

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 06119571 5





Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

FC
317
J 243
1296
v. 31
SMR





THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XXXI



*The edition consists of seven
hundred and fifty sets
all numbered*

No. 203.

The Baurow Brothers Co.

M. 8991

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. XXXI
IROQUOIS, LOWER CANADA, ABENAKIS
1647

CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, M DCCC XCVIII

COPYRIGHT, 1898
BY
THE BURROWS BROTHERS Co

ALL RIGHTS RESERVED

The Imperial Press, Cleveland

EDITORIAL STAFF

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



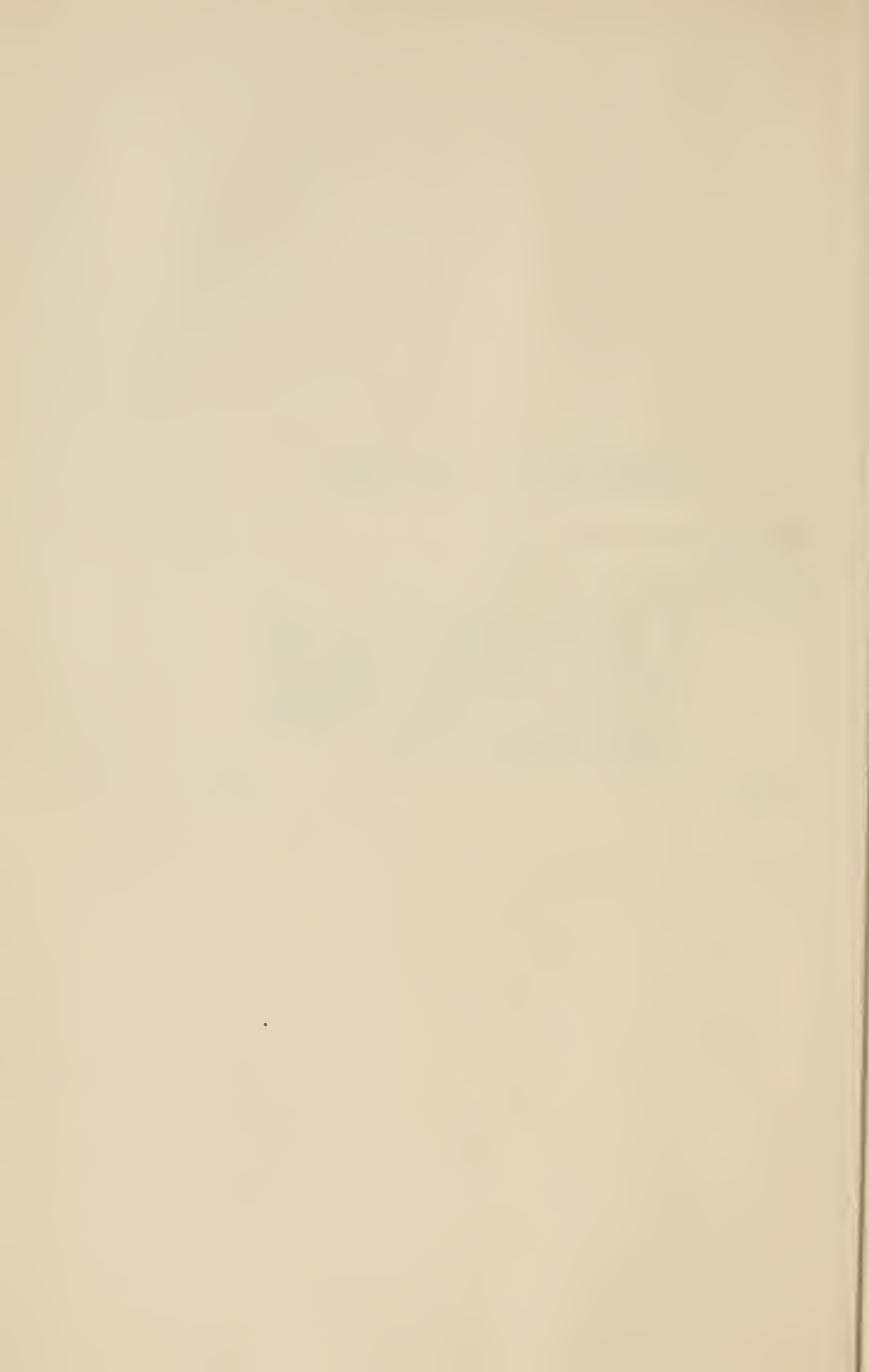
CONTENTS OF VOL. XXXI

PREFACE TO VOLUME XXXI 9

DOCUMENT:—

LXIII. Relation de ce qui s'est passé en
la Nouvelle France, svr le Grand
Flevve de S. Lavrens en l'année 1647.
[Chaps. iv.—xiii., second installment
of document.] *Hierosme Lalemant*;
Quebek, October 20, 1647 15

NOTES 289



PREFACE TO VOL. XXXI

The *Relation* of 1647, by Jerome Lalemant (Doc. LXIII. of our series), was commenced in Vol. XXX. by the publication of the first three chapters; we herewith present Chaps. iv.—xiii., leaving the last two chapters to Vol. XXXII. Continuing his narrative, Father Lalemant devotes much space to the labors, captivity, sufferings, and finally the death of Father Isaac Jogues, who was killed by the Iroquois in the preceding year. Much of this account is taken from Jogues's own narrative, written at the command of his superior. He describes his capture by the Iroquois in August, 1642; the cruelties inflicted on him and his fellow-prisoners; and the painful journey to the Iroquois villages. On the way, they encounter a large troop of warriors proceeding to attack the French, and these also vent their fury on the wretched prisoners, even more fiercely than their captors have done; Jogues and his companions—Goupil, Coûture, and over twenty Hurons—barely escape from this ordeal with their lives. They meet similar treatment upon entering the first Mohawk village, and thence are taken to the other two, at each one experiencing a repetition of these hideous cruelties,—Jogues himself being, in every case, the especial object of his captors' rage. The Frenchmen are sentenced to death, but are reprieved, and kept as prisoners in the

Indian villages. Having seen Goupil teaching a child to make the sign of the cross, the superstitious natives slay him, in Jogues's presence; and they threaten to kill him also,—making several unsuccessful attempts upon his life. In the midst of his sufferings and anxieties, he has a dream, sent by God for his instruction and consolation, which he recounts at length; he also describes reveries, meditations, and visions, that came to him in his desolate captivity. He is sent into the woods, as servant to a hunting party, where he suffers the utmost privations and hardships; returning thence, he saves the life of a poor Indian woman, at the risk of his own. Similar perils he repeatedly incurs throughout the winter, visiting the Huron captives who are kept in the Mohawk villages, and consoling and encouraging them in their sufferings. His patience and unselfishness win the hearts of the family to whom he has been given, and they treat him with some kindness. The Father is in continual danger and expectation of death; but his life is, for the time, spared.

In April, 1643, an envoy from the Sokoki tribe brings presents for the ransom of Jogues, because one of their tribesmen had, some time before, been redeemed by Montmagny from the Algonkins. The Mohawks accept these presents, but nevertheless violate both tribal and international law, by detaining their prisoner. He is comforted, however, by receiving through this envoy letters from Montmagny. These he answers, and one of them reaches its destination. Not long afterward, he is taken by his keepers on a fishing expedition, to a place below the Dutch settlement at the present Albany. This affords opportunity for his deliverance, which is

effected by the aid of the Dutch; they send him to Manate (New York), and, later, to Europe. After many hardships endured upon this voyage, he finally reaches the Jesuit college at Rennes, France, January 5, 1644. But he returns to Canada by the fleet of that year, and is sent to Montreal. Jogues and Bourdon depart on another voyage to the Iroquois country, May 16, 1646, as envoys of Montmagny; they return to Three Rivers about six weeks later. Jogues is not content to remain long among his brethren; he sets out on his last and fatal voyage on September 24 following, accompanied by a young French *donné* and some Hurons. News of his death is received at Quebec, some months later, through a letter sent by Kieft, the Dutch governor, to Montmagny.

Lalemant explains Jogues's death as caused by the hatred felt by the savages toward the Christian doctrine,—imagining that it causes their illnesses and other misfortunes. He proceeds to eulogize the virtues of the martyr—notably his extreme humility and purity. His confessor asserts that Jogues's “greatest offenses were some feelings of complacency which he had felt at the sight of death.”

Lalemant recounts the pious and devout actions of the converted Indians at Sillery, where a church has been built for them, dedicated to St. Michael. The hospital still continues its noble work; it has, during the past year, cared for more than eighty patients, both French and Indian, and “not one Savage has died there without baptism.” The superior, Marie de St. Ignace, has died; she has lived a most devoted and unselfish life in Canada, and accomplished great good for both races. Her death occurs at the very time when the new hospital at Quebec is ready

to receive the nuns; her unwearied charity and devotion are highly praised.

The Ursuline nuns have also been most useful; they have aided and instructed more than eighty girls, one of whom has married a Christian Indian. One of the nuns is well acquainted with the native languages, and in consequence several of the converts regard her as a confessor and teacher.

Father Druillettes has begun a mission among the Abenakis, who send to Quebec for him and gladly welcome his coming. He travels among them, voyaging even to the mouth of the Kennebec. He meets great success, both in learning the Abenaki language and in winning the hearts of the people. He visits the English settlements along the coast, where he is received with great kindness. At Pentagouet (Castine) he finds a residence of the Capuchins, who are in charge of the Acadian missions. Druillettes is soon able to instruct the natives, and induces them to promise that they will abandon the use of intoxicating drinks, stop their intertribal and neighborhood quarrels, and forsake their manitous, or demons. This arouses the jealousy of the medicine-men, who attempt to frighten the savages away from such teachings; but these refuse to listen to them, and on their hunting expedition are accompanied by the Father. Even one of these "sorcerers" is converted, and abandons his craft; as a result, he is miraculously cured of an illness. Thirty persons are baptized, most of them when in danger of death; and several sick persons are healed. The savages take Druillettes with them to the nearest settlement of English; the latter approve his work among the Indians, and grant him permission to establish a mission on the

Kennebec. When the Father returns to Quebec, his people send with him an escort of thirty of their number.

A band of Attikamègues come down to Three Rivers to perform their religious duties, and astonish the Fathers by their goodness and devoutness. At a great gathering of various tribes, these Attikamègue Christians confound the Pagans by celebrating divine worship with all the display in their power, and allowing no unbeliever to enter their little church. Numerous instances of their faith and zeal are related.

The mission at Tadoussac is flourishing, being still served by De Quen. Many of the neophytes show great piety and constancy in their Christian practice. The tribes north of Tadoussac, which last year showed an inclination to receive the faith, are now somewhat cold; for they have been ravaged by epidemics, which are ignorantly ascribed to the new doctrine. A bell has been hung in the Tadoussac chapel, which excites the admiration of the Christian savages, but terrifies the Pagans. De Quen makes a journey into the country of the Porcupine tribe; a description of that region, and of the voyage up the Saguenay, is given from his letters. The Porcupines receive him very gladly, and promise to build a chapel for him on his return, the next year.

At the Three Rivers mission, several events have occurred which display the justice of God toward sinners and backsliders—among these, is the death of an apostate by lightning, which terrifies the others. “Simon Pieskaret, who was a Christian only in appearance, and through policy, became so in earnest; he confessed three times in twenty-four hours, so much was the fear of God’s judgments urging him.”

The Iroquet tribe come down to Three Rivers, and several of them are evidently converted. This year, the quarrels usual between the numerous tribes are very few; and Pieskaret is appointed by themselves as an agent to keep the peace between them; another man is deputed to see that all attend prayers.

R. G. T.

MADISON, WIS., September, 1898.

LXIII (continued)

RELATION OF 1647

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1648

The first three chapters were given in Volume XXX.; we herewith present chaps. iv.-xiii.; the remaining two will appear in Volume XXXII.

[56] CHAPITRE IV.

COMME LE PERE ISAAC IOGUES FUT PRIS DES HIRO-
 QUOIS, & DE CE QU'IL SOUFFRIT EN SA
 PREMIERE ENTRÉE EN LEUR PAYS.

LE Pere Ifaac Iogues estoit ifsu d'une honnefte
 famille de la Ville d'Orleans. Apres auoir
 rendu quelques preuues de fa vertu en nostre
 Compagnie, il fut enuoyé en la Nouvelle France l'an
 1636. il monta aux Hurons la mesme année où il
 demeura jusques au treizième de Iuin de l'an 1642.
 qu'il fut enuoyé à Kebec pour [57] les affaires de
 cette grande & laborieufe Mission.

Depuis ce temps-là iufques à fa mort, il s'est passé
 quantité de choses fort remarquables qu'on ne peut
 fans crime defrober au public, puis qu'elles font
 honorables à Dieu & pleines de consolation pour les
 ames qui ayment à souffrir pour Iesus-Christ. Ce
 qu'on a dit de ses trauaux dans les Relations prece-
 dentes prouenoit pour la plupart de quelques
 Sauuages, compagnons de ses peines. Mais ce que
 ie vais coucher est forty de sa plume & de sa propre
 bouche, il a fallu vfer d'autorité de Superieur, &
 d'une douce industrie dans les conuerfations plus
 particulieres pour descourir ce que l'estime tres-
 basse qu'il faisoit de foy-mesme tenoit caché dans vn
 profond filence.

Quelque temps auant son despart des Hurons
 pour venir à Kebec, se trouuant seul deuant le Saint

[56] CHAPTER IV.

HOW FATHER ISAAC JOGUES WAS TAKEN BY THE HIRO-
QUOIS, AND WHAT HE SUFFERED ON HIS FIRST
ENTRANCE INTO THEIR COUNTRY.

FATHER Isaac Jogues had sprung from a worthy family of the City of Orleans. After having given some evidences of his virtue in our Society, he was sent to New France, in the year 1636. In the same year, he went up to the Hurons, where he sojourned until the thirteenth of June in the year 1642, when he was sent to Kebec upon [57] the affairs of that important and arduous Mission.

From that time until his death, there occurred many very remarkable things,—of which one cannot, without guilt, deprive the public, since they are honorable to God and full of consolation for souls who love to suffer for Jesus Christ. What has been said of his labors in the preceding Relations, came, for the most part, from some Savages, companions in his sufferings. But what I am about to set down has issued from his own pen and his own lips: it was necessary to use a Superior's authority and a gentle dexterity in the more intimate conversations, in order to discover that which the very low esteem in which he held himself kept concealed in a profound silence.¹

Some time before his departure from the Hurons in order to come to Kebec, finding himself alone before the Blessed Sacrament, he prostrated himself

Sacrement, il se prosterna par terre, suppliant Nostre Seigneur de luy accorder la faueur & la grace de souffrir pour sa gloire. Cette responce luy fut grauée au fond de l'ame auec vne certitude semblable à celle que nous donne la Foy, *Exaudita est oratio tua, fiet tibi sicut* [58] *à me petisti, confortare & esto robustus.* Ta priere est exaucée, ce que tu m'as demandé t'est accordé, fois courageux & constant. Les effets qui se font enfuiuis ont fait voir que ces paroles qui luy ont toujours esté tres-presantes dans toutes ses souffrances estoient veritablement substantielles, paroles sorties de la bouche de celuy à qui le dire & le faire ne font qu'une mesme chose.

Le R. P. Hierosme L'alemant, pour lors Superieur de la Mission des Hurons, ne sçachant rien de ce qui s'estoit passé, le fit venir: & luy proposa le voyage de Kebec affreux pour la difficulté des chemins, tres-dangereux pour les embusches des Hiroquois, qui massacroient tous les ans vn bon nombre de Sauuages alliez des François. Escoutons le parler sur ce fujet, & sur la fuitte de son voyage. L'obeïssance m'ayant fait vne simple proposition, & non pas vn commandement de descendre à Kebec ie m'offry de tout mon cœur, & ce d'autant plus volontiers que la necessité de l'entreprendre eut ietté quelque autre de nos Peres bien meilleur que moy dans les perils & dans les hazards que nous preuoyons tous. Nous voila donc dans le [59] chemin & dans les dangers tout ensemble. Il nous fallut desembarquer quarante fois & quarante fois porter nos batteaux & tout nostre bagage dans les courans & dans les cheutes d'eau qu'on rencontre en ce voyage d'enuiron trois cent lieuës, & quoy que les Sauuages qui nous conduisoient

to the ground, beseeching Our Lord to grant him the favor and grace of suffering for his glory. This answer was engraved in the depth of his soul, with a certainty similar to that which Faith gives us: *Exaudita est oratio tua; fiet tibi sicut [58] à me petisti. Confortare et esto robustus,*—"Thy prayer is heard; what thou hast asked of me is granted thee. Be courageous and steadfast." The results which followed have shown that these words, which were always very present with him in all his sufferings, were verily substantial,—words issuing from the lips of him with whom saying and doing are only one and the same thing.

The Reverend Father Hierosme L'alemant, at that time Superior of the Mission among the Hurons, knowing nothing of what had occurred, sent for him, and proposed to him the journey to Kebec,—a frightful one, on account of the difficulty of the roads, and very dangerous because of the ambuscades of the Hiroquois, who massacred, every year, a considerable number of the Savages allied to the French. Let us hear him speak upon this subject, and upon the result of his journey. "Authority having made me a simple proposition, and not a command, to go down to Kebec, I offered myself with all my heart,—and that the more willingly, because the necessity of undertaking this, might have cast some one else of our Fathers, much better than I, into the perils and hazards that we all anticipate. So there we were, on the [59] way and in the dangers all at once. We were obliged to disembark forty times, and forty times to carry our boats and all our baggage amid the currents and waterfalls that one encounters on this journey of about three hundred leagues. And,

fuffent fort adroits, nous ne laiffâmes pas de faire quelques naufrages avec vn grand danger de nos vies, & quelque perte de nostre petit bagage. Enfin trente-cinq iours apres nostre defpart des Hurons, nous arriuasmes bien fatiguez aux Trois Riuieres, de là nous descendifmes à Kebec. Nous benifmes Dieu par tout, de ce que fa bonté nous auoit conferuez. Nos affaires estans terminées en quinze iours, nous folemnifames la feste de saint Ignace, & le lendemain premier iour du mois d'Aouft de la mefme année 1642. nous partifmes des Trois Riuieres, pour remonter au pays d'où nous venions: le premier iour nous fut fauorable, le fecond nous fit tomber entre les mains des Hiroquois, nous estions quarante perfonnes diuifez en diuers canots, celuy qui tenoit l'auant-garde, ayant defcouuert fur les bords du grand fleuee, quelques piftes [60] d'hommes nouuellement imprimées fur le fable & fur l'argille, nous en donna aduis. On mit pied à terre, les vns difent que ce font des vestiges de l'ennemy, les autres affeurent que ce font des pas d'Algonquins nos alliez: dans cette contention Eustache Ahatfiftari auquel tous les autres defferoient pour fes faits d'armes & pour fa vertu, s'escria qu'ils foient amis ou ennemis, il n'importe, ie remarque à leurs traces qu'ils ne font pas en plus grand nombre que nous; auançons & ne craignons rien. Nous n'auions pas encore fait vne demie lieuë, que l'ennemy caché dans des herbiers & dans des broffailles, s'esleue avec vne grande huée, defchargeant fur nos canots vne gresse de balles. Le bruit de leur arquebuze effara si fort vne partie de nos Hurons, qu'ils abandonnerent leurs canots & leurs armes, & tout leur equipage, pour se faouer à la fuitte

although the Savages who were guiding us were very adroit, we nevertheless incurred some disasters, to the great peril of our lives, and with some loss of our small baggage. At last, thirty-five days after our departure from the Hurons, we arrived, much fatigued, at Three Rivers; thence we went down to Kebec. We blessed God everywhere, in that his goodness had preserved us. Our affairs being finished in fifteen days, we solemnly observed the feast of saint Ignace; and the next day, the first day of August in the same year 1642, we left Three Rivers, in order to go up again to the country whence we came. The first day was favorable to us; the second caused us to fall into the hands of the Hiroquois. We were forty persons, distributed in several canoes; the one which kept the vanguard, having discovered on the banks of the great river some tracks [60] of men, recently imprinted on the sand and clay, gave us warning. A landing was made; some say that these are footprints of the enemy, others are sure that they are those of Algonquins, our allies. In this dispute, Eustache Ahatsistari, to whom all the others deferred on account of his exploits in arms and his virtue, exclaimed: 'Be they friends or enemies, it matters not; I notice by their tracks that they are not in greater number than we; let us advance, and fear nothing.' We had not yet made a half-league, when the enemy, concealed among the grass and brushwood, rises with a great outcry, discharging at our canoes a volley of balls. The noise of their arquebuses so greatly frightened a part of our Hurons that they abandoned their canoes and weapons, and all their supplies, in order to escape by flight into the depth of the woods. This discharge did us no great

dans le fond des bois. Ceste descharge ne nous fit pas grand mal, personne ne perdit la vie, vn Huron feulement eut la main transpercée, & nos canots furent brifez en plusieurs endroits. Nous estions quatre François, l'vn desquels estant en l'arriere-garde, se fauua avec les Hurons qui l'abandonnerent deuant [61] que d'approcher l'ennemy, huit ou dix tant Chrestiens que Catechumenes se ioignirent avec nous, leur ayant fait faire vne petite priere, ils font teste courageusement à l'ennemy, & encore qu'ils fussent trente hommes contre douze ou quatorze, nos gens soustenoient vaillamment leur effort: mais s'estant apperceus, qu'vne autre bande de quarante Hiroquois, qui estoient en embuscade à l'autre bord du fleuue, venoit fondre sur eux, ils perdirent courage: si bien que ceux qui estoient moins engagez s'enfuirent; abandonnans leurs camarades dans la meslée. Vn François nommé René Goupil, dont la mort est pretieuse deuant Dieu, n'estant plus soustenu de ceux qui le suiuoient, fut entouré & pris avec quelques Hurons des plus courageux. Je contemplois ce defastre, dit le Pere, d'vn lieu fort aduantageux pour me desrober de la veuë de l'ennemy, me pouuant cacher dans des haliers & dans des roseaux fort grands & fort espais; mais ceste pensée ne pût iamais entrer dans mon esprit. Pourrois-ie bien, disois-ie à par moy, abandonner nos François, & quitter ces bons Neophytes, & ces pauues Catechumenes, sans leur donner [62] le secours que l'Eglise de mon Dieu m'a confié. La fuite me sembloit horrible, il faut disois-ie en mon cœur, que mon corps souffre le feu de la terre, pour deliurer ces pauues ames des flammes de l'Enfer, il faut qu'il meure d'vne mort

hurt, and no one lost his life; one Huron alone had his hand pierced through, and our canoes were broken in several places. We were four French,—one of whom, being in the rear, escaped with the Hurons, who abandoned him before [61] approaching the enemy. Eight or ten, both Christians and Catechumens, joined us; having been made to say a brief prayer, they oppose a courageous front to the enemy; and although the latter were thirty men against twelve or fourteen, our people valiantly sustained their effort. But, having perceived that another band—of forty Hiroquois, who were in ambush on the other shore of the river—was coming to attack them, they lost courage; insomuch that those who were least entangled fled, abandoning their comrades in the fight. A Frenchman named René Goupil, whose death is precious before God, being no longer sustained by those who followed him, was surrounded and captured, along with some of the most courageous Hurons. I was watching this disaster," says the Father, "from a place very favorable for concealing me from the sight of the enemy, being able to hide myself in thickets and among very tall and dense reeds; but this thought could never enter my mind. 'Could I, indeed,' I said to myself, 'abandon our French and leave those good Neophytes and those poor Catechumens, without giving them [62] the help which the Church of my God has entrusted to me?' Flight seemed horrible to me; 'It must be,' I said in my heart, 'that my body suffer the fire of earth, in order to deliver these poor souls from the flames of Hell; it must die a transient death, in order to procure for them an eternal life.' My conclusion being reached without great opposition from my

passagere, pour leur procurer vne vie eternelle, ma conclusion prise sans grandes oppositions de mon esprit, i'appelle l'un des Hiroquois qui estoient restez à la garde des prisonniers. Celuy-cy m'ayant apperceu, n'osa m'aborder craignant quelque embusche: approche, luy dis-je, ne crains point, conduits moy auprès du François & des Hurons que vous tenez captifs. Il s'aduança, & m'ayant faisi il me mit au nombre de ceux que la terre appelle miserables. L'embrassay tendrement le François & luy dis, mon cher frere, Dieu nous traite d'une façon estrange, mais il est le maistre & il a fait ce que ses yeux ont iugé le meilleur, il a fuiuy son bon plaisir, que son saint Nom soit beny pour iamais. Ce bon ieune homme se confessa sur l'heure, luy ayant donné l'absolution, i'aborde les Hurons, je les instruy & les baptise, & comme à tous momens ceux qui poursuiuoient les fuyards en ramenoient quelques-vns, je les confessois [63] faisant Chrestiens ceux qui ne l'estoient pas. Enfin on amena ce braue Capitaine Chrestien, nommé Eustache, lequel m'ayant apperceu, s'escria: ah! mon Pere, je vous auois iuré & protesté que ie viurois ou mourrois avec vous. Sa veüe me transperçant le cœur, je ne me fouiens pas des paroles que je luy dis. Vn autre François nommé Guillaume Couture, voyant que les Hurons laschoient pied, se faua comme eux dans ces grandes forests, & comme il estoit agile il fut bien-tost hors des prises de l'ennemy: mais vn remord l'ayant faisi de ce qu'il auoit abandonné son Pere & son camarade, il s'arreste tout court delibérant à part soy s'il passeroit outre, ou s'il retourneroit sur ses brifées; la crainte d'estre tenu pour vn perfide luy fait tourner vifage, il eut cinq

feelings, I call the one of the Hiroquois who had remained to guard the prisoners. This man, having perceived me, dared not approach me, fearing some ambush. 'Come on,' I say to him; 'be not afraid; lead me to the presence of the Frenchman and the Hurons whom you hold captive.' He advances and, having seized me, puts me in the number of those whom the world calls miserable. I tenderly embraced the Frenchman, and said to him: 'My dear brother, God treats us in a strange manner, but he is the master, and he has done what has seemed best in his sight; he has followed his good pleasure. May his holy Name be blessed forever.' This good young man at once made his confession; having given him absolution, I approach the Hurons, and instruct and baptize them; and, as at every moment those who were pursuing the fugitives brought back some of them, I heard these in confession, [63] making Christians those who were not so. Finally, they brought that worthy Christian Captain named Eustache, who, having perceived me, exclaimed: 'Ah! my Father, I had sworn and protested to you that I would live or die with you.' The sight of him piercing my heart, I do not remember the words that I said to him. Another Frenchman, named Guillaume Couture, seeing that the Hurons were giving way, escaped like them into those great forests; and, as he was agile, he was soon out of the enemy's grasp. But, remorse having seized him because he had forsaken his Father and his comrade, he stops quite short, deliberating aside with himself whether he should go on or retrace his steps. The dread of being regarded as perfidious makes him face about; he encounters five stout Hiroquois. One of

grands Hiroquois à la rencontre, l'un desquels le couche en iouë, mais son arquebuse ayant fait vne fausse amorce, le François ne le manqua pas, il le ietta roide mort sur la place, son coup tiré les quatre autres Hiroquois se ietterent sur luy, avec vne rage de Lyons, ou plustost de Demons; l'ayant despoüillé nud comme la main, ils le meurtrissent à grands coups de bastons, ils luy arracherent [64] les ongles des doigts avec leurs dents, écrasans les extremités sanglantes pour luy causer plus de douleur. Bref ils luy percerent vne main avec vne espée, ils l'amenèrent lié & garotté en ce triste equipage au lieu où nous estions, l'ayant reconnu, ie m'eschappe de mes gardes, ie me iette à son col: courage, luy dis-je, mon cher frere & mō cher amy, offrez vos douleurs & vos angoisses à Dieu pour ceux mesme qui vous tourmentēt, ne reculōs point, souffrons courageusement pour son saint nom, nous n'auons pretendu que sa gloire en ce voyage. Les Hiroquois nous voyant dans ces tendresses, demeurèrent au commencement fort estonnez, nous regardans sans mot dire, puis tout à coup, se figurans peut-estre, que i'applaudissois à ce ieune homme de ce qu'il auoit tué l'un de leurs Capitaines, ils se ietterent sur moy d'une furie enragée, ils me chargerent de coups de points, de coups de bastons, & de coups de masses d'armes, me ruans par terre à demy mort. Comme ie commençois à respirer, ceux qui ne m'auoient point frappé s'approchant, m'arracherent à belles dents les ongles des doigts, & puis me mordans les vns apres les autres, l'extremité des [65] deux index despoüillez de leurs ongles me cauoient vne douleur tres-sensible, les broyans & les écrasans comme entre deux pierres,

these aims at him, but, his arquebus having missed fire, the Frenchman did not miss him,—he laid him, stone-dead, on the spot; his shot being fired, the four other Hiroquois fell upon him with a rage of Lions, or rather of Demons. Having stripped him bare as the hand, they bruised him with heavy blows of clubs, and tore out [64] his finger-nails with their teeth,—crushing the bleeding ends, in order to cause him more pain. In short, they pierced one of his hands with a javelin, and led him, tied and bound in this sad plight, to the place where we were. Having recognized him, I escape from my guards, and fall upon his neck. ‘Courage,’ I say to him, ‘my dear brother and friend; offer your pains and anguish to God, in behalf of those very persons who torment you. Let us not draw back; let us suffer courageously for his holy name; we have intended only his glory in this journey.’ The Hiroquois, seeing us in these endearments, at first remained quite bewildered, looking at us without saying a word; then, all at once,—imagining, perhaps, that I was applauding that young man because he had killed one of their Captains,—they fell upon me with a mad fury, they belabored me with thrusts, and with blows from sticks and war-clubs, flinging me to the ground, half dead. When I began to breathe again, those who had not struck me, approaching, violently tore out my finger-nails; and then biting, one after another, the ends of my [65] two forefingers, destitute of their nails, caused me the sharpest pain,—grinding and crushing them as if between two stones, even to the extent of causing splinters or little bones to protrude. They treated the good René Goupil in the same way, without doing, at that time, any harm to

iusques à en faire fortir des esquilles ou de petits os. Ils traiterent le bon René Goupil de mesme façon, sans faire pour lors aucun mal aux Hurons, aussi estoient-ils enragez contre les François de ce qu'ils n'auoient point voulu accepter la paix l'année precedente avec les conditions qu'ils leur vouloient donner.

Tout le monde estant rassemblé, & les coureurs reuenus de leur chasse aux hommes, ces barbares diuiferent entr'eux leur butin, se resioüyffans de leur proye avec de grands cris d'allegresses: comme ie les vis fort attentifs à regarder & à despartir nos despoüilles, ie recherchay aussi mon partage, ie visite tous les captifs, ie baptize ceux qui ne l'estoient pas encore, i'encourage ces pauures miserables à souffrir constamment, les afferant que leur recompense passeroit de beaucoup la grandeur de leurs tourments; ie reconneus en cette visite que nous estions vingt-deux captifs, sans conter trois Hurons tuez sur la place. Vn vieillard aagé de quatre-vingts ans venant de receuoir le saint Baptesme dit aux [66] Hiroquois qui luy commandoiët de s'embarquer, ce n'est plus à vn vieillard comme moy d'aller visiter les pays estrangers, ie peux trouuer icy la mort, si vous me refusez la vie. A peine eut-il prononcé ces paroles qu'ils l'affommerent.

Nous voila donc en chemin pour estre conduits dans vn pays veritablemēt estranger, Nostre Seigneur nous fauorisa de sa Croix. Il est vray que treize iours durant que nous employasmes en ce voyage ie souffry au corps des tourmens quasi insupportables, & dans l'ame des angoisses mortelles; la faim, la chaleur tres-ardente, les menaces & la haine de ces Leopards, la douleur de nos playes, qui pour n'estre

the Hurons: they were thus enraged against the French because the latter had not been willing to accept the peace, the preceding year, on the conditions which they wished to give them.

“ All their men being assembled, and the runners having come back from their hunt for men, those barbarians divided among themselves their booty, rejoicing in their prey with great shouts of mirth. As I saw them engrossed in examining and distributing our spoils, I sought also for my share. I visit all the captives; I baptize those who were not yet baptized; I encourage those poor wretches to suffer with constancy, assuring them that their reward would far exceed the severity of their torments. I ascertained, on this round of visits, that we were twenty-two captives, without counting three Hurons killed on the spot. An old man, aged eighty years, having just received holy Baptism, said to the [66] *Hiroquois* who were commanding him to embark: ‘ It is no more for an old man like me to go and visit foreign countries; I can find death here, if you refuse me life.’ Hardly had he pronounced these words when they beat him to death.

“ So there we were, on the way to be led into a country truly foreign. Our Lord favored us with his Cross. It is true that, during thirteen days that we spent on that journey, I suffered in the body torments almost unendurable, and, in the soul, mortal anguish; hunger, the fiercely burning heat, the threats and hatred of those *Leopards*, the pain of our wounds,—which, for not being dressed, became putrid even to the extent of breeding worms,—caused us, in truth, much distress. But all these things seemed light to me in comparison with an

point pensées se pourriſſoient juſques à produire des vers, nous cauſoient à la verité beaucoup de douleur, mais toutes ces choſes me ſembloient legeres à comparaifon d'une triſteſſe interieure que ie reſſentois à la veuë de nos premiers & plus ardens Chreſtiens des Hurons. Je les croyois deuoir eſtre les colonnes de cette Eglife naiſſante, & ie les voyois deuenus les victimes de la mort. Les chemins fermez pour vn long-temps au falut de tant de peuples, qui periffent tous les iours faute d'eſtre ſecourus [67] me faiſoient mourir à toute heure au fond de mon ame. C'eſt vne choſe bien rude, ou pluſtoſt bien cruelle, de voir le triomphe des Demons ſur des nations entieres rachetées auec tant d'amour & payées en monoye d'un fang ſi adorable.

Huit iours apres noſtre deſpart des riuies du grand fleue de ſaint Laurent, nous rencontraſmes deux cent Hiroquois, qui venoient à la chaffe des François & des Sauuages nos allies. Il nous fallut dans ce rencontre ſouſtenir vn nouveau choc. C'eſt vne creance parmy ces Barbares que ceux qui vont en guerre font d'autant plus heureux qu'ils font cruels enuers leurs ennemis, ie vous aſſeure qu'ils nous firent bien reſſentir l'effort de cette mal-heureuſe creance.

Nous ayans donc apperceus, ils remercierent premierement le Soleil de nous auoir fait tomber entre les mains de leurs Compatriotes, ils firent en fuite vne ſalue d'arquebuzade pour congratulation de leur victoire. Cela fait ils dreſſerent vn theatre ſur vne colline, puis entrans dans les bois ils cherchent des baſtons ou des eſpines, ſelon leur fantaſie; eſtans ainſi armez ils ſe mettent en haye, cent d'un coſté,

inward sadness which I felt at the sight of our earliest and most ardent Christians of the Hurons. I had thought that they were to be the pillars of that rising Church, and I saw them become the victims of death. The ways closed for a long time to the salvation of so many peoples, who perish every day for want of being succored, [67] made me die every hour, in the depth of my soul. It is a very hard thing, or rather very cruel, to see the triumph of the Demons over whole nations redeemed with so much love, and paid for in the money of a blood so adorable.

“ Eight days after our departure from the shores of the great river of saint Lawrence, we met two hundred Hiroquois, who were coming in pursuit of the French and of the Savages, our allies. At this encounter we were obliged to sustain a new shock. It is a belief among those Barbarians that those who go to war are the more fortunate in proportion as they are cruel toward their enemies; I assure you that they made us thoroughly feel the force of that wretched belief.

“ Accordingly, having perceived us, they first thanked the Sun for having caused us to fall into the hands of their Fellow-countrymen; they next fired a salute with a volley of arquebus shots, by way of congratulation for their victory. That done, they set up a stage on a hill; then, entering the woods, they seek sticks or thorns, according to their fancy. Being thus armed, they form in line,—a hundred on one side, [68] and a hundred on the other,—and make us pass, all naked, along that way of fury and anguish; there is rivalry among them to discharge upon us the most and the heaviest blows; they made me march last, that I might be more exposed to their

[68] & cent de l'autre, & nous font passer tous nuds dans ce chemin de fureur & d'angoisses, c'est à qui deschargera sur nous plus de coups & plus fortement, ils me firent marcher le dernier, pour estre plus exposé à leur rage. Je n'auois pas fait la moitié de cette route que ie tombay par terre sous le faiz de cette gresle, & de ces coups redoublez, ie ne m'efforçay point de me releuer partie pour ma foiblesse, partie pour ce que i'acceptois ce lieu pour mon sepulcre. *Quam diu multumque in me scœuitum est, ille scit pro cuius amore & gloria hæc pati & iucundum & gloriosum est tandem crudeli misericordia cōmoti volentes me viuum in suam terram deducere à verberando cessarunt.* Ce sont les propres paroles du Pere qui a couché en Latin vne partie de ses trauaux. Me voyans terrassé ils se jettent sur moy, Dieu seul connoist & la longueur du temps & le nombre des coups qui furent deschargez sur mon corps, mais les souffrances prises pour son amour & pour sa gloire, sont remplies de ioye & d'honneur, voyans donc que i'estois tombé non par accident, & que ie ne me releuois point pour estre trop voisin de la mort, ils entrerent dans vne cruelle compassion, leur rage n'estoit pas [69] encore affouie, ils me vouloient mener tout vif en leur pays, ils m'embrassent donc, & me portent tout fanglant sur ce theatre préparé; estant reuenu à moy, ils me font descendre, ils me donnent mille & mille iniures, ils me font le joiët & le but de leurs opprobres, ils recommencent leur batterie, deschargeans sur ma teste & sur mon col & sur tout mon corps vne autre gresle de coups de bastons: ie ferois trop long si ie voulois coucher par escrit toute la rigueur de mes souffrances, ils me bruslerent vn doigt, ils m'es-

rage. I had not accomplished the half of this course when I fell to the earth under the weight of that hail and of those redoubled blows. I did not strive to rise again,—partly because of my weakness, partly because I was accepting that place for my sepulchre. *Quam diu multumque in me sævitum est, ille scit pro cujus amore et gloria hæc pati, et jucundum et gloriosum est; tandem crudeli misericordia commoti, volentes me vivum in suam terram deducere, a verberando cessarunt.*” These are the very words of the Father, who has described in Latin a part of his labors. “ Seeing me prostrate, they rush upon me; God alone knows for how long a time and how many were the blows that were dealt on my body; but the sufferings undertaken for his love and his glory are filled with joy and honor. Seeing, then, that I had not fallen by accident, and that I did not rise again for being too near death, they entered upon a cruel compassion; their rage was not [69] yet glutted, and they wished to conduct me alive into their own country; accordingly, they embrace me, and carry me all bleeding upon that stage they have prepared. When I am restored to my senses, they make me come down, and offer me a thousand and one insults, making me the sport and object of their reviling; they begin their assaults over again, dealing upon my head and neck, and all my body, another hailstorm of blows. I would be too tedious if I should set down in writing all the rigor of my sufferings. They burned one of my fingers, and crushed another with their teeth, and those which were already torn, they squeezed and twisted with a rage of Demons; they scratched my wounds with their nails; and, when strength failed me, they applied fire to my arm and thighs. My companions



craferent l'autre avec leurs dens, & ceux qui estoient desia deschirez ils les preffoient & les tordoient avec vne rage de Demons, ils esgratignoient mes playes avec les ongles, & quand les forces me manquoient ils m'appliquoient du feu au bras & aux cuiffes, mes compagnons furent à peu prez traitez comme moy. L'vn de ces Barbares s'estant aduancé avec vn grand coufseau en la main droite me prit le nez de la main gauche me le voulant couper, mais il demeura court, & comme estonné, se retirant sans me rien faire, il retourne à vn quart d'heure de là comme indigné contre foy de sa lascheté, il me prend vne autre fois au [70] mesme endroit, vous sçavez mon Dieu ce que ie vous difois pour lors au fond de mon cœur. Enfin ie ne sçay quelle force inuisible le repouffa pour la seconde fois. C'estoit fait de ma vie s'il eust passé outre, car ils n'ont pas coustume de laisser long-temps sur la terre ceux qui sont notablement mutilez. Entre les Hurons le plus mal traité fut ce braue & vaillant Chrestien Eustache. L'ayant fait souffrir comme les autres, ils luy couperent les deux pouces des mains, & luy fourerent par les ouuertures vn baston pointu iusqu'au coude. Le Pere voyant cét excez de tourment ne peust tenir ses larmes, Eustache s'en estant apperceu & craignant que les Hiroquois ne le tinssent pour vn effeminé leur dit; ne croyez pas que ces larmes prouiennent de foiblesse, c'est l'amour & l'affection qu'il me porte, & non le manquement de cœur qui les fait sortir de ses yeux, il n'a iamais pleuré dans ses tourmens; sa face a tousiours paru seiche, & tousiours gaye, vostre rage, & mes douleurs & son amour font le fujet & la cause de ses larmes: Il est vray, luy repart le Pere, que tes douleurs me

were treated very nearly as I was. One of those Barbarians, having advanced with a large knife in his right hand, took my nose in his left hand, wishing to cut it off; but he stopped suddenly, and as if astonished, withdrawing without doing aught to me. He returns a quarter of an hour later, as if indignant with himself for his cowardice; he again seizes me at the [70] same place; you know, my God, what I said to you at that moment, in the depth of my heart. In fine, I know not what invisible force repulsed him for the second time. It was over with my life if he had proceeded; for they are not accustomed to leave long on the earth those who are notably mutilated." Among the Hurons, the worst treated was that worthy and valiant Christian, Eustache. Having made him suffer like the others, they cut off both thumbs from his hands, and thrust through the incisions a pointed stick even to the elbow. The Father, seeing this excess of torment, could not contain his tears. Eustache, having perceived this, and fearing lest the Hiroquois should regard him as effeminate, said to them: "Do not suppose that those tears proceed from weakness; it is the love and affection that he feels for me, and not the want of courage, that forces them from his eyes. He has never wept in his own torments; his face has always appeared dry, and always cheerful. Your rage, and my pains, and his own love are the theme and the cause of his tears." "It is true," the Father answers him, "that thy pains are more keenly felt by me than are my own; it is true that I am covered with [71] blood and wounds; my body, nevertheless, does not feel its torments as keenly as my heart is afflicted for thy sufferings. But courage, my dear brother;

font plus fenfibles que les miennes, il est vray que ie fuis couuert de [71] fang & de playes, mon corps neantmoins ne reffent pas tant fes tourmens, que mon cœur est affligé pour tes fouffrances: mais courage mon cher frere, fouuiens-toy qu'il y a vne autre vie que celle-cy, fouuiens-toy qu'il y a vn Dieu, qui void tout & qui fçaura bien recompenser les angoiffes que nous fouffrons à fon occafion. Je m'en fouuiens tres-bien, luy dit ce bon Neophyte, ie tiendray ferme iufques à la mort, en effet fa conftance parut toufiours admirable & toufiours Chreftienne.

Ces guerriers ayans fait vn facrifice de noftre fang pourfuiuirent leur route, & nous la noftre. Le dixiefme iour depuis noftre prife nous arriuafmes au lieu où il fallut quitter la nauigation & marcher par terre, ce chemin qui fut d'environ quatre iours nous fut extrêmement penible, celuy à qui i'estois donné en garde, ne pouuant porter tout fon butin, en mit vne partie fur mon dos tout defchiré; nous ne mangeafmes en trois iours qu'un peu de fruits fauages, que nous ramaffafmes en paffant. L'ardeur du Soleil au plus chaut de l'Esté, & nos playes nous affoibliffoient fort, & nous faifoient marcher derriere les autres, nous voyans fort efcartez & fur la [72] nuit, ie dis au pauure René qu'il fe fauuait; en effet nous le pouuions faire, mais pour moy i'aurois pluftoft fouffert toutes fortes de tourmens que d'abandonner à la mort ceux que ie pouuois vn petit confoler, & aufquels ie pouuois conferer le fang de mon Sauueur par les Sacremens de fon Eglife. Ce bon ieune homme voyant que ie voulois fuiure mon petit troupeau ne me voulut iamais quitter: ie mourray, dit-il, avec vous, ie ne vous fçaurois abandonner.

remember that there is another life than this; remember that there is a God who sees everything, and who will well know how to reward the anguish that we suffer on his account." "I remember very well," that good Neophyte said to him; "I will remain firm even till death;" and, indeed, his constancy appeared ever admirable and ever Christian.

"Those warriors, having made a sacrifice of our blood, pursued their course, and we ours. The tenth day after our capture, we arrived at the place where it was necessary to cease navigation and to proceed by land; that road, which was about four days long, was extremely painful for us. The man to whose guard I was given, unable to carry all his booty, put a part of it on my back, which was all torn; we ate, in three days, only a few wild fruits, which we gathered by the way. The heat of the Sun, at the warmest season of the Summer, and our wounds, greatly weakened us, and caused us to walk behind the others. Seeing ourselves considerably separated from them, and near the [72] night, I told poor René that he should escape,—indeed, we were able to do so; but, for myself, I would rather have suffered all sorts of torments than abandon to death those whom I could somewhat console, and upon whom I could confer the blood of my Savior through the Sacraments of his Church. This good young man, seeing that I wished to follow my little flock, would never leave me: 'I will die,' he said, 'with you; I cannot forsake you.'

"I had always thought, indeed, that the day on which the whole Church rejoices in the glory of the blessed Virgin—her glorious and triumphant Assumption—would be for us a day of pain. This

I'auois toufiours bien penfé que le iour auquel toute l'Eglife fe refioüy de la gloire de la fainte Vierge fa glorieufe & triomphante Affomption nous feroit vn iour de douleur. C'est ce qui me fit rendre graces à mō Sauueur Iefus-Christ, de ce qu'en ce iour de lieffe & de ioye il nous faifoit part de fes fouffrances, nous admettant à la participation de fes croix. Nous arriuafmes la veille de ce iour facré à vne petite riuere efloignée du premier bourg des Hiroquois d'environ vn quart de lieuë, nous trouuafmes fur les riuës de part & d'autre quantité d'hommes & de ieunes gens armez de baffons qu'ils defchargerent fur nous avec leur rage accouftumée: il ne me reftoit plus [73] que deux ongles, ces Barbares me les arracherent avec les dents defchirans la chair de deffous & la defcoupans iufques aux os avec leurs ongles qu'ils nourriffent fort longs. Vn Huron à qui on auoit donné la liberté en ce pays-là, nous ayant apperceu s'efcria vous eftes morts François, vous eftes morts, il n'y a point de liberté pour vous, ne penfez plus à la vie, vous ferez bruslez, difpofez vous à la mort: ce bel accueil ne nous affligeoit pas au point que nos ennemis croyoient, mon garde neantmoins me voyant tout couuert de fang, touché de quelque compaffion, me dit que i'estois en vn pitoyable estat, & pour me rendre plus connoiffable à la veüë de fon peuple il m'effuya la face.

Après qu'ils eurent affouuis leur cruauté, ils nous menerent en triomphe dans cette premiere bourgade, toute la ieunefle eftoit hors les portes rangée en haye armez de baffons & quelques-vns de baguettes de fer, qu'ils ont aifément par le voifinage des Holandois, jettant les yeux fur ces armes de la paffion, nous nous

made me render thanks to my Savior Jesus Christ, because, on that day of gladness and joy, he was making us share his sufferings, and admitting us to participation in his crosses. We arrived on the eve of that sacred day at a little river, distant from the first village of the Hiroquois about a quarter of a league; we found on its banks, on both sides, many men and youths, armed with sticks which they let loose upon us with their accustomed rage. There remained to me now [73] only two nails,—those Barbarians tore them from me with their teeth, rending the flesh from beneath, and cutting it clean to the bone with their nails, which they allow to grow very long. A Huron, to whom they had given his liberty in that country, having perceived us, exclaimed: ‘You are dead, Frenchmen, you are dead; there is no liberty for you. Think no more of life; you will be burned; prepare yourselves for death.’ This fine reception did not afflict us to the degree that our enemies believed it would; my guard, nevertheless, seeing me all covered with blood, touched with some compassion, told me that I was in a pitiable state; and, in order to render me more distinguishable to the sight of his people, he wiped my face.

“After they had glutted their cruelty, they led us in triumph into that first village; all the youth were outside the gates, arranged in line,—armed with sticks, and some with iron rods, which they easily secure on account of their vicinity to the Dutch. Casting our eyes upon these weapons of passion, we remembered what saint Augustin says, that those who turn aside from the scourges of God, turn aside from the number of his children; on that account,

fouuinſmes de ce que dit ſaint Auguſtin, que ceux qui s'efcartent des fleaux de Dieu, s'efcartent du nombre de ſes enfans, c'eſt pourquoy [74] nous nous offriſmes d'un grand cœur, à ſa bonté paternelle pour eſtre des viſtmes immolées à ſon bon plaifir & à ſa colere amoureuse pour le ſalut de ces peuples, voicy l'ordre qui fut gardé en cette entrée funebre & pompeuſe. On fit marcher vn François en teſte, & vn autre au milieu des Hurons, & moy tout le dernier; nous nous fuiuions les vns apres les autres par vne eſgale diſtance, & afin que nos bourreaux euſſent plus de loifir de nous battre à leur aife, quelques Hiroquois ſe ietterent dans nos rangs pour nous empescher de courir & d'éuiter quelques coups, la proceſſion commençant d'entrer dans ce chemin eſtroit du Paradis, on entendoit vn chamailis de tous coſtez, c'eſt bien pour lors que ie pouuois dire avec mon Seigneur & mon maifre, *ſupra dorſum meum fabricauerunt peccatores*, les pecheurs ont baſty & laiffé des monumens & des marques de leur rage ſur mon dos. I'eſtois nud en chemiſe comme vn pauvre criminel, les autres eſtoient tous nuds, excepté le pauvre René Goupil, auquel ils firent la meſme faueur qu'à moy, plus la proceſſion marchoit lentement dans vn chemin bien long, & plus nous receuions de coups. Il m'en fut [75] deſchargé vn au deſſus des reins d'un pommeau d'eſpée ou d'une boule de fer groſſe comme le poing, qui m'eſbranla tout le corps & me fit perdre haleine. Voila quelle fut noſtre entrée dans cette Babylone. A peine peufmes nous arriuer iuſques à l'eſchaffaut qui nous eſtoit préparé au milieu de cette bourgade tant nous eſtions abbatus, nos corps eſtoient tous liuides & nos faces toutes enſanglantées. Mais par

[74] we offered ourselves with great courage to his fatherly goodness, in order to be victims sacrificed to his good pleasure and to his anger, lovingly zealous for the salvation of these peoples. Here follows the order which was observed at that funereal and pompous entry. They made one Frenchman march at the head, and another in the middle of the Hurons, and me the very last. We were following one another at an equal distance; and, that our executioners might have more leisure to beat us at their ease, some Hiroquois thrust themselves into our ranks in order to prevent us from running and from avoiding any blows. The procession beginning to enter this narrow way of Paradise, a scuffling was heard on all sides; it was indeed then that I could say with my Lord and master, *Supra dorsum meum fabricaverunt peccatores*,—‘Sinners have built and left monuments and marks of their rage upon my back.’ I was naked to my shirt, like a poor criminal; the others were wholly naked, except poor René Goupil, to whom they did the same favor as to me. The more slowly the procession marched in a very long road, the more blows we received. One was [75] dealt above my loins, with the pommel of a javelin, or with an iron knob the size of one’s fist, which shook my whole body and took away my breath. Such was our entrance into that Babylon. Hardly could we arrive as far as the scaffold which was prepared for us in the midst of that village, so exhausted were we; our bodies were all livid, and our faces all stained with blood. But more disfigured than all was René Goupil, so that nothing white appeared in his face except his eyes. I found him all the more beautiful as he had more in common with him who, bearing a face

deffus tous, René Goupil estoit si deffiguré que rien de blanc ne paroiffoit fur fa face que les yeux. Je le trouuay d'autant plus beau qu'il auoit plus de rapport à celuy qui portant vne face tres-digne des regards & des plaisirs des Anges nous a paru comme vn lepreux au milieu de ses angoiffes. Estant monté fur cét efchaffaut ie m'escryay dans mon cœur. *Spectaculum facti sumus mundo & Angelis & hominibus propter Christum*: Nous auons esté faits vn spectacle aux yeux du monde & des Anges & des hōmes pour Iesus-Christ. Nous trouuafmes quelque repos fur ce lieu de triomphe & de gloire. Les Hiroquois ne nous perfecutoient plus que de leur langues, remplissant l'air & nos oreilles de leurs iniures qui ne nous faisoient pas grand mal, [76] mais cette bonace ne dura pas long-temps. Vn Capitaine s'escrye qu'il falloit caresser les François: Plustoft fait qu'il n'est dit, vn mal-heureux se iettant fur le theatre, deschargea trois grands coups de bastons fur chaque François, fans toucher les Hurons. D'autres cependant tirans leurs cousteaux & nous ayant abordez ils me traitterent en Capitaine, c'est à dire avec plus de fureur que les autres. La deference des François, & le respect que me portoient les Hurons me causerent cét aduantage. Vn vieillard me prend la main gauche & commande à vne femme Algonquine captiue de me couper vn doigt, elle se destourna trois ou quatre fois ne se pouuant refoudre à cette cruauté: enfin il fallut obeyr, elle me coupe le poulce de la main gauche, on fit les mesmes careffes aux autres prisonniers. Cette pauure femme ayant ietté mon poulce sur le theatre, ie le ramassay & vous le presentay, ô mon Dieu! me refouenant des sacrifices, que ie

most worthy of the regards and delight of the Angels, appeared to us, in the midst of his anguish, like a leper. Having ascended that scaffold, I exclaimed in my heart: *Spectaculum facti sumus mundo et Angelis et hominibus propter Christum*,—‘ We have been made a gazing-stock in the sight of the world, of Angels, and of men, for Jesus Christ.’ We found some rest in that place of triumph and of glory. The Hiroquois no longer persecuted us except with their tongues,—filling the air and our ears with their insults, which did us no great hurt; [76] but this calm did not last long. A Captain exclaims that the Frenchmen ought to be caressed. Sooner done than it is said,—one wretch, jumping on the stage, dealt three heavy blows with sticks, on each Frenchman, without touching the Hurons. Others, meanwhile drawing their knives and approaching us, treated me as a Captain,—that is to say, with more fury than the rest. The deference of the French, and the respect which the Hurons showed me, caused me this advantage. And old man takes my left hand and commands a captive Algonquin woman to cut one of my fingers; she turns away three or four times, unable to resolve upon this cruelty; finally, she has to obey, and cuts the thumb from my left hand; the same caresses are extended to the other prisoners. This poor woman having thrown my thumb on the stage, I picked it up and offered it to you, O my God! Remembering the sacrifices that I had presented to you for seven years past, upon the Altars of your Church, I accepted this torture as a loving vengeance for the want of love and respect that I had shown, concerning your Holy Body; you heard [77] the cries of my soul. One of my two French companions, having perceived me,

vous auois presenté depuis sept ans sur les Autels de vostre Eglise, j'acceptois ce supplice comme vne amoureuse vengeance du manquement d'amour, & de respect que j'auois eu touchant vostre Saint Corps, vous escoutiez [77] les cris de mon ame. L'un de mes deux compagnons François, m'ayant apperceu me dit que si les Barbares me voyoient tenir mon pouce, ils me le feroient manger & aualler tout cru, & partant que ie le iettasse en quelque endroit. Il luy obeys, à l'heure mesme. Ils se ferirent d'une coquille ou d'une escalle d'huître pour couper le pouce droit de l'autre François, afin de luy causer plus de douleur. Le sang coulant de nos playes en si grande abondance que nous allions tomber en syncope, un Hiroquois deschirant un petit bout de ma chemise, qui seule m'estoit restée nous les enueloppa & ce fut tout l'appareil & tous les medicamens qu'on y mit.

