteres ſi adorables.

Vn Chreſtien banny de l'Eglife depuis deux ans, pource qu'il auoit pris vne ſeconde femme, & cauſé du ſcandale par cette action à tous les fideles, n'oſa iamais ſe preſenter: Il eſtoit cabané loing des autres, qui le regardent comme vn excōmunié: ſi bien qu'il s'écarte toujours, ne conuerſant quaſi avec perſonne. La foy & les femmes balacent ſon cœur, mais les femmes l'emportent.

Le vingt-deuxiefme de May nous trauerfâmes le Lac, par vn temps le plus doux & le plus agreable du monde: I'auois penſé perir dans ce Lac deux ans auparauant. Vne tempeſte s'eleuant tout à coup, remplit noſtre petit batteau, & nous ietta à deux doigts de la mort. Nous fifmes huit lieües comme des gens qui font aux abois, [64] combattans pour la vie, contre les flots. Si deux mariniers, qui me conduifoient, n'euffent eu de la force, & de l'industrie, les ondes nous auroient feruy de ſepulcre. Dieu qui commande aux vents comme il luy plaiſt, les enchaifna dans ce dernier voyage. Nous voguions doucement dans vn calme agreable ſur des eaux, qui frappées des rayons du Soleil, nous paroiffent belles comme vn criſtal liquide. Et comme nous eſtions pluſieurs Canots de compagnie, ie prenois vn grand plaifir dans les diuers diſcours de nos Sauuages. Vne femme entr'autres raconta ce qui ſuit. Il y a dix Lunes ou enuiron, que trauerfant ce Lac, vne tempeſte nous accueillit, les vagues nous éleuoient ſur des montagnes d'eau; moy qui n'eſtois pas encore baptizée, ie voulus prier Dieu dedans ma crainte, ayant appris des Chreſtiens qu'il eſtoit bon, & que

thanksgiving service; and we sang spiritual Songs. The well and the sick were delighted to see their country honored and themselves strengthened by religious rites so adorable.

“ A Christian who had been banished from the Church two years before, because he had taken a second wife, and by that action had scandalized all the faithful, never dared to present himself. He lived in a cabin far from the others, who regard him as one excommunicated, so that he always keeps apart, and converses with scarcely any one. His heart is divided between the faith and women, but women get the better of it.

“ On the twenty-second of May, we crossed the Lake in the mildest and most agreeable weather in the world. Two years before, I thought I was going to perish in this Lake; a storm, suddenly arising, filled our little boat, and brought us within two fingers of death. We proceeded for eight leagues like people that are in the last extremity, [64] fighting for life against the waves. If two boatmen, who were acting as my conductors, had not possessed strength and dexterity, the billows would have been our grave. In this latter voyage, God, who commands the winds, held them in chains; and we proceeded easily, in a pleasant calm over waters,— which, struck by the Sun’s rays, appeared to us as beautiful as liquid crystal. And as there were several Canoes of us in company, I took great pleasure in the various conversations of our Savages. A woman, for example, related the following: ‘ Ten Moons ago, or thereabout, while crossing this Lake, a storm overtook us, and we were lifted by the waves over mountains of water. I, who was not then

tout le monde luy pouuoit parler. Je prononçay ces paroles: Voila qui va mal, que nous mourions icy abyfmez dans les eaux. Toy qui gouernes le Ciel & la terre, la mer & les lacs, & les riuieres, ne nous fauueras-tu pas de ce naufrage? Vn Chrestien me reprit tout fur l'heure, & me dit: Ta parole [65] n'est pas droicte, il ne faut point dire, Voila qui va mal que nous mourions, ne nous tireras-tu point du danger? Ta langue s'est écartée de son chemin, il falloit dire: Mon Dieu, nous mourrons quand tu voudras, dispose de nos vies aussi bien dessus l'eau que dessus la terre, tu es le maistre: Si tu prends cette pensée, qu'ils eschappent ce danger, nous l'eschapperons: Si tu veux que nous mourions icy, nous ne laisserons pas de t'aimer. Voila vne petite oraifon bien saincte. Au reste, cette bonne femme ajoutoit, qu'elle trembloit toujours sur les eaux deuant son baptesme: mais depuis que les eaux saintes auoient passé sur sa teste, qu'elle ne craignoit plus d'estre noyée.

Le vingt-troisiesme, nous arriuasmes où estoit le gros des Sauvages. Si tost que nous fusmes apperceus, tout le monde fortit de sa cabane. Ils me receurent avec vne ioye, & avec vne affection qui s'explique moins par la bouche, qu'elle n'est sensible au cœur. Le Capitaine fait mettre tout le monde en campagne, pour me bastir vne Eglise, & vne maison. Les ieunes hommes vont abbatre les poultries & les chevrons, c'est à dire, de longues perches: [66] Les femmes apportent des planches, c'est à dire, des escorces, pour couvrir ce Palais: Les filles vont chercher des tapifferies pour orner nostre Alcoue; ce sont des branches de sapin fort belles, dont ils tapiffent

baptized, wished to pray to God in my fear,—having learned from the Christians that it was good to do so, and that any one could speak to him. I uttered these words: “ Ah, this is bad that we should die here, swallowed up by the waters! Thou who rulest Heaven and earth, the sea and the lakes, wilt thou not save us from this shipwreck?” A Christian took me up immediately and said to me: “ Thy speech [65] is not right; thou must not say, ‘ Ah, this is bad that we should die; wilt thou not save us from the danger?’ Thy tongue has gone astray; thou shouldst have said: ‘ My God, we will die when thou wishest; do thou order our lives on the water as well as on the land. Thou art the master: if it be thy intention that we should escape this danger, we shall escape it; if it be thy will for us to die here, we will not cease to love thee.’ There thou hast a very pious little prayer.” This good woman farther added that, before her baptism, she had always trembled when on the water; but that, since the holy waters had touched her head, she no longer feared being drowned.

“ On the twenty-third, we came to the place where the main body of the Savages were. As soon as they caught sight of us, they all came out of their cabins, and received me with a joy and affection less capable of description in words than of appreciation by the heart. The Captain set every one at work building me a Church and a house. The young men went to cut beams and rafters,—that is to say, long poles; [66] the women brought boards,—that is to say, bark to cover this Palace; the girls went in quest of tapestry to adorn our Alcove. This is made of very beautiful fir-branches, with which they deck

le bas de leurs cabanes. Vn si grand nombre d'ouuriers, si lestes, & si experts en leur art, & si affectionnez à leur ouurage, bastirent en vn moment vn Palais à Nostre Seigneur, qui auoit plus de rapport à celuy de Bethlehem, qu'au Tabernacle dont faint Pierre forma l'idée sur le mont de Tabor. Mon Eglise & ma maison estant en estat de me receuoir, ie fus bien tost dans l'exercice de ma charge; on m'apporte les petits enfans pour les baptizer; les adultes se dispoſent à receuoir la meſme grace; chacun se prepare à la Confession & à la Communion: Les prieres, les entretiens en public & en particulier, bref tous les exercices de la Religion Chrestienne se continuerent quasi sans relasche, tout le temps que ie fus avec eux. Je n'en toucheray point le détail, ie diray feulement deux mots de quelques Sauuages estrangers que ie rencontray en cette assemblée.

Vn bon Neophyte du païs des Attikamegues, [67] s'estant refugié en cette contrée, & ayant appris que l'vn des Peres qui enseignoit le chemin du Ciel, estoit arriué, accourut pour me voir. Il fit paroistre vne ioye, & vne satisfaction si douce, que j'en fus attendry. Je suis baptizé, me dit-il, le Pere Buteux m'a donné le nom de Pierre en mon baptesme. O que j'aimois ce bon Pere! ô qu'il m'a fait de bien! Il m'a fait perdre par le baptesme la crainte du Manitou, c'est à dire, du Demon. Il m'a deliuré de l'apprehension de la mort: Il m'a osté l'amour de toutes les choses de la terre: Je n'aime rien maintenant que le païs où nous deuons aller, où nous verrons nostre Pere qui a tout fait. Je le cōnoissois vn petit deuant que d'estre baptizé, & deuât que vostre parole eust frappé nos oreilles. L'ay toujours

the lower part of their cabins. So great a number of workmen, so nimble and so expert in their art, and so fond of their work, built in a very brief space a Palace to Our Lord, that was more like the one at Bethlehem than like the Tabernacle imagined by saint Peter on mount Tabor. My Church and my house being in a condition to receive me, I very soon entered on the discharge of my trust. The little children were brought to me for baptism; the adults prepared themselves for receiving the same grace; each person made ready for Confession and Communion; and prayers, talks in public and in private, and, in short, all the exercises of the Christian Religion, were continued almost without intermission during the whole time that I spent with them. I will not touch on details, but will merely relate a few speeches of some Savages from other tribes, whom I met at this gathering.

