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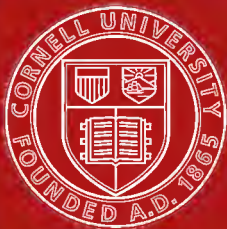
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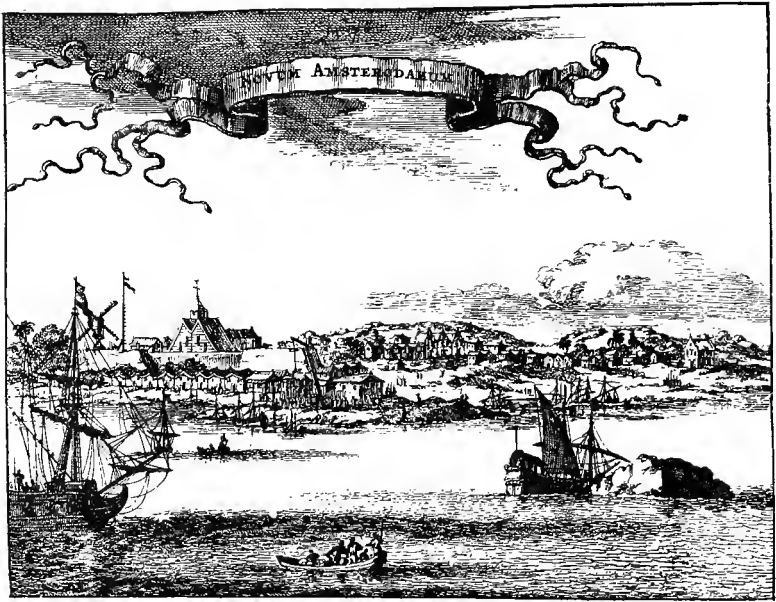
VOL. XXVIII

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NEW AMSTERDAM (NOW NEW YORK), IN 1670.

[Reduced facsimile of plate in Montanns's *De Nieuwe en Onbekende Weereld*,  
Amsterdam, 1671.]



The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXVIII

HURONS, IROQUOIS, LOWER CANADA

1645-1646

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

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## PREFACE TO VOL. XXVIII

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

LV. The *Relation* of 1644-45 consisted of one part, dated at Quebec, October 1, 1645, written by Vimont, supplemented by a letter from Jerome Lalemant, dated in the Huron country, May 15 previous. The first eleven chapters of Vimont's account were contained in Vol. XXVII. of our series; we now present the remainder of the document, by both Vimont and Lalemant.

Chap. xii. is Richard's account of the Miscou (or rather Gaspesian) mission. During the year, fourteen persons have been baptized — six in illness, and a family of eight. The converts show edifying piety and obedience; and even the unbelievers have great respect for baptism. The savages "themselves say that they would all be Christians by this time, were it not for the liquor that is traded to them; and the lack of restraint on that pernicious traffic ruins everything." The Indians are fond of singing, and offer their prayers with great delight since these have been set to music. Several war parties, passing that way, are interested in the chapel services; they come back from their forays, with several prisoners and scalps, over which they hold rejoicings. The Frenchmen who winter at the Bay des Chaleurs, and the sailors on the fishing vessels, also receive spiritual ministrations from the missionaries. But the liquor

traffic is "the scourge of this region," and only Heaven can furnish a remedy therefor.

Lalemant's supplemental letter is addressed to the provincial, at Paris, and concerns the Huron mission. In accordance with the latter's orders, he has relegated his duties there, as superior, to Ragueneau, and is about to go down to Quebec. He glances at the history of the mission since his arrival thereat in 1638, mentioning the calamities that have "crowded upon this poor Church" — pestilence, famine, and war. So great are the obstacles to the establishment of the faith here,—most of all, in the self-will and unrestrained freedom which prevails among these savages,—that human judgment alone must consider the task almost hopeless. There is among them but little law, and that obeyed only so far as each pleases; their habits are licentious, and their marriages unstable; and, above all, "superstition has contaminated nearly all the actions of their lives," and they are the slaves of the devil in everything. For such, the law of God is too heavy a burden. Moreover, the constant raids of the Iroquois threaten to ruin the Huron tribes and to break up their trade with the French; this would compel the abandonment of the missions. But, notwithstanding all these hindrances, the missionaries trust in God's promises and power, and consider nothing impossible to him. Every year secures them a goodly number of baptisms, and they are comforted by seeing the constancy and devotion displayed by their converts. The progress made during these seven years has, on the whole, been all that could reasonably be expected. Various incidents are related to show the earnestness and sincerity of these new



Christians; and the seven Huron churches are enumerated. Lalemant closes with an earnest appeal for more men and funds to maintain and defend this important enterprise.

LVI. In his so-called *Novum Belgium*, Isaac Jogues gives (August 3, 1646) an account of the Dutch colony at New Amsterdam (later, New York City), for which he obtained material during his stay there in the autumn of 1643. He describes the river, and the fort and other buildings; the character of the population, "men of eighteen different languages" and of almost as many religious sects,—none of which, however, save the Calvinists, exercise religious functions; and the inducements offered to colonists by the West India Company. He mentions the settlements made by various nations, from the Connecticut to the Delaware,—adding that "the English prefer to have lands among the Dutch, who require nothing from them, to depending upon English Milords, who exact rents and like to put on airs of being absolute." Jogues describes the land and climate; the dwellings of the Dutch settlers; their culture of the land, and trade with the Indians; the savage tribes adjoining the white settlements; and the recent war between the Dutch and Indians.

LVII. In this document (always published, however, in connection with his *Novum Belgium*), Jogues gives a biographical sketch of the young physician, René Goupil (a Jesuit *donné*), who for a time shared Jogues's captivity, and who met death at the hands of the Iroquois, September 29, 1642. A graphic and pathetic account is given of the painful journey, the cruel torture inflicted on the captives, and the young *donné*'s murder; still more impressive are the

fortitude, patience, and holy resignation exhibited by Goupil amid his sufferings, and the self-forgetful altruism which leads him to aid not only his fellow-captives, but a sick Iroquois. On the journey to the village of their captors, Goupil takes, under Jogues's direction, the final vows of entrance into the Jesuit order,—which, in France, he had been unable to do, on account of his frail health. The Iroquois murder him,—and often threaten to slay Jogues also,—because of his praying aloud, and making the sign of the cross, as they afterward plainly tell the Father. The latter endeavors at the peril of his own life, but in vain, to save his follower's corpse from desecration.

LVIII. This is a letter from Jogues (September 12, 1646) to André Castillon, a fellow-Jesuit, and is apparently the last message penned by the martyred missionary. He gives an account of the journey made by him and Bourdon, a few months earlier, to the Iroquois country, whither he is on the eve of departing for a winter sojourn. He describes the beneficial results of the peace concluded last year with the Iroquois; both population and commerce show a notable increase. He prays for similar blessings in spiritual affairs; and closes with an especial petition that prayers may be offered in his own behalf, since he must spend nearly a year away from the sacraments of the Church. A postscript (dated at Three Rivers, September 21) adds the information that he is soon to embark for the Iroquois country.

LIX. The *Journal des Jésuites* is continued, giving the record for 1646. The greater part of the *Journal* is occupied with descriptions of the manner in which the various feast days and other functions

of the church are celebrated; but many little incidents are related which throw light on social, economic, and political conditions in the early days of Canada; and on the relations existing between the French and the aborigines. On New Year's Day, gifts are exchanged between all the French people of the colony; those given and received by the Jesuits are enumerated in detail. The French settlements above Quebec are doing well, on the whole; though a quarrel that arises between the Algonkins at Three Rivers, and some Mohawks sojourning there, causes temporary apprehension. The Sillery Indians go (January 15) on their usual hunt for game; and those left behind, twenty-five in number, are subsisted by the Jesuits and the Hospital nuns. On one occasion, a zealous lady undertakes to send, in array befitting its holy use, the bread for consecration; she adorns it with "a toilet—a crown of gauze or linen puffs," and, if she had been allowed, would gladly have added tapers and golden coins. Vimont, however, "before consecrating the bread, had all that removed, and blessed it with the same simplicity that I had observed with the preceding portions, and especially with that of Monsieur the Governor—fearing lest this change might occasion Jealousy and Vanity." Toward the end of January, a disturbance arises among the petty habitants, headed by Marsolet and Maheu; they claim that "M. des Chastelets, the general agent, is living too high, etc." One of Montmagny's household takes part with the malcontents, "whence arose many difficulties, and offensive words, and dissatisfaction; and pasquinades were composed. Monsieur the Governor having punished the guilty, everything became quiet."

On February 12, tidings arrive of Father de Nouë's death; separated from his companions, while on the way to Fort Richelieu, he loses his way, and is frozen to death on the ice. On the 15th, two men are punished on the chevalet, or "wooden horse,"—one for blasphemy, the other for assaulting his companion; and, later, another man is thus punished for gluttony. The nuns of both convents send the Jesuits, during the Shrovetide season, and on other festal occasions, various delicacies—"pastries, Spanish Wine, etc.;" many liberal gifts from Montmagny are also mentioned.

News is brought from Three Rivers, March 10, that Coûture had returned from the Iroquois country, with Mohawk envoys, and confirmation of the peace recently negotiated.

April 7, one Master Jaques, "surnamed 'the hermit,' began his entrance into our service;" it would appear that he became one of the *donnés* of the Jesuits. Since the first of February, the savages left behind at Sillery have been encamped near Quebec, but they return to their homes after Easter; soon after, their hunting expedition comes back. Lalemant, while on a visit to Sillery, meets there Coûture, "whose savage name had been changed at 3 Rivers, at a feast made for him by father buteux, from Ihandich, which sounds ill in iroquois, to Achirra,—the name of the late Monsieur Nicolet,—to the joy of all the Huron, Algonquin, and Annieron savages." At a consultation held on the 26th, the Fathers decide to send Jogues to the Mohawk country, and to retain Druillettes in Canada; and they approve of Coûture's proposed marriage. The opening of the St. Lawrence occurs this year on April

17 or 18, and planting is begun a little before that,—not only by the French, but by the savages whom the missionaries have colonized at Sillery and elsewhere.

During the first part of May, negotiations with the Iroquois are carried on at Three Rivers; and, on the 16th, Jogues sets out thence on his journey to the Iroquois. Father Massé dies at Quebec, on the 11th. Lalemant records various quarrels, occurring among both the savages and the French. Forest fires have made great havoc about Quebec; one colonist is burned out, but receives liberal aid from the others. During this month, brother Ambroise is engaged in brewing beer. A gunner at Richelieu, weary of life, wishes to commit suicide, but is restrained by his fear of hell. He then accuses himself of a scandalous offense, invented for the occasion,—“since, on the one hand, he would die, which was what he sought; and, on the other, they would first have him confess, which would enable him to avoid Hell.” Father Du Peron, however, mingles reproof and comfort in his treatment, and leaves the man “in a good frame of mind.” Good news is brought from Tadoussac, regarding both commercial and religious matters.

On the 4th of June, it is decided to rebuild the mill on the Jesuits' farm at La Vacherie. A marriage occurs on the 18th, at which five soldiers dance a ballet. Indians from Tadoussac bring furs to Quebec, and make complaints of their treatment by De Launay, a French trader at Tadoussac. June 23, St. John's day is celebrated with cannon shots and bonfires—lighted by Montmagny himself, while Lalemant chants prayers. The governor and Lale-

mant view the lands along the St. Charles River, in order to ascertain the boundaries of a grant there to the Ursulines; but the decision is left till the return of Bourdon, the surveyor of the colony, from the Iroquois country. The Jesuits receive an increase in the lands of La Vacherie, to replace a tract ceded by them to Quebec. Lalemant here gives interesting information as to the nature of the various land grants in Canada made to the Jesuits. The grant of meadow lands made to the Hospital nuns by Vimont, in the previous year, is retroceded by the nuns, in consideration of other lands obtained by them. The Ursulines promise to do the same, when they shall have secured the lands which they expect to receive. News comes from Miscou that two Indian families have been rendered sedentary.

Father Jogues and Bourdon arrive from the Iroquois country on July 3. The next day, Abenaki chiefs come to Quebec, to ask that a "black gown" be sent to their tribe, to give them instructions; Lalemant "puts them off till Autumn, in order to take time to consider the matter." On the 13th, the Jesuit property at La Vacherie is increased by eighteen arpents of land.

This year, the fleet from France does not arrive until August 7; with it comes Father Daran. On the next day Charles de la Tour, noted in the annals of Acadia, comes to Quebec for refuge, his fort at St. John having been captured by his rival D'Aulnay. The Sillery Indians kill a Frenchman's cow, which has injured their corn, and are obliged to pay a fine of six beaver skins. At a consultation held on the 21st, the Fathers decide that they will rent their Beauport estate and have a clergy-house built; send

Dreuilletes to the Abenaki tribes, and Jogues to the Iroquois; and ask for additional concessions from the habitants. De la Poterie sends a messenger in haste to Montmagny, to inform him of a fancied discovery of gold and copper mines; but the specimens prove valueless—being probably iron pyrites. Des Groseilliers, the explorer, comes down from the Huron country, and apparently returns thither soon after.

Early in September, disputes arise concerning the Jesuit estates at Three Rivers; but they remain for the time unsettled. The Huron fleet this year numbers 80 canoes; and they carry away “a dozen bundles of skins, for want of merchandise.” Father Quentin brings from France several men for the Jesuit missions. Among these is a young gentleman of good family, who had professed conversion to the Catholic faith, and made a vow to go to the Hurons; but he proves to be a liar and swindler, concerning whom various scandals are reported. He finally leaves the colony, after having cheated the Jesuits out of more than 200 livres.

Lalemant notes the large increase in the habitants' income from the fur trade, under the new arrangement with the Hundred Associates,—the habitants' share this year being valued at 320,000 livres. The Jesuits ask the Council for an increased allowance; they obtain 1,200 francs additional for each of the missions, but are compelled to furnish their own fuel. Several prominent persons return to France October 31,—Maisonneuve, Giffard, and Tronquet,—“all firmly resolved that they would strive to obtain some regulation for their affairs, each one seeking his own private Interests.” On another vessel embarked several young men, sons of the leading

colonists,—“ all rogues, for the most part, who had played a thousand tricks on the other voyage; and they all were given high salaries.” At this time, work is begun on the new clergy-house and church at Quebec, and on a brewery and oven at Sillery.

Mother Marie de St. Ignace, the first superior of the Quebec hospital, dies November 5. On the 12th, Marguerite, widow of the explorer Jean Nicolet, is married to Nicolas Macard. On the 21st, Madame de la Peltrie, her maid, Charlotte Barré, and one Catherine, begin their novitiate with the Ursulines. The same day, comes news of “ the greatest disaster which had yet occurred in Canada,”—the wreck of the brigantine which went from Quebec to Three Rivers, and carried most of the necessary supplies for the settlers at the latter post. These were lost, with nine men,—a loss shared by the Jesuits to some extent, in goods and in the death of a *donné*, Gaspar Gouïaut, of Poitiers. Later advices show that much of the cargo was saved. November 29, Vimont says mass at the hospital,—in acquittal of the obligation laid upon the Hospital nuns, by the terms of their land grants,—for the members of the Hundred Associates. The Jesuits owe a like ceremony, “ for the deceased associates of the Company; ” and Lalemant adds: “ I certainly intend to say it, but not to invite Monsieur the governor to it, in order not to prejudice our former rights from Monsieur de Vantadour ” (the first Canadian viceroy).

In December, a soldier, named De Champigny, abjures heresy, and becomes a Catholic; as this man understands music, and can sing the treble part, the Jesuits are now able to have in the church a choir of four voices. On the last day of the year, a dramatic



performance is given at the warehouse, at which is apparently enacted Corneille's tragedy of *Le Cid*. "Our Fathers were present,—in deference to Monsieur the governor, who took pleasure therein, as also did the savages,—that is, fathers de Quen, [Gabriel] Lalemant, and defretat; all went well, and there was nothing which could not edify. I begged Monsieur the governor to excuse me from attendance." The price of wood is this year placed at 100 sols, and some interested persons secure control of the market; besides, the wood is of poor quality and short measure. Hence arise "great disorder and Jealousy," which are with difficulty quieted.

LX. The *Relation* of 1645-46 is, like most of its predecessors, in two parts: the first, by Jerome Lalemant, appointed in 1646 to succeed Vimont as superior of his order in Canada, consists of a preliminary letter to the provincial, in France (dated Quebec, October 28, 1646), and ten chapters giving a general view of the missions, particularly of the lower country; Part II. is the Huron report, by Ragueneau, consisting also of a preliminary note to the provincial (dated Des Hurons, May 1, 1646), and eight chapters detailing the particulars of the work in Huronia. We herewith present the first two chapters of Part I., and will conclude the document in Vols. XXIX. and XXX.

Lalemant briefly mentions the present prosperous condition of the French settlements, and the good work accomplished therein by the religious orders. The savages are gradually being attracted within religious influences, and thus encourage the missionaries with brighter hopes for their conversion; over 300 baptisms have occurred during the year. The

superior then reverts to the peace recently concluded with the Mohawks—which, however, unfortunately does not include the other Iroquois tribes, who are still hostile. The Sokokis and Mohicans are not friendly to the French, but, fearing the Mohawks, are quiet. A detailed account is given of the Mohawk council in which peace with the French was arranged,—based on the reports of Coûture, who had formerly been a captive with that tribe.

In February, 1646, Coûture returns to Three Rivers, accompanied by seven Mohawk envoys, who come to ratify the treaty with the French, and extend it to their Indian allies. This is accomplished in May following, when Montmagny meets them for that purpose; the speeches and presents are described at length.

R. G. T.

MADISON, Wis., August, 1898.

LV (concluded)

RELATION OF 1644-45

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1646

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Chaps. i.-xi. were published in Volume XXVII.; here follows the remainder of the document.

## [124] CHAPITRE XII.

DE CE QUI S'EST PASSÉ À MISCOU.

**D**IEU continué ses graces sur nos pauvres Sauvages, ils ouurent maintenant les yeux, desirerent le Baptesme, & demandent les instructions Chrestiennes: ie ne les ay iamais veu en meilleure disposition, dit le P. Richard, nous en auõs baptisé 14. depuis ma derniere, vne famille de huit personnes, & six en extremité de maladie, qui sont quasi tous morts peu apres, entre lesquels vn ieune garçon tout plein d'esprit fit paroistre en ses responses & en sa ferueur que c'estoit vne ame destinée pour le Ciel, pour cette famille elle deuoit estre baptisée dès l'an passé, mais le chef nommé Iariet, ayant fait quelque excez de boiffon, donna sujet de ce retardement: la femme toutefois craignant de mourir dans ses couches, dont le terme estoit passé, disoit-elle, long-temps y auoit, & se trouuoit extraordinairement indisposée, desira le Baptesme auant nostre départ, & l'obtint, non seulement à raison du danger où elle se trouuoit, mais aussi pour ses [125] merites, qui la font passer aupres d'un chacun pour la plus honnestee, la plus sage & modeste de toutes les femmes Sauvages, on differa les ceremonies au temps du Baptesme de son mary. Ce fut le 30. de Iuillet qu'on luy accorda ce bien & à toute sa famille, il fut nommé Denis par Monsieur Preuost Capitaine pour le Roy en la marine, commendant le Nauire de S.

## [124] CHAPTER XII.

## OF WHAT OCCURRED AT MISCOU.

“**G**OD continues his favors toward our poor Savages,—they now open their eyes; they desire Baptism and ask for Christian instruction. I have never seen them better disposed,” writes Father Richard. “We have baptized 14 since my last letter—a family of eight persons; and six in the extremity of illness, who nearly all died shortly afterward. Among these, a young man, who was very intelligent, showed by his answers and his fervor that his was a soul destined for Heaven. As to the family, it was to have been baptized last year; but its head, whose name is Iariat, had been guilty of intemperance, and this occasioned the delay. His wife, however, feared that she might die in childbirth,—for she said that her time had long passed, and she was exceedingly ill,—and desired Baptism before our departure. She obtained it, not only on account of her dangerous condition but also owing to her own [125] merits, which cause her to pass with every one for the most virtuous, the wisest, and most modest of all the Savage women. The administration of the rites was deferred until the Baptism of her husband. On the 30th of July, this favor was granted to him and to all his family. He was named Denis by Monsieur Prevost, Captain in the King’s navy, commanding the Ship St. Joseph; and his wife was named Marguerite. This good woman was

Ioseph, & sa femme Marguerite. Cette bonne femme non contente de respondre à tout avec la deuotion & les sentimens que le S. Esprit luy inspiroit, aydoit encor à son mary l'exhortoit & luy fuggeroit les responces, ils receurent en fuite la benediction Nuptiale & furent admis à la table de Nostre Seigneur, au fortir de là Denis Iariet me dist: C'est à cette heure que tout de bon ie vais prier & feray homme de bien, i'ay regret de ma vie passée, ie hay le peché ie veux mener d'orefnauant vne meilleure vie: & tirant peu apres quantité de Porcelaine ie suis marry, disoit-il de me voir si pauure, ie n'ay ny Orignac, ny Castor à presenter à ces Messieurs qui nous ont tant obligé à nostre Baptesme, ie voudrois auoir dequoy reconnoistre le bien que nous auons receu, mais puis que ie n'ay [126] rien autre chose, ie feray content s'ils daignent receuoir ce petit present de ma part. On le remercia, & se contenta-on des tesmoignages de sa bonne volonté. Il se retire donc fort satisfait, & s'en retourne à Nepegigoüit pour continuer la chasse de Castor, & ayder en ce qu'il pourroit à acheuer le bastiment que M<sup>r</sup> l'Abbé de fainte Magdelene & Messieurs les Affociez pour Misikou, ont fait commencer auprès de nous pour luy & pour Ioseph Nepfuget baptisé l'an passé. Ils font tous deux de bonne intelligence, se tiennent bonne compagnie, font leur chasse ensemble l'Esté & l'Hyuer, ils eurent beaucoup à souffrir au commencement de l'Hyuer passé, & Dieu esprouua leur constance & courage. Ils auoient pris le quartier de leur chasse bien auant dans les bois y pensans trouuer mieux leur compte, ils deuoient faire prouision de Saulmon mais les gelées les preuinrent, & fermerent les riuieres, ce qui

not content to answer all questions with the devotion and sentiments with which the Holy Ghost inspired her, but she also assisted her husband,—she exhorted him and suggested to him the answers. They afterward received the Nuptial benediction, and were admitted to Our Lord's table. On leaving it, Denis Iarriet said to me: 'Now I will pray in earnest, and will be a good man. I regret my past life; I hate sin, and wish to lead a better life in future.' Then, drawing out a quantity of Porcelain beads, he said: 'I am sorry that I am so poor; I have neither Moose nor Beaver to present to those Gentlemen who so greatly obliged us at our Baptism. I wish that I had something by which I might acknowledge the kindness that we have received, but since I have [126] nothing else, I shall be pleased if they will deign to accept this little present from me.' We thanked him, and were satisfied with this manifestation of his good will. He therefore withdrew, quite content, and returned to Nepegigouit to continue the hunt for Beaver, and to help as much as he could in completing the building that Monsieur the Abbé of sainte Magdalene,<sup>1</sup> and Messieurs the Associates for Miskou, have caused to be begun near us for him and for Joseph Nepsuget, who was baptized last year. They are on good terms with each other; they are good comrades, and hunt together in Summer and in Winter. They had much to suffer at the beginning of last Winter and God tried their constancy and courage. They had selected their hunting district very far within the forest, hoping there to meet better success. They had intended to lay in a supply of Salmon; but the frost forestalled them, and closed the rivers, which quickly reduced them to want.

les mit defia dans la neceffité, ils roulerent comme ils peurent iufques aux Aduents, ce fut lors qu'ils fe trouuerent tout à fait dépourueus de viures, ils cherchent & chaffent par tout fans pouuoir rien trouuer que quelques Porcs Efpics & ce fort rarement, ils font [127] contraints de manger leurs chiens, leurs cuirs & fouliers, & paffer fouuent plufieurs iours fans manger, il arriua pendant ce temps-là vne chofe eſtrange à vn ieune François qui hyuernoit avec eux, vn iour qu'on auoit tué vn chien pour conferuer la vie à quantité de perſonnes qui languiffoient: ce garçon n'eſtant pas content du peu qu'on luy auoit donné comme aux autres, fe iette fur le foye de la beſte que l'on auoit ietté, le fait cuire & le mange, on l'aduertit de quitter cette viande, qu'elle luy fera tort, & tomber la peau, il n'en croit rien, il continué fon repas, mais à ſes deſpens, car il luy en couſta la peau, qui luy tomba toute par grands lambeaux fans aucune douleur, ſi bien qu'en peu de temps il viſt fa peau toute changée, les Sauuages ont l'experience de cet effet en ceux qui ont vſé de cette viande.

Cette affliction cependant ne deſgouſta point nos gens de la priere, au contraire ils y ont recours dans leur plus grande foibleſſe, & en ſortent à ce qu'ils m'ont dit, moins incommodez de la faim, ils attribuent ce mal-heur à leurs pechez & reconnoiſſent que Dieu les punit pour leurs fautes: il eſt vray, diſoit Iofeph Nepſuget, [128] que nous auons donné ſujet à Dieu de ſe faſcher contre nous, mais moy principalement par mes choleres & impatiences, par mes yurognerie paſſées, c'eſt iuſtement qu'il nous punit; Sus recourons à luy, demandons-luy pardon il aura pitié de nous, il eſt noſtre Pere, il ne m'arriuera



They subsisted as best they could until Advent, when they found themselves completely destitute of provisions. They searched and hunted everywhere without finding anything but a few Porcupines, and that very seldom. They were [127] compelled to eat their dogs, their skins, and their shoes, and often passed several days without food. During that time, a strange thing happened to a young Frenchman who wintered with them. One day, when a dog had been killed to save the lives of numerous persons who were starving, this boy, who was not satisfied with the little that they had given to him as to the others, seized the liver of the animal, that had been thrown away, and cooked and ate it. He was warned to leave that meat,—that it would do him harm, and make his skin fall off. He would not believe it, and continued his repast, but to his regret,—for it cost him his skin, which fell off in great flakes without any pain, so that in a short time his skin was entirely changed. The Savages know by experience this result on those who have eaten that meat.

“ This affliction however did not inspire our people with any distaste for prayer. On the contrary, they had recourse to it in their greatest weakness; and, as they told me, they arose therefrom less inconvenienced by hunger. They attributed the misfortune to their sins, and acknowledged that God punished them for their offenses. ‘ It is true,’ said Joseph Nepsuget, [128] ‘ that we have given God cause to be angry with us; but I, principally, have done so by my anger and impatience, and by my former drunkenness. He punishes us justly. Let us therefore have recourse to him; let us ask pardon of him. He will have pity on us; he is our Father.

iamais plus de l'offencer, iamais plus ie ne me laifferay transporter à la cholere, ny à la boiffon, ie veux contenter Dieu deormais, & estre homme de bien. En fuite ils se mettent en prieres qu'ils continient longuement & recommencent fouuent. Enfin Dieu eust pitié d'eux, & apres les auoir laiffé tremper dans cette grande famine depuis le huitième Decembre iufques au fixième Ianuier ils leur enuoya des viures abondamment & au triple des autres Sauuages. Ils tuerent premierement vn Orignac avec bien de la peine, car ils estoient extremement foibles, & à peine se pouuoient-ils soustenir, cette nourriture leur ayant vn peu fait reuenir les forces & le courage ils se mettent en campagne d'vn costé & d'autre, & en peu de temps ils réplirent leur cabane de viade, ils n'en font pas ingrats, ils remerciēt Dieu à chaque beste qu'ils mettent bas, & à la fin de l'Hyuer [129] racontent par tout les biens que Dieu leur a fait, Ioseph se rend auprès de nous aussi-tost que les glaces eurent laiffé les riuieres libres, & Denis peu apres, ils nous font recit du bien & du mal qu'ils ont eu pendant l'Hyuer, du foin qu'ils auoient de prier Dieu, de garder les Dimanches, & se souuenir de ce qu'on leur auoit enseigné: Pour moy, disoit Denis Iariet pour lors Catechumene, i'ay veu souuent par experience que ie n'aduançois & ne gaignois rien pour chasser les Dimanches, mais si apres auoir chommé ce iour-là, ie me mettois le lendemain en deuoir de chasser ie ne manquois d'y trouuer du bon-heur, aussi ne feray-je iamais rien qui y contreuienne. Il y a de la consolation à voir le foucy que ces bonnes gens ont d'observer les Festes & les Dimanches, ils n'auoient pas eu le loisir de mettre tout leur petit mefnage en ordre,

I will never offend him again; I will never allow myself to be overcome by anger or by liquor; I wish for the future to please God, and to be a good man.' After that, they began their prayers which they continued for a long time, and frequently recommenced. Finally, God had pity on them; and, after allowing them to suffer much through famine from the eighth of December to the sixth of January, he sent them an abundance of food, and three times as much as the other Savages had. In the first place, they killed a Moose with much difficulty, for they were extremely weak and could hardly stand. This food restored their strength and courage to some extent; so they took the field in all directions, and in a short time they filled their cabin with meat. They were not ungrateful, but thanked God for every animal that they killed, and at the end of the Winter [129] they related everywhere the favors that God had conferred on them. Joseph came to us as soon as the ice had left the rivers free, and Denis came shortly afterward. They told us of their good and evil fortunes during the Winter, and of the care they had taken to pray to God, to observe the Sundays, and to remember what they had been taught. 'For my part,' said Denis Iarriet, who was then a Catechumen, 'I often found by experience that I derived no benefit and gained nothing by hunting on Sundays; but if, after having rested on that day, I went to hunt on the morrow, I never failed to be successful. Therefore I will never do anything to transgress that day.' It is consoling to see how careful these good people are to observe the Festivals and Sundays. If they had no time to put their few household effects in order, and to prepare their provisions

& leurs prouiffions en estat & hors de danger de fe gafter, fi n'ouïent-ils pourtant y toucher fans auoir au prealable fceu de nous fi cela estoit permis: de mefme pour les Vendredis & iours de ieufnes, ie les ay fouuent veu beaucoup patir plutoft que de rien faire contre l'abftinence de ces iours-là.

[130] Mais quoy nous fommes hommes & les plus fermes ne font point affurez de demeurer debout. Ce Iofeph dont nous parlons ayant trouué moyen d'auoir quelque baril de vin se laiffa emporter à la boiffon, & en fuite dans vn defordre & vne faute fcandaleufe. C'est le mal-heur que nous déplorons icy il y a long-temps, & la liberté de cette pernicieufe traite ruine tout comme nous auons fouuent efcrit à V. Reuerence, ils feroient, difent-ils, eux-mefmes defia tous Chreftiens, n'estoit la boiffon qu'on leur traite. Ce pauvre homme eftant reuenu à foy, fut fi confus qu'il n'ouïoit paroiftre, mais comme fa faute estoit publique, il falloit auffi faire vne fatisfaction publique, qu'il accepta volontiers, vn Dimanche matin en la Chappelle en prefence de tous, tant François que Sauuages avec de grands fignes de douleur. Dieu luy veille continuer fes graces, & fortifier le courage.

Pour le refte de nos Sauuages, ils font pleins de bonne volonté & de difpofition. Plusieurs d'entr'eux, quoy qu'infidelles font foigneux de procurer le Bapteme à leur malades, nous aduertiffent volontiers fi toft qu'ils voyent quelqu'un en danger [131] & nous prient de les aller baptifer, les plus apparens font gloire d'appeller & faire venir les autres aux prieres: les affemblent, les hafent & les preffent, quoy qu'ils n'ayent pour la pluspart befoin d'efperon. Noftre

so that they might not be spoiled, still they did not venture to touch them, without previously ascertaining from us whether it was permitted to do so. In the same manner, I often observed that on Fridays and fast days they suffered much, rather than do anything contrary to abstinence on those days.

[130] " But we are human, and the strongest are not always sure to remain upright. This Joseph of whom we speak found means to procure a cask of wine; he gave himself up to intemperance, and afterward to disorder, and committed a scandalous sin. This is the evil that we have for a long time deplored here; and the lack of restraint on that pernicious traffic ruins everything, as we have frequently written to Your Reverence. They themselves say that they would all be Christians by this time, were it not for the liquor that is traded to them. When this poor man came to his senses, he was so ashamed that he did not dare to show himself; but, as his offense had been public, he also had to make public reparation. This he willingly agreed to, on a Sunday morning in the Chapel,—in the presence of all, both French and Savages,—with great manifestations of sorrow. May God continue to grant him grace and to strengthen his courage.

" As for the remainder of our Savages, they are very willing and well disposed. Many of them, although they are infidels, are anxious to procure Baptism for their sick; they promptly inform us as soon as they see any one in danger, [131] and beg us to go and baptize them. The principal men among them glory in calling and bringing the others to prayers,—they assemble, urge, and press them though most of them need no spur. Our Chapel is

Chappelle est fouvent trop petite pour les tenir tous, il faut faire les prieres à diuerfes fois, & monstrent bien par leur ferueur & modestie qu'ils les goustent. En effect, depuis que nous auons mis leurs prieres en chant, ils prennent vn singulier plaisir d'y assister, & se piquent de bien chanter, aussi y en a-il qui ont de tres-belles voix, & ceux qui ont veu & demeuré à Kebec, ne trouuent point nos Sauvages moins loüables que les Montagnets. Deux personnes de consideration parmy eux, vinrent vn iour que toutes les prieres estoient acheuées demandans qu'on les fist prier Dieu: Et où estiez-vous, leur dit-on, quand on a fait les prieres? Pourquoi ne vous y estes-vous trouué, nous n'en sçauions rien, dirent-ils, nous estions vn peu esloignez & n'en auons rien ouïy, faites-nous prier Dieu, nous sommes tristes d'auoir manqué à ce deuoir, il les fallut contenter, & apres auoir satisfait à leur deuotion, ils tesmoignerent d'effect & de paroles qu'ils [132] estoient contens, mais ce qui est rauissant, c'est de voir aux Catechismes qu'on leur fait, le soin & la peine que les parens prennent de rēdre attentifs leurs enfans & leur inculquer ce qu'on leur enseigne, & aux grands par ce moyen, ils prendront deuant eux leurs enfans qu'ils cherissent tendrement, leur feront faire le Signe de la Croix, leur repeteront ce que le Reuerend Pere dit, l'amplifieront vn peu & l'expliqueront en d'autres termes, les exhorteront à bien retenir, & n'oublieront pas de leur ietter l'horreur du peché dans l'ame. Vne troupe de Sauvages & des principaux de l'Acadie, conduite par vn braue Capitaine nommé Herout passa par icy, s'en allant en guerre au Printemps, ils assisterent aux prieres & exhortations qu'on

often too small to hold them all; the prayers have to be repeated at various times; and they show by their fervor and modesty that they relish them. In fact, since we have set their prayers to music they take a remarkable pleasure in attending them, and pride themselves on singing well. Some of them, in truth, have very fine voices; and those who have seen and have lived at Kebec, do not find our Savages less deserving of praise than the Montagnais. Two persons of rank among them came one day, when all the prayers were over, to ask that they be made to pray to God. 'And where were you,' they were asked, 'when the prayers were said? Why were you not there?' 'We knew nothing about it,' they said; 'we were at some distance, and heard nothing of them. Make us pray to God; we are sorry to have failed in that duty.' They had to be satisfied, and, when they had performed their devotions, they showed by deed and by word that they [132] were pleased. But truly delightful it is to see, when we teach the Catechism to them, the care and the trouble that the parents take to make their children attentive, and to impress on their minds what by this means we teach them and the older ones. They will take before them their children whom they tenderly love, and have them make the Sign of the Cross; they will repeat to them what the Reverend Father says, and then enlarge upon the subject, and explain it in other words; they will exhort them to remember it well, and will not forget to instill into their souls a horror for sin. A band of Savages, of the chief men of Acadia, led by a brave Captain named Herout, passed here last Spring, on their way to war. They attended the prayers and the

faiſoit en leur langue dans la Chappelle de cette habitation, & tous ravis d'entendre des choſes ſi belles & ſi nouvelles; Helas, diſoient-ils, il y a tant de temps que nous hantons les habitations Françoises qui ſont en nos coſtez, & iamais on ne nous a enſeigné de la façon, nous ne ſçavons que c'eſt de prier au moins en noſtre langue, on n'inſtruit point nos enfans comme vous faites par deçà. Quoy que s'en ſoit, ils s'en ſont retournez [133] dans de bõs ſentimens, & peut-eſtre que cette ſemẽce Diuine portera ſon fruit en ſon temps. Au retour de leur guerre vne partie paſſa par noſtre Maifon de Nepegotiit, où ils ſe monſtrèrent auſſi affidus & zelez pour les prieres qu'ils auoient fait à Miſcou, ils venoient ſe conjoûir avec nos Sauuages des beaux exploicts de guerre qu'ils auoient fait à Chichedek, Pays des Berſiamites, où ils auoient tué ſept Sauuages & emmené treize ou quatorze priſonniers la pluspart enfans. Ceux de cette Baye-cy, qui auoient pris le deuant dans le meſme deſſein de leur guerre, ſe monſtrèrent bien plus reſeruez & n'oferent iamais offenſer quelques Canots qu'ils rencontrèrent de ces quartiers-là ſur l'opinion qu'ils cõceurent à leur parole qu'ils prioieût Dieu. Mais ces autres moins affectionnez à la priere & moins inſtruits, ne ſe mirent point en peine ſur cela, ils ſe iettent ſur la premiere proye qui leur tombe entre les mains, & s'en reuiennent victorieux, & deſireux d'appaiſer par ces maſſacres l'ennuy & la triſteſſe de tout le Pays affligé de la mort de quantité de perſonnes decedées depuis quelques années. Ils iettent d'abord les cheuelures des pauvres maſſacrez à terre, [134] & eſpandent en meſme temps la ioye par toutes les cabanes. Ce fut



exhortations that we addressed to them in their language in the Chapel of this settlement, and were all delighted to hear things so beautiful and so new. 'Alas!' said they, 'we have so long frequented the French settlements on our shores, and we have never been taught in that fashion. We know not what it is to pray, at least in our own language; our children are not taught as you teach them here.' At all events, they went away [133] inclined to right sentiments, and perhaps this Divine seed will bear fruit in its time. On their return from war, a party of them passed by our House of Nepegouit where they showed themselves as assiduous and as zealous for the prayers, as they had been at Misou. They came to rejoice with our Savages at the brave exploits of the war that they had performed at Chichedek, in the Country of the Bersiamites, where they had killed seven Savages and taken thirteen or fourteen prisoners, most of whom were children. Those from the Bay here, who had gone before them with the same purpose of war, showed themselves much more reserved and never ventured to attack any Canoes that they met in that quarter, because they imagined, from their speech, that they prayed to God. But these others, who have less love for prayer and are not so well instructed, did not disturb themselves on that account. They threw themselves on the first prey that fell into their hands; they came back victorious, and desired by these massacres to allay the grief and sorrow of all the Country, which is afflicted by the death of many persons who have died during the past few years. They threw on the shore, at landing, the scalps of the poor massacred people, [134] and at the same time

à qui d'entre les femmes se faifiroit la premiere de ces Trophées, chanteroit & danferoit le mieux, il n'y auoit ny pluye ny vent qui les empeschast depuis le matin iufques au soir. C'est chose eſtrange comme l'affiduité & continuation de ces danſes & chanſons pendant pluſieurs iours ne les laſſoit ou ennuyoit point; mais vne fauſſe alarme, & le bruit que l'ennemy auoit paru, interrompit cette ioye, & les ietta dans les craintes & apprehenſions des mains des Hiroquois, & les fiſt penſer à la fuite: ils ſe retirerent tous à Miskou, où ils continuerent encore long-temps leurs funeſtes chanſons à la cadence de ces chevelures.