Le soir venu on nous fit descendre pour estre conduis dans les cabanes, & pour estre le jouët des enfans. On nous donna pour nourriture un bien peu de bled d'Inde bouilly dans l'eau toute pure, puis on nous fit coucher sur une escorce, nous lians par les bras & par les pieds à quatre pieux fichez en terre en forme de Croix de saint André. Les enfans pour apprendre la cruauté de leurs parens, nous iettoient des charbons & des cendres ardentes sur l'estomach, prenant plaisir de nous voir griller [78] & rostir: ô mon Dieu! quelles nuits, demeurer tousiours dans une posture extrêmement contrainte, ne se pouoir remuer ny tourner, dans l'attaque d'une infinité de vermine, qui nous affailloient de tous costez, estre chargez de playes recentes & d'autres toutes pourries,

told me that, if those Barbarians saw me keep my thumb, they would make me eat it and swallow it all raw; and that, therefore, I should throw it away somewhere. I obey him instantly. They used a scallop or an oyster-shell for cutting off the right thumb of the other Frenchman, so as to cause him more pain. The blood flowing from our wounds in so great abundance that we were likely to fall in a swoon, a Hiroquois—tearing off a little end of my shirt, which alone had been left to me—bound them up for us; and that was all the dressing and all the medical treatment applied to them.

“ Evening having come, they made us descend, in order to be taken into the cabins as the sport of the children. They gave us for food a very little Indian corn, simply boiled in water; then they made us lie down on pieces of bark, binding us by the arms and the feet to four stakes fastened in the ground in the shape of saint Andrew’s Cross. The children, in order to learn the cruelty of their parents, threw coals and burning cinders on our stomachs,—taking pleasure in seeing us broil [78] and roast. Oh, my God, what nights! To remain always in an extremely constrained position; to be unable to stir or to turn, under the attack of countless vermin which assailed us on all sides; to be burdened with wounds, some recent and others all putrid; not to have sustenance for the half of one’s life: in truth, these torments are great, but God is infinite. At Sunrise, they led us back upon our scaffold, where we spent three days and three nights in the sufferings that I have just described.

“ The three days having expired, they parade us into two other villages, where we make our entrance

n'auoir pas dequoy fustenter la moitié de sa vie, de verité ces tourmens font grands, mais Dieu est immense. Au leuer du Soleil, on nous ramene sur nostre eschaffaut, où nous passafmes trois iours & trois nuits dans les angoisses que ie viens de descrire.

Ces trois iours expirez, on nous pourmene dans deux autres bourgades, où nous fîmes nostre entrée comme dans la premiere; on nous fait les mesmes salues de bastonnades, & pour encherir sur la cruauté des premiers, on nous donne de grands coups sur les os ou sur le gré ou l'arreste des iambes lieu tres-sensible à la douleur: comme nous fortions de la premiere bourgade, vn mal-heureux m'osta ma chemise, & me ietta vn vieil haillon pour couvrir ce qui doit estre caché, cette nudité me fut tres-sensible. Je ne peu me tenir de faire vn reproche à l'vn de ceux qui auoit eu la plus grosse part de nos despoüilles. [79] N'es-tu point honteux de me voir dans cette nudité, toy qui a eu tant de part à mon bagage; ces paroles luy firent quelque honte, il tire vn morceau de grosse toile, dont vn paquet estoit enueloppé & me le iette. Je la mis sur mon dos pour me deffendre de l'ardeur du Soleil, qui eschauffoit & pourrissoit mes blessures, mais cette toile s'estant collée & comme incorporée avec mes playes, ie fus contraint de l'arracher avec douleur & de m'abandonner à la mercy de l'air: ma peau se destachoit de mon corps en plusieurs endroits, & afin que ie peusse dire que i'auois passé *per ignem & aquam*, par le froid & le chaud pour l'amour de mon Dieu, estant sur l'eschaffaut trois iours durant comme en la premiere bourgade, il tomba vne pluye froide qui renouella grandement les douleurs de mes playes. L'vn de ces Barbares s'estant aperceu que

as into the first; they give us the same salutes of beatings, and, in order to enhance the cruelty of the earlier ones, they deal us severe blows on the bones,—either at random or on the shin of the legs, a place very sensitive to pain. As we were leaving the first village, a wretch took away my shirt and gave me an old rag to cover what ought to be concealed; this nakedness was very painful to me. I could not abstain from reproaching one of those who had had the bulk of our spoils, saying: [79] ‘Art thou not ashamed to see me in this nakedness,—thou who hast had so great a share of my baggage?’ These words somewhat abashed him: he took a piece of coarse cloth, with which a bundle was enveloped, and threw it to me. I put it on my back in order to defend myself from the heat of the Sun, which heated and corrupted my wounds; but—this cloth having glued itself fast, and, as it were, incorporated itself with my sores—I was constrained to tear it off with pain, and to abandon myself to the mercy of the air. My skin was detaching itself from my body in several places; and,—that I might say that I had passed *per ignem et aquam*, through cold and heat, for the love of my God,—while on the scaffold during three days, as in the first village, there fell a cold rain, which greatly renewed the pains of my sores. One of those Barbarians having perceived that Guillaume Cousture, although he had his hands all torn, had not yet lost any of his fingers, seized his hand, striving to cut off his forefinger with a poor knife. But, as he could not succeed therein, he twisted it, and in tearing it he pulled a sinew out of the arm, the length of a [80] span. At the same time his poor arm swelled, and

Guillaume Coufure, quoy qu'il eust les mains toutes deschirées n'auoit encore perdu aucun de ses doigts, luy faist la main s'efforçant de luy couper l'index avec vn meschant cousteau, & comme il n'en pouuoit venir à bout il luy tordit, & en l'arrachant il luy tira vn nerf hors du bras de la lōgeur d'une [80] palme, à mesme temps son pauvre bras s'enfla & la douleur en reialit iufques au fond de mon cœur.

Au fortir de cette seconde bourgade on nous traifne en la troisieme, ces bourgs sont esloignés de quelques lieuës les vns des autres, outre le salut & les careffes, & la reception qui nous fut faite, aux deux precedentes, voicy ce qui fut adjouté à nostre supplice. Les ieunes gens fourroient des espines ou des bastons pointus dans nos playes, esgratignant le bout de nos doig[t]s, despoüillés de leurs ongles, & les deschirant iufques à la chair viue, & pour m'honorer par dessus les autres, ils m'attacherent à des bois attachez en croix, en forte que mes pieds n'estant point soustenus, le poids de mon corps me donnoit vne gehenne & vne torture si sensible, qu'apres auoir souffert ce tourment enuiron vn quart-d'heure, ie senty bien que ie m'en allois tomber en pasmoison, ce qui me fit supplier ces Barbares d'allonger vn petit mes liens, ils accourent à ma voix, & au lieu de les allonger, ils les estraignent dauantage, pour me causer plus de douleur. Vn Sauuage d'un pays plus esloigné touché de compassion fendit la presse & tirant [81] vn couteau, coupa hardiment toutes les cordes dont i'estois garroté. Cette charité fut depuis recompensée au centuple, comme nous verrons en son lieu.

Ce coup ne fut pas sans prouidence: car à mesme

the pain was reflected from it even to the depth of my heart.

“ On departing from that second village, they drag us into the third; these villages are several leagues distant from one another. Besides the salute and the caresses, and the reception which was given us at the two preceding ones, note what was added to our torture. The young men thrust thorns or pointed sticks into our sores, scratching the ends of our fingers, deprived of their nails, and tearing them even to the quick flesh; and, in order to honor me above the others, they bound me to pieces of wood fastened crosswise. Consequently, my feet not being supported, the weight of my body inflicted upon me a gehenna, and a torture so keen that, after having suffered this torment about a quarter of an hour, I plainly felt that I was about to fall in a swoon from it, which made me beseech those Barbarians to lengthen my bonds a little. They ran up, at my call; and, instead of lengthening them, they strain them more tightly, in order to cause me more pain. A Savage from a more distant country, touched with compassion, broke through the press, and, drawing [81] a knife, boldly cut all the cords with which I was bound. This charity was afterward rewarded a hundredfold, as we shall see in its place.

“ That act was not without providence: for, at the same time when I was unbound, word was brought that some warriors, or hunters of men, were conducting thither some Hurons, recently taken. I betook me to the place as best I could; I consoled those poor captives, and, having sufficiently instructed them, I conferred upon them holy Baptism; in recompense I am told that I must die with them. The sentence

temps que ie fus delié, on apporta nouvelle que des guerriers ou des chasseurs aux hommes, amenoient quelques Hurons pris de nouveau. Ie m'y transportay comme ie pû, ie consolay ces pauvres captifs, & les ayans suffisamment instruits, ie leur conferay le sainct Baptesme, pour recompense on me dit qu'il falloit mourir avec eux. La sentence arrestée dans le Confeil m'est intimée, la nuit suiante doit estre (à ce qu'ils difent) la fin de mes tourmens & de ma vie. Mon ame à ces paroles tres-contente: mais mon Dieu ne l'estoit pas encore, il voulut prolonger mon martyre. Ces Barbares se rauiferent, s'efcrians qu'il falloit donner la vie aux François, ou pluftost differer leur mort. Ils pensoient trouuer plus de retenuë aupres de nos forts en nostre consideration. On enuoye donc dans la plus grande bourgade Guillaume Coufure, & René Goupil & moy fufmes logez ensemble dans vne autre. La vie nous estant accordée on ne [82] nous fit plus aucun mal. Mais hélas! c'est pour lors que nous ressentifmes à loisir les tourmens qu'on nous auoit fait. On nous coucha sur des escorces d'arbres à platte terre, & pour restaurant, on nous donna vn peu de farine d'Inde, & par fois vn peu de citrouille à demy cruë. Nos mains & nos doigts estans tout en pieces, il nous falloit appafter comme des enfans. La patience fut nostre Medecin. Quelques femmes plus pitoyables nous voyoient avec beaucoup de charité, ne pouuans regarder nos playes fans compassion.

decreed in the Council is intimated to me; the following night is to be (as they say) the end of my torments and of my life. My soul is well pleased with these words, but not yet was my God,—he willed to prolong my martyrdom. Those Barbarians reconsidered the matter, exclaiming that life ought to be spared to the Frenchmen, or rather, their death postponed. They thought to find more moderation at our forts, on account of us. They accordingly sent Guillaume Cousture into the largest village, and René Goupil and I were lodged together in another. Life being granted us, they [82] did us no more harm. But alas! it was then that we felt at leisure the torments which had been inflicted on us. They gave us for beds the bark of trees, flat on the ground; and for refreshment they gave us a little Indian meal, and sometimes a bit of squash, half raw. Our hands and fingers being all in pieces, they had to feed us like children. Patience was our Physician. Some women, more merciful, regarded us with much charity and were unable to look at our sores without compassion.”

CHAPITRE V.

DIEU CONSERVE LE PERE ISAAC IOGUES APRES LE MAS-
SACRE DE SON COMPAGNON. IL L'INSTRUIT
D'UNE FAÇON BIEN REMARQUABLE.

LORS que ces pauvres captifs eurent repris quel-
que peu de leurs forces, les principaux du pays
parlerent de les ramener aux Trois Riuieres
pour les rendre aux François, l'affaire alla si auant
qu'on la tenoit [83] pour affeurée. Mais ne s'estans
pû accorder, le Pere & ses compagnons rentrerent
plus que iamais dans les affres de la mort. Ces Bar-
bares ont coustume de donner les prisonniers qu'on
ne veut pas executer à mort, aux familles qui ont
perdu quelques-vns de leurs parens à la guerre. Ces
prisonniers prennent la place des deffunts & sont
incorporez dans cette famille qui seule a droit de les
tuer, ou de les laisser viure. Les autres ne les
oferoient offenser, mais quand ils retiennent quelque
prisonnier public, comme le Pere, sans le donner à
aucun particulier, ce pauvre homme est tous les
iours à deux doigts de la mort. Si quelque faquin
l'affomme perfonne ne s'en remuera, s'il traîne sa
pauvre vie c'est à la faueur de quelques particuliers
qui ont de l'amour pour luy. Voila la condition en
laquelle estoit le Pere & l'un des François: Car
l'autre auoit esté donné pour tenir la place d'un Hiro-
quois tué en guerre.

Le ieune François compagnon du Pere, auoit cou-

CHAPTER V.

GOD PRESERVES FATHER ISAAC JOGUES AFTER THE MURDER OF HIS COMPANION. HE INSTRUCTS HIM IN A VERY REMARKABLE MANNER.

WHEN those poor captives had recovered a little of their strength, the principal men of the country talked of conducting them back to Three Rivers, in order to restore them to the French; the affair made so much progress that it was considered [83] as settled. But, as their captors could not agree, the Father and his companions endured, more than ever, the pangs of death. Those Barbarians are accustomed to give prisoners, whom they do not choose to put to death, to the families who have lost some of their relatives in war. These prisoners take the place of the deceased, and are incorporated into that family, which alone has the right to kill them, or to let them live. The others would not dare to offend them; but when they retain some public prisoner, like the Father, without giving him to any individual, this poor man is every day within two finger-lengths of death. If some rascal beat him to death, no one will trouble himself about it; if he drag out his poor life, it is by favor of some individuals who have love for him. In such condition was the Father, and one of the Frenchmen; for the other had been given to take the place of a Hiroquois killed in war.

The young Frenchman who was the Father's com-

stume de careffer les petits enfans, & de leur enseigner à faire le signe de la Croix. Vn vieillard s'estant apperceu qu'il auoit formé ce signe sacré sur le front [84] de son petit fils, & qu'il luy prenoit la main pour luy apprendre à le former, dit à vn sien nepueu, va t'en tuer ce chien, les Holandois nous disent que ce qu'il fait ne vaut rien, cela causera quelque mal à mon petit fils. Ce nepueu obeyt au plustost, comme donc il cherchoit l'occasion de commettre ce meurtre hors de la bourgade, elle se presenta en cette sorte. Le Pere Iogues ayant eu connoissance que le dessein de deliurer les François estoit rompu, & qu'en fuite quelques ieunes gens l'estoient venu chercher iusques en sa cabane pour le tourmenter & pour le traiter comme vne victime destinée à la mort, voulut preuenir & fortifier son pauvre compagnon, il le conduit dans vn bocage proche de la bourgade, luy declare les dangers où ils estoient, ils font tous deux oraison, ils recitent puis apres le chapelet de la Sainte Vierge, en vn mot ils se disposent gayement à la mort, encouragez par la vertu de celui qui ne manque iamais à ceux qui le cherchent & qui l'ayment, comme ils retournoient vers leur bourgade parlans des biens de l'autre vie, le nepueu de ce vieillard & vn autre Sauvage armez de haches épians l'occasion leur vont à la rencontre, [85] les ayans abordez l'vn d'eux dit au Pere, marche deuant, & à mesme temps il casse la teste au pauvre René Goupil, lequel en tombant & en expirant prononça le Saint Nom de Iesus. Le Pere le voyant terrassé se iette sur luy & l'embrasse, ces Barbares le retirent & donnent encore deux coups de hache à ce faint corps. Donnez-moy vn moment de temps, leur dit le Pere,

panion was accustomed to caress the little children, and to teach them to make the sign of the Cross. An old man, having seen him make this sacred sign upon the forehead [84] of his grandson, and that he took the child's hand in order to teach him to form it, said to a nephew of his: "Go and kill that dog: the Dutch tell us that what he does is of no account; that act will cause some harm to my grandson." The nephew obeyed, as soon as possible; when he, accordingly, sought the opportunity to commit this murder outside the village, it presented itself thus: Father Jogues—having learned that their purpose to release the French was set aside, and that, in consequence, some young men had come to seek him even in his cabin, in order to torment him and to treat him as a victim destined to death—wished to forewarn and strengthen his poor companion. He leads him to a grove near the village, and explains to him the dangers in which they stood. They both offer prayers, and then recite the rosary of the Blessed Virgin; in a word, they cheerfully prepare themselves for death, encouraged by strength from him who never fails those who seek and love him. While they were returning toward their village, talking of the blessings of the other life, the nephew of that old man, and another Savage, armed with hatchets and watching for an opportunity, go to meet them. [85] Having approached them, one of these men says to the Father, "March forward;" and at the same time he breaks the head of poor René Goupil, who, on falling and expiring, pronounced the Holy Name of Jesus. The Father, seeing him prostrate, falls upon him and embraces him; those Barbarians draw him away, and deal two more blows

croyant qu'ils luy feroient la mefme faueur qu'à fon compaignon; il se met donc a genoux, il s'offre en holocauste à la diuinité, puis se tournans vers ces Barbares, faites, leur dit-il, ce qu'il vous plaira, ie ne crains point la mort. Leue toy, repliquent-ils, tu n'en mouras pas pour ce coup, ils trainent le mort par les ruës de la bourgade & puis le vont ietter en vn lieu fort escarté. Le Pere luy voulant rendre les derniers deuoirs le cherche par tout, quelques enfans luy ayant enseigné il le trouue dans vn ruisseau, le couure de grosses pierres pour le deffendre des griffes & du bec des oyseaux en attendant qu'il le vint enter- rer, mais il pleut toute la nuit fuiuante & ce torrent se rendit si violent & si profond qu'il ne peust trouuer ce saint corps. Cette mort arriua le [86] vingt-neufiesme de Septembre de l'an 1642.

Le Printemps fuiuant quelques enfans rapportans qu'ils auoient veu le François dans vn ruisseau, le Pere f'y tranfporte fans dire mot, retire ces sacrez despoüilles, les baife avec respect, les cache dans le creuz d'vn arbre pour les transporter avec foy, si tant est qu'on le mist en liberté. Il ne sçauoit pas encore le fujet de la mort de son compaignon, mais le vieillard qui l'auoit fait massacrer l'ayant inuité quelques iours apres en sa cabane & luy donnant à manger, comme le Pere vint à donner la benediction & exprimer le signe de la Croix. Ce Barbare luy dit, ne fais point cela, les Holandois nous difent que cette action ne vaut rien. Sçache que i'ay fait tuer ton compaignon pour l'auoir fait fur mon petit fils, on t'en fera autant si tu continuë. Le Pere luy repartit que ce signe estoit adorable, qu'il ne pouuoit faire que du bien à ceux qui s'en feruoient, qu'il n'auoit

with the hatchet on that blessed body. "Give me a moment's time," the Father said to them, supposing that they would accord him the same favor as to his companion. He then falls on his knees, he offers himself in sacrifice to the divinity; then, turning toward those Barbarians, "Do," he said to them, "what you please; I fear not death." "Get up," they reply; "thou wilt not die this time." They drag the dead man through the streets of the village, and then go and throw him into a very sequestered place. The Father, wishing to render him the last duties, seeks him everywhere; some children having informed him, he finds the corpse in a brook, and covers it with great stones in order to protect it from the claws and beaks of the birds, until he might come to bury it. But it rained all the following night, and this torrent became so violent and so deep that he could not find that blessed body. This death occurred on the [86] twenty-ninth of September, in the year 1642.²

The following Spring, some children reporting that they had seen the Frenchman in a brook, the Father betakes himself thither without saying a word, withdraws those sacred remains, kisses them with respect, and hides them in the hollow of a tree, in order to remove them with himself, if it so happen that they would set him at liberty. He did not yet know the cause of his companion's death; but the old man who had caused him to be slain having invited him, some days later, to his cabin, and giving him food, when the Father came to offer the blessing and express the sign of the Cross, that Barbarian said to him: "Do not do that; the Dutch tell us that that act is of no account. Know that I have

garde de le quitter. Cét homme diffimula pour lors & le Pere n'vfa point de referue en cette deuotion, ne demandant pas mieux que de mourir pour auoir exprimé la marque & le signe du Chrestien, [87] mais reprenons la fuite de nostre discours.

Ce ieune homme ou ce faint martyr, estant ainfi maffacré, le Pere s'en retourne en sa cabane, ses gens luy portent la main sur la poitrine pour sentir si la peur n'agitoit point son cœur, l'ayant trouué constant, ils luy dirēt, ne forts plus de la bourgade que tu ne fois accompagné de quelqu'un de nous autres, on a dessein de t'affommer, prends garde à toy. Il connut fort bien qu'on le cherchoit à mort, vn Huron qui luy auoit donné des fouliers par compassion les luy vint redemander, pource, luy dit-il, que bien-toft tu n'en auras plus que faire, & qu'un autre s'en seruiroit. Le Pere luy rendit, entendant fort bien ce qu'il luy vouloit dire.

Quelque temps apres vn ieune Hiroquois le voulant tuer, le vint trouuer en sa cabane, & luy dit, viens-t'en avec moy en la bourgade prochaine. Le Pere connoissant à son maintien qu'il auoit quelque mauuais dessein en teste, luy dit ie, ne suis pas à moy si ceux à qui i'appartiens ou qui me gardent m'en-uoient, ie t'accompagneray. Ce mal-heureux n'eust que repartir, il fort & s'en va communiquer sa pensée à vn bon vieillard qui luy deffendit [88] cette mal-heureuse entreprise auertissant le Pere, & les gardes du Pere de iamais ne le laisser fortir sans bonne compagnie.

Comme le froid de l'Hyuer commençoit à se faire sentir, vn autre Barbare demanda au Pere la plus grande partie d'un bout de castelogne qui luy seruoit

had thy companion killed for having made it upon my grandson; the like will be done to thee, if thou continue." The Father answered him that this sign was adorable; that it could not do anything but good to those who should use it; that he had no intention of giving it up. That man dissimulated, for the time, and the Father employed no reserve in this devotion,—asking nothing better than to die for having expressed the mark and sign of the Christian; [87] but let us resume the sequence of our discourse.

That young man, or that blessed martyr, being thus slain, the Father returns to his cabin; his people apply their hands to his breast, in order to feel whether fear did not agitate his heart. Having found it steady, they said to him: "Do not again leave the village, unless thou art accompanied by some one of us; they intend to beat thee to death; look out for thyself." He knew very well that they were seeking his life; a Huron, who had given him some shoes out of compassion, came to ask them of him again,— "Because," he said to him, "soon thou wilt have no more use for them, and another would use them." The Father gave them back to him, understanding very well what he meant to tell him.

Some time after, a young Hiroquois, wishing to kill him, came to find him in his cabin, and said to him: "Come with me to the next village." The Father, knowing by his bearing that he had some evil design in mind, said to him: "I am not my own master; if those to whom I belong, or who keep me, send me, I will accompany thee." That wretch had nothing to answer; he went out and proceeded to communicate his intention to a good old man, who forbade him [88] that base enterprise,—warning the

de robe, de matelats & de couverture. Je te la donnerois volontiers, luy repart le Pere, mais elle est desia si courte qu'elle n'abrie que la moitié de mon corps, si tu en coupe tant soit peu tu me ietteras dans vne nudité mesceante aux yeux de tout le monde. Ce meschant homme qui tenoit à grand mespris d'estre escondit en quoy que ce fut par vn chien, c'est le rang qu'il donnoit au Pere: prit resolution de le mettre à mort. Il enuoye son frere pour l'attirer hors de sa cabane & de la bourgade; mais n'en ayant pû venir à bout, il entre luy-mesme, parle secretement au garde du Pere & s'en va. Le lendemain matin ce garde peut-estre espouuanté par cet insolent, enuoye le Pere aux champs avec deux femmes, à peine font-ils fortis de la bourgade, que ces deux femmes s'enfuyent, laissant le Pere tout seul à la mercy [89] des loups qui le deuoient deuorer, le meurtrier du bon René parut aussi tost la hache à la main. Le Pere qui voyoit tout ce jeu & qu'estoit fort de la cabane par obeyffance, se doutant bien qu'il s'en alloit à la mort, regarde cet homme avec assurance, & à mesme temps porte son cœur à Dieu. Chose estrange! ce furieux s'adoucit, les forces & les armes luy tombent des mains; il s'en retourne comme estonné & comme espouuanté sans dire aucune parole au Pere. En vn mot ce bon Pere estoit tous les iours comme l'oyseau sur la branche, sa vie ne tenoit qu'à vn filet, il luy sembloit à tous momens qu'on l'alloit couper, mais celui qui en tenoit le bout ne le vouloit pas lascher si tost.

Quelque temps apres la mort de son compagnon, Dieu luy communiqua dans son sommeil comme il faisoit jadis à ces anciens Patriarches, ce que ie vais

Father and the Father's guards never to let him go out without good company.

As the Winter cold was beginning to make itself felt, another Barbarian asked the Father for the greater part of a piece of castelogne,³ which served him as gown, mattress, and blanket. "I would gladly give it to thee," the Father answers him, "but it is already so short that it shelters only the half of my body; if thou cut off even a little, thou wilt reduce me to a nakedness unseemly in the sight of every one." That wicked man, who considered it a great slight to be denied, in anything whatsoever, by a dog,—this rank he assigned to the Father,—took the resolution to put him to death. He sends his brother to entice him out of his cabin and of the village; but not having been able to accomplish this, he himself goes in, speaks secretly to the Father's guard, and goes away. The next morning, this guard, being perhaps frightened by that insolent man, sends the Father to the fields with two women. Hardly have they left the village, when these two women flee, leaving the Father all alone at the mercy [89] of the wolves who were to devour him; and the murderer of the good René immediately appeared, hatchet in hand. The Father,—who saw all this game, and who had left the cabin through obedience,—strongly suspecting that he was on his way to death, looks at this man with assurance, and at the same time inclines his heart to God. Strange thing! that furious one becomes quiet; his strength and his weapons fall from his hands; he returns, as if astonished and terrified, without saying any word to the Father. In brief, this good Father was every day like the bird on the branch; his life held only by a

raconter, c'est luy-mesme qui l'a couché par escrit de sa propre main: voicy comme il parle en langue Latine, renduë en nostre François.

Après la mort de mon tres-cher compagnon d'heureuse memoire, lors qu'on me cherchoit tous les iours à la mort, & [90] que mon ame estoit remplie d'angoisses ce que ie vay dire m'arriua dans mon sommeil.

Egressus eram à pago nostro solito meo more ut tibi Deo meo liberius gemerem, ce sôt les premieres paroles. I'estois fort de nostre bourgade à mō accoustumée pour gemir plus librement deuant vous ô mon Dieu, pour vous presenter mon oraison, & pour leuer la bonde en vostre presence à mes ango[i]ffes & à mes plaintes. A mon retour i'ay trouué toutes choses nouvelles, ces grands pieux qui entouroiēt nostre bourgade me parurent chāgez en des tours, en des bouleuars, & en des murailles, d'une insigne beauté, en forte neantmoins que ie ne voyois rien qui fut nouvellement basty, mais bien vne ville toute venerable pour son antiquité. Doutant si c'estoit nostre bourgade, ie vis sortir quelques Hiroquois que ie connoissois fort bien qui me sembloient affeurer qu'en effet c'estoit nostre bourgade. I'approche de cette Ville tout plein d'estonnement, ayant passé la premiere porte, ie vis ces deux lettres L. N. grauées en gros caracteres sur la colombe droite de la seconde porte, & en suite vn petit agneau massacré. Ie fus surpris [91] ne pouuant concevoir comme des Barbares qui n'ont aucune connoissance de nos lettres auroient pû grauer ces caracteres. Et comme i'en cherchois l'explication dans mon esprit, ie vis au dessus dans vn rouleau ces trois paroles escrites *laudent nomen eius*. Et à mesme temps ie receus vne

thread, and it seemed to him at every moment that some one was about to cut it; but he who held the end of it was not willing to let it go so soon.

Some time after the death of his companion, God communicated to him in his sleep, as he did of old to those old Patriarchs, what I am about to relate. He himself has set it down in writing, with his own hand: he tells it thus in the Latin tongue, translated into our French.

“After the death of my dearest companion, of happy memory, when they were seeking me every day for my death, and [90] when my soul was filled with anguish, what I am about to tell happened to me in my sleep.”

Egressus eram à pago nostro solito meo more ut tibi Deo meo liberius gemerem, these are his first words,—“I had gone forth from our village in my usual manner, in order to groan more freely before you, O my God; in order to offer to you my prayer, and to lift the sluice, in your presence, of my distresses and my complaints. At my return, I found all things new: those great stakes which surrounded our village appeared to me changed into towers, bulwarks, and walls of an illustrious beauty; so that, however, I saw nothing which was newly built, but indeed a city highly venerable for its antiquity. Doubting if it were our village, I saw some Hiroquois come out, with whom I was very well acquainted, who seemed to assure me that in truth it was our village. Filled with astonishment, I approached that City; having passed the first gate, I saw these two letters, L. N., engraved in large characters upon the right column of the second gate, and next a little lamb, slaughtered. I was surprised, [91] being unable to conceive

grande lumiere dans le fond de mon ame, qui me fit voir que ceux-là proprement louïoiēt le nom de l'agneau, qui dans leurs preffes & dans leurs tribulations s'efforçoient d'imiter la douceur de celuy qui comme vn agneau n'auoit dit mot à ceux qui l'ayant dépoüillé de fa toifon, le conduifoient à la mort.

Cette veuë m'ayant donné courage, i'entre dans la feconde porte bastie de grâdes pierres quarrées de toutes façons, qui faisoient vn grand portique ou vne entrée enrichie d'vne voute admirable; continuant mon chemin i'apperceu enuiron le milieu de ce portique, vn corps-de-garde tout rēply d'armes & de toutes façons, fans voir aucun foldat, ie leur fis vne grande reuerence, me fouuenant qu'on leur deuoit ce respect: comme ie les falüois, vne sentinelle posée vers l'endroit où ie marchois s'écrie demeurez là: [92] or foit que i'eusse la face tournée d'vn autre costé, ou que la beauté des choses que ie voyois occupassent fortemēt mō esprit, ie ne vy & n'entēdy rien. Cette sentinelle redouble vne autre fois criant plus fort, demeurés là. Ie m'arreste tout court. Cōment, me fit ce foldat, est-ce ainsi que vous obeïffez à la voix de celuy qui est en garde deuant le Palais royal? il a donc fallu vous crier deux fois demeurés là? allons vifte paroïffez deuant nostre Iuge, & deuant nostre Capitaine, i entendy ces deux mots de Iuge, & de Capitaine, entrés, me dit-il, dans cette porte, pour receuoir le chastiment de vostre temerité. Ie vous affeure ô mon cher amy, luy repartif-je, que ie ne vous auois ny veu, ny entendu, il m'entraîne fans receuoir mes excuses. La porte de ce Palais deuant lequel il estoit en faction, estoit vn petit au deffous de ce corps-de-garde, dont ie viens de parler. Ce

how Barbarians who have no knowledge of our letters could have engraved those characters; and, while I was seeking the explanation of it in my own mind, I saw overhead, in a roll, these three words written, *Laudent nomen ejus*. At the same time, I received a great light in the depth of my soul, which caused me to see that rightly were they praising the name of the lamb, who in their distresses and tribulations were striving to imitate the gentleness of him who, like a lamb, had said no word to those who, having robbed him of his fleece, were leading him to death.

“ This sight having given me courage, I enter the second gate, built of great stones, hewn in every fashion, which made a great portico or entrance, enriched with an admirable vault. Continuing my way, I perceived about the middle of this portico a guard-house, well filled with arms of every pattern, without seeing any soldier; I made them a deep obeisance, remembering that one owed them this respect. While I was saluting them, a sentinel, stationed toward the place whither I was proceeding, exclaimed, ‘ Halt there.’ [92] Now—whether I had my face turned in another direction, or whether the beauty of the things which I beheld strongly occupied my mind—I neither saw nor heard anything. The sentinel repeats, the second time, crying more loudly, ‘ Halt there;’ and I stop quite short. ‘ How?’ said this soldier to me, ‘ is that the way you obey the voice of him who is on guard before the royal Palace? Was it then necessary to call to you twice, “ Halt there?”’ Come, be quick; appear before our Judge and our Captain.’ I heard these two words, ‘ Judge ’ and ‘ Captain.’ ‘ Enter,’ he said to me, ‘ through this gate, in order to receive the punishment of your

lieu me parut d'abord cōme ces chambres dorées, dans lesquelles on rend la Iustice en Europe, ou comme ces beaux endroits qu'on voit encore dans quelques anciens Monasteres où jadis les Religieux tenoient leur Chapitre. Dans cette Salle ou dans ce Palais tout rauissant, ie [93] vis vn vieillard tout plein de majesté semblable à l'Ancien des iours, il estoit couuert d'vne grande robe d'écarlate d'vne extreme beauté, il n'estoit point assis dans son Trofne mais il se pourmenoit doucement, rendant la Iustice à son peuple duquel il estoit separé par de riches balustres. Ie vis à la porte de ce Palais quantité de persōnes de toutes fortes de cōditions. Le foldat qui m'auoit cōduit ayant parlé, mon Iuge sans m'entendre tire vne baguette ou vne verge, d'vn faifceau semblable à ceux qu'on portoit jadis deuant les Consuls Romains, il me frappa long-temps & rudement de cette baguette sur les épaules, sur le col & sur la teste, & encore qu'vne seule main me frappast ie sentoie autant de douleur que ie ressentie à mon entrée dans la premiere bourgade des Hiroquois, lors que toute la ieunesse du pays estant armée de bastons, nous traita avec vne cruauté nōpareille. Iamais ie ne pouffay aucune plainte, iamais ie ne iettay aucun gemissement deffous ces coups, ie souffrois avec douleur tout ce qui m'estoit appliqué, trouuant de la patience dans la veuë de ma bassesse. Enfin, comme si mon Iuge eut admiré [94] ma patiēce, il quitte la verge, & se iettant à mon col, il m'enbrassa & en bannissant mes ennuys, il me remplit d'vne consolation toute diuine & entierement inexplicable. Regorgeant de cette joye celeste ie baiois la main qui m'auoit frappé, & me sentāt tomber comme dans vn extase ie m'écriay,

temerity.' 'I assure you, O my dear friend,' I answered him, 'that I neither saw nor heard you;' but he hurried me away without receiving my excuses. The gate of the Palace before which he was on duty was a little below the guard-house of which I have just spoken. This place appeared to me at first like those gilded chambers in which Justice is dispensed in Europe; or like those beautiful places which one still sees in some old Monasteries, where formerly the Ecclesiastics held their Chapter. In this most delightful Hall or Palace, I [93] saw an old man, full of majesty, like to the Ancient of days; he was covered with a magnificent scarlet robe, of extreme beauty; he was not seated on his Throne, but was quietly walking about, rendering Justice to his people, from whom he was separated by high railings. I saw at the gate of this Palace many persons, of all sorts of conditions. The soldier who had conducted me having spoken, my Judge, without hearing me, draws a switch or rod from a bundle like those which were formerly borne before the Roman Consuls; he struck me long and severely with that switch, on the shoulders, neck, and head,—and, although only a single hand struck me, I felt as much pain as I experienced at my entrance into the first village of the Hiroquois, when all the youth of the country, being armed with sticks, treated us with unequaled cruelty. Never did I utter any complaint, never did I utter any groan under those blows; I suffered with pain all that was applied to me, finding patience in view of my own baseness. Finally, as if my Judge had admired [94] my patience, he laid down the rod, and, falling on my neck, embraced me; and, in banishing my griefs, he filled me with a consolation wholly divine and entirely inexplicable. Overflow-

virga tua domine mi rex & baculus tuus ipsa me consolata sunt, vostre verge ô mon Seigneur & mon Roy & vostre baston m'ont consolé, cela fait il me reconduit & me laisse sur le feüil de la porte.

Estant reuenü à moy ie ne pû douter que Dieu n'eut operé des merueilles dans mon ame, non seulement pour le rapport que ces choses auoient par entre elles, mais particulièrement pour le grand feu d'amour que mon Iuge auoit allumé au fond de mon cœur dont le seul souuenir plusieurs mois apres me tiroit des l'armes [*sc.* larmes] d'vne tres-douce consolation.

La creance aussi que ma mort estoit retardée me fut plusieurs fois imprimée dans mon sommeil m'estât aduis que ie fuiuois mō tres-cher cōpagnon receu dās la beatitude, ie courrois apres luy par des voyes & par des detours qui me déroboiēt sa veuë, dautre fois en le pourfuiuāt, ie rencōtrois [95] des temples superbes dans lesquels ie me iettois attiré par leur beauté, & pendant que ie faisois oraisō & que la douceur des voix que i'entendois en ces grands edifices me charmoit, ie me consolais dans son absence, mais si-tost que ie fortois de ces douceurs, ie r'entrois dans les desirs de le fuiure. Tout cecy est tiré quasi de mot à mot du memoire de ce bon Pere qui ne comprenoit pas pour lors que ces coups qui luy furent déchargez sur la teste par son Iuge denotoient son retour dans ce pays où il deuoit trouver l'entrée de la Sainte Sion, par vn coup de hache qui la logé avec son cher compagnon.

ing with that celestial joy, I kissed the hand which had struck me; and, feeling myself fall as it were into an ecstasy, I exclaimed: *Virga tua, domine mi rex, et baculus tuus, ipsa me consolata sunt*,—‘Your rod, O my Lord and my King, and your staff have comforted me.’ That done, he conducts me back, and leaves me at the threshold of the door.

“Having returned to myself, I could not doubt that God had wrought wonders in my soul,—not only because of the connection which these things had among themselves, but especially because of the great fire of love which my Judge had kindled in the depth of my heart, the remembrance of which alone, several months later, drew from me tears of the sweetest consolation.

“The belief also that my death was delayed, was several times impressed upon me in my sleep,—it seeming to me that I was following my dearest companion, received into blessedness, and was running after him in ways and byways which deprived me from seeing him. At other times, in pursuing him, I came across [95] superb temples, into which I entered, attracted by their beauty; and, while I was offering prayers, and the sweetness of the voices which I heard in those great buildings was charming me, I would console myself in his absence; but, as soon as I left those delights, I returned to the desire of following him.” All this is taken, almost word for word, from the memoir of that good Father,—who, at the time, did not understand that those blows which were dealt on his head by his Judge denoted his return into that country, where he was to find the entrance to the Holy Sion by a blow from a hatchet, which has lodged him with his dear companion.

CHAPITRE VI.

LE PERE EST DONNÉ POUR VALET À DES CHASSEURS.
IL SOUFFRE IL EST CONSOLÉ, IL EXERCE
SON ZELE EN SES VOYAGES.

ON donna ce pauvre Pere à quelques familles pour leur feruir de valet dans leurs chasses, il les fuit dans l'entrée de l'Hyuer, il fait trente lieuës avec eux les feruant deux moys durant comme vn [96] esclau. Tous ses habits ne l'abroient pas plus que feroit vne chemise & vn mechtâ calleçon, ses bas de chaufes & ses fouliers faitcs comme des chaufons de tripot & d'vn cuir aussi mince qui nauoient point de femeles, en vn mot il estoit tout delabré, les roseaux & les glajoux tranchans, les pierres & les cailloux, les halliers par où il luy falloit passer luy decoupoient les iâbes & luy dechioient les pieds. Côme on ne le tenoit pas capable de chasser, on luy dôna vn mestier de femme. C'est à dire d'aller couper & d'apporter le bois pour entretenir le feu de la cabane. La chasse commençant à donner il pouuoit vn petit reparer ses forces, la viande ne luy estant pas espargnée: mais comme il vit qu'ils offroient au Demon de la chasse tout ce qu'ils prenoient, il leur dit nettement qu'il ne mâgeroit iamais d'vne chair immolée au diable si bien qu'il se contentoit d'vn peu de sagamite bien claire, c'est à dire d'vn peu de farine d'inde boüillie dans de l'eau, & ^{encore} n'en auoit-il que rarement, pource que

CHAPTER VI.

THE FATHER IS GIVEN AS SERVANT TO SOME HUNTERS.
HE SUFFERS, HE IS CONSOLED; HE EXER-
CISES HIS ZEAL IN HIS JOURNEYS.

THEY gave this poor Father to some families, to serve them as a menial in their hunts; he follows them at the approach of Winter and makes thirty leagues with them, serving them through two months, as a [96] slave. All his clothes sheltered him no more than would a shirt and a sorry pair of drawers; his stockings and his shoes made like tennis slippers, and of a leather just as thin, without any soles,—in a word, he was all in rags. The sharp reeds and briars, the stones and pebbles, the thickets through which he had to pass, cut his legs and tore his feet. As they did not account him fit for hunting, they gave him a woman's occupation,—that is, to cut and bring the wood to keep up the cabin fire. The chase beginning to furnish supplies, he could to some extent repair his strength,—meat not being stinted to him; but when he saw that they were offering to the Demon of the chase all that they took, he told them plainly that he would never eat of flesh sacrificed to the devil. He therefore contented himself with a little very thin sagamité—that is to say, with a little indian meal boiled in water; and even then he had it but seldom, because, gorged with meat, they despised their dry cornmeal.

He secretly confessed to one of our Fathers that

regorgeans de viande ils méprifoient leur farine feiche.

Il a confeffé fecrettement à quelqu'un de nos Peres que Dieu l'esprouua fortement [97] dans ce voyage, qu'il se vit vn long-temps fans autre appuy que la Foy feule, son abandon estoit si grand, & la veuë de ses miserables luy paroiffoit si affreuse qu'il ne sçauoit de quel costé se tourner. Il eust recours à l'oraifon, il s'en alloit dès le matin aux bois, en apportant autant & plus qu'il n'en falloit pour l'entretien du feu qui brulle iour & nuit dans leurs cabanes. Sa tafche faite il se retiroit seul sur vne colline couuerte de sapins, & là il passoit les huit & dix heures en oraifon fans autre entretien qu'avec Dieu, demeurant pour la pluspart du temps à genoux sur la neige, deuant vne Croix qu'il auoit luy-mefme dresseë, il continua ces exercices quarante iours durant, fans maison, fans feu, fans autre abry que le Ciel & les bois, & vn meschant bout de ie ne sçay quoy, quasi aussi transparent que l'air. Ceux de sa cabane s'estans apperceus de sa retraite l'espierët, & croyans qu'il faisoit là quelques forts pour faire mourir les hommes, le tourmentoient de temps en temps, luy faifans mille niches, l'un luy presentoit son arc faifant semblant qu'il alloit décocher ses fleches dessus luy, l'autre l'abordoit la hache à la main, luy difant qu'il l'affommeroit s'il ne [98] quittoit ses charmes, ils rompirent la Croix qui luy seruoit d'oratoire; mais il en graua vne autre sur du bois, ils abbatirent quelquesfois des arbres aupres de luy pour l'épouuanter. Retournant le soir en la cabane il portoit encor vn gros faiz de bois, & pour toute recôpenfe ils luy reprochoient qu'il estoit forcier, que ses prieres

God tried him exceedingly [97] in that journey, and that he saw himself a long time without other support than Faith alone; his desolation was so great, and the sight of his miseries appeared to him so frightful that he knew not in what direction to turn. He had recourse to prayer; he would go to the woods as soon as it was morning, bringing back even more wood than was needed to keep up the fire which burns day and night in their cabins. His task done, he withdrew alone upon a hill covered with spruce trees; and there he spent eight or ten hours in prayer, without other conversation than that with God,—remaining most of the time upon his knees on the snow, before a Cross which he had himself set up. He continued these exercises during forty days, without house, without fire, without other shelter than the Sky and the woods, and a miserable scrap of I know not what, almost as transparent as the air. Those of his cabin, having perceived his retreat, espied him; and, supposing that he was there preparing some spells in order to make men die, they tormented him from time to time, playing upon him a thousand tricks. One would present his bow, pretending that he was about to let fly his arrows upon him; another would approach him, hatchet in hand, telling him that he would strike him dead if he did not [98] desist from his charms. They broke up the Cross which served him as oratory, but he engraved another on wood; they sometimes felled trees near him, in order to frighten him. Returning at evening to the cabin, he carried another great burden of wood; but, for all recompense, they cast reproaches at him that he was a wizard; that his prayers were sorceries, which prevented the success of their hunting.

estoit des fortileges qui empeschoient le bon-heur de leur chaffe: enfin on le tenoit comme vne abomination, iufques-là que tout ce qu'il touchoit estoit comme pollü & contaminé parmy eux, si bien qu'il ne pouuoit se feruir d'aucune des chofes de la cabane, il eut les cuiffes & les jambes creuaffées & fenduës par la rigueur du froid, n'ayant pas dequoy se couvrir.

Il eut dans cette retraite quelques communications avec Dieu, que ie traduiray fidelement du Latin de fon memoire.

Il me fembla, dit-il, vn certain iour que ie me rencontrois en l'affemblée de plusieurs de nos Peres, dont i'auois honoré la vertu pendant qu'ils estoient au monde, ie n'en connu que trois distinctement, le P. Iaques Bertric, le P. Estienne Binet, & le P. Pierre Coton, ie les connu plus clairement les vns que les autres felon que ie les [99] auois plus ou moins communiquez en Europe, ie les priois de toutes les forces de mon cœur, de me recommander à la Croix afin qu'elle me receut comme difciple de celuy qui auoit esté attaché entre fes bras, i'apportoie vne raifon qui iamais ne m'estoit venuë en l'esprit, lors mesme que ie faisois des oraisons, ou des meditations de la Croix, i'alleguois que i'estois concitoyen de la Croix, puis que i'estois né dans vne Ville dont l'Eglise principale & Metropolitaine estoit dediée à la Sainte Croix.

Estant encore dans cette mesme retraite, ie me trouuay tout à coup en la boutique d'un Libraire placé dans le Cloistre de Sainte Croix, en la ville où i'ay pris naiffance, ie luy demanday s'il n'auoit point quelque Liure de pieté & d'edification, il me repart qu'il en auoit vn, dont il faisoit grand estat, à mesme temps

In fine, they regarded him as an abomination,—even to the degree that whatever he touched was, as it were, polluted and contaminated among them, so that he might not use any of the articles in the cabin. He had his thighs and legs cracked and split by the rigor of the cold, not having wherewith to cover himself.

He had, in this retreat, some communications with God which I will faithfully translate from the Latin of his memoir.

“ It seemed to me,” he says, “ on a certain day, that I happened to be in the assembly of several of our Fathers, whose virtue I had honored while they were in the world. I recognized only three of them distinctly,—Father Jacques Bertric, Father Estienne Binet, and Father Pierre Coton.⁴ I knew some more clearly than others, according as I [99] had more or less intercourse with them in Europe. I begged them, with all the strength of my heart, to commend me to the Cross, to the end that it might receive me as disciple of him who had been fastened between its arms. I adduced an argument which had never come into my mind, even while I was offering prayers or meditations at the Cross,—I alleged that I was a fellow-citizen of the Cross, since I had been born in a City whose principal and Metropolitan Church was dedicated to the Holy Cross.

“ While still in that same retreat, I found myself all at once in the shop of a Bookseller, stationed in the Holy Cross Cloister, in the city where I had my birth. I asked him if he had not some Book of piety and edification; he answered me that he had one, on which he placed great value. At the same time when it was put in my hands, I heard this voice: ‘ This Book contains *Illustres pietate viros et fortia bello pecto-*

qu'on me l'eust mis entre les mains, i'entendis cette voix. Ce Liure contient *Illustres pietate viros & fortia bello peccata*, les faits & les gestes des hommes Illustres en pieté & des cœurs genereux dans la guerre, ce sont les propres paroles que i'entendis, lesquelles imprimerent cette verité dans mon ame, qu'il nous [100] faut entrer dans le Royaume des Cieux, par beaucoup de tribulations: Or comme ie fortois de cette boutique, ie la vis toute couuerte de Croix. Si bien que ie dis au maistre du logis que ie retournerois pour en achepter, que i'en voulois auoir, i'en vis de toutes façons & en grand nombre. Ce bon Pere ne viuoit que de Croix, il ne meditoit que la Croix, il ne refuoit que de la Croix, ses lumieres estoient sur la Croix, il en fit des Litanies amoureuses qu'on a trouuées apres sa mort dans des bouts de papiers, où il auoit aussi couché quelques mots en langage Hiroquois.

Dans cette mesme folitude où ces Barbares le tourmentoient à outrance, Nostre Seigneur, comme i'ay desia remarqué, le ietta dans vn grandissime abandon, & puis le confola en cette forte, escoutons-le parler.

Les neiges estans desia profondes ie me trouuay demy mort dans la faim, dans le froid, dans la nudité, i'estois la bouë & la fange de ces Barbares, l'opprobre et le joiët des hommes, ie souffrois des angoisses mortelles dans mon ame à la veüë des negligences & des pechez de ma vie passée, les douleurs de la mort que ie deuois [101] attendre dans peu de temps de la main de ces Barbares, à ce qu'ils me disoient, & les perils de l'Enfer m'enuironnans de tous costez. I'entendis distinctement vne voix qui condamnoit la pusillanimité de mon cœur, & qui

ra,'— 'the acts and deeds of men Illustrious in piety and of hearts brave in war.' These are the very words which I heard, which stamped this truth upon my soul, that we [100] must enter into the Kingdom of Heaven through many tribulations. Now, as I was leaving that shop, I saw it all covered with Crosses,—insomuch that I told the master of the house that I would return to buy some, and that I wished to have some; I saw them of all patterns and in great number." This good Father lived only by the Cross, he meditated only on the Cross, he dreamed of nothing but the Cross, his mind was enlightened by the Cross; he made loving Litanies upon it, which were found, after his death, on scraps of paper, whereon he had also written some words in the Hiroquois language.

In that same solitude, where those Barbarians were tormenting him beyond measure, Our Lord, as I have already remarked, cast him into the utmost desolation, and then consoled him in this way. Let us hear him speak.