“ A good Neophyte from the country of the Attikamegues, [67] who had taken refuge in this district, and had learned that one of the Fathers who taught the way to Heaven had arrived, hastened to visit me. He manifested so sweet a happiness and satisfaction that I was touched thereby. ‘ I am baptized,’ he told me; ‘ Father Buteux gave me the name of Pierre at my baptism. Oh, how I loved that good Father! Oh, how much good he did me! He made me lose by baptism the fear of the Manitou,’ that is to say, of the Demon. ‘ He delivered me from the fear of death, and took from me the love of all earthly things. I love now nothing but the country whither we are to go, where we shall see our Father, who has made all things. I knew him a little before being baptized, and before your message had struck

tafché de n'estre point méchant. I'ay toujours aimé ceux qui estoïët bons. Je defendois à mes enfans de faire aucun mal. Je les faisois prier celuy qui nous gouerne, quoy que ie ne le connusse pas comme ie le connois maintenāt. Mon esprit ne pense quasi qu'à vous autres, qui enseignez à bien viure. Mon cœur voudroit beaucoup parler à Dieu, mais il ne fçait pas ce qu'il luy faut dire. [68] Je luy dis quelquefois, ayant fait les prieres qu'on nous a enseignées: Je voudrois bien parler dauantage, mais ie ne fçay pas ce qu'il te faut dire. Je ne fçay pas ce qu'il faut faire pour te complaire, & pour te contenter: mais ie suis bien affeuré que les Robes noires t'aiment, qu'ils fçauent comme il te faut prier; qu'ils prient, & qu'ils demandent pour moy ce qu'il faut demander: Je te dis tout ce qu'ils te difent: Je te demande tout ce qu'ils te demandent pour moy. Exaucez-les, car tu les aimes bien. Cette Rhetorique est auffi faincte qu'elle est simple; elle rend les ames bonnes, & celle de Ciceron & d'Aristote les rend fçauantes.

Vn bon Ifraélite me racontant la mort de sa femme, en parloit en ces termes: Tant que tu verras que j'auray de l'esprit, & le iugement bon, (difoit-elle à son mary dedans sa maladie) fais-moy fouuenir de Dieu, parle-moy de luy, remets-moy en memoire les points de nostre creance, rapporte ce que tu as ouy dire du Paradis, approche-toy de moy, & difons encore vne fois nostre Chappelet ensemble. Lors que ie ne pourray plus ny prier, ny me mouuoir, fais le signe de la Croix sur mon [69] front, & sur mon cœur, & prie pour moy. Helas! difoit ce bon homme, elle est morte en priant celuy qui a tout fait. Dieu fert de Prestre & d'Euefque quand il luy plaist, & le

our ears. I have always tried not to be wicked, and have always loved those who were good. I forbade my children to do any evil, and made them pray to him who governs us, although I did not know him as I know him now. My mind thinks of scarcely anything but you who are teaching us to live good lives. My heart would like to say much to God; but it does not know what is proper to say to him. [68] I say to him sometimes, after I have recited the prayers that have been taught us: "I would like to speak longer, but I do not know the proper things to say to thee. I do not know what one should do to please and satisfy thee; but I am well assured that the black Robes love thee, and know how one should pray to thee; and that they do pray and ask, in my behalf, what should be asked. I say to thee all that they ask in my behalf. Hear their prayers, for thou lovest them well." This Rhetoric is as holy as it is simple: it makes souls good, and that of Cicero and of Aristotle makes them wise.

"A good Israelite, telling me about his wife's death, spoke of it in these terms: "As long as thou seest that my intelligence and judgment are good," (these were her words to her husband in her illness,) "make me remember God; speak to me about him, and recall to my memory the articles of our belief; and relate to me what thou hast heard said about Paradise. Draw near to me and let us recite our Rosary together once more. When I am no longer able either to pray or to move, make the sign of the Cross on my [69] forehead and on my heart, and pray for me." Alas!' said that good man, 'she died praying to him who made all things.' God acts as Priest and as Bishop when he so chooses, and the

Sainct Esprit a des operations bien fainctes, & bien secretes dans les ames de ces bonnes gens

Vne mere me confola, m'entretenant du trespas de fa fille. Ah! que n'estions-nous proche de toy, disoit-elle! ma pauure fille soufpiroit apres toy pour fe confesser, & voyant que tu n'y estois pas, elle me dit tous fes pechez pour en demander pardon à Dieu, elle le prioit incessamment. La veille de Noël, fentant les approches de la mort, elle me dit: Ma mere, ie n'en puis plus, ie suis foible, & toute abbatuë & affoupie; puisque nous ne pouons pas assister à la Messe de minuict, esueillez-moy en ce temps-là, si ie suis affoupie, afin que j'honore pour la derniere fois le temps de sa naissance. Et ie vous prie qu'on ne m'oste point mon Chapelet quand ie feray morte, car c'est l'vnique chose que j'aime à present. Sa bonne mere ne fit point comme ceux, qui craignans de faire perdre vn peu de fanté à vn malade, ou luy voulans prolonger la [70] vie d'vn moment, luy caufent bien souuent vne mort eternelle. Ces bons Neophytes n'ont point de ces delicateffes, qui tuent l'ame pour sauuer le corps.

Mais finiffons ce chapitre. Le Pere ayant fait toutes les fonctions d'vn charitable Pasteur, & d'vn Ouurier Euangelique, dans l'espace de douze iours que ses conducteurs luy accorderent, remonta dans son nauire d'escorce, emportant les cœurs de ses oïailles. Il repasse avec ses Nochers sur ses brifées. Il loge dans les mesmes hostelleries. Il trouue par tout le mesme lict; dresse depuis la naissance du monde, & qui, depuis Adam, n'a iamais esté remué, sinon par quelque tremble-terre. L'appetit luy fait trouuer vn peu de bouccan, sec comme vne femelle

Holy Ghost performs, in these good people's souls, operations that are very holy and very secret.

"A mother gave me consolation by her talk with me concerning her daughter's death. 'Alas, that we were not near thee!' said she. 'My poor daughter sighed after thee to confess her; and, seeing that thou wast not there, she told me all her sins, in order to ask God's forgiveness for them. She prayed to him unceasingly. On the night before Christmas, feeling the approach of death, she said to me: "My mother, I cannot hold out any longer; I am weak and utterly worn out and drowsy. Since we cannot be present at midnight Mass, waken me at that hour, if I am asleep, that I may for the last time honor the moment of his birth. And I pray you that my Rosary may not be removed from me when I am dead, for it is the only thing I care for now."'" Her good mother did not follow the example of those who, fearing to make a sick person lose a little health, or wishing to prolong his [70] life for a moment, very often cause him an everlasting death. These good Neophytes have none of that delicacy which kills the soul to save the body."

But let us finish this chapter. The Father, having performed all the duties of a charitable Pastor and a Gospel Laborer, in the period of twelve days that his conductors allowed him, once more entered his vessel of bark, bearing with him the hearts of his flock. He passes again over the rapids with his Boatmen. He lodges in the same inns. He finds everywhere the same bed, prepared from the birth of the world, and never, since Adam's time, undergoing any change of position, unless through some earthquake. Appetite makes him regard a bit of smoked meat, dry as a

de foulier, delicat comme vn perdreau. Le trauail luy donne vn fommeil fort doux. La bonté & la candeur de fes braues Neophytes le comblent de ioye. Dieu luy conferue par tout la fanté; & fes iambes, & fon airon ioint aux aurons de fes Nochers, luy font trouuer la fin de fon voyage, pour en entreprendre vn autre bien toft apres.

leather sole, as delicate as a partridge. Toil gives him very sweet sleep; the goodness and candor of his excellent Neophytes fill him with joy; God preserves his health everywhere; and his legs and his paddle, in union with the paddles of his Boatmen, make him find his journey's end, to undertake another one soon afterward.

[71] CHAPITRE VI.

DE LA MISSION DE L'ANGE GARDIEN AU PAYS DES
OUMAMIOUEK OU BERSIAMITES.