Voila pour ce qui eſt de nos Sauuages: pour les François, Voſtre Reuerence ſçait bien que nous nous employons pour les hyuernans en cette habitation, & pour pluſieurs nauires peſcheurs qui viennent tous les ans & demeurent tout l'Eſté à ces Coſtes, & ie puis dire à la gloire de Dieu, que cette Miſſion ne fert pas moins pour le ſpirituel à ceux-cy, qu'à ceux-là & aux Sauuages du Pays. Les Predications & Catechiſmes, la frequence des [135] Confeſſions & Communions, les differens & les querelles vuidez & appaiſez; meſme entre les principaux qui en eſtoient venus iufques à vn appel, monſtrent aſſez l'importance de ces excuſions dans leſquelles les Sauuages ont encore part: Car comme ils ſont volontiers auprès des nauires, nous ne pouuons aſſiſter les vns que nous n'ayons encore moyen d'ayder les autres. Mais la boiſſon qui s'y traite & debite impunément eſt le fleau de ce quartier: Quand eſt-ce que le Ciel y mettra remede, puis qu'en vain nous l'attendons de la terre, ce fera par les prieres de V. Reuerence, auſquelles ie me recommande inſtamment.

spread joy throughout the cabins. The women vied with one another who should first seize these Trophies, and who should sing and dance the best. Neither rain nor wind could stop them, from morning to night. It is strange that this constant and continued dancing and singing for several days did not tire or weary them. But a false alarm, and the rumor that the enemy had appeared, interrupted their rejoicing, threw them into fear and apprehension of falling into the hands of the Hiroquois, and made them think of flight. They all withdrew to Miskou, where for a long time they continued their baleful songs to the cadence of the waving scalps.

“So much for our Savages. As for the French, Your Reverence is aware that we devote ourselves to those who winter in this settlement, and to several fishing ships that come here every year and spend the Summer on these Coasts; and I may say, to the glory of God, that this Mission supplies the spiritual needs not only of the latter but also of the former, and of the Savages of the Country. Sermons, and the teaching of Catechism; the frequent [135] Confessions and Communion; the disputes and quarrels that have been settled and appeased,—even among the principal persons, who had gone so far as to challenge each other,—sufficiently show the importance of these excursions in which the Savages also have a share. For, as they readily remain near the ships, we cannot assist the one without also having the means of assisting the other. But liquor, which is here traded and sold with impunity, is the scourge of this region. When will Heaven furnish a remedy therefor, since we await it in vain from earth? It will be through the prayers of Your Reverence, to which I earnestly commend myself.”

[136] Lettre du P. Hierosme Lalemant, écrite  
des Hurons au R. P. Prouin-  
cial de la Compagnie  
de IESVS.

**M**ON REUEREND PERE,  
Je fus priué l'an passé d'une singuliere  
consolation, les lettres que V. R. m'escruiroit  
estant tombées entre les mains des Hiroquois nos  
ennemis. J'appris toutefois sur la fin de l'Esté, les  
ordres qu'elle auoit enuoyé: en fuite desquels i'ay  
laissé le soin de cette Mission des Hurons au P. Paul  
Ragueneau, & me suis disposé au depart de ces  
contrées plus hautes, pour descendre à Kebec.

Dans l'incertitude de ce qui me peut arriuer en  
chemin, i'ay pensé à propos d'escire la presente  
auant mon depart, & la laisser icy pour estre enuoyée  
apres moy, afin qu'en tout cas V. R. puisse auoir mes  
dernieres pensées, & les sentimens que i'ay touchant  
la conuersion de ces Pays, apres y auoir demeuré  
quasi sept ans, tefmoin des trauaux des Peres de  
nostre Compagnie; [137] veu les fruidts que le Ciel  
en a recueilly, & les esperances que i'y laisse pour  
l'aduenir, si Dieu continuë ses benedictions sur ces  
Peuples, comme il a commencé.

Lors que i'arriuay icy dans les Hurons, les mala-  
dies contagieuses, qui auoient precedé, auoient don-  
né de l'exercice au zele de nos Peres, & les auoient  
obligé de baptizer quelques Sauvages dans l'extre-

[136] Letter from Father Hierosme Lalemant, written from the Huron country to the Reverend Father Provincial of the Society of JESUS.

MY REVEREND FATHER,  
I was deprived last year of an especial consolation, because the letters that Your Reverence had written to me had fallen into the hands of the Hiroquois, our enemies. I learned, however, at the end of the Summer, the orders that you had sent, in accordance with which I have left the care of this Huron Mission to Father Paul Ragueneau and have prepared to depart from these upper countries and go down to Kebec.

In my uncertainty as to what might happen to me on the way, I have deemed it advisable to write this letter previous to my departure, and to leave it here to be sent after me, so that in any case Your Reverence might know my latest thoughts and opinions concerning the conversion of these Countries,—after I have dwelt here nearly seven years, witnessed the labors of the Fathers of our Society, [137] and seen the fruits that Heaven has reaped from them,—and the hopes that I leave here for the future, if God continue to pour his blessings on these Peoples as he has begun.

When I arrived here in the Huron country, the contagious diseases that had previously raged there had given our Fathers an opportunity for showing

mité de leur mal. Mais vn grand nombre ayans pris leur party dans le Ciel, mourans heureusement dans l'innocence du Baptesme; La vie fut mal-heureuse aux autres, qui abandonnerent & la Foy, & le nom de Chrestien, quasi en mesme temps qu'ils recouurerent la fanté: excepté vne ou deux familles, qui à peine ozoient leuer la teste, au milieu d'une terre infidelle depuis tant de milliers d'années. Mais neantmoins ce fut vn grain, qui depuis a multiplié au centuple. Et nonobstant mille perfecutions éléuées contre nous; quoy que l'Enfer & ses Demons ayent excité toute leur rage, la Foy a depuis esté tousiours croissant, & en saincteté, & en nombre: elle a paru avec éclat, & fait gloire de se voir esprouuée par tout ce qui est comme plus redoutable [138] en ce monde, au moins à ceux qui n'ayans point ce courage indomptable, que donne la vraye Foy, craignent moins Dieu que les miseres. Je veux dire que toutes fortes de mal-heurs font venus à la foule sur cette pauvre Eglise, pour l'estouffer en son berceau.

Les maladies se font fuiues les vnes apres les autres, & il sembloit qu'elles en voulussent plus aux Chrestiens qu'aux Infidelles, dépeuplant plus cruellement leurs familles, & pardonnant le plus souuent à ceux qui auoient refusé le Baptesme; en mesme temps que dans vne mesme cabane, & dans vn mesme liét, la mort nous rauissoit les autres qui auoient embrassé la Foy. Quoy qu'en effet par cette voye Dieu accretût dans le Ciel le nombre de ses Eleus, pour lesquels seuls il a voulu que son sainct Nom soit annoncé à ces Peuples barbares; toutefois ce n'estoient pas ce semble des dispositions souhaitables pour rendre nostre Foy plus aymable, & augmenter le nombre de

their zeal, and had compelled them to baptize some Savages in the extremity of their illness. But, though a great many found their portion in Heaven, as they fortunately died in the innocence of Baptism, life was unhappy for the others, who abandoned both the Faith and the name of Christian almost as soon as they recovered their health,—with the exception of one or two families, who hardly dared to lift their heads in the midst of a land that has been infidel for so many thousand years. Nevertheless, this was a seed that has since multiplied a hundred-fold. And in spite of a thousand persecutions raised up against us, although Hell and its Demons excited all their fury, the Faith has since then continued to increase in godliness and in numbers; it has shone brilliantly, and has gloried in undergoing trials by everything that is most to be dreaded [138] in this world,—at least by those who, not being endowed with the indomitable courage that is inspired by true Faith, fear God less than adversity. I mean to say that all sorts of misfortunes crowded upon this poor Church, to stifle it in its cradle.

Maladies succeeded one another, until it seemed as if they singled out the Christians more than the Infidels, cruelly decimating their families, and more frequently sparing those who had refused Baptism,—while at the same time, in the same cabin, and in the same bed, death snatched others from us who had embraced the Faith. Although by this means God indeed increased in Heaven the number of his Elect, for whose sake alone he has chosen that his holy Name be announced to these barbarous Peoples, nevertheless it was not, it would seem, a desirable preparation for making our Faith more lovable

cette Eglise militante; c'estoit plustost pour en donner de l'aersion & de l'horreur autant qu'on en a de la mort.

Les Famines ont eu leur tour; & on a [139] creû qu'ayant changé de Maistre, & que mettant ses confiances plustost en Dieu qu'aux Demons de l'Enfer, la Foy auoit attiré ces mal-heurs apres foy; & que celuy qu'elle adoroit, estoit ou impuissant à nous faire du bien, ou qu'il manquoit d'amour pour ceux qui vouloient en auoir pour luy.

Les guerres ont esté plus impitoyables; & quoy qu'elles ayent esté rauageant dans leur fureur plus cruellement ce Pays, sans pardonner à aucun fexe, à aucun aage ny à aucune condition de personnes; toutefois nous pouons dire en verité, qu'il semble que Dieu ait voulu moissonner la fleur de nos Eglises par ce glaiue tranchant. Dans le cœur du Pays, & aux portes des bourgs ou la Foy estoit le plus dedans son regne, les Hiroquois sont venus de cent lieuës y massacrer ceux qui en estoient le soustien, & qui par l'exemple & la saincteté de leur vie, par l'ardeur de leur zele, & l'efficace des paroles enflammées que le S. Esprit animoit en leur bouche, auoient desia les qualitez d'Apostres de leur patrie, y preschans plus puiffamment que nous, les grandeurs de celuy qui des barbares en fait des Saincts.

[140] C'estoient des pertes bien sensibles à vne Eglise qui ne faisoit que de naistre: mais celles qui ont fuiuy depuis nos dernieres Relations, ont paru plus funestes, non seulement pour l'aduancement de la Foy, mais pour tous ces Pays, qui vont s'affoiblissant de iour en iour, & tirent ce semble à leur ruine, si quelque bras plus puissant que les nostres, ou quelque



and for increasing the number of this Church militant; it was more fitted to produce aversion therefor, and to inspire a horror of it as great as of death.

Then Famines had their turn; and the people [139] thought that, because they had changed Masters, and had placed their confidence in God rather than in the Demons of Hell, the Faith had drawn these misfortunes after it; and that he whom it adored was either powerless to do us good, or was wanting in love for those who wished to love him.

Wars have been more pitiless, and, although they have ravaged this Country most cruelly, without sparing any sex, age, or condition of persons, nevertheless we may truly say that it seems as if God had chosen to reap the flower of our Churches with that sharp sword. Into the heart of the Country, and to the doors of the villages where the reign of the Faith most prevailed, the Hiroquois have come from a hundred leagues' distance, to slay those who supported it and who by the example and holiness of their lives, by the ardor of their zeal, and the efficacy of the impassioned words that the Holy Ghost placed in their mouths, already possessed the qualities of Apostles of their country, wherein they preached more powerfully than we the greatness of him who makes Saints of barbarians.

[140] These were deeply-felt losses for a Church newly born; but those that have followed since our last Relations have seemed more disastrous,—not only to the advancement of the Faith, but also to all these Countries, which become weaker day by day, and seem to be drawing near their ruin, if some arm more powerful than ours or some intervention of

coup du Ciel n'arreste l'infolence & la prosperité de leurs Ennemis.

Nos Chrestiens, il y eût vn an l'Esté passé, auoient fait vne bande d'environ cent hommes choisis, se ioignans à quelques guerriers Infidelles, pour aller dresser des embusches sur les frontieres du Pays ennemy: ils furent rencontréz par sept ou huit cens Hiroquois, & apres le combat d'vne soirée, & d'vne nuit entiere, demeurèrent tous sur la place, où pris captifs, fans qu'aucun se pût eschapper.

Vn mal-heur en attire vn autre, la mesme année deux bandes de Hurons tomberent entre les mains d'autres Hiroquois plus voifins de Kebec, qui les attendent au passage sur la Riuere qu'ils descendent pour aller trouuer les François, & traiter avec eux leurs Castors & leur pelleterie.

[141] Et l'an passé, trois autres flottes, la plupart des Chrestiens, trouuerent aussi sur le mesme chemin ou la mort, ou la captiuité: les vns dés leur départ des Trois-riuieres, les autres vn peu au deffous de Ville-Marie, les derniers environ foixante lieuës plus haut; car le peril continuë cent lieuës de chemin, n'y ayant pas vn seul moment où on puisse estre en affurance d'vn ennemy caché dedans des joncs qui bordent la riuere, ou dans l'espaisseur des forests qui les couurent à vostre veuë, lors qu'ils vous voyent venir de quatre, cinq ou six lieuës, ayans tous le loisir de se disposer au combat, s'ils vous voyent les plus foibles; ou de fonger à leur retraite, ou demeurer cachez dans leurs embusches, s'ils vous croyent les plus forts.

Vne seule bande ayant trauerfé ces dangers, retourna icy à bon port, & nous rendit le Pere Iean de

Heaven do not arrest the insolence and success of their Enemies.

A year ago last Summer, our Christians had mustered a band of about a hundred picked men, who joined some Infidel warriors to go and lay ambushes on the frontiers of the enemy's Country. They were met by seven or eight hundred Hiroquois; and, after fighting for a whole evening and a whole night, they were all killed on the field of battle or taken prisoners, not one effecting his escape.

One misfortune attracts another. In the same year, two bands of Hurons fell into the hands of other Hiroquois who are nearer Kebec, and who lay in wait for them on the River which they descend to go and see the French, and to trade their Beaver skins and furs with them.

[141] And last year three other fleets, mostly of Christians, also met with death or captivity on the same road,—one, soon after their departure from Three rivers; another, a little above Ville-Marie; the last, about sixty leagues higher up. For the peril continues over a hundred leagues of road. There is no safety for a moment from an enemy hidden in the rushes along the banks of the river, or in the depths of the forest, which screen them from your sight while they can see you coming from a distance of four, five, or six leagues,—thus having time to prepare for a combat, if they see that you are weaker; or to retreat, or remain hidden in their ambush, if they consider you the stronger.

A single band, which had passed through these dangers, reached here safely, and brought to us Father Jean de Brebeuf, whose absence during three years had been greatly felt by us, and Fathers Leonard

Brebeuf, dont l'absence de trois ans, nous auoit esté bien sensible; & les Peres Leonard Gareau, & Noël Chabanel, venus de nouveau à nostre secours, dont l'arriuée nous confola extremement dans les regrets de la perte que fraichement nous auions faite du Pere Breffany tombé entre les mains des Hiroquois. [142] Cette bande fut escortée du secours que Monsieur de Montmagny nostre Gouverneur nous enuoya tres-heureusement, non seulement pour la conseruation de ces pauures Hurons, qui couroient vn grand risque de tomber pareillement dans les embusches des ennemis; Mais plus encore pour affermir ce Pays qui estoit menacé de voir en Hyuer vne armée d'Hiroquois venir rauager leurs bourgades, & traifnant apres foy vne defolation generale mettre tout à feu & à fang: mais la venuë de ce secours leur a fait changer de dessein. Que si cette mesme escorte de Soldats François, qui est sur le point de s'en retourner, pour accompagner les Hurons qui descendront la riuiere, arriuët avec autant de bon-heur à Kebec, qu'ils monterent icy l'an passé: le Ciel aura beny entierement tous les desseins de Monsieur nostre Gouverneur. Quoy qu'il en soit, ie prie Dieu de conseruer tousiours à la Nouvelle France vne personne qui nous doit estre si precieuse, car ie ne croy point depuis neuf ans qu'il en a le Gouvernement, qu'on eust peu agir avec vn plus grand zele qu'il en a fait paroistre, vne prudence plus dégagée des propres interests, vne [143] force d'esprit, & vn courage plus veritablement Chrestien, dans les difficultez quasi insurmontables qui se sont rencontrées, & qui eussent abattu vn cœur moins ferme que le sien.

Mais pour reprendre mon discours, & dire à vostre Reuerence les sentimens que i'ay, touchant la con-

Gareau and Noël Chabanel, who had newly come to our assistance. Their arrival consoled us exceedingly in our regret for our recent loss of Father Bressany, who had fallen into the hands of the Hiroquois. [142] This band was escorted by the troops which Monsieur de Montmagny, our Governor, sent us most opportunely, not only for the preservation of the poor Hurons, who ran a great risk of also falling into the ambushes of the enemies, but still more for strengthening this Country, which was threatened this Winter with the sight of a Hiroquois army coming to ravage their villages, bringing with it general desolation, and wasting everything with fire and sword. But the arrival of this relief made them alter their plans. And if this same escort of French Soldiers, which is about to return, in order to accompany the Hurons who are going down the river, reach Kebec as safely as they came up last year, Heaven will have fully blessed all the designs of Monsieur our Governor. In any case, I pray God ever to preserve for New France a person who should be so precious to us; for I do not think that, in the nine years during which he has had the Government of it, any one could have acted with more zeal than he has displayed, with more disinterested prudence, with more [143] strength of mind, and with a more truly Christian courage, amid the almost insurmountable difficulties that have been encountered, and that would have discouraged a heart less firm than his.

But to return to our subject, and to tell your Reverence my sentiments respecting the conversion of this country, I may frankly confess that, if we had to judge the establishment of the Faith in these

uerfion de ce pays; ie luy confefferay ingenuëment, que s'il falloit iuger de l'establiffement de la Foy en ces contrées, felon les veuës de la prudence humaine, à peine croirois-je qu'il y eust lieu au monde plus difficile à fousmettre aux Loix de IESVS-CHRIST. Non feulement à caufe qu'ils n'ont aucun vfage de lettres, aucuns monumens de l'Hiftoire, & aucune idée d'une Diuinité qui ayt créé le monde, & ayt foin de fon gouvernement: mais plus encore par ce que ie ne croy pas qu'il y ayt peuples fur la terre, plus libres que ceux-cy, & moins capables de voir leurs volontez contraintes à quelque puiffance que ce foit: en forte que les Peres n'ont icy aucun pouuoir fur leurs enfans, les Capitaines fur leurs fujets & les Loix du pays fur les vns & les autres, qu'autant qu'il plaift à vn chacun de s'y fousmettre; n'y ayant aucun chafiment dont [144] on puniffe les coupables, & aucun criminel qui ne foit affeuré que fa vie & fes biens ne feront en aucun danger, fut-il conuaincu de trois & quatre meurtres, d'auoir receu penfion des ennemis pour trahir fa patrie, ou de fon propre mouuement d'auoir rompu la paix qu'on auroit arreftée par vn confentement general de tout le pays: Ce font crimes que i'ay veu commettre, & dont ie vois les auteurs en tirer leur gloire, fe vantans que les guerres qu'ils ont fuscitées rendront leur nom immortel: Ce n'est pas qu'il n'y ayt des Loix & des punitions proportionnées aux crimes, mais ce ne font pas les coupables qui en portent la peine, c'est au public à fatisfaire pour les fautes des particuliers: en forte que fi vn Huron auoit tué vn Algonquin, ou quelqu'autre Huron, tout le pays s'affemble, on conuient du nombre de prefens qu'il faut faire à la Nation, ou aux parens de celuy qui a esté tué, afin d'arrefter la

countries from the standpoint of human prudence, I could hardly believe that there is any place in the world more difficult to subject to the Laws of JESUS CHRIST. Not only because they have no knowledge of letters, no Historical monuments, and no idea of a Divinity who has created the world and who governs it; but, above all, because I do not believe that there is any people on earth freer than they, and less able to allow the subjection of their wills to any power whatever,—so much so that Fathers here have no control over their children, or Captains over their subjects, or the Laws of the country over any of them, except in so far as each is pleased to submit to them. There is no punishment which [144] is inflicted on the guilty, and no criminal who is not sure that his life and property are in no danger, even if he were convicted of three or four murders, of having received a reward from the enemy for betraying his country, or breaking off by his own act a peace, that is decided upon by the general consent of the whole country. These are crimes that I have seen committed, the authors whereof have gloried in them and have boasted that the wars that they had aroused would make their names immortal. It is not because there are no Laws or punishments proportionate to the crimes, but it is not the guilty who suffer the penalty. It is the public that must make amends for the offenses of individuals; so that, if a Huron has killed an Algonquin or another Huron, the whole country assembles; and they come to an agreement respecting the number of presents to be given to the Tribe or to the relatives of him who has been killed, to stay the vengeance that they might take. The Captains urge their subjects to

vangeance qu'ils en pourroient prendre. Les Capitaines exhortent leurs fujets à fournir ce qui est neceffaire; pas vn n'y est contraint, mais ceux qui font de bonne volonté apportent publiquement ce qu'ils veulent y contribuer, & ce femble à l'enuy [145] l'un de l'autre, felon qu'ils font plus ou moins riches, & que le defir de la gloire & de paroiftre affectionnez au bien public les inuite en femblables occafions. Or quoy que cette forme de iuftice contienne tous ces peuples, & empesche ce femble plus efficacement les defordres, que ne fait en France la punition perfonnelle des criminels; c'est toutefois vn procedé qui n'est remply que de douceur, & qui laiffe les particuliers dans cét efprit de liberté, de ne fe voir iamais foufmis à Loix aucunes, & ne fuire aucuns mouuemens finon celuy de leur volonté, ce qui fans doute est vne difpofition toute contraire à l'efprit de la Foy, qui doit foufmettre non feulement nos volontez, mais noftre efprit, nos iugemens, & tous les fentimens de l'homme à vne puiffance inconnuë, à nos fens, à vne Loy qui n'a rien de la terre, & qui en tout est oppofée aux loix & fentimens de la nature corrompuë.

Adjouftez à cela que les loix du Pays, qui leur paroiffent les plus iuftes, combattent en mille chofes la pureté du Chriftianifme: principalement en ce qui est des mariages, dont la diffolution, & en fuite la liberté de fonger à vn autre party, est [146] icy plus frequente & plus libre qu'il n'est en France à vn maiftre de prendre vn autre feruiteur, celuy qu'il a ne luy aggreant pas: en forte qu'à vray dire, en leurs mariages les plus fermes, & qu'ils eftiment les plus conformes à la raifon, la foy qu'ils fe donnent n'a rien de plus qu'une promeffe conditionnelle de



provide what is needed; no one is compelled to it, but those who are willing bring publicly what they wish to contribute; it seems as if they vied [145] with one another according to the amount of their wealth, and as the desire of glory and of appearing solicitous for the public welfare urges them to do on like occasions. Now although this form of justice restrains all these peoples, and seems more effectually to repress disorders than the personal punishment of criminals does in France, it is nevertheless a very mild proceeding, which leaves individuals in such a spirit of liberty that they never submit to any Laws and obey no other impulse than that of their own will. This, without doubt, is a disposition quite contrary to the spirit of the Faith, which requires us to submit not only our wills, but our minds, our judgments, and all the sentiments of man to a power unknown to our senses, to a Law that is not of earth, and that is entirely opposed to the laws and sentiments of corrupt nature.

Add to this that the laws of the Country, which to them seem most just, attack the purity of the Christian life in a thousand ways, especially as regards their marriages,—the dissolution of which, with freedom to seek another consort, is [146] more frequent and easy here than it is in France for a master to take another servant, when the one he has does not please him. The result is, truth to tell, that, in the closest of their marriages, and those which they consider most conformable to reason, the faith that they pledge each other is nothing more than a conditional promise to live together so long as each shall continue to render the services that they mutually expect from each other, and shall not in any way wound the

demeurer enfemble, tandis qu'un chacun continuera à rendre les services qu'ils attendent mutuellement les uns des autres, & n'offensera point l'amitié qu'ils se doivent; cela manquant on juge le divorce estre raisonnable du costé de celuy qui se voit offensé, quoy qu'on blafme l'autre party qui y a donné occasion.

Mais la plus grande opposition que nous voyons en ces Pays à l'esprit de la Foy, est en ce que leurs remedes contre les maladies, leurs plus grandes recreations lors qu'ils font en santé, leurs pesches, leurs chasses & leur trafic, la prospérité de leurs champs, de leurs guerres, & de leurs conseils, tout est quasi remply de ceremonies diaboliques. De forte que la superstition ayant corrompu quasi toutes les actions de la vie, il semble que pour estre Chrestien, il faut se priuer non seulement des [147] passe-temps, qui d'ailleurs font tout à fait dans l'innocence, & des douceurs les plus aimables de la vie; mais des choses les plus necessaires, & en un mot mourir au monde, en mesme temps qu'on veut prendre la vie de Chrestien.

Non pas qu'ayant examiné leurs superstitions de plus près, nous voyons que le Diable se mesle & leur preste aucun secours qui surpasse l'operation de la nature; mais toutefois ils ont recours à luy, ils croient qu'il leur parle en songe, ils l'inuoquent à leur ayde, ils luy font des presens & sacrifices, tantost pour l'appaiser, tantost pour se le rendre fauorable, ils luy referent leur santé, leurs guerifons, & tout le bon-heur de leur vie: en cela d'autant plus miserables qu'ils se font esclaves du Diable sans rien gagner à son service, non pas mesme en ce monde, dont il est appellé le Prince, & semble auoir quelque pouuoir.

affection that they owe each other. If this fail, divorce is considered reasonable on the part of the injured one, although the other party who has given occasion for it is blamed.

But the greatest opposition that we meet in these Countries to the spirit of the Faith consists in the fact that their remedies for diseases; their greatest amusements when in good health; their fishing, their hunting, and their trading; the success of their crops, of their wars, and of their councils,—almost all abound in diabolical ceremonies. So that, as superstition has contaminated nearly all the actions of their lives, it would seem that to be a Christian, one must deprive himself not only of [147] pastimes which elsewhere are wholly innocent, and of the dearest pleasures of life, but even of the most necessary things, and, in a word, die to the world at the very moment that one wishes to assume the life of a Christian.

Not that, after examining their superstitions more closely, we find that the Devil interferes and gives them any help beyond the operation of nature; but nevertheless they have recourse to him; they believe that he speaks to them in dreams; they invoke his aid; they make presents and sacrifices to him,—sometimes to appease him and sometimes to render him favorable to them; they attribute to him their health, their cures, and all the happiness of their lives. In this, they are all the more miserable that they are slaves of the Devil, without gaining anything in his service,—not even in this world, of which he is called the Prince, and wherein he seems to have some power.

If lesser difficulties have caused trouble in convert-

Si de moindres difficultez ont donné de la peine à conuertir des Peuples policez; & s'il a fallu des siecles entiers pour y planter la Foy, quoy que Dieu assistast pour lors ceux qui annonçoient sa parole d'une infinité de miracles, du don des guerifons, [148] du don des langues, des propheties, & de tout ce qui est capable d'estonner la nature, & faire reconnoistre aux plus impies le pouuoir & la majesté de celuy dont on publioit la grandeur. Que doit-on attendre de ces peuples barbares, n'ayant pas plû à Dieu nous benir de la frequence des miracles; & leur rendre la Foy plus aymable par les douceurs qu'elle feroit pleuuoir du Ciel dès cette vie, fur ceux qui se soufmettroient à ses Loix; mais mesme n'ayans pas icy ces aydes temporels des secours, des bien-faits & des dons, dont aux autres contrées du Monde on s'est feruy auprès des Sauuages, pour procurer leur conuersion. En fin ne pouuans pas auoir icy la force en main, & le soustien de ce glauiue tranchant qui fert sainctement à l'Eglise, pour authoriser ses Arrests, soustenir la Iustice, & reprimer l'insolence de ceux qui foulent aux pieds la saincteté de ses Mysteres.

La Foy n'estant pas naturelle à ces peuples, comme il semble qu'elle soit en France, où on la succe avec le lait, ce n'est quasi rien fait, d'auoir fait homme vn Chrestien. Il faut plus de combats, plus de peines & plus de fueurs, pour le conferuer & [149] retenir dedans l'Eglise, que pour l'auoir gagné à Dieu. Les tentations leur font connoistre leur foiblesse; leur esprit n'est pas tousiours dans la ferueur; le Ciel n'arreste pas tousiours leur veuë, la terre n'a pas perdu tous ses attraits pour eux, il est aisé dans la fuite de plusieurs années qu'ils tōbent dans leur

ing civilized Nations, and if it has taken entire centuries to implant the Faith in them, though God then assisted those who preached his word, with a multitude of miracles,—with the gift of cures, [148] the gift of tongues, of prophecies, and everything that can astonish nature and make even the most impious acknowledge the power and majesty of him whose greatness they proclaimed,—what can be expected from these barbarous nations when it has not pleased God to bless us with frequent miracles, and to make the Faith more agreeable to them by the pleasant things that it would cause Heaven to shower, even in this life, on those who should submit to his Laws; and when we have not here even such temporal aids as the succor, the benefits, and the gifts which have been employed with the Savages in the other countries of the World to procure their conversion? Finally, we cannot here have force at hand, and the support of that sharp sword which serves the Church in so holy a manner to give authority to her Decrees, to maintain Justice, and curb the insolence of those who trample under foot the holiness of her Mysteries.

As Faith is not natural to these peoples,—as it seems to be in France, where it is imbibed with one's mother's milk,—it is not a mere trifle to have made a man a Christian. More contests, more pains, and more labors are needed to retain and [149] keep him in the Church than were required to win him to God. Temptations show them their feebleness; their minds are not always fervent; Heaven does not always fix their gaze; earth has not lost all its attractions for them; it is easy for them in the course of many years to fall back into their frailties; grace is but transitory, while nature ever remains; in a

foibleffe: la grace est paſſagere, la nature demeure toujours, en vn mot, ie veul dire que la perfeuerance dans l'exercice de la Foy, n'est pas icy moins difficile, qu'il est en France à la pluspart de conferuer leur innocence du Baptesme, & ne point perdre par le peché la grace, qui nous rend agreables à Dieu.

Adjouſtez à cela les fureurs d'un ennemy Hiroquois, qui va nous fermant le paſſage, qui nous rauit les neceſſitez de la vie, & les ſecours qu'on nous peut enuoyer en vn pays abandonné: qui tuë & qui maſſacre ceux qui viennent à noſtre ayde, qui chaque année va croiſſant en ſon inſolence, qui va dépeuplant ce pays, & qui fait prendre à nos Hurons, les deſſeins d'abandonner leur commerce avec les François, voyans qu'il leur couſte ſi cher, & ayments mieux ſe paſſer des marchandises de l'Europe, que de s'expoſer chaque année, non [150] pas à vne mort, qui ſeule feroit tolerable, mais à des feux & à des flammes, dont on a mille fois plus d'horreur.

Or en fuitte que pouons-nous attendre au milieu d'une nation barbare, où nous n'aurons plus les ſecours de la vie, où on n'oſera plus nous enuoyer le renfort d'ouuriers qui feroient icy neceſſaires pour y auancer les affaires de Dieu; où tous ceux qui y reſteront, feront abandonnez à la rage d'un peuple deſeſperé, & qui ne fera plus retenu de nous maſſacrer tous, par la crainte de perdre leur commerce avec les François, qu'ils verront leur eſtre impoſſible, & eſtre pour eux entierement ruiné. Ou alors les Chreſtiens qui compoſent cette Eglife naiſſante, ſe verront ſans Paſteurs, ſans Sacremens, ſans Sacrifice, & hors des moyens de recourir à ceux, qui ſeuils ſont leur refuge en leurs deſolations, leur appuy dedans leur foibleſſe, le nœud ſacré qui les lie avec

word, I mean to say that perseverance in the exercise of Faith is no less difficult here than it is in France for the majority to retain the innocence of Baptism, and not to lose through sin the grace that makes us agreeable to God.

Add to this the fury of a Hiroquois enemy who closes the way to us; who deprives us of the necessities of life, and of the help that may be sent us in a forsaken country; who kills and massacres those who come to our aid; whose insolence grows from year to year; who depopulates the country, and makes our Hurons think of giving up the trade with the French, because they find that it costs them too dear, and they prefer to do without European goods rather than to expose themselves every year, not [150] to a death that would be endurable, but to fires and flames, for which they have a thousand times greater horror.

Now, therefore, what can we expect in the midst of a barbarous nation where we shall no longer have the necessaries of life; where they will no longer venture to send us the reinforcement of laborers that would be required here to promote the affairs of God; where all who shall remain will be abandoned to the fury of a desperate people, who will no longer be restrained from massacring us all by the fear of losing their trade with the French,—which they will find impossible to them, and which will be completely ruined, as far as they are concerned? In that case, the Christians who compose this nascent Church will then see themselves without Pastors, without Sacraments, without Sacrifice, and without the means of having recourse to those who alone are their refuge in their desolation, their support in their weakness,

Dieu, & le renfort qu'ils ont contre les puiffances d'Enfer.

Sans doute ce font là des craintes raisonnables, des difficultez capables d'arrefter les eſprits, des obstacles infurmontables à nos foibleſſes, & des mal-heurs ce ſemble ineuitables, ſi la France ne fait des [151] efforts extraordinaires pour renuerſer cét ennemy qui va ruinant d'un meſme coup, & ces Peuples & la Foy qu'on leur preſche. Et à dire vray, tant de mal-heurs ſuruenus l'un ſur l'autre, & des oppoſitions ſi puiffantes aux deſſeins qui nous amenant icy, nous auroient fait perdre courage, ſi nous ne leuions les yeux plus haut, & ſi le Ciel n'eſtoit l'appuy de nos confiances. Mais quand nous penſons que ce font les affaires de Dieu plus que les noſtres, que la Foy n'a eſté fondée en aucun lieu du Monde qu'au milieu des tempeſtes, que touſiours Dieu s'eſt pleu de faire paroître ſon pouuoir où il y auoit moins de l'humain, que ſa main n'eſt pas racourcie, quand nous penſons que le Sang de IESVS-CHRIST n'a pas eſté moins reſpandu pour ces peuples que pour le reſte de la terre, & que les fruitſ de ſon amour ne font pas épuizez ſur ceux qui l'ont deſia reconnu pour leur Sauueur, qu'il doit eſtre adoré de tous les peuples de la terre, & loüé d'autant de langues qu'il y en a dans l'Vniuers. Quand nous voyons des Peuples qui nous environnent de toutes parts, & un monde quaſi entier ou ſon ſainct Nom n'a eſté iamais adoré, [152] & ou toutefois il faut que l'Euangile ait pénétré auant la fin des ſiecles, puisque Dieu y a engagé ſa parole. Quand nous voyons de nos yeux ce qu'il y a deſia commencé, & que luy ſeul y a trauaillé plus que nous, qu'il y fait tous les iours des miracles plus grands que ne feroit la creation d'un Monde



the sacred tie that binds them to God, and their succor against the powers of Hell.

Beyond a doubt, these are reasonable fears,—difficulties capable of arresting our minds, obstacles insurmountable to our weakness, and misfortunes that seem inevitable,—if France does not make [151] extraordinary efforts to overthrow this enemy, who with one and the same blow destroys these Nations and the Faith that we preach to them. To tell the truth, so many misfortunes that have followed one another, and so powerful opposition to the designs that bring us here, would have caused us to lose courage, did we not raise our eyes higher, and if our confidence were not upheld by Heaven. But when we think that these are the affairs of God more than ours; that the Faith has not been founded anywhere in the World except in the midst of tempests; that God has always been pleased to manifest his power where there is least of human strength; that his arm is not shortened; when we think that the Blood of JESUS CHRIST has been shed no less for these nations than for the remainder of the earth, and that the fruits of his love are not exhausted for those who have already acknowledged him as their Savior; that he must be adored by all the peoples of the earth, and be praised by as many tongues as there are in the Universe; when we see Nations surrounding us on all sides and almost an entire world where his holy Name has never been adored, [152] and where nevertheless it must be that the Gospel shall have penetrated before the end of the ages, since God has pledged his word to it; when we see with our own eyes what he has already begun there, and that he alone has worked there more than we have,—that

tout nouveau, changeant des cœurs de Barbare en des cœurs de Chrestiens. Enfin quand nous pensons que Dieu ne laisse iamais son ouurage imparfait, qu'il y va de sa gloire & non pas de la nostre: alors nous ne iugeons rien impossible, nous esperons contre toute esperance, nos confiances font aussi fortes que iamais, & des gages de son amour par le passé dessus ces peuples, & de ce qu'il y fait maintenant, nous prenons assurance qu'il ne leur manquera pas à l'aduenir.

Car nonobstant tous ces rauages, de pestes, de famines, & de guerres, quelque opposition qu'ayent ces peuples en leur naturel, en leurs loix & en leurs coustumes à la saincteté de la Foy, quelque Empire qu'y ayent les Demons, nous n'auons pas laissé chaque année d'en baptifer bon nombre, & encore cette derniere année plus de cent septante, & quoy que Dieu ait disposé [153] de la plupart, dont plusieurs font dans le Ciel, comme nous auons tout sujet de croire. Nous auons toutesfois la consolation de voir au milieu de cette barbarie sept petites Eglises, où la main de Dieu a trauillé bien plus que nous, où l'Esprit de la Foy y regne, & ne trouue rien de barbare, dans les cœurs qu'il veut s'affujettir, où l'Innocence se conferue au milieu de l'impureté. Ce qui nous fait dire, sans qu'il nous en reste aucun doute, *Digitus Dei est hic*. Or si Dieu est pour nous, pourrions nous bien craindre au milieu de nos entrep[r]ises, sans nous exposer aux reproches que fist le Sauueur du monde à S. Pierre: *Modicæ fidei quare dubitasti?*

Mais ie crains qu'on ne craigne par trop pour nous, & i'ay peur que les deffiances de ceux qui font éloignez des combats, n'arrestent le cours des victoires

he performs every day miracles greater than the creation of a new World would be, changing the hearts of Barbarians into Christian hearts; finally, when we think that God never leaves his work unfinished; that his glory is at stake and not ours:—then we consider nothing impossible; we hope against all hope; our confidence is as great as ever; both on account of the pledges of his love in the past, in favor of these nations, and of what he does there now, we feel assured that he will not fail them in the future.