"The snows being already deep, I found myself half dead in hunger, in cold, and in nakedness; I was the mud and the mire of those Barbarians, the shame and the sport of men. I suffered mortal anguish in my soul at the sight of the omissions and sins of my past life; the pains of the death which I was to [101] expect, in a little while, at the hands of those Barbarians, as they told me; and the perils of Hell that surrounded me on all sides. I distinctly heard a voice which condemned the pusillanimity of my heart, and which gave me warning, *sentirem de Deo in bonitate*, that I should fix my thoughts upon the goodness of my God, and cast myself entirely

me donnoit aduis *sentirem de Deo in bonitate*, que i'arrestasse ma pensée sur la bonté de mon Dieu, & que ie me iettasse entierement dans son sein, i'entendis ces autres paroles que i'ay creu estre de saint Bernard, *Seruite Domino in illa charitate quæ foras mittit timorem, meritum non intuetur*. Seruez Dieu dans la charité & dans l'amour qui bannit la crainte, il ne iette pas les yeux sur nos merites, mais sur sa bonté. Ces aduis m'estoient donnez fort à propos, car ie sentoie bien que ie n'estoie pas dans vne crainte amoureuse & filiale, mais dans vn abbattement feruil; ie n'auois pas assez de confiance, & au lieu de gemir pour mes offenses commises contre Dieu, ie m'attristois de me voir enleué du milieu de la vie & entraîné au Iugement, sans auoir enuoyé deuant moy aucunes bonnes œuures. Or ces paroles me changerent en vn moment, elles bannirent mes ennuis, & me ietterent dans vn feu d'amour si vehement que deuant que d'estre [102] retourné à moy, ie prononçay ces mots de saint Bernard avec vne grande impetuosité. *Non immerito vitam ille sibi vindicat nostram qui pro nobis dedit & suam*, ce n'est pas sans raison que celuy-là demande nostre vie, qui a liuré la sienne pour nous. Enfin Dieu eslargit si fort l'ame de son pauvre seruiteur que ie m'en retournay plein de ioye dans nostre bourgade à l'entrée de laquelle ie croyois qu'on me deust affommer.

Ayant appris que quelques vieillards vouloient retourner en leur bourgade, ce pauvre Pere demanda permission de les accompagner, on l'enuoye sans fusil, sans fouliers & parmy les neiges du mois de Decembre, & apres tout, on luy commande de porter dans ce chemin de 30. lieuës vn paquet de chair boucanée,

upon his bosom. I heard these other words, which I believed were from saint Bernard,⁵ *Servite Domino in illa charitate quæ foras mittit timorem; meritum non intuetur*,—‘Serve God in the charity and love which expels fear; he does not turn his eyes upon our merits, but upon his own goodness.’ These admonitions were given to me very opportunely, for I felt that truly I was not in a loving and filial fear, but in a servile dejection. I had not sufficient constancy; and, instead of groaning for my offenses, committed against God, I was grieved to see myself removed from the midst of life and led away to Judgment, without having sent before me any good works. Now these words changed me in a moment; they banished my vexations, and threw me into a fire of love so vehement that, before having [102] returned to myself, I pronounced with great impetuosity these words of saint Bernard: *Non immerito vitam ille sibi vindicat nostram, qui pro nobis dedit et suam*,—‘Not without reason does he ask our life, who has given up his own for us.’ Finally, God so greatly enlarged the soul of his poor servant, that I returned full of joy to our village,—at the entrance to which, as I believed, they were to beat me to death.’

Having learned that some old men wished to return to their village, this poor Father asked permission to accompany them; they send him without tinder, without shoes, and amid the snows of the month of December; and, after all that, they command him to carry on this march of 30 leagues a bundle of smoked meat, which would have served as burden to a stout porter. He had no answer to make; all the Savages are like carriers or packhorses. Steadfast charity and patience beget strength where there is

qui auroit feruy de charge à vn puiffant porte-fais. Il n'eust point de replique, tous les Sauuages ressemblēt à des maletiers ou à des cheuaux de bagage. La charité & la patience solide fait trouuer des forces où il n'y en a point. Il se trouua dans ce voyage vne femme enceinte qui portoit aussi vn puiffant fardeau & vn petit enfant. Comme on vint à passer vn ruisseau fort profond & fort rapide, [103] & qu'il n'y auoit autre pont qu'un arbre couché en trauers, cette femme ébranlée par sa charge, tomba dans ce torrent. Le Pere qui la suiuit voyant que la corde de son paquet s'estoit glissée à son col & que ce fais l'entrainoit à fond, se iette à l'eau, l'attrappe à la nage, la degage de son fardeau, la mene à bord, luy sauuant la vie & à son petit enfant qu'il baptiza sur l'heure, le voyant fort mal, en effet il s'enuola deux iours apres en Paradis. Je vous laisse à penser si le froid se fit sentir à ce pauvre corps extenué. Le feu qu'on fit pour cette femme resuscitée leur conferua la vie; ils l'auroient perduë sans ce secours.

Estant arriué à la bourgade il n'eust pas le loisir de se rafraischir & de se reposer, on luy commande de porter vn grand sac plein de bled à ces chasseurs. Ce fardeau l'estonne, on luy iette sur les espaules, mais il n'alla pas loing, sa foiblesse & le verglas qui le faisoient tomber à chaque pas, luy font rebrouffer chemin, ceux qui l'auoient enuoyé le voyans de retour le chargerent d'iniures l'appellant vn chien, vn mal baisty, qui ne scauoit que manger, & pour penitence ils le mettent dans la cabane d'un homme tout pourry, par vne puante & [104] meschante maladie, d'un homme cruel qui luy auoit arraché les ongles en son entrée au pays, & qui au reste dans ses ordures

none. There happened to be on this journey a pregnant woman, who also carried a heavy burden and a little child. As they came to cross a small stream, very deep and very swift, [103] and which had no other bridge than a tree thrown across, this woman, swayed by her burden, fell into the torrent. The Father, who was following her,—seeing that the rope about her bundle had slipped to her neck, and that this burden was dragging her to the bottom,—plunges into the water, overtakes her by swimming, disengages her from her burden, and takes her to the shore, saving her life and that of her little child, which he baptized at once, seeing it very ill; in fact, it took its flight, two days later, to Paradise. I leave you to think whether the cold made itself felt by that poor worn-out body. The fire which was made for that revived woman preserved their lives, which they would have lost without this help.

Having arrived at the village, he had no leisure to refresh and rest himself,—they command him to carry a great sack full of corn to those hunters. This burden astounds him; they throw it on his shoulders, but he does not go far,—his weakness and the sleet, which caused him to fall at each step, make him turn back. Those who had sent him, seeing him return, overwhelmed him with insults,—calling him a dog, a misshapen fellow, who knew nothing but to eat. Then, by way of punishment, they put him in the cabin of a man who is all putrid through a loathsome and [104] vile disease,—a cruel man, who had torn out his nails at his entrance into the country; and who, moreover, in his filthiness, had no other comfort than a little corn boiled in water. The Father serves him as a menial during fifteen days, with an

n'auoit autre foulagement qu'un peu de bled cuit à l'eau, le Pere luy sert de valet quinze iours durant avec vne patience de fer & vne charité toute d'or. Enfin ceux de sa cabane estans retournez de la chasse le rappellerent, vne ieune femme, & vne ieune fille s'offrirent à luy pour le seruir à la façon du pays, luy tesmoignans beaucoup de compassion; comme il les vit seules, les hommes estans encore absens il les remercia, ou plustost les rebuta d'autant plus rudement qu'il s'apperceut qu'un ieune Hiroquois les frequentoit trop librement. Ce desordre auquel il ne pouuoit remedier luy fut plus sensible que ses douleurs passées: il n'est pas croyable combien Dieu est present à ceux qui souffrent pour son nom.

Il visita pendant tout l'Hyuer avec danger de sa vie les trois bourgades des Hiroquois, nommez Agnerons, pour consoler les Hurons captifs, pour les animer & pour les encourager de tenir ferme en la Foy, leur administrant de fois à autre le Sacrement de penitence. La mere de son [105] garde ou de son hôte qu'il appelloit sa tante commença d'admirer & de respecter ses vertus, elle luy donna vne peau de cerf pour se coucher & vne autre pour se couvrir; ils auoient un voisin tout couuert de playes. Cét homme estoit du nombre de ceux qui auoient traité le Pere avec plus de rage & plus de cruauté; comme il le vit dans cette extremité il le visita souuant, le consolant dans sa maladie, il luy alloit chercher de petits fruits pour le regaler. Cette charité luy gaigna le cœur & augmenta le respect que ses gens luy portoient.

Sa tante le mena à la pesche enuiron le mois de Mars, son exercice fut le mesme qu'à la chasse, il furnissoit le bois de chauffage pour sa cabane, mais

iron patience and a charity wholly of gold. Finally, those of his cabin, having returned from the hunt, called him back; a young woman and a young girl offered themselves to him to serve him in the manner of the country, showing him much compassion. When he saw them alone, the men being still absent, he thanked them,—or, rather, he rebuked them, all the more severely because he perceived that a young Hiroquois was associating with them too wantonly. This licentiousness, which he could not remedy, was more painful to him than his own past sufferings; it is not credible how present God is to those who suffer for his name.

He visited during all the Winter, at the peril of his life, the three villages of the Hiroquois named Agneronons, in order to console the captive Hurons, and to animate and encourage them to remain firm in the Faith,—administering to them, from time to time, the Sacrament of penance. The mother of his [105] guard, or host,—whom he called “his aunt,”—began to admire and respect his virtues; she gave him a deerskin to lie down on, and another with which to cover himself. They had a neighbor, all covered with wounds: this man was among the number of those who had treated the Father with most rage and cruelty. When he saw this man in such extremity, he visited him often, consoling him in his disease, and went to gather small fruits with which to refresh him. This charity won for him affection, and increased the respect which his people entertained for him.

His aunt took him to the fishing, about the month of March; his occupation was the same as while hunting,—he furnished the firewood for his cabin; but

on le traitoit avec plus de douceur. Cette retraite hors des bourgades & du tumulte des Hiroquois luy fut tres-agreable: il fit vne petite cabane de branches de fapin, en forme de chappelle; où il drefsa vne Croix. Cette Eglise estoit toute sa consolation, il y passoit la plus grande partie de la iournée en prieres, sans estre molesté de personne; mais ce repos ne fut pas de longue durée. Vn vieillard voyant que son parent [106] ne retournoit point de la guerre creut qu'il auoit esté tué, & pour soulager ou pour honorer son ame, il luy voulut sacrifier celle du Pere. Sçachant donc qu'il estoit esloigné du bourg de quelques iournées, il enuoye vn ieune homme pour aduertir ces pescheurs qu'on auoit veu l'ennemy roder en ce quartier-là. Il n'en fallut pas dauantage pour leur donner la peur & pour les faire retourner bien viste en leur bourgade, de bon-heur pour le Pere, à mesme temps qu'il entroit dans les portes vn messager arriua, qui apporta nouvelle que ce guerrier & ses camarades dont on estoit en peine retournoient victorieux, amenant vingt prisonniers Abnaquiens, six mois apres leur despart du pays. Voila tout le monde dans la ioye, on laisse le pauvre Pere, on brusle, on escorche, on rostit, on mange ces pauvres victimes, avec des resioüïssances publiques: ie croy que les Demons font quelque chose de semblable dans les Enfers, à la venuë des ames condamnées à leurs brasiers.

Depuis le mois d'Aoust iusques à la fin de Mars, le Pere fut tous les iours dans les tranchées & dans les espouuantes de la [107] mort. Vn moindre courage fut mort cent fois d'apprehension. Il est plus ayfé de mourir tout d'un coup que de mourir cent fois. Sur la fin d'Auril vn Capitaine Sauuage du pays des

they treated him with more mildness. This retreat outside the villages and tumult of the Hiroquois was very acceptable to him; he made a little cabin of fir branches, in the form of a chapel, where he erected a Cross. This Church was all his consolation,—he spent in it the greater part of the day in prayers, without being molested by any one; but this repose was not of long duration. An old man, seeing that his kinsman [106] did not return from the war, supposed that he had been killed; and, in order to comfort or honor that man's soul, he wished to sacrifice to it the Father's. Accordingly, knowing that he was at several days' distance from the village, he sends a young man to warn those fishermen that the enemy had been seen prowling about in that quarter. It required nothing more to inspire fear in them, and to make them return very quickly to their village. Happily for the Father, at the very time when he was entering the gates, a messenger arrived, who brought news that that warrior and his comrades about whom they were anxious were returning victorious, bringing twenty Abnaquiois prisoners, six months after their departure from the country. Behold them all joyful; they leave the poor Father; they burn, they flay, they roast, they eat those poor victims, with public rejoicings. I suppose that the Demons do something similar in Hell, at the sight of souls condemned to their braziers.

From the month of August till the end of March, the Father was every day in the pains and terrors of [107] death. A lesser courage had died a hundred times, from apprehension. It is easier to die all at once than to die a hundred times. Toward the end of April, a Savage Captain from the country of the

Sokokiois parut dans le pays des Hiroquois, chargé de prefens, qu'il venoit offrir pour la rançon & pour la deliurance d'un François nommé Ondeffon, c'est ainfi que les Hurons & les Hiroquois nommoient le Pere Iogues. Cét homme racontoit que l'un de fes compatriotes homme de confideration, eftant tombé entre les mains des Algonquins, auoit esté fort mal traité, mais qu'Onontio, & les François auoient fait de grands prefens pour le rachepter, qu'ils luy auoiét fauüé la vie, & là-deffus il tira des lettres du Capitaine des François, pour estre renduës à Ondeffon. Cét ambassade donna du credit au Pere, & le fit regarder pour vn peu de temps d'un œil plus pitoyable, mais ces Barbares ayans accepté les prefens ne le mirent pas pourtant en liberté, violans le droit des gens & la loy receuë parmy tous ces peuples.

Cette nouvelle bien-veillance n'empescha pas qu'un fou n'affommaft quasi ce pauvre Pere, il entra de furie dans fa cabane, [108] & luy donna deux grands coups d'une maffe d'armes, par la teste le renuerfant à demy mort, & si quelque perfonnes ne l'euffent empesché, il luy auroit osté la vie. Il n'en fut autre chose, sinon que sa pauvre tante se mit à pleurer, & depuis ce temps-là elle l'auertiffoit en secret des mauvais desseins qu'on braffoit contre luy, l'incitant à se fauuer & à se tirer de cette rude captiuité. Je diray en passant que ces fous dont il y a grand nombre en ce pays-là, & en plusieurs autres endroits de l'Amerique, font pluftost agitez & comme possédez de quelque Demon, qui leur cause cette fureur de temps en temps, que bleffez du cerueau par quelque maladie naturelle.

Au moys de may & de Iuin le Pere écriuit diuerfes

Sokokiois appeared in the land of the Hiroquois, laden with presents, which he came to offer for the ransom and deliverance of a Frenchman named Ondesson,—thus the Hurons and Hiroquois named Father Jogues. This man related that one of his fellow-countrymen, a man of note, having fallen into the hands of the Algonquins, had been very badly treated; but that Onontio and the French had made great gifts to redeem him, and had saved his life; and thereupon he drew forth some letters from the Captain of the French, to be delivered to Ondesson. This embassy gave some credit to the Father, and caused him to be regarded for a short time with more compassionate eyes; but those Barbarians, having accepted the gifts, nevertheless did not set him at liberty,—violating the law of nations, and the law accepted among all these tribes.

This new benevolence did not prevent a madman from almost beating to death this poor Father; this man entered with fury into his cabin, [108] and gave him two heavy blows with a war-club on the head, prostrating him half dead; and if some persons had not hindered him, he would have taken the Father's life. Nothing else happened, except that his poor aunt began to weep; and, from that time, she warned him secretly of the evil designs which were brewed against him, urging him to escape and to extricate himself from that harsh captivity. I will say, in passing, that these madmen—of whom there is a great number in that country, and in many other regions of America—are rather agitated, and, as it were, possessed, by some Demon, who causes in them this fury from time to time, than injured in the brain by any natural disease.

lettres par des guerriers qui venoient à la chaffe des hommes sur le grand fleuve de Saint Laurent, il leur disoit qu'ils attachassent ces lettres à des perches sur les rives de cette grande rivière, quoy que c'en soit il en fut renduë vne à Monsieur nostre Gouverneur à l'occasion que nous auons deduit au chap. 12. de la relation de l'an 1642. ou la coppie de cette lettre est couchée tout au long.

[109] Environ ce temps-la quelques Capitaines Hiroquois, allant visiter de petites nations qui leur sont comme tributaires, pour tirer des présents. Celuy qui auoit le Pere en garde estant de la partie le mena à sa fuite, son dessein estoit de faire paroistre les triomphes des Hiroquois sur les nations mesme qui sont dans l'Europe, & Dieu prétendoit fauuer quelque ame, par le moyen de son seruiteur, lequel ne manquoit pas si tost qu'il estoit entré dans quelque bourgade, de visiter toutes les cabanes & de baptizer les enfans moribonds, & mesme encore les plus grandes personnes, quand il auoit le moyen de les instruire, allant donc de cabane en cabane il apperçeut vn ieune homme tout languissant, celuy-cy s'adressant au Pere luy dit, Ondesson, l'appellant du nom Sauvage qu'il portoit en ces contrées, ne me connois-tu pas? te souuiens-tu bien du plaisir que ie te fis en ton entrée, dans le pays des Hiroquois. Ie ne me souuiens pas de t'auoir iamais veu, luy dit le Pere, mais encore quel plaisir m'as tu fait? te souuiens-tu bien repart-il, d'vn homme qui couppa les liens en la troisieme bourgade des Hiroquois Agneronons, lors que tu n'en pouuois [110] plus? ie m'en souuiens fort bien, cét homme m'obligea grandement, ie ne l'ay iamais pû reconnoistre, donne m'en ie te

In the months of May and June, the Father wrote several letters, by warriors who were coming to hunt men upon the great stream of Saint Lawrence; he told them that they should fasten these letters to some poles on the banks of that great river. Be this as it may, one of them was delivered to Monsieur our Governor, on the occasion which we have described in chapter 12 of the relation for the year 1642, where the copy of that letter is written at full length.

[109] About that time,—some Hiroquois Captains going to visit some small nations which are, as it were, tributary to them, in order to get some presents,—that man who had the Father in custody, being of the party, led him in his train; his design was to display the triumphs of the Hiroquois over even the nations which are in Europe. God was intending to save some soul by the means of his servant, who did not fail, as soon as he had entered into any village, to visit all the cabins and to baptize the dying children,—and, even further, fully adult persons, when he had the means to instruct them. Going, then, from cabin to cabin, he perceived a young man who was very ill; the latter, turning to the Father, said to him, “Ondesson,”—calling him by the Savage name which he bore in those regions,—“dost thou not know me? Dost thou remember well the favor that I did thee at thy entrance into the country of the Hiroquois?” “I do not remember having ever seen thee,” said the Father to him; “but, then, what favor didst thou do me?” “Dost thou indeed remember,” he replies, “a man who cut the bonds, in the third village of the Agneronon Hiroquois, when thou wert at the end of thy strength?” [110] “I remember it very well; that man greatly obliged

prie des nouvelles si tu en as connoissance? c'est moy mesme repart ce pauvre languissant. A ces paroles le Pere se iette sur luy lembrasse luy tesmoignant de cœur des yeux & de la voix les reffentiments qu'il auoit d'un tel bien fait. Ah! que ie suis triste, luy fit-il, de te voir en ce pitoyable estat? que j'ay de regrets de ne te pouvoir secourir dans ta maladie, j'ay souuent sans te connoistre prié pour toy le grand maistre de nos vies, tu me vois dans vne grande pauvreté, mais neantmoins ie te veux faire vn plaisir plus grand que celuy que tu m'as fait, le malade écoute, le Pere luy éuangelize Iesus Christ, il luy fait entendre qu'il peut entrer dans vne vie de plaisir & de gloire, en vn mot il l'instruit, il croit, il donne des tesmoignages de sa creance, le Pere le baptise & peu de temps apres il s'enuola au Ciel recompensé plusqu'au cétuple de la compassion qu'il auoit portée au feruiteur de Iesus-Christ.

Les fatigues du Pere dans ce voyage de plus de quatre-vings lieuës furent pleinement adoucies & recompensées par le [111] salut de son Bien-faicteur, il n'y eut iamais d'Anachorete plus abstinent que ce pauvre captif dans ce voyage, sa vie n'estoit que d'un peu de pourpier fauage, qu'il alloit cueillir dans les châps dont il faisoit vn potage sans autre assaisonnement que de l'eau claire. On luy donnoit bien à manger de certaines graines, mais si insipides & si dâgereuses qu'elles seruoient de poison tres-present à ceux qui ne les sçauoient pas accommoder il n'y voulut point toucher.

me. I have never been able to thank him; give me, I beg thee, some news of him, if thou art acquainted with him." "It was I myself," answers this poor invalid. At these words the Father falls upon him and embraces him,—showing him with heart, eyes, and voice the grateful emotions which he felt for such a benefit. "Ah! how sad I am," he said to him, "to see thee in this pitiful state; what regrets I feel, to be unable to help thee in thy sickness! I have often, without being acquainted with thee, prayed for thee to the great master of our lives. Thou seest me in great poverty; but, nevertheless, I will do thee a favor greater than that which thou didst to me." The sick man listens; the Father announces to him the gospel of Jesus Christ; he makes him understand that he can enter a life of pleasure and glory; in a word, he instructs him. The sick man believes, and gives indications of his belief; the Father baptizes him; and shortly after, he took his flight to Heaven, rewarded more than a hundredfold for the compassion which he had extended to the servant of Jesus Christ.

The Father's fatigues in that journey of more than eighty leagues were fully soothed and rewarded by the [111] salvation of his Benefactor. There was never Anchorite more abstemious than this poor captive on that journey; his living was only a little wild purslane which he went to gather in the fields, with which he made a soup without other seasoning than clear water. They gave him, indeed, certain seeds to eat,—but so insipid and so dangerous that they served as a very quick poison to those who knew not how to prepare them; and he would not touch them.

CHAPITRE VII.

LE PERE SE SAUUE DES HIROQUIOIS & PASSE EN FRANCE
 PAR L'ENTREMISE DES HOLLANDOIS, IL RE-
 PASSE EN CANADAS OÙ ESTANT AR-
 RIUÉ, IL FAIT VN VOYAGE AU
 PAYS DES HIROQUIOIS.

AV retour de ce voyage on commande au Pere d'aller accompagner quelques pefcheurs qui le menerent 7. ou 8. lieuës au deffous d'une habitation Hollandoife, comme il estoit occupé en cét exercice il aprend de la bouche de quelques [112] Hiroquois qui vindrent en ce quartier-là qu'on l'attendoit en la bourgade pour le brusler, cette nouvelle fut l'occasion de sa deliurance de laquelle ayant suffisamment parlé en la Relation l'an 1642. & 1643. au chap. 14. ie ne rapporteray icy que quelques particularitez dont on n'a fait que peu ou point de mention. Les Hollandois luy ayant donné la commodité d'entrer dans vn nauire, les Hiroquois s'en plainquirent on l'en retire & on le mene en la maison du Capitaine, qui le donna en garde à vn vieillard, en attendant qu'on eut appaifé ces Barbares, en vn mot s'ils euffent perfeueré dans leur demande & rebuté quelques presens qu'on leur fit, on eut remis le Pere entre leurs mains pour estre l'objet de leur fureur, & l'aliment de leurs feux. Or comme on attendoit l'occasion de le faire repasser en Europe il fut six semaines fous la garde de ce vieillard fort auaricieux, qui le

CHAPTER VII.

THE FATHER ESCAPES FROM THE HIROQUOIS AND PROCEEDS TO FRANCE, THROUGH THE INTERVENTION OF THE DUTCH. HE RETURNS TO CANADAS; HAVING ARRIVED THERE, HE MAKES A JOURNEY TO THE COUNTRY OF THE HIROQUOIS.

UPON the return from this journey, they command the Father to go and accompany some fishermen, who conducted him 7 or 8 leagues below a Dutch settlement. While he was engaged in that exercise, he learned from the lips of some [112] Hiroquois who came to that quarter that they were awaiting him in the village to burn him. This news was the occasion of his deliverance, of which,—having sufficiently mentioned it in the Relation for the year 1642 and 1643, chapter 14,—I will relate here only some particulars of which there has been but little if any mention. The Dutch having given him the opportunity to enter a ship, the Hiroquois complained of it;—he was withdrawn thence and conducted to the house of the Captain, who gave him in custody to an old man, until they should have appeased those Barbarians. In a word, if they had persevered in their demand, and rejected some presents that were made to them, the Father would have been given up into their hands, to be the object of their fury and food for their fires. Now, while they were awaiting the opportunity to send him back to Europe, he remained six weeks under the guard of that old

logea dans vn vieux galetas, ou la faim, & la foif, & la chaleur, & la crainte de retomber à tous momens entre les mains des Hiroquois luy donnoient de grandes occasions de se ietter & de s'abyfmer dans la prouidence de celuy qui luy auoit fi fouuent fait fentir fa prefence. [113] Cét homme étoit le viuandier de cette habitation, il faifoit la leffiue tous les quinze iours, puis reportoit fon cuuier au grenier, dans lequel il mettoit de l'eau qui feruoit de boiffon au Pere, iufques à la premiere leffiue. Cette eau qui fe gattoit bien toft dans les ardeurs de l'Esté luy caufa vne grande douleur d'estomach. On luy donnoit à manger autant qu'il en falloit, non pas pour viure, mais pour ne pas mourir, Dieu feul & fes Saincts estoient fa compagnie. Le Ministre le visita quelque-fois, & s'aduifant vn iour de luy demander comme on le traitoit, car iamais ce bon Pere n'en eut fait mention, fi on ne luy en eut parlé, il respondit qu'on luy apportoit affez peu de chofes, ie m'en doute bien, repart le Ministre, car ce vieillard est vn grand auaricieux, qui fans doute retient la plupart des viures qu'on vous enuoye, le Pere luy témoigna qu'il étoit content, & que les souffrances luy étoient agreables depuis vn long-temps. Dans ce grenier ou étoit le Pere, il y auoit vn retranchement ou fon Garde menoit inceffammēt des Sauuages Hiroquois, pour vendre quelques denrées qu'il y referroit, ce retranchement étoit fait de planches si [114] peu jointes qu'on eut ayfement passé les doigts dans les ouuertes, ie m'étonne dit le Pere comme ces Barbares ne m'ont cent & cent fois découuert, ie les voyois fans difficulté, & si Dieu n'eust détourné leurs yeux ils m'auroient mille fois apperceu, ie me cachois

man, who was very miserly, and lodged him in an old garret,—where hunger, and thirst, and heat, and the fear at every moment of falling back into the hands of the Hiroquois, gave him excellent reason to cast and submerge himself within the providence of him who had so often caused him to realize his presence. [113] This man was the sutler of that settlement; he made lye every fortnight, then carried back his tub to the garret, in which he put water which served the Father for drink until the next lye-making. This water, which soon spoiled in the Summer heat, caused him a severe pain in the stomach. They gave him to eat as much as was necessary, not to live, but not to die. God alone, and his Saints, were his company. The Minister visited him sometimes, and bethinking himself one day to ask him how they treated him,—for never would this good Father have mentioned it, if he had not been spoken to about the matter,—he answered that they brought him very few things. “I suspect as much,” the Minister answers, “for that old man is a great miser, who no doubt retains most of the provisions that are sent to you.” The Father assured him that he was content, and that his sufferings had long since been acceptable to him. In this garret where the Father was, there was a recess to which his Guard continually led Hiroquois Savages, in order to sell some produce which he locked up there: this recess was made of planks so [114] slightly joined that one might easily have passed his fingers into the openings. “I am astonished,” says the Father, “that those Barbarians did not hundreds of times discover me; I saw them without difficulty; and unless God had turned away their eyes, they would have

deriere des futailles me repliât dans vne pofture violente, qui me donnoit la gehenne, & torture les deux & trois & quatre heures de fuitte & cela fort fouuent. De defcendre à la cour du logis, ou d'aller en d'autres endroits, c'eftoit me precipiter, pour ce que tout étoit remply de ceux qui me cherchoiēt à mort & pour augmētation de mes biēs, cēt à dire de mes croix, la bleffure qu'vn chien m'auoit faite, la nuit que ie me fauuy d'entre les Hiroquois, me cauoit vne fi grande douleur que fi le Chirurgien de cette habitation n'y eut mis la main, i'aurois non feulement perdu la jambe: mais encore la vie, car la gangrene s'y mettoit def-ja.

Le Capitaine de la principale habitation appellée Manate, éloignée de celle ou i'estois de foixante lieuës, ayans appris que ie n'estois pas trop à mon ayfe dans ce voisinage d'Hiroquois, où de Maquois, comme les Hollandois les nomment, commanda [115] qu'on me conduifit dans fon fort, de bonne fortune en mefme temps qu'on receut fes lettres, vn vaiffeau deuoit defcendre, dans lequel on me fit embarquer en la compagnie d'vn Ministre qui me ^{te} témoigna beaucoup de bien-veillance. Il eftoit garny de quantité de bouteilles, dont il fit largeffe, notamment à la rencontre d'vne Isle, à laquelle il voulut qu'on donnast mon nom au bruit du canon, & des bouteilles, chacun témoigne fon amour à fa façon. Ce bon Pere fut recen dans Manate, avec de grands témoignages d'affection, le Capitaine luy fit faire vn habit noir assez leger, & luy donna auffi vne bonne cafaque & vn chapeau à leur mode. Les habitans le venoiēt voir, monftrant par leurs regards, & par leurs paroles, qu'ils luy portoient grande compaffion. Quelques-

perceived me a thousand times. I concealed myself behind casks, bending myself into a constrained posture which gave me gehenna and torture two, three, or four hours in succession, and that very often. To go down to the court of the dwelling, or to go to other places, was casting myself headlong; for every place was filled with those who were seeking me to death. Besides, to increase my blessings,—that is to say, my crosses,—the wound which a dog had inflicted upon me, the night that I escaped from the Hiroquois, caused me so great a pain that, if the Surgeon of that settlement had not put his hand to it, I would have lost not only the leg, but life; for gangrene was already setting in.

“The Captain of the principal settlement, called Manate, distant sixty leagues from the one where I was, having learned that I was not overmuch at my ease in that vicinity of the Hiroquois,—or Maquois, as the Dutch name them,—commanded [115] that I be taken to his fort. By good fortune, at the same time when they received his letters a vessel was to go down, in which they made me embark in company with a Minister, who showed me much kindness. He was supplied with a number of bottles, which he dealt out lavishly,—especially on coming to an Island, to which he wished that my name should be given with the noise of the cannon and of the bottles; each one manifests his love in his own fashion.” This good Father was received in Manate with great tokens of affection; the Captain had a black coat made for him, sufficiently light, and gave him also a good cloak and a hat in their own style. The inhabitants came to see him, showing, by their looks and their words, that they felt great sympathy for him. Some asked

vns luy demandoient qu'elle recompence luy donneroient Messieurs de la Nouvelle France, s'imaginants qu'il auoit souffert ces indignitez à l'ocasion de leur commerce, mais il leur fit entendre, que les pensées de la terre ne luy auoit point fait quitter son pays, & que la publication de l'Euangile, étoit l'vnique bien qu'il auoit pretendu, se jettant dans les dangers [116] ou il étoit tombé. Vn bon garçon l'ayant rencontré à lécart se ietta à ses pieds, luy prenãt les mains pour les baïser, en s'écriant Martyr, Martyr de Iesus-Christ, il l'interrogea & conneut que c'estoit vn Luterien qu'il ne pût ayder pour n'auoir pas connoissance de sa langue c'estoit vn Polonois.

Entrant dans vne maison assez proche du fort, il vit deux images au manteau de la cheminée l'vne de la sainte Vierge, l'autre de nostre B. Louys de Gonzage, comme il en tesmoigna quelque satisfaction. Le maistre du logis luy dit que sa femme estoit catholique. C'estoit vne Portugaïse menée en ce pays-là, par ie ne sçay quel rencontre, elle paroïssoit fort modeste & fort vereconde, la superbe de Babel à bien fait du tort à tous les hommes, la confusion des langues les a priuez de grands biens.

Vn Catholique Irlandois, arriuant de la Virginie à Manate, se confessa au Pere, & luy dit, qu'il y auoit de nos Peres dans ces contrées-là, & que depuis peu l'vn deux fuiuant les Sauvages dans les bois pour les conuertir, auoit esté tué par d'autres Sauvages ennemis de ceux que le Pere accompagnoit. Enfin le Gouverneur du pays enuoyant [117] vne barque de cent tonneaux en Holande, renuoya le Pere au commencement du mois de Nouembre. Il souffrit assez dans cette nauigation, son lit estoit le tillac ou

him what recompense the Gentlemen of New France would give him,—imagining that he had suffered those indignities on account of their trade. But he gave them to understand that worldly thoughts had not caused him to leave his own country; and that the publication of the Gospel was the sole good that he had had in view when casting himself into the dangers [116] into which he had fallen. A good lad, having met him in a retired place, fell at his feet,—taking his hands to kiss them, and exclaiming, “Martyr, Martyr of Jesus Christ!” He questioned him, and ascertained that he was a Lutheran, whom he could not aid for want of acquaintance with his language; he was a Pole.

Entering a house quite near the fort, he saw two images on the mantelpiece,—one, of the blessed Virgin; the other, of our Blessed Louys de Gonzage. When he betokened some satisfaction at this, the master of the house told him that his wife was a catholic. She was a Portuguese, brought into that country by I know not what chance; she appeared very modest and bashful. The arrogance of Babel has done much harm to all men; the confusion of tongues has deprived them of great benefits.

An Irish Catholic, arriving at Manate from Virginia, confessed to the Father and told him that there were some of our Fathers in those regions; and that latterly one of them—following the Savages into the woods in order to convert them—had been killed by other Savages, enemies of those whom the Father accompanied. Finally, the Governor of the country, sending [117] a bark of one hundred tons to Holland, sent the Father back, at the beginning of the month of November. He suffered much in that

quelques cordages arroufez bien fouuent des vagues de la mer. Le peu de viures & le grand froit, n'accommodoient pas vn homme affez legerement couuert, & qui auoit tant ieufné parmy des Barbares.

Ils mouïllèrent l'ancre en vn port d'Angleterre fur la fin de Decembre, les Nautonniers fe voulant vn petit rafraifchir s'en allerent tous dans vne bourgade, laiffant le Pere avec vn matelot pour garder la barque. Sur le foir arriuent des voleurs dans vn basteau, ils entrent dans cette barque, qu'ils croyent chargée de grandes richeffes pour venir d'vn voyage de long cours. Ils prefentent le piftolet au Pere, mais ayans reconnu qu'il eftoit François, ils ne luy firent autre mal que de luy defrober tout ce qu'il auoit, c'eft à dire fa cafaque & fon chapeau, avec tout le bagage de ces pauvres Holandois. Celuy qui commandoit cette barque eftant aduertiy de ce vol, fut bien eftonné, pendant qu'il va & vient cherchant par tout les autheurs de [118] ce forfait, le Pere rencontra vn vaiſſeau François; qui luy donna dequoy viure iufqu'à ce qu'il eut trouué le moyen de repaffer en France.

La veille de Noël il s'embarqua, comme vn pauvre, dans ie ne ſçay quel bateau où vne petite barque chargée de charbon de terre, qui le mit le lendemain en la coſte de la baſſe Bretagne. Le pauvre Pere ayant apperceu vne petite maifon toute feule s'en va demander à ceux qui l'habitoient ou eftoit l'Eglife. Ces bonnes gens luy enfeignerent le chemin, & croyans à fa modeltie que ce fut quelque pauvre Irlandois catholique, ils l'inuiterent à venir prendre fa refection en leur logis, quand il auroit fait ſes deuotions. Ce qu'il accepta fort volontiers, pour la grande

voyage; his bed was the deck, or a pile of cordage, very often washed by the waves of the sea. The scanty provisions and the severe cold did not agree with a man rather lightly covered, and who had so long fasted among Barbarians.

They anchored in a port of England, toward the end of December; the Mariners wishing to refresh themselves a little, all went away to a village, leaving the Father with a sailor to guard the bark. Toward evening, some robbers arrive in a boat: they enter this bark, which they believe to be laden with great riches because of just coming from a long voyage. They present a pistol at the Father; but, having recognized that he was French, they did him no other harm than to rob him of everything that he had,—that is to say, his cloak and his hat, with all the baggage of those poor Hollanders. The man who commanded that bark, being notified of this robbery, was indeed astounded; while he came and went, seeking everywhere the authors of [118] this crime, the Father met a French vessel, which gave him the means to live until he had found the means to cross over to France.

On Christmas eve he embarked, like a poor man, in I know not what boat or little bark laden with mineral coal, which landed him the next day on the coast of lower Brittany. The poor Father, having perceived a little house all by itself, went to ask those who inhabited it, where the Church was. These good people showed him the way; and, supposing by his modesty that he was some poor Irish catholic, they invited him to come and take his repast in their dwelling, when he should have accomplished his devotions,—which he accepted very willingly, on account of the great necessity to which he was

necessité où il estoit réduit. Il s'en va donc en la maison de Nostre Seigneur, le iour de sa naissance en terre. Mais hélas! qui pourroit exprimer les douces consolations de son ame. Lors qu'après auoir esté si long-temps avec des Barbares & conuerfé parmy des Heretiques, il se vit avec les enfans de la vraye Eglise, il me sembloit, disoit-il, par après que ie commençois de reuiure, c'est lors que ie goutay la douceur de [119] ma deliurance. S'estant confessé & communié & assisté au S. Sacrifice de la Messe, il va visiter ceux qui l'auoient si charitablement inuité, c'estoit de pauvres gens mais doüiez d'une charité vrayement chrestienne, ayant veu ses mains toutes deschi-rées, & apprenant comme il auoit souffert ce martyre, ils ne sçauoient qu'elle chere luy faire. Ce bon hoste auoit deux ieunes filles qui presenterent au Pere leurs aumosnes avec tant d'humilité, & tant de modestie, que le Pere en estoit tout édifié. Je crois qu'elles luy donnerent chacun deux ou trois fols, c'estoit possible tout leur thresor, il n'eut pas besoin de leurs richesses. Vn honneste Marchand de Rennes, s'estant rencontré en cette maison, non par hazard, mais par vne prouidence qui conduit chaque chose à son point, ayant appris l'histoire du Pere luy offrit vn cheual, l'asseurant qu'il tiendroit à faueur de le conduire iusqu'à la premiere de nos maisons, cette offre si courtoise fut acceptée avec de grands sentimens de la bonté de Dieu, & avec vne douce reconnaissance de son bien-faicteur.

Enfin le cinquieme de Ianuier de l'an 1643. [sc. 1644] Il fut frapper le matin à la porte de [120] nostre College de Rennes. Le portier le voyant en équipage d'un homme assez bigarré en ces habits, ne

reduced. He therefore proceeded to the house of Our Lord, the day of his nativity on the earth. But, alas! who could express the sweet consolations of his soul, when, after having been so long with Barbarians, and consorted with Heretics, he saw himself with the children of the true Church? "It seemed to me," he said, "that from that time I was beginning to live again; it was then that I tasted the sweetness of [119] my deliverance." Having confessed and received communion, and been present at the Blessed Sacrifice of the Mass, he went to visit those who had so charitably invited him; they were poor people, but endowed with a charity truly Christian. Having seen his hands all torn, and learning how he had suffered that martyrdom, they knew not what welcome to give him. This good host had two young daughters who presented to the Father their alms with so much humility and modesty, that the Father was greatly edified thereby. I suppose that they gave him each two or three sols,—it was possibly their entire treasure; but he had no need of their riches. An honest Merchant of Rennes, happening to be in that house,—not by chance, but by a providence which leads everything to its issue,—having learned the Father's history, offered him a horse, assuring him that he would account it a favor to escort him as far as the first of our houses. This offer, so courteous, was accepted with deep emotion at the goodness of God, and a sweet gratitude toward his benefactor.

Finally, on the fifth of January in the year 1644, in the morning, he was knocking at the door of [120] our College at Rennes. The porter seeing him in such plight, clad in garments so incongruous, did not

le reconnut pas, le Pere le supplia de faire venir le Pere Recteur pour luy communiquer, disoit-il, des nouvelles de Canada. Le Pere Recteur prenoit les habits Sacerdotaux pour aller celebrer la fainte Messe, mais le portier luy ayant dit qu'un pauvre homme venu de Canada le demandoit, ce mot de pauvre le toucha, peut-estre, disoit-il, à part foy qu'il est pressé, & qu'il est dans quelque difette. Il quitte donc les habits sacrez dont il estoit en partie reuestu pour faire vne action de charité. Il le va trouuer, le Pere sans se descourir luy presente des patentes signées du Gouverneur des Holandois, deuant que de les lire, il fait diuerfes questions au Pere sans le connoistre, & puis enfin il luy demande s'il connoissoit bien le Pere Isaac Jogues. Je le connois fort bien, respond-il, on nous à mandé qu'il estoit pris des Hiroquois, est-il, mort? est-il, encore captif? ces Barbares ne l'ont-ils point maffacré. Il est en liberté & c'est luy mon R. P. qui vous parle, & là-dessus il se iette à genoux pour recevoir sa benediction. Le Pere Recteur, surpris [121] d'une ioye toute extraordinaire l'embrasse, le fait entrer dans la maison, tout le monde accourt, la ioye & la consolation d'une deliurance, si peu attenduë, entre-coupe les paroles. Enfin on le regarde comme un Lazare refuscité, qui doit aller mourir pour la derniere fois au pays ou il a desia souffert tant de mo[r]ts.

De Rennes il s'en vient à Paris, la Reyne ayant ouy parler de ses souffrances dit tout haut on feint des Romans, en voila un veritable entremeslé de grandes auantures, elle le voulut voir ses yeux furent touchez de compassion à la veuë de la cruauté des Hiroquois. Il ne fit pas long sejour en France, le

recognize him. The Father besought him to bring the Father Rector, that he might impart to him, he said, some news from Canada. The Father Rector was putting on the Sacerdotal vestments, in order to go and celebrate holy Mass; but the porter having told him that a poor man, come from Canada, was asking for him, that word "poor" touched him. "Perhaps," he said to himself, "he is in haste; and he may be in need." He then lays aside the sacred vestments with which he was partly robed, in order to perform an act of charity. He goes to find him; the Father, without revealing his identity, offers him letters signed by the Governor of the Dutch; before reading these, he puts various questions to the Father, without recognizing him; and then, at last, he asks him if he were indeed acquainted with Father Isaac Jogues. "I know him very well," he answers. "We have had word that he was taken by the Hiroquois; is he dead? is he still captive? Have not those Barbarians slain him?" "He is at liberty, and it is he, my Reverend Father, who speaks to you;" and thereupon he falls upon his knees to receive his blessing. The Father Rector, overcome [121] with an unaccustomed joy, embraces him, and has him enter the house; every one hastens thither; the joy and consolation of a deliverance so little expected interrupt their words. In fine, they regard him as a Lazarus raised from the dead,—who is destined to go and die for the last time in the country where he has already suffered so many deaths.

From Rennes he comes to Paris; the Queen having heard mention of his sufferings, says aloud: "Romances are feigned; but here is a genuine combination of great adventures." She wished to see

Printemps venu de l'an 1644. il se rendit à la Rochelle pour repasser au pays de son martyr, où estant arriué on l'enuoya à Montreal, sa memoire y est encore viuante, l'odeur de ses vertus recrée & conforte encore tous ceux qui ont eu le bon-heur de le connoistre, & de conuerfer avec luy. La paix estant faite avec les Hiroquois comme on à veu dans les Relations, on tira le Pere de Montreal, pour aller ietter les fondemens d'une Mission, dans leur pays, laquelle on nomma la Mission des martyrs. Le R. P. Ierome Lalemant [122] Superieur de nos Missions, luy en ayant rescrit, voicy comme il luy respondit.

Celle qu'il a pleu a V. R. de me rescrire, ma trouué dans la retraite & dans les exercices que i'auois commencé au despart du canot qui porte nos lettres. I'ay pris ce temps, pource que les Sauvages estans à la chasse nous laissent jouir d'un plus grand silence, croiriez-vous bien qu'à l'ouuerture des lettres de vostre R. mon cœur a esté comme saisi de crainte au commencement apprehendant que ce que ie souhaite & que mon esprit doit extremément priser n'arriuaft. La pauure nature qui s'est fouuenuë du passé à tremblé, mais nostre Seigneur par sa bonté y a mis & mettra le calme encore dauantage. Ouy mon Pere, ie veux tout ce que nostre Seigneur veut au peril de mille vies, ô que i'aurois de regret de manquer à une si belle occasion, pourrois-je, souffrir qu'il tint à moy que quelque ame ne fut sauuée, i'espere que sa bonté qui ne m'a pas abandonné dans les rencontres m'affistera encore, luy & moy sommes capables de passer sur le ventre de toutes les difficultez qui se pourroient opposer. C'est beaucoup d'estre *in medio nationis* [123] *prauæ*, d'estre tout seul au milieu d'une nation

him; her eyes were touched with compassion at the sight of the cruelty of the Hiroquois. He made no long sojourn in France; the Spring of the year 1644 having come, he betook himself to la Rochelle in order to cross back to the country of his martyrdom,—where, having arrived, he was sent to Montreal. His memory is still living there; the odor of his virtues still refreshes and comforts all those who have had the happiness to know him and converse with him. Peace being made with the Hiroquois, as has been seen in the Relations, the Father was taken from Montreal, in order to go and lay the foundations of a Mission in their country, which was named “the Mission of the martyrs.” The Reverend Father Jerosme Lalemant, [122] Superior of our Missions, having written to him again, notice how he answered him.

“The letter which it has pleased Your Reverence to write me, has found me in the retreat and the exercises which I had begun at the departure of the canoe which carries our letters. I have taken this time because the Savages, being at the chase, allow us to enjoy a greater silence. Would you believe that, on opening the letters from your Reverence, my heart was, as it were, seized with dread at the beginning? apprehending lest what I desire, and what my spirit should most prize, might happen. Poor nature, which remembered the past, trembled; but our Lord, through his goodness, has calmed it and will calm it still further. Yes, my Father, I desire all that our Lord desires, at the peril of a thousand lives. Oh, what sorrow I would have, to fail at so excellent an opportunity! Could I endure that it should depend on me that some soul were not saved?

deprauée fans Meffe, fans Sacrifice, fans Confession, fans Sacremens: mais sa sainte volonté, & sa douce disposition vaut bien cela, celuy qui nous a conferuez fans ces secours par sa sainte grace, l'espace de dix-huit où vingt mois, ne nous refuera pas la mesme faueur à nous, qui ne nous ingerons pas, & qui n'entreprenons ce voyage que pour luy plaire vniquement, contre toutes les inclinations de la nature. Il faudroit que celuy qui viendra avec moy fut bon, vertueux, capable de conduite, courageux & qu'il voulut endurer quelque chose pour Dieu, il feroit à propos qu'il pût faire des canots, afin que nous puissions aller & venir independemment des Sauvages.

Le seiesime de May 1646. ce bon Pere partit des trois riuieres, en la compagnie du Sieur Bourdon, ingenieur de Monsieur le Gouverneur; son voyage ayant esté d'écrit en la Relation precedente, ie n'en parleray pas d'auantage, le Sieur Bourdon m'a dit que ce bon Pere estoit infatigable, qu'ils souffrirent extremement en ce chemin de fer. Bref, ils arriuerent [124] aux trois riuieres ayant accompli leur legation, le iour de Sainct Pierre & Sainct Paul le 29. du mois de Iuin.

I hope that his goodness, which has not forsaken me on [past] occasions, will assist me still; he and I are able to trample down all the difficulties which might oppose themselves. It is much to be *in medio nationis* [123] *pravæ*, to be all alone in the midst of a depraved nation without Mass, without Sacrifice, without Confession, without Sacraments; but his holy will and his sweet command are well worth that. He who has preserved us without these helps, by his holy grace, the space of eighteen or twenty months, will not refuse us the same favor,—us who do not intrude ourselves, and who undertake this journey only to please him alone, against all the inclinations of nature. He who shall go with me must be good, virtuous, qualified for leadership, courageous, and willing to endure something for God. It would be expedient that he should be able to make canoes, so that we may go and come independently of the Savages.”

On the sixteenth of May, 1646, this good Father left three rivers, in company with Sieur Bourdon, the engineer of Monsieur the Governor. His journey having been described in the preceding Relation, I will not speak of it further: Sieur Bourdon has told me that this good Father was indefatigable; that they suffered extremely on that road of iron. In short, they arrived [124] at three rivers,—having accomplished their embassy,—on the day of Saint Peter and Saint Paul, the 29th of the month of June.

CHAPITRE VIII.

LE PERE ISAAC IOGUES RETOURNE POUR LA TROISI-
ESME FOIS AU PAYS DES HIROQUIOS,
OÙ IL EST MIS À MORT.

A PEINE le pauvre Pere fut-il rafraifchy parmy nous, deux ou trois mois qu'il recommença ses courfes le vingt-quatriefme de [Septembre, en] la mefme année 1646. il s'embarque avec vn ieune François dans vn canot, conduit par quelques Hurons pour retourner au pays de fes croix. Il eut de grands prefentiments de fa mort ce qu'il communiqua à quelques perfonnes confidentes: Nous auons recouré vne lettre qu'il efcriuit à vn de nos Peres en France, vn peu auparauant qu'il nous quittaft pour la derniere fois, où il en parle de la forte.

Helas! mon tres-cher Pere, quand commenceray-ie a feruir, & aymer celuy qui n'a iamais commencé à nous aymer; & [125] quand commenceray-ie, à me donner totalement à celuy qui s'est donné à moy fans referue. Quoy que ie fois extrêmement miferable, & que i'aye fait vn mauuais vfage des graces que noftre Seigneur m'a fait en ce pays, ie ne perds pas courage, puis qu'il prend le foing de me rendre meilleur, me fourniffant encore de nouvelles occafions de mourir à moy mefme, & de m'vnir infeparablement à luy. Les Hiroquois font venus faire quelque present à noftre Gouverneur, pour retirer quelques prifonniers qu'il auoit, & traiter de paix avec luy au nom

CHAPTER VIII.

FATHER ISAAC JOGUES RETURNS FOR THE THIRD
TIME TO THE COUNTRY OF THE HIROQUOIS,
WHERE HE IS PUT TO DEATH.

HARDLY had the poor Father been refreshed among us two or three months, when he recommenced his expeditions; on the twenty-fourth of September in the same year, 1646, he embarks with a young Frenchman, in a canoe conducted by some Hurons, in order to return to the land of his crosses. He had strong premonitions of his death, which he communicated to some persons in confidence. We have recovered a letter which he wrote to one of our Fathers in France, a little before he left us for the last time; wherein he speaks as follows.

“Alas! my very dear Father, when shall I begin to serve and love him who has never begun to love us; and [125] when shall I begin to give myself utterly to him who has given himself to me without reserve? Although I am worthless in the extreme, and though I have made a bad use of the graces which our Lord has shown me in this country, I do not lose courage, since he takes care to render me better,—still furnishing me with new opportunities for dying to myself and uniting myself inseparably to him. The Hiroquois have come to make some present to our Governor, in order to redeem certain prisoners whom he had, and to treat for peace with him in the

de tout le pays; elle a esté concludë, au grand contentement des François, elle durera tant qu'il plaira à nostre Seigneur. On iuge necessaire icy pour l'entretenir, & voir doucement ce que l'on peut faire pour l'instruction de ces peuples, d'y enuoyer quelque Pere. I'ay fujet de croire que i'y feray employé, ayant quelque connoissance de la langue du pays, vous voyez bien comme i'ay befoing d'un puissant secours de prieres estant au milieu de ces Barbares, il faudra demeurer parmy eux sans auoir presque liberté de prier, sans Messe, sans Sacrements. Il faudra estre responsable de [126] tous les accidens entre les Hiroquois, & François, Algonquins, & Hurons, Mais quoy, mon esperance est en Dieu, qui n'a que faire de nous pour l'execution de ses desseins. C'est a nous a tascher de luy estre fidelles, & ne pas gaster son ouurage par nos laschetes: I'espere que vous m'obtiendrez cette faueur de nostre Seigneur, & qu'apres auoir mené vne vie si lasche iusques à maintenant, ie commenceray à le mieux seruir; le cœur me dit que si i'ay le bien d'estre employé en cette Mission. *Ibo & non redibo*, mais ie ferois heureux si nostre Seigneur vouloit acheuer le Sacrifice, où il la commencé, & que ce peu de sang, que i'ay respandu en cette terre fut comme les arres de celuy que ie luy donnerois de toutes les veines de mon corps, & de mon cœur; Enfin ce peuple-là *sponsus mihi sanguinum est, hunc mihi despondi sanguine meo*, nostre bon maistre qui se l'est acquis par son sang, luy ouure s'il luy plaist la porte de son Euangile, comme aussi à quatre autres nations ses alliez qui sont proches de luy. A Dieu mon cher Pere, priez le qu'il m'vnisse inseparablement à luy.

name of the whole country. It has been concluded, to the great satisfaction of the French; it will last as long as our Lord shall please. It is judged necessary here, in order to maintain it, and to ascertain quietly what can be done for the instruction of those tribes, to send thither some Father. I have reason to believe that I shall be employed therein, as I have some knowledge of the language of the country; you see well how I have need of efficient aid from prayers while in the midst of those Barbarians. It will be necessary to dwell among them almost without having liberty to pray,—without Mass, and without Sacraments. I must be responsible for [126] all the accidents between the Hiroquois, French, Algonquins, and Hurons. But what of that? my hope is in God, who has no need of us for the execution of his designs. It is for us to try to be faithful to him, and not to spoil his work by our own baseness. I hope that you will obtain for me this favor from our Lord; and that, after having led so slothful a life hitherto, I shall begin to serve him better. My heart tells me that, if I have the blessing of being employed in this Mission, *Ibo et non redibo*; but I would be happy if our Lord were willing to finish the Sacrifice where he has begun it, and if the little blood which I have shed in that land were as the pledge of that which I would give him from all the veins of my body and my heart. In fine, that people *sponsus mihi sanguinum est; hunc mihi despondi sanguine meo*. Our good master who has acquired it by his blood, opens to it, if he pleases, the door of his Gospel,—as also to four other nations, its allies, who are near to it. Adieu, my dear Father; entreat him that he unite me inseparably to himself."