A PEINE le Pere Iean de Quen, auoit-il acheué sa Mission du Lac de Saint Iean, qu'il donna commencement à la Mission de l'Ange Gardien, au pays, que les Sauuages de Tadouffac, appellent la contrée des, *Oumamiouek*. Je croy que ce sont les Bersiamites, ou quelques alliés des Esquimaux, qui habitent les costes du Nord, au deffous de l'Isle d'Anticosti. Je membarquay dit-il, dans vne Chaloupe, en la compagnie de quelques Sauuages, le douziefme de Iuin. Nous descendimes sur le grand fleuve qui paroît comme vne mer au deffous de Tadouffac, vogans sans relasche six iours durant; ce qui ne fait dire, que le lieu que nos Sauuages cherchoient, & qu'enfin nous trouuâmes, estoit bien éloigné de Tadouffac de 80. lieuës. Nous abordâmes vne anse, escarpée de hautes montagnes, ou plustost [72] de hauts rochers, sur lesquels estoit vn petit nombre de ces peuples, qui nous regardoient de loing, pour voir si nous n'estions point de leurs ennemis. C'est chose estrange, que les hommes dans tous les endroits de la terre, sont ennemis des hommes. Ils se tuent, ils s'égorgent, ils se consomment par des guerres immortelles. *Homo homini lupus, homo homini Deus*. l'Homme est vn Dieu, & vn loup à l'homme. Ces pauures gens qui n'ont autre richesses, les vns,

[71] CHAPTER VI.

OF THE MISSION OF THE GUARDIAN ANGEL IN THE
COUNTRY OF THE OUMAMIOUEK OR BERSIAMITES.

SCARCELY had Father Jean de Quen concluded his Mission at Lake Saint John, when he founded the Mission of the Guardian Angel in the region called, by the Savages of Tadoussac, the country of the *Oumamiouek*. I think these are the Bersiamites, or some allies of the Esquimaux, who inhabit the Northern shores below the Island of Anticosti. "I embarked in a Shallop," said he, "in company with some Savages, on the twelfth of June. We descended the great river, which appears like a sea below Tadoussac, voyaging without intermission for six days; which does not signify that the place our Savages were looking for, and which we finally found, was very far from Tadoussac, as it was but 80 leagues distant. We approached a bay bordered by precipitous heights,—or, rather, [72] by lofty rocks,—on which were a few of those people, looking at us from a distance, to see whether we were not enemies of theirs. It is a strange thing that men in all parts of the world are the enemies of men. They kill one another, they cut one another's throats, they slay one another in never-ending wars. *Homo homini lupus, homo homini Deus*. 'Man is a God and a wolf to man.' These poor people,—some of whom have no other riches than the Baptism which they have come to get at Tadoussac, and the rest the desire

que le Baptesme, qu'ils font venus chercher à Tadouffac, les autres que le desir de le recevoir : font poursuivis par les Sauvages de Gaspé, qui traverfent le grand fleuve, pour les aller maffacrer dedans le pays des beftes. Puis que les forests de cette contrée, nourrissent plus d'Originaux, plus d'Ours, & plus de Castors que d'hommes. Nous ayans reconnus, ils descendirent de leurs hautes tours, basties deuant la tour de Babel. Apres auoir fait paroistre, par leurs gestes, & par leurs yeux, le plaisir qu'ils prenoient de nous voir, ils nous firent excuse sur leur petit nombre, difans que leurs compatriote[s], cachés dans le fond des bois, n'auoient osé paroistre sur les riués [73] du grand fleuve, de peur d'y rencontrer leurs ennemis; nous afferans que quand nous les retournerions visiter au Printemps prochain, qu'ils viendroient en troupe pour m'escouter, & pour trafiquer avec nos Sauvages de Tadouffac, qui les venoient chercher pour ce sujet.

Apres que nous nous fumes entretenus quelque temps les vns avec les autres, ie trouuay que mes Marchands estoient deuenus des Predicateurs; car f'estans apperceus que ces bonnes gens ignoroient ce que nous leur auons enseigné depuis peu d'années, l'un d'eux prit la parole, pour les disposer à me prester plus fauorablement l'oreille. Cet homme que vous voyez, leur disoit-il, (se tournant vers moy) est vn homme de consideration, c'est nostre Pere & nostre Maistre, il a laué & purifié nos ames de toutes nos malices, par des eaux d'importance qu'il a versées sur nos testes. Il nous enseigne tous les iours ce qu'il faut croire, & ce qu'il faut faire pour aller au Ciel. Il nous a fait entendre que celuy qui a tout

to receive it,—are pursued by the Savages of Gaspé, who cross the great river to go and massacre them in the country of the wild animals,—the forests of that region feeding more Moose, Bears, and Beavers than men. When they had recognized us, they came down from their high towers, which were built before the tower of Babel. After making evident, by their gestures and with their eyes, the pleasure they took in seeing us, they offered us excuses for their small number, saying that their fellow-countrymen, who had hidden in the depths of the woods, had not dared to show themselves on the banks [73] of the great river, for fear of meeting their enemies there; but they assured us that, upon our return to visit them in the following Spring, they would come in a body to escort me, and to trade with our Savages from Tadoussac, who were coming in quest of them for this purpose.

“After we had talked with one another for some time, I found that my Merchants had turned Preachers; for, when they perceived that these good people were ignorant of what we have been teaching to them for the last few years, one of them undertook to speak, in order to prepare them to give me a more favorable hearing. ‘That man whom you see there,’ he said to them (turning toward me), ‘is a man of consequence: he is our Father and our Master, and has washed and purified our souls of all our wickedness, by means of the waters of importance which he has poured upon our heads. He teaches us every day what we must believe and what we must do to go to Heaven. He has told us that he who made all things is a very great Spirit, governing Heaven and earth; that he is everywhere and sees everything,

fait, estoit vn Esprit tres-grand, qui gouuerne le Ciel & la terre: Qu'il est par tout, qu'il void tout, encore qu'on ne le [74] voye pas; Qu'il a vn fils qui s'est fait homme pour estre de nos parens, & pour nous deliurer de nos offenses; Qu'il recompensera les bons, les mettant dans vne maison de plaisir, où l'on ne mourra iamais; Qu'il enuoyera les meschans dans des feux qui font aux entrailles de la terre, & d'où ils ne fortiront iamais. Ce fils se nomme Iesus, estant sur la terre il a defendu les tambours, les tabernacles, les consultes du Demon, les festins à tout manger, la pluralité des femmes. Ne tuez personne injustement, a-t'il dit; ne débauchez point la femme d'autrui; ne dérobez point, ne mentez point, a-t'il dit. Je m'en vay au Ciel, d'où ie reuiendray vn iour pour resusciter tous les hommes, & pour emmener les bons avec moy, & ietter les meschans dans le feu, a-t'il dit. Voyez maintenãt quel chemin vous voulez tenir? Le Pere vous apprendra celui qui est bon, escoutez-le, nous l'aimons tous, nous l'admirons.

Iamais, dit le Pere, ie n'ay ouy prescher, ny escouter le Predicateur avec plus d'affection, comme ces choses estoient nouvelles à la plupart de ces bonnes gens, ils les receuoient avec vne auidité [75] incomparable. Chaque personne, pendant tout le temps que nous sejournaimes en ce lieu, auoit quasi son Predicateur: car tous ceux de ma brigade preschoient. Tout leur entretien, si tost qu'ils eurent fait leur petit negoce, qui fut bien tost expedié, n'estoit que des veritez Chrestiennes. Je m'employay selon l'estenduë de mon petit pouuoir, à cultiuer les plantes de cette nouvelle vigne, qui auoient desia pris quelque racine en la foy, pour nous auoir frequentez à

although [74] unseen himself; that he has a son, who was made man in order to be of our kin, and deliver us from our sins; that he will reward the good by placing them in a pleasure-house where they will never die; and that he will send the wicked into the fires that are in the bowels of the earth, whence they will never come out. This son is named Jesus. When he was upon earth, he forbade drums, sorcerers' tents, consultations of the Demon, feasts where everything is devoured, and the plurality of wives. "Kill no one unjustly," he said; "do not corrupt another man's wife; do not steal; do not lie," said he. "I am going away to Heaven, whence I shall return some day, to raise up all men, and to take the good with me and cast the wicked into the fire." These were his words. See now which road you wish to take. The Father will teach you the one that is good. Listen to him; we all love him, we admire him.'