For— notwithstanding all these ravages of plagues, of famines, and of wars; whatever opposition there may be in the nature of these peoples, in their laws, and in their customs, to the holiness of the Faith; whatever Dominion the Demons may have— we have not failed each year to baptize a goodly number, and even this past year more than one hundred and seventy. And though God has disposed [153] of the majority,—several of whom are in Heaven as we have every reason to believe,—we have, nevertheless, the consolation of seeing in the midst of this barbarism seven small Churches, wherein the hand of God has worked far more than we; wherein the Spirit of the Faith reigns, and finds nothing barbarous in the hearts of those whom it chooses to subdue to itself; wherein Innocence preserves itself in the midst of impurity. This induces us to say, without the shadow of a doubt, *Digitus Dei est hic*. Now, as God is for us, can we really feel fear amid our undertakings, without exposing ourselves to the reproaches addressed by the Savior of the world to St. Peter: *Modicæ fidei quare dubitasti?*

But I am afraid that too much fear is felt for us, and that want of confidence on the part of those who

qu'emporte icy la Foy sur l'impieté. Je veux dire que les doutes qu'on pourroit auoir dans la France de la conuersion de ces peuples, ne soit vn des plus grands empeschemens qu'on y pût apporter, & que Dieu ne retire ses faueurs de dessus ces pays infidelles, à cause qu'au milieu des tempestes, on auroit retiré ses confiances en luy. Car en [154] effet il est aisé de desesperer de la conuersion de ces peuples, mesme dans ce seul preiugé qu'estans barbares, à peine d'aucuns peuuent croire qu'ils soient hommes, & qu'on puisse en faire des Chrestiens. Mais on a tort d'en iuger de la sorte, car ie puis dire en verité que pour l'Esprit ils n'ont rien de moins que les Europeans, & demeurant dedans la France, ie n'eusse iamais creu, que sans instruction la nature eust pû fournir vne eloquence plus prompte & plus vigoureuse, que i'en ay admiré en plusieurs Hurons; ny de plus clairvoyant dans les affaires, & vne conduite plus sage dans les choses qui sont de leur vsage. Pourquoy donc feroient-ils incapables des connoissances d'un vray Dieu?

Leurs coustumes en mille choses sont en effet barbares; mais apres tout, dans les choses qui parmy eux sont censées au nombre des mauuaises, & condamnées par le public, nous y voyons sans comparaison beaucoup moins de desordre qu'il n'y a dedans la France, quoy qu'icy la seule honte d'auoir commis le crime soit la peine du criminel. Quelle seroit donc leur innocence, si la Foy regnoit parmy eux?

Maintenant nous auons plus grande [155] connoissance que iamais de leur langue, de leurs coustumes, & des moyens qu'il faut tenir pour entrer dans leur esprit, dedans leur cœur, & les gagnant à nous, les gagner pour le Ciel. Nous trouuons beau-

are far from the fight will arrest the course of the victories that the Faith gains here over impiety. I mean to say that the doubts that may exist in France with reference to the conversion of these nations is one of the greatest impediments that can be offered; and that God may withdraw his favors from these pagan countries because, in the midst of tempests, confidence in him has been withdrawn. For, in [154] truth, it is easy to despair of the conversion of these nations,—even in this presumption alone, that, because they are barbarians, some can hardly believe them to be men, and that we can hardly make Christians of them. But it is wrong to judge thus; for I can say in truth that, as regards Intelligence, they are in no wise inferior to Europeans and to those who dwell in France. I would never have believed that, without instruction, nature could have supplied a most ready and vigorous eloquence, which I have admired in many Hurons; or more clear-sightedness in affairs, or a more discreet management in things to which they are accustomed. Why, then, should they be incapable of having a knowledge of a true God?

In truth, their customs are barbarous in a thousand matters; but after all, in those practices which among them are regarded as evil acts and are condemned by the public, we find without comparison much less disorder than there is in France, though here the mere shame of having committed the crime is the offender's punishment. What, therefore, would their innocence be if the Faith reigned among them?

At present we have a greater [155] knowledge than ever of their language, of their customs, and of the means that must be taken to enter into their minds

coup de facilité à leur expliquer les veritez de nostre Foy, qui du commencement nous sembloient les plus ineffables, à cause de la pauvreté de leur langue en ces matieres, & de l'ignorance dans laquelle ils ont toujours veſcu, des choses qui ſurpaſſent la portée de la veuë & des ſens. Ils ne peuuent plus nous reſpondre, qu'en effet la Loy de IESVS-CHRIST, que nous preſchons eſt ſaincte, mais qu'elle leur eſt impossible, ayant veu leurs compatriotes nays dans la barbarie auſſi bien qu'eux, éleuez dedans leurs coutumes, nourris dedans leurs vices, & abyſmez autant qu'ils font dedans l'impieté qui inonde tous ces païs, ſe retirer de ce naufrage, deſpoüiller la nature, ſe reueſtir des Vertus les plus ſainctes du Chriſtianisme, & n'auoir plus que de l'horreur pour les plaiſirs du monde, ny de l'amour que pour le Ciel. Ils font contrains de confeſſer que Dieu eſt le maïſtre des cœurs, & qu'il a plus de bonté que ne font grâdes nos malices, lors qu'ils voyent [156] tous les iours que ceux qu'y ont eu plus d'aueſſion de nos Myſteres, font des premiers à ſe rendre à la verité, que la Foy leur ouure l'Eſprit, & que Dieu ayant pris poſſeſſion de leur ame ils font plus fortement touchez du bien, qu'ils n'auoient d'attraits pour le mal.

La conſtance & longanimité de nos Peres en vne vie ſi penible, dans vn employ dont la nature & tous les ſens ne peuuent auoir que de l'horreur, en vne affaire qui n'eſt pas nostre, ou au moins dont nos Sauuages voyent bien que nous ne retirons aucun profit, vn courage ſi inuincible dans des oppoſitions ſi puiffantes aux deſſeins qui nous amenant icy, leur ſeruent maintenant d'un tres-puiffant motif, qui leur rend plus croyables & plus adorables les veritez de nostre Foy. En vn mot, ils aduoient qu'il faut ſans

and hearts, and, by winning them over to ourselves, to gain them for Heaven. We find it very easy to expound to them the truths of our Faith which, at the beginning, seemed to us the most difficult to explain, owing to the poverty of their language in such matters, and the ignorance in which they had always lived of things beyond the reach of sight and of the senses. They can no longer reply to us that indeed the Law of JESUS CHRIST that we preach to them is holy, but that it is impossible for them; for they have seen their countrymen—born in barbarism as well as they, brought up in their customs, fed on their vices, and engulfed as much as they in the impiety that floods all these countries—save themselves from the wreck, cast off nature, clothe themselves with the holiest Virtues of Christianity, and have nothing but horror for earthly pleasures, and no love but for Heaven. They are compelled to confess that God is the master of all hearts, and that his goodness is greater than our evil deeds; when they see [156] every day that those who had had the greatest aversion for our Mysteries are the first to submit to the truth, that Faith opens the Mind; and that, when God has taken possession of their souls, they are more strongly affected by good than they had been attracted by evil.

The constancy and long-suffering of our Fathers in so laborious a life, in an employment for which nature and all the senses can feel nothing but aversion, in a matter which is not ours, or, at least, from which our Savages see very well that we derive no profit; a courage so invincible in the midst of so strong opposition to the designs that bring us here,—these now serve them as a very powerful reason for

doute que les plaisirs du Ciel furpaffent tous ceux de la terre, puifque la feule eſperance d'y parvenir, fait méprifer à ceux qui vivent en cette Foy, tout ce qu'il y a de plus doux en la vie, & leur adoucit les amertumes & de la vie & de la mort.

N'auons-nous pas raifon apres cela de releuer nos confiances plus que iamais? & [157] de croire que cette main toute-puiſſante, qui d'un rien a produit ces commencemens, continuera dans fon ourage, que le S. Eſprit benira cette heureuſe ſemence, & qu'ayant mis luy-mefme des diſpoſitions ſi aduantageuſes à ce qu'on peut eſperer de plus, il la rendra feconde, pour faire d'une terre infertile, & d'un monde infidelle, vne terre de ſaincteté, & vn monde Chreſtien.

Si nous n'auions que les Hurons à conuertir, encore pourroit-on peut-eſtre penſer, que dix & vingt mille ames ne font pas vne conquête ſi conſiderable qu'il faille s'expoſer à tant de hazards, & effuyer tant de perils pour les gagner à Dieu. Mais nous ne ſommes qu'à l'entrée d'une terre, qui du coſté de l'Occident iuſques à la Chine, eſt remplie de Nations plus nombreuses que les Hurons: vers le Midy nous voyons d'autres Peuples innombrables où on ne peut auoir accez que par cette porte où nous ſommes. Puis donc que Dieu nous a appellé les premiers pour luy cultiuier cette vigne, n'eſt-ce pas à nous à luy eſtre fidelle, avec cette patience qu'il recommande à ſes Apoſtres: *Fructum afferet in patientia*, attendant que luy meſme en [158] recueille les fruités, aux temps & aux moments qu'il luy plaira. Si nous n'auons cette conſolation en ce ſiecle, ce nous fera vne affez grande recompenſe d'y auoir employé nos efforts, & quoy qu'il en arriue, au moins nous mourrons



rendering the truths of our Faith more credible and more adorable to them. In a word, they admit that it must, beyond a doubt, be true that Heaven's pleasures surpass all those of earth, since solely the hope of gaining it makes those who live in that Faith despise all that is pleasant in life, and sweetens for them the bitterness both of life and of death.

After this, are we not right in raising our hopes more than ever, and [157] in believing that that all-powerful hand, which out of nothing produced these beginnings, will continue its work; that the Holy Ghost will bless this propitious seed; and that, after having himself inspired dispositions so advantageous to what we most hope for, he will make it fruitful and turn an unfertile soil and an infidel world into a land of holiness and into a Christian world?

If we had but the Hurons to convert, it might even be thought, perhaps, that from ten to twenty thousand souls are not so great a conquest that one should expose himself to so many hazards and encounter so many dangers, to win them to God. But we are only at the entrance of a land which on the side of the West, as far as China, is full of Nations more populous than the Hurons; toward the South, we see other Peoples beyond number, to whom we can have access only by means of this door at which we now stand. Therefore, since God has called us the first to cultivate this vine for him, should we not be faithful to him with that patience that he recommends to his Apostles,—*Fructum afferet in patientia*, waiting until he himself [158] gathers the fruits thereof at such time and at such moment as will please him? If we have not that consolation in this life, it will be a sufficient reward for us to have devoted our efforts

volontiers dans la pensée que ces paroles de Nostre Seigneur s'accompliront en nous: *Alius est qui seminat, & alius qui metit*; que d'autres entreront dans nos trouvaux, qu'ils jouïront de la moisson dont nous auons ietté les premières semences, qu'ils cueilliront les fruits arroufez de nos sueurs & de nostre sang; Et qu'enfin Dieu tirera sa gloire & le salut de ses Esleus, des volontez que nous auons de viure & de mourir dans ce saint employ, où nostre vocation nous engage si heureusement, que ie puis dire en verité que Dieu a surmonté mes esperances, & qu'auant mon départ de ces Pays des Hurons, dont l'obeyffance me rappelle, ie voy de mes yeux accompli au bout de sept ans, ce que ie me fusse estimé heureux d'apprendre de bien loin à la fin d'une longue vie, & que peut-estre i'eusse eu de la peine à me persuader, si moy-mesme ie n'en auois esté vn témoin oculaire.

Nos précédentes Relations ont pû en [159] donner quelque idée, & peut-estre qu'elles auront assez fait connoître, que Dieu n'a point acception de personnes, que son Amour, ne desdaigne point les Barbares, que ces douceurs se font sentir autant à nos pauvres Sauvages, qu'aux peuples les plus polices de la terre, que les graces du Ciel ne tombent pas sur les pays, à proportion qu'ils ont les richesses de la nature, & en vn mot que nos Hurons ne sont pas moins nays pour le Ciel, que ceux qui ont jouï des thresors de la Foy, mille & deux mille ans deuant eux. Or depuis ce temps-là Dieu n'a pas retiré ses faueurs de dessus ces petites Eglises, il est toujours leur Pere, & toujours riche à l'endroit de ceux qui l'inuoquent.

C'est en deux lignes auoir dit ce qui seroit capable de fournir vne Relation toute entiere, si i'auois pris

to it; and, whatever happens, at least we will cheerfully die in the thought that these words of Our Lord will be accomplished in us: *Alius est qui seminat, et alius qui metit*; that others will enter into our work; that they will enjoy the harvest of which we have sown the first seeds; that they will gather the fruits watered with our sweat and with our blood; and, finally, that God will derive his glory and the salvation of his Elect from our willingness to live and to die in that holy employment to which our vocation so happily pledges us, that I may say in truth that God has exceeded our hopes, and that before my departure from this Huron Country, from which obedience recalls me, I see with my own eyes accomplished in seven years what I would have considered myself very happy to have learned from afar, at the end of a long life, and of which perhaps I would have had some trouble in convincing myself, if I myself had not been an eyewitness of it.

Our previous Relations may have [159] conveyed some idea of it, and perhaps they will have sufficiently shown that God makes no distinction of persons; that his Love does not despise Barbarians; that his kindness makes itself felt as much by our poor Savages as by the most civilized nations of the earth: that Heaven's graces do not fall upon countries in proportion to the riches bestowed by nature; and, in a word, that our Hurons are no less born for Heaven than those who have enjoyed the treasures of the Faith a thousand and two thousand years before they have. Now, since that time God has not withdrawn his favors from those little Churches; he is ever their Father, and ever liberal to those who invoke him.

deffein de defcendre plus en particulier, & fi la briefueté d'une lettre ne m'obligeoit de fonger à finir la prefente. Mais toutesfois, pour éviter vne autre extremité, & peut-estre le blafme d'auoir esté trop court, en des chofes qui font paroître les bontez de Dieu fur ces peuples, & qui nous obligent d'en louer les misericordes: i'en rapporteray quelques-vnes, [160] mais fans autre ordre, que celuy que la memoire confufe que i'en ay me les prefentera.

Vn Chrestien fraichement échappé de la captiuité, fe voyant à fon arriuée enuironné de fes parens, qui venoient pour le confoler, eftonna toute l'affiftance dans les paroles qu'il leur tint. Mes amis, difoit-il, Dieu ne m'a pas abandoné dans ma captiuité, s'il faut fouuent fonger en luy dans les prosperitez, on doit fans cefse le prier au fort de nos miferes. On entend comme vne voix en foy qui nous respond, Que les mal-heurs de cette vie ne font rien, qu'il y a vn Paradis qui nous attend, & que la mort, qui est d'autant moins éloignée de nous, que nous fommes plus auant dedans les fouffrances, nous mettra bien-toft dans la poffeffion d'un bon-heur, que nos plus cruels ennemis ne pourront nous rauir.

C'estoient là, difoit-il, les penfées qui me confoient, au milieu des plus effroyables tourmens, que les Hiroquois me firent endurer, lors qu'ils appliquoient deffus moy les feux & les flammes ardentes. Alors ie fentois bien que Dieu m'aydoit, qu'il estoit dedans moy, & animoit mon [161] cœur: ie ne fçay comment cela fe pouuoit faire, mais il est vray que mon ame reffentoit des plaiſirs ineffables, à meſme temps que mon corps estoit dans le plus fort de fes douleurs. Apres ces premieres fouffrances on consulta ſi ie ferois deſtiné à la mort, ou ſi on me deuoit

This is saying in two lines what an entire Relation could have contained, had I chosen to enter more into details, and had not the briefness of a letter compelled me to think of concluding this one. However,—to avoid another extreme, and perhaps blame for having been too brief in matters which show the goodness of God to these peoples, and which oblige us to praise his mercies,—I shall relate some of these, [160] but with no other order than that suggested by the confused recollection that I have of them.

A Christian who had recently escaped from captivity, and who saw himself on his arrival surrounded by his relatives, who came to console him, astonished all present by the words that he used. “ My friends,” he said, “ God did not abandon me in my captivity. If we should often think of him in prosperity we should also pray to him unceasingly in the height of our troubles. We hear, as it were, a voice within, replying to us that the evils of this life are nothing, that there is a Paradise awaiting us, and that death—which is all the less remote from us, the greater are our sufferings—will soon place us in possession of a happiness of which our cruellest enemies cannot deprive us.

“ Such,” said he, “ were the thoughts that consoled me in the midst of the most frightful tortures that the Hiroquois made me endure, when they applied fire and glowing flames to me. Then I felt truly that God helped me; that he was within me, and animated my [161] heart. I know not how it could have been, but it is true that my soul felt unspeakable pleasures, at the very time when my body endured the greatest pain. After these first sufferings, they consulted whether I was destined for

donner la vie: ie ne fçauois que defirer des deux, & n'ouïs demander à Dieu, finon qu'il m'enuoyast ou la vie, ou la mort, felon qu'il le iugeroit pour mon falut: puisque ie n'estois qu'vn enfant, & qu'il estoit mon Pere, qui feul auoit plus de connoiffance de mon bien, & plus d'amour pour moy, que ie n'en puis auoir-mefme.

Quasi en mefme temps vn autre Chrestien qui alloit à la guerre, eftant interrogé comment il se comporteroit, s'il estoit pris des ennemis. Ie ne puis pas, respondit-il, me promettre rien de moy-mefme, connoiffant le peu que ie puis pour le bien: mais il y a plus de six mois que ie m'interroge moy-mefme, & que ie fonde la portée de mon cœur; & il me femble à chaque fois, que chose au monde ne feroit capable de me faire oublier du Ciel. Dieu, difoit-il, m'aray quasi tous mes parens, il m'a despoüillé de mes biens, i'attens maintenant [162] qu'il m'esprouue en ma propre personne, & peut-estre il permettra que ie fois pris des ennemis, & que ie brûle dedans leurs feux, i'en ay peur, il est vray, mais toutesfois ie me retiens lors que ie luy fay mes prieres: Ie luy dy feulement qu'il void bien ce que mon cœur redoute dauantage, mais que ie n'ose luy demander qu'il m'en deliure, si bien qu'il me conferue dans l'Efprit de la Foy, & dans l'esperance du Paradis; me promettant qu'après cela ny les feux, ny les flammes des Hiroquois ne me rauront pas les defirs que i'ay de viure & de mourir Chrestien, en quelque estat que ie me voye.

Vn autre qui cét Efté fust pris des Hiroquois, & rompist ses liens deux heures auant qu'on le brûlast, se fauant tout nud, à la fuite, à trauers les ronces & les espines, par ou les ennemis le pourfuiurent vne

death, or whether my life should be spared. I knew not which of the two to desire, and I did not dare to ask God, except that he might send me either life or death, as he deemed best for my salvation, since I was but a child, and he was my Father who alone knew what was best for me, and loved me more than I can love myself."

Almost at the same time, another Christian, who was about to go to war, was questioned how he would behave if he were captured by the enemy. "I cannot," he replied, "promise anything of myself, knowing the little good that I can do; but for more than six months I have been questioning myself, and sounding the depths of my heart, and it seems to me each time that nothing in the world could make me forget Heaven. God," said he, "has deprived me of nearly all my relatives; he has stripped me of my goods. I am waiting now [162] until he tries me in my own person; and perhaps he will permit that I be captured by the enemies and burned in their fires. I dread this, it is true; but I nevertheless control myself when I say my prayers to him. I merely say to him that he sees very well what my heart fears the most, but that I do not ask him to deliver me from it so long as he preserves me in the Spirit of Faith and in the hope of Paradise,—promising myself that, after that, neither the fires nor the flames of the Hiroquois can deprive me of the desire that I have to live and die a Christian, in whatever situation I may be."

Another, who was taken prisoner by the Hiroquois this Summer, broke from his bonds two hours before they were to burn him, escaped quite naked, and fled through briars and thorns, wherein the enemy

iournée quasi entiere, trouue qu'ayãt éuité vn malheur il estoit tombé en dix autres. Il fust errãt dedans les bois, trois iours fans manger, les moufquites & nuit & iour luy ostoient le repos, le perçant de leurs esguillons depuis les pieds iusqu'à la teste; tout son corps n'estoit plus qu'un vlcere, & enfin il se croyoit dans le defespoir de sa [163] vie, se voyant encor éloigné plus de soixante lieuës de toute habitation, en vn pays où les Hiroquois font tousiours à la chasse des hommes, & ou à chaque pas qu'il faisoit pour éuiter cét ennemy, il craignoit que ce ne fust celuy qui le menoit dans leurs embusches. Enfin les forces luy manquant, & ne pouuant plus auancer, il s'estoit resolu de mourir sur vne roche nuë, qu'il choissoit pour son tombeau, lors que quelques canots Hurons l'apperçoirent heureusement, & le recueillirent des portes de la mort. Helas! disoit ce bon Chrestien, ie ne songeois pas à mes maux, ou au moins ils m'estoient supportables dans la pensée que i'éuitois vn plus grand mal; Que si la crainte d'un feu, qui ne m'eust brûlé qu'une nuit, me rendoit quasi insensible à tant de miseres, pourrois-ie maintenant, disoit-il, trouuer le joug de la Foy difficile, & les peines qu'il faut subir au seruice de Dieu peuuent-elles nous paroistre des peines, si vraymêt nous croyõs qu'il y ait vn Enfer, & qu'il faut souffrir en ce monde pour ne pas souffrir vn iamais?

Lors que ie me trouuay deffous les feux des Hiroquois, disoit vn autre Chrestien, qui en auoit esprouué les rigueurs, cette [164] pensée me consoloit, que Dieu en auoit ainsi ordonné. Mes douleurs estoient exceffiues, & toutesfois ie ne pouuois aucunement me plaindre de sa bonté, & quelque mal qu'il vetuille permettre m'arriuer, ie croy d'oresnauant que ce ne



pursued him almost an entire day. He found that, after escaping one misfortune, he fell into ten others; he wandered in the woods for three days without food; the mosquitoes disturbed his rest night and day, piercing him with their stings from head to foot; the whole of his body was but one sore; and finally he despaired of his [163] life. Finding himself still at a distance of more than sixty leagues from any settlement,—in a country where the Hiroquois are ever hunting men, and where every step that he took to avoid the enemy would, he feared, lead him into their ambushes,—his strength at last failed him; and, as he could proceed no farther, he resolved to die upon a bare rock that he chose for his tomb, when some Huron canoes fortunately caught sight of him, and drew him from the gates of death. “Alas!” said that good Christian, “I thought not of my misfortunes, or, at least, I could bear them in the thought that I escaped a greater evil. If dread of a fire that would have burned me but for one night made me insensible to so much misery, could I now,” he said, “find the yoke of the Faith a heavy one, and can the troubles that have to be endured in God’s service really seem troubles to us, if we truly believe that there is a Hell, and that we must suffer in this world in order not to suffer forever?”

“When I was in the fires of the Hiroquois,” said another Christian, who had felt their severity, “this [164] thought consoled me, that God had ordered it. My sufferings were excessive, and yet I could not in any way complain of his kindness; and, whatever evil he may allow to happen to me, I hereafter believe that it can be only through love, since he has shown it to me by calling me to the Faith, and

peut estre que par amour, depuis qu'il me l'a fait paroistre m'appellant à la Foy, & m'ayant ouuert son Paradis. Apres cela qu'on me brusle, qu'on me tourmente, qu'on me fasse endurer mille morts, on ne pourra m'empescher de l'aymer.

Dedans ce mesme sentiment vn bon Vieillard respondist à des Infidelles qui luy reprochoient que sa Foy luy estoit inutile, puisque le Dieu qu'il adoroit ne le guerissoit point d'une maladie douloureuse, qui luy rendoit la vie, non plus vn bien dont il le deust remercier, mais vne charge insupportable. Mes amis, leur respondist-il, vous condamneriez vos paroles, si vous leuiez les yeux au Ciel ou ie tasche de tenir mon cœur attaché. Vous contez les maladies du corps au nombre des mal-heurs, & en effet elles font vn mal-heur pour vous, qui ne connoissez point d'autre bon-heur qu'en cette vie; mais les Chrestiens les enuifagent comme vn bien, [165] lors qu'ils pensent à ce que la Foy nous enseigne, que Dieu nous recompensera dans le Ciel, selon la mesure de nos douleurs & de nos joyes, pourueu, que nous le benissions également des deux, comme en effet il en ordonne & de l'un & de l'autre pour nostre bien, estant fans doute qu'il nous ayme dès cette vie, puis qu'il nous aymera à iamais.

La responce d'un autre Vieillard aagé de 70. ans, n'estoit pas moins dans l'Esprit de la Foy, lors qu'on luy reprochoit, que Dieu n'auoit aucunement pitié de luy dedans vne paralyse qui luy auoit osté l'usage d'un bras. Hé quoy, respondist-il, voudriez vous qu'il n'y eust point d'arbres secs dans les bois, & point de branches mortes dans vn arbre qui va vieillissant? pour moy ie prends plaisir à voir mes membres dessecher, & les approches de la mort, ne m'ont

opening to me his Paradise. After that, they may burn me, they may torture me, and make me suffer a thousand deaths; but they cannot prevent my loving him."

Animated by the same sentiment, a good Old Man replied to some Infidels, who reproached him, saying that his Faith was useless, since the God whom he adored did not cure him of a painful disease, which made his life not a blessing for which he should thank him, but an unbearable burden. "My friends," he said to them, "you would condemn your own words if you would raise your eyes to Heaven, to which I try to keep my heart attached. You count the diseases of the body in the number of misfortunes; and, in truth, they are a misfortune for you, who know no other happiness than in this life. But the Christians look upon them as a blessing, [165] when they think of what the Faith teaches us,—that God will reward us in Heaven according to the measure of our sorrows and of our joys, provided we thank him alike for both, because he orders both of them for our good, the reason being, doubtless, that he loves us even in this life since he will love us forever."

The answer of another Old Man, aged 70 years, was no less inspired by the Spirit of Faith, when the reproach was cast at him that God had no pity on him, because of a stroke of paralysis that had deprived him of the use of an arm. "What!" he replied, "would you wish that there should be no dried trees in the woods and no dead branches on a tree that is growing old? For my part, I take pleasure in seeing my limbs wither; and the approach of death has not frightened me, since I have the Faith

plus estonné depuis que i'ay la Foy, qu'un iour ie resusciteray pour la gloire, & que ce corps mourant doit pourrir dans la terre auant qu'il deuienne immortel.

Le mesme ayant appris qu'un sien fils vnique, qui luy restoit pour le support de sa vieilleffe, estoit tombé entre les mains des ennemis, voyant tout le monde de sa [166] Cabane dans les pleurs, à l'abord de cette nouvelle: pour moy, dit-il, ie n'ay point de larmes pour luy, il m'auoit fuiuy en la Foy, & il m'a deuançé dans le bon-heur qui nous attend apres la mort. A ce mesme moment, il vient promptement en l'Eglise à dix heures du soir, offrir à Dieu ce fils vnique, mais avec vne resignation digne d'un cœur vrayment Chrestien. Mon Dieu, s'escria-il, que la Foy est vn don aymable, & qu'elle appaise doucement les esmotions d'un cœur, qui met ses confiances en vos promesses; Vous me l'auiez donné auant que i'eusse le bon-heur de vous reconnoistre pour mon Dieu, & pour mon bien-facteur: depuis que i'ay la Foy, ie vous l'ay presenté mille fois, & vous qui penetrez le fonds des cœurs, auez connu que mon offrande n'estoit point par feintife; Vous m'auiez pris au mot, receuant ce qui estoit à vous, auant mesme que ie vous l'eusse offert. Puis ie me plaindray de ce que vous auez aggréé le don que ie vous auois fait? Soyez beny, mon Dieu, & si apres l'Enfant vous daignez receuoir le Pere, ie m'offre à vous de mesme cœur que ie vous ay offert mon fils, ayez pitié & de l'un & de l'autre. A peine [167] auoit-il acheué sa priere, qu'un nouveau Messager qui s'estoit trouué au combat, arriue hors d'haleine, & dit que ce fils, qu'on auoit creu pour mort, s'estoit échappé avec luy, les autres estant demeurez sur la place. Ce fust

that one day I shall rise again in glory, and that this dying body must rot in the ground before it can become immortal."

When the same man heard that his only son, who remained to him as a support in his old age, had fallen into the hands of the enemies, and when he saw all the people in his [166] Cabin weeping at the news, he said: "For my part, I have no tears for him; he had followed me in the Faith; he has gone before me to that happiness which awaits us after death." At the same time, he came promptly into the Church at ten o'clock at night, to offer his only son to God, but with a resignation worthy of a truly Christian heart. "My God," he exclaimed, "what a precious gift is Faith, and how gently it allays the emotions of a heart that confides in your promises! You had given him to me before I had the happiness of acknowledging you as my God and my benefactor. Since I have had Faith, I have offered him to you a thousand times; and you, who penetrate into the depths of our hearts, have known that my offering was not a feigned one. You have taken me at my word, and have received what belonged to you even before I had offered it to you. Can I complain because you have accepted the gift that I made you? Praise be to you, my God; and if after the Child you deign to receive the Father, I offer myself to you as willingly as I offered my son. Have pity on both." Hardly [167] was his prayer ended, when another Messenger, who had been present at the fight, arrived, quite breathless, and reported that his son whom they thought dead had escaped with him, while the others had remained on the field. It was like that Angel who stayed Abraham's sword, already raised

comme cét Ange qui retint l'épée d'Abraham, defia leuée fur l'Innocent Ifaac. Mon Dieu, (s'écria ce bon Pere, continuant fa priere) fi i'ay receu de vofre main les mauuaifes nouvelles, n'ay-ie pas maintenant fujet de vous benir de la vie de mon fils, que vous me rendez comme vn homme reffufcité au moment que ie le penfois mort. C'est vous qui l'avez retiré du peril, mais ie vous prie que ce foit, afin que iamais il ne tombe en peché, & faites-moy la mefme grace, afin que luy & moy nous vous beniffions dans le Ciel de cette faueur, & des autres que nous ne pourrons iamais reconnoiftre icy bas en terre.

La Foy ne trouue point de diftinction entre les fexes, & tout aage eft meur pour le Ciel. Vne femme Chreftienne parlant vn iour à quelques infidelles, qu'elle exhortoit à embraffer la Foy. Helas! leur difoit-elle, quand il n'y auroit point de Paradis apres la mort, & que noftre Foy [168] nous trompait, ie voudrois croire nonobftant, pour jôüir mefme dés cette vie d'une paix & d'un repos d'esprit, qui eft inconceuable à ceux qui demeurent dans l'infidelité. L'eftois tous les iours remplie d'inquietudes auant mon bapteme, les maux prefens me tourmentoient, les craintes des miferes, qui pouuoient m'arriuer, & qui peut eftre n'arriueront iamais, ne laiffioient pas de m'affliger auant leur temps; La nouvelle des maux paffez renouelloit en moy les triftesses, & les larmes que i'auois defia effuyées, & mefme le fouuenir de mes anciens plairirs, me caufoit des regrets, parce qu'ils n'eftoient plus, & que ie ne pouuois les regarder finon comme perdus pour moy. Maintenant rien de tout cela ne m'afflige, mais pluftoft ie tire mon bien de mon mal, parce que chafque fois que les craintes, les triftesses où les malheurs m'acueillent,

over the Innocent Isaac. "My God" (exclaimed this good Father, continuing his prayer), if I have received evil tidings from your hand, have I not cause now to bless you for the life of my son whom you give back to me as one risen from the dead, at the moment when I thought that he was killed? It is you who have withdrawn him from the peril; but I beg you that he may never fall into sin; and confer the same grace upon me, so that he and I may praise you in Heaven for this favor and for others, that we can never acknowledge here on earth."

Faith makes no distinction between the sexes, and all ages are ripe for Heaven. A Christian woman, while speaking one day to some infidels whom she exhorted to embrace the Faith, said to them: "Alas! even if there were no Paradise after death, and if our Faith [168] should deceive us, I would still believe, in order to enjoy even in this life a peace and repose of mind that cannot be conceived by those who remain in infidelity. Before my baptism, I was every day full of anxiety; present ills tormented me; fear of misfortunes that might happen to me, but which perhaps will never occur, failed not to afflict me before their time. The tidings of ills that were past renewed my sorrow, and the tears that I had already dried; and even the recollection of my former pleasures caused me regret, because they existed no longer and because I could look upon them only as lost to me. Now, nothing of all that afflicts me; but, on the contrary, I derive my good from my evil, because whenever fears, sorrows, or misfortunes assail me, I think of the happiness promised to us by the Faith which is free from any bitterness."

"Not long ago," she added, "while I wept for

ie penſe au bon-heur que nous promet la Foy, qui n'eſt detrempé d'aucune amertume.

Il n'y a pas long-temps, adjouſtoit-elle, que ie pleurois la mort d'un de mes freres, & d'un de mes enfans, ie n'euffe iamais creu que les larmes euſſent tant de douceur, mais en meſme-temps qu'elles [169] découloient de mes yeux, mon cœur eſtoit tout conſolé dans la penſée, que ceux que ie pleurois eſtoient dedans le Ciel, & qu'une Eternité nous joindroit enſemble, ſans que la mort nous peuſt ſeparer. Mais, luy dit-on, que dirois-tu ſi ton mary mourroit, luy qui refuſe de ſe faire Chreſtien? Ie me conſolerois, répondit-elle, dans la penſée, que c'eſt Dieu qui doit diſpoſer à ſa volonté de ce qui eſt à luy: il ſçait ce qui eſt pour le mieux, & peut eſtre qu'il attend à l'heure de la mort, à luy faire une grace dont il ſe rend indigne durant le cours de ſa vie.

Une ieune femme Chreſtienne dans ſes premieres couches n'auoit pas témoigné aucun ſentiment de douleur; comme on luy demande ſi en effect elle n'auoit point pâty? Helas, répondit-elle, ce ſont des douleurs exceſſiues, mais i'auois ma penſée en Dieu, & ie ſongeois au bon-heur de la Foy, qui m'a deliuré d'un tourment eternal: ie luy offrois en meſme-temps l'enfant que ie mettois au monde & le priois que pluſtoſt il mouruſt apres auoir receu le ſainct Bapteſme, que de permettre qu'il tombaſt en un peché mortel.

Ce n'eſt pas que tous nos Chreſtiens [170] ſoient dans ces ſentimens, il y en a qui n'ont pas ce courage, d'autres tombent dans le peché, & ſont des cheutes aſſez funeſtes, quelques-vns perdent cœur au milieu de leur courſe; tous ne ſont pas robuſtes en l'eſprit de ſaincteté. Mais ie ne ſçay en quel lieu de la terre nous trouuerons tout le monde parfait; ſi



the death of one of my brothers and of one of my children, I would never have believed that tears could be so sweet; but, while they [169] flowed from my eyes, my heart was quite consoled by the thought that those for whom I wept were in Heaven, and that an Eternity would unite us so that death could not separate us." "But," they said to her, "what wouldst thou say if thy husband were to die, he who refuses to become a Christian?" "I would console myself," she replied, "with the thought that God must dispose as he wills of what belongs to him; he knows what is best, and perhaps he awaits the hour of his death to grant him a grace of which he renders himself unworthy during the course of his life."

A young Christian woman in her first confinement betrayed no sign of pain. When she was asked if, in reality, she had not suffered, she replied: "Alas, the pains were excessive; but I thought of God and of the blessing of the Faith, which has delivered me from eternal torment. I offered him at the same time the child that I brought into the world, and begged that he might die after receiving holy Baptism, rather than be permitted to fall into mortal sin."

Not all our Christians [170] have such sentiments. Some have not that courage; others fall into sin, and have disastrous relapses; some lose heart in the middle of their career; all are not strong in the spirit of holiness. But I know not in what spot on earth we can find every one perfect. If the seed that JESUS CHRIST himself came to sow on earth fell sometimes among thorns, sometimes on rocks, and sometimes in sterile places; and if a good portion that had fallen on good ground was eaten by the

la femence que IESVS-CHRIST estoit venu ietter luy-mefme en terre, est tombée tantoft fur les espines, tantoft fur des rochers, & en des lieux steriles; Et si vne grande partie qui estoit tombée en vn terroir fecond a esté enleuée des oyfeaux, auant que d'auoir produit les fruiçts qu'on en attendoit, il ne faut pas nous estonner que le mefme nous arriue icy; *Non erit discipulus super Magistrum.* C'est assez qu'une partie vienne à maturité, & c'est beaucoup qu'en quelques-vns cette femence fructifie au centuple. Mais ie ne puis assez le dire, qu'il faut en tout vne patience à l'espreeue, qui ne se rebute de rien. Tel est maintenant des plus foibles, qui vn iour fera vn grand Sainct.

Ie me fouuiens à ce propos d'une réponce que fist il y a quelque temps vn bon Chrestien à vn de nos Peres, qui le voyant [171] dans des sentimens d'une perfection éminente, & s'estonnant des graces que Dieu luy faisoit, luy demanda depuis quand il estoit venu à ce point-là. Vous me mettez autant en peine, respondit-il, que si vous me demandiez depuis quand i'en suis venu au point de la grandeur que i'ay. Comme mon corps a creu depuis ma naissance, fans que ie m'en fois apperceu; de mefme en a-il esté de ma Foy depuis mon Baptesme. Ie ne sçay pas, adjoustoit-il, ce qu'il faut faire pour répondre à ces graces, ny mefme comment il faut prier, mais ce que ie ne puis me lasser de dire à Dieu lors que ie prie, est, que ie croy de tout mon cœur, & qu'il m'enuoye plutost la mort que le péché.