Mais il estoit trop humble pour écouter [127] ses sentimens, & trop courageux pour reculer dans vne bonne affaire, & pour s'effrayer à la pensée où à la veuë de la mort: Nous auons appris qu'il auoit esté massacré dès son entrée en ce pays plein de meurtre, & de fang, voicy ce qu'en mande le Gouverneur des Hollandois à Monsieur le Cheualier de Mont-Magny. Celle-cy fera pour remercier vostre Seigneurie, du fouuenir qu'elle a eu de moy, faueur dont ie tafcheray à me reuancher s'il plaist à Dieu m'en conceder l'opportunité (*ce sont ses termes*) Au reste i'enuoy celle-cy, par les quartiers du nort, soit par le moyen des Anglois, où de Monsieur d'Aunay aux fin de vous auertir du massacre que les Barbares, & inhumains Maquois où Hiroquois, ont fait du Pere Ifaac Iogues, & de son compagnon, ensemble de leur dessein qu'ils ont de vous surprendre sous couleur de visite comme vous verrez par la lettre cy enclose, qui encore qu'elle soit mal dictée & ortographiée vous apprend à nostre grand regret, les particularitez du tout. Je suis marry que le sujet de celle cy n'est plus agreable: mais la consequence de l'affaire, ne m'a pas permis de me taire. Nostre [128] Ministre d'enhaut (*c'est à dire d'une habitation située au haut de la riuere*) s'est enquis soigneusement aux principaux de cette canaille, de la cause de ce mal'heureux acte: mais il n'a peu auoir autre responce d'eux, sinon que le Pere auoit laissé le Diable parmy quelques hardes qu'il leur auoit laissé en garde, qui auoit fait mäger leur bled d'inde. Voila ce que ie puis écrire pour le present à vostre Seigneurie. L'incluse mentionnée dans la precedente escrite par vn Hollandois au Sieur Bourdon est couchée dans les termes suiuaus.

But he was too humble to listen to [127] his feelings; and too courageous to recede in a good undertaking, or be alarmed at the thought or the sight of death. We have learned that he was slain directly upon his entrance into that country full of murder and blood: here follows a letter announcing this, from the Governor of the Dutch, to Monsieur the Chevalier de Mont-Magny. "The present letter is sent to thank your Lordship for the remembrance that you have had of me,—a favor which I will try to reciprocate, if God please to grant me the opportunity" (*these are his terms*). "Moreover, I send this by way of the northern regions,—by means of either the English or Monsieur d'Aunay,—in order to inform you of the murder which the Barbarous and inhuman Maquois, or Hiroquois, have committed upon Father Isaac Jogues and his companion. I would also inform you of the design which they have, to surprise you under pretext of a visit, as you will see by the letter enclosed herewith; which, although it is poorly worded and spelled, acquaints you, to our great regret, with the details of it all. I am grieved that the subject of this is not more agreeable; but the importance of the matter has not allowed me to be silent. Our [128] Minister up yonder" (*that is to say, at a settlement situated on the upper part of the river*) "has carefully inquired, from the principal men of that canaille, concerning the reason of this wretched deed; but he could not obtain other answer from them, except that the Father had left the Devil among some clothes which he had left in their custody, who had caused their indian corn to be devoured. This is all I can write, for the present, to your Lordship." The enclosure mentioned in the preceding, written by

Je n'ay voulu manquer à cette occasion, de vous faire sçavoir mon comportement. Je suis en bonne fanté, Dieu mercy, priant Dieu qu'ainfi soit de vous & de vos enfans. Au reste ie n'ay pas beaucoup de chose à vous dire, sinon comme les François ont esté arriuez le 17. de ce present mois d'Octobre 1647. au fort des Maquois, c'est pour vous faire entendre comme ces Barbares ingrats n'ont pas attendu qu'ils fussent bien arriuez dans leurs cabanes, où ils ont esté dépoüillez tous nuds sans chemises, reste qu'ils leur ont donné chacun vn brayet pour cacher leur paureté, le mesme iour de leur venuë [129] ils ont commencé de les menacer, & incontinent à grands coups de poings & de bastons, difans vous mourrez demain, ne vous estonnez pas, mais nous ne vous bruslerons pas, ayez courage, nous vous frapperons avec la hache & mettrons vos testes sur les palissades (c'est à dire sur la closture de leur bourgade) afin que quand nous prendrons vos freres ils vous voyent encore. Il faut que vous sçachiez que sont esté feulement la nation de l'ours qui les ont fait mourir, la nation du loup & de la tortuë ont fait tout ce qu'ils ont pû pour leur fauver la vie, & on dit à la nation de l'ours tuez-nous premierement: mais hélas! ils ne sont pas pourtant en vie, sçachez donc que le 18. au soir qu'ils vindrent appeller Ifaac pour souper, il se leua & s'en alla avec ce Barbare au logis de l'ours. Il y auoit vn traistre avec sa hache derriere la porte, & entrant il luy fendit la teste, à l'heure mesme il luy couppa, & la mit sur les pallissades, le lendemain de grand matin il fit de l'autre de mesme & ont ietté leurs corps dans la riuere. Monsieur, ie n'ay pas peu sçavoir, ny entendre d'aucun Sauvage pourquoy

a Dutchman to *Sieur Bourdon*, is expressed in the following terms.⁶

“ I would not miss this opportunity of acquainting you with my welfare. I am in good health, thank God; and pray God that it may be so with you and your children. For the rest, I have not much to tell you, except how the French arrived, on the 17th of this present month of October, 1647, at the fort of the *Maquois*. This is to inform you how those ungrateful Barbarians did not wait after they had actually arrived in their cabins,—where they were stripped all naked, without shirts, save that they gave them each a breech-clout to hide their wretched plight. The very day of their coming, [129] they began to threaten them,—and that immediately, with heavy blows of fists and clubs, saying: ‘ You will die to-morrow; be not astonished. But we will not burn you; have courage; we will strike you with the hatchet and will set your heads on the palings’ (that is to say, on the fence about their village), ‘ so that when we shall capture your brothers they may still see you.’ You must know that it was only the nation of the bear which put them to death; the nations of the wolf and the turtle did all that they could to save their lives, and said to the nation of the bear: ‘ Kill us first.’⁷ But alas! they are not in life for all that. Know, then, that on the 18th, in the evening, when they came to call *Isaac* to supper, he got up and went away with that Barbarian to the lodge of the bear. There was a traitor with his hatchet behind the door, who, on entering, split open his head; then immediately he cut it off, and set it on the palings. The next day, very early, he did the same to the other man, and their bodies were thrown into the river.

ils les ont tuez. Au reste leur enuie & entreprife est [130] de s'en aller trois au quatre cents hommes pour tafcher de furprendre les François, pour en faire de mefme comme ils ont fait des autres: Mais Dieu veuille qu'ils n'acheuent pas leur deffein.

Voila mot pour mot ce que les Holandois ont efcrit, touchant la mort du Pere Ifaac Iogues. L'vne de ces deux lettres est dattée du trentiefme d'Octobre, l'autre du quatorziefme de Nouembre de l'an paffé 1646. elles n'ont esté renduës à Monsieur noftre Gouverneur qu'au mois de Iuin de cette année 1647. Vn peu deuant que de les auoir receuës, quelques femmes Algonquines & vn Huron s'estant faueez de la captiuité de ces Barbares, nous auoient bien parlé de ce maffacre, mais ils n'en defcriuoient pas les particularitez, nous les fçaurons encore plus amplement quelque iour.

Nous auons respecté cette mort comme la mort d'un Martyr, & quoy que nous fuffions en diuers endroits, plusieurs de nos Peres fans fçauoir rien les vns des autres, pour la distance des lieux ne fe font pû refoudre de celebrer pour luy la Meffe des trespassez, si bien de presenter cét adorable facrifice en action de graces des [131] biens que Dieu luy auoit eflargis, les feculiers qui l'ont connu particulièrement, & les maisons Religieuses ont respecté cette mort se sentant pluftoft portez d'inuoquer le Pere que de prier pour son ame.

C'est la pensée de plusieurs hommes doctes, & cette pensée est plus que raisonnable que celui-là est vrayement martyr deuant Dieu, qui rend tesmoignage au Ciel & à la terre, qu'il fait plus d'estat de la Foy & de la publication de l'Euangile que de sa propre vie,

Monsieur, I have not been able to know or to learn from any Savage why they have killed them. For the rest, their desire and undertaking is [130] to go away, three or four hundred men, that they may try to surprise the French, so as to do the same with them as they have done with these others. But God grant that they may not accomplish their design."

Such is, word for word, what the Dutch have written concerning the death of Father Isaac Jogues. One of these two letters is dated the thirtieth of October; the other, the fourteenth of November, of last year, 1646. They were not delivered to Monsieur our Governor until the month of June in this year, 1647. A little before having received them, some Algonquin women and a Huron, having escaped from captivity among those Barbarians, had indeed told us of this murder; but they did not describe the particulars of it,—we shall know them still more fully some day.

We have honored this death as the death of a Martyr; and, although we were in various places, several of our Fathers,—without knowing aught from one another, because of the distance between those places, although they could not resolve to celebrate for him the Mass of the dead, have indeed offered this adorable sacrifice by way of thanksgiving for the [131] blessings that God had extended to him. The laymen who knew him intimately, and the Religious houses, have honored this death,—feeling inclined rather to invoke the Father than to pray for his soul.

It is the thought of several learned men, and this idea is more than reasonable, that he is truly a martyr before God, who renders witness to Heaven and earth that he values the Faith and the publication of the

la perdant dans les dangers où il se jette pour Iesus-Christ, avec connoissance, protestant deuant sa face, qu'il veust mourir pour le faire connoistre, cette mort est la mort d'un martyr deuant les Anges. C'est dans cette veüe que le Pere à rendu son ame à Iesus-Christ, & pour Iesus-Christ, Je dis bien dauantage, non seulement il a embrassé les moyens de publier l'Euangile qui l'ont fait mourir: mais on peut encore affeurer qu'il a esté tué en haine de la doctrine de Iesus-Christ, voicy comment.

Les Algonquins & les Hurons & en fuite les Hiroquois, à la sollicitation de leurs captifs ont eu, & quelques-vns ont encore [132] vne haine & vne horreur extrême de nostre doctrine disant qu'elle les fait mourir, & qu'elle contient des sorts & des charmes qui causent la destruction de leurs bleds, & qui engendrent des maladies contagieuses & populaires, dont maintenant les Hiroquois commencent d'estre affligez, & c'est pour ce fujet que nous auons pensé estre massacrez en tous les endroits où nous auons esté, & encore ne sommes nous pas de present hors d'esperance de posseder vn iour ce bon-heur. Or tout ainsi qu'on reprochoit jadis en la primitiue Eglise aux enfans de Iesus-Christ, qu'ils causoient des mal-heurs par tout, & qu'on en massacroit quelques-vns pour ce fujet, de mesme sommes nous perfecutez de ce que par nostre doctrine qui n'est autre que celle de Iesus-Christ, nous dépeuplons à ce qu'ils disent leurs contrées, & c'est pour cette doctrine qu'ils ont tué le Pere, & par consequent on le peut tenir pour martyr deuant Dieu.

Au reste il est vray que parlant humainement, ces Barbares ont des fujets apparens de nous faire ces

Gospel more highly than his own life,—losing it in the dangers into which, with full consciousness, he casts himself for Jesus Christ, and protesting before his face that he wishes to die in order to make him known. This death is the death of a martyr before the Angels. It was with this in view that the Father yielded up his soul to Jesus Christ and for Jesus Christ. I say much more than this,—not only did he embrace the means for publishing the Gospel which have caused his death, but one may besides affirm that he was killed through hatred for the doctrine of Jesus Christ, as here follows.

The Algonquins and Hurons—and next the Hiroquois, at the solicitation of their captives—have had, and some have still, [132] a hatred and an extreme horror of our doctrine. They say that it causes them to die, and that it contains spells and charms which effect the destruction of their corn, and engender the contagious and general diseases wherewith the Hiroquois now begin to be afflicted. It is on this account that we have expected to be murdered, in all the places where we have been; and even now we are not without hope of one day possessing this happiness. Now, just as of old, in the primitive Church, the reproach was cast against the children of Jesus Christ, that they caused misfortunes everywhere, and as some of them were slain on that account, likewise are we persecuted because by our doctrine, which is no other than that of Jesus Christ, we depopulate—as they say—their countries; and it is for this doctrine that they have killed the Father, and consequently we may regard him as a martyr before God.

Moreover, it is true that, speaking humanly, these

reproches, d'autant que les fleaux qui humilient les superbes, nous deuantent où nous accompagnent [133] par tout où nous allons, comme ils ont deuanté & accompagné ceux qui nous ont precedez en la publication de l'Euangile; & pour marque de la solidité des veritez adorables qu'il contient, c'est qu'enfin ces peuples ne laissent pas de se rendre à Iesus-Christ, quoy qu'il ne vienne à eux qu'avec les fleaux en la main.

Il ne faut pas mettre en oubly le ieune François qui a esté massacré avec le Pere. Ce bon garçon appelé Iean de la Lande, natif de la Ville de Dieppe, comme a esté dit cy-dessus, voyant les dangers où il s'engageoit dans vn si perilleux voyage, protesta à son despart, que le desir de seruir Dieu, le portoit en vn pays, où il s'attendoit bien d'y rencontrer la mort. Cette disposition la fait passer dans vne vie qui ne craint plus, ny la rage de ces Barbares, ny la fureur des Demons, ny les affres de la mort.

On nous a dit que les Hiroquois voulans brusler quelque prisonnier, luy demandent s'il prie, c'est à dire s'il est baptisé, s'il respond qu'il a receu ce diuin Sacrement, ils perdent esperance de le faire gemir dans ses tourmens, se persuadans [134] que la Foy donne de la constance à vne ame. On dit encore qu'ils ont veu fortir de la bouche d'vn Chrestien qu'ils brusloient, ie ne sçay quoy d'éclatant qui les à épouuantez, si bien qu'ils ont connoissance de nostre doctrine, mais ils la regardent avec horreur, comme faisoient jadis les Payens dans le premier aage du Christianisme. Difons deux mots des vertus de nostre Martyr.

Il estoit doié d'vne humilité toute rare, il ne

Barbarians have apparent reasons for thus reproaching us,—inasmuch as the scourges which humble the proud precede us or accompany us [133] wherever we go, as they have preceded and accompanied those who have gone before us in the publication of the Gospel; but, in token of the soundness of the adorable truths which it contains, the result is that finally these peoples will not fail to yield themselves to Jesus Christ; although he comes to them only with scourges in his hands.

One must not forget the young Frenchman who was slain with the Father. That good youth, called Jean de la Lande,—a native of the City of Dieppe, as has been said above,—seeing the dangers in which he was involving himself in so perilous a journey, protested at his departure that the desire of serving God was leading him into a country where he surely expected to meet death. This frame of mind has enabled him to pass into a life which no longer fears either the rage of those Barbarians, or the fury of the Demons, or the pangs of death.

We have been told that the Hiroquois, intending to burn any prisoner, ask him if he prays,—that is to say, whether he is baptized. If he answer that he has received this divine Sacrament, they lose hope of making him groan in his torments,—persuading themselves [134] that the Faith gives constancy to a soul. It is further said that they have seen issuing from the lips of a Christian, whom they were burning, a strange brightness which has terrified them; so, indeed, they have knowledge of our doctrine, but they regard it with horror, as of old did the Pagans in the early age of Christianity. Let us say a few words about the virtues of our Martyr.

connoissoit pas seulement sa bassesse, il desiroit d'estre traité selon son neant. Il approuvoit des sa ieunesse ceux qui le chastoient baissant en cachete les verges & les ferules dont on se seruoit pour le corriger, estant au pays des Hiroquois, il ne pouuoit regarder sans ioye les poteaux qui soustenoient l'échaffaut où il auoit tant souffert, il les alloit baiser & embrasser non seulement, par vn amour des souffrances: mais pour ce qu'ils estoient, disoit-il, les instrumens de la iustice diuine pour ses crimes. Iamais la Compagnie (à son dire) n'auoit receu personne si lasche que luy, ny si indigne de l'habit qu'il portoit. Il a fallu vser d'industrie & de commandement sur luy pour luy faire declarer ce que nous [135] auons rapporté, non qu'il fut retif à l'obeyffance; mais pour ce qu'en verité il auoit vn si bas sentiment de foy-mesme, qu'il n'en pouuoit parler qu'avec mespris. C'estoit l'affliger que de luy tesmoigner tant soit peu d'estime de ce qu'il auoit enduré pour Iesus-Christ. La Reyne ayant desiré de le voir, il ne pouuoit se persuader qu'elle en eust veritablement enuie, il fallut que cette bonne Princeesse redoublast son commandement, pour le faire venir. C'estoit le tourmenter que de luy demander à voir ses mains toutes déchirées. Le Pere qui estoit avec luy la derniere année de sa vie à Montreal, reconnut bien que Dieu le dispoisoit pour le Ciel, luy donnant des sentimens d'un enfant, il recherchoit tous les plis & replis de sa conscience, depuis le premier usage de sa raison, iusques à lors, les declarant avec vne humilité & vne candeur d'un petit enfant. Cela fit croire au Pere, que le Royaume des Cieux luy appartenoit, & qu'il n'en estoit pas éloigné. Il demandoit la façon de bien faire oraison, la façon de

He was endowed with a humility altogether rare; he not only recognized his own lowness, but he desired to be treated according to his nothingness. He approved from his youth those who chastised him, secretly kissing the rods and whips which were used for correcting him. Being in the country of the Hiroquois, he could not behold without joy the posts which supported the scaffold whereon he had suffered so much; he would go to kiss them and embrace them,—not only through a love for sufferings, but because they were, he said, the instruments of divine justice for his crimes. Never had the Society (according to his saying) received any one so base as he, or so unworthy of the garb which he wore. It was necessary to use skill and command upon him, in order to make him tell what we [135] have related,—not that he was restive against obedience, but because he really had so low an opinion of himself that he could not speak thereof but with contempt. To show him however little esteem for that which he had endured for Jesus Christ, was to afflict him. The Queen having desired to see him, he could not persuade himself that she really had that desire; it was necessary for this good Princess to repeat her command, in order to make him go. It was tormenting him, to ask him to see his hands all torn. The Father who was with him during the last year of his life at Montreal, plainly recognized that God was preparing him for Heaven, giving him the feelings of a child. He examined all the folds and recesses of his conscience, from the first use of his reason until then,—revealing them with the humility and candor of a little child. That made the Father believe that the Kingdom of Heaven belonged to

bien faire son action de graces apres la sainte Messe, non seulement pour courir les hautes lumieres, & les grands sentimens qu'il auoit [136] de Dieu, mais par vne creance que tout ce qui partoit des autres estoit tousiours le meilleur. Il estoit vne grande partie du iour deuant le saint Sacrement, il entendoit autant de Messes qu'il pouuoit, & apres tout il n'auoit à son dire aucune deuotion, mais il vouloit recompenser le temps qu'il n'auoit pû offrir ce diuin Sacrifice, & preuenir celuy au quel il seroit priué de ce bon-heur.

Le Pere le voulant soulager dans ses petits besoins le pressoit quelquefois de prendre les choses plus propres pour soutenir ses forces. Ce n'est pas dequoy ie manque, disoit-il, ie ne veux pas, lors que ie me trouueray encore parmy ces Barbares, que ma miserable nature tourne la teste vers les maisons où elle auroit trouué ses aises. Ie n'ay besoin que des choses qui me sont purement necessaires. Estant de retour des Hiroquois, il écrit à vn Pere de sa connoissance, qu'il eut bien desiré de passer encore vn Hyuer avec luy, pour s'exercer plus solidement qu'il n'auoit fait en la vertu: mais i'aymerois mieux encor adioutoit-il, retourner pour la troisième fois au pays des Hiroquois.

Iamais il n'eust au milieu de ses souffrances, [137] n'y dans les plus grandes cruautez de ces perfides, aucune auersion contre eux, il les regardoit d'un œil de compassion comme vne mere regarde vn sien enfant frappé d'une maladie phrenetique, d'autrefois il les contemploit comme des verges dont nostre Seigneur se seruoit pour chastier ses crimes, & comme il auoit toujours aimé ceux qui le corrigeoient, il adoroit la Justice de son Dieu, & honoroit les verges dont il le

him, and that he was not distant from it. He asked in what manner he should offer prayer aright, and in what manner he should suitably perform his act of thanks after holy Mass,—not only to cover the lofty illumination and the deep emotions that he had [136] concerning God, but through a belief that whatever proceeded from others was always the best. He remained a great part of the day before the blessed Sacrament; he heard as many Masses as he could,—and, after all, he had not, by his own saying, any devotion; but he wished to make amends for the time when he had not been able to offer that divine Sacrifice, and to anticipate that in which he should be deprived of this happiness.

The Father, wishing to relieve him in his little needs, would sometimes urge him to take things more suitable for sustaining his strength. “That is not what I lack,” he said; “I do not wish, when I shall again find myself among those Barbarians, that my miserable nature shall turn its head toward the houses in which it had found its ease. I need only the things which are absolutely necessary for me.” Having returned from the Hiroquois, he wrote to a Father of his acquaintance that he had indeed desired to spend another Winter with him, in order to train himself, more thoroughly than he had done, in virtue; “but I would like still better,” he added, “to return for the third time to the country of the Hiroquois.”

Never did he feel, in the midst of his sufferings, [137] or in the greatest cruelties of those treacherous people, any aversion against them. He looked at them with an eye of compassion, as a mother looks at a child of hers, stricken with a raging disease; at

puniffoit. Ayant demandé les fouffrances à Dieu, & s'entant fa priere exaucée, il n'est pas croyable quels ardeurs il reffentoit de fouffrir la rage des Hiroquois pour les Hiroquois mefme. Je ne puis me perfuader que Dieu en fa confideration ne leur donne quelque lumiere s'ils ne s'oppofent à l'effort de fes bontez. Je croy qu'estant au Ciel il a demandé à Dieu le falut de celuy qui l'a mis à mort, & qu'il luy a esté accordé: car ce pauvre miserable ayant esté pris des François, a esté baptizé & mis à mort, comme nous verons au chapitre fuiuant, il donna dans fes tourmens des indices d'une ame predestinée.

On ne fçauroit exprimer le foin qu'il auoit de conferuer fon cœur dans la pureté, [138] celuy auquel il s'est communiqué particulieremēt depuis fon départ des Hurons, jufqu'à fon retour en la Nouvelle France apres fa captiuité, & fon voyage en Europe, affeure à la gloire de nostre Seigneur, que fes plus grandes offenses estoient quelques complaifances qu'il auoit eu à la veuë de la mort, se croyant par ce moyen deliuré des angoiffes de cette vie.

Il estoit d'un naturel assez apprehenfif, c'est ce qui releue hautement fon courage, & qui fait voir que fa conftance venoit d'en haut, il voyoit en vn moment toutes les difficultez qui se pouuoient rencontrer dans vn affaire, & il en reffentoit les atteintes naturelles, ce contre poids le tenoit dans vne profonde humilité, & luy faifoit dire qu'il n'estoit qu'un poltron, & cependant les Superieurs qui le connoiffoient, s'appuyoient dessus luy auffi fermement que fur vn Rocher. Il ne fçauoit que c'estoit de reculer dans les difficultez, ce mot luy fuffisoit (allez) il n'y a monstre, il n'y a Demon qu'il n'eust affronté avec cette parole, chose

other times he regarded them as rods which our Lord employed for punishing his crimes; and, as he had always loved those who corrected him, he adored the Justice of his God, and honored the rods with which he punished him. Having asked sufferings from God, and feeling that his prayer was heard, it is incredible what ardor he felt for enduring the rage of the Hiroquois for the sake of the Hiroquois themselves. I cannot persuade myself that God may not, in consideration for him, give them some light,—unless they oppose themselves to the effort of his goodness. I believe that, being in Heaven, he has asked God for the salvation of the man who put him to death, and that it has been granted him; for that poor wretch, having been taken by the French, has been baptized and put to death, as we shall see in the chapter following. He gave, during his torments, indications of a predestinated soul.

One cannot express the care that he took to preserve his heart in purity; [138] the one to whom he intimately communicated his thoughts— from his departure from the Hurons until his return to New France, after his captivity and his voyage to Europe— asserts, to the glory of our Lord, that his greatest offenses had been some feelings of complacency which he had felt at the sight of death, believing himself by this means delivered from the sufferings of this life.

He was of a rather timorous temperament, which highly exalts his courage, and shows that his constancy came from above. He saw in a moment all the difficulties which might occur in a matter, and he felt the hurt naturally caused by these; this counterpoise kept him in a profound humility, and made him say that he was only a coward; and yet the Superiors

estrange, il estoit circonfpect au dernier point és affaires qui dépendoient de ses conclusions examinant les plus petites difficultez avec des [139] considerations bien pesées & bien balancées. Mais si le Supérieur le determinoit, il n'auoit plus de raisonnement. Dieu seul pour l'amour du quel il se fut exposé à mille dangers luy venoit en la pensée & occupoit toute son ame.

L'ay desia remarqué qu'il ayma mieux se passer d'un peu d'eau & de farine d'Inde, pour soutenir la moitié de sa vie (car il n'en auoit pas à demy suffisance) que de manger de la viande qu'il sçauoit estre immolée au Demon, ce n'est pas qu'il n'eust pû garder le conseil de saint Paul, & prendre les choses qu'on luy donnoit sans s'enquêter d'où elles venoient, mais il vouloit avec un courage qui luy cousta bon, faire entendre à ces Barbares qu'il y auoit un autre Dieu que ces Genies ou ces Demons qu'ils honoroient, pour leur pur interest temporel.

Allant visiter les Hollandois dans le temps de sa captiuité, ils l'inuitoient & le preffoient quelquefois de boire un petit coup de ces eaux de feu, ou de ces vins bruslez dont ils se seruent, luy les remercioit pour monstrier aux Hiroquois qui s'enyurent fouent de ces boiffons, qu'il ne falloit pas toucher à ce qui cauoit un [140] si grand mal. Un Hiroquois estant tombé malade, songea qu'il falloit faire ie ne sçay qu'elle dance ou quelque autre ceremonie pour sa fanté, & qu'il falloit qu'Ondeffon fut de la partie tenant son liure en main, & se comportant comme font les François quand ils prient Dieu. Les Sauvages ne sçauent que c'est de refuser ce qu'un autre à songé deuoir estre fait pour sa fanté. Cette loy est

who knew him depended on him as firmly as on a Rock. He knew not what it was to recoil in difficulties; this word, "go," was enough for him,—there is no monster, there is no Demon that he would not have confronted with that word. Strange to say, he was to the last degree circumspect in affairs which depended on his conclusions,—examining the least difficulties with [139] considerations well weighed and balanced. But, if the Superior persuaded him, he had no more argument. God alone, for love of whom he had exposed himself to a thousand dangers, came to his thoughts and occupied his whole soul.

I have already remarked that he would rather content himself with a little water and Indian meal, for sustaining half his life (for he had not a sufficiency thereof by half), than eat meat which he knew to be sacrificed to the Demon. It was not that he might not have observed the counsel of saint Paul, and taken the things which were given him, without inquiring where they came from; but he wished, with a courage which cost him dear, to have those Barbarians understand that there was another God than those Genii or Demons whom they honored solely for their temporal interest.

Going to visit the Dutch in the time of his captivity, they invited him and sometimes urged him to drink a little dash of those waters of fire, or burnt wines, which they use; he declined with thanks, in order to show the Hiroquois, who often become intoxicated with those drinks, that one must not touch that which caused [140] so great an evil. A Hiroquois, having fallen sick, fancied that it was necessary to perform I know not what dance, or some other ceremony, for his health; and that Ondesson

commune dans l'estenduë des pays de l'Amerique, dont nous auons connoissance. On s'en va donc trouuer le Pere, on luy represente que la fanté d'un tel est entre ses mains, on ne croit pas qu'il face aucune difficulté d'accorder ce que tout un monde trouue tres-raisonnable. On luy donne courage, veu mesme que cette guerison qu'ils tenoient certaine luy deuoit estre tres-honorable, le Pere en se fouriant rebutte la vanité de leurs songes; On le presse, il refuse, d'autres messagers font enuoyez, representant que c'est cruauté de laisser souffrir & mourir un pauvre malade. Enfin comme on vit qu'il ne vouloit point venir on prend resolution de l'amener par force. On enuoye de ieunes gens pour le saisir: Mais comme il estoit agile & fort adroit & bien [141] peu chargé de greffe, il esquivie de leurs mains gaigna au pied, ils le poursuivent à toute force, ils trouuerent qu'il auoit des jambes de Cerf, & que s'il se fut voulu sauuer qu'il l'eut fait puis qu'il deuançoit les meilleurs coureurs du pays. En effet la seule charité le retint parmy les Hiroquois preferant le salut des captifs à sa vie & à sa liberté. Pour conclusion il retourna à la bourgade avec resolution de mourir plustost que de conuiuer tant soit peu dans leurs superstitions, nostre Seigneur voulut qu'on ne luy en parlaist plus.

Quoy qu'il fut d'un naturel prompt & sec, il sçauoit neantmoins si bien se soumettre lors que l'humilité Chrestienne & la charité le demandoient & prendre l'ascendant lors qu'il voyoit la gloire de son Dieu engagée, que ces Barbares luy disoient quelquefois en riant. Ondesson c'eust esté mal fait de te faire mourir, car tu fais bien le maistre quand tu veux, & l'enfant quand on te commande quelque chose.

must be of the company, holding his book in his hand and behaving as the French do when they pray to God. The Savages know not what it is to refuse what another has dreamed ought to be done for his health. This law is common throughout the countries of America of which we have knowledge. They go then to find the Father; they represent to him that such a one's health is in his hands; they do not suppose that he will make any difficulty about granting that which a whole world finds very reasonable. They encouraged him, urging, moreover, that this cure, which they accounted certain, would be very honorable for him. The Father, smiling, rebukes the vanity of their dreams. They urge him, but he refuses: other messengers are sent, representing that it is cruelty to allow a poor sick man to suffer and die. Finally, when they saw that he would not come, they take the resolution to conduct him thither by force, and send young men to seize him; but as he was agile, and very adroit, and very [141] little burdened with flesh, he eludes their hands, and takes to his heels. They pursued him at full speed; they found that he had the legs of a Deer, and that, if he had wished to escape, he could have done so, since he outstripped the best runners of the country. In fact, charity alone kept him among the Hiroquois; for he preferred the salvation of the captives to his own life and liberty. In conclusion, he returned to the village resolved to die rather than connive, however little, at their superstitions. Our Lord willed that they spoke to him no more of these.

Although he was of a hasty and quick temper, he nevertheless knew so well how to submit when Christian humility and charity required it, and to assume

Plus de cent fois ils luy ont dit tu te feras tuer, tu parle trop hardiment, & si dans nostre pays ou tu es prifonnier & tout feul de ton party, tu nous tiens teste, que ferois-tu, [142] si tu estois en liberté parmy tes gens? iamais tu ne parleras en faueur des Hiroquois. Tout cela ne l'estonnoit point, comme il obeyffoit aux plus petits dans les choses licites pour basses qu'elles fussent, aussi resistoit-il aux plus grands, lors qu'il s'agissoit de la gloire de son maistre. Vn homme qui ne tient ny à la vie ny à la santé ny à la terre, qui se contente de Dieu feul & tout pur est bien hardy, il s'estonnoit par apres de sa liberté, mais comme il n'attendoit ny vie ny deliurance, en vn mot comme il n'auoit rien à perdre; aussi n'auoit-il rien à craindre ny à redouter. Ce courage le faisoit honorer de ceux qui auoient plus d'esprit, & luy cauoit la haine de tout le gros qui ne iuge que par les sens à la façon des bestes.

Il enuoya au Ciel plus de soixante personnes de cette miserable nation, leurs baptesmes estoient le lien de sa captiuité; il se fut cent fois sauué si la providence ne l'eust arresté, en luy presentant de fois à autre par des rencontres admirables le moyen d'ouuir les portes du Paradis à quelque pauvre ame. Il fut inuité certain iour, d'aller voir des jeux & des dances, qui se deuoient faire en vne autre bourgade; [143] il s'y transporta en bonne compagnie, il ne fut pas plustost arriué, qu'il se dérobe du tumulte & de la foule pour se glisser dans les cabanes, afin de consoler les malades & les mourans, si tant est qu'il en rencontra. Il semble que Dieu le conduisoit par la main en ce voyage. Il trouua dans vne cabane cinq petits enfans qui tendoient tous à la mort, il les

superiority when he saw the glory of his God involved, that those Barbarians sometimes said to him, laughing: "Ondesson, it would have been ill done to put thee to death; for thou actest the master well, when thou choosest, and the child when anything is commanded thee."

More than a hundred times, they said to him: "Thou wilt cause thine own death; thou speakest too boldly. And if in our country—where thou art a prisoner, and all alone in thy cause—thou opposest us, what wouldst thou do [142] if thou wert at liberty among thy own people? Never wilt thou speak in favor of the Hiroquois." All that did not confound him; as he obeyed the least in things lawful, however humble they were, he also resisted the greatest, when it was a question of the glory of his master. A man who clings to neither life, nor health, nor the world—who is satisfied with God alone and only—is very bold. Afterward, he was astonished at his own freedom; but, as he was expecting neither life nor deliverance,—in a word, as he had nothing to lose,—he had also nothing to fear or to dread. This courage caused him to be honored by those who had more sense, and procured him the hatred of all the common crowd who judge only by their senses, after the manner of beasts.

He sent to Heaven more than sixty persons of that wretched nation: their baptisms were the bond of his captivity. He would have escaped a hundred times if providence had not checked him, by offering him from time to time, through wonderful coincidences, the means of opening the gates of Paradise to some poor soul. He was invited on a certain day to go to see some sports and dances, which were to

baptize à son aise & sans bruit, tout le monde étant fort pour voir ces résouïssances publiques. Il apprit à trois iours de là que ces petits innocens n'étoient plus en la terre des mourans. O mon Dieu! quelle favorable rencontre? Quel coup admirable de la predestination pour ces petits Anges qui loient maintenant & qui bénissent Dieu avec leur bon Pere? ô quels remerciemens luy font-ils dans la sainte Sion? ces rencontres comme j'ay remarqué retenoient le Pere dans son exil.

Il fut dans d'étranges gehennes quand il fallut prendre la résolution de se sauver par l'entremise des Hollandois, s'il n'eust veu que c'étoit fait de sa vie, & qu'il ne pourroit plus secourir ces pauvres Barbares s'il ne se fauoit pour les venir retrouver vne autre fois, iamais il ne les auroit [144] pû abandonner: mais nostre Seigneur luy prolongea la vie pour luy venir presenter vne autre fois en holocauste au lieu où il auoit desia commencé son sacrifice.

take place in another village: [143] he betook himself thither in good company. He had no sooner arrived than he stole away from the tumult and the crowd, in order to slip into the cabins,—that he might console the sick and dying, in case he should encounter any. It seems that God led him by the hand on that journey. He found in a cabin five little children who were all in danger of death; he baptized them at his ease, and without noise,—every one having gone out to see those public rejoicings. He learned, three days later, that those little innocents were no longer in the land of the dying. O my God! what a propitious encounter! What an admirable stroke of predestination for those little Angels who now praise and bless God with their good Father! Oh, what thanks they give him in the holy Sion! These opportunities, as I have remarked, retained the Father in his exile.

He was in unusual misery when he was constrained to take the resolution that he would escape through the intervention of the Dutch; if he had not seen that it was all over with his life, and that he could no longer help those poor Barbarians unless he escaped, so that he might come and find them at another time, never could he have [144] abandoned them; but our Lord prolonged his life, that he might come and present it to him another time, as a burnt-offering, at the place where he had already begun his sacrifice.

CHAPITRE IX.

DES CHRESTIENS DE SAINT IOSEPH À SILLERY.

VNE perfonne de merite & de pieté, ayant fait vne aumosne pour drefser en ces nouvelles contrées vne petite Chapelle, fous le nom de Saint Michel, nous nous fommes efforcez de fuppleer à ce qui manquoit, pour en bastir vne petite Eglise dediée à Dieu, fous le tiltre de ce glorieux Archange. La croifée fait deux Chappelles, ou la Sainte Vierge & fon cher Epoux Saint Ioseph font honnorez. Ce petit bastiment fait tout expres pour les Sauuages, n'a pas à la verité la magnificence de ces grands miracles de l'Europe; mais il a quelques Parroiffiens, dont la candeur & la bonté est autant & plus agreable à Dieu que l'or & l'azur de ces grâds édifices. Ces bons Neophytes en font ravis, notamment [145] la famille dont le chef porte le nom de ce glorieux Archange, felon les defirs de ceux qui l'ont particulièrement fecouruë.

Leur pieté s'augmente tous les iours, la Foy prend de fortes racines dans tous ces bons Neophytes: & si leurs corps fubfiftoient vn petit plus long-temps, ils compoferoient vne Eglise plus riche des biens du Paradis, que des grandeurs du monde. Mais vous diriez que le Ciel est jaloux de leur demeure fur la terre, tant il les preffe d'entrer dedans fa gloire.

Je fçay bien qu'on attend tous les ans vn tribut de leurs aétions, de leurs bons fentimens. Ce tribut est

CHAPTER IX.

OF THE CHRISTIANS OF SAINT JOSEPH AT SILLERY.

A PERSON of merit and piety, having founded alms for erecting in these new regions a little Chapel under the name of Saint Michael, we have exerted ourselves to supply what was lacking, in order to build a little Church dedicated to God, under the title of that glorious Archangel. The transept forms two Chapels, where the Blessed Virgin and her dear Spouse Saint Joseph are honored. This little building, made expressly for the Savages, has not, in truth, the magnificence of those great wonders of Europe; but it has some Parishioners whose candor and goodness is even more agreeable to God than the gold and azure of those great edifices. These good Neophytes are delighted with it, especially [145] the family whose head bears, according to the desires of those who have especially assisted it, the name of that glorious Archangel.

Their piety increases every day; the Faith takes strong roots in all these good Neophytes: and, if their bodies existed a little longer, they would compose a Church richer in the blessings of Paradise than in the grandeurs of the world. But you might say that Heaven is jealous of their dwelling upon the earth,—so much does it hasten them to enter into its glory.

I know well that there is expected every year a tribute of their actions, of their good sentiments.

d'autant plus difficile à payer, qu'on demande toujours vne monnoye nouvelle. Certes il faudroit auoir vn grand fond, pour fatisfaire à tant de defirs. Le Sainct Efprit touche les cœurs comme il luy plaift : les fentimens qu'il leur a defia donnez, & qui ont veu le iour fur le papier, continuent par fa faueur, & par fa grace: ie n'en rapporteray que bien peu cette année, afin que de ne point tomber dans de longues redites.

Le Pere qui a eu le foing de les instruire, leur ayant parlé le iour de la feste de Sainte Catherine, de la Foy & de la constance [146] de cette Amazone Chrestienne; vn Capitaine s'écria deuant toute l'assemblée: voila ce que c'est, d'estre Chrestien; c'est faire estat de la Foy & non pas de sa vie: faut-il qu'une fille nous couure le visage de confusion? on n'en voit que trop parmy nous qui deuiennent sourds & aueugles: ils ferment leurs oreilles aux instructions qu'on leur donne: ils mettent vn voile deuant leurs yeux de peur de voir ce que la priere & la Foy leur commandent: prenons courages, demeurons fermes & constants, que la faim, que la soif, que les maladies, & que la mort mesme n'ébranlent point la resolution, que nous auons prise de croire en Dieu, & de luy obeyr iufques au dernier foupir de nostre vie. Ces petites harangues inopinées dedans l'Eglise mesme, ont bien fouuent de plus grands effets que les plus longs discours. Le Predicateur en ces rencontres se tient bien honoré de deuenir auditeur d'un Sauuage.

Le iour de la Purification de la Sainte Vierge, le Pere leur ayant distribué des flambeaux, & donné l'explication de cette saincte ceremonie: le mesme Capitaine ne se peut tenir de faire sa petite Predica-

This tribute is the more difficult to pay because new coin is always required. Certainly it would be necessary to have a great fund, to satisfy so many desires. The Holy Ghost touches hearts as he pleases: the feelings which he has already inspired in them, and which have seen light on paper, continue, through his favor and through his grace. I will report, this year, but very little concerning these, so as not to lapse into long repetitions.

The Father who has had the care of their instruction, having spoken to them, on the day of the feast of Saint Catherine, about the Faith and constancy [146] of that Christian Amazon, a Captain exclaimed before the whole assembly: "That is what it is to be a Christian,—it is to set value on the Faith, and not on one's life. Must a girl cover our faces with confusion? There appear only too many among us who grow deaf and blind; they close their ears to the instructions which are given them; they put a veil before their eyes for fear of seeing what prayer and the Faith command them. Let us take courage; let us remain firm and constant; let not hunger, thirst, diseases, or death itself, shake the resolution that we have taken to believe in God and to obey him, even to the last sigh of our life." These unexpected little harangues in the Church itself have very often greater effect than the longest discourses. The Preacher, on these occasions, esteems himself much honored to become hearer to a Savage.

The day of the Purification of the Blessed Virgin, the Father having distributed torches to them, and given the explanation of that sacred ceremony, the same Captain cannot abstain from delivering his little Sermon. [147] There is no wish to deprive

tion; [147] on ne veut point leur oster cette liberté; pource qu'elle est grandement profitable, & tant s'en faut qu'ils en abusent, qu'ils ne deuiennent tous les iours que trop retenus en ces assemblées. Ah! mes freres, disoit-il, que nous auons d'obligation à nostre Pere de nous enseigner de si belles veritez? conceuez vous bien ce que veut dire ce feu que vous portez en vos mains? il nous apprend que Iesus est nostre iour & nostre lumiere; que c'est luy qui nous a donné la Foy & la connoissance, que c'est luy qui nous découure le chemin des Cieux: ces flambeaux nous enseignent que tout ainsi que Iesus s'est consummé ça bas pour nostre salut, employant toute sa vie pour nous sauuer, que nous luy deuons rendre le reciproque, bruslans tous les iours de son feu & de son amour: nous consummans comme ces cierges pour son seruice & pour sa gloire. Il y a parmy nous de ieunes gens, il y en a de vieux, mais tous tendent à la mort en viuant, tout se consume, toutes choses tendent à leur fin. O que nous serions heureux si apres nous estre tous consummez pour Iesus, nous nous voyons avec luy dedans sa gloire!

La grande Chasse de L'élan se rencontrant [148] pour l'ordinaire enuiron le mois de Mars, les Sauvages ne se trouuent pas souuent aux Ceremonies de la semaine saincte si la feste de Pasques n'est bien auant dans le mois d'Auril, comme il est arriué cette année. Il n'est pas croyable combien ces bons Neophytes ont esté assidus aux longues prieres qui se font en l'Eglise dans ces iours de deuil & de tristesse. Encore qu'ils ne se produisent pas beaucoup, leur deuotion neantmoins & leurs sentimens ne laissent pas de toucher & de raurir ceux qui les consideroient

them of this liberty, because it is greatly profitable, and they are so far from abusing it, that they become every day only too reserved in these gatherings. "Ah! my brothers," he said; "under what obligation are we to our Father for teaching us such beautiful truths! Do you indeed realize what that fire signifies, which you carry in your hands? It teaches us that Jesus is our day and our light; that it is he who has given us the Faith and knowledge; that it is he who discovers for us the way to Heaven. These torches instruct us that—just as Jesus has been consumed here below for our salvation, employing his whole life to save us—we are bound to render him the equivalent, burning every day with his fire and his love; consuming ourselves, like these tapers, for his service and his glory. There are among us young men, and there are some old ones, but all are tending to death while living; all is consumed,—all things move toward their end. Oh, how happy shall we be if, after we all have consumed ourselves for Jesus, we see ourselves with him in his glory!"

The great Chase of the Elk occurring [148] usually about the month of March, the Savages are not often present at the Ceremonies of holy week, unless the feast of Easter is very late in the month of April, as happened this year. It is incredible how assiduous these good Neophytes have been at the long prayers which are held in the Church during those days of mourning and sadness. Although they do not often appear, their devotion and feeling, nevertheless, do not fail to touch and delight those who most thoroughly observed them. They listened to the discourse about the passion of the Son of God with a bearing which sufficiently discovered the grief and

plus particulièrement : ils prestoient l'oreille au discours de la passion du Fils de Dieu avec vn maintien qui découuroit assez la douleur & l'amour & la compassion de leur cœur : ils l'adorerent sur le bois de la croix sans empressement, sans confusiō, ioignant vne modestie exterieure, non estudiée avec des sentimens interieurs, qu'ils ne peuuent exprimer, les meres détachoiēt leurs petits enfans de leurs mamelles, pour les prosterner, & pour leur faire baiser limage de leur Sauueur, en vn mot, la candeur la simplicité, la bonté, qui rend ces gens vn peu trop grossiers aux yeux du monde, les conduit avec grande assurance au port [149] de leur salut.

Les Sauvages se voulans cabaner dans le bois pour la rigueur du froid, vne pauvre femme malade voyant qu'elle feroit éloignée de l'Eglise, s'y transporta le mieux qu'elle put, & ayant demandé vn Pere luy dit ie me viens confesser pour la derniere fois. La montagne est trop roide, ie ne pourray descendre, & vous aurez trop de peine de monter, c'est pourquoy ie vous viens remercier & prendre congé de vous, priez pour moy mon Pere ie ne vous verray plus en ce monde. Et moy ie vous verray luy repart le Pere; ie vous iray visiter en vostre cabane, il n'y manqua pas. La pauvre malade en estoit consolée en vn point qui ne se peut dire: elle luy dit vn iour, mon Pere ne me faites vous point communier encore vne fois deuant que ie meure; l'en fuis content, respondit-il, mais il faudroit vn petit embellir vos cabanes à la venuē d'vn si grand Capitaine? hélas! quel ornement pourroit-on donner à vn lieu si miserable? il vaut bien mieux qu'on me traifne en fa maison, aussi-tost dit, aussi-tost fait, deux Neophytes

love and compassion of their hearts; they adored him on the wood of the cross without haste, without confusion,—uniting an outward modesty, not studied, to inward feelings which they cannot express. The mothers detached their little children from their breasts, in order to prostrate them and have them kiss the image of their Savior. In a word, the candor, the simplicity, the goodness, which render these people somewhat too rude in the sight of the world, guide them with great certainty to the port [149] of their salvation.

The Savages wishing to lodge in cabins in the forest, on account of the rigor of the cold, a poor sick woman, seeing that she would be distant from the Church, betook herself thither as best she could, and, having asked for a father, said to him: “I come to confess for the last time. The mountain is too steep,—I shall not be able to go down, and you will have too much trouble in going up; therefore I come to thank you, and to take leave of you. Pray for me, my Father, I shall see you no more in this world.” “But I shall see you,” the Father answers her; “I will go to visit you in your cabin,” in which he failed not. The poor sick woman was consoled by him in a matter which cannot be told; she said to him one day, “My Father, will you not have me receive communion once again before I die?” “I am willing,” he answered; “but it would be necessary to embellish your cabins a little at the coming of so great a Captain.” “Alas! what ornament could one bestow on a place so wretched? It is much better that I be drawn to his house.” No sooner said than done; two Neophytes offer themselves, wrap her in her blanket, bind her upon a sledge, and draw her

se presentent, ils l'enueloppent dans sa couverture, la lient sur un traîneau & la tirent [150] sur la neige droit à l'Eglise; le Pere à son entrée luy presentant le Crucifix, elle le prend, l'embrasse, le baise avec une tendresse admirable, & quoy que la parole luy manquaît, elle ne laissa pas de l'apostropher comme elle peut; Kinakmir Kinakmir Iesus, ie vous remercie, ie vous remercie ô Iesus de ce que ie suis baptisée; ie serois précipitée dans les feux qui sont sous la terre, si ie fusse morte devant le baptême: Ie vous demande pardon, ayez pitié de moy, vous estes bon, vous me pardonnerez, ie le sçay bien. Apres s'estre confessée & apres auoir entendu la sainte Messe avec bien de la peine, on luy donna son Sauueur qu'elle souhaittoit de tout son amour. L'ayant receu le Pere luy fit faire son action de graces mentalement pour la difficulté qu'elle auoit de respirer, elle suiuit de la pensée & de l'affection ce qu'il luy disoit, mais enfin elle ne put s'empescher de prononcer ce peu de paroles qu'elle poussa de son ame comme des flammes de son amour, ô que vous estes bon de m'estre venu visiter, ie ne vous vois pas maintenant, vous vous cachez, mais ie vous verray bien tost: vous auez promis le Paradis à ceux qui sont baptisez & qui gardent [151] la Foy & qui vous obeissent, ie suis baptisée, i'ay gardé la Foy depuis mon baptême, ie la garderay iusques à la mort, i'ay tasché de vous obeyr, ie vous demande pardon de mes offences, vous l'auuez promis à ceux qui se confesseroient, ie me suis confessée avec douleur. Ie souffre volontiers les grandes douleurs de ma maladie, i'attend la mort ioyeusement quand il vous plaira, ie vous ayme, ie vous verray, j'iray avec vous & l'a ie vous prieray notamment

[150] over the snow, straight to the Church. The Father, at her entrance, offering her the Crucifix, she takes it, and embraces and kisses it with an admirable tenderness; and, though speech failed her, she nevertheless addressed it as she could: *Kinakoumir, Kinakoumir, Jesus*,—"I thank you, I thank you, O Jesus, that I am baptized; I would be cast into the fires which are under the earth, if I had died before baptism. I ask your pardon: have pity on me; you are good,—you will pardon me, I know it well." After having confessed, and having heard holy Mass with much difficulty, she was given her Savior, whom she desired with all her love. Having received him, the Father had her offer her act of thanks mentally, on account of the difficulty that she had in breathing. She followed with intelligence and affection what he said to her; but at last she could not help pronouncing these few words, which she sent forth from her soul, like flames of her love: "Oh, how good you are to have come to visit me! I do not see you now,—you conceal yourself; but I shall see you very soon, for you have promised Paradise to those who are baptized, and who keep [151] the Faith and obey you. I am baptized; I have kept the Faith since my baptism; I will keep it even till death. I have tried to obey you; I ask your pardon for my offenses; you have promised it to those who should confess, and I have confessed, with pain. I willingly endure the great sufferings of my sickness; I await death joyfully when you shall please. I love you; I shall see you, and I will go with you; and there I will pray to you especially for those who have instructed me and who are the cause of my being baptized." The Father, seeing her beyond

pour ceux qui m'ont instruit, & qui font cause que ie suis baptisée. Le Pere la voyant hors de toute esperance de recouurer sa fanté, luy parle de l'Extreme-Onction, elle la demande, on luy donne; elle la reçoit avec vne consolation toute particuliere, luy estant auis que le Ciel ne luy pouuoit plus échapper. Il faut confesser que la simplicité engendre dans les ames de ces bons Neophytes, vne constance toute extraordinaire. Ils agissent tout rondement avec Dieu, il leur a promis le Ciel s'ils perseverent en la Foy, quand ils sentent dans leur ame le témoignage de leur creance, & le regret de leurs offences, ils se tiennent affez du contract qu'ils ont passé avec vn si bon Pere. [152] Pour conclusion on remit cette pauvre femme sur sa traîne, & on la ramena en sa cabane bien joyeuse d'auoir encor vne fois visité la maison de son Dieu deuant sa mort, qui arriua bientoit apres.