"Never," says the Father, "have I heard a Preacher speak, or seen one listened to with more affection. As these things were new to most of those good people, they received them with an unparalleled avidity. [75] During the whole time that we tarried at that place, almost every person had his own Preacher; for all the members of my company preached. All their conversation, as soon as they had transacted their little business, which was soon despatched, had to do wholly with the truths of Christianity. I occupied myself to the extent of my little power in cultivating the slips of this new vine,—which had already taken some root in the faith from having attended our services at Tadousac,—and in implanting in the minds of the others

Tadouffac, & à imprimer dans l'esprit des autres les premiers elemens du Christianisme. En fin j'en trouuay deuãt que partir vne vingtaine, & dauantage, capables d'estre enroulez au nombre des enfans de Dieu. Ie les baptizay avec vne ioye reciproque de tous costez. Le Capitaine de cette Esquade, & toute sa famille, furent de ce nombre. Si tost que l'Esprit de Dieu se fut emparé de son cœur, il luy délia la langue. Cet homme qui venoit de naistre en Iesus-Christ, en parloit en des termes qui ne manquoient ny de lumiere, ny de chaleur. Pour conclusion, il nous conjura de retourner au premier Printemps, nous asseurant qu'il s'en alloit communiquer à [76] tous ceux de son pays, les threfors dont nous l'auions enrichy. Non seulement ie me trouueray icy avec ma troupe, (disoit-il) mais j'en ameneray beaucoup d'autres, qui feront bien aises de gouster la douceur de vos paroles, & de iouïr des bontez que vous nous auez departies. Ayans pris congé d'eux, nous nous embarquâmes, mes Nautonniers mirent la voile au vent, nous voguâmes assez heureufemēt, Nostre Seigneur nous fit la grace de le pouuoir tous les iours presenter en sacrifice à son Pere: Mes Mattelots estoient les Sacrifistins, qui dressoient, & qui paroient nostre Autel, avec plus d'amour & de volonté, que de gentilleffe.

the first elements of Christianity. Finally, I found, before my departure, a score and more fitted for enrolment in the number of God's children. I baptized them, with a reciprocal joy on both sides. The Captain of that Squad and all his family were of this number. As soon as the Spirit of God had taken possession of his heart, it loosened his tongue. This man, who had just been born in Jesus Christ, spoke of him in terms which lacked neither in light nor in heat. In conclusion, he conjured us to return the next Spring, assuring us that he was going away to impart to [76] all the people of his country the treasures with which we had enriched him. 'Not only' (said he), 'will I be here with my band, but I will also bring many others, who will be glad to taste the sweetness of your words and enjoy the blessings which you have dispensed to us.' Taking leave of them, we embarked; my Boatmen spread the sail to the wind, and we sailed along quite prosperously; and Our Lord did us the favor of enabling us to present him every day in sacrifice to his Father. My Sailors were the Sacristans who raised and decked our Altar, but with more of love and good will than of grace."

CHAPITRE VII.

DE LA MISSION DE L'ASSOMPTION AU PAYS DES
ABNAQUIOIS.

QUELQUES Sauvages du pays des Abnaquiois estans venus visiter Noël Negabamat, Capitaine des nouveaux Chrestiens de la Residence de sainct Ioseph, qu'on appelle ordinairement la Residence [77] de Sillery; & voyans que cet homme menoit vne vie toute nouvelle, ravis de la nouveauté de ses discours, & de la beauté de ses mœurs, se firent instruire en sa creance, qui leur parut si belle, & si raisonnable, qu'ils l'embrasserent avec ardeur: Et ayans en suite receu le sainct Baptesme, ils s'en retournerent en leur pays tous remplis de ioye, comme l'Eunuque de la Reine de Candace, pour communiquer à leurs compatriotes les bonnes nouvelles de l'Euangile. Le Baptesme les fit Chrestiens & Predicateurs tout ensemble, ils parlent hautement de Iesus-Christ, & en public & en particulier. Les principaux de leur patrie, desireux de participer à ce bonheur, deleguerent quelques-vns d'entr'eux vers le Pere Superieur de nos Missions, pour obtenir des Religieux de nostre Compagnie, qui leur enseignassent (cōme ils disoient) le chemin du Ciel, dont leurs compatriotes leur auoient donné la premiere ouerture. Ils arriuerent à sainct Ioseph le 14. d'Aouft de l'année 1646. & apres auoir exposé le fujet de leur legation, le P. Gabriel Druilletes leur

CHAPTER VII.

OF THE MISSION OF THE ASSUMPTION IN THE COUNTRY
OF THE ABNAQUIOIS.

SOME Savages from the country of the Abnaquois, coming to visit Noël Negabamat, Captain of the new Christians at the Residence of saint Joseph,—commonly called the Residence [77] of Sillery,—and seeing that this man was leading an entirely new life, were charmed with the novelty of his talk and the beauty of his morals, and had themselves instructed in his belief,—which appeared to them so beautiful and so reasonable that they embraced it with ardor. And, having then received holy Baptism, they returned to their own country, all full of joy, like the Eunuch of Queen Candace, to communicate to their countrymen the good news of the Gospel. Baptism made them Christians and Preachers at the same time; and they spoke boldly of Jesus Christ, in public and in private. The chief men of their country, desirous of participating in this good fortune, sent some of their number as delegates to the Father Superior of our Missions, to obtain some Missionaries of our Society, who should teach them the way to Heaven (as they expressed it), whereof their fellow-countrymen had given them the first intimation. They arrived at saint Joseph on the 14th of August of the year 1646; and after they had declared the purpose of their embassy, Father

fut accordé. Ils l'embarquerent le 29. du mesme mois [78] d'Aouft de la mesme année 1646. pour le porter en leur païs: où les ayans instruits pendant tout l'Automne, tout l'Hyuer, & tout le Printemps, ils le rendirent enfin à Kebec, tout chargé de Croix & de Palmes. Le 15. de Iuin de l'année 1647. ces bonnes gens attirez par le gouft qu'ils auoient pris en vne doctrine qui les estonnoit, & qui les confoloit tout ensemble, demandoient qu'on leur rendist leur Pere, apres quelques iours de repos & de rafraichissement. Mais on ne pût leur accorder pour iustes raisons. Ils retournerent iufques à deux & trois fois les années 48. & 49. fans le pouuoir obtenir, dans la creance que nous auions que d'autres Religieux plus voisins de leur contrée, les pourroient sainctement instruire. En fin estans retournez l'an 1650. ils presserent si fort, & de si bonne grace pour auoir leur Patriarche, (c'est ainsi qu'ils nomment le Pere) qu'ils l'enleuerent le premier de Septembre de la mesme année, puis l'ayans ramené au mois de Iuin de l'an 1651. ils ne luy donnerent que quinze iours de relasche pour prendre des forces d'esprit & de corps, & en fuite ils le conduisirent derechef au païs des Croix, d'où il est retourné [79] le 8. iour d'Avril de l'an passé 1652. Il n'auoit parmy ces peuples si esloignez de nos façons de faire, qu'un François pour compaignon de ses trauaux, qu'on pourroit appeller en verité, les trauaux d'Hercule. Mais fuiuons les memoires qu'on m'a communiquez sur ses voyages.

Le premier iour de leur embarquemēt, fut le premier iour de leurs croix, encore qu'il n'y ait aucun chemin dans ces grands bois, ou plustost que tous les bois, & toutes les riuieres de ces contrées ne soient

Gabriel Druilletes was granted them. They conducted him to their boats on the 29th of the same month [78] of August, in the same year 1646, to carry him to their country, where he instructed them during the entire Autumn, Winter, and Spring,—when they finally carried him back to Kebec, all laden with Crosses and Palms. On the 15th of June of the year 1647, these good people, actuated by the pleasure that they had taken in a doctrine which astonished and comforted them at the same time, asked that their Father should be given back to them, after some days of rest and recuperation. For suitable reasons, however, their request could not be granted. They returned as many as two and three times during the years '48 and '49, without being able to obtain him, as we believed that other Missionaries nearer to their country would be able to give them religious instruction. Finally, returning in the year 1650, they pressed so urgently and with such good grace to have their Patriarch, (for so they call the Father,) that they bore him away on the first of September of the same year; then bringing him back in the month of June of the year 1651, they gave him only a fortnight's respite to gain strength in mind and body, whereupon they conducted him anew to the country of Crosses, whence he returned [79] on the 8th day of April of the past year, 1652. Among these people, who are so far removed from our customs, he had only one Frenchman for companion in his labors, which could with truth be called the labors of Hercules. But let us follow the memoirs that have been sent me concerning his journeys.