Vn Capitaine des plus considerables de tout le Pays, estant interrogé auant son Baptesme, si vrayement il croyoit les veritez de nostre Foy. Ma parole, dit-il, peut tromper, mais ie veux que mes actions &

birds before producing the fruits that were expected of it, we must not be astonished if the same thing happen here. *Non erit discipulus super Magistrum.* It is sufficient that a portion comes to maturity, and it is notable that in some cases this seed brings forth a hundredfold. But I cannot too often repeat that a patience is needed which can withstand every trial, and be discouraged by nothing. He who is now among the weakest will one day be a great Saint.

Apropos of this, I remember an answer given some time ago by a good Christian to one of our Fathers, who, observing in him [171] sentiments of eminent perfection, and being astonished at the graces that God gave him, asked him how long it was since he had attained that degree. "You embarrass me as much," he replied, "as if you asked me how long it is since I have reached my present stature. As my body has grown since my birth, without my perceiving it, so has my Faith grown since my Baptism. I know not," he added, "what I should do to respond to these graces, or even how to pray; but what I cannot weary of telling God when I pray to him is that I believe with all my heart, and that he send me death rather than sin."

A Captain, who is one of the highest in rank in the whole Country, was asked before his Baptism if he really believed the truths of our Faith. "My words," he said, "may mislead; but I wish my actions and my conduct to reply instead of my tongue. Wait until Winter comes, until the devils are unchained, and I am solicited to sin; then you and I shall be able to see, without being deceived, whether the Faith reign in my [172] heart." In fact, since then his actions have not belied his words;

mes déportemens vous répondent au lieu de ma langue. Attendez que l'Hyuer foit venu, que les diables foient déchaînez, & qu'on me follicite au peché, c'est alors que vous & moy pourrons voir fans estre trompez, si la Foy regne dans mon [172] cœur. En effet ses actions du depuis n'ont dementy ses paroles, sa vie a esté sans reproche, & tousiours on a reconnu sa Foy dedans ses œuures. Mille fois il s'est veu attaqué de médifances & calomnies, ses parens se font soufleuez contre luy, ses amis luy ont fait ouuertement la guerre, & en secret les beautez qui autrefois l'auoient vaincu ont entrepris en l'aymant de le perdre, mais tousiours il a esté luy-mesme, & en tout armé de la Foy, il s'est rendu victorieux.

Peu de temps apres son Baptême, voyant que selon le deu de sa charge de Capitaine, on vouloit l'obliger d'affister à quelques superstitions defenduës aux Chrestiens, il fortit de la Compagnie, commande en sa cabane, qu'on porte ailleurs les marques de son autorité, & les presens publics dont il estoit chargé; ce ne sont pas des Royautez, & des richesses immenses des Princes de l'Europe, mais c'est icy ce qu'il y a de plus éclatant en l'honneur, & les threfors les plus precieux du Pays. Les Infidelles s'estonnent de ce coup, son pere, sa femme, ses parens, luy demandent ce qu'il pretend faire? Je suis Chrestien, répondit-il, & si pour éuiter [173] le peché il faut encore quitter la vie, mon ame ne tient rien en mon corps. Le bourg est en émeute, le conseil s'assemble là-dessus: on luy depute les plus considerables, qui le prient de ne pas les abandonner: Je suis Chrestien, leur dit-il pour toute réponce, la Foy m'est plus chere que l'honneur & les biens, on passe & la nuit & le iour pour flechir son esprit: mais il n'a point de repartie,

his life has been beyond reproach and his Faith has always been known by his works. He has been assailed a thousand times by slanders and by calumnies; his relatives have risen against him; his friends have openly made war on him; and in secret the beauties who formerly had vanquished him have endeavored to ruin him by loving him; but he has always been true to himself, and, armed at all points with Faith, he has been victorious.

Shortly after his Baptism, when he saw that, in the performance of the duties of his office of Captain, he was called upon to be present at some superstitious ceremonies forbidden to Christians, he left the Company, and gave orders in his cabin to bear elsewhere the symbols of his authority and the public presents of which he was the custodian. These are not the Regalia nor the immense riches of European Princes; but they are what is here considered the most honored and the most precious treasures of the Country. The Infidels were astonished at this act; his father, his wife, his relatives asked him what he meant to do. "I am a Christian," he replied; "and if to avoid [173] sin I must abandon even life, my soul is not attached to my body." The village is in a commotion; the council meets to deliberate on the matter; the leading men are deputed to wait on him, and they beg him not to abandon them. "I am a Christian," is his only answer; "the Faith is dearer to me than honor and wealth." They spend the night and day in endeavoring to bend his will; but his only answer is that he is a Christian. "Then," said the Elders, "we must resign ourselves to seeing our Country ruined, since our chief Captains range themselves on the side of the Faith.

finon qu'il est Chrestien. Il faut donc, disent les Anciens, se refoudre à voir nostre País perdu, puis-que nos premiers Capitaines se rangent du party de la Foy, comment empeschérons-nous ce defordre? Vous y penfez trop tard, leur respondit-il, il falloit vous oppofer aux progres de la Foy, auant qu'elle entraist dans nos cœurs; Maintenant elle y regnera mal-gré vous, & plustoft on nous arrachera l'ame du corps, que la crainte du feu d'Enfer, & le desir du bon-heur qui nous attend dedans le Ciel fortent de nostre esprit. Enfin pour trouuer iour en cette affaire dont les Anciens craignoient la dissolution de leur bourg, le premier ou du moins des plus confiderables qui foient dans les Hurons, & le Conseil resolut qu'il falloit partager cette charge, dont ce Capitaine [174] Chrestien vouloit opiniaftrement se démettre. Que quelqu'autre prendroit d'orefnauant le soin des choses que la Foy deffend, & qu'on le pourroit appeller le Deputé des Diables: Que le Chrestien continueroit dans le maniemment des affaires publiques, & tousiours seroit reconnu pour leur vray Capitaine. On le pria de l'aggréer, puis qu'ainfi le deliurant des choses qui luy faisoient horreur, il n'auoit plus dequoy se plaindre; Oüy bien maintenant, leur dit-il, mais sçachez vne fois pour toutes, qu'un vray Chrestien, n'estime rien plus precieux que la Foy, & que la terre luy est peu de chose quand il enuifage le Ciel.

Des hommes de la forte sont fans doute de puissants supports pour la Foy: mais il semble que Dieu ne veuille pas que nous mettions nos confiances en autre qu'en luy seul. Nos Chrestiens estant allez en guerre, auoient attiré avec eux deux Capitaines Infidelles des plus belliqueux du pays, & ayant entrepris de les gagner à nostre Foy, les instruisirent si

How can we prevent this disorder?" "You are thinking of it too late," he replies; "you should have opposed the progress of the Faith before it had entered our hearts. Now it will reign there in spite of you; and it will be easier to tear our souls from our bodies than to remove from our minds the fear of Hell-fire, and the desire for the happiness that awaits us in Heaven." At last, to find a way out of this difficulty, which the Elders feared would bring about the dissolution of their village, which is the largest, or at least one of the largest, in the Huron country, the Council decided that it was necessary to divide the office that this Christian Captain [174] so obstinately persisted in resigning; that some one else should thereafter take charge of the matters forbidden by the Faith, who might be called the Devils' Deputy; that the Christian should continue to administer public affairs, and should always be acknowledged as their real Captain. He was begged to accept, inasmuch as, by thus delivering him from the things of which he had a horror, he had nothing more to complain of. "Yes, I can do so now," he replied; "but know once for all that a true Christian considers nothing more precious than the Faith, and that he thinks little of earth when he looks at Heaven."

Such men are, without doubt, powerful supporters of the Faith; but it seems that God intends that we should place our confidence in none other than him. Our Christians on going to war had taken with them two Infidel Captains, who were among the most warlike in the country, and undertook to win them over to our Faith; they instructed them so successfully, during the two months that the campaign lasted,

heureusement l'espace de deux mois qu'ils furent en campagne, qu'ils se virent obliger de les baptiser, ne pouvant résister aux demandes [175] pressantes qu'en faisoient ces bons Catechumenes, qui, disoient-ils, ne pouvoient plus marcher avec courage dans les terres ennemies, quand ils pensoient que chaque iour seroit peut-estre le dernier de leur vie. Que s'ils mouroient auant que leurs pechez eussent esté noyez dans les eaux du Baptême, ils se voyoient damnés pour vne éternité, & qu'ainsi chacun de leurs pas les conduisoit autant à l'Enfer qu'à la mort.

Il fallut donc leur obeïr en vne demande si iuste; ils se prosternent à genoux au riuage du lac des Hiroquois; Deux Chrestiens qui auoient pris soin de leur instruction, les baptisent publiquement, chacun celuy qu'il auoit eu pour disciple. Je croy que les Anges du Ciel prenoient plaisir à considérer ce spectacle de sainteté, en vn lieu ou iamais ils n'auoient veu Dieu adoré: & sans doute que les Anges tutelaires de ces deux nouveaux baptizez auoient pressé cette action, preuoyans le moment de leur bon-heur & de leur mort. Car l'ennemy ne fut pas long-temps à paroître; nos Chrestiens firent incontinent leurs prieres publiques, pour se disposer au combat. Ces deux bons Neophytes se [176] iettent à la teste de leur armée, & soustinrent long-temps l'effort de l'ennemy: enfin leur mort fut la perte de nos Hurons, & laissa la victoire entiere aux Hiroquois, qui estoient sept contre vn. Mais quoy, si nostre Eglise a perdu en la mort de ces deux Capitaines, & de quantité de Chrestiens, qui y demeurèrent avec eux, pas vn seul n'ayant pris la fuite, ce nous doit estre assez que Dieu en ait tiré sa gloire, & que le Ciel soit enrichy de nos despoüilles: *Nouit*



that they were obliged to baptize them because they could not refuse the urgent requests [175] made to them by these good Catechumens,—who, they said, could no longer march bravely in the enemies' country when they thought that each day would be the last of their lives, and that, if they died before being immersed in the waters of Baptism, they would be damned for eternity; and that, consequently, each step that they took led them as much toward Hell as toward death.

So reasonable a request on their part had to be complied with. They knelt on the shore of the lake of the Hiroquois. Two Christians, who had taken charge of instructing them, baptized them publicly, each baptizing him whom he had had for his disciple. I think that the Angels of Heaven took pleasure in watching this holy spectacle in a place where they had never seen God adored; and that doubtless the guardian Angels of these two newly-baptized men had hastened this action, in prevision of their happiness and of their death; for the enemy soon made his appearance. Our Christians at once said their public prayers, to prepare themselves for battle. The two good Neophytes [176] placed themselves at the head of their army, and long withstood the assaults of the enemy; finally, their loss caused the defeat of the Hurons, and left the victory entirely in the hands of the Hiroquois, who were seven to one. But, if our Church has lost by the death of those two Captains and of many Christians who remained on the field with them, for not one fled, it must suffice for us that God has derived his glory from it, and that Heaven has been enriched by our spoils: *Novit Dominus qui sunt ejus*. God knows his Elect, and

*Dominus qui sunt eius.* Dieu connoist ses Eleus, & choisit le moment qu'il faut pour leur ouvrir son Paradis. En voicy vn exemple qui m'a fait souuent adorer ses diuines conduites.

Vn ieune homme Catechumene n'ayant pû obtenir de nous le Baptesme, à cause que nous ne voyons pas assez clair en sa Foy, se resolut d'aller en guerre avec quelques Chrestiens. Ils font soir & matin les prieres publiques, le plus ancien des Chrestiens y preside, & les Dimanches il les exhorte à passer plus sainctement ce sacré iour, & puis qu'ils ne peuvent iouyr du bonheur de la confession, au moins qu'ils ayent recours à Dieu, detestent leurs pechez, & se tiennent prests pour la mort. [177] Je ne sçay pas qui pressoit si fortement ce ieune Neophyte, mais il fut plus de septante iours à folliciter son Baptesme aupres du plus ancien de nos Chrestiens, avec tant de ferueur en ses poursuites, qu'enfin on luy promit, que le Dimanche il seroit baptisé. Non, disoit-il, mon ame ne respire que les eaux sacrées du Baptême, ie deteste de tout mon cœur les pechez de ma vie passée, & i'espere que Dieu aura pitié de moy, parce qu'il a veu les desirs veritables que i'ay de viure & de mourir Chrestien. On le baptise donc, chose estrange! on n'auoit pas encor acheué les prieres, que les auant-coureurs apportent la nouvelle qu'ils ont apperceu l'ennemy. On court incontinent aux armes, on se iette en campagne, l'ennemy prend la fuite, on le poursuit six heures entieres, ce nouveau baptisé laisse apres soy ses camarades, & aduance si puiffamment qu'il se trouue engagé luy seul au milieu de trente Hiroquois, qui le perçent à coups d'épée, luy enleuent sa cheuelure, & continuent dedans leur fuitte, sans qu'on en peust atteindre aucun.

chooses the proper moment for opening his Paradise to them. Here is an example which has often made me adore his divine ways.

A young man—a Catechumen, who could not obtain Baptism from us because we did not see clearly enough into his Faith—resolved to go to war with some Christians. They said their public prayers, night and morning; the oldest of the Christians presided at them, and on Sundays he exhorted them to pass that sacred day in a more holy manner, and, since they could not enjoy the blessing of confession, at least to have recourse to God, to detest their sins, and to keep themselves prepared for death. [177] I know not what pressed this young Neophyte so strongly; but, for over seventy days, he kept asking for Baptism from the oldest of our Christians, with such fervor in his requests that finally he was promised that he should be baptized on the Sunday. “No,” said he, “my soul pants but for the sacred waters of Baptism. I detest with all my heart the sins of my past life; I hope that God will have pity on me, because he has witnessed the true desire that I have to live and die a Christian.” He was therefore baptized; and, strange to say, the prayers were not yet ended when the advance guard brought the news that they perceived the enemy. All immediately hasten to arms, and take the field; the enemy flees, and is pursued for six whole hours. The newly-baptized man leaves his comrades behind, and advances so far that he finds himself alone, surrounded by thirty Hiroquois, who pierce him with javelin-thrusts, remove his scalp, and continue their flight without one of them being caught.

One of the most right-minded men of this Coun-

Vn des meilleurs esprits de ce Païs, & des mieux informez de la Foy, auoit six ans [178] entiers refusé le Baptesme, nous auoiant qu'il voyoit bien la verité, mais qu'il ne sentoit pas en foy assez de forces pour se refoudre à quitter tout de bon le peché. Vn iour enfin il vint trouuer vn de nos Peres: maintenant, luy dit-il, ie te prie de me baptiser, mon cœur me dit que ie porteray dans le Ciel mon innocence du Baptesme, pourquoy donc differer plus long-temps? On le baptise au commencement de l'Automne, tout le long de l'Hyuer, les Chrestiens & les Infidelles admirent en luy la force du Baptesme. Il se priue volontairement des festins, crainte de s'y voir engagé dans quelque occasion de peché, il s'abfente des compagnies; les femmes qui auoient plus possédé son cœur n'y trouuent plus d'entrées, il n'a plus d'yeux ny de langue pour elles, le plus doux de ses entretiens est en la compagnie du Pere qui l'instruit; l'Esté venu il s'embarque pour descendre à Kebec, & pour dernier Adieu à sa femme & à ses enfans; Ie ne sçay, leur dit-il, si ie ne vay point à la mort, mais quoy qu'il me puisse arriuer, sçachez que ie mourray Chrestien: & si vous me cherchez estant party de cette vie, & s'il vous reste quelque amour pour [179] moy, leuez vos yeux au Ciel, car c'est là où respire mon ame, & où ie croy sans aucun doute que la Foy me conduit pour vne Eternité: en effect il fit rencontre des ennemis, & se deffendant vaillamment, il auoit desia renuersé vn de leurs Canots dedans l'eau, lors qu'un coup d'arquebuze luy transperce la teste de part en part, & le mit dans la iouissance du bon-heur qu'il auoit esperé, puis qu'une vie si innocente ne pouuoit pas estre fuiuie que d'une sainte mort.

try, and one of the best informed as regards the Faith, had for six whole years [178] refused Baptism; he admitted to us that he saw the truth very clearly, but that he did not feel within himself enough strength thoroughly to give up sin. Finally, he came one day to one of our Fathers and said to him: "Now I beg thee to baptize me. My heart tells me that I shall bear with me to Heaven the innocence of my Baptism; why therefore should I defer it any longer?" He is baptized at the beginning of the Autumn; and, throughout the Winter, the Christians and Infidels admire the power of Baptism in him. He voluntarily abstains from feasts, lest he find therein some occasion for sin; he keeps away from company; the women who had formerly most possessed his heart now find no entrance there,—he has neither eyes nor tongue for them; the conversations most agreeable to him are those with the Father who instructs him. When Summer comes, he embarks to go down to Kebec, and, for his last Adieu to his wife and children, he says: "I know not whether I am going to death; but, whatever may happen to me, know that I will die a Christian; and if you seek me when I have departed this life, and if you retain any love for [179] me, lift your eyes to Heaven for it is thither that my soul aspires, and whither I believe without any doubt that Faith leads me for an Eternity." In fact, he met the enemies and defended himself bravely. He had already overturned one of their Canoes in the water, when a shot from an arquebus pierced his head through and through, and placed him in the enjoyment of the happiness that he had hoped for, since so innocent a life could only be followed by a saintly death.

Nous fommes témoins tous les iours de mille rencontres femblables où nous voyons les bontez de Dieu fur ces peuples, fon amour fur ces pauvres barbares, & les diuines Prouidences fur fes Efleus, dont pas vn ne luy fera rauy, quelque opposition que l'enfer & les diables fufcitent contre les progrez de la Foy.

Mais c'est estre trop long pour vne simple lettre, & le peu que i'ay dit, est affez pour nous faire raifonnablement eſperer que le Ciel ne retire pas ſes benedictions de deſſus cette Eglife naiſſante, puis qu'il en prend vn ſoin ſi amoureux.

Des ſept Eglifes que nous auons icy, il y en a ſix à demeure. La premiere en noſtre [80 i.e., 180] Maifon de ſaincte Marie, les cinq autres dans les cinq principales bourgades des Hurons; de la Conception, de ſainct Iofeph, de ſainct Michel, de ſainct Ignace & de ſainct Iean Baptiſte. La ſeptième Eglife dite du ſainct Eſprit, eſt compoſée d'Algonquins, qui ont hyuerné cette année pluſieurs Nations enſemble, fur le grand Lac de nos Hurons, enuiron à vingt cinq lieuës de nous. Ce qui a obligé le Pere Claude Pijart, & le Pere Leonard Gareau deſtinez à leur inſtruction, de paſſer l'Hyuer avec eux, avec des peines & des trauaux inconceuable, mais non pas ſans conſolation, lors qu'ils voyent qu'ils vont formant des Epouſes à IESVS-CHRIST dedans ces bois, ces lacs & ces riuieres.

Voila mon Reuerend Pere, vne partie de ce que ie m'eſtois obligé de repreſenter à V. R. en cette lettre, vne groſſiere idée de l'eſtat où ie laiſſe cette Miſſion de noſtre Compagnie dans les Hurons; & les ſentimens qui m'en reſtent auant mon depart, apres y auoir demeuré ſept ans ſeruiteur inutile. Car ſi Dieu

We witness every day a thousand similar events, in which we see the kindness of God toward these peoples, his love for these poor barbarians, and the intentions of his divine Providence, toward his Elect, not one of whom shall be taken from him, whatever opposition hell and the devils may excite against the progress of the Faith.

But this is too long for a mere letter, and the little that I have said is sufficient to lead us reasonably to hope that Heaven does not withdraw its blessings from this nascent Church, since it takes such loving care of it.

Of the seven Churches that we have here, six are stationary; the first is at our [80 i.e., 180] House of sainte Marie, the five others in the principal Huron villages,—la Conception, saint Joseph, saint Michel, saint Ignace, and saint Jean Baptiste. The seventh Church, called that “of the holy Ghost,” consists of Algonquins, several Tribes of whom wintered together this year on the great Lake of our Hurons, about twenty-five leagues from us. This compelled Father Claude Pijart and Father Leonard Gareau who were appointed for their instruction, to pass the Winter with them,—with inconceivable trouble and labors, but not without consolation, when they see that they prepare Spouses for JESUS CHRIST within these woods, and amid these lakes and rivers.

This, my Reverend Father, is a portion of what I had undertaken in order to give Your Reverence in this letter a general idea of the state in which I leave this Mission of our Society in the Huron country, and the opinions that I have concerning it before my departure, after having lived there, a useless servant, for seven years. For if God secure his glory in

tire fa gloire en ces Païs, & s'il y a eu quelque bien dans les commencemens de la conuerfion de ces Peuples, il faut aduoüer qu'après [181] Dieu tout eft deu aux trauaux de nos Peres, dont Noftre Seigneur a voulu que i'aye efté témoin, voyant la ferueur de leur zele, leur courage indomptable, leur patience à tout fouffrir, leur actiuité à tout faire, leur humilité dans vne vie vrayement cachée en vn monde inconnu; perfonnes qui d'ailleurs ne manquent pas pour la plupart de qualitez qui les euffent rendus recommandables en France. Quand ie les voy embrasser la Croix avec plaifir, les fouffrances avec ioye, & les mépris avec amour, qu'ils portent chaque iour leur ame entre leurs mains, eftans continuellement exposez à mille dangers de la mort; & que peut-efte la plupart font pour mourir au milieu des feux & des flammes d'vn ennemy cruel, qui va de iour en iour rauageant ces Païs: quand ie voy que ces dangers les animent plutoft que d'affoiblir le moins du monde leur courage, il me vient fouuent en penfée que Dieu vouloit qu'une vertu si forte, si constante & si vigoureuse, fuppleaft au defaut des miracles, dont il femble que fa diuine Prouidence ne veuille pas fe feruir en ces fiecles derniers, pour aduancer la conuerfion de ces terres infidelles.

[182] Mais quoy, le nombre de ces ouuriers eft trop petit pour tant de peuple; nous auons befoin de fecours plus en cela qu'en aucune autre chose; nous demandons de l'ayde, & nous esperons que l'Ancienne France ne le dénierá pas à la Nouvelle. Il eft vray que les dangers font redoutables, & que quiconque voudra venir à nous, il doit auoir quitté dés la France tout l'amour de la vie, pour s'abandonner fans referue à ce dont la nature peut auoir plus



these Countries, and if he has obtained any good in these beginnings of the conversion of these Peoples, it must be admitted that, after [181] God, all is due to the labors of our Fathers, of which Our Lord has chosen that I should be a witness. I have seen the fervor of their zeal, their indomitable courage, their patience in enduring everything, their activity in performing all duties, their humility in a life truly hidden in an unknown world,—persons moreover, for the most part, who are not wanting in qualities that would have rendered them commendable in France. When I see that they embrace the Cross with pleasure, sufferings with joy, and scorn with love; that they each day carry their souls in their hands, being continually exposed to a thousand dangers of death, and that perhaps the majority of them are destined to die in the midst of the fires and flames of a cruel enemy, who ravages these Countries from day to day; when I see that these dangers animate their courage rather than depress it in the least:—the thought frequently comes to my mind that God willed that so strong, so constant, and so vigorous a virtue should supply the absence of miracles, which it seems that his divine Providence does not consent to employ in these latter ages, to further the conversion of these pagan lands.

[182] But the number of these laborers is too small for so many people; we need help in this more than in anything else; we ask assistance, and we hope that Old France will not deny it to New France. It is true that dangers are to be dreaded, and that whoever comes to us must have left behind him in France all love of life, to abandon himself without reserve to whatever can cause most horror to nature. But

d'horreur. Mais c'est ie croy ce qui doit animer vn bon cœur au desir de venir en ces terres perduës, pour s'y perdre sainctement foy-mefme, & ne trouuer plus en ce monde rien d'aymable que Dieu. Si des personnes de merite, dont la vie est precieuse à vn Royaume tout entier, s'exposent volontiers à l'affaut d'une brèche, qui fouuent n'est pas raisonnable; & si la mort de ceux qui ont aduancé les premiers, n'arreste pas vne Noblesse courageuse, qui la plupart n'est picquée bien fouuent que des interets d'un honneur ou d'un bien temporel; fans doute que la conqueste de tant d'ames, dont chacune est vn Royaume à IESVS-CHRIST, la veuë d'une recompense eternelle, & les desirs [183] de viure & de mourir au seruice d'un Dieu, qui le premier est mort pour nous, aurons mille fois plus de force pour soustenir le courage de ceux que Nostre Seigneur voudra nous enuoyer au trauers des perils qu'il faut effuyer quoy qu'il couste, si on veut aduancer sa gloire en ces Païs, où nous voyons qu'il veut estre adoré.

C'est l'vnique demande que ie fais à V. R. en quittant ces Païs, la priant de nous procurer ce secours, & nous enuoyer ceux que Dieu voudra choisir par son moyen, & c'est dans cette esperance que ie finiray la presente, la suppliant de recommander cette Mission aux prieres de tous nos Peres & Freres, & s'en reffouuenir particulièrement en ses saincts Sacrifices. C'est mon R. Pere,

De Vostre Reuerence,

*Des Hurons, ce 15. May 1645.*

Le tres-humble & tres-obligé  
seruiteur en N. Seigneur,  
HIEROSME LALEMANT.

this I think is what should excite in a good heart the desire to come to these lost lands; to lose himself here in a holy manner, and to find in this world nothing lovable but God. If persons of merit, whose life is precious to an entire Kingdom, expose themselves willingly in the assault of a breach, which frequently is not reasonable; and if the death of those who have stood in the van does not daunt a brave Nobility, most of whom are often incited but by interests of a temporal honor or benefit,—doubtless the conquest of so many souls, each of whom is a Kingdom for JESUS CHRIST, the prospect of an eternal reward, and the desire [183] of living and dying in the service of a God who was the first to die for us, will have a thousand times more force to sustain the courage of those whom Our Lord may send us, through the perils that must be encountered at any cost, if we wish to advance his glory in these Countries, where we see that it is his will to be adored.

This is the only request that I make to Your Reverence on leaving these Countries, begging you to procure that assistance for us, and to send us those whom God may select through you; and in this hope I shall conclude the present letter, begging you to commend this Mission to the prayers of all our Fathers and Brethren, and to remember it particularly in your own holy Sacrifices. This, my Reverend Father, from

Your Reverence's

*From the Huron country, this 15th of May, 1645.*

Very humble and greatly obliged  
servant in Our Lord,

HIEROSME LALEMANT.



LVI—LIX

MISCELLANEOUS DOCUMENTS, 1646

- LVI.—Novum Belgium (1643), par le P. Isaac Jogues ; 3  
Rivieres, 3 Augusti, 1646
- LVII.—Notice sur René Goupil (donné), par le P. Isaac  
Jogues ; undated
- LVIII.—Lettre du R. P. Jogues au R. P. André Castillon ;  
Montréal, ce 12 septembre, 1646
- LIX.—Journal des PP. Jésuites, en l'année 1646
- 

SOURCES: Docs. LVI. and LVII. are from the original MSS. thereof, in the archives of St. Mary's College, Montreal. Doc. LVIII. we obtain from Rochemonteix's *Jésuites et la Nouvelle-France*, ii., pp. 450-452. In republishing Doc. LIX., we follow the original MS. in the library of Laval University, Quebec.

Nouum Belgium (1643), par le P. Isaac Jogues.

LA Nouvelle Hollande que les Hollandois appellent en Latin Nouum Belgium; en leur langue Nieuw Nederland cest a dire Nouveaux paysbas est située entre la Virginie et la Nouvelle Angleterre. L'entrée de la Riviere que quelques vns appellent la Riviere Naffau ou la grande Riviere du Nord pour la difference d'une autre qu'ils appellent du Zud, quelques cartes ce me semble que i ay vû nouvellem<sup>t</sup>, Riviere Maurice est a 40 deg. 30 min. Son canal est profond et capable des plus gros nauires, qui montent a Manhattes Isle qui a 7 lieues de circuit ou est un fort qui devoit servir de commencement<sup>t</sup> a une ville qui se devoit faire et que l'on devoit appeler Nouveau Amsterdam.

Ce fort qui est a la pointe de l'isle enuiron 5 ou 6 lieues de l'emboucheure s'appelle le fort d'Amsterdam, il a 4 bastions reguliers munis de plusieurs pieces d'artillerie. Tous ces bastions et les courtines n'estoient en l'an 1643 que de terrasses qui la plupart estoient tout éboulées et par les quelles on entroit dans le fort de tous les endroits, il n'y auoit point de fossez, il y auoit pour la garde dud<sup>t</sup> fort et d'un autre qu'ils auoient faic<sup>t</sup> plus loing contre les incurfions des sauvages leurs ennemis 60 foldats, on commençoit a reuétir de pierre les portes et les bastions. Dans ce fort il y auoit un temple basti de pierre qui estoit assez capable—le logis du Gouverneur qu'ils

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Langue ~~Vieux~~ Netherland est a dire Nouvelle  
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Nouvelle Angleterre. Le dé de la Rivière que  
quelqu'un appelle la Rivière Nelson en la grande  
Rivière du Nord pour la différence d'une autre qu'ils  
appellent du Sud, quelques cades ce ne Stelle que l'on  
nouvellement, Rivière Maurice est a 40 deg. 30 min.  
son canal est profond et capable des plus gros navires;  
qui moutent à Manhattan, Isle qui a 7 lieues de circuit  
on y a un fort qui devant servir de commencement a une ville  
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Amsterdam.

FACSIMILE OF HANDWRITING OF ISAAC JOGUES, S.J.





Novum Belgium (1643), by Father Isaac Jogues.

NEW Holland—which the Dutch call, in Latin, Novum Belgium; in their own language, Nieuw Nederland; that is to say, New netherlands—is situated between Virginia and New England. The entrance to the River, which some call the River Nassau, or the great River of the North, to distinguish it from another which they call South River,—and some charts, I believe, that I have recently seen, the River Maurice,—is in the latitude of 40 degrees, 30 minutes.<sup>2</sup> Its channel is deep, and navigable by the largest ships, which go up to Manhattes Island, which is 7 leagues in circumference; thereon is a fort intended to serve as nucleus for a town to be built, and to be called New Amsterdam.

This fort, which is at the point of the island, about 5 or 6 leagues from the river's mouth, is called fort Amsterdam; it has 4 regular bastions, provided with several pieces of artillery. All these bastions and the curtains were, in the year 1643, merely earthworks, most of which had quite given way, and through them the fort could be entered from all sides; there were no trenches. For the defense of this fort,—and of another which they had built, farther on, against the incursions of the savages, their enemies,—there were 60 soldiers. They were beginning to case the gates and the bastions with stone. In this

appellent le directeur Gñal bafty de brique assez gentiment, les magazins et logements des soldats

Il peut bien y avoir en cette Isle de Manhate et aux environs 4 a cinq cens hommes de differentes sectes et nations, le Directeur Gñal me difoit qu'il y auoit de dix-huict fortes de langues, ils font répan-dus de ça et de la riuiere en haut et en bas, selon que la beauté et commodité des lieux a invité un chacun a se placer, quelques artisans neantmoins qui trauaillent de leur métier font rangez fous le fort, tous les autres etants exposez aux incursions des Sauuages qui en l'an 1643 comme i'estois la auoient bien tué une quarantaine de Hollandois et brulé beaucoup de maifons et granges pleines de bled

La Riuiere qui est fort droituriere et va reglement Nord et Sud est large pour le moins d'une lieüe devant le Fort. Les navires font a l'ancre en vne baye qui faiçt l'autre costé de l'isle et elles peuuent estre defendues du Fort

Peu de temps deuant que i'y arrivasse il y étoit venu 3 gros navires de 300 tonneaux pour charger du bled deux auoient eu leur charge le 3<sup>e</sup>. navoit pû estre charge a cause que les sauvages auoient brulé vne partie des grains ces navires étoient partis des Indes Occidentales ou la Compagnie des West-indes entretient d'ordinaire dix-sept vaiffeaux de guerre.

Il n'y d'exercice de Religion que de la Caluiniste et les ordres portent de n'admettre autre personne que Calvinistes, neantmoins cela ne se garde pas, y ayant dans cette habitation outre les Calvinistes, Catholiques, Puritains d'Angleterre, Lutheriens, Anabaptistes qu'ils appellent Mnistes &c.

Quand quelqu'un vient de nouveau po<sup>r</sup> habiter le

fort there was a house of worship, built of stone, which was quite spacious; the house of the Governor,—whom they call the director General,—built quite neatly of brick; and the storehouses and soldiers' quarters.

There may be, on the Island of Manhate and in its environs, about 4 or five hundred men of various sects and nations,—the Director General told me that there were men of eighteen different languages; they are scattered here and there, up and down the stream, according as the beauty or convenience of the sites invited each one to settle. Some artisans, however, who work at their trades, are located under cover of the fort; while all the others are exposed to the incursions of the Savages, who, in the year 1643, when I was there, had actually killed about forty Hollanders, and burned many houses, and barns full of wheat.

The River, which is very straight, and flows directly from North to South, is at least a league wide before the Fort. The ships are at anchor in a bay which forms the other side of the island, and they can be defended by the Fort.

Shortly before I arrived there, 3 large ships of 300 tons had come to load wheat; two had received their lading, but the 3rd could not be laden, because the savages had burned a part of the grain. These ships had sailed from the West Indies, where the West india Company usually maintains seventeen war vessels.<sup>3</sup>

There is no exercise of Religion except the Calvinist, and the orders declare that none but Calvinists be admitted; nevertheless, that point is not observed,—for besides the Calvinists, there are in this

pays on le monte de chevaux vaches &c on luy donne des viures, il rend tout cela quand il est accommodé et pour les terres au bout de dix ans il baille a la Compag<sup>e</sup>. de West-indes la dixime des biens qu'il recueille.

Ce pays a pour bornes du costé de la Nouvelle Angleterre vne Riuiere qu'ils appellent la Riuiere Frefche qui fert de borne entre eux et les Anglois, neantmoins les Anglois s'approchent fort deux ayman mieux auoir des terres chez les Hollandois qui ne leur demandent rien que de dependre des Millords Anglois qui exigent des redeuances et qui veulent trencher des absolus. De l'autre costé Du sud vers la Virginie, elle a pour limites La Riuiere qu'ils appellent du Zud dans laquelle il y a aussi une habitation de Hollandois, mais a l'entrée les Suedois y en ont une extrem<sup>t</sup> bien munie de canon et de gens. On croit que ce sont marchands d'Amsterdam qui entretiennent ces Suedois fâches de ce que la Compag<sup>e</sup>. des Indes occidentales a elle seule tou le commerce de ces contrées. C'est vers cette Riuiere qu'on a trouué a ce que l'on dit vne mine d'or.

Voyez dans le liure du s. De Laet D'Anuers la table et le discours de la nouvelle Belgie comme il l'appelle quelquefois ou la mappemonde. Noua Anglia, Nouū Belgium et Virginia.

Il y a bien 50 ans que les Hollandois vont en ces quartiers. L'an 1615 le fort fut commencé depuis enuiron 20 ans on a commencé a l'habituer et maintenant il y deja quelque petit commerce de la Virginie et de la Nouvelle Angleterre

Les premiers venus y ont trouué des terres toutes propres defertées autrefois par les sauages qui y

settlement Catholics, English Puritans, Lutherans, Anabaptists, whom they call Mnistes,<sup>4</sup> etc.

When any one comes for the first time to dwell in the country, they furnish him horses, cows, etc., and give him provisions,—all which he repays when he is well settled; and, as for lands, at the end of ten years he gives the Company of the West indies a tenth of the produce that he harvests.<sup>5</sup>

This country has for limits on the New England side a River which they call the Fresh River, which serves as boundary between them and the English;<sup>6</sup> nevertheless, the English approach them very closely,—preferring to have lands among the Dutch, who require nothing from them, to depending upon English Milords, who exact rents and like to put on airs of being absolute. On the other side,—the Southern, toward Virginia,—it has for limits the River which they call South River, on which there is also a Dutch settlement; but at its entrance the Swedes have another, extremely well equipped with cannon and people. It is believed that these Swedes are maintained by Amsterdam merchants, incensed because the Company of the west Indies monopolizes all the trade of these regions. It is toward this River that they have found, as is said, a gold mine.<sup>7</sup>

See in the book of sieur De Laet, of Antwerp, the table, and the account of new Belgium,<sup>8</sup> as he sometimes calls it; or the great map of “*Nova Anglia, Novum Belgium, et Virginia.*”

During fully 50 years the Dutch have frequented these regions. In the year 1615, the fort was begun; about 20 years ago, they began to make a settlement; and now there is already some little trade with Virginia and New England.

faisoient leurs champs. ceux qui font venus depuis ont defriché dans les bois qui font po<sup>r</sup> l ordinaire des chefnes, les terres font bonnes. La chasse des cerfs vers l automne abondante. Il y a quelques logis bastys de pierre: ils font la chaux avec des coquilles d'huiſtres dont il y a de grans monceaux faits autrefois p les fauuges qui vivent en partie de cette pefche.

Le climat y est fort doux comme estant a 40, deux tiers il y a force fruits d Europe comme pommes, poirs Cerifes. I'y arriué en octobre et i'y trouué encore quantité de Pefches

Montant le long de la Riuiere iufques aux 43<sup>e</sup> degre vous trouuez la 2<sup>e</sup> habitâon a laquelle le flux et Reflux monte et ne passe pas plus auant: les nauires de 100 et six vingts y peuuent aborder.

Il y a deux choses en cette habitation qui s'appelle Renselaerſwick comme qui diroit l habitâon de Renselaers qui est un riche marchand d'Amsterdam. Premierem<sup>t</sup> un meschant petit fort nommé le Fort d'orange basty de pieux avec 4 ou 5 pi[e]ces de canon de Breteuil et autant de pierriers que la Compag<sup>e</sup> de West-indes s'est referué et qu'elle entretient. ce fort étoit autrefois dans vne Isle que faict la Rivière, maintenant il est en terre ferme du costé des Hiroquois un peu au dessus de la d<sup>te</sup>. Isle Secondem<sup>t</sup> une Colonie qu'y a enuoyé ce Renselaers qui en est le Patron. Cette colonie est composée d'environ cent personnes qui demeurent en 25 ou 30 maisons basties le long de la Riuiere selon que chacun a trouué la commodité. Dans la principale maison est logé celui qui est de la part du Patron, le Ministre a la fienne a part dans laquelle se faict le Pefche. Il y a

The first comers found lands quite suitable for use, cleared in former times by the savages, who tilled their fields there. Those who have come since have made clearings in the woods, which are commonly of oak; the lands are good. Deer hunting is abundant toward autumn. There are some dwellings built of stone: they make the lime with oyster shells, of which there are great heaps made in former times by the savages, who partly live by that fishery.