Vne autre femme desia assez aagée malade depuis six mois, n'auoit pas vne patience si forte que celle dont ie viens de parler; mais elle auoit rencontré vn gendre qui la soustenoit faintement dans ses angoisses: cette pauvre languissante dit vn iour au Pere qui la visitoit, ie m'ennuye de viure, la peine que ie donne à ceux de ma cabane me fait souhaiter la mort. Son gendre l'ayant entenduë, se leua & luy repartit, vos paroles ne font pas bonnes, vous auez tort de souhaiter la fin de vostre vie, pour la peine que vous nous donnez: Sçachez que nous vous soulagerons de bon cœur iusques à vostre dernier soupir, prenez garde que vous ne cherchiez plustost vostre deliurance que la nostre, ne chocquez point les ordres de Dieu. Il a déterminé du premier moment de vostre vie, c'est à

all hope of recovering her health, speaks to her of Extreme Unction; she asks for it, and they give it to her; she receives it with a very special consolation,—feeling sure that Heaven could no longer escape her. It must be confessed that simplicity begets, in the souls of these good Neophytes, a constancy quite extraordinary. They deal very frankly with God; he has promised them Heaven if they persevere in the Faith. When they feel in their souls the witness of their belief, and sorrow for their offenses, they hold themselves assured of the contract which they have made with so good a Father. [152] In conclusion, they put this poor woman back on her sledge, and led her back to her cabin, very joyful to have once again visited the house of her God before her death, which occurred soon afterward.

Another woman, already somewhat aged, sick for six months, had not so great patience as the one of whom I have just spoken; but she had found a son-in-law who piously supported her in her sufferings. This poor languishing creature said one day to the Father who was visiting her: “I am weary of living; the trouble that I give those of my cabin makes me desire death.” Her son-in-law having heard her, arose and answered her: “Your words are not good; you do wrong to desire the end of your life on account of the trouble which you give us. Know that we will relieve you with good heart until your last sigh; take care, lest you seek rather your own deliverance than ours. Do not offend the orders of God; he has ordained the first moment of your life; it is for him to determine the last. You have obeyed him from your baptism until now,—continue steadfastly in the

luy de determiner du dernier, vous luy auez obey depuis vostre baptesme iufques à maintenant, pourfuiuez constamment dans le chemin encommencé, le [153] terme n'est pas long, ce qui reste est court, le Ciel est tout prest de vous. Comme elle se couuroit la face dans ses douleurs; il luy dit, otez ce voile qui vous empesche de voir le lieu ou vous deuez aspirer. Portez vos yeux & vostre cœur au pays ou vous deuez aller, dites en vous mesme regardant les Cieux, voila ma maison, voila le lieu de ma demeure eternelle! ô que ce lieu est beau? qu'il est rauissant? qu'il y fait bon? Le Ciel adioutoit-il, c'est le premier objet que ie regarde à mon réueil, ie ne le voy iamais que ie ne le desire, c'est toute ma ioye, la terre ne me sçauroit plus consoler.

Vne femme encore Payenne estoit en trauail d'enfant depuis trois iours, celles qui l'affistotent vindrent querir le Pere pour la baptifer deuant sa mort. Le Pere l'ayant veüe & la disposant doucement à la Foy luy fit promettre que si elle se deliuroit de son fruit, elle procureroit fortement son baptesme & celuy de son enfant, & là-dessus l'exhorte à implorer le secours d'un grand amy de Dieu saint Ignace, qui auoit deliuré plusieurs personnes de semblables dangers, il luy fit pendre au col vne petite relique de ce grand saint. A peine [154] son cœur eust-il receu ces saincts aduis qu'on luy donnoit, & son corps touché le Reliquaire, qu'elle accoucha sans peine & sans douleur, avec l'étonnement de tous les Sauvages qui l'auoient def-ja mises au nombre des morts. Ce miracle sauua le corps & l'ame de la Mere, & de l'Enfant.

Vn Sauvage Chrestien fit paroistre sa pieté dans vn

way begun. The [153] term is not long; what remains is short; Heaven is very near you." As she was covering her face in her grief, he said to her: "Take away that veil, which prevents you from seeing the place whither you ought to aspire. Incline your eyes and your heart to the country whither you are to go; say to yourself, beholding the Skies,— 'There is my house; there is the place of my eternal dwelling! Oh, how beautiful is that place! how ravishing it is! how pleasant it is there!' The Sky," he added, "is the first object which I behold on my awaking; I never see it without desiring it; it is all my joy,—the earth can no longer console me."

A woman, still a Pagan, had been in child-labor for three days; those who were assisting her came to fetch the Father to baptize her before her death. The Father, having seen her, and preparing her quietly for the Faith, made her promise that, if she were delivered of her offspring, she would earnestly seek her baptism and that of her child; and thereupon he exhorts her to implore the help of a notable friend of God, saint Ignace, who had delivered several persons from like dangers. He had them suspend from her neck a little relic of that great saint. Hardly [154] had her heart received those holy admonitions that were given her, and her body touched the Reliquary, when she was delivered without difficulty and without pain,—to the astonishment of all the Savages, who had already reckoned her in the number of the dead. This miracle saved the body and the soul of both the Mother and the Child.

A Christian Savage manifested his piety in a danger wherein he thought to lose his life, in walking along the shores of the great frozen river. This

danger ou il penfa perdre la vie: marchant fur les bors du grand fleuve glacé. Ce pont fi fort & fi épays pour l'ordinaire, qu'il porteroit quantité de Canons fans s'esbranler, se rompit iufteffous deffous fes pieds. Ce pauvre homme se vit en vn moment à l'eau iufques au col fans trouuer fond, de bonne fortune comme il tiroit fon bagage apres foy fur vne longue traifne, le traict ou la corde attachée au chariot d'Hyuer trauerfant fur fon eftomach, l'empefcha d'estre emporté par le courant, deffous ces grands corps de glaces, & luy donna moyen de se retirer de cét abyfme, il parut au fortir de la, comme vn hōme basty de glaces; fes compagnons accourent pour le fecourir, mais deuant qu'ils le touchaffent, il se mit à deux genoux à demy mort, fur le bord de fon precipice [155] pouffant ce peu de paroles de fon cœur, toy qui as tout fait, tu m'as faué la vie, tu m'as deliuré du naufrage, en verité ie t'en remercie. Cela dit, fes camarades luy donnent vne couuerture, le menent dans le bois, font du feu promptement & le mettent en estat de pourfuiure fon chemin beniffants Dieu de ce qu'il l'auoit retiré des portes de la mort.

Vn autre Chrestien ne fut pas fi doucement traité dans vn danger qui paroiffoit moindre, la Iuftice & la mifericorde luy ofterent la vie par vne prouidence doucement rigoureuse. Il s'estoit tellement accoustumé aux boiffons Françoises, qu'il n'épargnoit rien pour en trouuer; or comme il ne les pouuoit porter, il donnoit du fcandale à fes compatriotes. Il est vray qu'il s'estoit fait de grandes violences pour se corriger, on l'auoit puny quelquesfois publiquement, il prenoit en gré toutes les peines qu'on luy impofoit, se voulant mal à foy-mefme, quand il auoit excedé:

bridge — so strong and thick, as a rule, that it would bear a number of Cannon without shaking — broke just beneath his feet; and this poor man saw himself, in a moment, in the water up to his neck, without finding bottom. By good fortune, as he was drawing his baggage after him on a long sledge, the line or rope attached to this Winter chariot, passing over his breast, prevented him from being carried away by the current underneath those great masses of ice, and gave him the means of releasing himself from that abyss. He appeared, on emerging thence, like a man formed of ice. His companions ran thither to help him; but, before they could touch him, he fell on both knees, half dead, over the edge of his chasm, [155] uttering these few words from his heart: “Thou who hast made all, thou hast saved my life; thou hast delivered me from shipwreck; in truth, I thank thee.” That said, his comrades give him a blanket, lead him into the wood, make a fire promptly, and enable him to continue his way,— blessing God because he had withdrawn him from the gates of death.

Another Christian was not so gently treated in a danger which appeared smaller; Justice and mercy took away his life through a gently rigorous providence. He had so accustomed himself to the French liquors, that he spared nothing in order to get some; now, as he could not endure them, he gave scandal to his fellow-countrymen. It is true that he had done himself great violence, in order to correct himself, and had sometimes been punished in public. He willingly accepted all the penalties which were imposed upon him,—wishing ill to himself, when he had exceeded bounds; but frailty and evil habit

mais la fragilité & la mauuaife habitude, l'emportoiët de fois à autre dans l'excez, s'estât donc embarqué dans vn canot d'écorce, avec vn François, pour exercer vn acte de charité, le vent trop violent renuerfa [156] leur gondole. Or comme on entroit dans l'Hiuer le froid les faisit incontinent, enfin ils se debattent si bien qu'ils arriuent à bord quoy qu'en diuers endroits. Le François mieux couuert fit tant qu'il attrapa vne maifon Françoisie, on luy fait vn bon feu, mais il falluft déchirer ses habits pour le rechauffer promptement, d'autant que le froid l'attaquoit iufques au cœur; Le pauvre Sauuage quoy que fort & allegre, gaigna bien la terre, mais comme il estoit nud & tout gelé, il n'eut pas la force de chercher vn lieu de retraite, la marée venant à monter l'emporta, & luy osta le peu de vie qui luy restoit, les Chrestiens de saint Ioseph ayans appris ce naufrage, le vont chercher, ils trouuent son corps tout glacé, l'enfeucliffent avec charité, & l'apportent pour le faire inhumer dedans leur cimetièr. Ils dirent tous que c'estoit vn chastiment, mais bien amoureux, pource que la veille il s'estoit confessé avec de grands regrets & avec de grands tesmoignages d'vn ame veritablement contrite.

Je ne puis m'empeschèr de redire ce qui a esté si fouuent couché dans les Relations precedentes, cette deuotion merite d'estre publiée cent & cent fois. Il ny [157] a ny froid, ny glace, ny gelée, ny neige, ny pluye, ny nudité, ny montagne, ny mauuais chemin qui puisse empeschèr les Sauuages de venir entendre la sainte Messe, quand ils ne sont esloignez que d'vn quart de lieuë de la chappelle.

Vn Neophyte vrayement Chrestien, disoit à ce pro-

led him away, from time to time, into excess. Having then set out in a bark canoe, along with a Frenchman, in order to perform an act of charity,—the too violent wind upset [156] their gondola. Now, as it was the beginning of Winter, the cold immediately seized them;—at last they struggle so bravely that they arrive on shore, although in different places. The Frenchman, better covered, managed to reach a French house, where they made for him a good fire; but it was necessary to tear off his clothes, in order to warm him quickly,—the more because the cold was striking him even to the heart. The poor Savage, although strong and sprightly, indeed gained the land; but, as he was naked and covered with ice, he had not the strength to seek a place of shelter. The tide, beginning to rise, carried him off, and took from him the little life that remained to him. The Christians of saint Joseph, having learned this shipwreck, come to seek him: they find his body all frozen, enshroud it with charity, and carry it to be buried in their cemetery. They all said that it was a punishment,—but very lovingly, because, the day before, he had confessed with great sorrow and with strong indications of a truly contrite soul.

I cannot help repeating what has so often been described in the preceding Relations; this devotion deserves to be published hundreds of times. There [157] is neither cold, nor ice, nor frost, nor snow, nor rain, nor nakedness, nor mountain, nor bad road, which can prevent the Savages from coming to hear holy Mass, when they are not distant more than a quarter of a league from the chapel.

A truly Christian Neophyte said, in this connection: “When I hear the bell ring which calls us to

pos, quand i'entends fonner la cloche qui nous appelle à la fainte Meffe, mon cœur bondit de ioye, il me femble qu'on m'appelle à quelque grand feftin. Cét homme de bien va fouuent visiter & confoler les malades, les entretenant de discours fains & de l'efperance d'une meilleure vie. Il luy arriua certain iour qu'ayant entamé vn discours fpirituel, il demeura tout court perdant comme on dit fon étoile. Il eut quelque penfée que le Demon le vouloit troubler, il fort de la cabane, fe retire à part, fait fa priere à Dieu, & en vn moment fon efprit fe vid tout libre & fa memoire auffi heureufe qu' auparauant, il retourna vers fon malade, continuant fon discours avec vne plus grande facilité qu'il ne l'auoit commencé.

Vn Sauvage baptifé depuis quelque temps arriua l'un des iours de cét Hyuer [158] paffé, le Pere qui venoit de celebrer la S^{te} Meffe ayant paru, il luy dit, mon Pere il faut que ie vous raconte ce qui s'est paffé cette nuit en ma cabane, comme i'estois endormy, il m'a semblé qu'un Demon s'est approché de moy, ie le voyois, ie l'entendois, il se mocquoit de ma façon de reciter le chapelet, il me contrefaisoit avec des gestes ridicules, il tafchoit de me dégoufter de la priere, me voulant perfuader qu'elle estoit rude & facheufe, fi toft que ie l'ay veu, i'ay fait le figne de la Croix, mais il ne s'en est point fuy: au contraire, plus ie le faisois, plus il me contrefaisoit; enfin voyant fon opiniaftreté, i'ay fait vn effort qui m'a réueillé, ie me fuis mis à luy dire des iniures, va t'en miserable efprit, mal-heureux & mefchant, c'est toy qui trompe les hommes & qui les precipite dans les feux ou tu brusle toy-mefme fans efpoir d'en iamais fortir; tu me voudrois bien tromper & me rendre

holy Mass, my heart leaps for joy; it seems to me that I am called to some great feast." This worthy man often goes to visit and console the sick,—entertaining them with holy discourses, and with the hope of a better life. It happened to him on a certain day that, having broached a spiritual topic, he stopped quite short,—losing, as they say, his star. He had some idea that the Demon was trying to disturb him; he leaves the cabin, withdraws in private, offers his prayer to God, and in a moment his spirit saw itself quite free, and his memory as fortunate as before. He returned to his patient, continuing his discourse with a greater facility than that with which he had begun it.

A Savage, baptized for some time, arrived on one of the days of this past Winter; [158] the Father who had just celebrated Holy Mass having appeared, he said to him: "My Father, I must tell you what happened last night in my cabin. When I had fallen asleep, it seemed to me that a Demon approached me; I saw and heard him,—he was mocking at my manner of reciting the rosary, and aping me with ridiculous gestures. He was trying to disgust me with prayer: trying to persuade me that it was severe and vexatious. As soon as I saw him, I made the sign of the Cross, but he did not flee; on the contrary, the more I made it, the more he imitated me. Finally, seeing his obstinacy, I made an effort which awoke me. I began to say insulting things to him. 'Be-gone, miserable spirit, wretched and wicked; it is thou who deceivest men, and dashest them into the fires wherein thou thyself burnest without hope of ever getting out of them. Thou wouldst deceive me and render me a companion of thy treachery and

compagnon de ta perfidie & de tes supplices: retire toy maudit & mal-heureux, i'obeïray à Dieu toute ma vie, il t'a chassé de sa maison pour ton orgueil, va t'en & t'esloigne de ceux qui croient en luy. Il ma semblé disparoistre en vn [159] moment. Je suis demeuré tout plein de consolation, ie doutois neantmoins si ie m'estois bien comporté: car que fçais-je, ce qu'il faut faire en ces rencontres? Le Pere l'affeura qu'il auoit fort bien combattu, & le renuoya tout remply d'allegresse en sa cabane.

Vn Sauuage de la nation des Bersiamites, estant en danger de mort & porté à l'Hospital, on luy parla du baptesme, mais comme il auoit peu conuersé les Chrestiens, il respondit qu'il ne vouloit point encore mourir, s'imaginant que ce Sacrement de vie luy donneroit la mort; Ces bonnes filles le pressent, elles font venir vn Pere de nostre Compagnie, mais en vain; cét homme obstiné dit tousiours qu'on le veust precipiter à la mort. Enfin on a recours à nostre Seigneur, & en vn moment cét opiniastre deuiet doux, il prie qu'on ne le laisse point partir de cette vie sans estre laué dans ces eaux salutaires; vn Pere accourt, l'examine, l'instruit, & le trouuant capable d'estre fait enfant de Iesus-Christ, fait venir de l'eau beniste: ce pauvre malade voyant qu'on le vouloit baptiser dans son lit, laissez moy leuer leur dit-il, cette eau n'est pas commune, [160] c'est vne eau du Ciel qui me rendra parent de celuy qui à tout fait. Estant baptisé, il embrasse le Pere, & tous les François presens avec vne ioye toute extraordinaire, & deux heures apres, il passe du pays des Sauvages dans le pays des Anges.

Ce fust vn contentement bien sensible à ces bonnes

thy torments. Withdraw, accursed and unhappy one; I will obey God all my life. He has driven thee from his house because of thy pride; begone, and go far from those who believe in him.' He seemed to me to disappear in a [159] moment. I remained full of consolation; I nevertheless doubted whether I had behaved well, for how do I know what must be done in these encounters?" The Father assured him that he had fought very well, and sent him back, filled with gladness, into his cabin.

A Savage of the nation of the Bersiamites, being in danger of death and carried to the Hospital, was spoken to concerning baptism; but as he had associated little with the Christians, he answered that he did not yet wish to die,—imagining that that Sacrament of life would cause his death. Those good sisters urge him; they send for a Father of our Society, but in vain,—this obstinate man always says that they wish to hurry him to his death. Finally, they have recourse to our Lord, and in a moment that headstrong man becomes gentle: he begs that they will not suffer him to leave this life without being washed in those salutary waters. A Father hastens thither, examines and instructs him, and, finding him capable of becoming a child of Jesus Christ, sends for some holy water. That poor sick man, seeing that they wished to baptize him in his bed, said to them: "Allow me to rise; this water is not common; [160] it is a water from Heaven, which will render me a kinsman to him who has made all." Upon being baptized, he embraces the Father, and all the French present, with extraordinary joy: and, two hours later, he passes from the country of the Savages into the country of the Angels.

Meres, de voir leurs prieres exaucées, veu que depuis qu'elles font en la Nouvelle France, pas vn Sauvage n'est mort en leur Hospital sans baptesme. La Mere de faint Ignace, qui est passée faintement de cette vie en l'autre, en auoit vn foing si particulier, qu'elle ne pouuoit dormir d'un bon fommeil, si les ames de ces malades n'estoient en assurance, autant que la charité les y peut mettre, ces bonnes Sœurs fuiuent courageusement ces traces, elles ont esté chargées de plus de quatre-vingts malades François & Sauvages, pendant le cours de l'année, c'est vn grand fecours à tout le pays que cette maison de Dieu, & n'y a personne dans le pays qui ne donne mille benedictions à leur Fondatrice.

Mais puis que nous sommes tombez sur la mort de la Mere Marie de faint Ignace, [161] ie crois estre obligé d'en dire icy quelque chose. Cette bonne Mere apres auoir conduit ses filles en Canada, & les y auoir gouuernées six ans, fut frappée d'un afme ou plustost d'une augmentation d'afme (car elle s'en fentoit dès la France) avec vn mal continuel d'estomach qui luy caufa de violentes douleurs l'espace de quinze mois, sans que iamais pour cela elle quitast le foin & le seruice des malades. Quand il y en auoit quelques-vns en danger elle faisoit porter son lit en la sale où ils font receus, afin de les veiller avec vne de ses Sœurs & les consoler, que si elle n'y pouuoit aller, elle s'enquestoit plusieurs fois la nuit de leur disposition, sur tout en ce qui regarde le dernier passage de l'ame à son Createur. Quand on luy donnoit quelque viande fraische à raison de sa ma[la]die, elle n'en mangeoit point qu'elle n'en eust fait porter aux plus malades, elle n'a vescu que six ans & demi

It was a profound satisfaction to these good Mothers to see that their prayers were heard,—considering that, since they have been in New France, not one Savage has died in their Hospital without baptism. Mother de saint Ignace, who has blessedly passed from this life into the other, had so especial a care for this, that she could not sleep soundly, if the souls of these patients were not in safety, so far as charity can place them therein. These good Sisters courageously follow in this path; they have been burdened with more than eighty French and Savage patients during the course of the year. This house of God is a great help to the entire country; and there is no one in the country who does not bestow a thousand blessings upon their Foundress.

But since we have alluded to the death of Mother Marie de saint Ignace, [161] I think that I am obliged to say something about it here. This good Mother, after having conducted her daughters to Canada, and having governed them there for six years, was stricken with an asthma,—or, rather, with an aggravation of asthma (for she had felt it since leaving France),—together with a continually disordered stomach, which caused her violent pains for the space of fifteen months; and yet never did she forego on that account the care and service of the sick. When any of them were in danger, she had her bed carried into the ward where they are received, that she might watch over them with one of her Sisters, and console them; but, if she were unable to go thither, she inquired several times at night concerning their situation,—especially in what regards the last passage of the soul to its Creator. When some fresh meat was given her on account of her sickness, she ate

en la Nouvelle France, mais en ce peu de temps elle y a grandement souffert & trauaillé pour le bien de la Colonie Françoisse & des Sauvages, demy an apres son arriuée voyant que l'establissement de l'Hospital contribueroit à l'arrest & à la conuersion des Sauvages [162] de Sillery, elle eut assez de courage quoy que ce lieu fust esloigné & priué de toutes les commoditez de la Colonie Françoisse, pour s'y bastir à grands frais & grandes peines, & si lors qu'elle en fust venuë à bout & que Dieu eust conuertiy les Sauvages qui y refidoient, les Hiroquois commencerent leurs courses & l'obligerent d'abandonner cette maison, & en commencerent vne autre à Kebec avec nouveaux frais & nouvelles peines qui eussent fait perdre cœur à toute autre, & si tost que cette seconde fut prestee Nostre Seigneur qui luy en reseruoit la recompense au Ciel, l'appella à foy le mesme iour que le cœur de leur petite Chapelle fut acheuée & prestee à y recevoir les Religieuses, en forte qu'elle y fut portée morte toute la premiere, & les premiers Cantiques que les Religieuses y ont entōnez ont esté autour du corps de leur chere Mere. Quinze iours auant son decez, elle pria instamment qu'on ne luy parlaist plus du tout d'aucune autre chose que de Dieu & du Ciel, & elle confomma tout ce temps-là en des colloques tres-affectueux avec Nostre Seigneur Iesus-Christ & la tres-saincte Vierge, & finit sa vie en ce saint exercice [163] aagée seulement de trente-six ans, quoy qu'elle fust d'une forte complexion ses veilles & ses mortifications luy abregerent ses années pour luy donner vne plus heureuse eternité, elle mourut le cinquiesme de Nouembre l'an passé six iours apres le depart des nauires, elle sentoit vne fatisfaction incroyable de

none of it until she had sent some of it to those most sick. She lived only six years and a half in New France; but in that short time she greatly suffered and toiled here for the good of the French Colony and of the Savages. Half a year after her arrival, seeing that the establishment of the Hospital would contribute to the settlement and conversion of the Savages [162] of Sillery, she had courage enough—although that place was distant, and deprived of all the conveniences of the French Colony—to build there, at great expense and with great difficulties; and, even then, when she had succeeded, and when God had converted the Savages who lived there, the Hiroquois began their incursions and obliged her to abandon that house. Then they began another at Kebec, with new expenses and new toils, which would have caused any one else to lose heart; and as soon as this second one was ready Our Lord, who was reserving her reward in Heaven, called her to himself, on the very day when the choir of their little Chapel was finished and ready to receive the Nuns,—so that she was the very first to be borne thither dead; and the first Hymns which the Nuns intoned there were around the body of their dear Mother. Fifteen days before her decease, she urgently begged that they should no longer speak to her at all of any other thing than of God and Heaven; and she spent all that time in most affectionate colloquies with Our Lord Jesus Christ and the most blessed Virgin, and ended her life in that holy exercise,—[163] aged only thirty-six years. Although she was of a strong constitution, her vigils and mortifications shortened her years, in order to give her a happier eternity. She died on the fifth of

mourir en Canada au feruice de ces pauures Barbares. Elle a esté également regrettée des François & des Sauuages, sa charité ayant gagné tous les cœurs, elle laissa ces Religieuses presque inconfolables tant pour la perte qu'elles faisoient, que pour le petit nombre qu'elles restoit, n'estant plus en tout que cinq Religieuses tant pour le seruice des malades que pour les fonctions de la Religion, les grands frais d'un pays nouveau & barbare avec le nombre des pauures & malades qui s'y rencontrent obligent à se retrancher, nous esperons pourtant que sa place ne demeurera pas longs-temps vuide, & qu'elle nous marquera du Ciel celle qui doiuent remplir cette année pour la remplir. Retournons à nos Sauuages.

Je diray cy-apres comme les Algonquins qui ont esté massacrez cét Hyuer auoient ie ne sçay quel presentiment de [164] leur deffaite les Montagnets qui chassoient és enuirons de Kebec & de saint Ioseph furent quasi en mesme temps saisis d'une crainte qui les fit sortir des bois; ils composoient trois bandes, & toutes ces bandes, quoy que separées les vnes des autres, furent touchées d'une mesme frayeur quasi à mesme temps, comme ils estoient en chemin pour gagner Kebec, arriua vn messager des Trois Riuieres qui leur dit sauuez-vous, tout est mort au quartier d'où ie viens, l'effroy se iettent incontinent dedans leurs ames, chacun vouloit gagner le deuant, tout beau, leur fit vn Chrestien, qui a de l'autorité parmy eux, ne nous precipitons point, gardons le saint Dimanche, & demain nous partirons au petit iour, ne craignez point, Dieu nous conseruera si nous luy obeyffons, en effet ils ne décamperent que le iour suiuant.

November, last year, six days after the departure of the ships. She felt an incredible satisfaction to die in Canada, in the service of these poor Barbarians. She has been equally regretted by the French and by the Savages, her charity having won all hearts. She left those Nuns almost inconsolable, both for the loss which they incurred and for the small number that remained of them,—for there were no more than five Nuns in all, not only for the service of the sick but for the offices of Religion. The great expenses of a new and barbarous country, with the number of the poor and sick whom we encounter therein, oblige us to retrench; we hope, nevertheless, that her place will not long remain empty, and that she will indicate to us from Heaven those who are to complete this year in order to fill her place. Let us return to our Savages.

I will relate, farther on, how the Algonquins who were massacred this Winter, had I know not what premonition of [164] their defeat. The Montagnais who were hunting in the environs of Kebec and saint Joseph were almost at the same time seized with a fear which caused them to leave the woods; they composed three bands, and all these bands, though separated from one another, were affected with a like terror, almost at the same time. While they were on the way to reach Kebec, there arrived a messenger from Three Rivers, who said to them: “Escape! everything is dead in the quarter whence I come.” Terror straightway entered their souls; each one wished to get the start. “Softly!” said to them a Christian who has authority among them; “let us not be headlong,—let us observe the blessed Lord’s day; and to-morrow we will depart at daybreak. Do

A peine estoient-ils arriuez, que trois Hurons de leur escoüade parurent tout effarez: deux de nos compagnons font pris difoient-ils, ie m'estonne que nous n'auons tous esté massacrez, il est croyable que l'ennemy ayant eu connoissance par ses prisonniers du lieu ou nous estions, nous aura pourfuiuy, mais Dieu luy a bandé les [165] yeux, car il n'estoit rien plus facile que de nous rencontrer, hé bien ne fait-il pas bon se confier en Dieu, difoit ce braue Neophyte, qui ne voulut iamais partir le Dimanche. C'est luy qui nous a conferué, benissons-le, & souffrons ioyeusement les fleaux qu'il nous enuoye. Pour moy ie ne fuis point les souffrances, ie dis à nostre Souuerain Capitaine, i'ay commis tant de pechez, ie merite bien que tu me punisse, ie veux souffrir, fais tout ce que tu voudras, ie ne diray mot & tant que ie feray en vie ie croiray en toy.

On a marié cette année vne ieune fille fortie depuis quelque temps du Seminaire des Vrfulines: ces bonnes Meres qui ont fecouru & instruit dans le cours de cette année plus de quatre-vingt filles en diuers temps ont veritablement reussi. Leur Seminaire est vne grande benediction pour les Françoises & pour les Sauuages, mais comme toute les fleurs ne font pas des roses n'y des lys, comme tous les Astres ne font pas également brillans, aussi les filles qui fortent de deffous leur conduite ne font pas toutes égales en vertu. Celle-cy qui fut la premiere donnée à Madame de la Pelterie, leur fondatrice est d'un naturel [166] doux, elle est bien establie en la Foy, le ieune homme qui l'a épousée, n'est pas moins Chrestien que son épouse, il l'a recherchée enuiron deux ans: comme il vit qu'on luy monstroit bon

not fear, God will preserve us if we obey him." In fact, they did not break up camp till the following day.

Hardly had they arrived, when three Hurons of their squad appeared, thoroughly frightened. "Two of our companions are taken," they said. "I am astonished that we have not all been massacred. It is possible that the enemy, having had knowledge through his prisoners of the place where we were, has pursued us; but God has blindfolded his [165] eyes; for there was nothing easier than to meet us. Ah, well! is it not a good thing to trust in God?" said that worthy Neophyte, who would never set out on Sunday. "It is he who has preserved us: let us bless him, and let us suffer joyfully the scourges which he sends us. As for me, I do not flee sufferings; I say to our Sovereign Captain, 'I have committed so many sins that I well deserve that thou shouldst punish me; I wish to suffer. Do all that thou wilt,—I will not say a word; and, as long as I remain in life, I will believe in thee.'"

We have married this year a young girl, who some time ago went forth from the Seminary of the Ursulines; these good Mothers, who have assisted and instructed, at various times in the course of this year, more than eighty girls, have been truly successful. Their Seminary is a great blessing to both the French girls and the Savages; but, as not all flowers are roses nor lilies, as not all the Stars are equally brilliant, so the girls who go forth from under their guidance are not all equal in virtue. This one, who was the first to be given to Madame de la Pelterie, their foundress, is of a gentle nature, [166] and is well established in the Faith; the young man who

vifage, il s'alla loger dans la cabane de la future épouse selon l'ancienne coutume des Sauvages, nos Peres luy dirent que cela n'estoit pas bien feant, aussi-tost il se retira protestant qu'il vouloit obeyr en tout. Le vous auouë que cette obeyffance contre les façons de faire des Sauvages dans de ieunes gens qui s'entr'ayment, tient du miracle en l'esprit de ceux qui connoissent le genie de ces peuples.

Vn Pere de nostre Compagnie estant arriué nouvellement à saint Ioseph, alla visiter vn malade fort pauvre. Celuy-cy luy dit, tu me fais vn grand plaisir, ie te supplie viens moy fouuent consoler dans ma maladie: ouy mais dit le Pere ie n'ay pas dequoy te soulager. Le ne te demande rien finon que tu m'instruise, que tu instruise ma femme & mes enfans. Le ne pense plus à la terre, mon cœur est au Ciel, le Pere fut surpris; car cét homme estoit l'vn des plus méchans qui fut parmy les Sauvages, c'est pourquoy il luy dit mon cher amy. Le [167] Demon te voudra peut-estre perfluader que la Foy te fait mourir, c'est l'vne des tentations dont il tourmente les Sauvages, mais sçache que tes excez ont reduit ton corps au point où il est, il est vray repart-il, mais laissons-là le corps, & pensons à l'ame. Le souffre volontiers pour mes offenses, i'espere que Dieu me fera misericorde. Certes l'esprit de Dieu souffle ou bon luy semble, il n'a égard ny aux Grecs, ny aux Scythes, ny aux François, ny aux Sauvages, ceux qui luy font plus obeyffans font ses plus grands amis.

Deux Sauvages Chrestiens s'estans laissé surprendre de boiffon, le Pere en fa predication reprenant l'yurognerie qui feroit aussi commune en ces contrées qu'elle est dans le fond de la Suisse, s'il y auoit des

married her is not less Christian than his spouse. He sought her hand for about two years; when he saw that he was well received, he went to lodge in the cabin of his future spouse, according to the former custom of the Savages. Our Fathers told him that that was not very seemly; forthwith he withdrew, protesting that he would obey in everything. I avow to you that this obedience, contrary to the Savages' customs among young people who are mutually in love, resembles a miracle in the minds of those who know the character of these tribes.

A Father of our Society, having recently arrived at saint Joseph, went to visit a very poor patient. The latter said to him: "Thou doest me a great favor; I beg thee, come to console me often in my sickness." "Yes, but," said the Father, "I have not wherewith to relieve thee." "I ask thee nothing except that thou instruct me, and instruct my wife and children. I think no more of the earth, my heart is in Heaven." The Father was surprised, for this man was one of the worst among the Savages; therefore he said to him: "My dear friend, the [167] Demon will perhaps try to persuade thee that the Faith causes thee to die;" this is one of the temptations with which he torments the Savages. "But know that thine own excesses have reduced thy body to the state in which it is." "That is true," he answers, "but let us leave the body there, and let us think of the soul. I suffer willingly for my offenses; I hope that God will show me mercy." Certainly the spirit of God breathes where he pleases,—he has regard for neither Greeks, nor Scythians, for neither Frenchmen, nor Savages: those who are most obedient to him are his greatest friends.

boiffons. L'un de ces Sauvages arreſta le Pere au milieu de ſon diſcours, ce que tu diſ eſt vray mon Pere, ie me ſuis enyuré, ie n'ay point d'eſprit, prie Dieu qu'il me face miſericorde. Ie ne parleray qu'à ceux qui ſont de mon pays, ce n'eſt point à moy à haranguer en cette bourgade, i'adreſſe mon diſcours à la ieuneſſe qui m'écoute, fus donc prenez exemple non ſur mon peché mais ſur ma douleur, & ſouvenez-vous [168] que ſi moy qui ſuis aagé ie reconnois mon crime, que vous ne devez point diſſimuler les voſtres. Ie condamne l'action que i'ay faite, c'eſt un precipice ou ie me ſuis ietté, ny tombez pas. Son complice entendant ce diſcours prit la parole, c'eſt moy qui ſuis un méchant, c'eſt moy qui n'ay point d'eſprit, i'ay fâché celui qui à tout fait, ieuneſſe ſoyez plus ſage, ne ſuivez point le chemin où ie me ſuis égaré, marchez tout droit & priez avec le Pere, afin que celui qui à tout fait prenne de bonnes penſées pour moy.

Le Pere cependant gardoit le ſilence bien édifié de la ferueur de ces bons Neophytes. Toutes choſes ont leur temps; ce feu ne ceſſera de briller & d'échauffer que trop toſt, il ne le faut pas eſtouffer, mais qui le voudroit allumer par violence eſchaufferoit ſa bile & non l'amour de ſon Dieu.

Le Printemps dernier les Chreſtiens de ſaint Ioſeph armerent trois chaloupes & quelques canots, pour aller battre non la campagne, mais la grande riuere, & donner la chaſſe à l'ennemy qui paroifſoit de temps en temps en diuers endroits. Ils eſtoient eſcortés de quelques François [169] que Monſieur noſtre Gouverneur leur auoit donné. Eſtans arriuez iuſques à Montreal on les feſtina tous avec beaucoup de bien-

Two Christian Savages having allowed themselves to be beguiled by drink, the Father in his sermon reproved drunkenness,—which would be as common in these countries as it is in the depth of Switzerland, if there were liquors. One of those Savages stopped the Father in the midst of his discourse. “What thou sayest is true, my Father; I became drunk. I have no sense; ask God that he show me mercy. I will speak only to those who are of my own country,—it is not for me to harangue in this village; I address my discourse to the youth who listen to me. Come, then; take example not by my sin, but by my grief; and remember [168] that, if I who am old acknowledge my crime, you ought not to dissimulate yours. I condemn the deed that I have done; it is a precipice upon which I have cast myself: do not fall on it.” His partner, hearing this discourse, began to speak: “It is I who am a wicked fellow,—it is I who have no sense; I have offended him who made all. Young men, be wiser; do not follow the road in which I have gone astray. Walk straight ahead, and pray with the Father, that he who made all may think kindly of me.”

The Father meanwhile kept silence, being much edified by the fervor of these good Neophytes. All things have their time; this fire will only too soon cease to shine and warm. It must not be stifled; but he who should attempt to kindle it by violence would stir up his own gall, and not the love of God.

Last Spring, the Christians of saint Joseph armed three shallops and some canoes, in order to go and scour, not the country, but the great river; and to give chase to the enemy, who appeared from time to time in various places. They were escorted by some

veillance: Vn Capitaine Chrestiẽ dit ces belles paroles pour action de graces apres le banquet. Autrefois quand on nous auoit bien traitez, nous disions à nos hostes, ce festin va porter vostre nom par toute la terre, toutes les nations vous regarderont d'orefnauant comme des gens liberaux qui fçauez conferuer la vie aux hommes: mais i'ay quitté ces coustumes, c'est maintenant à Dieu à qui ie m'adresse quand on me fait du bien, ie luy dis ces paroles: Tu es bon fecoure ceux qui nous assistent, fais qu'ils t'aiment tousiours, empesche le Demon de les aborder, & nous donne place aupres deux en Paradis. Voila vn faint compliment.

Deux iours apres leur arriuée ils se rembarquerent pour descendre à Kebec. Or comme ils n'auoient point rencontré d'ennemis, ils s'imaginoient que le grand fleuue en estoit libre, c'est pourquoy ils ne tenoient point sur leurs gardes. Vn canot conduit par deux Hurons deuant les chaloupes fut attaqué & pris dans le lac saint Pierre par vne escoüade d'Hiroquois. [170] Les canots qui fuiuoient s'en estant aperceus remontent incontinent vers les chaloupes, plusieurs ieunes gens s'estoient escartez çà & là dans les Isles pour chasser aux rats musquez, enfin s'estant rassemblez ils tirent vers l'ennemy, lequel ne croyant pas pouuoir resister à ces chaloupes se iette avec sa proye dans la forest en vn lieu inondé des eaux du Printemps, ils se fortifient comme ils peuuent. Vn Capitaine Chrestien se disposant au combat fit vne forte harangue à ses gens tenant en main vn Crucifix & vn Chapelet enrichy d'vne grande medaille. Vn autre l'espée à la main le seconda. Les François cependant se confesserent à vn Pere qui se trouua

Frenchmen, [169] whom Monsieur our Governor had given them. Having reached Montreal, they were all feasted with much benevolence. A Christian Captain said these beautiful words by way of thanksgiving after the banquet: "Formerly, when we had been well treated, we said to our hosts, 'This feast is going to carry your name throughout the earth; all nations will henceforth regard you as liberal people, who know how to preserve life to men.' But I have given up those customs; it is now to God that I address myself when any one does good to me. I say to him these words: 'Thou art good; help those who assist us, cause that they may love thee always, prevent the Demon from approaching them, and give us room near them in Paradise.'" That was a holy compliment.

Two days after their arrival, they embarked again in order to go down to Kebec. Now, as they had not encountered enemies, they imagined that the great river was free therefrom; for that reason, they were not on their guard. A canoe conducted by two Hurons, preceding the shallops, was attacked and taken in lake saint Pierre by a squad of Hiroquois. [170] The canoes which followed, having perceived this, straightway go up again toward the shallops; several young men had gone aside here and there among the Islands, in order to hunt muskrats. Finally, having come together again, they proceed toward the enemy,—who, not thinking that he can resist those shallops, casts himself, along with his prey, into the forest; in a place flooded by the Spring rains, they fortify themselves as best they can. A Christian Captain, preparing himself for combat, made a vigorous harangue to his people, holding in

dans ce rencontre. Vn bon Neophyte voyant qu'il n'estoit pas entendu en sa langue demanda de se confesser par interprete. Il faudroit, disoit par apres le Pere, venir du bout du monde pour voir des Sauvages peints de diuerfes couleurs, parler de Dieu si ardemment & penser si soigneusement à leur salut. Or comme la nuit aprochoit, on trouua bon que le Pere monta dans vn canot pour aller faire vn tour aux Trois Riuieres, & donner aduis à Monsieur nostre Gouverneur de ce qui se passoit. [171] Il aprit les nouvelles sur les dix heures du soir, & le lendemain il se trouua avec deux bonnes chaloupes, & dix canots de renfort au lieu ou s'estoient retranché ces Barbares. Vn Huron les voulant reconnoistre fut tué d'vn coup d'arquebuzé & mangé de ces Antropophages. Ils auoient liez leurs canots par ensemble pour n'auoir point le pied à l'eau d'autant que leur fort estoit inondé. Monsieur le Gouverneur estant arriué voulut reconnoistre la place. La pluye tomba en si grande abondance toute la nuit qu'on ne put mettre la main aux armes. Le lendemain au point du iour, ces oyseaux s'en estoient enuolez.

La Relation des Hurons, faisoit mention l'année passée d'vn ieune homme appelé Michel, de la nation du feu, il amena à Kebec vne petite fille Huronne, pour estre mise au Seminaire des Vrfulines: or comme il ne pût remonter en son pays, il est demeuré depuis ce temps-là dans la petite maison du Chapelain de ces bonnes Meres. Ceux qui le connoissent n'ont point de peine de croire qu'vn miracle le guerit d'vne maladie, & qu'vne grace extraordinaire la appelé à la Foy de [172] Iesus-Christ, il n'y a rien de si innocent, rien de si candide, rien de plus

his hand a Crucifix and a Rosary enriched with a great medal. Another, javelin in hand, seconded him. The French meanwhile confessed to a Father who happened to be present on that occasion. A good Neophyte, seeing that he was not understood in his own language, asked to confess through an interpreter. "One would need," said the Father afterward, "to come from the end of the world, in order to see Savages painted in various colors, speak so ardently of God, and think so diligently upon their salvation." Now as night was approaching, it was deemed best that the Father should get into a canoe and take a trip to Three Rivers, to warn Monsieur our Governor of what was occurring. [171] He learned the news toward ten o'clock in the evening; and on the next day he was present with a reinforcement of two good shallops and ten canoes, at the place where those Barbarians had intrenched themselves. A Huron, desiring to reconnoitre them, was killed by an arquebus shot, and eaten by those Cannibals. They had tied their canoes together, in order not to have their feet in the water, because their fort was flooded. Monsieur the Governor, having arrived, wished to reconnoitre the place; but the rain fell in so great abundance, all night, that the weapons could not be handled. The next day, at dawn, those birds had flown away.

The Relation of the Hurons made mention, last year, of a young man called Michel, of the nation of fire; he brought to Kebec a little Huron girl, to be placed in the Seminary of the Ursulines. As he could not go up again to his country, he remained from that time in the little house of those good Mothers' Chaplain. Those who are acquainted with

modeste, que ce bon Neophyte. Les Meres Vrfulines qui l'ont fouent veu & communiqué, affurent qu'ils n'ont iamais eu aucune prise sur ses actions, tant il est moderé, iamais il n'a refusé aucun employ, pour bas & pour vil & pour éloigné qu'il pût estre des façons de faire des hommes Sauvages. Si on luy recommandoit quelque action qui se ressentit parmy eux de l'occupation d'une femme, apres une simple proposition fort modeste, il beuvoit cette confusion, non avec le gouft d'un Barbare, mais avec un esprit tout Chrestien.

La Mere Vrfuline qui entend leur langue, connoissant l'innocence de sa vie, luy demanda certain iour s'il ne s'approchoit pas fouent de la sainte Table. Je n'oserois pas, respondit-il, m'y presenter de moy-mesme, i'en ay prou de desirs, mais ie d'y au fond de mon cœur, i'en suis indigne si Marie (c'est le nom de la Mere) m'en iugeoit capable, elle me diroit, Michel communie; puis qu'elle ne m'en dit mot, c'est signe que ie ne le dois pas faire, cette soumission est bien aymable.

Quelques-uns de ses camarades le pressans [173] d'aller ce Printemps à la guerre, il leur respondit qu'il n'y pouvoit aller sans l'ordre de celui qui le dirigeoit, nous voyons bien, repartent-ils, que tu es une femme & non pas un homme, il baissa la veüe, & retint ses paroles, mais son cœur fut piqué: il s'en alla quelque temps apres le decharger aupres de sa bonne Mere, luy racontant ses ennuis, & les pensées qu'il auoit touchant la guerre, la Mere l'ayant consolé, l'exhorte à porter cette iniure en Chrestien. Ah! Marie, respond-il, que c'est une chose difficile à un homme d'estre tenu pour une femme! pour

him have no difficulty in believing that a miracle cured him of a disease, and that an extraordinary grace has called him to the Faith of [172] Jesus Christ; there is nothing so innocent, nothing so candid, nothing more modest than this good Neophyte. The Ursuline Mothers, who have often seen him and conversed with him, affirm that they have never had any complaint to make of his actions, so scrupulous is he; never has he refused any employment, no matter how low or how vile, or how foreign it might be to the usages among Savage men. If any act were assigned to him which savored among them of the occupation of a woman, after simply making a very modest statement, he swallowed that embarrassment,—not after the manner of a Barbarian, but with an altogether Christian spirit.

The Ursuline Mother who understands their language, knowing the innocence of his life, asked him on a certain day whether he often approached the holy Table. “I would not dare,” he answered, “to present myself there of my own accord; I have many desires to, but I say in the depth of my heart, ‘I am unworthy of it.’ If Marie” (this is the Mother’s name) “judged me fit for it, she would say to me: ‘Michel, receive communion;’ since she says not a word to me of this, it is a sign that I ought not to do so.” This meekness is very lovable.

Some of his comrades urging him [173] to go to war this Spring, he answered them that he could not go thither without the order of him who directed him. “We see plainly,” they reply, “that thou art a woman, and not a man.” He lowered his eyes and restrained his words, but his heart was piqued; he went, some time afterward, to unburden it in the

conclusion il alla à la guerre & en reuint, & celuy qui entre les autres, luy auoit donné cette iniure, fut pris des Hiroquois.

Vn autre Huron nommé Iean Baptiste voulant aller à la chaffe, & voyant qu'un François ne luy donnoit pas quelques viures qu'il auoit achepté, se fentit emeu laiffant aller quelques paroles d'impatience où de colere, s'en eftant pris garde, il va chercher fon Confesseur, ne voulant point embarquer son peché avec foy, ne l'ayant point rencontré, il s'en court aux Vrfulines demãde la Mere qui entend leur langue, la voyant à la grille, il luy dit ces [174] quatre paroles. Marie tu diras à mon Confesseur quand il fera de retour, Iean Baptiste à peché, il s'est mis en colere, il en est grandement marry, il se tiendra sur ses gardes pour ne plus retomber; cela dit il s'en va fans autre ceremonie. Estant à Sainct Ioseph, il apprend que le R. P. Hierome Lalemant son confesseur estoit de retour à Kebec, il le va trouuer fans delay, il se confesse il fait sa penitence, il se rembarque & s'en va à la chaffe: Dieu vueille que ces bons Neophytes conferuent long-temps ce grand soin de tenir leurs consciences pures & nettes.

Vn autre Huron non encor baptisé, allant voir de temps en temps cette bonne Mere dont ie viens de parler, luy dit certain iour. Marie mes camarades me veulle mener à la chaffe, donnez-moy conseil que dois-je faire? la Mere luy reparty, si tu desire d'estre bien tost baptisé, demeure, pour estre plus parfaitement instruit: si tu n'es pas pressé de jouïr de ce bon-heur, tu peux aller à la chaffe, s'en est fait, repond-il, la conclusion est prise, ie n'iray point à la chaffe. Ie ne fuis point resté parmy les François,

presence of his good Mother,—telling her his trials, and his ideas concerning the war. The Mother having consoled him, exhorts him to bear this wrong like a Christian. “ Ah! Marie,” he answers, “ how hard a thing it is for a man to be accounted a woman!” In conclusion, he went to the war and came back thence; and he who, among others, had given him that insult, was taken by the Hiroquois.

Another Huron, named Jean Baptiste, wishing to go to the hunt, and seeing that a Frenchman did not give him some provisions which he had bought, felt disturbed, and let some words of impatience or anger escape him. Having reflected on this, he goes to seek his Confessor, not wishing to embark his sin with him; as he does not find him, he hastens away to the Ursulines', and asks for the Mother who understands their language. Seeing her at the grating, he says to her these [174] few words: “ Marie, thou shalt say to my Confessor, when he returns, ‘ Jean Baptiste has sinned, he has been angry; he is very sorry for it, and will be on his guard not to fall back any more.’ ” That said, he goes away without other ceremony. While at Saint Joseph, he learns that the Reverend Father Hierome Lalemant, his confessor, has returned to Kebec. He goes to find him without delay; he confesses and performs his penance, embarks again, and goes away to the chase. God grant that these good Neophytes may long preserve this great care to keep their consciences pure and clean.

Another Huron, not yet baptized, going from time to time to see that good Mother of whom I have just spoken, said to her on a certain day: “ Marie, my comrades wish to take me to the chase; give me

pour amasser d'autres richesses que celles de la Foy, n'y d'autres [175] biens qu'une instruction plus particulieres des affaires de Dieu, & de mon salut, voila l'unique threfor, que ie veux remporter en mon pays, il fit bien connoître que la grace auoit formé ces paroles: car il ne manqua pas un seul iour quatre mois durans, de venir visiter la Mere Ouarie, c'est ainsi qu'ils prononce le nom de Marie, pour n'auoir point de M en leur langue n'y autre lettre labiale: & pour autant que les empeschemens de la Mere ne luy permettois pas toujours de venir au parloir au moment qu'elle estoit demandée il attendoit les heures entieres qu'elle fut libre sans iamais se rebuter, tant il auoit d'ardeur pour des veritez qui luy auoient esté inconnues iusques alors. Il n'y a point de cœurs à l'épreue de la grace, quand Dieu les veut auoir. La Barbarie perd son nom, si tost qu'elle est entrée dans l'école de Iesus-Christ, mais le commencement d'une bonne action & d'une bonne vie, n'en est pas la fin & le commencement, ie prie nostre Seigneur que ceux qui reçoient ses benedictions les conferuent, iusques au dernier moment de leur vie.

counsel what I am to do." The Mother answered him, "If thou desire to be soon baptized, remain, in order to be more thoroughly instructed; if thou art not in haste to enjoy that happiness, thou mayest go to the chase." "It is settled," he answers, "and my conclusion is taken; I will not go to the chase. I have not stayed with the French to amass other riches than those of the Faith, or other [175] benefits than a more special instruction in the affairs of God and of my salvation: that is the sole treasure that I wish to carry back to my own country." He made it well understood that grace had shaped these utterances; for he did not fail a single day, during four months, to come and visit Mother Ouarie,—thus they pronounce the name of Marie, for want of having an M or other labial letter in their language. And, since the hindrances of the Mother did not always allow her to come to the parlor at the moment when she was asked for, he would wait whole hours until she were free, without ever becoming discouraged,—so much ardor had he for truths which until then had been unknown to him. There are no hearts proof against grace, when God wills to possess them. Barbarism loses its name as soon as it has entered the school of Jesus Christ; but the beginning of a good action and of a good life is not the end of it as well. I pray our Lord that those who receive his blessings may preserve them, even to the last moment of their lives.

[176] CHAPITRE IX. [i.e., x.]

DE LA MISSION DE L'ASSOMPTION AU PAYS DES
ABNAQUIOIS.

LES Abnaquiois estans venus demander vn Pere de nostre Compagnie pour le mener en leur pays, & pour apprendre de luy le chemin du Ciel, le Pere Gabriel Dreuilletes leur fut accordé, comme il a esté remarqué dans la Relation de l'année precedente. Il partit de saint Ioseph ou de la residence de Sillery le vingt-neufiéme d'Aoust, conduit par vne escouade de Sauuages. Je ne dis rien des difficultez qu'il faut effuyer dans vn voyage de neuf à dix mois, où on rencontre des riuieres ferrées de rochers, & les vaiſſeaux qui vous portent ne font que d'écorce, où les dangers de la vie retournent plus souuent que les iours & que les nuits, où les froids de l'Hyuer changent tout vn pays en neiges & en glaces, où il faut porter sa maison, son viure, & sa prouision, où vous n'avez autre compagnie que celle des Barbares, aussi éloignez de nos façons de faire que la terre [177] est éloignée des Cieux; où les forces du corps, dont ils font pourueus abondamment l'emportent par dessus toutes les beautez de l'esprit, où il ne se trouue ny pain, ny vin, ny aucune nourriture de celles dont on se fert communément en Europe; où on diroit que tous les chemins conduisent en Enfer tant ils font affreux, & cependant ils menent en Paradis ceux qui ayment les Croix dont ils font

[176] CHAPTER IX. [i.e., x.]