The first day of their voyage was the first day of their crosses. Although there is no road in these

que des chemins faits pour les hommes & pour les bestes fauuges, & pour les poiffons; si est-ce qu'on peut prendre le plus court, ou le plus long; le plus aisé, ou le plus difficile, pour arriuer au terme & au but qu'on pretend. Or les Nautonniers & les Guides qui conduisoient le Pere, prirent des routes nouvelles qu'ils n'auoient iamais frequentées, & nous auons sceu depuis, que tous ceux qui les auoient tenuës, estoient ou morts de fatigue & de faim, ou auoient pensé mourir. Apres auoir vogué, & en partie cheminé quinze iours durant, par des torrens & par des chemins tres-affreux: cōme ils croyoient aborder le païs des Abnaquiois, ils trouuerent [80] qu'ils n'auoient pas encore fait la troisieme partie de leur chemin; & pour furcroist de leur malheur, ils estoient au bout de leurs viures & de leurs prouisions. Le Pere voyant ses gens dans ce dernier abandon, eut recours au Dieu des hommes & des animaux: Il luy offre le sacrifice de son Fils dans ces grandes forests, le conjurât par le Sang qu'il a respandu pour ces peuples, de les secourir dans leur necessité. La fin de son sacrifice fut la fin de leur difette. Comme il quittoit l'Autel, vn braue Catechumene, qui f'estoit ietté dans le fonds de ces bois pour chercher quelque remede à leur famine, luy vint offrir trois Orignaux, ou trois Elans qu'il venoit de mettre à mort. Cette manne qui leur rendit la vie, ne fut pas receüe sans estonnement, & sans actions de graces: Ils la goustèrent avec autant plus de ioye, qu'ils l'attendoient moins, & qu'ils en auoient plus de besoin. Il est vray qu'apres vn bon repas ils en firent plusieurs de bien mauuais: car ils firent faler, à la façon des Sauvages, ce qui leur restoit de leur festin, c'est à dire,

great woods,—or, rather, although all the woods and all the rivers of these regions are naught but roads made for men and wild beasts, and for fishes,—yet one can take the shortest or the longest way, the easiest or the most difficult, to arrive at the end and destination he has in view. Now the Boatmen and Guides conducting the Father took some new routes that they had never traveled; and we have since learned that all those who had taken them before had either died of fatigue and hunger, or had thought they were going to die. After paddling and walking for a fortnight, by swollen streams and very bad roads, when they thought they were approaching the country of the Abnaquiois, they found [80] they had not yet accomplished a third part of their journey; and, to increase their misfortune, they were at the end of their supplies and provisions. The Father, seeing his people in this extreme destitution, had recourse to the God of men and animals,—offering him the sacrifice of his Son in those great forests; and conjuring him, by the Blood shed by him for these people, to succor them in their necessity. The end of his sacrifice was the end of their want. As he was leaving the Altar, a valiant Catechumen, who had plunged into these forest-depths to seek some remedy for their famine, came to offer him three Moose or Elks, which he had just killed. This manna, restoring life to them, was not received without astonishment and thanksgiving. The less they were expecting it and the more their need of it, the greater was their joy at tasting it. It is true, after one good meal, they had from it many very poor ones; for they salted, after the custom of the Savages, what was left them of their feast,—that is

qu'ils firent bouccaner, ou feicher à la fumée cette viande pour la fuite de leur voyage; ce bouccan fut leur [81] vniq̄ue mets. L'on ne fçait que c'est de pain, ny de vin, ny de fel, ny de faulce dans ces courfes; Les trauaux appellent l'appetit, & l'appetit est le meilleur cuisinier du monde; tout est bon, tout est excellent dans ces rencontres. Apres ce petit rafraichissement, il fallut reprendre l'auiron pour monter contre le fil de la Riuiere faint Iean iufques à fa fource. Les baffes, les cailloux, les rochers, & les portages de cinq & fix lieües qu'on deuoit rencontrer, donnerent tant d'espouuante à vn Sauuage Etechemin qui estoit de la bande, qu'il vouloit à toute force tourner le dos au païs des Abnaquiois, pour fuire le courant de la Riuiere, & f'en aller à Pentagouet en l'Acadie, où ce fleuue se va dégorger dans l'Ocean. Le Catechumene dont ie viens de parler, luy ayant representé le déplaisir qu'il causeroit aux Abnaquiois, qui attendoient depuis vn si long-temps leur Patriarche, il reprit courage; ils bādent tous leurs nerfs, ils pouffent leur petit batteau d'efcorce contre la rapidité des torrens, au trauers de mille naufrages: mais au troisieme iour ce pauvre Etechemin perdit cœur vne autre fois. Et encore qu'il fceut bien [82] que le Pere ne les eut pas égarez, ny engagez dans ces détours, si est-ce que le regardant comme le premier objet de cette entreprise, il déchargeoit sur luy à tous momens le poids de sa colere, qui s'augmentoit à mesure que croissoient les difficultez & les souffrances. Enfin il fallut pour appaiser cet importun, que le Pere se separast de son compagnon, & qu'il abandonnast son petit bagage, pour allegger leur gondole. Cela fait, cet homme de

to say, this meat was smoked, or dried in smoke, by them for the remainder of their journey, and it constituted their [81] sole dish. In these expeditions, the traveler does not know what bread is, or wine, or salt, or sauce. His toils call forth appetite, and appetite is the best cook in the world,—everything being good, everything excellent, in such circumstances. After this little refreshment, it was necessary to resume the paddle, and ascend against the current of the River saint John as far as its source. The shallows, stones, rocks, and portages of five or six leagues, that were to be encountered, so daunted an Etechemin Savage of the party that he wished with all his heart to turn his back on the country of the Abnaquiois, in order to follow the current of the River, and go to Pentagouet in Acadia, where this stream empties into the Ocean. When the Catechumen of whom I have just spoken represented to him the displeasure he would cause the Abnaquiois, who had been for so long a time awaiting their Patriarch, he took heart again. Putting forth all their strength in unison, they propelled their little boat of bark against the torrent's rapid current, through a thousand dangers of wreck. But, on the third day, this poor Etechemin lost heart a second time; and, although he was well aware [82] that the Father had not led them astray or involved them in these detours, yet, regarding him as the primary cause of this undertaking, he discharged upon him every moment the weight of his anger, which grew sharper as their difficulties and sufferings increased. At last, in order to appease that importunate fellow, the Father was forced to part with his companion and abandon his little baggage, to lighten their gondola. This done,

mauuaise humeur prit le mors aux dents, comme on dit; il rame dans les torrens, il chemine dans les portages avec le Pere, & avec son Catechumene, sans prendre aucun repos depuis le matin iusques au soir. Les Guilledins d'Angleterre mangent quasi toute la nuit, & cheminent tout le iour sans débrider. Les Americains de ces contrées en font quasi de mesme, quand ils font en voyage; le pauvre Pere partoit au point du iour, trauailloit sans manger iusqu'à la nuit; son souper estoit vn peu de cette chair fumée, dure comme du bois; ou vn petit poisson, s'il en pouuoit prendre à la ligne; & apres auoir fait ses prieres, la terre estoit son liçt, son cheuet vne buche, & avec tout cela il dormoit [83] plus doucement que ceux qui ne font que refver sur la plume & sur le duuet. Enfin apres 23. ou 24. iours de bon exercice, ils arriuerent à l'vn des villages ou l'vne des bourgades des Abnaquois, nommée, *Nazanhouak*: Le Capitaine du lieu appellé, *Oumamanradok*, les receut avec vne salve d'arquebufades, & embrassant le Pere s'escria: Je voy bien maintenant que le grand Esprit qui commande dans les Cieux, nous veut regarder de bon œil, puis qu'il nous renuoye nostre Patriarche. Sa harangue fut assez longue, à la fin de laquelle s'enquestant du Catechumene, si le Pere s'estoit bien porté en chemin, & si on l'auoit bien traicté? Comme il eut appris que le Sauuage, qui estoit du país des Etechemins, l'auoit souuent molesté, il luy dit d'vn accent graue & fort serieux: Tu as fait paroistre, en ne portant point de respect à nostre Patriarche, que tu n'auois point d'esprit. Tu l'as voulu quitter au milieu du chemin, tu l'as cõtrains de se separer de son compagnon, & d'abandonner vn petit paquet qu'il portoit

that man of ill humor took the bit in his teeth, as the saying is,—paddling in the torrents, and making his way over the portages with the Father and his Catechumen, without taking any rest from morning till night. The Geldings of England eat almost all night, and travel all day without being unbridled. The Americans of these regions do almost the same when they are on a journey. The poor Father set out at daybreak, and toiled on, without eating, until nightfall; his supper was a little of that smoked meat, hard as wood,—or a small fish, if he could catch one with his line; and, after saying his prayers, the ground was his bed, a log his pillow. Yet, with all that, he slept [83] more sweetly than those who do naught but dream upon feathers and down. At length, after 23 or 24 days of hard work, they arrived at one of the villages or towns of the Abnauquois, called *Nazanhouak*.¹⁶ The Captain of the place, whose name was *Oumamanradok*, received them with a salvo of arquebus shots, and, embracing the Father, exclaimed: “I see well, now, that the great Spirit who commands in the Skies is pleased to regard us with favor, since he sends us back our Patriarch.” His harangue was tolerably long, at the close of which he made inquiry of the Catechumen if the Father had been in good health on the journey, and if he had been well treated. Upon learning that the Savage from the country of the Etechemins had often given him trouble, he said to him, with a grave and very serious tone: “Thou hast shown, by not paying respect to our Patriarch, that thou hadst no sense. Thou wouldst have deserted him in the middle of the journey, and thou didst force him to part with his companion and leave behind a small