The climate there is very mild; as that region is situated at 40 and two-thirds degrees, there are plenty of European fruits, as apples, pears, Cherries. I arrived there in October, and even then I found many Peaches.

Ascending the River as far as the 43rd degree, you find the 2nd settlement, which the flow and Ebb of the tide reaches, but extends no further; ships of 100 and a hundred and twenty tons can land there.

There are two items in this settlement, which is called Renselaerswick,—as if one should say, “the settlement of Renselaers,” who is a wealthy merchant of Amsterdam: first, a wretched little fort, named Fort orange,—built of logs, with 4 or 5 pieces of Breteuil cannon, and as many swivel guns,—which the Company of the West Indies has reserved for itself, and which it maintains. This fort was formerly on an Island formed by the River; it is now on the mainland on the side of the Hiroquois, a little above the said Island.<sup>9</sup> There is, secondly, a Colony sent thither by that Renselaers, who is its Patron. This colony is composed of about a hundred persons, who live in 25 or 30 houses built along the River, as each has found convenient. In the principal house is lodged the Patron's representative;

auffy comme un Baillif qu'ils appellent Senechal qui a foin de la Iustice. toutes leurs maifons ne font que de planches, et font couvertes de chaume. Il ny encor point de maçonnerie finon dans les cheminées.

Les bois portans beaucoup de gros pins, ils font de planches par le moyen de leurs moulins qu'ils ont a cet effect

Ilz ont trouué quelques terres toutes propres que les fauuges auoient autrefois preparées ou ils fement du bled et de l'avoine p<sup>r</sup>. la bierre et p<sup>r</sup>. les chevaux dont ils ont grande quantité. Il y a peu de terres ppres pour estre labourées etans preffez des costes qui font mauuaifes terres cela les oblige de fesoigner les vns des autres et tiennent deja deux ou 3 lieües de pays.

La traitte est libre a tout le monde, ce qui faict que les fauuges ont toutes choses a grand marché vn chacun des Hollandois allant au deffus de son compaignon et se contentant pourueu qu'il puisse gangner quelque petite chose

Cette habitation n'est pas éloignée de plus de 20 lieues des Agniehronons, on y va ou par terre ou par eau la Riuiere sur laquelle font les Iroquois allant tomber en celle qui passe aux Hollandois, mais il y a beaucoup de basses rapides, et un fault dune petite demie lieüe ou il faut porter le canot

Il y a plusieurs nations entre les deux habitations des Hollandois éloignées l'une de l'autre de 30 lieues d'Allemagne c'est a dire de 50 ou 60 lieües Francoises. Les Loups que les Iroquois appellent Agotfaganens font les plus proche de l'habitation Renfelaerfwick ou du fort d'orange. Il y a deja quelques années que la guerre estant entre les Iroquois et les







the Minister has his own house apart, in which Preaching is held. There is also a sort of Bailiff, whom they call Seneschal, who has charge of Justice. All their houses are merely of boards, and are covered with thatch. There is as yet no masonry, except in the chimneys.

As the forests supply many stout pines, the people make boards by means of their mills, which they have for this purpose.

They have found some very suitable lands, which the savages had formerly prepared, on which they plant corn and oats, for their beer, and for the horses, of which they have a great many. There are few lands fit to be tilled, as they are narrowed by hills, which are poor soil; that obliges them to separate from one another, and they already hold two or 3 leagues of territory.

Trade is free to every one, which enables the savages to obtain all things very cheaply: each of the Dutch outbidding his companion, and being satisfied, provided he can gain some little profit.

This settlement is not more than 20 leagues from the Agniehronons; there is access to them either by land or by water,—the River on which the Iroquois dwell falling into that which passes by the Dutch; but there are many shallow rapids, and a fall of a short half-league, past which the canoe must be carried.

There are several nations between the two Dutch settlements, which are 30 German leagues apart,—that is to say, 50 or 60 French leagues. The Wolves, whom the Iroquois call Agotsaganens, are the nearest to the settlement of Renselaerswick or to the fort of orange.<sup>10</sup> Several years ago, there being a war

Loups les Hollandois se loignirent a ces derniers contre les autres, mais 4 ayant été pris et brûlés la paix se fit. Depuis quelques nations proche de la mer ayans tué quelques Hollandois de la plus éloignée habitâon, les Hollandois tuerent 150 fauuges tant hōes que femmes que petits enfans, eux ayants tuè a diuerfes reprises 40 Hollandois, brûlé beaucoup de maifons et faict un dommage estimé des le temps que i'estois la de 200000ff deux cens mille liures on leua des troupes en la Nouvelle Angleterre; au commencement donc de l hyver les herbes etant abbattües et quelques neiges etants sur terre on leur donna la chaffe de six cens hommes y en ayant toujours deux cens en course et se relayant continuellement les vns les autres de forte qu'enfermes dans vne grand Isle et ne pouuants s'enfuyr lestement a cause des femmes et des enfans il y en eut iufques a feize cens de tües compris les femmes et enfans ce qui obligea la reste des fauuges a faire la paix qui continue encor cela arriva en 1643 et 1644.

Des 3 Riuieres en la  
Nouvelle France,  
3 Augusti, 1646

between the Iroquois and the Wolves, the Dutch joined these latter against the others; but, 4 having been taken and burned, peace was made. Later, some nations near the sea having slain some Dutch of the most remote settlement, the Dutch killed 150 savages,—not only men and women, but little children. The savages having, in various reprisals, killed 40 Dutch, burned many houses, and wrought damage reckoned, at the time when I was there, at 200,000*l*,—two hundred thousand livres,—troops were levied in New England. Accordingly, at the beginning of winter, the grass being short, and some snow on the ground, they gave the savages chase with six hundred men, two hundred being always on the march and one set continually relieving another. The result was, that, being shut up on a great Island, and unable to flee easily, because of the women and children, there were as many as sixteen hundred killed, including women and children. This compelled the remainder of the savages to make peace, which still continues. That occurred in 1643 and 1644.

From 3 Rivers, in  
New France,  
August 3, 1646.

Notice sur René Goupil (donné), par le P. Isaac  
Jogues.

**R**ENÉ Goupil étoit Angeuin, qui en la fleur de fon âge demanda avec preſſe deſtre receu en nôtre Nouitiat de Paris, ou il demeura quelques mois avec beaucoup d'edificãon. Ses indifpofitions corporelles luy ayant oſté le bonheur de ſe confacrer en la ſ<sup>te</sup>. Religion, comme il en auoit de grands deſirs, lorſqu'il ſe porta mieux il ſe tranſporta en la Nouvelle France pour y ſeruir la compagnie, puisqu'il nauoit pas eu le bien de ſ'y donner dans l'ancienne. Et pour ne rien faire de fon chef quoy qu'il fut pleinement maïſtre de ſes actions, il ſe ſoubmit totalement a la conduite du ſuperieur de la Miſſion qu'il l'employa deux années entieres aux plus vils offices de la maiſon deſquels il ſ'acquitta avec beaucoup d'humilité et de Charité. On luy donna auffy le ſoin de penſer les malades et les bleffés de l'hofpital ce qu'il fit avec autant d'adreſſe, étant bien intelligent en la chirurgie que d'affection et d'amour regardant continuellement N S. en leur perſonne. Il laiffe une ſi douce odeur de ſa bonté et de ſes autres vertus en ce lieu, que ſa memoire y eſt encore en benediction

Comme nous deſcendiſmes des Hurons en Iuillet 1642. nous le demandafmes au RP. Vimont pour l'emmener avec nous, parceque les Hurons auoient grand beſoin d'un Chirurgien. il nous l'accorda.

Account of René Goupil (donné), by Father Isaac Jogues.

**R**ENÉ Goupil was a native of Anjou, who, in the bloom of his youth, urgently requested to be received into our Novitiate at Paris, where he remained some months with much edification. His bodily indispositions having taken from him the happiness of consecrating himself to God in holy Religion,—for which he had a strong desire,—he journeyed, when his health improved, to New France, in order to serve the society there, since he had not had the blessing of giving himself to it in old France. And, in order to do nothing in his own right,—although he was fully master of his own actions,—he totally submitted himself to the guidance of the superior of the Mission, who employed him two whole years in the meanest offices about the house, in which he acquitted himself with great humility and Charity. He was also given the care of nursing the sick and the wounded at the hospital, which he did with as much skill—for he understood surgery well—as with affection and love, continually seeing Our Lord in their persons. He left so sweet an odor of his goodness and his other virtues in that place, that his memory is still blessed there.

When we came down from the Hurons in July, 1642, we asked Reverend Father Vimont to let us take him with us, because the Hurons had great need of a Surgeon; he granted our request.

Il ne se peut dire la ioye que receut ce bon jeune homme quand le sup<sup>r</sup>. luy dit qu'il se preparast pō. le voyage. il scavoit bien neantmoins les grands dangers qu'il y avoit sur la riviere. il scavoit comme les Iroquois étoient enragez contre les François. Neantmoins cela ne fut pas capable qu'au moindre signe de la vol[on]té de celuy auquel il s'estoit remis volontairement de tout ce qui le touchoit, il ne se mit en chemin pour aller aux 3 Rivieres

Nous en partîmes le 1<sup>r</sup>. d'aoust le lendemain de la feste de N. B. P. Le 2<sup>d</sup>. nous rencontraîmes les ennemis lesquels divisés en deux bandes nous attendoient avec l'avantage que peut avoir un grand nombre de gens choisis par dessus un petit de toute forte, qui combattent à terre contre d'autres qui sont sur l'eau en divers canots d'écorces.

Presque tous les Hurons s'estoi[e]nt enfuis dans le bois et nous ayant laissé nous fûmes pris. Ce fut là où la vertu parut beaucoup car des qu'il se vit pris. O mon pere ce me dit il dieu soit beny, il l'a permis, il l'a voulu, sa s<sup>te</sup> volonté soit faite, ie l'aime ie la veux ie la chers et ie l'embrasse de toute l'estendue de mon cœur. Cependant que les ennemis poursuivirent les fuyants ie le confessé et luy donné l'absolution ne sachant pas ce qui nous devoit arriver, en fuite de nôtre prise. Les ennemis étant retournés de la chasse se jetterent sur nous comme des chiens enragez à belles dents, nous arrachant les ongles nous escraçant les doigts, ce qu'il enduroit avec beaucoup de patience et de courage.

Le presence de son esprit dans un si facheuse accident, parut en ce pri[nci]palem<sup>t</sup> qu'il m'aydoit non obstant la douleur de ses playes en ce qu'il pouvoit à



I cannot express the joy which this good young man felt when the superior told him that he might make ready for the journey. Nevertheless, he well knew the great dangers that await one upon the river; he knew how the Iroquois were enraged against the French. Yet that could not prevent him—at the least sign of the will of him to whom he had voluntarily committed all his concerns—from setting forth for 3 Rivers.

We departed thence on the 1st of August,—the day after the feast of Our Blessed Father. On the 2nd, we encountered the enemies, who, separated into two bands, were awaiting us with the advantage which a great number of chosen men, fighting on land, can have over a small and promiscuous band, who are upon the water in scattered canoes of bark.

Nearly all the Hurons had fled into the woods, and, as they had left us, we were seized. On this occasion his virtue was very manifest; for, as soon as he saw himself captured, he said to me: “O my father, God be blessed; he has permitted it, he has willed it,—his holy will be done. I love it, I desire it, I cherish it, I embrace it with all the strength of my heart.” Meantime, while the enemies pursued the fugitives, I heard his confession, and gave him absolution,—not knowing what might befall us after our capture. The enemies having returned from their hunt, fell upon us like mad dogs, with sharp teeth,—tearing out our nails, and crushing our fingers, which he endured with much patience and courage.

His presence of mind in so grievous a mishap appeared especially in this, that he aided me, notwithstanding the pain of his wounds, as well as he could, in the instruction of the captive Hurons who

l'instruction des Hurons prisonniers qui n'estoient pas xftiens. Comme ie les instruisois separem<sup>t</sup> et comme ils se trouvoient, il me fit prendre garde qu'un pauvre vieillard nommé Ondsterraon, pourroit bien estre de ceux qu'on feroit mourir sur la place, leur coustume estant d'en sacrifier toujours quelqu'un a la chaleur de leur rage. ie l'instruisis a loisir pendant que les ennemis estoient attentifs a la distribution du pillage de 12 canots, dont une partie estoient chargez des nec[essi]tés de nos Peres des Hurons. Le butin estant partagé ils tuerent ce pauvre vieillard au mesme moment presque que ie venois de luy donner une nouvelle naissance p les eaux salutaires du s<sup>t</sup>. Baptême. Nous eufmes encor cette consolation durant le chemin que nous fîmes allant au pays ennemy d'estre ensemble ou ie fus tèmoin de beaucoup de vertus.

Durant le chemin il estoit toujours occupé dans Dieu. Ses parolles et les discours qu'il tenoit estoient toutes dans une soubmission aux ordres de la D. providence, et une acceptation volontaire de la mort que dieu luy envoyeroit. Il le donnoit a luy en holocauste pour estre reduit en cendres p les feux des Iroquois que la main de ce bon Pere allumeroit. il cherchoit les moyens de luy plaire en tout et par tout. Vn jour il me dit ce fut peu apres nôtre prise estans encor dans le chemin. Mon Pere Dieu m'a toujours donné de grands desirs de me consacrer a son s<sup>t</sup>. service p les vœux de la Religion en sa s<sup>te</sup>. compagnie, mes peches m'ont rendu indigne de cette grace iusques a cest heure. I'espere neantmoins que N S. aura pour agreables l'offrande que ie luy veux faire maintenant, et faire de la façon la

were not christians. While I was instructing them separately, and as they came, he called my attention to the fact that a poor old man, named Ondouterraon, was among those whom they would probably kill on the spot,—their custom being always to sacrifice some one in the heat of their fury. I instructed this man at leisure, while the enemies were attending to the distribution of the plunder from 12 canoes, some of which were laden with necessaries for our Fathers among the Hurons. The booty being divided, they killed this poor old man,—almost at the same moment in which I had just given him a new birth through the salutary waters of holy Baptism. We still had this consolation, during the journey that we made in going to the enemy's country, that we were together; on this journey, I was witness to many virtues.

Upon the road, he was always occupied with God. His words and the discourses that he held were all expressive of submission to the commands of the Divine providence, and showed a willing acceptance of the death which God was sending him. He gave himself to him as a sacrifice, to be reduced to ashes by the fires of the Iroquois, which that good Father's hand would kindle. He sought the means to please him in all things, and everywhere. One day he said to me,—it was soon after our capture, while we were still on the way,—“ My Father, God has always given me a great desire to consecrate myself to his holy service by the vows of Religion in his holy society; my sins have rendered me unworthy of this grace until this hour. I nevertheless hope that Our Lord will be pleased with the offering which I wish now to make him, by taking, in the best manner that

meilleure que ie pourray les vœux de la compagnie en la preference de mon dieu et devant vous. luy ayant accordé il les fit avec beaucoup de devotion.

Tout bleffé qu'il estoit il pensoit les autres bleffes tant des ennemis qui dans la mellée auoient recu quelque coup que les prisonniers mesmes. il ouvrit la veine a un Iroquois malade, et tout cela avec autant de charité que sil l'eust faict a des personnes fort amies.

Son humilité et l'obeissance qu'il rendoit a ceux qui l'auoient pris me confondoit. Les Iroquois qui nous menoiert tous deux dans leur canot me dirent que ieusse a prendre un aviron et nager, ie n'en voulus rien faire estant superbe iusques dans la mort. Ils s'adrefferent a luy quelque temps apres, et tout incontinent il se mit à nager et comme ces barbares par son exemple me vouloient reduire à en faire autant, luy s'estant apperceu de cela me demanda pardon. Je luy fournis quelques fois durant le chemin la pensée de s'enfuyr, comme la liberté qu'on nous donnoit luy en fourniffoit assez d'occâon. car pour moy ie ne pouuois pas laisser les francois et 24 ou 25 prisonniers hurons. il ne vouloit jamais le faire se remettant en tout a la volenté de N S. qui ne luy donnoit point de pensée de le faire.

Dans le lac nous rencontrafmes 200 Iroquois qui vindrent a Richelieu lors qu'on commençoit à bastir le fort, ils nous chargeoient de coups, nous mirent tout en fang, et nous firent experimenter la rage de ceux qui sont possédez par le demon. Il endura tous ces outrages et ces cruantez avec grande patience et charité a l'endroit de ceux qui le mal traitoient.

A l'abord du premier bourg ou nous fufmes si cru-

I can, the vows of the society in the presence of my God and before you." This being granted to him, he uttered the vows with much devotion.

Covered with wounds as he was, he dressed those of other persons,—the enemies who had received some blow in the fight, as well as the prisoners themselves. He opened a vein for a sick Iroquois; and all that with as much charity as if he had done it to persons very friendly.

His humility, and the obedience which he rendered to those who had captured him, confounded me. The Iroquois who conveyed us both in their canoe told me that I must take a paddle, and use it; I would do nothing of the kind, being proud even in death. They addressed him in the same way, some time afterward, and immediately he began to paddle; and when those barbarians tried to drive me, by his example, to do the like, he, having perceived it, asked my pardon. I sometimes suggested to him, along the way, the idea of escaping, since the liberty which they gave us furnished him sufficient opportunities for this; but as for myself, I could not leave the french and 24 or 25 huron captives. He would never do so,—committing himself in everything to the will of Our Lord, who inspired him with no thought of doing what I proposed.

On the lake we met 200 Iroquois, who came to Richelieu while the French were beginning to build the fort; these loaded us with blows, covered us with blood, and made us experience the rage of those who are possessed by the demon. All these outrages and these cruelties he endured with great patience and charity toward those who ill-treated him.

On approaching the first village, where we were

ellem<sup>t</sup> traités il fit paroistre une patience et une douceur tout extraordinaire, estant tombé sous la gresle des coups de baston et de verge de fer dont on nous chargeoit et ne se pouvant releuer, il fut apporté comme demy mort sur l'échafaut ou nous estions déjà au milieu du bourg, mais dans un état si pitoyable qu'il eust fait pitié à la cruauté mesme, il estoit tout meurtry de coups et dans le visage on ne luy voyoit que le blanc des yeux; mais il étoit d'autant plus beau aux yeux des Anges qu'il étoit défiguré et semblable à celui duquel il est dit *Vidimus eum quasi leprosum &c non erat ei species neque decor*

À peine auoit il pris un peu d'haleine aussi bien que nous qu'on luy vint donner 3 coups sur les épaules d'un gros baston comme on nous auoit fait auparavant. Quand on m'eust coupé le pouce comme au plus apparent, on s'adresse à luy et luy coupe on le pouce droit à la 1<sup>re</sup>. jointure disant incessamment durant ce tourment *IESVS MARIA JOSEPH*. Durant six jours que nous fumes exposés à tous ceux qui nous vouloient faire quelque mal il fit paroistre une douceur admirable, il eust toute la poitrine brûlée par les charbons et cendres chaudes que les ieunes garçons nous iettoient sur le corps, la nuit estant liés à plate terre. la nature me fournissoit plus d'adresse qu'à luy pour esquiuier une partie de ces peines.

Après qu'on nous eut donné la vie au mesme temps qu'un peu auparavant on nous auoit avertis de nous préparer pour estre brûlés, il tomba malade avec de grandes incommodités pour tout et nommément pour le viure auquel il n'estoit pas accoustumé, c'est là où on pourroit dire plus véritablement *non cibus utilis*

treated so cruelly, he showed a most uncommon patience and gentleness. Having fallen under the shower of blows from clubs and iron rods with which they attacked us, and being unable to rise again, he was brought—as it were, half dead—upon the scaffold where we already were, in the middle of the village; but he was in so pitiful a condition that he would have inspired compassion in cruelty itself. He was all bruised with blows, and in his face one distinguished nothing but the whites of his eyes; but he was so much the more beautiful in the sight of the Angels as he was disfigured, and similar to him of whom it is said: *Vidimus eum quasi leprosum*, etc.; *non erat ei species neque decor*.

Hardly had he taken a little breath, as well as we, when they came to give him 3 blows on his shoulders with a heavy club, as they had done to us before. When they had cut off my thumb,—as I was the most conspicuous,—they turned to him and cut his right thumb at the 1st joint,—while he continually uttered, during this torment: “JESUS, MARY, JOSEPH.” During six days, in which we were exposed to all those who wished to do us some harm, he showed an admirable gentleness; he had his whole breast burned by the coals and hot cinders which the young lads threw upon our bodies at night, when we were bound flat on the earth. Nature furnished more skill to me than to him for avoiding a part of these pains.

After they had given us life,—at the very time when, a little before, they had warned us to prepare for being burned,—he fell sick, suffering great inconveniences in every respect, and especially in regard to the food, to which he was not accustomed.

ægro. Je ne le pouvois foulager estant auffy bien malade et n'ayant aucun de mes doigts fain et entier.

Mais ie me presse pour venir à sa mort a laquelle y ny a rien manqué pour le faire d'un Martyr.

Après six semaines que nous eufmes esté dans le pays comme la confusion ce fut mis dans les conseils des Iroquois dont une partie vouloit bien qu'on nous remenât. nous perdîmes l'esperance que ie n'auois guere grande, de reuoir cette année la les 3 Riuieres. Nous nous consolions donc l'un l'autre dans la disposition divine et nous apprestions a tout ce quelle ordonneroit de nous. Il n'auoit pas tant de veüe du danger dans lequel nous estions, ie le voyois mieux que luy. ce qui me faisoit souuent luy dire que nous nous tinffions prêts. Vn jour donc que dans les peines de nôtre esprit nous estions fortis hors du Bourg p<sup>õ</sup> prier plus decemm<sup>t</sup> et avec moins de bruit. Deux jeunes hommes vinrent apres nous nous dire que nous euffions a retourner a la maison. I'eus quelque presentim<sup>t</sup> de ce qui devoit arriuer et luy dit Mon tres cher f. recommandons nous a N. S. et nre bonne mere la s<sup>te</sup>. Vierge ces gens ont quelque mauvais dessein comme ie pense, nous nous estions offerts a N. S. peu auparauant avec beaucoup d'affection, le suppliant de receuoir nos vies et nre sang et de les vnir a sa vie et à son sang pour le salut de ces paaures peuples. nous nous en retournons donc vers le Bourg recitant sire chappellet duquel nous auions deja dit 4 dixaines. Nous estants arrestés vers la porte du Bourg pour voir ce qu'on nous vouldroit dire un de ces deux Iroquois tire une hache qu'il tenoit cachée soubz sa couuerture et en donne un coup sur la teste de René qui estoit devant luy il tombe roide



In that, one might say most truly, *Non cibus utilis agro*. I could not relieve him,—for I was also very sick, and had none of my fingers sound or entire.

But this urges me to come to his death, at which nothing was wanting to make him a Martyr.

After we had been in the country six weeks,—as confusion arose in the councils of the Iroquois, some of whom were quite willing that we should be taken back,—we lost the hope, which I did not consider very great, of again seeing 3 Rivers that year. We accordingly consoled each other in the divine arrangement of things; and we were preparing for everything that it might ordain for us. He did not quite realize the danger in which we were,—I saw it better than he; and this often led me to tell him that we should hold ourselves in readiness. One day, then, as in the grief of our souls we had gone forth from the Village, in order to pray more suitably and with less disturbance, two young men came after us to tell us that we must return home. I had some presentiment of what was to happen, and said to him: “My dearest brother, let us commend ourselves to Our Lord and to our good mother the blessed Virgin; these people have some evil design, as I think.” We had offered ourselves to Our Lord, shortly before, with much devotion,—beseeching him to receive our lives and our blood, and to unite them with his life and his blood for the salvation of these poor peoples. We accordingly return toward the Village, reciting our rosary, of which we had already said 4 decades. Having stopped near the gate of the Village, to see what they might say to us, one of those two Iroquois draws a hatchet, which he held concealed under his blanket, and deals a blow

la face sur terre, prononçant le st. nom de IESVS (fouent nous nous auertiffions que ce st. nom fermaft et nre voix et fïre vie); au coup ie me tourne et vois une hache toute enfanglantée, ie me mets a genoux pour recevoir le coup qui mé devoit joindre a mon cher compaignon, mais comme ilz tardoient ie me releue ie cours au moribond qui estoit tout proche, auquel ils donnerent deux aïes coups de hache sur la teste et l'acheuerent, luy ayant premierem<sup>t</sup> donné l'abfolüon que ie luy donnois depuis fïre captivité touiours de deux jours l'un apres s'estre confeffé.

Ce fut le [deux — *afterward erased, in orig.*] de Septemb. feste de st. Michel que cet Ange en innocence et ce Martyr de I. C. donne sa vie pour celuy qui luy auoit donné la sienne. On me fit commandem<sup>t</sup> de me retourner en ma cabane ou j'attendis le reste du jour et le lendemain le mesme traitem<sup>t</sup>. et c estoit bien la pensée de touts que ie ne la ferois pas longue puisque celuy la avoit commencé et en effect ie fus plusieurs jours qu'on venoit pour me tuer mais N. S. ne le permit pas par des voyes qui feroient trop longues a expliquer. Le lendemain matin ie ne laiffé pas de fortir, de m'enquefter ou on avoit ietté ce B. corps, car ie le voulois enterrer a quelque prix que ce fust. Quelques Iroquois qui avoient eues quelque enuie de me conferuer me dirent. Tu n'as pas d'esprit tu vois qu'on te cherche par tout pour te tuer et tu fors encor tu veux aller chercher un corps déjà demy greslé qu'on a trainé loin d'icy. ne vois tu pas cette jeunesse qui fort, qui te tuera quand tu feras hors des pieux. Cela ne m'arresta pas et N. S. me donna assez de courage pour vouloir mourir dans cette

with it on the head of René, who was before him. He falls motionless, his face to the ground, pronouncing the holy name of JESUS (often we admonished each other that this holy name should end both our voices and our lives). At the blow, I turn round and see a hatchet all bloody; I kneel down, to receive the blow which was to unite me with my dear companion; but, as they hesitate, I rise again, and run to the dying man, who was quite near. They dealt him two other blows with the hatchet, on the head, and despatched him,—but not until I had first given him absolution, which I had been wont to give him every two days, since our captivity; and this was a day on which he had already confessed.

It was the [29th] of September, the feast of st. Michael, when this Angel in innocence, and this Martyr of Jesus Christ, gave his life for him who had given him his. They ordered me to return to my cabin, where I awaited, the rest of the day and the next day, the same treatment; and it was indeed the purpose of all that I should not long delay, since that one had begun. Indeed, I passed several days on which they came to kill me; but Our Lord did not permit this, in ways which it would be tedious to explain. The next morning, I nevertheless went out to inquire where they had thrown that Blessed body, for I wished to bury it, at whatever cost. Certain Iroquois, who had some desire to preserve me, said to me: “Thou hast no sense! Thou seest that they seek thee everywhere to kill thee, and thou still goest out. Thou wishest to go and seek a body already half destroyed, which they have dragged far from here. Dost thou not see those young men

office de charité. Je vais ie cherche et a l'ayde d'un Algonquin pris aũeffois et maintenant vray Iroquois ie le trouué. Les enfans apres qu'on l'eust tué l'auoient dépouillé et trainé la corde au col dans vn torrent qui passe au pied de leur Bourg. Les chiens luy avoient deja mangé une ptie des reins. ie ne pûs tenir mes larmes a ce spectsacle ie pris ce corps et a layde de cet Algonquin ie le mis a fond de l'eau chargé de grosses pierres affin qu'on ne le vit, faisant mon conte que ie viendrois le lendemain avec un hoyau lors qu'il ny auroit perfonne que ie ferois vne fosse et que ie l'y mettrois. Je croiois que ce corps fut bien caché mais peutestre quelques uns quj nous virent pripalem<sup>t</sup> de la jeuneffe le retirerent.

Le lendemain comme on me cherchoit pour me tuer ma tante m'envoya à son champ pour esquiver comme ie pense, ce qui fut cause que ie remis au lendemain jour auquel il plut toute la nuit, de forte que ce torrent groffit extraord<sup>remt</sup>. L'emprunté un hoyau hors de chez nous pour mieux cacher mon deffein mais comme iapproche du lieu ie ne trouve plus ce B. de post ie me mets a leau qui estoit deja bien froide ie vais et viens ie fonds avec mon pied si leau n'a point souleve et entraigné le corps, ie ne trouué rien. Combien versé-je de larmes qui tomboient iusques dans le torrent chantant comme ie pouvois des pseaumes que léglise a coustume de reciter p<sup>r</sup>. les morts. En fin ie ne trouue rien, et une femme de ma connoissance qui passa p la et me vit en peine, me dit lorsque ie luy demandé si elle ne scavoit point ce qu'on en avoit fait, qu'on l'avoit traine a la riuiere qui estoit un quart de lieue de la et que ie ne connoissois pas. Cela estoit faux la jeu-

going out, who will kill thee when thou shalt be outside the stockade?" That did not stop me, and Our Lord gave me courage enough to wish to die in this act of charity. I go, I seek; and, with the aid of an Algonquin,—formerly captured, and now a true Iroquois,—I find him. The children, after he had been killed, had stripped him, and had dragged him, with a rope about his neck, into a torrent which passes at the foot of their Village. The dogs had already eaten a part of his loins. I could not keep back my tears at this sight; I took the body, and, by the aid of that Algonquin, I put it beneath the water, weighted with large stones, to the end that it might not be seen. It was my intention to come the next day with a mattock, when no one should be there, in order to make a grave and place the body therein. I thought that the corpse was well concealed; but perhaps some who saw us,—especially of the youths,—withdrew it.

The next day, as they were seeking me to kill me, my aunt sent me to her field,—to escape, as I think; this caused me to delay until the morrow, a day on which it rained all night, so that the torrent swelled uncommonly. I borrowed a mattock from another cabin, the better to conceal my design; but, when I draw near the place, I no longer find that Blessed deposit. I go into the water, which was already very cold; I go and come,—I sound with my foot, to see whether the water has not raised and carried away the body; I find nothing. How many tears did I shed, which fell into the torrent, while I sang, as well as I could, the psalms which the church is accustomed to recite for the dead. After all, I find nothing; and a woman of my acquaintance, who passed

neffe l'avoit retire et trainé dans vn petit bois proche ou l'automne et l'hyuer les Chiens les Corbeaux et les Renards le mangoient; le Printemps cõe on me dit que c'estoit la quon l'avoit trainé i'y allé plusieurs fois fans rien trouuer en fin la 4<sup>me</sup>. fois ie trouue la teste quelques os demy rongés que ienterré dans le deffein de les emporter si on me remenoit aux 3 R. cõe on en parloit, ie les baiiffé bien devoten<sup>t</sup> par plusieurs fois cõe les os d'un martyr de I C.

Le luy donne ce titre non feulem<sup>t</sup> par ce qu'il a esté tué par les ennemis de dieu et de son Eglise et dans l'employ d'une ardente charité a lendroit du prochain, se mettent dans le peril evident p<sup>r</sup>. l'amour de dieu; Mais particulierem<sup>t</sup> parcequ'il a esté tué po<sup>r</sup> les prieres et nommem<sup>t</sup> pour la s<sup>te</sup> Croix.

Il estoit dans vne Cabane ou il faisoit presque toujours des prieres cela ne plaifoit gueres a vn vieillard supsticieux qui y étoit. Vn jour voyant un petit enfant de 3 ou 4 ans de la cabane, par un excès de devotion et d'amour a la Croix, et par une simplicité que nous autres qui sommes plus prudents selon la chair que luy n'eussions pas faicte, osta son bonnet le mit sur la teste de cet enfant et luy fit un grand signe de croix sur le corps ce vieillard voyant cela commande à vn jeune homme de sa cabane qui devoit partir pour la guerre de le tuer, ce qu'il executa comme nous avons dit.

La mere mesme de l'enfant dans un voyage ou ie me trouué avec elle me dit que c'estoit à cause de ce signe de Croix qu'il auoit esté tüe, et le vieillard qui avoit faict le commandem<sup>t</sup>, qu'on le tuaft, un jour qu'on m'appella dans sa cabane pour manger, comme ie faisois le signe de la Croix devant, me dit. Voyla

there and saw me in pain, told me, when I asked her whether she knew what they had done with him, that they had dragged him to the river, which was a quarter of a league from there, and which I was not acquainted with. That was false: the young men had taken away the body, and dragged it into a little wood near by,—where, during the autumn and winter, the Dogs, Ravens, and Foxes fed upon it. In the Spring, when they told me that it was there that they had dragged him, I went thither several times without finding anything. At last, the 4th time, I found the head and some half-gnawed bones, which I buried with the design of carrying them away, if I should be taken back to 3 Rivers, as they spoke of doing. I kissed them very devoutly, several times, as the bones of a martyr of Jesus Christ.

I give him this title not only because he was killed by the enemies of God and of his Church, and in the exercise of an ardent charity toward his neighbor,—placing himself in evident peril for the love of God,—but especially because he was killed on account of prayer, and notably for the sake of the holy Cross.

He was in a Cabin where he nearly always said the prayers,—which little pleased a superstitious old man who was there. One day, seeing a little child of 3 or 4 years in the cabin,—with an excess of devotion and of love for the Cross, and with a simplicity which we who are more prudent than he, according to the flesh, would not have shown,—he took off his cap, put it on this child's head, and made a great sign of the cross upon its body. The old man, seeing that, commanded a young man of his cabin, who was about to leave for the war, to kill him,—which order he executed, as we have said.

ce que nous haïffons, voila pourquoy on à tuè ton compagnon, et pourquoy on te tüera. Nos voyfins les Europeans ne font point cela. Quelques fois auffy comme ie priois à genoux durant la chaffe, on me difoit qu'on haïffoit cet facon de faire pour lesquelles on auoit tué l autre Francois, et que pour cette raifon on me tueroit quand ie revenois dans le Bourg.

Ie demande pardon a V. R. de la precipitation avec laquelle i'efcris cecy et du manque de respect que iy commets elle m'excusera s'il luy plaift ie craignois de manquer a cette occãon a m'aquiter d un devoir duquel ie deurois m estre deja aquité il y a long temps.



Even the child's mother, on a journey in which I happened to be with her, told me that it was because of this sign of the Cross that he had been killed; and the old man who had given the command that he should be slain,—one day when they called me to his cabin to eat, when I previously made the sign of the Cross,—said to me: “That is what we hate; that is why they have killed thy companion, and why they will kill thee. Our neighbors the Europeans do not do so.” Sometimes, also, when I was praying on my knees during the hunt, they told me that they hated this way of doing, and on account of it they had killed the other Frenchman; and that, for this reason, they would kill me when I came back to the Village.

I ask Your Reverence's pardon for the haste with which I write this, and for the want of respect of which I am thus guilty. You will excuse me, if you please; I feared lest I should fail at this opportunity, to discharge a duty which I ought to have performed long ago.

[450] Lettre du R. P. Jogues au R. P. André  
Castillon, de la Compagnie  
de Jésus.

Montréal ce 12 septembre 1646.

**M**ON R. PÈRE,

P. C.

J'ai reçu celle qu'il a plu à votre R. de m'escire; elle nous oblige de vous mander quelque chose de notre nouvelle France et nommément de ce qui me concerne en particulier.

J'ai passé l'hyver à Montréal avec le P. Le Jeune; à la demy-may, je partis des trois Rivières en compagnie de M. Bourdon ingénieur de la Nouvelle-France, pour faire un voyage aux Iroquois, desquels nous retournâmes en bonne santé au commencement de Juillet. Mons. notre Gouverneur fut bien aise qu'il m'accompagnast affin qu'il connust le pays; nous fismes une carte assez exacte de ces contrées,<sup>1</sup> et fismes bien reçus tant des Hollandais par lesquels nous passames que par les sauvages. Les principaux des Européens ny estoient pas, estant allez à l'autre habitation qui est vers la mer et qui est la principale pour les affaires. Nous ne manquâmes pas d'exercice en ce voyage tant sur l'eau que sur terre; nous fismes pour le moins 100 lieues à pied et pour l'ordinaire bien chargés. Je baptizai dans le bourg où nous demeurâmes quelques jours, quelques enfants malades

<sup>1</sup> Nous n'avons pu retrouver cette carte.

[450] Letter from the Rev. Father Jogues to the  
Rev. Father André Castillon, of  
the Society of Jesus.

Montréal, this 12th of September, 1646.

**M**Y REVEREND FATHER,  
Pax Christi.

I have received what it has pleased your Reverence to write me. It obliges us to give you some information of our new France, and especially of what concerns me in particular.