OF THE MISSION OF THE ASSUMPTION IN THE COUNTRY
OF THE ABNAQUIOIS.

THE Abnaquiois having come to ask for a Father of our Society, to take him into their country, and to learn from him the way to Heaven, Father Gabriel Dreuilletes was granted to them, as has been remarked in the Relation of the preceding year. He started from saint Joseph, or the residence of Sillery, on the twenty-ninth of August, conducted by a squad of Savages. I say nothing of the difficulties which must be experienced in a journey of nine or ten months,—in which one encounters rivers iron-bound with rocks, and the vessels which carry you are only of bark; wherein the perils of life recur oftener than the days and the nights; wherein the cold of Winter changes a whole country into snow and ice; where it is necessary to carry one's house, one's living, and one's provisions; where you have no other company than that of the Barbarians, as far removed from our usages as the earth [177] is removed from the Heavens; where bodily strength, with which they are abundantly provided, triumphs over all the beauties of the spirit; where there is found neither bread nor wine, nor any food of the kinds which are commonly used in Europe; where one might say that all the roads lead to Hell, so frightful are they, and yet they lead to Paradise those who love the Crosses with which they are strewn. It

parfemez, c'est dans ses fatigues que le Pere a troué du repos, rencontrant plus souuent des montaignes semblables à celles du Tabor, & des Oliues, qu'à celle du Caluaire. Si tost qu'il fut arriué au pays de son hôte, qui est allié des Chrestiens de saint Ioseph: les Sauuages circonuoisins le vindrent saluer avec plus de cœur & de simplicité que de complimens, quelques malades se traînerent plus d'une lieuë & demie pour le voir, tous luy témoignoient de la bien-veillance à leur mode. Il leur rendoit le reciproque faisant paroître en ses paroles & en ses actions, la ioye qu'il refentoit en son cœur, & les desirs qu'il auoit dans son ame de les secourir de toute l'estenduë de son pouuoir.

Après ce premier abord & cette premiere [178] communication qui se fit par interprete, le Pere s'aplica fortement à l'étude de leur langue, qui a peu de rapport avec l'Algonquine dont il auoit desia connoissance, & a mesme temps qu'il est écolier, il fait l'office de maistre, instruisant les malades qu'il va chercher de çà de là en diuers cantons ou se retiroient les Sauuages.

Il descend tout le long du fleuve nommé Kinibeki, conduit par vn Sauuage qui auoit connoissance des endroits ou demeuroient ses compatriotes: il arriue enfin en vne habitation Angloise bastie sur cette riuere, où il fut tres-bien receu, de là il remonte sur ce beau fleuve pour reuoir les malades qu'il auoit visitez, pour les instruire de plus en plus, & pour baptizer ceux qu'il verroit en danger de mort. Estant de retour au pays de son hôte, il y demeura quelque temps se comportant tousiours en maistre quand il falloit parler des veritez Chrestiennes, & en écolier

was in his fatigues that the Father found rest, more often encountering mountains similar to those of Tabor and Olivet than to that of Calvary. As soon as he had arrived in the country of his host, who is allied to the Christians of saint Joseph, the surrounding Savages came to greet him, with more heart and simplicity than compliments; some sick people dragged themselves more than a league and a half, in order to see him; all evinced good-will to him, in their own way. He returned the like to them,—manifesting in his words and his actions the joy which he felt in his heart, and the desires which his soul had to aid them to the utmost of his power.

After this first approach and this first [178] communication, which took place through an interpreter, the Father applied himself assiduously to the study of their language, which has little in common with the Algonquin, with which he was already acquainted; and, at the same time while he is a scholar, he does the office of teacher,—instructing the sick people, whom he goes to seek hither and thither in various districts where the Savages had retired.

He goes down the whole length of the stream called Kinibeki,⁸ conducted by a Savage who was acquainted with the places where his fellow-countrymen lived. He finally arrives at an English settlement built upon that river, where he was very well received; thence he returns up that beautiful stream to see again the sick people whom he had visited, in order to instruct them more and more, and to baptize those whom he should see in danger of death. Having returned to the country of his host, he remained there some time,—always behaving as master when it was necessary to speak of the Christian truths, and

quand il falloit apprendre les rudimens d'une langue qui luy estoit inconnuë. Le recours & la confiance qu'il eut en Dieu, luy obtindrent vne benediction quasi miraculeuse, les Abnaquois mesme & depuis les Algonquins & les François se font [179] estonnez comme en si peu de temps il s'estoit rendu cette langue si familiere.

Sur la my-October il retourne vers ses malades, qui soupiroient apres luy: car il les seruoit des deux mains, il gaignoit leurs ames, par les soins qu'il auoit de leurs corps, il les veilloit, il les seruoit, il leur portoit à manger, & si on luy donnoit quelque bon morceau, ils estoient affurez que c'estoit pour eux. Dieu benissoit sa charité, par plusieurs guerifons assez notables & bien peu esperées, ce qui le faisoit rechercher, des petits & des grands. Le Sauvage qui le conduisoit, le menant vne autrefois en cette habitation Angloise nommè Kinibeki, le fit descendre iusques en la mer de l'Acadie, où sur ses costes il visita sept ou huit habitations d'Anglois, qui le receurent tous, avec vne affection d'autant plus extraordinaire, qu'elle estoit moins attenduë. Le Sauvage son guide se voyant sur les riuës de la mer de l'Acadie, dans son petit canot d'écorce, conduisit le Pere iusques à Pentagset, où il trouua vn petit hospice de Peres Capucins qui l'embrasserent avec l'amour & la charité qu'on peut attendre de leur bonté. Le R. P. Ignace de Paris leur Superieur, [180] luy fit tout l'aqueüil possible. Apres s'estre rafraischy quelque temps avec ces bons Peres, il remonte dans son bateau décorce, repasse dans les habitations Angloises, qu'il auoit veuës en chemin. Le Sieur Chaste luy donne des viures abondamment pour son voyage, & des

as scholar when it was necessary to learn the rudiments of a language which was unknown to him. His recourse to God, and confidence in him, obtained for him a blessing almost miraculous: even the Abnauquois, and later the Algonquins and the French, were [179] astonished that, in so little time, he had become so familiar with that language.

Toward the middle of October, he returns to his patients, who were sighing after him,—for he served them with both hands; he was winning their souls through the care that he gave their bodies; he watched them, served them, and carried food to them; and if some good morsel were given to him, they were sure that it was for them. God blessed his charity through several very notable and little hoped-for cures, which caused him to be sought by small and great. The Savage who conducted him, taking him another time to that English settlement, named Kinibeki, had him go down as far as the sea of Acadia; where, on its coasts, he visits seven or eight English settlements, at all of which he was received with a cordiality all the more extraordinary since it was little expected. The Savage, his guide, seeing himself on the shores of the sea of Acadia in his little bark canoe, conducted the Father even to Pentagouet, where he found a little home of Capuchin Fathers, who embraced him with the love and charity which may be expected of their goodness.⁹ The Reverend Father Ignace of Paris, their Superior, [180] gave him all possible welcome. After having refreshed himself some time with these good Fathers, he reënters his bark boat, and returns to the English settlements which he had visited on the way. Sieur Chaste gives him provisions in abundance

lettres pour l'Anglois, qui commendoit à Kinibeki, dans lesquelles il protestois, qu'il n'auoit rien remarqué au Pere qui ne fut tres loüable, qu'il n'étoit nullement porté au commerce, que les Sauuages luy rendoient ce témoignage, qu'il ne pensoit qu'à leur instruction, qu'il venoit procurer leur salut au dépens de sa vie, en vn mot, qu'il admiroit son courage.

Ce Capitaine ayant receu ces lettres, & pris vne copie des patentés du Pere, luy fit toutes les careffes, dont il se pût aduifer, & quelque temps apres, s'en alla à Pleimot, de la à Boston ce sont deux villes de la nouvelle Angleterre. Le Pere remonta vne lieuë plus haut que Kinibeki où les Sauuages se rassemblèrent au nombre de quinze grandes cabanes, ils luy bastirent vne petite Chapelle de planches, faites à leur mode, c'est icy où le Pere possédant suffisamment leur langue, les [181] instruit fortement, il leur fait entendre le sujet qui le retenoit avec eux, & l'importance de reconnoître celui qui les a creéz, & qui les chastiera, ou qui les benira selon leurs œuures. Voyant qu'vne grande partie témoignoit aymer les bonnes nouvelles de l'Euangile il leur demande trois choses pour marque de la bonne volonté, & du desir qu'ils auoient de receuoir la Foy de Iesus-Christ.

La premiere fut de quitter les boiffons de l'Europe, d'où s'enfuiuent de grandes yurongneries, parmy les Sauuages, les Abnaquiois promirent d'éuiter ces excez. Ils ont assez bien tenu leurs parole.

Le Pere leur demanda en second lieu, de viure paisiblement les vns avec les autres, & d'arrester les jalousies, & les querelles qui se rencontrent entre ces petites nations. Il n'est pas croyable combien les Sauuages d'vn mesme quartier sont vnis par ensemble:

for his voyage, and letters for the Englishman who commanded at Kinibeki; in which he declared that he had observed nothing in the Father which was not most praiseworthy; that he was not at all inclined to trade; that the Savages rendered him this testimony; that he thought only of their instruction, and came to procure their salvation at the expense of his own life,—in a word, that he admired his courage.

That Captain, having received these letters, and taken a copy of the Father's credentials, showed him all the courtesies that he could think of; and, some time after, went away to Pleimot [Plymouth], and thence to Boston,—these are two towns of new England. The Father went a league higher up than Kinibeki, where the Savages assembled to the number of fifteen great cabins: they built him a little Chapel of boards, made in their manner. It was here that the Father, having sufficient command of their language, [181] efficiently instructed them; he enabled them to understand the object which kept him with them, and the importance of acknowledging him who created them and who will punish them or bless them, according to their works. Seeing that a great part of them showed a liking for the good news of the Gospel, he asks them three things in token of their good-will, and their desire to receive the Faith of Jesus Christ.

The first was, to give up the liquors of Europe, whence ensues great intoxication among the Savages. The Abnaquiois promised to avoid these excesses; and have fairly well kept their word.

The Father asked them, in the second place, to live peaceably with one another, and to stop the

mais comme on voit en France, entre deux villes, où entre deux hameaux, ie ne fçay qu'elle pointilles, auffi remarque-on en cette partie de nostre Ame[ri]que, de petites enuies, entre les diuers cantons des Sauuages, les hommes font hommes, par tout auffi bien au bout du [182] monde comme au milieu. Il y auoit aupres du Pere, des Sauuages de diuers endroits, c'est pourquoy il s'éleuoit de temps à autres des disputes, d'autant plus faciles à terminer, qu'ils auoient promis de s'entr'aymer. Si bien que quand leurs bouches auoient esté trop ouuertes, pour parler à leur mode, & que leur langue n'auoit pas marché droit, ils se venoient demander pardon l'un a l'autre dans la Chapelle; voire mesme il y en eut vn, qui pouffé de fureur [*sc.* ferueur], se batit foy-mesme en la presence de son compaignon, priant celuy qui a tout fait, de leur pardonner à tous deux leurs offences.

Le troisieme témoignage que le Pere erigea, fut qu'ils jettassent leur Manit8 ou plustost leurs Demons, où plustost leurs forts phantastiques. Il y a peu de ieunes gens parmy les Sauuages, qui n'ait quelque pierre, ou quelque autre chose, qu'il tient comme par dependance du Demon, pour estre heureux à la chasse, ou au jeu, ou à la guerre; cela leur est donné, ou par quelque forcier, ou ils songent qu'ils le trouueront en quelque endroit, ou leur imagination leur fait croire, que le Manit8 leur presente ce qu'il rencontrent. [183] Ie ne doute pas que le Demon ne se glisse dans ses badineries, mais i'ay de la peine à croire, qu'il se communique à eux sensiblement, comme il fait aux forciers & aux magiciens de l'Europe, & à quelques peuples de cette Amerique: Quoy qu'il en soit, ceux qui auoient de ces forts ou de ces

jealousies and the quarrels which occur among those little nations. It is incredible how much the Savages of the same region are united together; but, as one sees in France, between two cities or hamlets, I know not what cavilings, there may be seen also in this part of our America small envies between the various districts of the Savages. Men are men everywhere, just as much so at the end of the [182] world as at the middle of it. There were with the Father some Savages from various places: on this account there arose, from time to time, disputes, which were much easier to end when they had promised to love one another. So, when their lips had been too widely opened,—to speak in their fashion,—and when their tongues had not walked straight, they came to ask pardon of one another in the Chapel; indeed, there was one of them who, impelled by his fervor, beat himself in the presence of his companion, asking him who has made all to pardon them both their offenses.

The third evidence that the Father secured was, that they should throw away their Manitou,—or, rather, their Demons, or fantastic charms. There are few young men among the Savages, who have not some stone, or other thing, which they keep as a token of dependence upon the Demon, in order to be happy in the hunt, or in play, or in war; it is either given them by some sorcerer, or they dream that they will find it in some place, or their imagination makes them believe that the Manitou presents to them what they encounter. [183] I doubt not that the Demon slips into these follies; but I can hardly believe that he communicates with them perceptibly, as he does with the sorcerers and magicians of

Manit8s, les tirerent de leur sac, les vns les ietterent, les autres les apporterent au Pere. Il y eut mesme quelques forciers, ou quelques Jongleurs qui bruslerent leurs tambours, & les autres instrumens de leurs mestiers; si bien qu'on n'entendoit plus dans leurs cabanes, ces heurlemens ces cris, ces tintamarres qu'ils faisoient à l'entour de leurs malades. Pource que la plupart protestoient hautement qu'ils vouloient auoir recours à Dieu; ie dis la plupart, & non pas tous; quelques-vns ne goustoient point ce changement, si bien qu'ils procurerent qu'un malade fut soufflé, & chanté par ces affronteurs: mais ce pauvre homme estant bien disposé pour le Ciel, ne voulut iamais consentir à leurs superstitions, disant nettement, que s'il recouuroit la santé, qu'il la tiendroit comme vn don venu de la part de celuy qui seul la peut donner & oster quand il luy plaist.

[184] Le Pere demeura iusqu'au mois de Ianuier, au milieu de ces quinze cabanes, instruisant en public & en particulier, faisant prier les Sauvages, visitant & consolant, & secourant les malades, avec des peines grandes à la verité, mais detrempée d'une rosée, & d'une liqueur du Ciel, qui adoucit les plus grandes amertumes. Dieu ne se laisse pas vaincre, il respand ses douceurs, aussi bien sur les croix de fer, que sur les croix d'or & d'argent. Ce n'est pas vne petite joye, de baptizer vne trentaine de personnes, disposées à la mort & au Paradis. Le Pere n'a pas encore voulu confier ces eaux sacrées, à ceux qui estoient pleins de vie, il ne les a répandues que sur des moribons, dont quelques-vns font rechapez, avec l'étonnement de leurs compatriotes.

Au commencement de l'année, comme ces bonnes

Europe, and with some peoples of this America. Be this as it may, those who had some of these charms, or Manitous, drew them from their pouches; some cast them away, others brought them to the Father. There were even some sorcerers or Jugglers who burned their drums and other instruments of their trades; so that one no longer heard in their cabins those howlings, those cries, those commotions which they raised about their sick, because most of the people loudly protested that they would have recourse to God. I say the most part, and not all; some did not relish this change, and brought it about that a sick man was blown upon and sung over by those insulters. But this poor man, being well prepared for Heaven, would never consent to their superstitions,—saying plainly that, if he recovered health, he would regard it as a gift proceeding from him who alone can give and take it away when he pleases.

[184] The Father remained until the month of January in the midst of those fifteen cabins,—instructing in public and private; having the Savages pray; visiting and consoling and helping the sick,—with great hardships, in truth, but diluted with a dew and cordial from Heaven, which sweetens the greatest bitterness. God does not allow himself to be conquered; he pours forth his gifts just as well upon crosses of iron as upon those of gold and silver. It is not a small joy to baptize thirty persons prepared for death and for Paradise. The Father has not yet chosen to entrust those sacred waters to those who were full of life; he has shed them only upon the dying,—some of whom have escaped, to the astonishment of their fellow-countrymen.

At the beginning of the year, when these good

gens se prepaioient pour leur grande chaffe, les forciers ou les Jongleurs prenans l'occafion au poil, firent les deuins; ils publierent par les cabanes, que tous ceux qui prioient & qui crioient à ce qu'on leur auoit prefché, feroient mal-heureux, & qu'ils mourroient bien toft, que le Patriarche, c'est ainfi qu'ils nommoiët le Pere, & tous ceux qui tiendroient [185] fa route feroient pris des Hiroquois, lesquels moleftent auffi bien cette nation que les autres. Les Sauuages qui auoient commencé de goufter les paroles de la vie eternelle ne s'épouuanterent point de ces menaces, ils continuerent leurs prieres à l'ordinaire, & la plus grande partie se ietta du costé du Pere, pour auoir la confolation de se loger aupres de fa cabane, afin de l'entendre & de se confirmer de plus en plus dans les veritez qu'ils admirent. Les voila donc tous en campagne, ils montent huit ou dix iournées fur le fleuue de Kinibeki. Ils entrent dans vn grand lac, où ils se donnent le rendez-vous apres leur chaffe. S'estans diuifez en plusieurs bandes ils declarerent la guerre aux Cerfs, & aux Eflans, aux Castors, & aux autres bestes fauuaiges.

Le Pere instruisit tousiours son escoüiade, la fuiuant dans toutes ses courfes, avec des trauaux trop grands pour acheter des Royaumes de la terre, mais bien petits pour procurer le Royaume des Cieux, à des ames dont le prix & la valeur doit estre confideré dans le fang de Iefus-Christ.

Leur chaffe acheuée, ils se trouuerent tous fur les riuies de ce grand lac au lieu [186] qu'ils auoient arresté. C'est icy ou les forciers perdirent leur credit, car non feulemēt ceux qui prioient Dieu, n'encoururent aucun defastre, non feulemēt le Pere

people were preparing themselves for their great hunt, the sorcerers or Jugglers, taking occasion by the hair, acted as soothsayers: they published through the cabins that all those who prayed, and who denounced what these had preached to them would be wretched and would soon die; that the Patriarch,—thus they named the Father,—and all those who should keep [185] his path, would be taken by the Hiroquois, who molest this nation as well as the others. The Savages, who had begun to relish the words of eternal life, were not awed by these threats; they continued their prayers as usual, and the majority placed themselves upon the side of the Father, in order to have the consolation of lodging near his cabin, that they might hear him, and confirm themselves more and more in the truths which they admire. So there they all were in the field; they ascend eight or ten days' journey along the river of Kinibeki. They enter a great lake, where they appoint their rendezvous after their hunt. Having separated into several bands, they declared war on the Deer, the Elks, the Beavers, and other wild beasts.

The Father constantly instructed his band, following it in all its expeditions, with labors too great to buy Kingdoms of the earth, but very small for securing the Kingdom of Heaven to souls whose price and value must be estimated in the blood of Jesus Christ.

Their hunt finished, they all met on the shores of that great lake, at the place [186] which they had appointed. It was here that the sorcerers lost their credit,—for not only did those who prayed to God incur no disaster, not only did the Father and his

& ses gens ne tomberent point dans les embusches des Hiroquois, mais Dieu les fauorifa encore d'une heureuse chasse, & quelques malades éloignez du Pere, ayans eu recours à Dieu dans leurs angoisses, auoient receu la benediction d'une fanté fort inopinée.

Vn forcier estant fort malade se voyant abandonné de tous ses gens, fit venir le Pere, le supplie de l'instruire, l'asseurant qu'il vouloit croire & prier tout de bon. Le Pere luy declare les veritez plus necessaires pour estre baptisé, le fait renoncer à son Demon, & le voyant dans vne disposition suffisante pour vn homme qu'il croyoit à deux doits de la mort, l'anime, l'encourage & le baptise, s'estant retiré d'aupres de luy, il se fouuient qu'il ne luy auoit point demandé les outils de son mestier de Jongleur, il retourne, il rentre dans la cabane de ce nouveau Chrestien, il luy demande son tambour & ses forts en presence de quelques Capitaines qui l'étoient venu visiter, il les donne sans contredit, [187] priant le Pere de les ietter au feu: si tost qu'il eust fait cette action, il sentit vn si grand soulagement qu'il creut estre guery, en effet il ne luy resta qu'une foiblesse de laquelle il se fit bien tost quitte.

Vn autre ayant esté guary par la vertu de l'eau beniste que le Pere répandit sur son mal, publia hautement qu'il tenoit la fanté de Dieu par l'entremise de l'eau qui donnoit la vie. Mais ce pauvre homme s'estant enyuré en allant visiter les Anglois, retomba dans sa premiere maladie, il en attribua la cause à son peché, celui qui à tout fait, disoit-il, à ses gens, m'auoit guery par sa bonté & par sa puissance, mais l'yurongnerie ma reiété dans mon mal-heur.

Quelques femmes voyans leurs enfans malades,

people not fall into the ambushes of the Hiroquois, but God further favored them with a successful hunt; and some sick people, at a distance from the Father, having had recourse to God in their sufferings, had received the blessing of very unexpected health.

A sorcerer being very sick, seeing himself abandoned by all his people, sends for the Father, and begs him to instruct him,—assuring him that he wished to believe and to pray in good earnest. The Father declares to him the truths most necessary for baptism, and has him renounce his Demon; and, seeing him in a state of mind sufficient for a man whom he believed within two fingers of death, animates, encourages, and baptizes him. Having gone from him, he remembers that he had not asked him for the tools of his Juggler's trade; he turns back, goes back to this new Christian's cabin, and asks him for his drum and his charms, in the presence of some Captains who had come to visit him. He gives them without opposition, [187] begging the Father to cast them into the fire; as soon as he had performed this act, he felt so great a relief that he believed he was cured. Indeed, there remained with him only a weakness, from which he soon became free.

Another, having been cured by the virtue of the holy water which the Father poured over his sore, published aloud that he obtained his health from God, through the intervention of the water which gave life. But this poor man, having intoxicated himself while going to visit the English, relapsed into his prior sickness: he attributed the cause of this to his sin. “He who has made all,” he said to

prioient fur eux en l'abfence du Pere, & noftre Seigneur ayant égard à leur confiance les exaufoit bien fouuent, leurs rendant leurs petits non fans aétion de graces, car elles publioient par tout que la priere eftoit bonne, & qu'elle auoit guery leurs enfans. Deux ou trois perfonnes ayans eu recours aux fuperftitions des Iongleurs moururent quafi entre leurs mains: & tous ceux qui fe font adrefsez à Dieu, [188] ont efté ou gueris ou foulagez en leurs maladies.

L'hoſte du Pere eftant tombé malade, les forciers dirent qu'il en mouroit, & quand il gueriroit qu'il ne verroit pas le Printemps, qu'un fort ou un Hiroquois luy oſteroit la vie en punition de ce qu'il auoit amené vne robe noire en leur pays. Ces faux Prophetes qui parloient fans eſtre enuoyez, furent trouuez menteurs, ce bon homme plein de confiance en Dieu a efté trois fois malade, & trois fois guery, non fans l'admiration de ceux qui l'auoient defia condamné à la mort. Il eſt vray qu'il luy arriua vne choſe bien faſcheuſe, il n'auoit qu'un fils qu'il aymoit comme foy-mefme, cét enfant mourut mais la crainte qu'il eut qu'on n'attribuât cette mort à ſa creance luy fit prononcer cette harangue en public. Son fils venant d'expirer, il fort de ſa cabane, il ſe promene à l'entour de celles qui l'auoiſinoient, criant à pleine voix preſtez l'oreille à mes paroles, ie n'auois qu'un fils que j'aymois plus tendrement que ma vie, il eſt mort. Dieu me l'a oſté, il a bien fait; car ie l'ay merité, il l'auoit guery de ſes maladies, ayant peut-eſtre égard à mes prieres, & a [189] l'obeyffance que ie rendois à ſes commandemens: mais l'ayant offencé griefuement depuis quelque temps, il m'a iuſtement chaſtié par la mort de mon fils, ie ne ſuis pas triſte,

his people, "had cured me by his goodness and by his power; but drunkenness has cast me back into my illness."

Some women, seeing their children sick, prayed over them in the Father's absence; and our Lord, having regard to their confidence, very often heard them, restoring to them their little ones, not without thanksgiving,—for they published everywhere that prayer was good, and that it had cured their children. Two or three persons, having had recourse to the superstitions of the Jugglers, died almost in their hands; and all those who addressed themselves to God [188] were either cured or relieved in their diseases.

The Father's host having fallen sick, the sorcerers said that he was dying, and that, even if he should be cured, he would not see the Spring: that a spell or a Hiroquois would take away his life, in punishment for having brought a black robe into their country. Those false Prophets, who spoke without being sent, were found liars; this good man, full of confidence in God, has thrice been sick, and thrice cured,—not without the wonder of those who had already condemned him to death. It is true that there happened to him a very grievous thing. He had only one son, whom he loved as himself; this child died; but the fear that he had lest they should attribute this death to his belief, made him pronounce this harangue in public. His son expiring, he leaves his cabin, and walks around those which were near it, shouting in a loud voice: "Listen to my words! I had only one son, whom I loved more tenderly than my life; he is dead. God has taken him from me, but he has done well; for I have deserved it.

n'y marry de sa mort; car il est au Ciel, mais ie suis dolent d'auoir offensé celuy qui a tout fait, si tost que ce petit enfant fut enterré, ce bon Neophyte appela ceux qui auoient assisté à sa mort & à son enterrement, leur fit vn magnifique festin à leur mode, & en fuite leur distribua les plus belles choses & les meilleures qu'il eut en sa cabane, avec ces paroles, l'honneur que vous auez fait à vn enfant bien-heureux, & les pechez qui l'ont fait mourir me donnent de la ioye & de la tristesse. Voila ce que ma ioye donne à vostre amour, & ce que la douleur de mes offenses me rait pour vous en faire vne action de graces. La creance que les ames de leurs enfans font au Ciel les console infiniment dans la douleur qu'ils ressentent de leur mort: Vne mere éplorée & comme au desespoir arrestera soudainement ses larmes, si le Pere en la taçant amoureusement luy reproche qu'elle pleure le bon-heur & la gloire de son enfant.

Pour conclusion ces peuples ont témoigné [190] vne grande affection au Pere, aussi disoient-ils que sa vie estoit bien differente de la vie de leurs forciers, & que le Dieu qu'il adoroit auoit bien vn autre pouoir que leur Manitou. Il faut bien disoient-ils, que le Dieu que nous annonce ce Pere soit puissant, puis qu'il guerit si parfaitement les maladies les plus grandes, & les plus contagieuses, ce que ne scauroit faire le Manitou ou les Genies que nos forciers inuoquent. Il faut bien que ce Dieu soit grand, & qu'il ait vn grand esprit, puis qu'il fait que cét homme estranger entende & parle nostre langue en deux ou trois mois, & les Algonquins apres auoir demeuré vn an entier parmy nous, ne la scauroient parler; Il

He had cured him of his diseases,—having, perhaps, consideration for my prayers, and for [189] the obedience that I rendered to his commandments: but, because I grievously offended him some time ago, he has justly chastised me through the death of my son. I am not sad or grieved at his death, for he is in Heaven; but I am grieved to have offended him who has made all.” As soon as this little child was buried, that good Neophyte called those who had been present at his death, and at his burial; made them a magnificent feast, after their fashion; and subsequently distributed to them the most beautiful things and the best that he had in his cabin, with these words: “The honor that you have done to a blessed child, and the sins which have caused his death, give me joy and sadness. Behold what my joy gives to your love, and what the sorrow for my offenses robs me of in order to perform you an act of thanks.” The belief that the souls of their children are in Heaven infinitely comforts them in the distress which they feel at their death. A mother weeping and, as it were, in despair, will suddenly stop her tears, if the Father, affectionately chiding her, reproaches her for mourning at the happiness and glory of her child.

In conclusion, these peoples have manifested [190] a great affection for the Father: they also said that his life was very different from the lives of their sorcerers, and that the God whom he adored had indeed another power than their Manitou. “It must surely be,” they said, “that the God whom this Father announces to us, is powerful, since he so perfectly cures the greatest and the most contagious diseases,—which the Manitou or Genii, whom our sorcerers

faut bien que ce Dieu foit bon & bien puiffant, puis qu'il ofte à ce Patriarche la crainte des maladies les plus contagieufes, & qu'il l'affeure contre les menaces de nos forciers, & contre la malice de leurs charmes dont il fe moque. Cét homme eft bien diffeffemblable de nos Jongleurs. Ceux-cy demandent tousiours celuy-là ne demande iamais rien: ceux-cy ne font quafi point avec nos malades, ce[l]uy-là y paffe les iours & les nuits. Ceux-cy ne cherchent que des robes de [191] Loutres de Caftor & d'autres animaux, celuy-là ne les regarde pas feulement du coing de l'œil. Nos forciers font bonne chere tant qu'ils peuuent, le Pere ieufne fouuent, il a paffé cinquante iours avec vn peu de blé d'Inde fans vouloir goufter de la chair, fi on luy prefente quelque chofe tant foit peu delicat, il le porte incontinent à nos malades, certes il faut que fon Dieu le fouftienne bien fort, nous voyons bien qu'il eft d'vne complexion affez delicate, il n'eft point accouftumé à nos courfes & a nos fatigues, il a mené vne vie toute fedentaire, il eft confiderable parmy les fiens, & cependant il fouffre autant & plus que nous. Il eft ioyeux dans les dangers & dans les peines d'vn long voyage & d'vn chemin de fer. Il eft tousiours en action aupres de nous & aupres de nos enfans & aupres de nos malades, il eft bien venu par tout. Les François de Pentagouet, l'ont careffé & ce qui eft bien plus eftonnant, les Anglois qui ne font n'y de meffme pays n'y de meffme langue l'ont respecté. Tout cela fait voir que fon Dieu eft bon & bien puiffant.

Après quelque temps de fejour fur les bords de ce lac ces bonnes gens defcendirent [192] à Kinibeki,

invoke, cannot do. It must surely be that this God is great, and that he has a great spirit, since he causes this stranger to understand and speak our language in two or three months; and the Algonquins, after having remained a whole year with us, cannot speak it. It must certainly be that this God is good and very powerful, since he has taken from this Patriarch the fear of the most contagious diseases, and has given him safety against the threats of our sorcerers and the malice of their charms, at which he mocks. This man is very different from our Jugglers. The latter are always asking, and the former never asks anything; the latter are almost entirely absent from our sick, but the former spends days and nights with them. The latter seek nothing but robes of [191] Otter, of Beaver, and other animals; the former does not so much as look at them from the corner of his eye. Our sorcerers live as well as means allow; the Father fasts often, and has spent fifty days with a little Indian corn, without desiring to taste meat; if one offer him anything that is at all delicate, he straightway carries it to our sick. Certainly it must be that his God very greatly sustains him. We see plainly that he is of a rather delicate constitution; he is not accustomed to our expeditions and to our fatigues; he has led a wholly sedentary life; he is influential among his people, and yet he endures even more than we. He is joyful in the dangers and the hardships of a long journey and an iron road. He is always active about us and our children and our sick; he is welcome everywhere. The French of Pentagouet have cherished him; and, what is much more astonishing, the English, who have neither the same country nor the

ils y menerent leur Patriarche qu'ils aymoient tendrement. Le Capitaine de cette habitation Angloise le receut vne autre fois avec la mesme bien-veillance qu'il luy auoit desia témoignée, luy racontant comme il auoit passé l'Hyuer à Pleymot & a Boston, qu'il auoit communiqué ses patentés & la lettre du sieur Chate à vingt-quatre personnes des plus considerables de la nouvelle Angleterre, entre lesquels s'estoient rencontrés quatre de leurs plus fameux Ministres, & que tous vniuersellement auoient approuué son dessein disant hautement que c'estoit vne bonne & loüable & genereuse action d'instruire les Sauvages & qu'il en falloit benir Dieu.

Messieurs de la Compagnie de Kinibeki m'ont donné charge, disoit ce Capitaine nommé le sieur Hoinland de vous porter parole, que si vous voulez amener des François, & bastir vne maison sur la riuere de Kinibeki, qu'il vous le permettront de tres-bon cœur, & que vous ne feriez nullement molester dans vos fonctions. Si vous estiez icy, ajoutoit-il, plusieurs Anglois vous viendroient visiter, donnant à penser qu'il y auoit des Catholiques parmy [193] les Anglois de ces contrées. Le Pere n'ayant point d'ordre sur cette proposition répondit à ce Capitaine qu'il luy récriroit en son temps si la chose estoit iugée faisable, il partit de cette habitation enuiron le vingtiesme de May, il alla visiter tous les endroits ou se retiroient les Sauvages, les malades baptizez & gueris contre toute esperance, se confesserent, il n'y eut petit n'y grand qui ne témoignast du regret du départ de leur Pere. Tu afflige nos pensées, disoient quelques-vns, quand tu nous parles de ton départ, &

same language, have respected him. All that shows that his God is good and very powerful."

After some length of sojourn on the shores of this lake, these good people came down [192] to Kinibeki; they brought thither their Patriarch, whom they tenderly loved. The Captain of that English settlement received him the second time with the same good-will which he had already shown him; relating to him how he had spent the Winter at Pleymot and at Boston; that he had communicated his credentials and the letter from sieur Chate to twenty-four of the foremost persons in new England, among whom had happened to be four of their most famous Ministers: and that all had unanimously approved his design, frankly saying that it was a good, laudable, and generous action to instruct the Savages, and that God should be blessed for it.

"Messieurs of the Company of Kinibeki have given me commission," said that Captain, named sieur Hoinsland, "to convey word to you that, if you wish to bring hither some French and build a house on the river of Kinibeki, they will permit you to, very gladly; and that you would not be in any way molested in your functions. If you were here," he added, "several Englishmen would come to visit you,"—intimating that there were some Catholics among [193] the English of those regions. The Father having no order with reference to this proposition, answered that Captain that he would write to him again in due season, if the matter were judged feasible. He left that settlement about the twentieth of May, and went to visit all the places whither the Savages retired; the sick—baptized, and cured against all hope—confessed; there was neither small

de l'incertitude de ton retour, nous dirons, difoient les autres, Le Pere Gabriel ne nous ayme pas il ne se foucie pas que nous mourions puis qu'il nous abandonne. Vne trentaine l'accompagnerent iufques à Kebec, où il arriua le quinzième de Iuin tout plein de fanté contre l'attente de ceux qui ne fçauoient que iuger de fon retardement.

nor great who did not betoken regret at their Father's departure. "Thou afflictest our minds," said some, "when thou speakest to us of thy departure and of the uncertainty of thy return." "We will say," said others, "that Father Gabriel does not love us and does not care that we die, since he abandons us." About thirty accompanied him even to Kebec, where he arrived on the fifteenth of June, full of health,—contrary to the expectation of those who knew not what to think of his delay.

[194] CHAPITRE XI.

LA VENUË DES ATTICAMEGUES.

N OUS auons def-ja dit és Relations precedentes, qu'il y a quantité de petites nations dans les terres, situées au Nord des trois Riuieres, dont l'vne est appellée en Sauuage Attikamegsek, & des François les Attikamegues, ou les poiffons blancs pour ce que le mot Attikamegue signifie vn poisso[n] qui se rencontre en ce nouveau monde, auquel les François ont fait porter le nom de poiffon blâc à cause de sa couleur. Tous ces peuples ne font la guerre qu'aux animaux, leur vie n'est qu'vne chasse continue; la paix est profonde dans leurs grandes forests, ils se rassemblent tous, chaqu'vn en son cartier, certains iours de l'année; & encore qu'ils ayent leurs limites, si quelqu'vn s'auance sur les terres, ou plutoft dans les bois de ses voisins, cela se fait sans querelle, sans dispute, sans jalousie. Ils ont commerce avec les Hurons, & quelques-vns avec les François, leur rendez-vous se fait certain mois de l'année en vn lieu dont ils [195] ont conuenu, & la les Hurons leurs apportent du bled, & de la farine de leur pays, des Rets, & d'autres petites marchandises, qu'ils eschangent contre des peaux de cerf, d'élan, de castors, & d'autres animaux, ceux qui communiquent les François, les abordent vne ou deux fois l'année, par le fleuve appellé les Trois Riuieres, ou mesme encor par le Sagné qui se dégorge à Tadoufac dans

[194] CHAPTER XI.

THE COMING OF THE ATTICAMEGUES.

WE have already said, in the preceding Relations, that there are many small nations back in the country, situated North of three Rivers. One of these is called, in the Savage tongue, *Attikamegouek*, and by the French, the Attikamegues, or "the white fish,"—because the word *Attikamegue* means a fish, which is found in this new world, to which the French have assigned the name of "white fish" on account of its color. All these tribes make war only on animals; their life is nothing but a continual hunt; the peace is profound in their great forests. They all assemble, each one in its own district, on certain days of the year; and, although they have their own limits, if any one advances upon the lands, or rather into the woods, of his neighbors, that occurs without quarrel, without dispute, without jealousy. They have trade with the Hurons, and some of them with the French. Their rendezvous takes place in certain months of the year, at a spot which they [195] have agreed upon; and there the Hurons bring them corn and meal from their country, Nets, and other small wares, which they exchange for skins of deer, elks, beavers, and other animals. Those who communicate with the French approach them once or twice in the year, by the stream called the Three Rivers,—or even also by the Sagné, which discharges itself at Tadousac into

la grande riuere de faint Laurens: mais ce chemin leur est fort difficile.

Ces peuples sont simples, bons, candides, pacifiques, ils ont les mêmes superstitions que les autres Sauvages, & les mêmes Prophetes ou Deuins, que nous appellons forciens & magiciens, pource qu'il y a bien de l'apparence que quelques-vns d'entre eux ont du commerce avec les Demons. Ils se seruent de tambours, de soufflemens, de chançons, de furies, de festins à tout manger, de Tabernacles pour consulter les genies de l'air, de pyromantie, & d'autres telles superstitions pour guerir les malades, pour trouuer des anim[a]ux dans les bois, pour decouurer si quelque ennemy n'est point entré dans leurs terres, & pour d'autres sujets semblables.

[196] Or les Attikamegues sont pour la plupart defabusez & detrompez de toutes ces fourbes du Demon, vne partie s'est fait baptizer, leur innocence est rauissante, ces pauures gens ayans appris que les Hiroquois, apres auoir massacré quantité de Sauvages, auoient dessein d'exterminer les François, n'osoient approcher de nos habitations; mais enfin vne escoüade prit resolutiõ de sçauoir en quel point estoient nos affaires, ils quittent leurs femmes & leurs enfans à deux iournées au dessus du fleue des Trois Riuieres, & s'en viennent reconnoistre à la dérobee, si nos habitations n'auoient point changé de maîtres: ayans trouué les François dans la ioye & dans la fanté, ils fautent d'allegresse, il les abordent, & les quittent à mesme temps: nos femmes & nos enfans, disoient-ils, nous ont engagez de les aller querir au plustost pour se confesser, en cas que les Peres fussent encore en vie, elles feront en peine iusqu'à nostre

the great river of saint Lawrence; but this route is very difficult for them.

These peoples are simple, kind, candid, peaceful; they have the same superstitions as the other Savages, and the same Prophets or Soothsayers,—whom we call “sorcerers” and “magicians,” because there is indeed some probability that certain among them have commerce with the Demons. They use drums, breathings, songs, sweats, eat-all feasts, Tabernacles for consulting the spirits of the air, pyromancy, and other such superstitions to cure the sick, to find animals in the woods, to discover if some enemy has not entered their lands, and for other similar purposes.

[196] Now the Attikamegues are for the most part disabused and undeceived regarding all these cheats of the Demon; part of them have become baptized, and their innocence is delightful. These poor people having learned that the Hiroquois, after having massacred a number of Savages, had designs of exterminating the French, dared not approach our settlements; but finally a squad took the resolution to ascertain in what condition our affairs were. They leave their wives and their children, two days' journey above the stream of the Three Rivers, and come secretly to reconnoitre, to see whether our settlements had not changed masters: having found the French in cheerfulness and health, they leap for gladness; they accost them and leave them at the same time. “Our wives and our children,” they said, “have engaged us to go and bring them as soon as possible to confess, in case the Fathers were still alive: they will be anxious until our return.” They embark again, and in a little while they bring their

retour; ils se rembarquent, & en peu de temps ils amènent leurs familles toutes remplies de ioye & de contentement de voir en vie ceux que le bruit auoit logé entre les morts. Ce n'est plus le seul trafic de la terre qui les amène: [197] Ils viennent pour recevoir les Sacremens, pour présenter au baptême leurs enfans nouveaux nez, les Cathécumènes pour être baptisez, en un mot: ils viennent pour rendre compte de leur conscience, & de ce qu'ils ont fait depuis qu'ils n'ont vu leurs Peres. Tout cela se fait avec une candeur qui n'est pas quasi concevable, qu'à ceux qui l'expérimentent: les petits & les grands, les baptisez & les non baptisez sçauoient toutes leurs prières, & le petit deuoir d'un bon Chrestien, ceux-là même qui iamais n'auoient vu d'Europeans, estoient instruis en sorte qu'il ne leur manquoit plus que le baptême.

Le Pere qui les reçut ne s'estant peu trouver le soir en leurs cabanes pour les faire prier Dieu, d'autant qu'ils estoient dans le fort, & que le pont estoit leué, apprit le lendemain de quelques François, que ces bonnes gens les auoient ravis, ils m'ont touché & cõfõndu disoit l'un deux; ils ont employé un gros quart d'heure en leurs prières qu'ils faisoient posément doucement & sans bruit. Le Pere voulut éprouver si ce que disoit ce François estoit véritable, il se trouua le lendemain dans leurs cabanes, & leur dit, faites vos prières [198] [c]omme vous les faites dans les bois, ie ne suis pas venu pour les faire: mais pour y répondre avec vous. Leur Capitaine nommé Paul Setamrat s'adressant aussi-tost à l'un de ses gens luy dit, Michel puis que le Pere ne veut pas parler, fais nous les prières comme tu les fais tous

families,—all filled with joy and satisfaction to see alive those whom rumor had placed among the dead. It is no longer only the trade of the world that brings them; [197] they come to receive the Sacraments, to offer for baptism their newly-born children, and the Catechumens,—in a word, they come to give account of their conscience, and of what they have done since they have seen their Fathers. All that takes place with a candor which is hardly conceivable, save to those who test it. The small and the great, the baptized and the unbaptized, knew all their prayers and the minor duty of a good Christian; even those who had never seen Europeans, were so well instructed that they lacked nothing more but baptism.

The Father who received them,—having been unable to be present at evening in their cabins to have them pray to God, inasmuch as they were in the fort, and as the bridge was drawn,—learned the next day from some Frenchmen that these good people had delighted them. “They have touched and confounded me,” said one of them; “they spent fully a quarter of an hour in their prayers, which they said composedly, softly, and without noise.” The Father wished to prove whether what this Frenchman said was true; he was present the next day in their cabins, and said to them: “Say your prayers, [198] as you say them in the woods: I have not come to offer them, but to respond to them with you.” Their Captain, named Paul Wetamourat, immediately addressing himself to one of his people, said to him: “Michel, since the Father does not wish to speak, offer the prayers for us, as thou dost every evening.” Upon this, the young man kneels in the middle of the cabin, and takes his Crucifix in his hand, all the

les foirs. A mefme temps ce ieune homme fe met à genoux au milieu de la cabane, prend fon Crucifix en main, tous les autres prennent leurs Chapelets, & les mains jointes, & les genoux en terre fuiuent mot pour mot tout ce que difoit celuy qui recitoit les prieres, cela fe faifoit pofément d'un ton fans fard, fans mignardife, fans affeterie d'un accent tout fimple, tout naïf, & tout remply de deuotion. Le Pere fut furpris, il ne reconnoiffoit plus les prieres qu'il leur auoit enfeignées, elles eftoient dans le ftile, & dans la pureté de leur langue, elles eftoient accreues de quantité d'oraifons à Iefus-Chrift, à la fainte Vierge, à fon glorieux Efpoux faint Iofeph, à l'Ange Gardien, aux faints dont ils portent les noms, en un mot, ils faifoient paroiftre que ces prieres prouenoient d'un eſprit plus haut & plus fublime que celuy des hommes.

[199] Apres les prieres, celuy qui auoit charge d'entonner leurs Cantiques ſpirituels, éleuant fa voix, chacun le fuiuit, & tous d'un commun accord chanterent les loüanges de Dieu, fans ietter la veüë ny deçà ny delà, leur modeltie donnoit des marques tres-douces de l'attention de leur cœur. Je me donnay bien de garde, dit le Pere, de leur faire reciter leurs prieres les iours fuiuans, ie n'euffe pas approché de tout ce qu'ils difoient, ie me contentay de leur faire un petit mot d'inſtruction, que ces bons gens écoutoient avec vne auidité nompareille, ils reſſembent à ceux qui n'ayans point mangé depuis un long-temps, deuorent tout ce qui leur eſt préſenté, on ne peut ſaouler ces bons Neophytes tant ils ſont affamez du pain des enfans de Dieu.

Apres qu'ils eurent tous fatifait en particulier

others take their Rosaries, and, with hands joined and knees on the ground, follow word for word everything that he who recited the prayers was saying; that was done composedly, in a tone without artifice, without airs, without affectation; in accents entirely simple and artless, and replete with devotion. The Father was surprised,—he no longer recognized the prayers which he had taught them; they were in the style and in the purity of their own language; they were increased by many orisons to Jesus Christ, to the blessed Virgin, to her glorious Spouse saint Joseph, to the Guardian Angel, to the saints whose names they bear; in a word, they made it appear that these prayers proceeded from a spirit higher and more sublime than that of men.

[199] After the prayers, he who had charge of intoning their spiritual Hymns raised his voice, and each one followed him; and all with common accord sang the praises of God without turning their gaze to one side or the other; their modesty supplied the most delightful tokens of the attentiveness of their hearts. “I took good care,” said the Father, “to have them recite their prayers on the days following; I could not have approached all that they were saying. I contented myself with giving them a little word of instruction, which those good people heeded with matchless eagerness; they resemble those who, not having eaten for a long time, devour everything which is offered them; but one cannot surfeit these good Neophytes, so famished they are for the bread of the children of God.”

After they had all, individually, satisfied their consciences, and had derived new strength from the Sacraments of Jesus Christ, the Father inquired

pour leur confcience, & qu'ils eurent tiré de nouvelles forces dans les Sacremens de Iefus-Christ, le Pere s'enqueste quels exercices ils faifoient en commun, ils respondirent qu'ils faifoient leurs prieres tous les foirs, & tous les matins, en la façon qu'il auoit veu & entendu: mais que les iours de festes dont ils ont bonne [200] connoissance par les petits calandriers qu'on leur donne, ils redoubloient leurs deuotions en cette forte.

Le Dimanche au matin au point du iour, le plus ancien d'entre nous, ou le Capitaine s'il est present, nous auertit que le iour est du nombre de ceux que nous honorōs, & partant qu'il ne faut point trauailler, il permet neantmoins à ceux qui ont tendu des rets d'aller voir s'ils ont pris du poisson, puis qu'ils n'ont point d'autre nourriture, mais ne mangez point leur, dit-il, ne beueez point, ne petunez point, que nous n'ayons fait nos prieres, cela fait on dispose la cabane qui doit seruir d'Eglise, on la tapisse de branches de sapin, & puis chacun prend ses plus beaux habits pour honorer la feste, le signal donné on entre modestement & sans bruit, les Payens ont permission de s'y trouuer au commencement, tout le monde estant à genoux on expose vne image au milieu de cette Eglise d'écorce, chacun joint les mains & tous respondent aux prieres communes qui se font tous les iours, apres lesquelles le Capitaine s'escrie vous qui n'estes point baptizez sortez: les prieres que nous allons faire ne font que pour les Chrestiens. La [201] dessus ils entonnent des Cantiques ou du sainct Sacrement, ou des autres veritez Chrestiennes: & en fuite ils recitent leur chapelet en forte qu'ils chantent toujourns le dernier *Aue Maria* de chaque

what exercises they practiced in common. They answered that they said their prayers every evening and every morning, in the way that he had seen and heard; but that on the days of feasts, with which they are well [200] acquainted through the little calendars which are given them, they redoubled their devotions, as follows:

“ On Sunday morning at daybreak, the eldest among us—or the Captain, if he be present—notifies us that the day is numbered among those that we honor; and that, consequently, we must not work. He nevertheless allows those who have set nets, to go and see whether they have taken any fish, since they have no other food. ‘ But do not eat,’ he says to them, ‘ do not drink, do not smoke, until we have said our prayers.’ ” That done, they prepare the cabin which is to serve as Church; they carpet it with branches of spruce, and then each one puts on his finest garments to honor the feast. The signal being given, they enter, modestly and without noise; the Pagans have permission to be present at the beginning. Every one kneeling, they display an image in the midst of this Church of bark; each one joins his hands, and all respond to the usual prayers which are said every day. After that, the Captain exclaims, “ You who are not baptized, go out; the prayers which we are about to say are only for the Christians.” Thereupon [201] they intone Hymns,—either those of the blessed Sacrament, or of other Christian truths; and next they recite their rosaries in such a way that they always sing the last *Ave Maria* of each decade. In conclusion, those present are warned to be very careful on that day, to do no unseemly deed, or any servile work. They who

dizaine. Pour conclusion on auertit les assistans d'estre fort retenus ce iour-la, de ne faire aucune action messeante, ny aucune œuvre seruelle, ceux qui se veulent entretenir avec Dieu plus long-temps, il leur est permis. Les femmes, qui pour l'ordinaire ont de belles voix, prennent plaisir de les sanctifier par le chant de quelques Cantiques fort deuots, ils s'assemblent ainsi deux fois le iour, employant deux bonnes heures notamment le matin en ce saint exercice.

L'ay remarqué cy-dessus qu'il se fait vne certaine assemblée entre les Hurons & ces nations du Nord, les Attikamegues s'y font trouuez cette année au nombre de plus de trente canots, nous leur auions donné des lettres pour les faire porter par 50. Hurons qui se trouueroient en cette assemblée à nos Peres qui font en leur pais, & nos Peres de ces contrées-là en auoient aussi donné à leurs Hurons pour nous les faire rendre par les Attikamegues, ces bonnes gens ont esté fideles, ils ont donné nos [202] lettres aux Hurons, & nous ont rendu celles qui venoient de nos Peres qui font en ce pays-là. Les Hiroquois nous contraignent de chercher ces voyes merueilleusement écartées, mais pourfuiuons s'il vous plaist nostre discours. Nos Chrestiens Attikamegues se trouuans dans cette grande assemblée, ne voulurent iamais rien relascher de leurs deuotions, ils eurent quelque apprehension qu'ils feroient gaussez des Payens, mais ils deuorerent cette difficulté par vne deuotion plus seruente & plus splendide qu'à l'ordinaire.

Le Dimanche approchant le Capitaine commande à ses gens de faire vne belle & grande cabane, qui ne seruit qu'à la priere: les ieunes hommes vont aux

wish to converse with God longer, are permitted to do so. The women, who, as a rule, have beautiful voices, take pleasure in sanctifying them through the singing of some very devout Hymns. They assemble thus twice a day, employing two good hours, especially in the morning, in that holy exercise.

I have remarked above that a certain assembly is held between the Hurons and these nations of the North; the Attikamegues were present there, this year, to the number of more than thirty canoes. We had given them letters, to be conveyed by 50 Hurons who happened to be at that assembly, to our Fathers who are in their country; and our Fathers in those regions had also given some to their Hurons, in order to be delivered to us by the Attikamegues. These good people have been faithful; they have given our [202] letters to the Hurons, and have delivered to us those which came from our Fathers who are in that country. The Hiroquois constrained us to seek these wonderfully devious ways. But let us continue, if you please, our discourse. Our Attikamegue Christians, being present at that great assembly, would never relax aught of their devotions; they had some apprehension that they might be jeered at by the Pagans, but they surmounted this difficulty by a devotion more fervent and splendid than usual.