auec foy. Si tu estois de mes subjets, ou de ma nation, ie te ferois ressentir le déplaisir que tu as causé à tout le païs. [84] Ce pauvre homme, au lieu de s'excuser, se condamna foy-mesme: Les Sauvages ne résistent pas aisément à la vérité connue, quoy qu'ils ne la suivent pas toujours. Il est vray, répondit-il deuant toute l'assemblée, que ie n'ay point d'esprit d'auoir si mal traité vne personne, à qui j'ay mesme de grandes obligations. Il m'a rendu ma santé par ses prieres, estant tombé malade, il veilla toute la nuit auprès de moy, chassant par son oraison le Demon qui me vouloit oster la vie. Me voyant infirme, il ne se contentoit pas de porter son bagage ou son paquet aux lieux où il falloit cheminer, mais il se chargeoit encore du mien: Il obtient de celuy qui a tout fait, tout ce qu'il veut; les eaux où nous passions estans trop basses, il demanda de la pluye pour faire grossir les torrens, il fut exaucé tout sur l'heure, & nous bien foulagez. La faim estant presté de nous esgorger, il pria pour nous; & celuy qui est le maistre des animaux, nous donna de la chair plus qu'il n'en falloit pour le reste de nostre voyage: Luy n'en mangeoit pas pour l'ordinaire, lors qu'elle estoit fraische; il peschoit sur la nuit quelques petits poissons à la ligne, [85] dont il se contentoit, nous laissant les bons morceaux. Dans le temps que les eaux n'estoient pas assez profondes, & que nostre Canot estoit en danger de trouuer le fond, il descendoit à terre pour nous soulager, cheminant les six iours entiers par des broffailles & par des rochers espouuantables. Il ne mangeoit point dans ces traux, & le soir il se trouuoit plus frais, plus guay, & plus content que nous. Ce n'est pas

package that he was carrying with him. Wert thou under my authority, or one of my nation, I would make thee feel the displeasure thou hast occasioned to the whole country." [84] This poor man, instead of excusing himself, uttered his own condemnation,—Savages not easily resisting the truth when they recognize it, although they do not always follow it. "It is true," he made answer before all the assembly; "I have no sense, to have treated so badly a person to whom I myself am under great obligations. By his prayers he restored me to health when I had fallen ill, watching all night at my side and driving away by his orisons the Demon that wished to deprive me of life. When he saw that I was weak, he was not content with carrying his own baggage or packet in the places where we had to walk, but he also burdened himself with mine. He obtains from him who made all things everything that he wishes: when the water in our course was too low, he asked for rain to swell the streams, and he was immediately heard and ourselves much aided. When we were on the point of dying from hunger, he prayed for us; and he who is the master of the animals gave us meat, more than we needed for the rest of our journey. He himself did not eat of it, ordinarily, when it was fresh, but would catch with his line, toward night, some little fish, [85] with which he contented himself, leaving us the good pieces. When the water was not deep enough, and our Canoe was in danger of touching bottom, he would get out, in order to lighten us, and would walk, for six whole days, through thickets and among frightful rocks. In these toils he did not eat; but he would be found at nightfall fresher, gayer, and happier than we.

vn homme, c'est vn *Nioueskou*, c'est vn Esprit, ou vn Genie extraordinaire: Moy ie fuis vn chien de l'auoir si mal traité. Quand ie criois contre luy, ou que ie le menaçois, l'accusant d'estre la cause de nostre mal-heur, il ne disoit pas vn mot, ou s'il parloit, l'on eut creu qu'il estoit coupable, & que j'auois raison de le tancer, tant ses reparties estoient douces, & pleines de bonté. Ouy, il est vray, ie n'ay point d'esprit, mais j'en veux auoir: Je veux aimer la priere, & me faire instruire par le Patriarche. Voila la confession de ce Sauvage Etechemin, & les remarques qu'il auoit faites sur la vie du Pere. Mais fuiuons nostre route.

Aussi tost qu'il eut finy son discours, il [86] ne se trouua ny homme, ny femme, ny enfant, qui ne vinst temoigner au Pere la ioie qu'ils reffentoient de son retour. Ce n'estoient que festins dans toutes les cabanes, on le venoit prendre & enleuer avec amour. Enfin te voila, luy disoient-ils, nous te voions tu es nostre Pere, nostre patriarche, & nostre cher compatriote: car viuant comme nous, & demeurant avec nous tu es Abnaquiois comme nous. Tu ramene la ioye avec toy dans tous le pays, nous estions dans la pensée de quitter nostre patrie, pour t'aller chercher, voyans que plusieurs mourroient en ton absence, nous perdions l'esperance d'aller au Ciel, ceux, que tu as instruits faisoient tout ce qu'ils ont appris de toy: mais estans malades, leur cœur te cherchoit, & ne te pouuoit trouuer, ceux qui sont morts, te regrettoient avec larmes, mais enfin te voila de retour.

Quelques-vns luy faisoient vn amoureux reproche, si tu nous a fait beaucoup de bien par ta presence, tu nous a cause de grands maux par ton absence, si tu fusse demeuré avec nous, tu nous aurois entierement

He is not a man; he is a *Nioueskou*,"—that is, a Spirit, or an extraordinary Genie; "and as for me, I am a dog to have treated him so ill. When I railed at him or threatened him, accusing him of being the cause of our ill luck, he would not say a word,—or, if he spoke, one would have believed that he was guilty, and that I was right in upbraiding him, so gentle and full of kindness were his answers. Yes, it is true, I have no sense, but I wish to have some; I will love prayer, and will have myself instructed by the Patriarch." That is the confession of this Etechemin Savage, and the remarks he made on the life of the Father. But let us continue on our way.

As soon as the Etechemin had finished his speech, [86] every man, woman, and child, without exception, came to show the Father the joy that was felt at his return. There was nothing but feasting in all the cabins, and he was taken and carried off with love. "At last thou art here," they would say to him; "we behold thee, thou art our Father, our patriarch, and our dear fellow-countryman; for living with us, and remaining among us, thou art an Abnaquiois like us. Thou bringest back joy with thee to all the country. We were planning to leave our native land to go and find thee; for when we saw many die in thine absence, we were losing hope of going to Heaven. Those whom thou didst instruct did everything they had learned of thee,—but, being ill, their hearts sought thee and could not find thee; while those who have died longed for thee with tears. But at last thou hast come back."

Some made him affectionate reproaches: "If thou hast done us much good by thy presence, thou hast caused us great evils by thine absence. Hadst thou

instruits, nous ne sommes Chrestiens qu'à demy, pour ce que tu ne [87] nous a instruis qu'à demy, le Demon a defolé nostre pays, pour ce que nous ne sçauions pas bien comme il falloit, auoir recours à Iesus, qui est son maistre.

Vn Capitaine me fendit le cœur, dit le Pere, il me repetoit fouent en public & en particulier, qu'il aimoit ses enfans plus que soy mesme; j'en ay perdu deux, adioutoit-il depuis ton despart, leur mort n'est pas ma plus grande douleur, mais tu ne les a pas baptisés, voila ce qui me fait mourir. Il est vray que ie leur ay fait ce que tu m'auois recommandé, mais ie ne sçay si i'ay bien fait, & si iamais ie ne les verray dans le Ciel si toy mesme les auois baptisés, ie ne les regretterois pas, ie ne ferois pas marry de leur mort, au contraire j'en ferois consolé. Du moins, si pour bannir ma tristesse, tu nous voulois promettre de ne penser de dix ans à Kebec, & de ne point nous abandonner pendant ce temps là, tu ferois voir que tu nous aime. La dessus il me mena au tombeau de ses deux enfans, sur lesquels il auoit planté deux belles Croix peintes en rouge, qu'il alloit saluer de temps en temps, à la veuë des Anglois mesmes qui demeurent à *Kouffinok*, Lieu où est le Cimetiere de ces bonnes [88] gens, pour ce qu'ils tiennent en cet endroit deux grandes assemblées, l'une au Printemps, & l'autre en l'Automne.

Vn ieune homme des plus accomplis que i'aye veu, me surprit, remarque le mesme Pere, Ie viens de bien loing, me dit-il, ie n'ay pas coustume de paroistre en ces quartiers; Il y a fort long-temps que quelqu'un, que ie ne connoy pas, me presse & me sollicite au fond du cœur, de te venir trouuer, & dobeir à ce que

remained with us, thou wouldst have instructed us fully; we are only half Christians, because thou [87] hast only half taught us. The Demon has laid waste our country, because we did not well know how we ought to have recourse to Jesus, who is his master."