I passed the winter at Montréal with Father Le Jeune. In the middle of May, I departed from three Rivers in company with Monsieur Bourdon, engineer of New France,<sup>11</sup> to make a journey to the Iroquois, from which we returned in good health at the beginning of July. Monsieur our Governor was very glad to have him accompany me, that he might become acquainted with the country. We made a tolerably accurate map of these regions,\* and were well received both by the Dutch, through whose territory we passed, and by the savages. The principal Europeans were not there, having gone to the other settlement, which is toward the sea, and is the chief one for business. We did not lack exercise in this journey, either on water or on land; we made at least 100 leagues on foot, and were usually well laden. I baptized, in the village where we remained a few days, some sick children who, as I believe, are now

\* We have not been able to find this map. [Rochemonteix.]

qui sont maintenant devant Dieu, comme je crois; je confessai des chrestiens Hurons qui y estoient, nous fismes des présens et en reçumes de réciproques. Je suis sur le point d'y retourner pour y passer l'hyver, et ne revenir, *si je n'y* [451] *meurs*, qu'au mois de juin de l'an prochain; l'affaire se traite maintenant aux 3 rivières, que si on ne m'y envoyait pas maintenant, ce seroit, Dieu aydant, pour le printemps. Mais je voys les affaires bien disposées pour partir bientôt et notre R. P. Superieur y est bien porté; il n'y a que mes lâchetés et mes misères qui forment de puissants obstacles au dessein que Dieu a dessus moy et sur ce pays. Priez le, mon R. P., qu'il me fasse selon ce qu'il désire, et que je sois un homme selon son cœur, *det mihi dominus latitudinem cordis sicut arenam quæ est in littore maris*. Qu'il élargisse un peu mon pauvre cœur qui est si étroit, et que par l'expérience du passé et des profusions de ses bontés et miséricordes dessus moi, j'apprenne à me confier totalement en luy, estant très assuré qu'il ne se retirera pas pour me laisser tomber, quand je me jetterai amoureusement dans les bras de sa divine et paternelle providence. N. S. nous a fait un beau présent que la paix; priez sa divine bonté qui nous l'a faite, qu'elle continue, car c'est d'elle que nous en espérons l'achèvement. Cette paix jointe à la traitte que le pays a maintenant, fait qu'il change de face notablement, qu'il croit en nombre d'habitants et que tout s'adoucit. Il ne paroist plus si rude qu'auparavant et on connoit par expérience qu'il peust porter de bons bleds et autres commodités pour la vie, principalement cet endroit de Montréal où nous sommes, qui est bien plus doux et tempéré que Québec; aussi est-

with God. I confessed some Huron christians who were there, to whom we made presents and received some in return. I am about to go back there to pass the winter, and not to return, *unless I [451] die there*, until the month of June next year. The matter is now being discussed at 3 rivers; they think that, if I am not sent there now, I shall be, God helping, in the spring. But I see considerable preparations made for an early departure, and our Reverend Father Superior is favorably inclined to it. It is only my own cowardice and bodily weakness which form powerful obstacles to the designs God has for me and for this country. Pray him, my Reverend Father, that he will make of me what he desires, and that I may be a man after his own heart, *det mihi dominus latitudinem cordis sicut arenam quæ est in littore maris*. Would that he would somewhat enlarge my poor heart, which is so narrow; and that by the experience of the past, and by the abundance of his goodness and mercy toward me, I may learn to trust myself entirely to him, being very sure that he will not draw back and let me fall, when I shall cast myself lovingly into the arms of his divine and paternal providence. Our Lord has made us a noble gift in giving us peace; pray his divine goodness, which has given it to us, that it may continue, for it is from this goodness that we shall hope for the fulfillment of this prayer. This peace, together with the trade which the country now has, causes a notable change in its appearance, an increase in the number of inhabitants, and greater comfort in all respects. The country no longer seems as rough as before; and we know through experience that it can produce good wheat and other necessaries of life,—especially this locality

il au milieu du tempérament, savoir est à 45 degrés. Plus de 80 canots hurons viennent de descendre avec quantité de pelleteries, ce qui fait espérer une année encore meilleure que la précédente qui estoit fort bonne. Je ne sais pas si cela ne donnera pas dans la veüe de Messieurs de la Compagnie, qui à peine pouvoient-ils fournir aux embarquements, quand ils avoient la traite. C'est un bon rencontre que Dieu a donné la paix dans ce changement qui est fort avantageux pour le pays. Dieu la fasse croistre en bénédictions spirituelles encore plus qu'en temporelles et si *Magnificat quietem, magnificet et lætitiã*, mais principalement qu'il répande une abondance de son Saint-Esprit sur ceux qui travaillent au spirituel de ces contrées. C'est ce dont je supplie V. R. de prier N. S., et de vous souvenir nommément à l'autel d'un pauvre prestre, qui est à la veille d'estre 8 ou 9 mois sans sacrifice. Ce me sera un surcroit d'obligation de luy estre plus que [452] jamais, mon R. Père, son très humble et obéissant serviteur selon Dieu.

IS. JOGUES.

A Montréal ce 12 sept. 1646.

Je partirai dans 2 ou 3 jours pour le voyage des Iroquois.

Encore pour vie tout en N. S.

21 sept. aux 3 Rivières.

of Montréal, where we are, which is much milder and more temperate than Québec; besides it is in a middle latitude, namely, 45 degrees. More than 80 huron canoes have just come down bearing a quantity of skins, which gives hopes of a still better year than the preceding one, which was very good. I do not know whether this will catch the eyes of the Gentlemen of the Company, who could scarcely furnish shipping when they had the trade. It is a fortunate occurrence that God has bestowed the peace with this change, which is very advantageous to the country. May God make it grow in spiritual blessings even more than in temporal, and if *Magnificat quietem, magnificet et lætitiã*; but principally may he bestow an abundance of his Holy Spirit upon those who labor for the spiritual interests of these countries. It is this for which I beg Your Reverence to entreat Our Lord, and especially to remember at the altar a poor priest, who is about to remain 8 or 9 months without mass. It will be to me an increase of obligation to be, more than [452] ever, my Reverend Father, your very humble and obedient servant in God,

ISAAC JOGUES.

Montréal, this 12th of September, 1646.

I shall depart in 2 or 3 days for the Iroquois journey.

Still, for life, all in Our Lord.

September 21, at 3 Rivers.

Journal des Pères Jésuites, en l'année  
1646.

IANUIER 1646.

ON salua Mons<sup>r</sup>. le Gouverneur scauoir la soldatesque avec leur arquebuse, Itē les Habitans en corps: il nvf preuint & estoit icy a 7. h. pour saluer tous nos pp. qu'il demanda les vns apres les autres: ie l'allé saluer apres la grande messe: (vne autre fois il le faut preuenir) Mons<sup>r</sup>. giffar aussy nvf vint voir & les religieuses enuoyerent les lettres de grand matin p<sup>r</sup>. faire leur Compliment; & les Vrsulines force belles estreines avec bougies, chapelets, crucifix &c. & sur le disner deux belles pieces de tourtiere. Ie leur enuoyé deux Images de St. Ignace & de St. fr. Xauier en email: on donna a Mons<sup>r</sup>. Giffar vn liure du p. bonnet de la vie de sire Seign<sup>r</sup>. a Mons<sup>r</sup>. des Chastelets, vn des petits tomes de Drexellivf de Æternit<sup>e</sup>. a Mons<sup>r</sup>. bourdon vne lunette de galilée ou il y auoit vne boussole, & a d'autres des reliquaires Chapelets Medailles Images &c. on donna vn Crucifix a celle qui blanchit le linge de l'Eglise. 4. mouchoirs a la femme d'Abrahā & a luy vne bouteille d'eau de vie & a d'autres

*Estreines*



Journal of the Jesuit Fathers, in the year  
1646.

JANUARY, 1646.

THEY saluted Monsieur the Governor,—  
to wit, the soldiery with their arque-  
buses; *Item*, the Habitans in a body.  
He forestalled us, and was here at 7 o'clock  
to greet all our fathers, for whom he inquired,  
one after another; I went to greet him after  
high mass; (another time we must anticipate  
him). Monsieur Giffar also came to see us, and  
the nuns sent letters early in the morning, to  
offer their Compliments. The Ursulines also  
sent many beautiful New-year's gifts, with  
tapers, rosaries, crucifix, etc.; and, toward  
the dinner, two handsome pieces of pastry. I  
sent them two Images of St. Ignace and  
St. François Xavier in enamel. We gave  
Monsieur Giffar a book of father bonnet's  
about the life of our Lord; to Monsieur des  
Chastelets one of the little volumes of Drexel-  
lius *de Æternitate*;<sup>12</sup> to Monsieur bourdon a  
galilean telescope,<sup>13</sup> in which there was a com-  
pass; and to others, reliquaries, Rosaries,  
Medals, Images, etc. We gave a Crucifix to  
the woman who washes the Church linen; 4  
handkerchiefs to the wife of Abraham,<sup>14</sup> and  
to him a bottle of brandy; and to others some  
little books of devotion: two handkerchiefs to

*New-year's gifts.*

quelques liurets de deuõon, deux mouchoirs a robert hache & puis deux autres qu'il demanda. Je fus voir M. giffar, M. Couillar, & Madamoys. de repentigny: les Vrsulines m'enuoyerent prier que ie les allassent voir deuant la fin de la Iournée, i'y allé & salué aussy Mad. de la pelleterie qui enuoya Estreines ie pense obmettre cela & il n'est pas a propos de l'obmettre. Je ne donné rien le soir d'aparauant aux Litanies, mais le Iour ie donné a nos pp & ff. ce que ie peus, & ce que ie pensé leur pouuoir estre agreable. I'auois donné au p. de Quen aparauant p<sup>r</sup>. Sillery tout ce qu'il iugea a propos de ce que i'auois en ma chambre particul. p<sup>r</sup>. le p. masse.

*Deuõons extraordin.  
Saluts des Jeudys.  
&c*

Pour entretenir la deuõon le reste de l'hyuer, on declara que les saluts du S<sup>t</sup>. Sacrement se feroient le Ieudy a la paroisse, & les festes & Dimanches aux maisons religieuses entre quatre & cinq: outre la deuõon ordinaire des Samedys a la paroisse; depuis Noel iusques a la purificaõon les Vrsulines faisoient le salut a la Cresche.

*présent de mr. le  
gouuernr.*

le 3. ou quatre de Ianuier M. le Gouverneur enuoya 3. chapons & 6. pigeons.

*Traitement des M.M.  
hospital.*

le 5. au soir M. Giffar donna vne bouteille d'hypocras, les M. hospitalieres vn gasteau & 6 Chandeles de Cire & le lendemain elles enuoyerent vn beau disner.

*Iour des roys.*

le 6 Iour des roys il n'y eut point de pain

robert hache and then two more that he asked for. I went to see Monsieur giffar, Monsieur Couillar, and Madamoyselle de repentigny. The Ursulines sent to beg that I would go to see them before the end of the Day; I went thither and also greeted Madame de la pellerie, who sent New-year's gifts: I came near omitting that, and it is not proper to omit it. I gave nothing the evening beforehand, at the Litany; but on the Day itself I gave to our fathers and brethren what I could, and what I thought might be agreeable to them. I had previously given father de Quen for Silbery everything that he judged suitable, from what I had in my private room, for father masse.

To maintain devotion during the remainder of the winter, it was declared that the benedictions of the Blessed Sacrament should be on Thursday at the parish church, and on feasts and Sundays at the religious houses, between four and five,—besides the ordinary Saturday devotion at the parish church. From Christmas until the purification, the Ursulines made the benediction before the Manger.

On the 3rd or fourth of January, Monsieur the Governor sent 3 capons and 6 pigeons.

At evening on the 5th, Monsieur Giffar gave a bottle of hippocras; the hospital Mothers, a cake and 6 Wax Candles; and the next day they sent a fine dinner.

On the 6th,—the Day of the kings,—there was no bread consecrated, and not until the Sunday following. The two churchwardens

*Devotions extraordinary.  
Thursday benedictions, etc.*

*Present from monsieur the governor.*

*Entertainment from the hospital Mothers.*

*Epiphany.*

benit, mais seulem<sup>t</sup>. le Dimanche d'apres, tous les deux marguillers le firent ensemble, scauoir M. des Chastelets & M. Giffar; & puis on le donna a M. Maheu la plvf proche maison sur le Costeau de S<sup>t</sup>. geneuieue p<sup>r</sup>. continuer.

*Nouvelles des habi-  
tâons d'en haut*

le 8 arriua vn Huron nommé Tandihetsi des 3. riu. qui apporta lettres de Montreal de richelieu & des 3. riuieres qui contenoient en substance qu'a Montreal tout se portoit bien, & qu'il y auoit quatre Cabanes de sauuages. qu'aux 3. riu. il y en auoit 12. mais que le meslange des fideles avec des Infideles & Apostats y estoit tousiours fascheux: que les Anniehonons qui y estoient en estoient partis p<sup>r</sup>. s'en retourner; qu'ils auoient esté poursuiuis par Vn Algonquain enyuré deau de vie dont ceux qui l'auoient traitée auoient esté mis a de grosses amendes, qu'on n'auoit pu empescher que l'yurongne ne donnast vn coup de baston a vn Annieronon, qui s'en pleignist encores en partant, les Algonq. les vouloient retenir par force iusques au retour de Cousture, mais nos PP. l'empescherent disant qu'ils n'estoient point captifs mais libres, & que le traité de paix ne paroisoit point encores rompu vn d'entr'eux resta qui deuint comme possédé a ce que l'on disoit.

*bruit & conseil  
d'Importance, qui  
aboutit a rien.*

Ce huron Tandihetsi ne vint pas expres p<sup>r</sup>. apporter des lettres, mais p<sup>r</sup>. inuiter Atironta qui hyuernoit icy & estoit logé a l'hospital,

prepared it together,—to wit, Monsieur des Chastelets and Monsieur Giffar; and then they gave it to Monsieur Maheu, the nearest house on the Costeau de St. genevieve,<sup>15</sup> to proceed with it thence.

On the 8th, a Huron named Tandihetsi arrived from 3 rivers; he brought letters from Montreal, from richelieu and from 3 rivers, which contained, in substance, that all was well at Montreal, and that four Cabins of savages were there; that at 3 rivers there were 12 of these, but that the mingling of the faithful with Infidels and Apostates there was always injurious. They informed us that the Anniechronons who were there had gone away, to return home; that they had been pursued by An Algonquain, drunken with brandy for which those who had supplied it to him had been heavily fined; that they had not been able to prevent the drunken man from dealing a blow with a club to an Annieronon, who still complained of it on going away. The Algonquains wished to detain him forcibly until Cousture's return, but our Fathers prevented this, saying that these were not captives, but free; and that the treaty of peace was apparently not yet broken. One of them stayed behind, and became like one possessed, according to what they said.

This huron Tandihetsi did not come expressly to bring letters, but to invite Atiron-ta, who was wintering here, and was lodged at the hospital, to come to the Council at 3 rivers,—on the part of Annerahwy and of

*News from the upper settlements.*

*Important rumor and council, which ends in nothing.*

de venir au Conseil aux 3 riu. de la part d'Annerahy & de ceux de sa nation parens d'Atironta ou des Arendaer. le suiet du Conseil fut publié par tous les Algonq. & estoit tel; les Annier. au nombre de 3. ou 4. s'en retournant parlerent en confiance a Tandihetsi qui les accompagnoit, & luy dirent le secret de leur p̄ys scauoir qu'on n'y vouloit point de paix avec les Atichaŕata, si bien avec les Hurons & les françois; que les françois y auoient consenti, & qu'en suite on n'atendoit plvf que l'occasion d'exterminer les Atichaŕata, & que 300. Annier. pouoient bien venir a la myfebur. p<sup>r</sup>. l'execuõn de ce dessein.

Tandihetsi ayant quitté les Annier. a richelieu poursuit son chemin iusques a Montreal, & donne aduis de cecy a Annerahy qui vint aux 3. riu. & deputa celuy-cy p<sup>r</sup>. venir querir Atironta.

le mesme Tandihetsi adioustoit que M. de la poterie ayant entendu la Confirmãon de cela par l'Annier. qui restoit aux 3. riu. il auoit assemblé le Conseil des Algonq. qui sont la, & leur auoit declaré le tout affin qu'ils prisent garde a leurs affaires; ce qui estoit admirable la dedans estoit que nos PP. ne nvf mandoient rien de tout cela.

Mais le plvf considerable estoit qu'erat fundamentū in re: Vbi enim ista a nobis s<sup>t</sup>. relata a me silicet & P. de Quen, D. Gubernatori, ipse nobis totū negotiū aperuit, scilicet

those of his nation who were kinsmen of Atironta or of the Arendaeronons. The reason for the Council was published by all the Algonquains, and was as follows: the Annieronons, to the number of 3 or 4, while returning, spoke in confidence to Tandihetsi, who was accompanying them, and told him the secret of their country,—to wit, that no peace was desired with the Atichawata, but it was desired with the Hurons and the french; that the french had consented thereto, and that consequently nothing but the opportunity was now awaited for exterminating the Atichawata, and that 300 Annieronons could certainly come by the middle of february for the execution of this plan.

Tandihetsi, having left the Annieronons at richelieu, continued his way as far as Montreal, and gave notice of this to Annerahwy, who came to 3 rivers, and commissioned this man to come in quest of Atironta.

The same Tandihetsi added that Monsieur de la poterie, having heard a Confirmation of that through the Annieronon who remained at 3 rivers, had assembled the Council of the Algonquains who are there, and had declared to them the whole matter, to the end that they should look to their affairs. What was surprising therein was that our Fathers sent us no word of all that.

But the most important was that,—*erat fundamentum in re: Ubi enim ista a nobis sunt relata, a me scilicet et Patre de Quen, Domino Gubernatori, ipse nobis totum negotium aperuit,*

superiori ætate dū venere legati Annier. cū Cousture tractaturi de pace, cū palā multa dixissent & fecissent, petierunt dux scil. eor<sup>m</sup> cognominatus le crochet vt singulari congressu sibi liceret D. gub<sup>m</sup>. alloqui; habebat insigne munvf faciendū D. Gubernat<sup>i</sup>. vt pro se ttum. & pro Huronib. pacē vellet, Algonq<sup>os</sup>. in medio relinqueret: hæc vbi resciiuit Onontio ne videre quidē voluit tale munvf nec passvf ē extrahi, & dixit rē non ēs possibilē: grauitertulit hanc repulsā le crochet, & pax ex inde visa ē nutare, hæc vbi vidit D. gub. & P. Vimont sup. & p. le Ieune censuerunt rem mitigandā, & 2<sup>o</sup>. priuato congressu in quo sicut & in priori erant ttm. d. gub. le Crochet & Cousture, dixit d. gub. duo ēs Algonq. g<sup>ra</sup>. Vnū simile nobis Xstiani intelligebantur; alterū dissimile; sine priorib. nobis certū ēs pacē non facere: de posteriorib. ipsos ēs d<sup>nos</sup> suarū actionū, nec nobis ita esse coniunctos sicut & priores: vt dictū a d<sup>no</sup> Gub<sup>r</sup>. Ita<sup>r</sup> & forte peiori rāde [*i.e.*, ratiōne] relatū suis a legato, qd. ab õib. Annier. in sua patria rescitū ab his exeuntib. propalatū ē; sed merito a gallis negatū ē.

*depart d'Atironta*

Atironta partit d'icy le 12. de Ianu. & s'en alla auec Acharo & Tandihetsi, il laissa sa femme & son fils a l'hospital, il fut équipé de toute piece luy & Iaques ils eurent chaqu'un vn Tapabor, des raquettes, victuailles, &c partie du magasin partie de l'hospital &c.



*scilicet: supcriori ætate, dum venire legati Annieronenses cum Cousture tractaturi de pace, cum palam multa dixissent et fecissent, petierunt, dux scilicet eorum cognominatus "le crochet," ut singulari congressu sibi liceret Dominum gubernatorem alloqui; habebat insigne munus faciendum Domino Gubernatori, ut pro se tantum et pro Huronibus pacem vellet, Algonquinos in medio relinqueret. Hæc ubi rescivit Onontio, ne videre quidem voluit tale munus, nec passus est extrahi, et dixit rem non esse possibilem. Graviter tulit hanc repulsam le crochet, et pax ex inde visa est nutare. Hæc ubi vidit Dominus gubernator, et Pater Vimont, superior, et pater le Jeune, censuerunt rem mitigandam; et 2do privato congressu, in quo sicut et in priori erant tantum dominus gubernator, le Crochet, et Cousture, dixit dominus gubernator duo esse Algonquinorum genera,—Unum simile nobis, Christiani intelligebantur; alterum dissimile. Sine prioribus nobis certum esse pacem non facere; de posterioribus ipsos esse dominos suarum actionum, nec nobis ita esse conjunctos sicut et priores. Ut dictum a domino Gubernatore Ita et forte pejori ratione relatum suis a legato; quod ab omnibus Annieronensibus in sua patria rescitum ab his exeuntibus propalatum est, sed merito a gallis negatum est.<sup>16</sup>*

Atironta left here on the 12th of January, and went away with Acharo and Tandihetsi; he left his wife and his son at the hospital. He was equipped with every requisite; he and Jaques each had a Storm-cap, snowshoes, victuals, etc.,—partly from the warehouse, partly from the hospital, etc.

*Departure of  
Atironta.*

*l'Annier. demande  
de s'en aller.*

En ce mesme temps l'Annierohron qui restoit demanda son congé, il luy auoit esté donné p<sup>r</sup>. s'en retourner a son päys auec son compaignon des 3. riu. qui le demandoit p<sup>r</sup>. s'en retourner de Compagnie, mais le p. de Quen ayant donné aduis que les Algonq. de Sillery estoient p<sup>r</sup>. luy iouier vn mauuais tour passant par leur quartier, M. le Gouu. trouua bon de l'arrester & il fut remis ou magazin p<sup>r</sup>. y demeurer la compagnie de la femme d'Atironta a l'hospital ne pouuant estre que dangereuse.

*Enfant Estouffé*

La nuit du 10. ou 11. de Ianuier fut estouffé dans le lict vn petit enfant de 4. moys fils de la niepce de Mathurin gangnon.

*sauuages vont a la  
chasse.*

depuis le 15. iusques au 21. les sauuages partirent p<sup>r</sup>. s'en aller a la chasse resterent a Sillery enuiron 22. sauuages; que l'hospital & nvf PP. entrepirent d'assister, ils demeurèrent partie proche de l'hospital partie a Sillery, & furent assistés de plusieurs endroits mais sur tout de Sillery & de l'hospital.

*Nouueaute touchant  
le pain benit*

le Dimanche deuant la 7g<sup>e</sup>. Madame Marsolet deuant faire le pain benit desira le presenter auec le plvf d'apareil qu'elle pouroit; elle y fit mettre vne toilete, vne couronne de bouillons de gaze ou de linge a l'entour, elle desiroit y mettre des cierges & des quarts d'escv<sup>t</sup> aux Cierges au lieu d'escu d'or qu'elle eut bien désiré y mettre, mais voyant qu'on ne luy vouloit point permettre, elle ne laissa pas

At this same time, the Annierohron who stayed behind asked for his dismissal; it had been granted him, in order to return to his own country with his companion of 3 rivers, who also asked leave to go, that they might return in Company. But—father de Quen having given notice that the Algonquains of Sillery were intending to play him an evil trick, while passing through their district—Monsieur the Governor found it desirable to stop him, and he was sent back to the warehouse to remain there, as the company of Atironta's wife at the hospital could only be dangerous.

In the night of the 10th or 11th of January, a little child of 4 months was smothered in bed,—a son of Mathurin gangnon's niece.<sup>17</sup>

From the 15th to the 21st, the savages departed to go to the chase; there remained at Sillery about 22 savages, whom the hospital and our Fathers undertook to assist. They lived partly near the hospital, partly at Sillery, and were assisted from several quarters, but especially from Sillery and from the hospital.

On the Sunday before Septuagesima, Madame Marsolet, having to prepare bread for consecration, desired to present it with the greatest possible display; she had it furnished with a toilet,—a crown of gauze or linen puffs around it. She wished to add candles, and quarter-écus at the Tapers, instead of the gold écus pieces which she would indeed have desired to place thereon; but seeing that we were not willing to allow her this, she nevertheless had it carried with the toilet and

*The Annieronon asks  
to go away.*

*Child Smothered.*

*Savages go to the  
chase.*

*Innovations regard-  
ing the consecrated  
bread.*

de le faire porter avec la toilette & la Couronne de bouillons; mais deuant que le benir ie fis tout oster & le benis avec la mesme simplicité que i'auois fait les precedens & particul. celui de M. le Gouverneur, crainte que ce changement. n'aportast de la Ialousie & de la Vanité.

*Pierre boucher.*

le 23. arriua *Pierre boucher*, & Toupin son beau frere, avec vn Annier. des 3. riu. qui venoit voir son compaignon & le venoit querir; ils aporтерent lettres & Confirmerent que tout ce qu'auoit dit le Huron Tandihetsi estoit faux au moins p<sup>r</sup>. la plvf part.

*voiage du p. de Quen  
chez M. de Chauigny.*

le 25. partit le P. de Quen p<sup>r</sup>. aller chez M. de Chauigny a l'occasion de son seruit<sup>r</sup>. malade; & en outre p<sup>r</sup>. leur faire gangner le Iubilé & assister spirituellem<sup>t</sup>. la famille; robert hache accompagna le pere, & vn Chirurgien & deux autres soldats y allerent aussy de Comp<sup>ie</sup>.

*retour d' Atironta*

le 27. retourna Atironta & Acharo: le Conseil p<sup>r</sup>. lequel il estoit allé aboutit a rien, chaqu'vn nioit auoir esté autheur des bruits & en reiettoient la faute sur son Compaignon

le dernier de Ianuier retourna le p. de Quen, qui raporta p<sup>r</sup>. nouvelle que M. de Chauigny auoit pensé mourir aussy bien que son seruit<sup>r</sup>. a son retour d'icy a faute d'auoir assez de monde p<sup>r</sup>. trainer sa traisne.

*commencem<sup>t</sup>. de re-  
mûement entre les  
habitans.*

Sur la fin de ce moys les petits habitans sembloient se vouloir mutiner contre ceux qui auoient les charges & offices; on tenoit M.

the Crown of puffs. However, before consecrating it, I had all that removed, and blessed it with the same simplicity that I had observed with the preceding portions, especially with that of Monsieur the Governor,—fearing lest this change might occasion Jealousy and Vanity.

On the 23rd, *Pierre boucher*<sup>18</sup> arrived, and Toupin his brother-in-law,—also an Annieron from 3 rivers, who came to see his companion and take him away. They brought letters and Confirmed the idea that everything which the Huron Tandihetsi had said was false,—at least, in the main.

*Pierre boucher.*

On the 25th, Father de Quen set out to go to Monsieur de Chavigny's, on account of his sick servant,—and, besides, to have them gain the Jubilee, and to be of spiritual assistance to the family; Robert Hache accompanied the father, and a Surgeon and two others, soldiers, also went thither in their Company.

*Father de Quen's journey to Monsieur de Chavigny's.*

On the 27th, Atironta and Acharo returned; the Council, for the sake of which he had gone, ended in nothing; each one denied having been the author of the rumors, and cast back the blame upon his Companion.

*Atironta's return.*

On the last of January, father de Quen returned; he reported, by way of news, that Monsieur de Chavigny, as well as his servant, had come near dying upon his return from here, for want of having enough people to draw his sledge.

Toward the end of this month, the petty habitans seemed disposed to rebel against those who had the public duties and offices;

*Beginning of a disturbance among the habitans.*

*Marsolet et Maheu.* Marsolet & surtout la femme & M. Maheu auteurs de cela; le tout fut apaisé par M. le Gouverneur; ces menus habitans auoient tort, n'y ayant aucun fondement raisonnable en leur plainte: ils disoient que M. des Chastelets commis g<sup>nal</sup> faisoit trop bonne cheire &c. Vn Ieune homme de chez M. le Gouverneur nommé M. robineau se porta p<sup>r</sup>. les mescontens; de la vinrent bien des peines & des paroles & des mescōtentemens on fit des pasquains: Mons<sup>r</sup>. le Gouverneur ayant fait puniōn des coupables, tout fut apaisé.

FEBURIER. 1646.

*feste de la Chandeleur.*

A la purifiçāon on disposa trois pains de bougie en 115. pieces qui furent benistes avec 6. chandele de Cire, & deux cierges; des deux Cierges vn seruit p<sup>r</sup>. le prestre qui disoit la messe, l'autre fut porté par vn de nos ff. en surplis a M<sup>r</sup>. le Gouverneur a sa place & apres que ce frere & vn autre de nos ff qui seruoit aussy en surplis avec luy eurent pris deux des chandele de cire selon les ceremonies des rubriques; apres donc le Cierge présenté a M. le Gouverneur on donna a celui qui distribue le pain beny, vn petit panier ou estoient les 115. pieces qui furent distribuées a tout le monde qui estoit lâ; il n'y en eut pas assez, mais cela fut fort aprouué & alla bien; on les auertit apres la benediction chantée d'estein-

Monsieur Marsolet, and especially his wife, *Marsolet and Maheu*, and Monsieur Maheu were accounted the authors of that; but the whole trouble was quieted by Monsieur the Governor. These paltry habitans were in the wrong, having no reasonable foundation for their complaint; they said that Monsieur des Chastelets, general agent, was living too high, etc. A Young man from Monsieur the Governor's house, named Monsieur robineau, was on the side of the malcontents,—thence arose many difficulties, and offensive words, and dissatisfactions; and pasquinades were composed. Monsieur the Governor having punished the guilty, everything became quiet.

FEBRUARY, 1646.

At the purification, we arranged three cakes *Feast of Candlemas*. of candle-wax in 115 pieces, which were consecrated with 6 Wax candles and two tapers. Of the two Tapers, one served for the priest who was saying mass; the other was borne by one of our brethren in surplice, in the priest's place, to Monsieur the Governor. After this brother and another of our brethren, who also served in surplice with him, had taken two of the wax candles according to the ceremonies of the rubrics, and had presented the Taper to Monsieur the Governor, we gave to the one who distributes the consecrated bread a little basket, in which were the 115 pieces, which were distributed among all who were there. There were not enough of these pieces, but the proceeding was much

dre leurs lumieres & les rallumer p<sup>r</sup>. l'Euan-  
gile & p<sup>r</sup>. l'Eleuãon iusques apres la Comñion  
du prestre, ce que fut fait. Il é necessaire de  
faire comme cela crainte de tomber dans les  
Intrigues des preseances & preferences.

*depart des Annie-  
ronons.*

le 3<sup>e</sup>. s'en retournerent les deux Annier.  
nommés l'vn soentiakonk qui auoit esté icy  
long temps selon qu'il é marqué cy dessus;  
l'autre ho,ou'sta venu des 3. riu. depuis peu,  
qui estoit venu querir son Compagnon ils fai-  
soient estat de s'en retourner aux 3. riu. mais  
on se doutit qu'il dusse passer outre; il y auoit  
long temps qui faisoient instance p<sup>r</sup>. s'en re-  
tourner, on eut bien de la peine de les arres-  
ter iusques a ce Iour qui partirent enfin bien  
aiustés de tout; ils se pleignirent toutesfois  
qu'on ne leur auoit point donné de Couuer-  
tures; l'vn & l'autre firent les endiablés p<sup>r</sup>.  
se faire donner leur congé, l'vn aux 3. riu.  
l'autre icy.

*Atironta a la chasse.*

le 6. partit Atironta avec sa femme & son  
petit mathieu & Iaques Acharo p<sup>r</sup>. la chasse,  
ils furent equipés de tout reuint le 16.

*saluts aux Iours  
gras.*

le 11. qui estoit le Dimanche gras on fut  
aduerti de trois choses au prosne: la 1<sup>re</sup>. qu'il  
y auroit salut les 3. Iours de Quaresme  
prenant: le Dimanche donc a la paroisse fut  
exposé le S<sup>t</sup>. Sacrem<sup>t</sup>. des le commencem<sup>t</sup>. de  
Vespre, & a l'issue on chanta Tantû ergo &c



approved and went well. They were notified, after the benediction had been sung, to put out their lights, and to light them again for the Gospel and for the Elevation, until after the Communion of the priest,—which was done. It is necessary to do thus, for fear of falling into the Complications of precedences and preferences.

On the 3rd, the two Annieronons returned homeward,—the one, named soentiakonk, who had been here for a long time, as was noted above; the other, ho,ou'sta, recently come from 3 rivers, who had come to seek his Companion. They were professing to return to 3 rivers, but it was suspected that they would pass beyond. For a long time they had been urging that they might return; it was very difficult to detain them until this Day when they finally started, well furnished with everything; they nevertheless complained that no Blankets had been given them. Both acted as if possessed, in order to procure their dismissal,—the one at 3 rivers, the other here.

*Departure of the  
Annieronons.*

On the 6th, Atironta left with his wife and his little mathieu, and Jaques Acharo, for the chase: they were fully equipped; they came back on the 16th.

*Atironta goes hunt-  
ing.*

On the 11th, which was the Sunday before Lent, three things were published at the sermon: 1st, that there would be benediction on the 3 Days of Shrovetide. On Sunday, then, at the parish church the Blessed Sacrament was exposed at the beginning of

*Benedictions on the  
shrove Days.*

& apres l'oraison du S<sup>t</sup>. Sacrem<sup>t</sup>. quelques oraisons de penitence & puis les ordinaires du S<sup>t</sup>. Esprit, In gratiarū actionē, & pro deuotis amicis: le lendemain entre trois & quatre on fit le salut a l'hospital les religieuses commencerent le pange lingua & le magnificat & la paroisse disoit l'autre verset, le magnificat fut chanté en fauxbourdon cela reussit fort bien la paroisse chanta l'Antienne o sacrū &c le Mardy le mesme se fit aux Vrsulines excepté qu'elles chanterent deuant le magnificat l'Antienne o sacrū & n<sup>vi</sup> apres; pour signal de partir de sa maison on sonna le 1<sup>er</sup>. coup du salut a la paroisse & le 2<sup>on</sup>. aux maisons religieuses. le mardy nos pp. de Sillery vinrent disner avec n<sup>vi</sup>, la Iournée ê bien pre. p<sup>r</sup>. les Inuiter.

*festes de deuõon icy  
bas.*

la 2<sup>o</sup>. chose dont on aduertit fut que le mercredy des cendres, il n'y auoit point d'obligãon de cesser le trauail, entendre la messe & prendre des cendres soubz peine de p. m. sed tantū sub veniali: & que tels Iours comme encore celuy des morts le Ieudy Vendr. & samedy s<sup>t</sup>. estoient festes de deuõon iusques apres l'office Vbi Consuetudo aliud non Induxit, nihil a. aliud hic induxit.

*Particularités es-  
claircies pr. le Ieusne  
du Quaresme.*

La 3<sup>e</sup>. fut de satisfaire a toutes les difficultés sur le Ieusne du Quaresme; ce qui se fit en lisant ce qu'en a le petit bertaut.

Vespers; and at the end was sung the *Tantum ergo*, etc.; and, after the prayer of the Blessed Sacrament, some penitential prayers, and then the usual prayers to the Holy Ghost, *In gratiarum actionem*, and *pro devotis amicis*. On the next day, between three and four, the benediction was held at the hospital: the nuns began the *pange lingua* and the *magnificat*, and the parish said the other verse. The *magnificat* was sung in *faux-bourdon*,—that succeeded very well; the parish sang the Anthem *o sacrum*, etc. On Tuesday, the same was done at the Ursulines', except that they sang before the *magnificat*, the Anthem *o sacrum*, and we after it. For signal to leave one's house, the 1st stroke of the benediction was rung at the parish church, and the 2nd at the religious houses. On tuesday, our fathers at Sillery came to dine with us; the Day was very appropriate for Inviting them.

The 2nd thing of which they were informed was, that on ash wednesday there was no obligation to cease from work, to hear mass, and to take ashes, under penalty of *peccatum mortale, sed tantum sub veniali*: and that such Days—as also that of all souls, and Thursday, Friday, and saturday in holy week—were feasts of devotion until after the office, *Ubi Consuetudo aliud non Induxit, nihil autem aliud hic induxit*.

The 3rd was to satisfy all difficulties about Fasting in Lent, which was done by reading what the small manual of bertaut gives on this subject.

*Feasts of devotion  
down here.*

*Details explained  
concerning the Lent-  
en Fast.*

*nouvelle de la mort  
du p. Anne de noüe.*

Le 12. retournant du salut de l'hospital, ie fis rencontre de deux Hurons venant des trois riuieres; qui rapportoient la nouvelle *de la mort du p. Anne de noüe*: il partit de 3. riu. p<sup>r</sup>. s'en aller a richelieu consoler & assister spirituellem<sup>t</sup>. la garnison le 30. de Ianuier en compagnie de deux soldats & d'vn Huron: ils coucherent a 6. lieües au dessus des 3. riu. mais le P. voyant ses compagnons vn peu pesants & qui alloient difficilem<sup>t</sup>. a raquettes & partant qu'ils [ne] pouroient y arriuer a temps les quitta apres la minuit pour faire venir au deuant d'eux & les soulager de leur traisne & se mit en chemin *a la lüeur de la lune*. mais cõe il fut auancé, le ciel se chargea & se mit a neiger, ce qui luy derobant la veüe des Isles & de tout il s'esgara sans se pouuoir retrouver; ses compagnons qu'il auoit laissé arriüés qu'ils furent le 1<sup>er</sup>. du moys de febur. *a richelieu* furent bien estonnés de n'y point voir le Pere, on le suit a la piste de ses raquettes & en fin on le trouue quatre lieües au dessvf de richelieu, a genoux dans vn creux de neige les bras en croix & les yeux esleüés au Ciel, son chapeau & ses raquettes proche de luy: il fut ramené sur vne traisne par vn nommé Caron, m<sup>re</sup>. valet p<sup>r</sup>. lors de richelieu qui l'auoit esté chercher avec deux Hurons qui se comporterent dignem<sup>t</sup>. en cette occasion, le same-dy 3<sup>e</sup>. de febur. & mené aux 3. riu. le 5. ou

On the 12th, while returning from the *News of the death of*  
benediction at the hospital, I met two Hurons *father Anne de noüe.*  
coming from three rivers, who reported the  
news of the death of father Anne de noüe. He  
started from 3 rivers to go to richelieu, to  
console and spiritually assist the garrison, on  
the 30th of January, in company with two  
soldiers and a Huron. They lay down for the  
night, 6 leagues above 3 rivers; but the Fa-  
ther,—seeing that his companions were rather  
slow, and with difficulty making their way on  
snowshoes, and that, consequently, they could  
not reach their destination in time,—left them  
after midnight, in order to send people to  
meet them and relieve them of their sledge;  
and he set forth *by the light of the moon.* But,  
as he proceeded, the sky became overcast,  
and it began to snow; this shutting out from  
his sight the Islands and all other objects, he  
went astray, without being able to recover his  
bearings. His companions whom he had left,  
having arrived *at richelieu* on the 1st of the  
month of february, were much astonished not  
to see the Father there. They follow him  
by the trail of his snowshoes, and at last they  
find him, four leagues above richelieu,—  
kneeling in a hollow of the snow, with his  
arms crossed and his eyes raised to Heaven,  
his hat and his snowshoes near him. He was  
brought back on a sledge by one Caron,—  
master-valet at richelieu just then, who had  
gone to seek him on saturday, the 3rd of  
february, with two Hurons, who conducted  
themselves worthily on that occasion,—and

il arriua le 7. & fut enterré le mesme Iour au Cemetiere :

cette nouvelle donc estant arriués le lundy au Soir, le mardy nvf dismes nos Messes & a la fin vn De profundis: au Salut des Vrsulines vn De profundis aussy :

*Iour des cendres.*

le 14. Iour des Cendres, on sonna trois coups p<sup>r</sup>. la grand Messe le 1<sup>er</sup>. a 6. h. qui fut aussy le signal de la 1<sup>er</sup>. Messe basse où on fit la benediction des cendres more solito societ<sup>is</sup>. le dernier a 7. h. ; a l'issue de la grand messe apres la Cõnion on donna des Cendres. on auoit esté auerti qu'elles ne se metroient ny sur les Calottes ny sur les Coeffes des femmes mais qu'il falloit presenter les cheueux, on y manqua, mais il é facile au prestre de supleer en les mettant dessous la Coiffe

*predicãons du  
Caresme*

Le mesme Iour des Cendres on aduertit que les mercredys il y auoit predicãon en Caresme aux Vrsulines & le Vendredy a l'hospital, & ce sur les 7½ avec la messe en suite: que p<sup>r</sup>. ce Iour la predicãon se seroit aux Vrsulines sur les 3. h. & qu'en suite les religieuses selon leur deuõon diroient solemnellem<sup>t</sup>. les vespres des morts & le lendemain vne haute messe de requiem p<sup>r</sup>. le p. de noüe; elles desiroient faire dauantage & entr'autres de chanter les Vigiles. mais ie ne voulus permettre sinon de les dire a voix basse; le mesme fut

*Office des morts p<sup>r</sup>.  
le pere de noüe par  
les religieuses.*

on the 5th was taken to 3 rivers, where he arrived on the 7th, and was buried the same Day in the Cemetery.