Sunday approaching, the Captain commands his people to make a fine and large cabin, which should be used only for prayer; the young men go after bark, and the women and the girls after branches of spruce, which are very beautiful and always green. The old men, having built the Church, order all their people to clothe themselves as richly as possible,

écorces, & les femmes & les filles aux branches de sapin, qui font fort belles & tousiours vertes, les vieillards ayans basté l'Eglise ordonnent à tous leurs gens de se courir le plus richement qu'ils pourront pour honorer la priere. Aussi-tost dit, aussi-tost fait, ils se figurent & se peignent le visage à leur façon de diuerses couleurs, ils prennent leurs grandes robes de Castors de L'outrés de Loups ceruiers, d'Ecurieux noirs & d'autres animaux, leurs enjoluiemens de [203] brins de porte épice, teins en écarlatte n'y manquent pas. Les femmes prennent leurs grands bracelets, & les hommes leurs coliers, & leurs couronnes de porcelaine, les Hurons & les autres peuples voyans cét appareil estoient bien estonnez ne sçachans où cette pompe aboutissoit. Comme nos gens estoient sur le point d'entrer dans leur Eglise, le Capitaine Paul Setamkrat s'écrie à tous ces peuples, ne vous estonnez point de ce que nous faisons, nous allons prier & honorer celuy qui à tout fait, telle est maintenant nostre coustume, que pas vn de tous ceux qui ne font point baptisez ne mette le pied dans nostre assemblée s'il ne veut encourir l'indignation de celuy qui est tout puissant, chacun demeura dans le silence, quelques Hurons Chrestiens se trouuans dans cette grande compagnie, & voyans qu'il s'agissoit de la priere, produisent leurs Croix, & leurs chapelets, protestans tout haut qu'ils estoient Chrestiens. Le Capitaine tout remply de joye, les embrasse, & les fait entrer dans l'Eglise: là chacun chanta & pria en sa langue les loüanges du grand Dieu, & Iesus-Christ fut adoré dans le fin fond de la Barbarie, au milieu des forests qui n'estoient [204] conuës, il n'y a pas longtemps, que des faunes & des satyres, ou plustost

in order to honor prayer. No sooner said than done: they figure and paint their faces, after their fashion, with various colors; they take their great robes of Beavers, of Otters, of Lynxes, of black Squirrels, and of other animals, and their embellishments of [203] porcupine quills, dyed in scarlet, are not wanting. The women put on their great bracelets, and the men their collars and crowns, of porcelain. The Hurons and the other tribes, seeing this display, were much astonished, not knowing the object of this pomp. When our people were on the point of entering their Church, Captain Paul Wetamourat exclaimed to all those tribes: "Be not astonished at what we do,—we are about to pray and honor him who has made everything. Our custom now is such, that not one of all those who are not baptized shall set foot in our assembly, if he do not wish to incur the indignation of him who is all-powerful." Every one remained silent; some Christian Hurons, chancing to be in that great company, and seeing that it was a question of prayer, produce their Crosses and their rosaries, protesting aloud that they were Christians. The Captain, filled with joy, embraces them and has them enter the Church; there, each one sang and prayed in his own language the praises of the great God, and Jesus Christ was adored in the very depth of Barbarism,—in the midst of the forests which were [204] known, not long ago, only by fauns and satyrs, or, rather, by Demons and their imps. The Pagans, who had never seen anything similar, approaching that holy assembly and looking at their postures, remained utterly astonished, without saying a word; but their speech and their prayers impelled these to far greater admiration;

des Demons & de leurs fuppots. Les Payens qui n'auoient iamais rien veu de femblable, s'approchans de cette fainte affemblée, & regardans leurs poftures demeuroient tout eftonnez fans mot dire, mais leurs paroles & leurs prieres les iettoient bien plus auant dedans l'admiration, ils ne pouuoient conceuoir ou ces gens faits & baptes comme eux, auoient puisé de fi hautes & de fi nouuelles connoiffances.

Au fortir des prieres les Hurons Chrestiens & les Attikamegues s'entre falierent, se donnans courage les vns aux autres de perfeuerer constamment en la Foy, ils se firent de petis presens, s'inuiterent au festin les vns les autres, tant il est vray, ce que disoit n'y a pas long-temps vne femme Chrestienne, que la Foy auoit ceste puissance, de ne faire qu'un peuple de plusieurs nations. Ce bon Michel qui fait ordinairement les prieres, s'estant pris garde qu'un Huron Chrestien n'auoit point de chapelet, luy dit, mon frere, peut estre que tu n'approcheras pas cette année des François, & que tu ne pourras recouurer de [205] chapelet, ie te fais present du mien, ie verray bien tost les Peres, i'espere qu'ils m'en donneront un autre, en effet il en a demandé un au Pere, lequel voyant qu'il en tenoit un autre en ses mains, luy voulut refuser, mais il repartit, il m'en faut deux; car si le mien se defile où se romp, où si ie le perds, i'auray recours à l'autre, c'est l'une de leurs prouisions innocentes.

Cét homme vraiment Chrestien à presenté cette année sa femme, sa fille, & sa belle mere au baptesme, mais si bien instruites, & si desiruse de recevoir cette grace, qu'à peine le Pere pouuoit il croire ce qu'il voyoit de ses yeux, sa belle mere autre fois

they could not conceive where those people, fashioned and built like them, had acquired such high and new knowledge.

At the close of prayers, the Christian Hurons and the Attikamegues greeted one another, encouraging one another to persevere steadfastly in the Faith; they made one another little presents, invited one another to the feast. How true it is, as a Christian woman said not long ago, that the Faith had this power to make but one people of many nations. That good Michel, who usually says the prayers, having noticed that a Christian Huron had no rosary, said to him: "My brother, perhaps thou wilt not go near the French this year, and wilt not be able to get another [205] rosary. I make thee a present of mine; I shall soon see the Fathers, and I hope that they will give me another." Indeed, he asked one from the Father, who, seeing that he had another in his hands, would have refused him. But he answered, "I must have two; for if mine becomes unstrung or broken, or if I lose it, I will have recourse to the other;" this is one of their innocent hoards.

That man, truly a Christian, has this year presented his wife, his daughter, and his mother-in-law for baptism,—but so well instructed and so desirous of receiving this grace, that the Father could hardly believe what he saw with his own eyes. The mother-in-law, formerly so far from our belief, was so deeply moved, and so zealous for the Faith, that no other than God can have rendered so pliable a woman so haughty.

It is true that these good people, concealed in the depth of the forests, have not great opportunities for sin. Luxury, ambition, avarice, or delights, do not

si éloignée de nostre creance, estoit si fortement touchée & si zelée pour la Foy, qu'autre que Dieu n'a pû rendre si souple vne femme si hautaine.

Il est vray que ces bonnes gens cachez dans le fonds des forests, n'ont pas de grandes occasions de peché, le luxe, l'ambition, l'avarice, les delices, n'approchent pas de leur pays, la pauureté, les souffrances le froid, la faim en baniffent ces monstres. Ils ne laissent pas pourtant d'auoir leurs tentations, & leurs espreuues; les maladies, & les forciers, où les deuins, ne [206] laissent pas de les affliger. Le petit fils d'un Chrestien, estant tōbé malade, l'un de ces beaux medecins voyant qu'il ne guerissoit point, se presente à son pere, pour le souffler, & pour le medeciner a leur mode. Le Pere l'éconduit: mais comme la maladie se rēgregoit, le longleur pouffe sa pointe, il fait paroistre vn grand amour enuers le pere, & enuers l'enfant, si bien que cét homme s'adressant à sa femme luy dit, y auroit-il grand mal de laisser souffler nostre enfant à cét homme, qui me promet de le guerir? comment, luy replique sa femme, demande tu s'il y a du mal en vne chose que les Peres nous ont deffenduë? cét homme n'approchera point de mon fils, sa bouche est pleine de diable, i'ayme mieux que mon enfant meure, que d'estre guery par vn demon; s'il meurt il ira au Ciel, s'il est soufflé & chanté, il ira dans les feux, ie ne souffriray iamais qu'il aborde mon fils. Cette bonne femme étoit plus zelée en ce point que sçauante, car son fils estoit vn petit innocent, à qui tous les demons, n'y tous les forciers du monde, ne pouuoient oster la grace.

Au reste son zele faisoit des merueilles, elles enfei-

come near their country; poverty, sufferings, cold, and hunger, banish from it those monsters. They nevertheless have their temptations and their trials; diseases, and sorcerers, or soothsayers, do not [206] fail to afflict them. The grandson of a Christian having fallen sick, one of those fine physicians, seeing that he did not get well, offers himself to his father in order to breathe upon him and treat him in their manner. The Father dismisses him; but, as the sickness became aggravated, the Juggler urges his point, and manifests a great love toward the father and the child,—so that the man, turning to his wife, says to her: “Would there be great harm in allowing our child to be breathed upon by this man, who promises me to cure him?” “How?” his wife replies to him, “dost thou ask whether there is harm in a thing which the Fathers have forbidden us? This man shall not approach my son; his lips are full of the devil. I would rather that my child die, than be cured by a demon; if he die, he will go to Heaven; if he is breathed and sung over, he will go to the fires. I will never suffer him to approach my son.” This good woman was more zealous than intelligent upon this point; for her son was a little innocent, from whom all the demons and all the sorcerers in the world could not take away grace.

For the rest, her zeal worked wonders; she taught the prayers to those who [207] did not know them. The Father was listening to her one day, in secret, to hear how she was instructing an old man of seventy years, teaching him to make a good confession. This old man listened to her as attentively as one might lend ear to a great Prelate: he retained so well

gnoit les prieres à ceux qui ne [207] les fçauoient pas, le Pere l'écoutoit vn iour à la dérobee, comme elle instruisoit vn vieillard de septante-ans, luy apprenant à se bien confesser, ce vieillard l'écoutoit aussi attentiuement, qu'on presteroit l'oreille à vn grand Prelat, il retint si bien tout ce qui luy fut enseigné, qu'il se confessa aussi nettement comme s'il eut esté Chrestien des son enfance, cette femme se confessa apres luy & donna vn grand étonnement à son Confesseur, le Dieu du Ciel est le Dieu de tout le monde, ses yeux regardent aussi bien les cabanes d'écorces, que les Palais ou les Louures de marbre. Ces pauvre gens demandoient des instrumens de pieté pour déchirer leurs corps, tant ils auoient de haine & d'horreur de leurs pechez.

Vn braue Neophyte qui n'est point descendu ce Prin-temps, a esté fortement affligé & consolé en la maladie d'un enfant qu'il ayroit comme son petit Benjamin, aussi luy est il né dans sa vieillesse, ce pauvre petit languissoit depuis quatre ou cinq mois approchant tous les iours de la mort, & tous les iours son pere en faisoit vn sacrifice à Dieu, tu me las donné, luy disoit-il, si tu le veux reprendre il est à toy j'en [208] suis bien aise puis que tu le veux ainsi, ma douleur est qu'il souffre beaucoup, c'est à toy de determiner de sa vie où de sa mort. Vn Jongleur voyant les douleurs de l'enfant promit au pere, que s'il luy vouloit permettre de battre son tambour & de souffler son fils qu'il le gueriroit en peu de temps. Tu le promets luy respondit ce bon vieillard, mais tu ne le feras pas, tant pource que ie connois ton impuissance, que pour autant que iamais tu n'approcheras de mon fils, c'est à celuy qui a donné la vie à

all that was taught him, that he confessed as clearly as if he had been a Christian from his infancy. That woman confessed after him, and greatly astonished her Confessor. The God of Heaven is the God of every one; his eyes regard as kindly the cabins of bark as the Palaces or Louvres of marble. These poor people requested instruments of piety, with which to lacerate their bodies,—such hatred and horror had they for their sins.

A worthy Neophyte, who did not come down this Spring, has been greatly afflicted and consoled in the sickness of a child whom he loved as his little Benjamin, who, likewise, was born to him in his old age. This poor little one had languished for four or five months, drawing daily near to death; and every day his father made a sacrifice of him to God. “Thou hast given him to me,” he said to him: “if thou wilt take him again, he is thine. I [208] am very glad of it, since thou wilt have it so. My grief is, that he suffers much,—it is for thee to determine his life or his death.” A Juggler, seeing the child’s distress, promised the father that, if he would allow him to beat his drum and breathe upon his son, he would cure him in a little while. “Thou promisest this,” answered him that good old man, “but thou wilt not do it,—both because I know thine impotence, and because thou shalt never approach my son. It is from him who has given life that we must ask health, and not from the Demon, who seeks only our misfortune.” When he then manifested regret at having lost an image before which he said his prayers, the sorcerer urged that he might show it to him. “I had,” he said, “enclosed it in this pouch; I have looked for it several times with diligence, and

qui il faut demander la fanté, & non pas au Demon qui ne cherche que nostre mal-heur, & la deffus tefmoignant les regrets d'auoir perdu vne image deuant laquelle il faifoit fes prieres, le forcier le preffa de luy monftrer, ie l'auois dit-il, enfermée dans ce fac, ie l'ay cherchée plusieurs fois avec diligence, & iamais ie ne l'ay peu retrouver. Ceux qui racontotent cette hiftoire affeuroient qu'en effet elle ny eftoit pas, & neantmoins cét homme fourrant fa main dans fon fac pluftoft par contenance que par efpoir de la trouuer, la rencontra dedans fes doits, il fe leue auffi toft, appelle fes gens, les fait tous mettre à genoux, pofe l'image en lieu decent, demandons dit-il à [209] celui qui a tout fait, la fanté pour mon fils, c'est à luy de la donner où de la refufer comme il luy plaift. Ils font leur oraifon en la prefence du forcier, & l'enfant guerit avec l'eftonnement des Chreftiens & des infideles.

Il femble que Dieu ait pris plaifir de benir cette pauvre petite Eglife & d'en conferuer les colonnes, les Hiroquois ayant connoiffance de l'entrée de leur riuere, leur auoient dressé des embufches à leur retour, & s'ils fuffent partis le iour qu'ils auoient déterminé, ils eftoient pris de ces Barbares: car les François qui les efcortent quelque temps, nous rapportent qu'ils auoient veu les piftes de l'ennemy, toutes nouvelles & toutes fresches. Si Dieu nous frappe d'une main il nous foustient de l'autre, s'il nous afflige il nous confole, fi nous fommes perfecutez de quelque Sauuages du midy, nous fommes recherchez de ceux du Nord.

never been able to find it again." Those who were relating this story asserted that indeed it was not there; and nevertheless this man, thrusting his hand into his pouch rather for appearance's sake than in the thought of finding it, came across it in his fingers. He rises immediately, calls his people, makes them all kneel, and puts the image in a fitting place. "Let us ask," he says, "from [209] him who has made all, health for my son: it is for him to give or to refuse it, as he pleases." They offer their prayer in the presence of the sorcerer; and the child recovers, to the astonishment of both Christians and infidels.

It seems that God has taken pleasure in blessing this poor little Church, and in preserving its pillars. The Hiroquois, being acquainted with the entrance of their river, had laid ambushes for them on their return; and, if they had started on the day which they had appointed, they would have been taken by those Barbarians,—for the French, who escorted them for some time, reported to us that they had seen the tracks of the enemy, quite new and fresh. If God strikes us with one hand, he sustains us with the other; if he afflicts us, he consoles us; if we are persecuted by some Savages at the south, we are sought after by those of the North.

[212 i.e., 210] CHAPITRE XII.

DE LA MISSION DE SAINTE CROIX, À TADOUSSAC.

IL est certain que tous les hommes font créés pour connoître pour aymer & pour iouir de leur Dieu, tous en ont les moyens: mais bien diuerfement. Les vns font dans l'abondance & n'en font pas plus riches; les autres font opulens dans leur difette, vne femmelette se peut confesser à cent Prestres dans Paris, & entendre tous les iours cent Messes si elle auoit le temps, & cent Sauvages n'auront bien fouuent qu'un Prestre, & encore pour vn bien peu de temps: cela prouient de la façon de viure des vns & des autres, & de la prouidence du grand Dieu qui dispose de ses creatures comme il luy plaist, sans toutesfois manquer à pas vne. Les Sauvages errans se disperfent qui deçà qui de là dans l'Autonne, & sur le Prin-temps ils se rassemblent, les vns à Tadouffac, les autres aux endroits qu'ils prennent pour leur pays. [213 i.e., 211] les Peres qui ont soin de ces Missions les vont trouuer, pour leur faire rendre conte du passé, pour les conferuer dans le present & pour les animer à tenir ferme pour le futur. Le Pere Iean de Quen qui a eu soin depuis quelques années de la Mission de Tadouffac y est descêdu ce Prin-temps. Il a esté receu à cœur ouuert de tous les Chrestiens: mais les peuples du Nord qui luy auoient tant donné d'esperances l'an passé se font monstrez plus froids. Nous en diront bien tost la raifon.

[212 i.e., 210] CHAPTER XII.

OF THE HOLY CROSS MISSION AT TADOUSSAC.

IT is certain that all men are created in order to know, to love, and to enjoy their God; all have the means to do this, but very diversely. Some are in plenty, and are none the richer for it; others are wealthy in their want. A silly woman can confess to a hundred Priests in Paris, and hear a hundred Masses daily, if she had the time; and a hundred Savages will very often have only one Priest, and even then for a very little while. That results from their respective methods of living, and from the providence of the great God who disposes of his creatures as he pleases,—without, however, failing a single one. The roving Savages become dispersed hither and thither in the Autumn, and toward the Spring they reassemble,—some at Tadoussac, others in the places which they regard as their country. [213 i.e., 211] The Fathers who have charge of these Missions go to find them, in order to have them give account of the past, to maintain them during the present, and to animate them to hold firm for the future. Father Jean de Quen, who has had charge, for some years, of the Mission at Tadoussac, went down to it this Spring. He was received with open heart by all the Christians; but the peoples of the North, who had given him so many hopes last year, have shown themselves colder. We will soon tell the reason of this.

Les Chrestiens voyans venir leur Pere se resioüirent, chacun rendit compte de ce qui s'estoit passé pendant l'Hyuer. Ceux à qui on auoit donné des Liures de bois, cét [*sc.* c'est] à dire des marques, qui deuoient feruir de memoires locale aux Principaux, afin d'instruire les autres sur certains points plus importans, les representoient fidelement & sans diffimuler disoient tout naïuement ce qui auoit esté commis contre chaque Chapitre, où chaque partie de ces Liures.

Les autres qui auoient leurs calandriers pour faire obseruer les Festes, & pour faire garder les ordonnances de l'Eglise, les apportoient au Pere pour voir s'ils ne s'estoient [212] point trompez. En vn mot le Pere fut consolé voyant la câdeur, & l'innocence de ses oüailles. Il arriua vn debat agreable entre ceux qui gardoient ces Almanacs où ces calandriers. S'estans rassemblez à Tadouffac deuant la venuë du Pere, ils confererent leurs papiers les vns aux autres, & voyans qu'ils ne s'accordoient pas: pource que les vns celebroident le Dimanche, vn iour deuant les autres, ils se reprocherent leur manquement, chacun disoit qu'il auoit fidelement marqué tous les iours figurez dans son papier, & cependant ils voyent du méconte. Le procez fut renuoyé au Pere; il ne fut pas si tost arriué qu'on luy demande quel iour il étoit, ceux qui se trouuerent conformes à ce qu'il répondit, se gaufferent amiablement des autres comme des gens qui s'estoient égarez: celui qui auoit gouverné le Calandrier soutient sa cause, il fait voir la fuite des iours qu'il a effacé sans y manquer, le Pere l'ayant examiné reconnut que les vns & les autres auoient bien compté, mais que l'erreur prouenoit du Calandrier qui estoit fautif; ils se mirent tous à rire,

The Christians, seeing their Father come, rejoiced; each one gave account of what had happened during the Winter. Those to whom Books of wood had been given,—that is to say, tokens which were to serve as topical memorandums for the Principal persons, that they might instruct the others upon certain of the more important points,—faithfully brought these forward, and, without dissimulating, told quite ingenuously what had been committed contrary to each Chapter or each part of those Books.

Others, who had their calendars for securing the observance of the Feasts and for keeping the ordinances of the Church, brought these to the Father, to see whether they had [212] made any errors. In a word, the Father was consoled on seeing the candor and innocence of his sheep. There occurred an amusing debate between those who kept these Almanacs or calendars. Having reassembled at Tadousac before the Father's coming, they compared their papers with one another; and, seeing that they did not agree,—because some were celebrating Sunday a day before the others,—they reproached one another with their errors,—each one said that he had faithfully marked all the days figured on his paper, and yet they saw a misreckoning. The case was referred to the Father, who had no sooner arrived than they asked him what day it was; those who found themselves in keeping with what he answered, amiably derided the others, as people who had gone astray. He who had regulated the Calendar maintains his cause, and shows the sequence of the days which he had marked off, without missing one; the Father, having examined it, acknowledged that both parties had counted well, but that the error proceeded

accufans avec amour la main de leur Pere, qui auoit, difoient-ils, perdu fon chemin [213] en écriuant. Il eft bien ayfé en tant de iours & tant de papiers qu'il leur faut donner de manquer d'une lettre, où d'un trait de plume.

Le Pere ayant receu fes comptes, rentre dans fes exercices ordinaires, il prefche, il catechife, il exhorte en public & en particulier, il vifite les cabanes, il prend garde comme fe font les prieres, il les affemble tous les iours à l'Eglife, il fe difpofent à la Sainte Communion, fe confeffans avec vne candeur tout a fait aymable, en vn mot, fi le Pafteur à de la peine avec vn peuple fi pauvre, fi denué de viures, fi miferablement logé; il a de la confolation voyant la bonté de fon bercail.

Entre les chofes qui s'eftoient paffées pendant l'Hyuer, la mort de quelques Neophytes, à esté fort remarquable; ils ont perfeueré dans la Foy iufqu'au dernier foupir; ils ont abhorré les fuperftitiôs dans lesquelles ils auoient esté nourris: en vn mot, ils font morts en vrais Chreftiens, vn notamment qui eftoit l'appuy de cette pauvre petite Eglife. Ce bon Neophyte fe trouuant mal, fit appeller tous les Chreftiës de fon quartier, il leur dit que fon plus grand regret eftoit de mourir fans confeffion; [216 i. e., 214] mais qu'il efperoit en la mifericorde de fon Dieu; qu'au refte il ne luy vouloit point cacher fes offences, & la deffus il les dit toutes publiquement, demandant pardon à toute l'Affiftance avec de grands fentiments de douleur. Ne marchez pas dedans la voye de mes offences, difoit-il, fuiuez le chemin de la Foy, perfeuerez iufqu'à la mort dans la priere, & dans la creance: ô que c'eft vne chofe douce d'aller au Ciel;

from the Calendar, which was defective. They all began to laugh, accusing, with love, their Father's hand, which had, they said, lost its way [213] in writing. It is very easy, in so many days and so many papers which must be given them, to miss a letter or a stroke of the pen.

The Father, having received his accounts, returns to his usual exercises: he preaches, catechizes, and exhorts, in public and in private; he visits the cabins, and notices how the prayers are conducted. He assembles them every day at the Church; they prepare themselves for Holy Communion, confessing with a candor altogether amiable; in a word, if the Pastor has trouble with a people so poor, so destitute of provisions, so wretchedly lodged, he has consolation in seeing the goodness of his fold.

Among the things which had occurred during the Winter, the deaths of some Neophytes have been very remarkable. They persevered in the Faith until the last sigh; they abhorred the superstitions in which they had been reared; in a word, they died like true Christians,—especially one, who was the support of that poor little Church. This good Neophyte falling sick, sent for all the Christians of his quarter; he tells them that his greatest regret was to die without confession, [216 i.e., 214] but that he hoped in the mercy of his God. He said, moreover, he did not wish to hide from him his offenses; and thereupon he told them all openly, asking pardon of all the Audience, with deep feelings of grief. “Walk not in the way of my sins,” he said; “follow the way of the Faith: persevere even till death, in prayer and in belief. Oh, how sweet a thing it is to go to Heaven!” He made his little will; there was

il fit son petit testament, il ne fallut ny Tabellion, ny Notaire; Il prend son Crucifix le donne à sa femme, prié pour moy, luy dit-il, celui qui a tant souffert pour nous, afin que ie ne fois point long-temps en Purgatoire, hays le peché, & sur tout ne te laisse point surprendre au demon. Quand nostre fille fera grande, ne la marie iamais qu'à vn Chrestien souuiens-toy de cette parole. Il tire son chapelet, le presente à vne femme Chrestienne de la Reduction de S. Ioseph, ie te supplie, luy dit-il, de donner de ma part ce chapelet à Iean Baptiste Etinechkaſat, c'est vn Capitaine Chrestien, qu'il touche & qu'il manie ces grains pour moy, i'ay confiance en ses prieres; & en celles de tous ses gens, & de tous les Chrestiens de [217 i.e., 215] cette Residence. Pour le reste de son bagage qui consistoit en quelques petits meubles de Sauuage, il en fit present au Capitaine de Tadouffac. Voila tous ses biens departis sans querelle & sans procez. Ayant apperceu vn de leurs forciers, qui s'estoit glissé dans sa cabane, il luy dit mon cher amy, ie suis assez meschant pour estre condamné aux flammes d'Enfer; c'est pourquoy ie ne deurois pas ouvrir la bouche pour vous parler: mais sçachez, que vous faites mal, de resister à la Foy, & à la priere, la Foy est bonne embrassez-là, faites vous baptiser au plustost, autrement il vous en prendra mal, ce sont les dernieres paroles que ie vous donneray en cette vie. Cét homme bien estonné, baissa la teste sans rien repartir.

Le Pere ayant baptizé quelques filles & quelques femmes avec les ceremonies ordinaires de l'Eglise, vne bonne matrone croyant qu'on ne leur faisoit pas assez comprendre l'importance de cette action à sa

no need of Scrivener or Notary. He takes his Crucifix, and gives it to his wife. "Pray for me," he says to her, "to him who has suffered so much for us, that I may not be long in Purgatory. Hate sin, and especially do not allow thyself to be beguiled by the demon. When our daughter shall be grown up, never marry her except to a Christian; remember this request." He takes his rosary, and presents it to a Christian woman of the Settlement of St. Joseph. "I beg thee," he said to her, "to give, on my behalf, this rosary to Jean Baptiste Etinechka-wat,—he is a Christian Captain; let him touch and handle these beads for me. I have confidence in his prayers, and in those of all his people, and of all the Christians of [217 i.e., 215] that Residence." As for the rest of his property, which consisted of a few little pieces of Savage furniture, he made a present of them to the Captain of Tadoussac. Thus were all his goods distributed without quarrel and without lawsuit. Having perceived one of their sorcerers, who had slipped into his cabin, he said to him: "My dear friend, I am wicked enough to be condemned to the flames of Hell, therefore I ought not to open my lips to speak to you; but know that you do wrong to resist the Faith and prayer. The Faith is good; embrace it, and have yourself baptized as soon as possible,—otherwise, it will be a bad thing for you. These are the last words that I shall bestow on you in this life." That man, much astonished, lowers his head without making any answer.

The Father having baptized some girls and some women with the usual ceremonies of the Church, a good matron, believing that they were not sufficiently made to understand the importance of this act,—

fantaisie, leur tient ce discours. Mes niepces vous venez de donner vne grande parole à Dieu, vous venez de renoncer au Demon, vous venez de renoncer au peché, vous auez promis de garder la Foy [216] ce n'est pas pour deux Hyuers, c'est pour toute vostre vie, tenez ferme, si quelqu'un de vos gens vous presse de quitter la priere, foyez fourdes: s'ils vous querelent, foyez muettes, ne leur dites mot; mais parlez a Dieu & luy dites, ie croiray en toy toute m'a vie.

Vn Truchement nous a raconté, qu'une femme Chrestienne luy auoit parlé de ses afflictions, en ces termes. Dieu m'auoit donné des enfans, il me les a ostez: i'en ay perdu trois cét Hyuer, quasi en mesme temps, si ie n'auois la Foy profondement dedans l'ame, ie croirois comme quelques-vns, que la nouvelle creance que nous auons embrassée, nous fait mourir; mais ie ne puis souffrir cette pensée dans mon cœur. Voicy ce que ie me dis à moy-mesme, ces enfans font au Ciel, ces petits innocens n'ont point fasché Dieu, ils font en Paradis, tu espere d'y aller, ne te fasche donc pas: car la vie n'est pas longue, voila ce qui me console. Il me reste encore vne fille qui estoit la plus grande de tous mes enfans, elle est malade à la mort, ie n'attends que l'heure de son trépas, c'est Dieu qui le veut ainsi, il me les a dōnez, il me les oste, ie ne m'en veux ny fascher, ny plaindre; [217] le Truchement qui entendoit ce discours fut d'autant plus touché que cette fille estoit fort gentille & bien élevée à la façon de ces peuples. Enfin Dieu la prit aussi bien que les autres, & cette bonne femme au lieu de ietter les hauts cris d'une mere si sensiblement affligée, se vint confesser

to her fancy,—speaks to them as follows: “ My nieces, you have just given an important promise to God; you have just renounced the Demon and renounced sin; you have promised to keep the Faith, [216] not for two Winters, but for all your life. Hold firm; if any one of your people urge you to give up prayer, be deaf; if they quarrel with you, be mute, say not a word to them: but speak to God, and say to him, ‘ I will believe in thee all my life.’ ”

An Interpreter has related to us, that a Christian woman had spoken to him of her afflictions in these terms: “ God gave me children, and has taken them from me; I have lost three of them this Winter, almost at the same time. If I had not the Faith deeply in my soul, I would believe, like some, that the new creed which we have embraced causes us to die; but I cannot suffer this thought in my heart. This is what I say to myself: ‘ Those children are in Heaven; those little innocents have not offended God, and they are in Paradise. Thou hopest to go there; then be not troubled, for life is not long.’ That is what consoles me. There is still left to me a daughter, who was the tallest of all my children; she is sick to death, and I await only the hour of her departure. It is God who thus wills; he has given them to me, and he takes them from me. I will neither vex myself nor complain.” [217] The Interpreter who heard this discourse was the more affected, because that daughter was very comely, and well trained in the manner of these peoples. Finally, God took her as well as the others; and this good woman, instead of raising the loud cries of a mother so keenly afflicted, came to confess,—humbly asking permission to receive communion, which was granted

demandant humblement permission de communier, ce qui luy fut accordé. Cét enfant aagé peut-estre de douze ans, se fit apporter deux fois à la Chappelle, pendant le fort de sa maladie, pour se confesser, ce qu'elle fit avec tant de connoissance, de iugement & de candeur, que le Pere en fut tout rauy, admirant les effets de la grace dans ces nouvelles plantes. On luy fit des obseques les plus honorables qu'on peut, sa mere l'enfeuelit avec son Crucifix qu'elle posa sur son cœur, pour marque de l'amour qu'elle auoit porté à Iesus-Christ son Sauueur.

Il est vray que la Foy de ces nouvelles Eglises, n'est pas encore fortement éprouuée par le feu, & par le glaiue elle a neammoins ses Tyrans, ce font les Epidimies, ce font les morts frequentes, les guerres, les massacres, & en fuite les calomnies des Payens, & des forciers, où des Medecins [220 i.e., 218] Sauvages, si bien qu'on diroit quasi parmy ces peuples, que vouloir estre Chrestien, & vouloir abreger sa vie, c'est la mesme chose. Les peuples du Nord qui faisoient paroistre l'an passé tant de feu pour la Foy, ont esté acceüillis de ces Tyrans, le Demon les a ébranlez par cette tentation.

A peine furent-ils retirez de Tadouffac, où ils auoient presté l'oreille avec amour aux veritez Chrestiennes, & presenté leurs enfans au Baptesme, que la mort se ietta sur ces petits innocens, & la maladie sur vne grande partie de leurs parens, ce procedé de Dieu nous estonne, & nous fait voir que les Croix font pour ainsi dire, l'vnique entrée du Paradis. Il ny a point d'éloquence humaine, qui puisse persuader à vn peuple, d'embrasser vne Religion, qui semble n'auoir pour compagnes que la peste, que la guerre,

her. That child, aged perhaps twelve years, had herself twice carried to the Chapel during the height of her sickness, in order to confess,—which she did with so much intelligence, judgment, and candor, that the Father was quite charmed therewith, admiring the effects of grace in these new plants. They gave her the most honorable obsequies they could; her mother laid her out with her Crucifix, which she placed on her heart in token of the love that she had borne for Jesus Christ her Savior.

It is true that the Faith of these new Churches is not yet severely tried by fire and sword; it has nevertheless its Tyrants,—these are the Epidemics, the frequent deaths, the wars, the massacres; and then the calumnies of the Pagans and of the sorcerers, or Savage Physicians. [220 i.e., 218] Indeed, one might almost say among these peoples, that to wish to be a Christian, and to wish to shorten one's life, are the same thing. The tribes of the North, which last year manifested so much fire for the Faith, have been assailed by those Tyrants; the Demon has shaken them through that temptation.

Hardly had they left Tadoussac,—where they had listened with love to the Christian truths, and presented their children for Baptism,—when death fell upon those little innocents, and disease upon a great part of their parents; this dealing of God astonishes us and makes us see that Crosses are, so to say, the only entrance to Paradise. There is no human eloquence which can persuade a people to embrace a Religion which seems to have for companions only pestilence, war, and famine. It is God alone who causes the Faith to germinate, who preserves it, and who vivifies. Men, in truth, are the instruments of

& que la famine. C'est Dieu seul, qui fait germer la Foy, qui la conferue, & qui viuifie, les hommes à la verité font les instrumens de ce grand ourage, ils fement, ils plantent, ils arroufent: mais Dieu seul fait pouffer les feüilles, les fleurs, & les fruits.

Vn forcier voyant que la maladie & la [221 i. e., 219] mort, s'attachoient plus particulièrement aux enfans & aux autres baptizez, consulte le Demon pour en fçauoir la cause, or foit qu'en effet le Demon luy parlast, où que sa malice controuuast des menfonges, il dit tout haut du milieu de son tabernacle, que le Manitx affuroit que la Foy & la priere cauoient la mort à la plus grand'part de ceux qui l'embrassoient, que les Peres qui preschoiët les Sauuages, étoient trompez, & qu'il ne failloit pas s'etonner, s'ils abusoient ceux qui leur prestoient l'oreille. Que ce n'estoit point le Dieu des croyans qui gouernoit la Terre, notamment leur païs, que c'estoit luy qui regissoit les Sauuages, & qu'ils mourroient bië plus fouuent qu'à l'ordinaire, pource qu'ils l'auoient quitté. Quasi à mesme temps que ce Demon tenoit ce discours, vne forcierië éloignée de plus de cent lieuës de Tadouffac, affura que le Manitx luy auoit dit, que les Sauuages qui ont esté tuez cët Hyuer apres des trois Riuieres, feroient massacrez, pour ce qu'ils l'auoient quitté. Sainct Paul à raison de dire, que nous n'en venõs pas feulemēt aux prises avec les puiffances visibles, mais qu'il faut encore combatre des monstres qui ne paroissent point.

[220] Ces pauures gens épouuentez & par leurs maladies, & par les menaces de ces forciers ne regardoient quasi la Chapelle que de loin, ils ne vouloient pas que leurs enfans en approchassent, ils venoient

this great work,—they sow, they plant, they water: but God alone brings forth the leaves, the flowers, and the fruits.

A sorcerer, seeing that disease and [221 i.e., 219] death attached themselves more especially to the children and to others who were baptized, consults the Demon in order to know the cause of it. Now,—whether the Demon indeed spoke to him, or whether his malice invented lies,—he said aloud in the midst of his tabernacle, that the Manitou declared that the Faith and prayer brought death to most of those who embraced it; that the Fathers who preached to the Savages were deceived, and that one must not be astonished if they deceived those who listened to them. He said that it was not the God of the believers who governed the Earth, especially their countries,—that it was he who ruled the Savages; and that they would die much oftener than usual, because they had left him. Almost at the same time when that Demon was delivering this speech, a witch, distant more than one hundred leagues from Tadoussac, asserted that the Manitou had told her that the Savages who were killed this Winter near three Rivers would be massacred, because they had left him. Saint Paul is right in saying that we come to wrestle not only with visible powers, but that we must also combat monsters who do not appear.

[220] These poor people, terrified both by their diseases and by the threats of those sorcerers, hardly looked at the Chapel except from afar; they were not willing that their children should approach it. They sometimes came to prayers when they were called, but with a bearing which indicated fear and terror; but, after all, there is not one who wishes to

quelques-fois aux prieres quand on les appelloit ; mais avec vn maintien qui faifoit paroître de la crainte & de la frayeur, apres tout il ny en a pas vn qui veuille mourir fans baptesme. Vn autre magicien leur tint vn iour ce discours. Ne voyez vous pas que nous deuenons tous malades, depuis que nous auons quité nos anciennes façons de faire? les prieres que nous faisons ne feruent qu'a nous faire mourir: plus nous croyons & plus nous manquons de chaffe, plus nous sommes accueillis de la famine; quittez ces chapelets, & les autres marques de Chrestien que vous ont donné ces robes noires, jetez tout au feu, si vous voulez euader la mort. Ceux qui auoient la Foy en l'ame, cacherent leurs petites deuotions, de peur que les Payens ne leur ostassent: mais ils n'eurent pas la hardieffe de resister à ce blasphemateur: il ny eut qu'un ieune enfant de douze ans où enuiron qui prit la parole. Cét enfant estoit tout couuert de playes depuis la plante des [221] pieds jusqu'a la teste; son pere estoit malade à la mort, sa mere & ses freres estoient trespassez depuis peu, & toutes ces afflictions leur estoient arriuées incontinent apres leur baptesme, il ne laissa pas de rendre vn glorieux tesmoignage de la Foy. Je suis baptisé, dit-il, ie ne quitteray iamais la priere; ny la maladie, ny la faim ny la mort dont ie suis menacé, ne me feront iamais quitter la creance que i'ay embrassée, quand vous ne croiriez pas en Dieu, tous tant que vous estes, ie ne laisserois pas d'y croire, faites en ce que vous voudrez, la vie n'est pas de valeur, la Foy est vne chose pretieuse ce sont ses paroles. Toutes les natiōs de la terre font dōnées à Iesus-Christ, toutes luy feruiront, il ny aura ny peuple ny Tribu, ny lāgue, dōt quelques-vns ne chantent

die without baptism. Another magician spoke to them one day, as follows: "Do you not see that we are all becoming sick, since we have given up our former customs? The prayers that we offer serve only to make us die; the more we believe, the more we fail in hunting, and the more we are attacked by famine. Give up those rosaries and the other marks of a Christian which these black robes have given you; cast everything into the fire, if you would escape death." Those who had Faith in their souls concealed their little devotions, for fear lest the Pagans should take these from them: but they had not the boldness to resist that blasphemer; there was only a young child of twelve or thereabout, who ventured to speak. This child was all covered with sores, from the soles of his [221] feet to his head; his father was sick to death, his mother and his brothers had recently died,—and all these afflictions had happened to them immediately after their baptism; he nevertheless rendered a glorious testimony for the Faith. "I am baptized," he said, "and I will never give up prayer,—neither sickness, nor hunger, nor the death with which I am threatened, will ever make me give up the belief which I have embraced. Though not one of you all should believe in God, I would none the less believe in him. Do what you will about it; life is not of value, but the Faith is a precious thing." Such were his words. All the nations of the earth are given to Jesus Christ; all shall serve him, and there will be neither people, nor Tribe, nor language, of whom some will not sing his Justice and others his mercy. This child will signalize his goodness. He said to the Father who baptized him, "I have been stubborn, and angry,

la Justice & les autres sa misericorde. Cét enfânt fera éclater ses bôtez, il disoit au Pere qui la baptizé, i'ay esté opiniastre, i'ay esté cholere, i'ay esté desobeissant depuis mon baptesme, c'est la raison que ie fois malade & que ie souffre. Je ne demande point la vie à celuy qui a tout fait, finon pour le mieux seruir que ie n'ay pas fait.

On a apporté cete année vne petite tapifferie de droguette, pour embellir la Chapelle [224 i.e., 222] de Tadouffac; on a aussi apporté vne cloche pour appeller les Sauvages au seruice de nostre Seigneur. Cét ornement a ravi de ioye les Chrestiens, & donné de la terreur aux Payens. L'vn deux ayant remarqué que cette tapifferie estoit faite en ondes, s'encourut dire à ses gês, tenez vous sur vos gardes, ils ont exposé des ames ou des figures de serpens & de couleuvres dãs leur maison de prieres, ny entrez pas: car elle est toute enuironnée des robes & des habits des Demons, ces pauures gens qui n'ont jamais veu que des forests, des fleuves & des montaignes, qui n'ont conuersé qu'avec les Caribous, les Elans & les Castors, ne conçoient les choses qu'a leur mode; les Sauvages de Tadouffac, qui voyent ordinairement les vaisseaux François, admiroient ces estofes, ils prenoient vn plaisir noppareil d'entendre le son de la cloche, ils la pendirent eux mesmes aussi adroitement que pourroit faire vn artisan François, chacun la vouloit sonner à son tour, pour voir si elle parleroit aussi bien entre leurs mains, qu'entre les mains du Pere.

Au reste nous ne nous estonnons pas de la tentation de ces pauures peuples, ils [225 i.e., 223] viendront aussi bien que les autres, la Croix est la marque de

and disobedient since my baptism; this is why I am sick and why I suffer. I do not ask life of him who has made all, except in order to serve him better than I have done."

We have furnished this year a little tapestry of drugget, to embellish the Chapel [224 i.e., 222] of Tadoussac; we have also furnished a bell, to call the Savages to the service of our Lord. This ornament has overcome the Christians with joy, and given terror to the Pagans. One of them having remarked that this tapestry was made in a watered pattern, ran to tell his people: "Be on your guard,—they have exposed the souls or figures of serpents and snakes in their house of prayers. Do not enter it, for it is all surrounded with the robes and garments of Demons." These poor people—who have never seen anything but forests, rivers, and mountains; who have conversed only with Caribous, Elks, and Beavers—conceive things only in their own manner. The Savages of Tadoussac, who are accustomed to see the French vessels, admired those things; they took unrivaled pleasure in hearing the sound of the bell, and suspended it themselves, as cleverly as a French artisan could. Every one wished to ring it in his turn, in order to see whether it would talk as well in their hands as in the hands of the Father.

For the rest, we are not astonished at the temptation of these poor peoples. They [225 i.e., 223] will come, as well as the others; the Cross is the token of their salvation, and affliction is the nearest preparation for the Faith and for grace. Before closing this Chapter, I will say a few words about

leur falut, & l'affliction est la plus prochaine disposition à la Foy, à la grace. Deuât que de conclurre ce Chapitre. ie diray deux mots d'un voyage que fit le P. de Quen dans le pays de la nation du Porc-épic.

Ayant appris que quelques Chrestiens estoient malades en ce quartier-là, il s'y fit conduire par deux Sauvages avec des peines épouventables, voicy ce qu'il nous en a récrit, ie m'embarquay le 11. de Juillet, dans vn petit canot d'écorce nous trauaillames cinq iours durant, depuis le point du iour jusqu'à soleil couché, ramans toujourns contre des courants, où contre des torrens, qui nous faisoient bander tous les nerfs du corps pour les furmonter; nous auons rencontré en ce voyage dix fauts ou dix portages, c'est à dire que nous nous fommes defembarquez dix fois pour passer d'une riuere à vne autre, ou d'un courant trop rapide a vne autre partie du fleue plus nauigable. Dans ces portages, dont quelques-vns font d'une lieuë & demie, les autres d'une demy-lieuë, les autres d'un quart de lieuë, il faut porter sur son dos, où sur sa teste, & le batteau & tout [224] son équipage par des chemins qui n'ont esté faits que pour des bestes Sauvages tât ils font affreux: il faut trancher des montaignes, passer des precipices cachez dans l'abyfme des forests. Nous changeafmes trois fois de riuieres, la premiere où nous nous embarquafmes se nõme le Sagné, c'est vn fleue profond il n'y a nauire qu'il ne portast, il a quatrevingt brasses en plusieurs endroits, & pour l'ordinaire, il hausse où baisse de dix a vingt brasses, il est assez large, ces riuies font escarpées de montaignes affreufes, lesquelles se vont abaiffans à 15. où vingt lieuë de son emboucheure où il reçoit dans son sein vn autre

a journey which Father de Quen took, into the country of the Porcupine nation.

Having learned that some Christians were sick in that quarter, he had himself conducted thither by two Savages, with frightful hardships; here follows what he has written back to us. "I embarked on the 11th of July, in a little bark canoe; we toiled during five days, from daybreak till sunset, constantly paddling against the current, or against torrents, which made us strain all the sinews of the body in order to surmount them. We encountered on this journey ten falls or portages,—that is to say, we disembarked ten times, in order to pass from one river to another, or from a too rapid current to another part of the stream that was more navigable. In these portages,—some of which are a league and a half in extent; others, half a league; others, a quarter of a league,—it is necessary to carry, on one's back or head, both the boat and all [224] one's outfit, over roads which have been made only for Wild beasts, so frightful are they. It is necessary to cut through mountains, and to cross chasms hidden in the depth of the forests. We thrice changed rivers; the first on which we embarked is called the Sagné. It is a deep stream, and there is no ship which it might not carry; it is eighty brasses deep in several places, and usually it rises or falls from ten to twenty brasses. It is quite wide; its banks are scarped with frightful mountains, which gradually decrease in height until as far as 15 or twenty leagues from its mouth, where it receives in its bosom another stream, larger than itself, which seems to come from the West. We sailed another ten leagues beyond that meeting of waters, which forms,

fleuve plus grand que luy, qui semble venir de L'ouest. Nous vogâmes encor dix-lieuës au delà de ce rencontre d'eaux, qui fait comme vn beau lac, les vents qui se pourmenent sur cette riuere, sont tres-froids au milieu de l'Esté mesme, parce qu'elle est bordée de montaignes, & qu'elle est exposée au Nor-ouest & fouuët au Nord.

De cette riuere nous passâmes à vne autre appelée Kingami8, laquelle se décharge dans le Sagné par des courants & par des precipices affreux, nous fîmes vne lieuë & demie trauffer vne montaigne [225] & vne vallée pour l'aller trouuer en vn lieu nauigable, elle est bien moins rapide que le Sagné, serpentant à l'Ouest, au Sud, & au Nor-ouest, elle fait vn lac qui a plus de quinze lieuës de long, & quasi demy-lieuë de large.

Quittans ce fleuve nous allâmes chercher au trauffer des bois, la riuere appelée des Sauvages Kingamichich; elle a son lit dans vne terre, ou vne vallée toute plate qui regarde le Nord; ses eaux sont profondes fort larges & toutes calmes, elles se repandent en quelques endroits par des aulnes & par des broffailles qui nous importunoient au dernier point, nous auons nauigé contre le courant de l'eau dans les deux precedentes riuieres, nous commença mes icy à descendre dans le lac Piouagamik, sur les riuers duquel habite la nation du Porc-Epic que nous cherchions. Ce lac est si grand qu'à peine en voit-on les riuers, il semble estre d'vne figure ronde, il est profond & fort poissonneux, on y pesche des brochets, des perches, des faumons, des truittes, des poissons dorés, des poissons blancs, des carpes & quantité d'autres especes.

as it were, a beautiful lake; the winds which pass over this river are very cold, even in the midst of Summer, because it is lined with mountains and is open to the Northwest and frequently to the North.

“ From this river we passed to another, called Kinougamiou, which flows into the Sagné with frightful currents and over frightful precipices: we made a league and a half, crossing a mountain [225] and a valley, in order to overtake it in a navigable place. It is much less rapid than the Sagné, winding to the West, to the South, and to the Northwest; it forms a lake which is more than fifteen leagues long, and almost half a league wide.¹⁰

“ Leaving this stream, we went through the woods, to seek the river called by the Savages Kinougamichich; it has its bed in a land or flat valley, which looks to the North. Its waters are deep, very wide, and quite calm; they spread out in some places through alders and brushwood, which annoyed us to the last degree. We had navigated against the current of the water in the two preceding rivers; we began here to go down into the lake Piouagamik, on the banks of which dwells the Porcupine nation, which we were seeking. This lake is so large that one hardly sees its banks; it seems to be round in shape. It is deep and very full of fish; they fish here for pike, perch, salmon, trout, dories, white-fish, carp, and many other kinds.

“ It is surrounded by a flat country, terminating [226] in high mountains, distant 3, four, or five leagues from its shores. It is fed by the waters of fifteen rivers, or thereabout, which serve as highways for the small nations which are back in the country, to come to fish in this lake, and to maintain

Il est enuironné d'un plat pays, terminé [226] par de hautes montaignes éloignées de 3. ou quatre ou cinq lieuës de ses riuës, il se nourrit des eaux d'une quinzaine de riuieres ou enuiron, qui seruent de chemin aux petites nations, qui font dans les terres pour venir pescher dans ce lac, & pour entretenir le commerce & l'amitié qu'elles ont par entr'elles. Nous vogafmes quelque temps sur ce lac, & enfin nous arriuasmes au lieu où estoient les Sauuages de la nation du Porc-Epic. Ces bonnes gens nous ayans apperceus, fortirent de leurs cabanes, pour voir le premier François qui ait iamais mis le pied dessus leurs terres. Ils s'estonnoient de mon entreprife, ne croyans pas que iamais j'aurois eu le courage de franchir tant de difficultez, pour leur amour. Ils me receurent dans leurs cabanes comme vn homme venu du Ciel, l'un me donnoit vn petit morceau de poisson fesché à la fumée, l'autre vn peu de chair boucanée, le Capitaine me fit present d'un Castipitagan de Castor, c'est à dire d'une peau de cét animal, ouuerte seulement par le col, en forte qu'on diroit que le Castor est tout entier; voila me dit-il mon Pere pour adoucir les fatigues de ton chemin, nous ne te fçaurions exprimer [227] la joye que nous auons de ta venuë vne chose nous atrifte, tu viens en vne mauuaise saison, nous n'auons point de rets pour pescher du poisson, & les eaux sont trop grandes pour prendre le Castor. Il ne faut point parler en ce pays-là, ny de pain, ny de vin, ny de lit, ny de maison.

Le Pere fut trois iours avec eux, confessant les Chrestiens, consolant les malades, disposant les vieillards au baptesme pour l'Esté prochain, les assurant que si on ne les amenoit à Tadouffac, qu'il les

the intercourse and friendship which they have among themselves. We paddled for some time on this lake, and finally we arrived at the place where were the Savages of the Porcupine nation. These good people, having perceived us, left their cabins, in order to see the first Frenchman who has ever set foot in their land. They were astonished at my undertaking, not believing that I would ever have had the courage to surmount so many difficulties for love of them. They received me in their cabins as a man who had come from Heaven; one gave me a little piece of fish dried in the smoke; another, a little smoked meat. The Captain made me a gift of a *Castipitagan* of Beaver,—that is to say, a skin of that animal, open only at the neck, so that one might say that the Beaver is quite entire. ‘That,’ he said to me, ‘my Father, is to soothe the fatigues of thy journey; we cannot express to thee [227] the joy that we have at thy coming. One thing saddens us,—thou comest at a poor season; we have no nets for catching fish, and the waters are too deep for taking the Beaver.’ There must be no mention, in that country, of bread or wine, or of a bed or a house.”

The Father remained three days with them, receiving the confessions of the Christians, consoling the sick, and preparing the old men for baptism for the next Summer,—assuring them that, if they were not brought to Tadoussac, he would come to find them even in their cabins, which gladdened them to the last degree. “We will make for you,” they said to him, “a little Church or house of prayers, in which to celebrate Mass, and to administer to us the Sacraments.” This Church will be built in two hours;

viendroit trouuer iufques dans leurs cabanes, ce qui les refioüit au dernier point. Nous te ferons, luy difoient-ils vne petite Eglife ou vne maifon de prieres pour y celebrer la Meffe, & pour nous y adminiftrer les Sacremës, cette Eglife fera bafitie en deux heures, dix ou douze perches & quatre ou cinq rouleaux d'écorces compoferont tout l'édifice.

Vne chofe refioüit le Pere avec eftonnement, il trouua vne grande Croix à l'entrée du lac que les Chreftiens y auoient arborée, pour y aller faire leurs petites deuotions, & pour fe fouuenir de la mort de noftre Sauueur. Enfin apres auoir donné toute la confolation qu'il peut à ce petit [228] troupeau. Il fe rembarqua avec fes deux Nochers, & en trois iours ils firent ce qu'ils auoient fait en cinq, mais ce furent des iours pleins: car ils vogoient depuis trois heures du matin jufqu'a neuf ou dix heures du foir, leur viure eftoit vn peu de boucan, ou vn peu de bled d'inde fans autre reconfort que de l'eau toute pure, fi les torrens font difficiles à franchir en montant, ils font bien dangereux en defcendant, car il ne faut manquer que d'vn coup d'auiron pour perdre la vie. Nofre Seigneur les conferua dans les dangers qu'ils rencontrerent, & les rendit à Tadouffac bien las & bien fatiguez, mais bien ioyeux d'auoir donné quelque fecours à ces pauures abandonnez.

ten or twelve poles, and four or five rolls of bark, will compose the whole building.