"A Captain touched my heart," says the Father. "He repeated to me often, in public and in private, that he loved his children more than himself. 'I have lost two of them,' added he, 'since thy departure. Their death is not my greatest grief, but thou didst not baptize them,—that is what afflicts me. It is true, I did to them what thou hadst bidden me; but I know not whether I did aright, and whether I shall ever see them in Heaven. If thou thyself hadst baptized them, I would not mourn them or be sorry because of their death; on the contrary, I would be comforted. If, to banish my sadness, thou wert willing at least to promise us not to think of Kebec for ten years, and not to leave us during that time, thou wouldst show that thou lovest us.' Thereupon, he conducted me to the grave of his two children, over whom he had planted two fine Crosses painted red, which he went to salute from time to time; it was within sight of the English themselves, who live at *Koussinok*, the Place where the Cemetery of these good [88] people is situated, because they hold two large assemblies on this spot,—one in the Spring, and the other in the Autumn.

"A young man—one of the most accomplished I have seen—gave me a surprise," the Father remarks. "'I come from a great distance,' said he to me; 'I am not accustomed to appear in these parts. A very long time ago, some one whom I do not know urged and entreated me, within my heart to come and find

tu me diras, me voicy donc entre tes mains, enseigne moy, & si ie contreuiens à ce que tu m'auras dit chaste moy, ie te diray tout, mon cœur te fera ouuert, & tu y escriras ce qui est dans le liure de Iesus.

Si tost que la nouvelle du retour du Pere fut portée és autres bourgades des Abnaquiois, on le vint inuiter de tous costés avec de grandes & instantes prieres, d'instruire tout le pays. Il visita premierement les 12. où 13. habitations ou bourgades de ces peuples, qui sont rangées en partie sur la riuere de Kenebec, que les François appellent vulgairement Quinibequi, & en partie sur la coste de l'Acadie que les Anglois occupent; il fut par tout receu comme vn Ange descendu du Ciel. Si les [89] années ont leur Hyuer, aussi ont elles leur Printemps, si ces Missions ont leurs amertumes, elle ne sont pas priuées de leurs ioies, & de leurs consolations, j'en ay ressenty, dit le Pere, de si grandes, qu'on ne les peut exprimer, voyant que la semence Euangelique que j'auois iettée il y auoit quatre ans, dedans des terres qui ne produisoient depuis tant de siecles que des ronces & des espines, portoient des fruiçts dignes de la table de Dieu. Pourroit-on bien sans ressentir vn plaisir plus grand que celui des sens, voir des vieillards, & des malades languissans mourir quasi de ioye, ayant receu leur passeport pour le Ciel? Leur peut-on fermer les yeux dans cette allegresse, sans y participer? La mort qui fait peur à tout le monde, resiouyt vn Sauvage nouvellement baptizé, & la foy de ses parens change leurs hurlemens & leurs grands cris en des actions de graces, & en des resiouyffances de ce qu'ils se verront bien tost les vns les autres en Paradis;

thee, and to obey what thou shouldst say to me. Here I am, accordingly, in thy charge; teach me, and, if I transgress thy bidding, chastise me. I will tell thee everything; my heart shall be opened to thee, and thou shalt write therein what is in the book of Jesus.' ”

As soon as the news of the Father's return was carried to the other villages of the Abnaquois, people came from all sides to invite him, with earnest and pressing entreaties, to instruct all the country. He visited first the 12 or 13 settlements or villages of those tribes which are ranged partly along the river Kenebec, which the French commonly call *Quinibequi*, and partly along the coast of *Acadia*, which the English occupy. He was everywhere received like an Angel descended from Heaven. If the [89] years have their Winter, they also have their Spring. If these Missions have their griefs, they are not deprived of their joys and consolations. “ These latter,” says the Father, “ I have felt in such intensity as to be beyond the power of expression, upon seeing the Gospel seed that I had, four years previously, planted in ground which had for so many centuries produced only brambles and thorns, bear fruits worthy of God's table. Could one, indeed, without feeling a pleasure greater than that of the senses, see old men and languishing invalids almost die of joy upon receiving their passports for Heaven? Can one close his eyes in this cheerfulness without taking part in it? Death, which inspires all with fear, makes a newly-baptized Savage rejoice; and his relatives' faith changes their lamentations and loud outcries to thanksgivings and rejoicings at the prospect of soon seeing one another in Paradise. It is thus that the

voila comme se comportent les vrais fideles au iour de leur trespas.

Après que le Pere eut fait sa visite, & qu'il eut employé quelque temps à cultiver [90] les bourgades qui sont plus auant dans les terres, & plus esloignées des Anglois, il prit avec luy Noël Negabamat, ou Tekouerimat, Capitaine des Chrestiens de saint Ioseph, pour descendre en la nouvelle Angleterre. Ce braue Neophy[t]e estoit delegué de la part des Algonquins du grand Fleuve, & le Pere estoit enuoyé comme Agent, ou comme Ambassadeur par ses bons Catechumenes Abnaquiois, pour demander aux Anglois quelque secours contre les Hiroquois, qui s'efforcent d'exterminer ces pauvres peuples aussi bien que les Hurons & les Algonquins. Le Pere fut à Boston, à Pleymot, bref il parcourut quasi toute la nouvelle Angleterre, sans que les Anglois se missent beaucoup en peine de secourir ces pauvres nations qui leur sont voisines. Sa legation estant acheuée, il retourne vers ses chers enfans, il parle de faire un tour vers ses freres qui estoient à Kebec. Ceux qu'il auoit instruits, & qu'il auoit engendrez en Iesus-Christ, le querellent amoureusement: mais il fallut partir pour aller rendre compte de son employ.

Pour conclusion de ce Chapitre, ie dis (parlant comme les Sauvages) que les [91] souffrances que le Pere & son compaignon rencontrèrent allans au pais des Abnaquiois, dont nous venons de parler, n'estoient pas des souffrances, mais qu'ils en rencontrèrent à leur retour, & luy & tous ceux qui le ramenoient, pensèrent mourir de faim & de froid, quelques-uns mesmes perdirent la vie dans les neiges, & dans l'excez des fatigues qu'il faut assez souuent

really faithful ones conduct themselves, on the day of their departure from this life."

After the Father had made his visits, and had spent some time in cultivating [90] the villages farther inland and at a greater distance from the English, he took with him Noël Negabamat, or Tekouerimat, Captain of the Christians of saint Joseph, to go down to new England. This valiant Neophyte was commissioned by the Algonquins of the great River, and the Father was sent as Agent, or Ambassador, by his good Abnaquiois Catechumens, to ask the English for some help against the Hiroquois, who were striving to exterminate those poor [Abnaquiois] peoples, as well as the Hurons and Algonquins. The Father went to Boston, to Pleymot,—in short, he journeyed over almost all new England, without prevailing on the English to put themselves to much trouble in aid of these poor nations, their neighbors. His embassy accomplished, he returned to his dear children, and spoke about making a journey to his brothers who were at Kebec. Those whom he had instructed and caused to be born in Jesus Christ, remonstrated with him affectionately; but he was forced to leave them, in order to go and render an account of his work.

To conclude this Chapter, I will say (speaking as the Savages speak) that the [91] sufferings, of which we have just spoken, encountered by the Father and his companion on their way to the country of the Abnaquiois, were no sufferings at all; but that they met with some on their return. Both he and all those who formed his escort thought they would die with hunger and cold; some even lost their lives in the snow, and in the excess of fatigue which one

fouffrir dedans ces courfes. Le Pere & fon cher compagnon ont fouftenu leur vie dix iours entiers fans rien manger, apres auoir ieufné tout le Carefme. Enfin ils s'aduiferent de faire bouïllir leurs fouliers, & en fuite la camifole du Pere, qui estoit faite de cuir d'Elan, & les neiges se fondans, ils firent auffi bouïllir les cordes ou les treffes des raquettes dont ils se feruoient pour ne point enfoncer quãd elles estoient hautes. Tout cela leur sembloit de bon gouft; la grace donne vn merueilleux affaifonnement aux amertumes prises pour Iefus-Christ. Bref ils arriuerent à Kebec le Lundy d'apres Pafques, n'ayans ny force ny vigueur, qu'autant que le zele du falut des ames en peut donner à vn fquelet. *Non ex solo pane viuit homo.* L'Efprit de Dieu est vne bonne [92] & folide nourriture. Le vifage défait, & le corps abbatu de ce bon Pere, n'a pas empesché qu'un autre ne foit party avec cinq ou fix Neophytes dans de petits Canots d'efcorce, pour aller dans les coftes de l'Acadie, & par là trouuer vne entrée plus facile aux peuples qu'on nomme les Etechemins, les Abnaquois, les Sokoquois, les Sourikois, les Chaouanaquois, les Mahinganois, les Amirgankanois, & quantité d'autres nations fauuages qui font fedentaires, & qui ont des bourgs de mille & deux mille combattans. Mais pourfuiuons ce qui refte de la Miffion fait aux Abnaquois.

must often enough endure in these expeditions. The Father and his dear companion sustained life for ten whole days without eating anything, after having fasted during the whole of Lent. At length they bethought themselves to boil their shoes, and afterward the Father's undershirt, which was made of Elk-skin; and when the snow had melted, they also cooked the cords or lacings of the snowshoes which, when it was deep, they used to keep themselves from sinking. All this seemed to them to have a good taste; the divine grace gives a marvelous seasoning to bitter doses that are taken for Jesus Christ's sake. In a word, they arrived at Kebec on the Monday after Easter, with no strength or vigor beyond that which, zeal for the saving of souls can impart to a skeleton. *Non ex solo pane vivit homo.* The Spirit of God is a good [92] and substantial nutriment. The emaciated countenance and exhausted body of this good Father did not deter another from setting out, with five or six Neophytes, in little bark Canoes, to go to the shores of Acadia and, by that route, find an easier approach to the tribes called Etechemins, Abnaquiois, Sokoquiois, Sourikois, Chaouanaquiois, Mahin-ganiois, Amirgankaniois, and numerous other savage nations, which are sedentary, and have villages of a thousand or two thousand fighting men. But let us continue the remaining account of the Mission carried on among the Abnaquiois.