This news, then, having arrived on monday Evening, on tuesday we said our Masses, and at the close a *De profundis*,—also a *De profundis* during the Benediction at the Ursulines'.

On the 14th, Ash Wednesday, three strokes were rung for high Mass,—the 1st at 6 o'clock, which was also the signal for the 1st low Mass, at which the blessing of the ashes took place, *more solito societatis*; the last, at 7 o'clock; at the end of high mass, after the Communion, we gave Ashes. The people had been notified that these would be placed neither on the men's Caps nor on the women's Headdresses, but that it was necessary to present the hair; this was neglected, but it is easy for the priest to accomplish it by putting the ashes under the Headdress.

On the same Ash Wednesday, notice was given that on wednesdays there would be preaching in Lent at the Ursulines', and on Friday at the hospital, and this about ½ past 7, with mass following; that for this Day the preaching would take place at the Ursulines', about 3 o'clock, and that afterward the nuns, according to their devotion, would solemnly say the vespers of the dead, and the next day a requiem high mass for father de noüe. They desired to do more, and, among other things, to sing the Vigils; but I would not allow it, except to say these in a low tone. The same decision was made for the Hospital nuns. On

*Ash Wednesday.*

*Lenten sermons.*

*Office of the dead for  
father de noüe, by  
the nuns.*

arresté p<sup>r</sup>. les Hospitalieres. les Iours suivants; sur la fin de la predicãon, il y eut quelque petit bout d'oraison funebre p<sup>r</sup>. le p. de noïe. Le preschois ce Caresme aux Vrsulines les Mercredys & Dimanches, & le p. Vimont les Vendredys a l'hospital & le p. Dendemare les Dim.

*retour des Hurons  
aux 3. riu. & leur  
recôpêce*

Ce mesme Iour repartirent les Hurons qui auoient aporté les lettres de la mort du P. de noïe en compaignie de *Pierre boucher*, & *Toupin* & *Gabr. du Clos*: *Tandihetsi* eut vn tapabor tout neuf *A8enhas Catecumene* de quoy faire vne paire de chauffes le tout donné par les Vrsulines & en outre chaqu'vn vn calumet d'*Estain*: M. des chastelets *Commis* g<sup>nal</sup> au Magazin leur fournit leur viures.

*baterie*

La nuit du Mardy gras au mercredy des Cendres quelques hommes de l'hospital estant venus visiter ceux de m. *Couillar*, vn de chez m. *Couillar* nommé *Iean le blanc* prit querelle avec vn<sup>d</sup> de ceux de l'hospital nommé *Iaques pairieu* & apres quelques houspillades s'estant separés, *Iean le blanc* accourt apres l'autre & le pensa assommer sur la place a coups de baston, il auoit plusieurs trous a la teste. il en garit, & *Iean le blanc* condamné a la reparãon du Ciuil; & au Cheualet;

*Iustice d'un blas-  
phemateur.*

le 15. fut mis sur le Cheualet vn Domestique de M. *Couillar* blasphemateur public; il reconnut sa faute, l'auoir bien merité, & vint



the following Days, toward the end of the sermon, there was some little passage of funeral prayer for father de noüe. I preached, this Lent, to the Ursulines on Wednesdays and Sundays; and, at the hospital, father Vimont preached on Fridays, and father Dendemare on Sundays.

This same Day, the Hurons who had brought the letters concerning the death of Father de noüe departed in company with *Pierre boucher* and *Toupin*, and *Gabriel du Clos*.<sup>19</sup> *Tandihetsi* had a brand-new storm-cap; *Awenhas*, a Catechumen, the materials for making a pair of breeches; all was given by the Ursulines. Each one had, besides, a Pewter calumet; and *Monsieur des chastelets*, general Agent at the Warehouse, furnished them their provisions.

On the night of shrove Tuesday to Ash wednesday, some men from the hospital having come to visit those at *monsieur Couillar's*, one of *monsieur Couillar's*, named *Jean le blanc*, began to quarrel with one of those from the hospital, named *Jaques pairieu*. When they had been separated, after some grappling and struggling, *Jean le blanc* ran after the other, and came near beating him to death on the spot, with a club. *Pairieu* had several gashes on his head, but recovered from them; and *Jean le blanc* was sentenced to make reparation, by the Civil authority, and to mount the *Chevalet*.

On the 15th, a Domestic of *Monsieur Couillar's*, a public blasphemer, was put on the

*Return of the  
Hurons to 3 rivers,  
and their reward.*

*A fight.*

*Justice to a blas-  
phemer.*

de soy mesme se confesser le soir ou le lendemain.

*Liberalités des religieuses.*

Pendant les Iours gras les Vrsulines & particul. l'hospital nvf enuoyerent plusieurs fois des pieces de four Vin d'Espagne &c.

*1er. Dim. du Quaresme.*

le 1<sup>er</sup>. Dimanche de Quaresme fut publiée l'Indulgence des stations de rome qu'on pouvoit gangner a l'Eglise; & la copie des Indulgences de cette nature fut leüe & affigée.

Simeon & la neigerie nos hommes de Sillery vinrent icy trauailler p<sup>r</sup>. nvf trois sepmaines durant ils s'en retournerent le 10. de Mars.

*presens de M le gouvern<sup>r</sup>.*

Mons<sup>r</sup>. le Gouverneur enuoya pendant le Quaresme du poisson fraits enuiron deux fois la sepmaine; on luy enuoya deux fois plein vn pot de terre d'oliues.

*sauuages de Sillery.*

les sauuages de Sillery abandonnerent leur maisons & toute la demeure des le commencement. du moys & s'en vinrent demeurer asses proche de Quebek.

*Xstiennot sort de n<sup>o</sup>e service.*

Enuiron ce temps, Xstiennot Cuisinier aux 3. riuieres quitta n<sup>o</sup>e service & fut mis au fort, & a sa place le pere buteux Sup. aux 3. riu. choisit qui il voulut de ceux du fort. Ce Xstiennot fit tant du sol au fort qu'on le mit sur le Cheualet où il se rompit.

1646. MARS.

*retour de Cousture.*

Le 10. arriua des trois riuieres vn françois & vn Huron oatentak apportant lettres &

Chevalet. He acknowledged his fault, saying that he had well deserved punishment, and came of his own accord to confess, that evening or the next day.

During the shrove Days, the Ursulines, and especially the hospital nuns, often sent us pastries, Spanish Wine, etc.

*Liberalties of the nuns.*

On the 1st Sunday in Lent was published the Indulgence of the stations of rome, which one might gain at the Church; and the copy of the Indulgences of this nature was read and posted.

*1st Sunday in Lent.*

Simeon and la neigerie, our men at Sillery, came here to work for us during three weeks; they returned on the 10th of March.

Monsieur the Governor sent fresh fish about twice a week during Lent; we twice sent him an earthen jar full of olives.

*Gifts of Monsieur the governor.*

The savages of Sillery abandoned their houses and the whole residence, at the beginning of the month, and came to dwell quite near to Quebek.

*Savages of Sillery.*

About this time, Chrestiennot, Cook at 3 rivers, left our service, and was put in the fort; and in his place father buteux, Superior at 3 rivers, chose one to his liking from those of the fort. This Chrestiennot acted at the fort as such a glutton, that he was put on the Chevalet, on which he was ruptured.

*Chrestiennot leaves our service.*

#### 1646, MARCH.

On the 10th, a frenchman and a Huron, oatentak, arrived from three rivers, bringing letters and news of the return of Cous-

*Return of Cousture.*

nouvelles du retour de Cousture avec 7. Annier. & les Hurons qui estoient partis d'icy. ils apportoient force presens p<sup>r</sup>. la Confirmãon de la paix &c & entr'autres vn desadueu manifeste des meurtres de l'Automne fait par les Soriquois ou sokokiois.

Le lendemain qui estoit Dimanche on exposa le S<sup>t</sup>. Sacrement au Commēcem<sup>t</sup>. de vespres & dit on le Tantū ergo a la fin p<sup>r</sup>. le salut in gratiarū actionē.

*depart d'Atironta*

le 13. partit Atironta & sa famille p<sup>r</sup>. s'en retourner aux 3. riu. ils s'en allerent chargés de biens, ils receurent & donnerent contentem<sup>t</sup>. iusques au bout, on leur donna leur Viatique au magazin, & partout ailleurs force biens.

*Titulaire de la  
chapelle de l'hospital.*

le 16. fut beniste la chapelle de l'hospital au sang du fils de Dieu par le p. Vimont, le samedy fut posée la pierre de marbre au dessus de la porte qui en contient l'escriteau; & le Dimāche de la passion choisy p<sup>r</sup>. la feste de la dedicace ou Titulaire: on y alla apres Vespres dire vn salut de la passion: vexilla, Antiph. festi Exalt. magnificat, Aue regina &c.

*Oatentak*

Ce mesme iour partit oatentak & le françois qui auoient apporté les nouvelles cy dessvf; oatentak quitta le françois a Sillery.

*Mort de Vincent  
sauuage.*

le 14. mourut saintem<sup>t</sup>. Vincent le sauuage qui en l'Automne auoit esté surpris par les Souriquois & laissé pour mort en mesme temps

ture, with 7 Annieronons and the Hurons who had gone hence. They brought many gifts for the Confirmation of the peace, etc., and, among others, an explicit disavowal of the murders in the Autumn, perpetrated by the Soriquois or the sokokiois.

The next day, which was Sunday, we exposed the Blessed Sacrament at the Beginning of vespers and said the *Tantum ergo* at the close, for the benediction *in gratiarum actionem*.

On the 13th, Atironta and his family went away, to return to 3 rivers. They went away laden with goods; they received and gave satisfaction even to the end. Provisions for the journey were given them at the warehouse, and, everywhere else, abundance of good things.

*Departure of  
Atironta.*

On the 16th, the chapel of the hospital was blessed, in honor of the blood of the son of God, by father Vimont; on saturday the marble slab was put in position above the door, containing the inscription; and passion Sunday was chosen for the feast of the dedication or Titulary patron. We went thither after Vespers to say a benediction of the passion,—the *vexilla*, *Antiphona festi Exaltationis*, *magnificat*, *Ave regina*, etc.

*Titulary patron of  
the hospital chapel.*

This same day, oatentak and the frenchman who had brought the aforesaid news went away; oatentak left the frenchman at Sillery.

*Oatentak.*

On the 14th, piously died Vincent, the savage, who in the Autumn had been surprised by the Souriquois and left for dead at the

*Death of Vincent, a  
savage.*

qu'un nommé Robert excellent Xstien un sien nepveu & un fils furent tues; la femme du mesme Vincent eut la chevelure enleuée, elle s'en porta bien & assista constamment son mary iusques au bout: Vincent fut enterré au Cimetiere de Quebek où son feu Pere, mort aussy saintem<sup>t</sup>., scauoir françois boulé un des premiers & excellens Xstiens auoit esté enterré 5. ou 6. ans auparauant.

*St. Ioseph*

le 18. veille de St. Ioseph (laquelle veille tomboit le Dimanche de la passion selon que dessvf) entre sept & huict du soir se fit le feu de Ioye de la St. Ioseph; Mons<sup>r</sup>. le Gouvern<sup>r</sup>. nuf vint querir, nuf soupions. le p. Vimont y alla qui fit mes excuses sur quelque Incommodité que i'auois. Mons<sup>r</sup>. le Gouverneur mit le feu les soldats firent 3 salués, & quatre coups de Canon furent tirés; il y eut aussy quelque fusée.

le 19. quand on sonna l'Angelvf on tira un coup de Canon; & a la messe a l'Eleuãon trois ou quatre avec quelques salues de mousquets; la grande messe se commença sur les 10. h. & les vespres ensuite; mais M. le Gouvern<sup>r</sup>. s'en trouua Incommodé & trouua qu'il eut esté plvf a propos de separer la messe du Vespres, dire la messe a l'ordinaire & les vespres sur les 11. heures: les Complies se dirent entre deux & trois, le sermon ensuite & puis on alla aux Vrsulines faire le salut de St. Ioseph, Iste Confessor, hic vir despiciens, magnificat,

same time with one robert, an excellent Christian; his nephew and a son were killed. The wife of this same Vincent had her scalp torn off; she bore it well, and steadfastly assisted her husband, even to the end. Vincent was buried in the Cemetery of Quebec, where his late Father, who had also died holily,—to wit, François boulé, one of the first and excellent Christians,—had been buried 5 or 6 years before.<sup>20</sup>

On the 18th, eve of St. Joseph (which eve fell on passion Sunday, as above), between seven and eight in the evening, St. Joseph's Bonfire was made. Monsieur the Governor came to get us; we were at supper; father Vimont went thither, and made my excuses, because of some Inconvenience that hindered me. Monsieur the Governor lit the fire; the soldiers gave 3 salvos, and four Cannon shots were fired; there were also some rockets.

*St. Joseph.*

On the 19th, when the Angelus was rung, they fired one Cannon shot, and at the mass,—at the Elevation,—three or four, with some salvos of musketry. High mass began about 10 o'clock, and vespers followed; but Monsieur the Governor was Inconvenienced by this, and thought that it would have been more suitable to separate mass from Vespers,—to say mass as usual, and vespers about 11 o'clock. Compline was said between two and three; the sermon followed; and then we went to the Ursulines' to have the benediction in honor of St. Joseph: *Iste Confessor, hic vir despiciens, the magnificat,— alternis*

alternis vocib. les religieuses & la paroisse; puis le Tantū ergo pendant lequel on descendit le S<sup>t</sup>. Sacrem<sup>t</sup>. & le reste a l'ordinaire

*Sepmaine Sainte*

le Dimanche de rameaux qui estoit le 25. de mars (& par consequent concouroit avec l'Annonciation), on ne prescha pas a la grande messe, mais a l'issue de l'eau beniste, on donna vn mot d'aduis sur la benediction des rameaux & la distribūon qui s'alloit faire & comme il les falloit tenir en main pendant la passion p<sup>r</sup>. tesmoigner sa foy que cette mort & passion n'estoit pas vne victoire par la mort sur le sauueur du monde, mais plustost du sauueur du monde sur la mort: ensuite on chanta au leutrin ce qu'il y auoit a chanter pendant quoy se fit la benediction du pain benit & se chanta en suite toute la benediction des rameaus: la distribūon s'en fit comme des chandales a la chandeleur: & puis on chanta Veni creator: pendant la passion ie tenois mon rameau a la main gauche, ce qui ne faut pas quand on la chante.

*l'Annonciāon.*

le soir apres vespres nvf dismes les litanies de nōe Dame en considerāon du Iour qui luy estoit dedié, son Image fut mise au milieu de l'Autel vtroq. choro idē simul respondente.

les Vrsulines & Hospitalieres dirant les Tenebres sur les 3. heures: les Hospitalieres vn nocturne & laudes; les Vrsulines toutes entieres.



*vocibus*, by the nuns and the parish; then the *Tantum ergo*, during which the Blessed Sacrament was taken down; and the rest, as usual.

On palm Sunday, which was the 25th of march (and consequently coincided with the Annunciation), there was no sermon at high mass; but at the end of the asperges we gave a word of advice concerning the blessing of the palms, and the distribution of them which was about to be made, and how they must be kept in the hand during the passion, in order to testify one's faith that this death and passion was not a victory for death over the savior of the world, but rather for the savior of the world over death. Then the choristers sang what there was to be sung, during which the blessing of the bread occurred. After that, the whole blessing of the palms was sung; the distribution of them took place as with the candles at candlemas; and then we sang the *Veni creator*. During the passion I held my palm in the left hand, which is not the rule when that is sung.

*Holy Week.*

At evening, after vespers, we said the litany of our Lady, in consideration of the Day, which was dedicated to her; her Image was placed at the middle of the Altar, *utroque choro idem simul respondente*.

*The Annunciation.*

The Ursulines and Hospital nuns said the *Tenebræ* about 3 o'clock,—the Hospital nuns, a nocturn and lauds; the Ursulines, the full office.

On Holy Thursday, the paradises were made,—with us, at the Corner of the Altar,

le Jeudy S<sup>t</sup>. les paradis furent faits; chez nvf au Coin de l'Autel du costé de l'Epistre, cela estoit bien: il y eut quelque manque aux Hospitalieres en ce qu'il estoit en noir.

on commença icy ce Jour la la messe a 7½ c'est trop tost il ne l'a faut commencer qu'a dix & demie, tant affin que la paroisse sonne la derniere que parcequ'il ê dauantage conforme au commun vsage. elle fut chantée. il n'y auoit que nos ff. a servir.

Il n'y eut point de salut chez nvf, c'estoit assez qu'il y eut pour lors tenebres aux deux maisons religieuses; peu communierēt; il eut esté souhaitable qu'il y en eut eu dauantage.

Il y eut laurement des pieds a l'hospital où assista le p. Vimont M. des chastelets & autres y laurement les pieds a 18. sauvages, qui furent ensuite regales.

le Vendredy S<sup>t</sup>. le p. Vimont commença vn peu apres 7. h. a prescher il finit apres 9. h. ensuite on fit le service où la passion fut chantée a trois scauoir, de M. de S<sup>t</sup>. Sauueur Euangeliste, & de M. le prieur qui faisoit la synag. & de moy: ie pensé pour lors que le p. de Quen eut mieux fait que M. de S<sup>t</sup>. Sauueur p<sup>r</sup>. cet article, mais non pas p<sup>r</sup>. le reste du service: apres l'Adorāon de la Croix M. de S<sup>t</sup>. Sauueur & M<sup>r</sup>. le prieur allerent au lutrein, i'acheué le service avec nos deux ff. a l'Autel; on retira la Croix & la reporta-t-on apres le service: le tout fut fait a 11. h.

on the Epistle side; that was a success. There was some lack with the Hospital nuns, as their paradise was in black.

On that Day, we began mass here at  $\frac{1}{2}$  past 7. This is too soon; it ought not to be begun till half-past ten,—both so that the parish church may ring last, and also because this is more conformable to the common usage. It was sung; there were only our brethren to serve it.

There was no benediction with us: it was enough that there were *tenebræ* at that time at the two religious houses. Few received communion: it would have been desirable that there had been more.

The washing of feet took place at the hospital, at which father Vimont was present. Monsieur des chastelets and others washed the feet of 18 savages there, who were afterward regaled with food.

On Good Friday, father Vimont began to preach a little after 7 o'clock; he finished after 9 o'clock. Then the service took place at which the passion was sung by three voices,—to wit, by Monsieur de St. Sauveur, Gospeller; by Monsieur the prior, who represented the synagogue; and by me. I thought at the time that father de Quen would have done better than Monsieur de St. Sauveur, in this part, but not for the rest of the service. After the Adoration of the Cross, Monsieur de St. Sauveur and Monsieur the prior went to the lectern; I finished the service with our two brethren at the Altar; the

le samedi St. le feu & sa benediction se firent a la sacristie & le reste avec les mesmes ministres que le Jour precedent; il me sembla derechef que p<sup>r</sup>. l'Exultet le p. de Quen l'eut mieux chanté; on ne parla point de l'Empereur ny le Vendredy ny le Samedi: Je fus trouuer M. le Gouvern<sup>r</sup>. a sa place p<sup>r</sup>. commencer par luy a donner de l'eau beniste des fonds de baptesme: Je manqué a dire vn petit mot deuant la procession aux fonds p<sup>r</sup>. inuiter a prier Dieu p<sup>r</sup>. la benediction. on commença vne heure trop tost, c'est assez de commencer a 9. heures, on commença a 8. on tira au gloria plusieurs coups de Canon: les hospitalieres sonnerent sur les 9. h. & hoc male.

## 1646 AVRIL

*Pasque*

le 1<sup>er</sup>. Jour estoit pasque qui fut fort beau: ie fis ou plustost donné a la messe l'eau beniste du Jour precedent.

l'Intimé le salut p<sup>r</sup>. les 3. festes le Jour de pasque chez nvf, le lundy a l'hospital, & le mardy aux Vrsulines. le 1<sup>er</sup>. Coup sonna a la paroisse a 5. heures: on y chanta les litanies du nom de Iesvs racourcies de la moitié: l'o filii & regina cœli: apres les litanies ie dis l'oraison du Jour; & a la fin de regina cœli l'oraison qui luy est propre.

*salut a la quasi modo.*

le 8. on fit le soir le salut en l'honneur de nœe Dame de l'Annonciation de laquelle on

Cross was removed and carried back after the service; all this occurred at 11 o'clock.

On Holy saturday the fire was made and its blessing took place at the vestry, and the rest with the same ministers as on the preceding Day; it seemed to me again that, as for the *Exultet*, father de Quen would have sung it better. There was no mention of the Emperor, either on Friday or Saturday. I went to find Monsieur the Governor in his place, in order to begin with him in giving holy water from the baptismal fonts. I omitted to say a brief word before the procession to the fonts, to invite them to pray God for the blessing. We began an hour too soon; it is enough to begin at 9 o'clock, and we began at 8. At the *gloria* several Cannon shots were fired; the hospital nuns rang at 9 o'clock, *et hoc male*.

1646, APRIL.

The 1st Day was easter, which was very beautiful: I prepared, or rather gave, at mass the holy water of the Day before.

*Easter.*

I Announced the benediction for the 3 feasts,—on easter Day with us, on monday at the hospital, and on tuesday at the Ursulines'. The 1st Bell rang at the parish church at 5 o'clock; there we sang the litany of the name of Jesus, abridged by half, the *o filii*, and the *regina cæli*. After the litany, I said the prayer for the Day; and, at the end of the *regina cæli*, the prayer which belongs to it.

On the 8th, we made at evening the benediction in the honor of our Lady of the

*Benediction at low-sunday.*

faisoit l'office de lendemain; ce salut consista aux Litanies de nõe Dame & au regina Cœli.

*Mre. Iaques l'her-  
mite.*

Le 7. commença a entrer a nõe seruice M. Iaques surnommé l'hermite. il estoit a l'hospital, il desiroit Instament d'en sortir; il nvf fit instance par plusieurs fois de le receuoir chez nvf a telle condition que l'on voudroit, on le manda au p. buteux qui auoit besoin de quelqu'un il l'aggrea; on le retira donc chez nvf avec l'aggrement de l'hospital iusques au depart de quelque barque qui allast aux 3. riu. mais auparauant on luy proposa par plusieurs fois tout ce qu'on desiroit de luy scauoir le p. de Quen & nõe f. liegeois il accepta tout & ne voulut faire aucun marché faisant profession de ne desirer que sa vie & son entretien bien petitem<sup>t</sup>.

*Visite de la Coste  
de beauport & de  
richelieu*

Le p. Vimont alla coucher a beauport le Iour de Pasque & visita toute la coste & en reuint le Ieudy: le p. buteux a richelieu a pasque fleurie.

*Peintures de  
l'Eglise*

La m. de l'Incarnãon Vrsuline employa presque tout le Caresme a peindre deux pieces d'Architecture pour accompagner le Tabernacle de la paroisse: Mons<sup>r</sup>. bourdon peignit quelques marches.

*Charités de M. le  
gouuernr.*

Mons<sup>r</sup>. le Gouverneur ayant enuoyé plvf que toutes les sepmaines du poisson frais, l'octaue de pasque ayant reçu deux oyes, il nvf en enuoya vne. Nvf luy enuoyasmes pendant le Caresme deux pots d'oliues &c.

Annunciation, whose office was on the morrow; this benediction consisted of the Litany of our Lady, and of the *regina Cæli*.

On the 7th, Master Jaques, surnamed "the hermit," began his entrance into our service. He was at the hospital, but desired Urgently to leave it; he repeatedly besought us to receive him with us on such terms as we chose. He was referred to father buteux, who had need of some one, and who received him; he was then withdrawn to our house, with the consent of the hospital, until the departure of some bark bound for 3 rivers; but beforehand we several times set forth to him all that we desired of him,—to wit, father de Quen and our brother liegeois. He accepted everything, and would make no bargain,—professing to desire only his living and his maintenance on a very small footing.

Father Vimont went to stop over night at beauport, on Easter Day, and visited the whole coast, and came back on Thursday; father buteux was at richelieu on palm sunday.

The Ursuline mothers of the Incarnation employed nearly the whole of Lent in painting two pieces of Architecture to match the Tabernacle of the parish church; Monsieur bourdon painted some steps.

Monsieur the Governor, who had sent fresh fish more than once a week, having received two geese on the octave of easter, sent one of them to us. During Lent, we sent him two jars of olives, etc.

*Master Jaques the hermit.*

*Visit to the Coast of beauport, and to richelieu.*

*Church Paintings.*

*Charities of Monsieur the governor.*

*Sauuages a Sillery.* Sauuages retournent loger a Sillery depuis pasques.

*saluts continués* Apres pasques on Intima la Continuãon des saluts du S<sup>t</sup>. Sacrem<sup>t</sup>. les Ieudys iusques a la feste Dieu; en y changeant l'oraison du S<sup>t</sup>. Esprit qui se disoit la 2<sup>e</sup>. en celle pro nauigantib. p<sup>r</sup>. la 3<sup>e</sup>. In gratiarū actionē, & p<sup>r</sup> la 4<sup>e</sup>. pro deuotis amicis.

*Arriué du p. p.  
piart & de Cou-  
sture.*

le 15. l'alle a Sillery p<sup>r</sup>. faire les Exercices, & la visite de la maison; i'en retourné le 25. au soir: le p. piart & Cousture arriuerēt lâ le 24. on auoit changé le nom sauuage a Cousture aux 3. riuieres en vn festin que luy fit le p. le buteux où au lieu de son ancien nom Ihandich qui sonne mal en yroquois, on luy donna le nom de Achirra le nom de feu M. Nicolet avec la Loye de tous les sauuages hurons Algonq. & Annieronons: ie fis festin a Sillery aux Chrestiens qui y estoient. le p. piart & sa compagnie repartirēt le 28. ensuiuant.

*retour des sauuages  
de la chasse* les sauuages retournerent de la chasse sur le milieu d'Auril & reuinrent assés riches & chargés.

*Consultes* le 26. le tins Consulte p<sup>r</sup>. le voyage du p. Iogues aux Annier. les Consulteurs estoient p. Vimont, p. de quen, p. Dendemare, p. p. piart; omnium consensu approbata profectio: Itē p<sup>r</sup>. le mariage de Cousture, approbatū itē òium consensu: Itē p<sup>r</sup>. vn voyage de robert



The Savages return to lodge at Sillery after easter. *Savages at Sillery.*

After easter we Announced the Continuation of the benedictions of the Blessed Sacrament on Thursdays even till Corpus Christi,—changing in them the prayer of the Holy Ghost, which was said 2nd, to the one *pro navigantibus*: for the 3rd, *In gratiarum actionem*; and for the 4th, *pro devotis amicis*.

*Benedictions continued.*

On the 15th, I went to Sillery to perform the Exercises and the visitation of the house; I returned thence on the 25th, in the evening. Father pijart and Cousture arrived there on the 24th; Cousture's savage name had been changed at 3 rivers, at a feast made for him by father le buteux, when instead of his former name, Ihandich, which sounds ill in yroquois, they gave him the name of Achirra,—that of the late Monsieur Nicolet,—to the Joy of all the huron, Algonquain, and Annieronon savages. I gave a feast, at Sillery, to the Christians who were there. Father pijart and his company went away again on the 28th following.

*Arrival of father p. pijart and of Cousture.*

The savages returned from the chase toward the middle of April and came back quite rich and burdened.

*Return of the savages from the chase.*

On the 26th, I held a Consultation with reference to father Jogues's journey to the Annieronons; the Advisers were father Vimont, father de quen, father Dendemare, father p. pijart; *omnium consensu approbata profectio*. *Item*, concerning Cousture's marriage; *approbatum item omnium consensu*. *Item*, respecting

*Consultations.*

en france ; & de la demeure des p. Druilletes par  
deça omniū etiā consensu approbata illa ÷ia.

*St. Marc*

le 25. Jour de St. Marc on ne fit point de  
procession p<sup>r</sup>. n'y auoir encore assés de che-  
min honneste p<sup>r</sup>. le faire ; on auoit intimé les  
litanies qui ne se chanterent pas par erreur  
mais se dirent a voix basse : le p. p. piart y  
officioit qui ne pouuoit pas pouruoir a cela :  
on mit du Violet ce Jour la ce qu'il ne falloit  
pas ; il le falloit supposé qu'on eut dit la  
messe des rogãons.

*Printemps*

le 17. ou 18. d'Auril la riuere fut libre, &  
on commença a semer vn peu auparauant.

*reiglemt. de Sillery.*

sur la fin de ce moys, en suite de la visite  
de Sillery, fut fait le reiglement p<sup>r</sup>. le tempo-  
rel ; la chose passa par l'aduis du p. Vimont  
& du P. Dendemare ; & du consentement du  
p. de Quen :

*Culture de la terre*

Les sauuages se mirent puissamment par tout  
a trouailler a la terre ; ils firent de nouueau a  
Sillery plus de 15. arpens de terre : aux 3. riu.  
plvf de 30. familles sauuages se mirent a cul-  
tuer ; Itē a Montreal : les françois de leur  
costé n'en firent pas moins.

1646. MAY.

*voyage aux 3.  
riuieres*

Le deruier d'Auril sur les 5. h. nvf partismes  
avec le brigantin & deux chaloupes pour les  
3. riu. où nvf n'arriuasmes que le 5. du moys  
de may, il fallut quitter le brigantin & aller

robert's voyage to france, and as to father Druilletes's continuation on this side; *omnium etiam consensu approbata illa omnia.*

On the 25th, St. Mark's Day, we made no procession, because there was not, as yet, enough road suitable for forming it. We had announced the litany, which, through an error, was not sung, but recited in a low tone: father p. pijart was officiating then, and he could not attend to that. Violet was used on that Day, which was not proper; it would have been proper, in case the rogation mass had been said.

*St. Mark.*

On the 17th or 18th of April, the river was free, and planting began a little before that.

*Spring.*

Toward the end of this month, after the visitation of Sillery, regulations were made concerning temporal affairs. The matter passed by the advice of father Vimont and of Father Dendemare, and by the consent of father de Quen.<sup>21</sup>

*Regulations for Sillery.*

The savages vigorously began everywhere to till the soil. At Sillery they freshly prepared more than 15 arpents of land; at 3 rivers, more than 30 savage families began cultivation; *Item*, at Montreal. The french on their side did no less.

*Cultivation of soil.*

1646, MAY.

On the last of April, about 5 o'clock, we started with the brigantine and two shallops for 3 rivers, where we did not arrive till the 5th of the month of may; we had to leave the brigantine, and proceed with the shallops.

*Journey to 3 rivers.*

*depart des veaux pr.  
les Hurons.*

avec les chaloupes: le lundy 7. commencerent les Conseils dont l'histoire se voira dans le factum qui ê dans les Archiues tit. yroquois: nvf en partismes le 17. & arriuasmes icy le 18. Caron qui menoit des veaux aux Hurons partit le 11. de May des 3. riu. Le p. Iogues p<sup>r</sup>. les yroquois le 16.

*Mort du p. Masse  
premier missre. Du  
Canada.*

I'y trouué le P. Enemond Masse mort la nuit du 11. au 12. sur la minuit & enterré en la nouvelle Chapelle non encore acheuée: compendiū vitæ & mortis eivf sicut & aliorū se trouuera dans les Archiues.

*Querelle de sau-  
uages trahison*

Itē Ie trouué qu'vn Xstien nommé Ignace yroquois de nation, mais depuis longtemps habitué icy ayant pris querelle au Ieu avec vn Abnaquiois, estoit allé par le dehors de sa cabane vis a vis de la place où il pensoit qu'il fut pour le transpercer de son espée, mais au lieu de le trouuer il rencontra vne femme qui fut transpercée mais toutesfois fauorablem<sup>t</sup>. cela fit bien du bruit parmy les sauages, & embrouilla fort les affaires de tous costés, toutesfois celuy qui auoit fait le coup venant s'excuser aux parens de la femme, presenta sa teste: on luy donna a étendre qu'on luy pardonnoit, toutesfois la chose sembloit dependre de l'issue de la blessure.

*Querelles de  
françois.*

Itē Ie trouué que deux hommes des Vrsulines s'estoient apelés & prouqués & s'estoient alles battre avec leurs espées: ce qu'auoient

On Monday, the 7th, the Councils began, the records of which will be seen in the *factum* which is in the Archives, *titulo* yroquois; we left that place on the 17th, and arrived here on the 18th. Caron, who was taking some calves to the Hurons, left 3 rivers on the 11th of May; father Jogues for the yroquois, on the 16th.

*Calves sent to the Hurons.*

I found here that Father Enemond Masse had died on the night of the 11th and 12th, about midnight, and was buried in the new Chapel, not yet finished; *compendium vitæ et mortis ejus sicut et aliorum* will be found in the Archives.<sup>22</sup>

*Death of father Masse, first missionary To Canada.*

*Item*, I found that a Christian named Ignace,—an yroquois by nation, but long settled here, having picked a quarrel while Gambling with an Abnaquiois, had gone to the outside of the latter's cabin, to the place at which he supposed that this man was, in order to run him through with his javelin; but, instead of reaching the man, it encountered a woman, who was wounded, but not dangerously. That made much commotion among the savages, and greatly complicated matters on all sides. Nevertheless, the man who had dealt the stroke, coming to excuse himself before the woman's relatives, offered his own head; they gave him to understand that they pardoned him, but the affair seemed to depend on the result of the wound.

*Quarrel among the savages; treachery.*

*Item*, I found that two of the Ursulines' men had challenged and provoked each other, and had proceeded to fight with their swords.

*Quarrels among the french.*

aussy fait deux soldats aux 3. riu. la groye & la fontaine pendant que nvf y estions; la groye fut blessé en deux endroits p<sup>r</sup>. s'estre comporté sagem<sup>t</sup>. Xstiennement, ce qui ayant esté verifié par les sauuages la fontaine fut mis en vne fosse.

*degast du feu*

Itē ie trouué que le feu, poussé par vn vent furieux auoit fait partout vn grand degast & qu'vn nommé Guill. bance y auoit tout perdu, sa maison & tout ce qu'il y auoit dedans ayant esté bruslé: il fut assisté de tous costés & bientost se trouua sur piéd

*Vol*

Itē Ie trouue qu'on auoit volé & crocheté vn Coffre où on auoit pris tout le pauure butin d'vn homme montant a plvf de 25. escvf; on declama fort la contre en chaire comme contre vn commencement. de vice qui n'auoit point encore esté vn pardeça, où on alloit sans deffiance.

*saluts a la pentecoste.*

On fit salut du S<sup>t</sup>. Sacrem<sup>t</sup>. le Iour de la Pentecoste & les deux festes suiuanes cõe a Pasque p<sup>r</sup>. remercier du succes du voyage des 3. riu. recommander le voyage du p. Iogues & de m<sup>t</sup>. bourdon, demander de la pluye &c aux Hospit. le lundy & aux Vrsul<sup>ns</sup>. le mardy: le mercredy y commença a pleuuoir.

*depart pr. Tadoussak*

Le P. de Quen partit de Quebec p<sup>r</sup>. Tadoussak le 21. de may Mons<sup>r</sup>. de launay Commis estoit parti dans vne barque des le 7. le p. de Quē partit dans vn Canot avec vn françois

Two soldiers at 3 rivers had also done the same,—la groye and la fontaine, while we were there; la groye was wounded in two places, for having behaved discreetly, like a Christian; this having been verified by the savages, la fontaine was put in a trench.

*Item*, I found that the fire, driven by a furious wind, had everywhere made great havoc, and that a certain Guillaume bance had thus lost everything, his house and all in it having been burned; he was aided on all sides, and soon found himself on his feet.

*Item*, I found that some one had stolen and broken open a Chest, from which had been taken all the man's poor spoil, amounting to more than 25 écus; we vigorously denounced that in the pulpit, as a beginning in a vice which had not yet been characteristic of this side, where all went about without distrust.

The benediction of the Blessed Sacrament was held on the Day of Pentecost and on the two following feasts, as at Easter,—in order to give thanks for the success of the journey to 3 rivers; to recommend the journey of father Jogues and of monsieur bourdon; to ask for rain, etc.,—at the Hospital nuns' on monday, and at the Ursulines' on tuesday. On wednesday it began to rain.

Father de Quen left Quebec for Tadoussak on the 21st of may; Monsieur de launay, Agent, had started in a bark, as early as the 7th. Father de Quen left in a Canoe, with a french blacksmith named Charles, and a savage; his provisions were furnished by the

*Havoc by fire.*

*Theft.*

*Benedictions at  
pentecost.*

*Departure for Ta-  
doussak.*

forgeron nommé Charles, & vn sauuage: on l'assura de sa nourriture par le magazin sur les lieux; & p<sup>r</sup>. le voyage on luy offrit du magazin tous les rafraichissemens necessaires, nõe f. liegeois l'auoit aussy fourni

*Profession de foy  
d'un huguenot*

le mesme 21. vn nommé Thomas [*blank space*] natif de la rochelle qui iusques alors n'auoit este qu'aparement Catholique & au fond estoit Huguenot fit abiurãon & profession de la foy en particulier entre mes mains en suite de quoy il fit sa Confession generale.

*baptisme de  
Arenhston.*

le 23. fut baptisé aux Vrsulines vn nommé Arenhston, Huron & fut nommé rené. M. le prieur fut son parrain.

*on fait du gru*

nõe f Ambroise depuis le 1<sup>er</sup>. de May iusques au 20. fut ëploye a faire le gru a nõe dame des Anges & la biaire.