One thing rejoiced and astonished the Father,—he found a great Cross at the entrance to the lake, which the Christians had erected there, in order to go and offer their little devotions before it, and to remind them of the death of our Savior. Finally, after having given all the consolation that he could to that little [228] flock, he embarked again with his two Pilots, and in three days they did what they had done in five: but these were full days, for they voyaged from three o'clock in the morning till nine or ten o'clock in the evening. Their provision was a little smoked meat, or a little indian corn, without other cheer than pure water. If the torrents are difficult to surmount, going up, they are very dangerous in going down: for it needs only to miss the stroke of a paddle, to lose life. Our Lord preserved them in the dangers which they encountered, and restored them to Tadoussac,—very weary and greatly fatigued, but very joyful to have given some help to those poor forsaken people.

CHAPITRE XIII.

DE LA RESIDENCE DE LA CONCEPTION, AUX TROIS
RIUIERES.

CE lieu a & ses joyes & sa defolation, ses douceurs & ses amertumes, il a veu des coups de la Justice diuine, & des effets de ses misericordes, commençons par la feuerité que Dieu a fait paroistre au [229] chastiment de quelques refractaires. Trois hommes de consideration, parmi les Sauvages, mettoient quelques obstacles à l'amplification de la Foy par leur polygamie, retenant publiquement deux femmes, vn carreau de foudre lancé du Ciel ie veux dire vn chastiment extraordinaire a tué leurs corps & peut estre perdu mal'heureusement leurs ames.

Le premier estoit vn ieune homme bien-fait nommé Kapimichats, il auoit espousé vne fille Chrestienne; mais s'estant laissé surprendre d'vn fol amour, il en receut vne autre pour seconde femme. On luy parle, il escoute, son esprit semble estre touché; mais la chair l'emporte, il persiste dans ses plaisirs, Dieu qui attend le pecheur autant qu'il luy plaist donna quelques mois a celui-cy pour se reconnoistre & puis tout à coup luy osta la vie par les mains d'vn sien ami. Tous deux estoient allez à la chasse en diuers endroits, ce jeune frippon retournant sur le soir & passant proche de l'isle nommée de saint Ignace située vis à vis de Richelieu, son ami qui estoit là aux embusches prit dans les tenebres de la nuit, le canot de ce ieune

CHAPTER XIII.

OF THE RESIDENCE OF LA CONCEPTION, AT THREE RIVERS.

THIS place has both its joys and its desolation, its sweetness and its bitterness; it has had strokes of the divine Justice, and effects of its mercies. Let us begin with the severity which God has displayed in the [229] punishment of some refractory ones. Three men of influence among the Savages were placing some obstacles against the expansion of the Faith, by their polygamy,—openly retaining two wives. A thunderbolt hurled from Heaven,—I mean to say, an extraordinary punishment,—has killed their bodies, and, perhaps, wretchedly destroyed their souls.

The first was a young man, well fashioned, named Kapimichats. He had espoused a Christian girl; but, having allowed himself to be beguiled by a mad love, he took another as his second wife. He is spoken to, he listens, his spirit seems to be touched; but the flesh gets the mastery, and he persists in his pleasures. God, who waits for the sinner as long as he pleases, gave this one several months to come to his senses; and then, all at once, took away his life by the hands of his own friend. Both had gone to the chase in various places; that young rascal returning toward evening, and passing near the island named saint Ignace, situated opposite Richelieu,—his friend, who was there in ambush, mistook, in the

homme pour quelque Ours où pour quelque Eslan qui sembloit [230] trauerfer la riuiere, il descharge sur luy son arquebuse & le transperce de deux bales, ce pauvre blecé s'escrie ie suis mort, son meurtrier innocent l'ayant reconnu à sa voix, s'écrie, ah! mon cher amy c'est moy qui t'ay tué? il s'embarque il court apres luy, l'amene a terre luy demande pardon, protestant qu'il croyoit auoir tiré sur quelque animal, il l'exhorte à bien mourir, mais il estoit bien tard, le sang qui fortoit à gros bouillons de ses playes, fit fortir son ame de son corps deuant qu'elle eust esté lauée du sang du fils de Dieu.

Celuy qui le fecondoit dans ce canot, & vn autre sien parent furent si épouuentez de ce coup de Iustice, que iamais ils ne purent prendre aucun repos toute nuit: ils en passerent vne partie à genoux demandans pardon à Dieu de leurs offences, avec de grandes resolutions de mener vne vie toute autre qu'ils n'auoient fait, iusques à ce moment.

Le second s'appelloit Chichontibik esprit prompt & hardy, mais profondement enseueli dans la chair, & dans le sang. La connoissance qu'il auoit de nostre creance le tourmentoit, il auoit dit souuent parlant d'vn Pere qui l'examinait sur les [231] iugemens de Dieu; cét homme me fait trembler, en fin il m'ostera la vie, la Foy vouloit entrer dedans son ame, mais l'attache à ses voluptez, le fit refoudre de se bander contre la Doctrine qui troubloit la douceur de ses plaisirs, il s'efforce donc d'éloigner ses gens de la priere de l'instruction & des François, mesme disant pis que pendre de la Loy de Iesus-Christ, & de ceux qui la publient & qui la professent. A peine s'estoit-il fortement déclaré, qu'il se vit affailly d'vne

darkness of the night, that young man's canoe for some Bear or Elk, which seemed [230] to be crossing the river. He discharges his arquebus at him, and pierces him with two balls; and the poor wounded man exclaims, "I am dead!" His innocent murderer, having recognized him by his voice, exclaims: "Ah! my dear friend, it is I who have killed thee!" He embarks, hastens to him, and brings him to land; he asks his pardon, protesting that he supposed that he had fired upon some animal. He exhorts him to die well, but it was very late: the blood which issued in great spurts from his wounds drove his soul from his body before it had been washed in the blood of the son of God.

The man who was aiding him in that canoe, and another, a kinsman of his, were so frightened by this stroke of Justice that they could take no rest, all the night; they spent a part of it on their knees, asking pardon of God for their sins, with firm resolutions to lead a life very different from that which they had lived up to that moment.

The second was called Chichontibik,—a spirit quick and bold, but deeply buried in flesh and blood. The knowledge that he had of our belief was tormenting him; he had often said, speaking of a Father who examined him upon the [231] judgments of God: "That man makes me tremble; in the end, he will take away my life." The Faith would have entered his soul, but attachment to his sensualities made him resolve to harden himself against the Doctrine which disturbed the enjoyment of his pleasures. He then strives to alienate his people from prayer, from instruction, and from the French,—even saying worse than hanging, of the Law of Jesus

maladie si prompte, & si foudaine, que iamais il ne pût douter qu'elle ne fut vn fleau enuoyé de la part de celuy qui veut estre obey, mais ô mal'heur! Au lieu de se recōnoistre, il se reuolte plus que iamais, contre le bras qui ne le frappoit que pour le guerir; il vofmit des millions de blasphemés contre Dieu, on luy conseille de l'appaifer, on luy promet que tous ses crimes seront effacez dans les eaux du baptesme, s'il le veut receuoir, on luy fait entendre les mal'heurs où il se va precipiter s'il n'ouure les yeux. A cela point d'autre réponce sinon que cette Loy estoit abominable qui faisoit mourir les hommes: la rage fut la Catastrophe de sa vie; ses deux femmes espouuantées de cette [232] mort si étrange & si foudaine se conuertirent. Quelques Sauuages en furent touchez, mais comme les oreilles ne sont pas si proches de l'ame pour ainsi dire que les yeux, il falloit que quelques Apostats, & quelques Payens endurcis vissent vn autre coup pour estre ébranlez.

Ce coup arriua en la personne d'vn Apostat nommé Ioseph Smofotifcschie vulgairement appellé la Grenouille, ce nom qui auoit esté porté par plusieurs Capitaines de son pays, & qu'on luy auoit donné pour les faire reuiure le rendoit superbe & insolent. Son naturel fougueux le faisoit quelquefois eschapper en des excez qui le jettoient bien auant dans le mespris, or comme la Foy ne s'accorde pas bien avec l'orgueil, il en prit vne telle horreur qu'il ne pouuoit de temps en temps contenir ses blasphemés. L'Automne passée les Sauuages tomberent dans vne maladie, qui les conduisoit iusques aux portes de la mort, mais il semble qu'ayant recours à Dieu, ils en reuenoient quasi par miracle: cela cōsoloit fortement les bons,

Christ, and of those who publish and who profess it. Hardly had he stoutly declared himself, when he saw himself assailed by a disease, so prompt and so sudden that he could never doubt that it was a scourge sent from him who wills to be obeyed. But oh, woe! instead of coming to his senses, he revolts more than ever against the arm which struck him only to cure him; he vomits millions of blasphemies against God. He is counseled to quiet himself, he is promised that all his crimes shall be effaced in the waters of baptism, if he will receive it; he is made to understand the misfortunes into which he will dash himself unless he open his eyes. To that, he made no other response than this, that a Law which made men die was abominable. His rage was the Catastrophe of his life; his two wives, terrified by this [232] death so strange and sudden, became converted. Some Savages were touched by it; but as the ears are not as near to the soul, so to speak, as the eyes, it was necessary that some Apostates and some hardened Pagans should see another blow, in order to be shaken.

This blow happened to the person of an Apostate named Joseph Oumosotiscouchie,—in vulgar parlance, *la Grenouille* [“the Frog”]. That name, which had been borne by several Captains of his country, and which had been given to him in order to make them live again, rendered him proud and insolent.¹¹ His vehement nature sometimes caused him to break forth into excesses which carried him far into contempt; and, as the Faith does not well agree with pride, he conceived such a horror for it that he could not, at times, contain his blasphemies. Last Autumn, the Savages fell into a disease which was

& touchoit faintement les mefchans & les infideles. Ce miferable Apoftat, ne pouuoit fupporter cette maladie [233] n'y fa guerifon, il attribuoit le mal à noftre creance, & la fanté au Demon. Il fut enfin attaqué auffi bien que les autres, cela luy fut bien fenfible, il creut que la Foy luy cauoit ce mal'heur: c'eft pourquoy cōme vn de nos Peres alloit faire prier Dieu fur le foir dans les cabanes il l'attaqua, que fais tu icy? ne fçait-on pas bien par toute la terre que vous faites mourir les hommes par vos prieres? ne voit-on pas que tous ceux qui vous écoutent perdent bien-toft la vie? bref, il vfa de menaces, & fe tournant vers fes gens il fait fon poffible pour leur perfuader qu'ils deuoient quitter la Foy, & boucher entierement les oreilles à nos paroles. Le Pere luy voulut repartir, mais il vit bien qu'il n'y auoit rien à gagner fur vn eſprit à demi poſſédé, il fe retire doucemēt apres auoir conſolé les croyans.

Sur la nuit ce fanfaron s'imaginant qu'il alloit triompher de noftre creance fit vn grand feſtin, il y inuita quantité de monde & notamment ceux qu'il croyoit auoir peruertis par fes difcours, il teſmoigne à cette aſſemblée qu'il n'attend pas fa guerifon par les prieres; mais bien par fes ſonges & par fes veuës & par les autres ſuperſtitions dont s'eſt toujourns ſerui la nation, [234] ſçachez donc dit-il, que ie gueriray ſi on m'accorde trois chofes. La premiere eſt qu'on me donne vn chien auquel on fera porter le nom de quelque perſonne de conſideration. La ſeconde, ſi on me donne vn fils adoptif qui s'appelle ſifanté, il vouloit dire (voſtre fanté) ayant appris ce mot des François qu'il ne pouuoit prononcer à raifon qu'ils n'ont point de (v) conſonante. La troiſieſme, ſi on

leading them even to the gates of death; but it seems that, having recourse to God, they recovered from it almost by a miracle. That greatly consoled the good, and devoutly touched the wicked and the infidels. This miserable Apostate could not endure either that disease [233] or its cure; he attributed the sickness to our belief, and health to the Demon. He was finally attacked, as well as the others: that was very significant to him,—he believed that the Faith was causing him this misfortune. Therefore, when one of our Fathers was going, toward evening, to offer prayer to God in the cabins, he attacked him: “What art thou doing here? Is it not well known throughout the earth that you cause men to die by your prayers? Do we not see that all those who listen to you soon lose life?” In short, he used threats; and, turning toward his people, he did his utmost to persuade them that they ought to give up the Faith, and altogether stop their ears to our words. The Father wished to reply to him; but he plainly saw that there was nothing to gain over a mind half possessed: he withdraws quietly, after having consoled the believers.

Toward night, this braggart, imagining that he was about to triumph over our belief, made a great feast; he invited to it many people, and especially those whom he thought he had perverted by his speeches. He declares to this assembly that he does not expect his cure through the prayers, but only through his dreams and visions, and through the other superstitions which his nation has always employed. [234] “Know then,” he said, “that I shall get well if three things are granted me. The first is, that I be given a dog which shall be made to bear the

fait vn festin à tout manger si on m'accorde ces trois choses, ie suis gueri difoit-il.

Les Chrestiens qui se trouuerent à ce banquet baifferent la teste tesmoignant que ces songes qu'ils adoroient autresfois n'estoient plus de faison, les Payens n'oserent resister aux desirs de cét homme, ils les accomplirent de point en point dès la mesme nuit, & avec vn si fauorable succez à ce qu'il difoit qu'il se publioit tout guery au leuer du Soleil, il paroist en public il triomphe il dit par tout que l'accomplissement de ses songes a esté la fin de sa maladie & le restablissement de sa fanté, vne fièvre violente le faisoit au milieu de son triomphe, le renuerse par terre le jette dans vn debris & dans des tourmens si étranges, qu'il écumoit comme vn possédé [235] ceux de sa cabane épouuantez, craignans qu'il n'affommaist quelqu'un, l'ayant lié jetterent dessus luy vne couuerte, afin de cacher sa fureur & sa rage, voila mon thraçon bien humilié. Vne bõne veufue Chrestienne voyant toute cette tragedie, accourt en nostre maison, pour nous auertir de ce qui se passoit, on en donne aduis au Chirurgien, il y court nous le fuiuons, mais le Chirurgien leuant la couuerte, le trouua roide mort, iettant la baue & l'écume des deux costez de la bouche comme vn homme qu'on auoit estouffé où estranglé. Tout le monde accourt, l'étonnement se iette dans l'esprit des François & des Sauuages, à la veuë d'un spectacle si épouuantable.

Iamais nous ne vîmes tant d'effroy, disent les Peres qui coururent dans cette cabane. Ce miserable prechoit hautement la Iustice de Dieu qu'il auoit méprisée; sa bonté l'auoit esbranlé quelques années auparavant, par vne menace bien remarquable: ce fut à

name of some person of consideration. The second, that I be given an adopted son, who shall be called Wisanté:" he meant to say "*vostrc santé*" — having learned this word from the French, which he could not pronounce because they have no "v" consonant. "The third, that an eat-all feast be made. If these three things be granted me, I am cured," he said.

The Christians who were present at that banquet, lowered their heads,—indicating that those dreams which they formerly adored were no longer in season. The Pagans dared not resist that man's desires; they fulfilled them in every point, that very night,—and with such favorable success, as he said, that he at Sunrise proclaimed himself wholly cured. He appears in public; he triumphs; he says everywhere that the fulfilment of his dreams has been the end of his malady, and the restoration of his health. A violent fever seizes him in the midst of his triumph, prostrates him to the earth, throws him into a wreck and into torments so unusual that he foamed like one possessed. [235] Those of his cabin—frightened, and fearing lest he might beat some one to death—having tied him, threw over him a blanket, so as to conceal his fury and his rage; behold my blusterer much humbled. A good Christian widow, seeing all this tragedy, hastens to our house in order to warn us of what was going on. Notice is given to a Surgeon; he runs thither, and we follow him; but the Surgeon, lifting the blanket, found him stone-dead,—the drivel and foam issuing from both sides of his mouth, as with a man who had been stifled or strangled. Every one hastens thither; astonishment seizes the minds of both French and Savages, at the sight of so awful a spectacle.

Richelieu où ce perfide ayant promis qu'il protesteroit en vn festin public, qu'il se vouloit conuertir d'éclama fortement contre la Foy, il fut à mesme temps surpris d'une maladie enragée, si bien qu'il fit venir vn Pere de nostre compagnie [236] non pour se rēdre à Dieu, mais pour luy faire entendre que s'il mouroit de ceste rage, qu'il ne mourroit pas tout feul, se croyant terrassé par les prieres où par les forts du Pere. Ce pauvre esprit s'adoucit peu a peu par les paroles de celuy qui ne luy auoit iamais procuré que la vie. Enfin s'estant reconnu il fit son oraison à nostre Seigneur avec le Pere, promettant de se faire instruire, chose étrange, sa maladie qui estoit venuë en vn moment, disparut en vn instant, il presta l'oreille quelque temps à la Doctrine de Iesus-Christ, mais enfin l'ayant méprisée avec passion il a esté puny avec vne grande Iustice.

Ce careau de foudre en tuant vn homme en refuscita plusieurs, les bons Chrestiens donnerent mille benedictions à Dieu, les tiedes se rechaufferent, les Apostats se reconcilierent à l'Eglise, & les Payens honorant Iesus-Christ, demanderent son sainct Baptesme, personne n'osoit plus ouvrir la bouche contre la Foy, on n'en parloit plus qu'avec vne crainte, & vn respect tout aymable.

Simon Pieskaret qui n'estoit Chrestien qu'en apparence & par police, le deuint tout de bon, il se confesse trois fois en [237] vingt-quatre heures, tant la crainte des iugemens de Dieu le pressoit, quoy qu'il fut malade, il se tenoit fort long temps à genoux, posture fort incommode aux Sauvages: il haranguoit incessamment en faueur de la Foy, témoignant par ses paroles qu'il estoit touché iusques au fond du cœur.

“ We never saw so much terror,” say the Fathers who ran to that cabin. “ That wretch was loudly preaching the Justice of God, which he had despised ; his goodness had disquieted this man some years before, through a very remarkable threat. It was at Richelieu, where this treacherous fellow—having promised that he would declare, at a public feast, that he wished to become converted—loudly denounced the Faith. At that very time, he was suddenly seized by a malignant disease, insomuch that he sent for a Father of our society,—[236] not to give himself up to God, but to have him understand that, if he died of that madness, he would not die all alone, for he believed that he had been prostrated by the prayers or spells of the Father. This poor soul became softened, little by little, through the words of him who had never procured for him anything but life. Finally, having come to his senses, he offered his prayer to our Lord with the Father, promising to have himself instructed. Strange to say, his malady, which had come in a moment, disappeared in an instant. He listened for some time to the Doctrine of Jesus Christ ; but finally, having despised it with passion, he has been punished with a great Justice.”

This thunderbolt, while killing one man, raised several to life ; the good Christians gave a thousand blessings to God, the lukewarm ones became warm, the Apostates became reconciled to the Church ; and the Pagans, honoring Jesus Christ, asked his holy Baptism. No one dared longer open his lips against the Faith ; it was now spoken of only with a dread and respect that altogether pleased us.

Simon Pieskaret, who was a Christian only in

Il demandoit pardon aux François & aux Sauvages, de la vie trop libertine qu'il auoit menée. Il ne ceffoit de publier les misericordes de fon Dieu, ce coup de Iuftice luy fut vn coup de grace & de misericorde, car il a perfeueré dans fa ferueur iufques à la mort.

Vn autre fut auffi touché mais non pas jufques au point neceffaire, pour ne plus retourner à fon aueuglement, il auoit deux femmes fi toft qu'il eut pris la mort funefte & toute efpouventable de cét Apoftat, il en congedia vne & promit au Pere qui auoit foin de ces nouvelles plantes de fe reconcilier entierement à l'Eglife. Les liens du fens & de la chair font efpouventables, cette concubine de laquelle il a des enfans le charma de rechef, fi bien qu'estant guery car il eftoit malade, il retomba dedans fes pieges, dequoy les autres Sauvages furent fi indignez qu'ils s'affemblerent [238] pour auifer fi on ne le banniroit point des trois Riuieres, la conclusion fut qu'on luy prefcriroit quelque temps pour se reconnoiftre, & que fi dans ces limites il ne se changeoit on le contraindroit de s'esloigner, il n'alla pas jufques au terme prefix il delogea fans trompette de peur qu'on ne le chaffast avec bruit.

La femme legitime de ce miserable Apoftat, dont la mort a esté abominable deuant Dieu & deuant les hommes, se voyant mal traitée de fon mary le quitta pour remonter avec fon beau Pere en fon païs, en chemin les Hiroquois s'estant iettez fur leur efcoïade emmenerent cette pauvre miserable avec vne autre qui estoit de fa compagnie, ces nouvelles eftant apportées aux trois Riuieres affligerent toute fa parenté; mais notamment vne femme Chrestienne, ie ne pleure

appearance and through policy, became so in earnest; he confessed three times in [237] twenty-four hours,—so much was the fear of God's judgments urging him. Although he was sick, he remained a very long time on his knees,—a posture very inconvenient for the Savages; he harangued incessantly in favor of the Faith, showing by his words that he was moved even to the depth of his heart. He asked pardon from both French and Savages for the too dissolute life that he had lived; and he did not cease to publish the mercies of his God. This act of Justice was a stroke of grace and mercy to him, for he persevered in his fervor even till death.

Another was affected, but not to the degree necessary for not again returning to his blindness. He had two wives; as soon as he had learned the melancholy and altogether frightful death of that Apostate, he dismissed one of these, and promised the Father who had charge of those new plants that he would become entirely reconciled to the Church. The bonds of the senses and the flesh are terrible; that concubine, by whom he has children, charmed him again, insomuch that, being cured,—for he was sick,—he fell back into her snares. At this, the other Savages were so indignant that they met together, [238] in order to consult whether they should not expel him from three Rivers. The conclusion was that they should assign to him a certain period for coming to his senses; and that if, within these limits, he did not change, they would constrain him to remove. He did not go as far as the appointed time, but quietly decamped, for fear that they would drive him out with turmoil.

The lawful wife of that miserable Apostate, whose

point fa captiuité difoit-elle, ie ne regrette point fon abfence, mais ie ne me puis confoler fur la perte de fon ame; le Pere a qui elle racomtoit fes ennuis, luy dit que c'eftoit vne iufte punition, qu'elle auoit negligée les occafions de fon falut, il eft vray respond-elle, mais hélas! fes parens & notamment fon mary, la iettoient dans ce mal'heur, au refte, difoit-elle, [239] i'ay vne ferme creance que Dieu luy fera mifericorde, ie m'en vay luy demander pardon pour fes pechez & afin que ma priere luy foit plus agreable, ie defire de me confeffer & de me communier, ne mas-tu pas enfeigné que Dieu eftoit tout-puiffant? quel mal y auroit-il de le prier qu'il la tiraft des mains de fes ennemis? pour moy ie prefenteray tous les iours le chapelet de la Sainte Vierge à fon Fils, ie le pri-ray à la faincte Meffe d'exaucer mes prieres. Pour vous autres qui eftes bien plus puiffans aupres de Dieu demandez luy cette deliurance & affurément vous l'aurez, fes prieres ne furent pas faites en vain, quelque tēps apres on vit paroître aux trois Riuieres ces deux pauures captiues, Dieu fçait avec quelle ioye cette bōne Chrestienne les receut, vne bande de Hurons allans en guerre, rēcontrent les ennemis qui tenoient ces deux pauures victimes dans leurs feps & dans leurs liens, ils les pourfuiuent fi chaudement, qu'ils n'eurent pas le loisir de tuer leurs prifonnieres, deuant que de prendre la fuite: les voila donc en liberté pour le corps, & bien toft apres pour l'ame, pour ce que la plus âgée des deux fe fit bien toft instruire [240] & baptizer, la plus ieune qui eftoit femme de cēt Apoftat ayant pris l'horrible mort de fon mary, & fe voyant hors de l'Enfer par les prieres de fa parente, fut fi fenfiblement touchée, qu'elle

death was abominable before God and before men, seeing herself ill-treated by her husband, left him in order to go up with her Father-in-law to her own country. On the way, the Hiroquois, having fallen upon their squad, took away that poor wretched woman with another who was of her company; this news being brought to three Rivers, afflicted her whole kindred, but especially a Christian woman. "I do not mourn her captivity," she said, "I do not regret her absence; but I cannot console myself about the loss of her soul." The Father to whom she was relating her troubles told her that it was a just punishment, that she had neglected the opportunities of her salvation. "It is true," she answers, "but alas! her relatives, and especially her husband, drove her into that misfortune. However," she said, [239] "I have a firm belief that God will show her mercy. I am going to ask his pardon for her sins; and, that my prayer may be more acceptable to him, I desire to confess and receive communion. Hast thou not taught me that God was all-powerful? What harm would there be in asking him to deliver her from the hands of her enemies? As for me, I will offer every day the rosary of the Blessed Virgin to her Son; I will entreat him at holy Mass to hear my prayers. As for you others, who are much more powerful with God,—ask him for this deliverance, and surely you will secure it." Her prayers were not offered in vain; some time after, those two poor captives were seen to appear at three Rivers, and God knows with what joy that good Christian received them. A band of Hurons, going to war, encountered the enemies who held those two poor victims in their fetters and bonds: they pursue the latter so

mene vne vie fort faincte, & fort exemplaire; les Hiroquois luy auoient écrasé les doigts entre deux pierres, & l'auoient si rudement traitée, qu'elle ne la fit pas longue apres son retour, mais elle donna des signes d'une ame fort auancée à la vertu & si notables, qu'on l'eut prise pour vne personne consômée dans la pieté & dās la deuotion. La plus-part des Sauuages Chrestiens & Cathecumes, passerēt vne grāde partie de la nuit quelle mourut, aupres de son corps faifans oraifon, reitērās leurs chappelets, & les autres prieres qu'on leur enseigne, les François aussi bien que les Sauuages honorerēt avec affection sa sepulture. Ah! Dieu que sa mort & sa sepulture furent differentes, de la mort & de la sepulture de son mary! Le mary mourut d'une mort enragée, & la femme mourut dans vne profonde paix. Le mary fut surpris, & sa femme se prepara de longue-main, celuy-là n'eut iamais de connoissance, celle-cy ne perdit la parole n'y la raison, qu'au dernier soupir. Celuy-là [241] mourut en reprouué, celle-cy en fille tres-obeiffante à l'Eglise, apres auoir receu tous ses Sacrements. Bref elle fut enterrée avec toutes les prieres & toutes les ceremonies & tout l'honneur que le temps & le lieu & la commodité le pouuoient permettre, & son mary n'eut que la sepulture d'un asne, on le iette en cachette dans vn trou comme vne voirie, de peur qu'il n'empestaft l'air de son corps, comme il l'auoit faly par ses vices, & par son apostasie.

Ie ne puis douter dit le Pere qui nous a donné ces remarques que l'ame de cette femme ne soit au Ciel, en voicy vne grande & forte coniecture, comme ie luy demandois si elle ne craignoit point la mort, point du tout me respond elle mon cœur me rend

hotly that they had not the leisure to kill their prisoners before taking flight. Behold them, then, at liberty for the body, and soon afterward for the soul, because the elder of the two soon had herself instructed [240] and baptized; the younger, who was the wife of that Apostate, having learned the horrible death of her husband, and seeing herself out of Hell through her kinswoman's prayers, was so deeply moved that she leads a very devout and exemplary life. The Hiroquois had crushed her fingers between two stones, and had treated her so harshly that she did not live long after her return; but she gave signs of a soul far advanced in virtue,—signs so notable that one might have taken her for a person accomplished in piety and devotion. Most of the Christian Savages and Catechumens spent a great part of the night when she died, near her body, offering prayers, repeating their rosaries and the other prayers which are taught them; the French, as well as the Savages, affectionately honored her burial. Ah, God! how different were her death and burial from the death and burial of her husband! The husband passed away in a terrible death, and the wife died in profound peace. The husband was taken by surprise, and his wife prepared herself long beforehand; the former never had consciousness, the latter lost neither speech nor reason until the last sigh. The former [241] died like a reprobate, the latter like a daughter most obedient to the Church, after having received all her Sacraments. In short, she was buried with all the prayers, and all the ceremonies, and all the honor which the time and the place and convenience could permit; but her husband had only the burial of an ass,—he was secretly

témoignage que ie croy en Dieu, c'est ce qui me cõfole & qui me fait eſperer d'ẽtrer bien toſt dedãs les cieux. Si cela eſt luy dif-je fouuiẽs-toy dans cette maifon de gloire & de plaifir, apres que tu auras remerciẽ ton Seigneur & ton Dieu de t'auoir fi amoureuſement conuertie & de t'auoir logẽe dedans fon Paradis, fouuiens toy de luy demander la conuerſion de ta mere, prie le qu'il luy donne de l'eſprit & de l'amour pour la Foy, ie ny manqueray pas [242] repart elle, choſe à la verité bien remarquable, peu de temps apres fon trespas, fa mere eſt fortement touchẽe ie puis dire en verité, que fa conuerſion fi ſubite a eſtẽ l'vn de mes plus grands ẽtonnemens, cette femme deuint non feulement bonne Chreſtienne; mais ſouple docile & tref-feruente, auant qu'elle ſe fut renduẽ à fon Dieu elle ſe gauffoit inceſſamment des prieres, c'eſtoit par apres tout fon plaifir, elle nous regardoit d'vn œil autant fauorable qu'elle auoit eu d'horreur & de nous & de nos paroles, fa famille à fon exemple adore Ieſus-Chriſt, on luy presenta vn parti aſſez auantageux pour vne ſienne fille; elle ne le voulut iamais accepter quoy qu'elle fut dans vne grande neceſſité, difant que Dieu ne feroit pas ſeruy dans ce mariage, puis que ce jeune homme n'auoit pas la fermeté d'vn Chreſtien.

Vn nommé Bernard d'Agmangy, eſtãt tombé malade fut fortement ſollicité par ce miſerable Apoſtat nommé la Grenouille d'abandonner la Foy comme eſtant la cauſe de ſa maladie & le plus puiffant obſtacle à ſa guerifon, ta parole ne vaut rien luy replica-il, celui qui ma donné premierement la vie me la peut rendre quand il luy plaira il en eſt le maĩtre, qu'il me face [243] ſelon fon bon plaifir, ny

flung into a hole like a common sewer, for fear that he might infect the air with his body, as he had polluted it with his vices and his apostasy.

“ I cannot doubt,” says the Father who has given us these remarks, “ that the soul of that woman is in Heaven, of which I will offer this well-founded conjecture. When I was asking her whether she did not fear death, she answered me, ‘ Not at all; my heart yields me evidence that I believe in God; this is what consoles me and makes me hope soon to enter the heavens.’ ‘ If that be the case,’ I say to her, ‘ remember in that abode of glory and pleasure,—after thou shalt have thanked thy Lord and thy God for having so lovingly converted thee, and for having placed thee in his Paradise,—remember to ask him for the conversion of thy mother; entreat him to give her intelligence, and love for the Faith.’ ‘ I will not fail in this,’ [242] she answers; and,—what, in truth, is very remarkable,—shortly after her decease, her mother is deeply moved. I may say, in truth, that her so sudden conversion has been one of my greatest astonishments; this woman became not only a good Christian, but pliable, docile, and very fervent. Before she had surrendered herself to her God, she jeered incessantly at prayers,—they were afterward her whole pleasure; she regarded us with as much favor as she had had horror, both of us and of our words. Her family, following her example, adores Jesus Christ. She was offered a fairly advantageous match for a daughter of hers; she would never accept it although she was in great need,—saying that God would not be served in this marriage, since that young man had not the firmness of a Christian.”

la vie ny la mort ne feront pas que ie l'abandonne.

Vn autre appelé Pierre Nanchaksity, pressé par vne sienne tante de chanter vne chançon superstitieuse pour recouurer sa fanté par l'entremise du Demon, luy répondit genereusement qu'il n'en feroit rien, ouy mais repart-elle, tu ne gueriras iamais, c'est pour la troisieme fois que tu es retombé dans ta maladie, ta creance ne te scauroit guerir. Ta bouche, luy dit-il, est trop grande, les paroles en sortent trop facilement? sçachez que i'ayme mieux estre malade, que de fascher Dieu pour recouurer ma fanté. Cette miserable femme estant prise des Hiroquois s'est desesperée, & ce ieune homme est mort bien tost apres en vray Chrestien & en homme plain de courage.

Vn François estant entré dans le bois, aperceut vne femme Sauvage à genoux sur la neige, voyant qu'il n'estoit point découuert, il s'arreste pour espier ce qu'elle faisoit, il la vit le chapelet en main, les yeux au Ciel, dans vne posture extrememēt modeste, sans tourner la teste, n'y d'vn costé ny d'autre, faisant sa priere avec attētion toute extraordinaire, elle s'estoit retirée [244] du bois des cabanes pour agir & pour traiter avec son Dieu plus librement, ce pauvre hōme en fut si touché, que s'en allant trouuer vn de nos Peres il luy dit avec vn sentiment plain de tendresse, ne sōmes nous point honteux nous autres qui auons plus de connoissance que ces peuples, de mener vne vie si lasche, & de nous comporter si froidement dans nos prieres, cette bonne Chrestienne m'a fait vne grande leçon sans me voir & sans me parler, vne bonne veufue Chrestienne estant proche de la mort, laissa son fils à vne famille Françoisise, quelques-vns

A man named Bernard d'Agmangwy, having fallen sick, was urgently solicited, by that wretched Apostate named la Grenouille, to abandon the Faith as being the cause of his sickness, and the most powerful obstacle to his cure. "Thy speech avails nothing," he replied to him. "He who first gave me life can restore it to me when he pleases; he is the master of it,—let him deal with me [243] according to his good pleasure; neither life nor death shall cause me to abandon him."

Another, called Pierre Nanchouakousity, urged by an aunt of his to sing a superstitious song in order to recover his health through the intervention of the Demon, bravely answered her that he would do nothing of the sort. "Yes, but," she replies, "thou wilt never get well. This is the third time that thou hast relapsed into thy disease: thy belief cannot cure thee." "Thy mouth," he says to her, "is too large; the words come from it too easily. Know that I would rather be sick, than offend God in order to recover my health." That wretched woman, being taken by the Hiroquois, became desperate; and this young man died soon afterward as a true Christian, and a man full of courage.

A Frenchman, having entered the wood, perceived a Savage woman on her knees upon the snow; seeing that he was not discovered, he stopped to spy what she was doing. He saw her, with rosary in hand, her eyes toward Heaven,—in an extremely modest posture, without turning her head either to one side or to the other,—saying her prayer with extraordinary attention. She had retired [244] to the woods from the cabins, in order more freely to deal and treat with her God. That poor man was so

luy demandant la raison pourquoy elle ne le donnoit point à ceux de sa nation. Je suis assurée dit-elle que mon fils fera Chrestien demeurant avec les François, c'est tout le bien que ie luy souhaitte. Le Pere qui l'alloit visiter en sa maladie, la voyant consolée dans les souffrances dont elle estoit remplie fut sensiblement touché, etendât ces paroles fortir de sa bouche, non non ie ne m'atriste pas de mes souffrances, mais bien de ce que i'ay faché Dieu, il me regarde il voit ce que i'endure, ie ne luy d'y point qu'il prenne de bonnes pensées pour mon corps, mais bien qu'il ait pitié de mon ame, [245] quand le veray-ie? quand fortiray-je de cette vie? elle demâda plusieurs fois qu'on luy monstraît son cercueil tant elle auoit peu d'aprehension de la mort, chose si rare parmy les Sauvages, qu'il n'est pas permis de nommer vn mort dans leurs cabanes. la Foy & la grace ont de puissans effets dans vn cœur fidele.

Les Onontchataronons vulgairement appelez des François ceux de la nation d'Iroquet, qui furent instruits l'an passé à Montreal, font descendus cette année aux trois Riuieres, ie feray mention de deux ou trois qui en verité ont donné de grandes marques de leur salut & de leur predestination. Iean Baptiste Manitsnagÿ baptisé l'année precedente à Montreal, à continué sa ferueur dans les trois Riuieres, il n'entroit iamais dans nos maisons & iamais nous ne visitions sa cabane, qu'on ne vit la joye s'épanoüir dessus son visage. Vous estes veritablement nos Peres, nous disoit-il, vne mere n'ayme pas ses enfans, c'est vous autres qui nous aimez: mais ie vous assure que ie vous ayme aussi fort tendrement, sçachez que par tout où vous estes c'est-là mon pays & m'a bourgade,

touched thereby that, going to find one of our Fathers, he said to him with emotion full of tenderness: "Are we not ashamed — we, who have more knowledge than these peoples — to lead a life so base, and to behave so coldly in our prayers? This good Christian woman has given me a valuable lesson, without seeing me or speaking to me." A good Christian widow, being near death, left her son to a French family; some persons asking her the reason why she did not give him to those of her own nation, she said: "I am sure that my son will be a Christian, living with the French; this is all the good that I desire for him." The Father who went to visit her in her sickness, seeing her consoled in her abundant sufferings, was deeply moved at hearing these words issue from her lips: "No, no, I am not grieved at my sufferings, but rather because I have offended God. He looks at me, and sees what I endure; I do not tell him to take kind thought for my body, but rather to have pity on my soul. [245] When shall I see him? When shall I leave this life?" She asked several times that they would show her her coffin, so little apprehension did she have of death, — something so rare among the Savages that it is not permitted to name a dead person in their cabins; the Faith and grace have powerful effects in a faithful heart.

The Onontchataronons, — commonly called by the French, "those of the Iroquet nation," — who were instructed last year at Montreal, came down this year to three Rivers; I will mention two or three who, in truth, have given excellent tokens of their salvation and predestination. Jean Baptiste Manitou-nagwy, baptized last year at Montreal, has continued

& qu'aussi tost que ie suis absêt de vous autres [246] il me semble que ie suis dans vn pays étranger. Quand ie suis dans les bois & que vous ne paroissez point, ie d'y, ie suis égaré, il faut que ie cherche mon chemin, & mon cœur regarde toujourns du costé de la maison de priere, il proferoit ces paroles avec vne naïfueté & vne candeur, qui ne ressentoit rien du Barbare, d'où vient, disoit-il, que vous me permettez bien de vous proposer mes petits besoins, & que iamais vous ne me demandez rien? ie vous veux prier de deux choses, nous voila prests de partir pour nostre grande chasse, donnez-moy vn catalogue des iours de Festes, afin que nous les gardions dans les bois & vn peu de sel, pour vous conferuer des langues d'Orignac, garde les pour toy & pour ta famille luy dismes nous, hé qui meritera mieux de les manger, repondit-il, que ceux qui cōnoisse[nt] Dieu? Au reste si ie sçauois le massinahigan, c'est a dire si ie sçauois écrire ie remplirois vn grãd papier des fautes que ie feray, i'écrirois aussi tous les deffauts de mes gens, pour vous en rendre compte, ie ne crains rien, ie reprẽdray publiquement tous ceux qui feront quelque chose contre Dieu. Ce bon Neophyte auoit vne femme & vne belle mere, qui correspondoient [247] sainctement à sa deuotion.

Taschkaron l'vn des Capitaines de cette nation d'Iroquet, ne manqua pas d'instruction à Montreal, mais son orgueil l'empescha de se rendre aux veritez qu'il cōnoissoit & qu'il approuuoit. Estant tombé malade aux trois Riuieres, il fut fortement touché, il demanda le baptesme qui luy fut accordé, ce Sacrement receu non à la legere mais apres vne solide instruction, le changea de telle façon qu'on ne le connoissoit plus, on ne vit iamais Sauvage plus desinteressé, il

his fervor at three Rivers; he never entered our houses, and never did we visit his cabin, when joy was not seen spreading over his face. "You are truly our Fathers," he said to us; "a mother does not love her children, it is you who love us; but I assure you that I also love you very tenderly. Know that wherever you are, that is my country and my village; and that, as soon as I am absent from you, [246] it seems to me that I am in a strange country. When I am in the woods and you do not appear, I say, 'I have gone astray, and must seek my road;' and my heart always looks in the direction of the house of prayer." He uttered these words with an ingenuousness and candor which savored naught of the Barbarian. "Whence comes it," he said, "that you indeed allow me to set forth to you my little needs, and that you never ask anything of me? I wish to ask you for two things. Here we are, ready to start for our great hunt; give me a catalogue of the Feast-days, that we may keep them in the woods; and a little salt, in order to preserve for you some Moose tongues." "Keep them for thyself and thy family," we said to him. "Why, who will better deserve to eat them," he answered, "than those who know God? For the rest, if I knew the *massinahigan*,"—that is to say, "if I knew how to write,"—"I would fill a large piece of paper with the faults that I shall commit; I would also write the errors of my people, in order to give you account of them. I fear nothing; I will openly reprove all those who shall do anything contrary to God's will." This good Neophyte had a wife and a mother-in-law, who responded [247] piously to his devotion.

Taouchkaron, one of the Captains of that Iroquet

deuint fouppe & humble & maniable cōme vn enfant. Estant allé dās les bois pour chercher leur grāde prouifion de viande, il fut accompagné d'vn homme qui à fa confideration auoit quitté l'vne de fes deux femmes, à peine auoient ils commencé leur chaffe, que cette feconde femme reuint trouuer fon mary Iean Taſc[h]karon (c'eſt le nom qui luy fut donné au bapteme) ne l'eut pas fi toſt apperceu, qu'il plie fon bagage, ſe leue & ſ'en vient trouuer le Pere qui l'auoit baptifé, pour luy donner auis de ce qui ſe paſſoit. Ie ne veux point dit-il, demeurer avec vn homme qui faſche Dieu, oüy mais dit le Pere, ne pourrois tu pas bien les ſeparer, peut-eſtre [248] que la pauureté contraint cette femme de rechercher fon mary, ie tafcheray reſpond-il, d'en venir a bout, & ie la nourriray plutoſt moy-mefme, pour l'éloigner de l'occafion d'offenſer Dieu, c'eſt ce qu'il fit avec vne charité vraiment Chreſtienne. Il conferua fon zele pour la Foy, iuſques au dernier ſoupir comme nous remarquerons en fon lieu.

Vn ſien parent nommé Ouechinkinaganich l'vn des plus mauuais naturels que i'aye point veu, ſ'eſtant bandé contre la Foy, ſe fit peu apres inſtruire, mais ſon inconſtance le ietta dans la reuolte, la Foy qui auoit ietté quelques racines dans ſon ame, commença petit a petit à ſ'eſtendre & ce d'autant plus facilement que la maladie l'ayant terraffé, l'approchoit des feux dont il auoit peur, vn iour le Pere qui ne cherchoit que l'occafion de le fauuer, l'étant allé voir avec vn Chirurgien, celuy-cy touchant le poux du malade, luy dit, tu n'as plus de vie, tu mourras bien-toſt, à ces paroles (ô changement de la droite du tres-haut) cét homme commence à pleurer & ſe l'amenter? quoy

nation, did not miss instruction at Montreal; but his pride hindered him from giving himself up to the truths which he knew and approved. Having fallen sick at three Rivers, he was deeply affected; he asked baptism, which was granted him. This Sacrament—received not lightly, but after thorough instruction—changed him in such a way that one no longer knew him. A more disinterested Savage was never seen; he became pliable and humble, and tractable as a child. Having gone into the woods, in order to seek their main provision of meat, he was accompanied by a man who, out of regard for him, had left one of his two wives. Hardly had they begun their hunt when that second wife came back to find her husband. Jean Taouchkaron (this name was given him in baptism) has no sooner perceived her than he folds up his baggage, rises, and comes to find the Father who had baptized him, in order to give him warning of what was going on. “I will not,” he said, “remain with a man who offends God.” “Yes, but,” said the Father, “couldst not thou separate them? It may be [248] that poverty constrains that woman to seek her husband again.” “I will try,” he answers, “to accomplish it; and I will sooner support her myself, in order to remove her from the temptation to offend God.” This is what he did, with a charity truly Christian; and he preserved his zeal for the Faith, even to the last sigh, as we shall remark in its place.

A kinsman of his, named Ouechinkinaganich,—one of the worst characters that I have seen,—having ranged himself against the Faith, soon afterward became instructed, but his inconstancy threw him into revolt. The Faith, which had cast some roots

difoit-il, ie mourray bien toft, & ie ne fuis pas baptifé, hélas! où ira ma pauure ame, ie croy mon Pere, [249] ie croy c'eft tout de bon pourquoy ne me baptife-tu pas? que veux-tu de moy, ie fuis marry du paffé, ie detefte mes offences, ne me laiffe point fortir de cette vie fans baptesme. Il dit cela d'un tel accent que le Pere ne le pût éconduire, il luy confere ce Sacrement de lumiere, qui luy donna tant de joye qu'elle rejailliffoit deffus fa face, il demeura en repos jöüiffant d'une profonde paix, il paffa la nuit dans les loüanges de Dieu, & le matin fon ame purifiée dans le fang de l'agneau, les alla entonner avec les Chœurs des Anges & des bien-heureux.

La diuerfité des nations qui fe r'affemble aux trois Riuieres, cauoit toutes les années ie ne fçay qu'elle confufion qui donnoit d'eftranges peines à ceux qui instruisent les Sauuages, il n'eft pas croyable combien ces peuples fi differens fe font bien accordez fur la fin de l'Autonne, & vne grande partie de l'Hyuer, cela ietta tous nos François dans vn profond eftonnement, Dieu qui preuoyoit leur massacre les auoit mis dans ces difpofitions toutes extraordinaires, pour ne les appeller miraculeufes, deuant qu'ils fe fuflent iettez dedans les bois pour faire leur grande chaffe, [250] voicy l'ordre qu'ils auoient mis à leurs petites affaires.

Ils auoient nommé Simon Piefcaret pour maintenir la paix entre les François & les Sauuages, entre les Hurons & les Algonquins qui fe rencontroient avec eux, ils luy donnerent charge de punir les delinquans & nommément ceux qui commettersent quelque deffaut contre la Religion, c'eft merueille comme il s'aquittoit fidelement de fon office.

into his soul, began little by little to spread; and that the more easily because disease, having prostrated him, was bringing him near the fires of which he was afraid. One day, the Father, who sought only the opportunity to save him, having gone to see him with a Surgeon, the latter, feeling the patient's pulse, said to him: "Thou hast no life left; thou wilt soon die." At these words (Oh, change from the right hand of the most high!), that man begins to weep and to lament. "What?" he said, "I shall soon die? and I am not baptized. Alas! where will my poor soul go? I believe, my Father,—[249] I believe in good earnest: why dost thou not baptize me? What dost thou wish of me? I am grieved for the past; I detest my sins. Let me not leave this life without baptism." He said that in such a tone that the Father could not deny him; he conferred on him that Sacrament of light, which gave him so much joy that it was reflected upon his face; he remained at rest, enjoying a profound peace. He spent the night in the praises of God; and in the morning his soul, purified in the blood of the lamb, went to sound them with the Choirs of the Angels and the blessed.

The diversity of the nations which assemble at three Rivers occasioned, all these years, an indescribable confusion, which caused unusual difficulties to those who instruct the Savages. It is incredible how well these tribes, so different, agreed toward the end of the Autumn, and a great part of the Winter; that caused profound astonishment to all our French. God, who foresaw the massacre of these people, had brought them into these altogether extraordinary states of mind,—not to call them

Bernard d'Agmangsy estoit constitué pour prendre garde si tout le monde se trouuoit aux prieres publiques, foit dans l'Eglise foit dans leurs cabanes, & pour veiller sur ceux qui commettersoient quelque indecence en ce temps sacré. Quoy qu'il ne fut pas du nombre des anciens, sa foy & sa vaillance luy donnoient la hardiesse de tenir les plus huppez dans leur deuoir, ils dresserent vne cabane tout expres pour instruire à diuerses bandes les hommes Chrestiens, & puis les femmes & en fuite ceux qui n'estoient pas encor baptifez. Le commencement de leur chasse d'Hyuer fut plaine de benediction, & du costé du Ciel & du costé de la terre, les iugemens de Dieu font des abismes, nous [251] auons veu par cy-deuant les fruits de ces grandes dispositions cueillis par celuy a qui cette vigne appartenoit, mais par des mains perfides & desloyales: ainsi qu'il a plu à Dieu ainsi est il arriué, son sainct nom foit à iamais beni.

miraculous,—before they had plunged into the woods in order to carry on their great hunt. [250] Now see what arrangement they had made in their little affairs.

They had appointed Simon Piescaret to maintain the peace between the French and the Savages, and between the Hurons and the Algonquins who happened to be with them; they gave him commission to punish the delinquents, and especially those who committed any fault against Religion. It is wonderful how faithfully he discharged his office.

Bernard d'Agmangwy was appointed to notice whether every one were present at the public prayers, either in the Church or in their cabins; and to watch over those who committed any indecency at that sacred time. Although he was not of the number of the elders, his Faith and his valor gave him the boldness to keep the most haughty to their duty; they erected a cabin expressly for instructing in various bands the Christian men, then the women, and, next, those who were not yet baptized. The beginning of their Winter hunt was full of blessing, both from Heaven and from the earth. The judgments of God are great deeps; we [251] have seen on previous occasions the fruits of those great preparations, gathered [not] by him to whom this vine belonged, but by treacherous and disloyal hands. As it has pleased God, so it has come about; may his holy name be forever blessed.

NOTES TO VOL. XXXI

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

1 (p. 17).—The narrative of Jogues's capture which is given in our text is part of that written by him at the command of Father Buteux, his superior during his second sojourn in Canada (1645–46). It is mainly but another version of the account given by Jogues in a letter to his provincial, written from Rensselaerswyck, Aug. 5, 1643. This letter was translated into Italian by Bressani, and given in his *Breve Relazione*, which we shall reproduce in the present series.

2 (p. 57).—See Jogues's own account of Goupil's life and death, vol. xxviii., pp. 116–135.

3 (p. 61).—*Castelogne*: see vol. vi., note 18.

4 (p. 75).—Jacques Bertrix, a Jesuit from 1580 until his death in 1639, was, in 1626, *socius* of Pierre Coton, provincial of France (vol. ii., note 68); and, later, rector of the colleges at Bourges and Rouen. Estienne Binet was Jesuit provincial of France in 1636–38.

5 (p. 79).—St. Bernard of Clairvaux, as he is known, was born in 1091, of a noble family in France, near Dijon. In 1113, he entered the convent of Citeaux, taking with him his five brothers and some twenty-five companions; and in the following year was sent with a colony of monks to found the convent of Clairvaux, of which he was the first abbot. Even at this early age, he was distinguished for his piety, devotion, and learning, and soon became a leader in the church; disputes, also, were often referred to him for arbitration. He is especially noted for his opposition to the doctrine of the Virgin's Immaculate Conception, and his persecution of Abelard; he also inveighed against the errors and corruption which had crept into the Roman Church. Bernard died Aug. 20, 1153, leaving 160 monasteries of his order, founded through his personal labors. He was canonized, twenty years later. He was the author of several religious works, the most widely-known being his *Meditations*, read alike by Catholics and Protestants.

6 (p. 117).—This letter of Kieft, the Dutch governor, is printed by Martin in his *Jogues* (Shea's trans.), p. 203, as copied from the

Ragueneau MS. of 1652 (vol. ix., *note* 40). The letter enclosed by Kieft was written by Jan Labatie, a Dutch interpreter at Fort Orange. Our text states that it was addressed to Bourdon, who had accompanied Jogues in his first embassy to the Mohawks; but Martin says that this is incorrect; "the address bears the name of M. Lamontagne, and the context shows that Labatie saw no way of communicating with the French colony." Reference is here made to Johannes la Montagne, one of the most prominent councilors of New Amsterdam.

The allusion in the first sentence of Kieft's letter is to the communication addressed to him by Montmagny, dated May 15, 1646, of which Jogues was the bearer as far as Fort Orange,—a statement made in the original, but omitted in Lalemant's version.

7 (p. 117).—These "nations" are simply the clans within the tribe (vol. xxix., *note* 6). The gift made by Jogues to the Wolf clan was probably because of his adoption therein, after the decision of his captors to spare his life.

8 (p. 185).—For sketch of Druillettes, see vol. xxiii., *note* 11; for information regarding Kinibeki, vol. ii., *notes* 2, 5.

9 (p. 187).—Concerning the Capuchin missions, see vol. xxx., *note* 22.

10 (p. 251).—Kinougamiou River is now known as Chicoutimi; Kinougamichich is now Lake Kenogamishish, or Little Lake, emptying into Lake St. John (the Piougamik Lake of De Quen), by Belle Rivière.

Regarding the Porcupine tribe, see vol. xiv., *note* 13; for sketch of De Quen, the discoverer of Lake St. John, vol. viii., *note* 15.

11 (p. 261).—This chief—a nephew of Tesswehat, of the Island tribe—was the first savage to be baptized and married with church rites at Montreal; this occurred in the spring of 1643 (vol. xxiv., pp. 231–233). His Indian name was that of his predecessors in office (vol. ix., *note* 18; vol. xii., *note* 31),—given to him that they might be made to live again (vol. xvii., *note* 7).