BIBLIOGRAPHICAL DATA: VOL. XXXVII

LXXIX

For bibliographical particulars of the *Relation* of 1650-51, see Vol. XXXVI.

LXXX

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

LXXXI

In reprinting Ragueneau's *Relation* of 1651-52 (Paris, 1653), we follow a copy of the original Cra-moisy edition in the Lenox Library. Ragueneau's introductory epistle to the Provincial is dated on p. 9 "De Kebec, ce 4. d'Octobre 1652." The "Priuilege" was "Donné à Paris le 26. Ianuier 1653;" and the "Permissifion" of the Provincial, François Annat, was "Fait à Paris ce 10. de Fevrier 1653." This annual is no. 98 in HARRISSE'S *Notes*.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (3); "Priuilege," p. 1; "Permissifion," with verso blank, 1 leaf; text (10 chaps.), pp. 1-200. Ragueneau's introductory epistle to the Provincial, recounting the death of Jacques Buteux, covers pp. 1-9. The life and death of Mother Marie de Saint Joseph, written by Mother Marie de l'Incarnation, begins on p. 129 (not 126 as in the table of chapters), and occupies the remainder of the

volume. There is no mispaging. The signatures are: \tilde{a} in four, A – M in eights, and N in four. A tailpiece of a pot of flowers is given on the recto of sig. $\tilde{a}iij$.

The two copies in Harvard University differ somewhat from the Lenox copy. We note the following textual variations:

LENOX.	HARVARD (1).	HARVARD (2).
P. 87, l. 15: "Ciel fi"	P. 87, l. 15: "Ciel. Si"	P. 87, l. 15: "Ciel. Si"
P. 90, l. 6: "Neophyte"	P. 90, l. 6: "Neophyte"	P. 90, l. 6: "Neophyte"
P. 100, l. 2: "le rendoient escolier"	P. 100, l. 2: "le rendoient escolier"	P. 100, l. 2: "le rendoient escoliers"

Copies of the 1651–52 *Relation* have been sold or priced as follows: Harrassowitz (1882), no. 37, priced at 120 marks; O'Callaghan (1882), no. 1231, sold to Library of Parliament (Ottawa) for \$20, and had cost him \$32.50 in gold; Barlow (1890), no. 1302, sold for \$26.50; Chadenat, of Paris, priced (1893), item 11863, at 225 francs. The volume is also to be found in the following libraries: Lenox, Harvard, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).

NOTES TO VOL. XXXVII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 31).—*Pain bénit*: this is not the usual consecrated bread (vol. xxvii., note 21; vol. xxviii., p. 153), but means loaves of bread that were blessed, cut up, and passed around among the congregation during mass. This custom was prevalent in Canada until some twenty-five or thirty years ago, when it fell into disuse. It may still be current in France; I have seen it, quite recently, at mass on the French war-ships that come to Quebec.—CRAWFORD LINDSAY.

2 (p. 69).—Buteux's description of his route is too vague and indefinite to enable us to identify this lake. It is possibly the same as *Kasushikéomi*, "lake of clear water," known also as Lac Vert—a small lake near Lake St. John.

3 (p. 95).—For sketch of Lemoine, see, vol. xxvii., note 10. Boujonnier is mentioned by Sulte as a notary.

4 (p. 97).—According to Sulte (*Canad.-Français*, t. iii., pp. 36, 37), this was a son of Nicolas Després (deceased before 1651), and brother of Anne Després, wife of the younger Jean de Lauson. Tanguay, however, records only the names of Nicolas Després and his three daughters, not mentioning any son.

5 (p. 101).—A Frenchman (from Cognac) known as Lafleur, whose real name was Couc (according to Tanguay); he married (1657) an Algonkin woman, Marie Mitewamegoukwe, and was (August, 1665) accidentally killed by a comrade.

6 (p. 107).—Charles de Lauson (second son of the governor, following Tanguay; but third son, according to Sulte), seigneur de Charny, now about sixteen years of age, came to Canada with the title of "superintendent of waters and forests in New France." But a few weeks later, he married Louise, daughter of the physician Giffard; she died in October, 1656, leaving an infant daughter, who became a hospital nun at La Rochelle, France. Charles is mentioned in the same year as owner of the seigniory of Lirec, on Orléans Island, which comprised the parish of Ste. Famille, and part of that of St. Pierre; this he sold to the bishop, Laval (Septem-

ber, 1666). He also acted as governor *ad interim* of Canada (September, 1656 to September, 1657) after his father's departure. Charles de Lauson was early attracted by the religious life. In February, 1657, he was appointed the first prefect of the society called "Congregation of Our Lady;" and, in the following September, he went to France, where he became a priest, returning thence with Laval (June, 1659). He was declared grand vicar by Laval, in October, 1660. Six years later, he returned to France. The date of his death is not recorded.

7 (p. 111).—*Askikwannhe*: the Nipissing tribe (vol. v., notes 19, 51).

8 (p. 111).—Gilbert Barbier, a carpenter (born 1626), came to Montreal in 1641; in 1650, he secured lands, and married Catherine Delavau, who had come over with Mlle. Mance; they had eight children. He died in November, 1693.

9 (p. 113).—Antoine Primot, a native of Normandy, arrived, with his wife (Martine Messier), at Montreal in 1642. Being childless, they adopted Catherine Thierry,—an orphan, and a relative of Primot's wife,—who, at the age of thirteen, married Charles Lemoine (vol. xxvii., note 10), who also was connected, by marriage, with the Messier family. Primot died in January, 1688.

10 (p. 113).—Mathurin Guillet was one of the colonists who settled upon lands in the Jesuit seigniory of Cap de la Madeleine in 1649; but he was apparently unmarried.

11 (p. 115).—Duplessis-Kerbodot (vol. xxi., note 3), the governor of Three Rivers, was also one of the Hundred Associates in 1651. About five years before, he had married Étienne Després, sister of Anne (note 4, ante). Tanguay states that he died Nov. 11, 1651,—perhaps misunderstanding an entry of that date in *Journ. des Jésuites*,—and identifies him as Duplessis-Bochart.

Jean Véron, sieur de Grandmesnil, a native of Normandy, had married (1646) Marguerite Hayet-Radisson. A year after his death, she became the wife of Groseilliers (vol. xxviii., note 32).

Marin Terrier de Repentigny, sieur de Francheville, also from Normandy, came to Three Rivers in 1646. His eldest son, Pierre (born in 1649), was ordained a priest in 1676; he was for a time secretary of Bishop Laval.

12 (p. 115).—This apparent hiatus in the account is probably due to an oversight or omission on Ragueneau's part. No explanation of it is indicated on the original MS., or suggested by the editors of the Quebec edition.

13 (p. 117).—Probably Guillaume Gautier de la Chenaye, a native

of Paris, who married (1648) Esther de Lambourg. Their eldest child was at this time nearly three years old.

14 (p. 119).—The eldest daughter of Jean Bourdon (vol. xi., *note* 11), all of whose daughters became nuns; she was born Nov. 24, 1638, and died in December, 1700.

15 (p. 191).—The term "Canadian" was applied, by early explorers and settlers, to all the Indians whom they encountered on the coasts of the gulf and lower river of St. Lawrence. Most of these were Micmacs (Souriquois), on the south side of that stream; and, as Miscou was a central point of trade with these tribes, the name of that port was naturally applied to their language.

16 (p. 249).—*Nazanchouak*: Narantsouat, or Norridgewock (vol. xxxvi., *note* 6). For account of Druillettes's embassy, see that volume.

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