*on commence la  
pesche*

Enuiron le 15. de May on commença la pesche nõe f. feauté & robert hache au commencement<sup>t</sup>., puis robert tout seul avec Iaques Iunier le 1<sup>re</sup>. saulmon fut pris le 11 de Iuin.

*Chapelle chez M. de  
Chaigny & voyage  
chez luy.*

le 24. partit nõe f Ambroise & M<sup>re</sup>. Iaques p<sup>r</sup>. les 3. riu. dans vn Chaloupe où estoit M<sup>r</sup>. de Chaigny qui emporta avec soy la Chapelle de beauport qui luy fut accordée pour Iusques a La Toussaints: le p. Vimont en mesme temps aller iusques chez M. de Chaigny pour conferer les Ceremonies du baptisme a sa fille.

Sur la fin de May se rencontra la feste du St. Sacrem<sup>t</sup>. le St. Sacrem<sup>t</sup>. fut exposé le Iour de la feste & le Dimanche iusques apres



warehouse, on the premises; and for the journey he was offered, from the warehouse, all the necessary fresh food; our brother liegeois had also supplied him.

On the same 21st, one Thomas [*blank space*], a native of la rochelle,—who till that time had been only in appearance a Catholic, and in reality was a Huguenot,—abjured heresy and privately made profession of the faith, under my direction, after which he made his general Confession.

*A huguenot's Profession of faith.*

On the 23rd, one Arenhouton, a Huron, was baptized at the Ursulines', and named rené. Monsieur the prior<sup>23</sup> was his godfather.

*Baptism of Arenhouton.*

Our brother Ambroise was employed, from the 1st of May till the 20th, in preparing barley at notre dame des Anges, and the beer.

*The barley is made ready.*

About the 15th of May, the fishing began; our brother feauté and robert hache were engaged therein, at first,—then robert alone, with Jaques Junier. The 1st salmon was taken on the 11th of June.

*Fishing begins.*

On the 24th, our brother Ambroise and Master Jaques started for 3 rivers in a Shallop, in which was Monsieur de Chavigny, who carried with him the beauport Oratory, which was granted him Until All Saints. Father Vimont at the same time went as far as Monsieur de Chavigny's, to confer the Ceremonies of baptism on his daughter.

*Chapel at Monsieur de Chavigny's and journey to his house.*

Toward the end of May, occurred the feast of the Blessed Sacrament; the Blessed Sacrament was exposed on the Day of the feast, and on Sunday till after vespers; and there

vespres; & il y eut salut tous les Iours de l'octaue.

*Procession du St.  
Sacremt. p<sup>r</sup>. porter le  
Daiz.*

Pour la Procession, il fut arrêté que M. le Gouverneur nommeroit qui il luy plairoit p<sup>r</sup>. porter le Daiz de sa part, que les deux marguillers le porteroient aussy, & vn Sauvage: que les années d'apres les marguillers avec le Curé aduiseroient a qu'il le faudroit offrir de le porter la disposition de trois bastons leur estant laissée libre & la dispõon du 1<sup>er</sup>. a M. le gouuern<sup>r</sup>. Ceux qui le portèrent cette année furent M. Tronquet de la part de M. le Gouu. Mons<sup>r</sup>. des Chastelets & M. giffar marguilliers, & noel negabamat.

*le tour en chemin*

Les Hospitalieres ayant représenté leur droit d'ancienneté dans le pãys par dessvf les Vrsulines p<sup>r</sup>. y auoir fait bastir deux ans au parauant elles: Itē a raison que les Hospitaux sont tousiours priuilegiés & ont les premiers rangs: le tour de la procession fut par le reposoir du fort proche de l'arbre, puis a l'hospital; puis au reposoir de M. Couillart; puis aux Vrsulines & de la on reuint a la paroisse.

*l'ordre*

Deux Clochetes marchoient deuant, puis la banniere celuy qui la portoit auoit vn chapeau de fleurs: La Croix suiuoit portée par vn Ieune garçon de 20. ans en Aube & lisets; a ses deux costés deux Enfans en surplis & lisets: Suiuoient les torches 6. en nombre p<sup>r</sup>. la 1<sup>e</sup>. fois; on destina p<sup>r</sup>. les porter les

was a benediction every Day in the octave.

As for the Procession, it was decided that Monsieur the Governor should name, on his part, whomsoever he pleased to bear the Canopy; that the two churchwardens should also bear it, and one Savage: that, in subsequent years, the churchwardens, with the Curé, should settle who might properly be invited to bear it,—the disposition of three staves being left free to them, and the disposition of the 1st to Monsieur the governor. Those who carried it this year were Monsieur Tronquet, on behalf of Monsieur the Governor; Monsieur des Chastelets and Monsieur giffar, churchwardens; and noel negabamat.

*Procession of the  
Blessed Sacrament;  
about bearing the  
Canopy.*

The Hospital nuns having represented their right of seniority in the country over the Ursulines, by virtue of having built in it two years before the latter,—*Item*, because the Hospitals are always privileged and have the first rank,—the course of the procession was past the temporary altar at the fort, near the flagstaff; then to the hospital; then to the temporary altar at Monsieur Couillart's; then to the Ursulines; and thence we came back to the parish church.

*Line of march.*

Two Bell-ringers marched in front, then the banner: the one who carried it had a hat of flowers. The Cross followed, borne by a Youth of 20 years, in Alb and silk sash,—on either side of him, two Boys in surplices and sashes. The torches followed, 6 in number; for the 1st time we appointed the local crafts to bear them,—to wit, Carpenters, masons,

*The order.*

*Quelqu'un ayant fait souuenir qu'il falloit garder l'ordre de l'honneur des mestiers nōe f liegeois ayant mis pr. fondement qu'il ne falloit point auoir esgard du tout a l'honneur mais que du reste ils s'accommodassēt par entr'eux; quelqu'un d'eux ayant dit qu'il falloit donc que les Peres menassent les Enfans, les deux plus vieux marcherent les premiers, scauoir Zacherie & Jean Guyon.*

*sonnerie*

metiers du päys, scauoir Charpentiers maçons, matelots, Taillandiers, brasseurs & boulangers; ausquels ce coup on enuoya la veuille des Torches faites par nōe Industrie & de nōe Cire, & il les accommoderent de festons, & Jean guion maçon mit vn escusson a la sienne où estoient les armes de son metier marteau, compas & reigle: apres les torches suiuoient quatre chantres laiques puis M. de S<sup>t</sup>. Sauueur, & M. Nicolet en surplis & estolle puis le p. Vimont & le p. Dendemare; puis 6. anges françois, & deux petits sauuages en leur habit, tous portoient des chandeliers ou des cierges excepté les deux derniers qui portoient deux corporaliers, apres eux deux de nos ff en surplis avec encensoirs fumans; puis sous le Daiz aux deux costés du S<sup>t</sup>. Sacrement; le p. Druilletes faisant le Diacre en Dalmatique & M. le prier soubdsdiacre en aube & estolle: nōe f liegeois en surplis marchoit le dernier derriere le S<sup>t</sup>. Sacrement, & faisoit office de m<sup>re</sup>. des Ceremonies.

on sonna a la paroisse au sortir, & partout en arriuant & sortant au reposoir du fort. 3. coups de Canon; en passant derriere M<sup>r</sup>. Couillart il y eut vn salue de mousquets & fusils. Itē a l'hospital; & de rechef au reposoir de m. Couillart on tira & fit-on vne autre salue; Itē en repassent deuant le fort vne autre salue de trois coups de Canon: on sonna a la paroisse en passant sous vn Arcade du pont qui estoit

sailors, Toolmakers, brewers, and bakers; to whom this time we sent, on the day before, some Torches made by our Skill and of our Wax. These they hung with festoons; and Jean guion, a mason, put an escutcheon on his, on which were the arms of his trade, hammer, compasses, and rule. After the torches followed four lay choristers; then Monsieur de St. Sauveur and Monsieur Nicolet, in surplice and stole; then father Vimont and father Dendemare; then 6 french angels, and two little savages in their costume: all carried candlesticks or tapers, except the last two, who bore corporal-cases. After these came two of our brethren in surplices, with smoking censers; then beneath the Canopy, on either side of the Blessed Sacrament, father Druilletes serving as Deacon in Dalmatic, and Monsieur the prior as subdeacon in alb and stole: our brother liegeois, in surplice, marched last, behind the Blessed Sacrament, and officiated as master of Ceremonies.

The bell was rung at the parish church at the end, and everywhere on arriving and leaving; at the temporary altar of the fort, 3 Cannon shots were fired; on passing behind Monsieur Couillart's there was a salute of muskets and guns. *Item*, at the hospital; and again, at monsieur Couillart's temporary altar, they fired and gave another salute; *Item*, on passing before the fort again, another salute of three Cannon shots. The bell at the parish church was rung as they passed under an Arch of the bridge, which

*Some one having called to mind that it was proper to observe the honorable order of the trades; our brother liegeois having laid down the principle that it was not at all requisite to consider the matter of honor, but that withal they should arrange themselves by mutual agreement; some one of them having said that the Fathers ought then to lead the Sons; the two seniors marched first,—to wit, Zacherie and Jean Guyon.*

*Bell-ringing.*

tapissée; on fit aussy vne salue aux Vrsulines; & enfin retournant a l'Eglise vne autre salue de 3. coups de Canon.

*Chan*

M. de St. Sauueur entretint fort bien le chan; Aux repositoires on tascha de faire chanter a deux Enfans quelques articles des litanies du nom de Iesvf 5. ou 6. mais il fallut que M. le prieur les aydast; puis on chanta *Tantū ergo*; ou *Ecce panis* &c. l'oraison, laude, encensem<sup>t</sup>. & benediction: aux maisons religieuses le mesme: le tout alla bien comme cela, les religieuses y chanterent au lieu des Enfans.

*Le temps.*

La grande messe se dit a l'ordinaire 7½, & la procession qui se fit apres ne fut finie que sur les 11. heures; le St. Sacrement fut exposé ce Iour la & le Dim. iusques apres vespre; le reste de l'octaue salut a 7½ du soir seulem<sup>t</sup>. Aux maisons religieuses le St. Sacrem<sup>t</sup>. fut exposé tout le long de l'octaue depuis leur messe iusques a 5. h. du soir, & le Iour de l'octaue on y fit les saluts solempnels.

*pm. bestialitis. publice  
declaratū ab eo, qui  
fecerat, vel finxerat*

La veuille de la feste qui estoit le 31. ou dernier de May on apporta la nouvelle d'vn malheur arriué a richelieu: vn nommé Dumkerke Norman, Canonier & matelot a richelieu aagé de 40. a 45. ans marié en france, & demeurant p<sup>r</sup>. la 3<sup>e</sup>. année a richelieu, sur la fin de ce mois parut l'espace de deux ou trois Iours dans vn desespoir, se voulant de luy

was carpeted; a salute was also given at the Ursulines'; and finally, on returning to the Church, another salute of 3 Cannon shots.

Monsieur de St. Sauveur excellently sustained the music. At the temporary altars we tried to have two Boys sing some clauses of the litany of the name of Jesus,—5 or 6; but Monsieur the prior had to aid them. Then they sang *Tantum ergo*, or *Ecce panis*, etc., followed by the prayer *laudate*, incense, and benediction: at the religious houses the same. All went well in that way; the nuns sang there instead of the Children.

*Music.*

High mass was said as usual, at  $\frac{1}{2}$  past 7, and the procession which was afterward made was finished only about 11 o'clock; the Blessed Sacrament was exposed on that Day, and on Sunday, till after vespers; for the remainder of the octave, benediction at  $\frac{1}{2}$  past 7 in the evening only. At the religious houses the Blessed Sacrament was exposed throughout the octave from their mass until 5 o'clock in the evening; and on the Day of the octave solemn benedictions were held there.

*The time.*

On the eve of the feast, which was the 31st or last of May, the news was brought of an unfortunate affair which happened at richelieu. One Dumkerke, a Norman,—a Gunner and sailor at richelieu, aged between 40 and 45 years, married in france, and living for the 3rd year at richelieu,—toward the end of this month appeared for the space of two or three Days to be in despair,—trying to destroy and cast himself headlong, and saying

Peccatum bestialitatis  
publice declaratum  
ab eo, qui fecerat, vel  
finxerat.

mesme perdre & precipiter disant qu'il estoit perdu & damné interrogé pourquoy il disoit cela, respondit que depuis le depart des vaisseaux il auoit eu afaire dix ou douse fois a vne chienne du fort appelée plate, & que c'estoit la le suiet de son desespoir: le Capitaine nommé la Crapaudière se saisit de sa personne, & de la Chienne, & les fit enfermer: il en escriuit au p. buteux aux 3. riu. & a M. le gouu. a Quebek. le p. buteux y enuoya le p. duperon: & M. le Gouuern<sup>r</sup>. ne respondit rien attendant d'y voir plvf de Iour: on iugea de premier abord qu'il eut fallu plustost tuer la chienne que de l'enfermer: & enfin que le meilleur estoit de declarer & tenir p<sup>r</sup>. fol celuy qui auoit dit cela de luy mesme. le p. duperon de retour raporta qu'a son arriuée, cet homme luy dit que ce qu'il auoit dit n'estoit qu'une feinte affin qu'on le fit mourir, n'ayant esté empesché de se desfaire soy mesme que p<sup>r</sup>. la crainte de l'Enfer lequel il pouuoit esperer d'euitier, se procurant la mort de la sorte puisque d'un costé il moureroit qui est ce qu'il cherchoit, & de l'autre on le feroit Confesser auparauãt ce qui luy feroit euitier l'Enfer: le p. duperon l'obligea de declarer publiquem<sup>t</sup>. le tout, puis le Confessa, luy remit l'esprit, & le laissa en bonne dispõon.

*aff. de Tadousak*

le Iour mesme du S<sup>t</sup>. Sacrement dernier de May, vint la nouvelle de Tadoussak qu'il y



that he was lost and damned. On being asked why he said that, he answered that since the departure of the vessels he had ten or twelve times had intercourse with a bitch of the fort, called plate; and that that was the cause of his despair. The Captain, named la Crapaudière, arrested him in person, and seized the Bitch, and had them shut up; he wrote of the matter to father buteux at 3 rivières, and to Monsieur the governor at Quebec. Father buteux sent father duperon thither, and Monsieur the Governor answered nothing,—waiting to obtain more Light on the matter. They thought, at first, that it would be their duty to kill the bitch rather than to lock her up; and, finally, that the best plan was to declare and account as crazy the one who had said that about himself. Father duperon on his return reported that, at his arrival, this man told him that what he had said was only a feint, to the end that he be made to die,—having been hindered from destroying himself only by the dread of Hell, which he might hope to avoid by procuring death in this way; since, on the one hand, he would die, which was what he sought; and, on the other, they would first have him Confess, which would enable him to avoid Hell. Father duperon obliged him to declare everything publicly, then heard his Confession, composed his mind again, and left him in a good frame of mind.

On the very Day of the Blessed Sacrament, the last of May, came the news from Tadous-

*Matters at Tadousak.*

auoit dix grandes Cabanes de sauuages entr'autres des bersiamites, 15. Chaloupes; qu'on y auoit desia traité plvf de cinq poinsons de Castor & 151. peaus d'orignak: & que iamais la ferueur & la deuõon au Xstianisme n'y fut plus grande.

*Sauuage de gaspé.*

Vn sauuage de Gaspé se disent Catecumene arriua icy sur la fin du moys avec force viande dont il fit present aux sauuages de Sillery, qui entr'autres choses luy donnerent du blé; il s'en retourne avec lettres p<sup>r</sup>. Tadoussak & Misk8 a nos PP. & a Mons<sup>r</sup>. desdasmes de la part de m. le Gouverneur; il repartit d'icy en sa chaloupe le 11. de Iuin

*loyer des ouuriers.*

En ce temps il falloit donner 30. & 35. s. a vn homme p<sup>r</sup>. sa Iournée & ses despends.

1646. IUIV.

*Moulin*

Le 4. entra a nõe seruice p<sup>r</sup>. Charpentier & ayder au moulin vn nommé Estienne bougoust: on se mit premierem<sup>t</sup>. a abatre ce qui restoit de bois sur les terres de la Vacherie: puis on delibera de la place où le metteroit; le p. Vimont le p. dendemare & moy nvf nvf y transportasmes & fut dit qu'on le pouuoit mettre a vn endroit, où il y restoit quelque Inconuenient; mais qu'on croyoit avec le temps deuoir estre osté; qu'il n'y auoit qu'a le bien faire: la cause pour laquelle principalem<sup>t</sup>. on le refaisoit de nouveau estant que

sak that ten large Cabins of savages were there,—among others, some bersiamites,—and 15 Shallops; that there had already been traded more than five casks of Beaver, and 151 moose skins; and that fervor and devotion to Christianity were never greater at that place.

A savage of Gaspé, calling himself a Catechumen, arrived here about the end of the month with plenty of meat, of which he made a present to the savages of Sillery, who, among other things, gave him some corn. He returns with letters for Tadoussak and Miskou, to our Fathers, and to Monsieur desdames from monsieur the Governor: he set out again in his shallop on the 11th of June.

*Savage from gaspé.*

At this time it was necessary to give 30 and 35 sols to a man for his Day's work and his expenses.

*Workmen's hire.*

1646, JUNE.

On the 4th, there entered our service one Estienne bougoust, as Carpenter and to help at the mill. We first proceeded to fell what wood remained on the lands of la Vacherie;<sup>24</sup> then we deliberated about the site on which the mill should be placed. Father Vimont, father dendemare, and I betook ourselves thither, and we decided that it might be put in a place in which there was still some Disadvantage,—which, however, we believed would be removed in course of time; that the only question was, that it be well built. The chief reason why it was rebuilt anew was,

*Mill.*

l'autre pour auoir esté mal fait menaçoit de ruine a chaque bout de champ.

M<sup>re</sup>. maturin venu pour ce suiet de france l'an passé, & mis cependant au service des Vrsulines fut mis a nõe service & commēca a demeurer avec nvf le 11. de Iuin. La neigerie commença a y seruir le 18. il estoit a Sillery. on demanda par plusieurs fois a M. le Gouverneur qu'il voulut ou nvf accorder la place voisine, ou establir qu'elle demeurast en Commune; il ne voulut ny l'un ny l'autre.

*on va secourir Guill.  
banse*

le 10. de Iuin qui estoit vn Dimanche, on publia a la paroisse que qui voudroit le lendemain Iour de S<sup>t</sup>. barnabé aller ayder a redresser la maison bruslée de Guillaume banse qu'on en donnoit la permission, & qu'on y exhortoit; il y alla 15. ouuriers.

*separāon des  
fermiers de beauport.*

Le 11. se fit la separation de nos fermiers de beauport, boucher s'en alla & Thomas hayot demeura chargé de tout, ce fut par vn accord par entr'eux sans que nvf ayons fait autre chose que d'y cōsentir.

*Mariage*

le 18. se fit le mariage de Montpellier soldat & Cordonnier avec la fille de seuestre: on y dansa vne espece de balet; scauir 5. soldats.

*Abnaquiois arriuent*

Le 22. arriuerent 3. Canots d'Abnaquiois qui disoient qu'une maladie qui faisoit vomir le sang auoit perdu vne bonne partie de leur nation: qu'il y auoit en grande guerre entre

that the other mill, having been ill constructed, threatened to fall at any moment.

Master maturin—who had come for this purpose from france the year before, and had been placed meanwhile in the service of the Ursulines—was employed in our service, and began to live with us on the 11th of June. La neigerie began to serve here on the 18th; he was at Sillery. We repeatedly asked Monsieur the Governor that he consent either to grant us the neighboring place, or to decree that it should remain as Commons; he would do neither one nor the other.

On the 10th of June, which was a Sunday, it was published at the parish church that whoever would go on the morrow, the Day of St. barnabas, and help to rebuild the burned house of Guillaume bance, was given permission thereto, and that we urged them to do this; 15 workmen went there.

*They go to assist  
Guillaume bance.*

On the 11th occurred the separation of our farmers at beauport,—boucher went away, and Thomas hayot<sup>25</sup> remained in sole charge; this was by an agreement between them, without our having done aught else than consent to it.

*Separation of the  
farmers at beauport.*

On the 18th occurred the marriage of Montpellier, a soldier and a Shoemaker, to the daughter of sevestre;<sup>26</sup> they danced there a kind of ballet,—to wit, 5 soldiers.

*Marriage.*

On the 22nd, 3 Canoes of Abnaquiois arrived, who said that a malady which caused vomiting of blood had destroyed a good part of their nation; that there had been a great

*Some Abnaquiois  
arrive.*

les Etechemins & sauvages de gaspé: que les yroquois ne mentoient point en ce qu'ils auoient maintenu que ce n'estoit pas eux qui auoient fait le coup de cet Automne, mais les Soquiquois on attendoit a scauoir le reste: Ils ramenerent le fils de otsatonk8i Huron.

*Ceux de Tad8sak  
arriuent.*

Le 23. arriua Et8et & Iabmets Capitaine de Tad8sak Xstiens avec vne Chaloupe pleine de leur gens, ils firent deux presens de Castors a M. le gouu. & dans le Conseil firent force plaintes de la cherté & façons de traiter de M. de launay: ils estoient Est8et sur tous habilés p<sup>r</sup>. la plus part a la françoise chemise de toile de Hollande blanche, vn rabat a dentelle & Casoque d'Escarlate, qui tachoit d'aller de pair avec M<sup>r</sup>. le gouuern<sup>r</sup>. & en tout faisoit le Souuerain: ie luy donné la Colãon, & vn sac de blé d'Inde & vne liure de poudre a la recomm. du p. de Quen.

*Diuorce.*

le 22. se vinrent mettre prisonniers d'eux mesme vn mary & vn femme Xstienne, qui ne se pouuoient accorder, l'vn dans le Cachot au fort, l'autre aux Vrsulines; & ce en suite de leur sentence qui leur fut prononcée a Sillery sur les plaintes des Capitaines: le factū s'en trouuera dans les Archiues titulo Sillery.

*feu de la St. Jean.*

le 23. se fit le feu de la St. Jean sur les 8½ du soir M. le gouuern<sup>r</sup>. enuoya M. Tronquet p<sup>r</sup>. scauoir si nvf irions; nvf allasmes le

war between the Etechemins and the savages of gaspé; that the yroquois did not lie in what they had maintained,—that it was not they who had made the attack of last Autumn, but the Soquoquois; they were waiting to know the rest. They brought back the son of otsatonkwi, a Huron.

On the 23rd, Etwet and Iabnets—Captains of Tadousak, and Christians—arrived, with a Shallop full of their people; they made two presents of Beavers to Monsieur the governor; and in the Council they uttered many complaints about the high prices and methods of trading of Monsieur de launay. They were, Estwet especially, dressed for the most part in french style, a shirt of white Holland linen, a neckband of lace, and a Scarlet Cloak. Etwet was trying to be on an equal footing with Monsieur the governor, and in every way acted the Sovereign. I gave him a Luncheon, a bag of Indian corn, and a pound of powder, by recommendation of father de Quen.

*Those of Tadousak arrive.*

On the 22nd, there came, to constitute themselves voluntary prisoners, a husband and a Christian wife, who could not agree,—the one to the Dungeon in the fort, the other to the Ursulines,—and this after their sentence, which was pronounced on them at Sillery, upon the complaints of the Captains. The *factum* will be found in the Archives, *titulo* Sillery.

*Divorce.*

On the 23rd, the fire for St. John's day was made about  $\frac{1}{2}$  past 8 in the evening. Monsieur the governor sent Monsieur Tron-

*Fire for St. John's day.*

trouuer le p. Vimont & moy dans le fort, nvf allasmes ensemble au feu, M. le gouu. l'y mit & lors qu'il le metoit ie chanté le Vt queant laxis & puis l'oraison: M. de St. Sauueur n'y estoit point, il l'y faut Inuiter vne autre fois: on tira 5. coups de Canon & on fit deux ou 3. fois la decharge de mousquets: nvf en retournasmes entre 9. & 10.

*voyage au sault de  
la riuere de St.  
Charles pr. les terres  
des Vrsulines.*

Le 22. estant allé voir avec M. le gouu. la terre de bance au dessvf du Sault & ayant visité tout ce qui est entre deux, il me sembla que les Vrsulines deuoient se tenir a vn ruisseau que ie nommé de St<sup>e</sup>. Vrsule, & descendant vers Jaques Caulmont tascher a faire que dans leur concession fut comprise vne petite prairie qui ê entredeux: M. le gouu. ne me voulut accorder pour elles que 12. Arpens sur la riuere & en profondeur ce qu'il faudroit p<sup>r</sup>. parfournir leur 200. Arpens, Si depuis ce ruisseau de St. Vrsule iusques a Caulmont il y a plvf de 12. Arpens, il faut tacher d'auoir ce surplvf p<sup>r</sup>. y comprendre au moins la prairie; s'il y a moins, on prendra le reste au dela du ruisseau Mons<sup>r</sup>. le gouu. ne voulut rien resoudre, renuoyant le tout au retour de M. bourdon, qui estoit allé aux yroquois.

*& a l'Isle d'orleans.*

le mesme Iour le p. Vimont alla a l'Isle d'orleans p<sup>r</sup>. y choisir des prairies p<sup>r</sup>. les deux maisons religieuses, nvf auions esté aupara-



quiet to know whether we would go; we went to find him, father Vimont and I, in the fort, and we went together to the fire. Monsieur the governor set it, and while he lighted it, I sang the *Ut queant laxis* and then the prayer. Monsieur de St. Sauveur was not there; he must be Invited thither, another time. 5 Cannon shots were fired, and two or 3 times occurred the discharge of muskets; we returned thence between 9 and 10.

On the 22nd, I went with Monsieur the governor to see the land of bance above the Sault, and inspected all that lies between them. It seemed to me that the Ursulines should confine themselves to the brook that I call Ste. Ursule, and, descending toward Jaques Caulmont, endeavor to arrange that the small meadow between the brook and Caulmont's land be comprised in their concession. Monsieur the governor would not grant me for them more than 12 Arpents on the river, and whatever depth might be necessary to complete their 200 Arpents. If there be more than 12 Arpents between the Ste. Ursule brook and Caulmont's land, an effort should be made to obtain that surplus, so that at least the meadow may be included. If there are fewer, the remainder will be taken beyond the brook. Monsieur the governor would decide nothing,—referring it all to the return of Monsieur bourdon, who had gone to the yroquois.

On the same Day, father Vimont went to the Isle of orleans, in order to choose some meadows there for the two religious houses;

*Journey to the sault  
of the river St.  
Charles, on account  
of the lands of the  
Ursulines,*

*and to the Isle of  
orleans.*

uant a la longue pointe de l'autre costé p<sup>r</sup>. le mesme dessein le tout se trouuera dans la Conuention dressée p<sup>r</sup>. cela.

*p dendemare à  
Montreal*

le 25. partit d'icy le p. Dendemare p<sup>r</sup>. Montreal

*Promesse de  
l'augmentãõ des  
terres de la Vacherie*

le 26. M<sup>r</sup>. le gouu. me donna assurãce de l'augmentãõ des terres de la Vacherie p<sup>r</sup>. remplacer 6. Arpens, que nvf auions cedé a Quebec; il alla sur sa monture le dire le mesme Iour *a nõe f liegeois*, qui trauailloit en ce quartier-la au moulin :

*n. F. Liegeois*

Il me dit en mesme temps que ny cette adition ny la Vacherie ne deuoient point estre prises qu'en roture, qu'il ne le souffriroit iamais autrem<sup>t</sup>. & que tout ce qui estoit dans la banlieüe deuoit estre censé de ceste nature.

*nature de nos  
Concessions.*

Cela me donna suiet d'examiner plvf particulierem<sup>t</sup>. les lettres de nos Concessions, & ie trouué que celles de nos six cents Arpens de terre aux 3. riu. données en 1634. estoient a la perfection sans aucune charge en toute proprieté & Seigneurie vt rex concesserat concedentib. Pour les lettres des terres de nõe Dame des Anges, beauport & la vacherie de 1637. ie n'y trouué de charge qu'une messe par an sans aucune autre redeuance, & l'adueu de la concession de 20. en 20. ans, mais il n'est fait mention d'aucune seigneurie. Pour celles de l'Isle aux ruaux, elles sont aussy fort bien &

we had previously been at the long point on the other shore, for the same purpose; it will all be found in the Agreement drawn up to that effect.

On the 25th, father Dendemare left here for Montreal.

On the 26th, Monsieur the governor gave me assurance of an increase in the lands of la Vacherie, in order to replace 6 Arpents which we had ceded to Quebec; he went on horseback to mention this on the same Day to our brother liegeois, who was working in that quarter at the mill.

He told me at the same time that neither this addition nor la Vacherie should be taken otherwise than *en roture*; that he would never suffer it otherwise, and that everything in the *banlieue* should be deemed of the same nature.

This gave me occasion to examine more closely the letters patent of our Concessions, and I found that those of our six hundred Arpents of land at 3 rivers, granted in 1634, conferred a perfect title upon us without any charge, giving us full ownership and all Seigniorial Rights, *ut rex concesserat concedentibus*. As regards the letters patent for the lands of nostre Dame des Anges, beauport, and la vacherie, dated 1637, I found no charge upon such concessions beyond the saying of a mass every year—with no other dues—and the avowal of concession every 20 years; but there is no mention of any seigniorial right. As for the titles to those of Isle aux ruaux, they are also very good, and similar to that of 3

*Father dendemare goes to Montreal.*

*Promise of an increase in the lands of la Vacherie.*

*Our Brother Liegeois.*

*Nature of our Grants.*

comme celle des 3. riurier. Pr. l'Isle de Iesvf il n'y a point de grosse en parchemin, il n'y a qu'un seul extrait de l'assemblée g<sup>nle</sup> & vne prise de possession par de mons<sup>r</sup>. le gouuern<sup>r</sup> qui fait mention d'un mandem<sup>t</sup>. qu'il en a reçu en vertu duquel il n'v met en cette possession, sans qu'il soit faite mention d'aucune condion.

Celles qui ont esté concedées a Mons<sup>r</sup>. Giffar, des Chastelets &c sont auec plvf de seigneurie mais aussy auec beaucoup plvf de charge.

Les plvf desaduantageuses sont celles de Sillery qui n'estant qu'un transport fait par mons<sup>r</sup>. gan ont aussy toutes les charges qu'il auoit & entr'autres vn denier de cens par arpen.

*prairies pr. les religieuses sur nos terres.*

Enuiron ce temps les Hospitalieres ayant rendu l'escrit du p. Vimont par lequel on leur auoit accordé des prairies sur nos terres pour 6. ans; en suite de ce qu'on leur auoit procuré a la longue pointe & a l'Isle d'orleans: le p. Vimont en aduertit les Vrsulines a ce qu'elles fissent le mesme: elles y eurent de la peine & prièrent que cela se faisant scauoir de leur oster nos prairies p<sup>r</sup>. les donner a fief, qu'elles fussent preferées a d'autres: la Conclusion fut que iusques a ce qu'elles fussent assurées de ce qui leur auoit esté assigné a la longue pointe & a l'Isle d'orleans n'v reseruerions 15. ou 16. Arpens de terre p<sup>r</sup>. elles, desquels

*Ce qu'il y a a donner a Cens de nos terres.*

rivers. As for the Isle de Jesus, there is no deed on parchment; there is merely an extract from the proceedings of the general assembly, and a certificate of taking possession by monsieur the governor, which mentions a mandate that he received, in virtue whereof he so put us in possession, without any mention being made of any condition.

Those which were conceded to Monsieur Giffar, des Chastelets, etc., confer more seigniorial rights, but are also subject to many more charges.

The most disadvantageous are those of Silery—which, being ours only by a transfer made by monsieur gan, are also subject to all the charges borne by him, and among others a rent of a denier an arpent.<sup>27</sup>

About this time, the Hospital nuns having—in consequence of what had been procured for them at the long point and at the Isle of orleans—returned the written agreement of father Vimont, by which they had been granted some meadows on our lands for 6 years,—father Vimont notified the Ursulines that they should do the same. They found it hard to do this, and requested that, in case that were done,—to wit, taking our meadows from them, in order to let them out,—they should be preferred to others. The Conclusion was that, until they had been assured of what had been assigned to them at the long point and at the Isle of orleans, we should reserve for them 15 or 16 Arpents of land,—which we should dispose of, when they should

*Meadows on our  
lands for the nuns.*

*What of our lands  
are to be offered for  
Rent.*

nvf disposerions lors qu'elles en auroient esté assurées; & disposerions des autres y en ayant encore autres 15. ou 16. arpens a donner: en tout depuis la cabanne aux topiers iusques a la riuere de M. giffar, il y en a 47. Arpens; il en faut reseruer 17. p<sup>r</sup>. la ferme de beauport, & donner le reste comme dessvf.

*de Misk8.*

le 28. la barque retournant de Tadousak nvf aporta nouvelle de misk8, le p. laplace estoit a l'habitâon des françois avec le p. lyonne; le p. richar avec nœ f. Iaques ratel a la nouvelle habitâon de Nepegig8it où on a fait vne reduction de sauuages qui estoient pour lors deux familles de 15. personnes: ils se portoit bien & estoient pleins de bonnes esperances: ils demandoient en france deux ou trois PP. de renfort.

*Nouvelles du retour  
du p. Iogues*

le 30. nouvelles arriuerent que 2. Algonq. Compagnons de voyage du p. Iogues aux yroquois estoient de retour aux 3. riu. que le p. Iogues n'estoit pas loing avec Mons<sup>r</sup>. bourdon: ils apportoient lettres du p. Iogues. En effect le p. Iogues estoit arriué le 27. a richelieu le 29. aux 3. riu. & arriua à Quebec avec M. bourdon le 3. de Iuillet: tout ce qui regarde son voyage se trouuera aux Archiues titulo yroquois.

IUILLET. 1646.

*A la Visitâon saluts.*

le 1<sup>er</sup>. de Iuillet salut a l'hospital & le lendemain aux Vrsulines en l'honneur de la

have received the above assurance,—and should dispose of the others, there being still 15 or 16 arpents more to be granted. In all, from the [river] cabanne-aux-topiers even to Monsieur giffar's river, there are 47 Arpents; 17 must be reserved for the farm at beauport, and the remainder be granted as above.

On the 28th, the bark returning from Tadousak brought us news from miskou; father laplace was at the french settlement with father lyonne; father richar, with our brother Jaques ratel, at the new residence of Nepegigwit, where a settlement of savages has been formed, consisting at that time of two families, of 15 persons. Ours were in good health, and were filled with hope; they requested, from france, two or three Fathers, as a reinforcement.

*Of Miskou.*

On the 30th, news arrived that 2 Algonquains, traveling Companions of father Jogues among the yroquois, were back at 3 rivers; and that father Jogues was not far away, with Monsieur bourdon; they brought letters from father Jogues. Indeed, father Jogues had arrived on the 27th at richelieu; on the 29th, at 3 rivers; and he reached Quebec, with Monsieur bourdon, on the 3rd of July; all that concerns his journey will be found in the Archives, *titulo yroquois*.

*News of father Jogues's return.*

JULY, 1646.

On the 1st of July, benediction at the hospital, and the next day at the Ursulines', in honor of the visitation. The eve of this feast

*Benedictions at the Visitation.*

visitaõn: la veille de cette feste vint vn Dimanche qui fit qu'a l'hospital p<sup>r</sup>. le salut on y chanta les litanies sur les 5. h. & le Iour de la feste aux Vrsulines on chanta les vespres depuis l'hymne, a 7. h. du soir.

*Les Abnaquiois de-  
mandent vne  
Mission.*

le 4<sup>e</sup>. Deux Capitaines Abnaquiois dont le principal qui estoit Xstien se nommoit Claude; avec Noel & Iean bapt. vinrent trouuer M. le gouu. p<sup>r</sup>. le prier de faire en sorte qu'vne robe noire allast aux Abnaquiois p<sup>r</sup>. les Instruire: que cela estant vne fois, il ne viendroient plvf icy & ne donneroient aucun õbrage a M. le gouu. pour la traite: M. le gouu. me les renuoya & moy ie les remis a l'Automne p<sup>r</sup>. prendre temps p<sup>r</sup>. y songer: on leur donna vn sac de blé d'Inde p<sup>r</sup>. Viatique, du petun, du poisson &c & leur fit-on festin, & aux principaux de Sillery. Iean bapt. & noel en mesme temps prierent M. le gouu. de leur donner vn present p<sup>r</sup>. couvrir les morts de l'Automne p<sup>r</sup>. empescher leur Ieunes gens d'aller en guerre: M. le gouu. le fit.

*Mort & enterrement  
de Charité.*

le 8<sup>e</sup>. mourut vn petite sauuagesse aux Vrsulines nommée Charité aagée de 5.½ elle fut enterrée au Cemetiére des françois où estoit son Pere enterré: elle y fut portée par 4. domestiques des Vrsulines, avec 4. autres portant des torches & 2. filles françoises & deux sauuagessees tenant les coins du drap. M<sup>r</sup>. le prier alloit le premier portant vne croix



came on Sunday, for which reason at the hospital they sang, for the benediction, the litanies about 5 o'clock; and on the Day of the feast, at the Ursulines', they sang vespers after the hymn, at 7 o'clock in the evening.

On the 4th, two Abnaquiois Captains,—the principal one of whom, who was a Christian, was named Claude,—together with Noel and Jean baptiste, came to find Monsieur the governor, in order to beg him to make arrangements for a black gown to go to the Abnaquiois, to Instruct them. They said that, if that were once done, they would no longer come here, and would give no offense to Monsieur the governor regarding the trade. Monsieur the governor sent them back to me, and I put them off till Autumn, in order to take time to consider the matter. They were given a bag of Indian corn for a Parting Gift, some tobacco, some fish, etc.; and we gave them a feast, and also one to the principal persons of Sillery. Jean baptiste and Noel at the same time begged Monsieur the governor to give them a present for covering the dead of the Autumn,—to stop their Young men from going to war; Monsieur the governor did so.

On the 8th, a little savage girl named Charité, aged 5½, died at the Ursulines'; she was interred at the french Cemetery, where her Father was buried. She was borne thither by 4 domestics of the Ursulines, with 4 others bearing torches, and 2 french girls and two savage girls holding the corners of the pall. Monsieur the prior went first, bearing a cross

*The Abnaquiois  
request a  
Mission.*

*Death and burial of  
Charité.*

sans baston & son rituel & moy apres, puis le corps &c.

*Arriuée du pere le  
Jeune.*

Ce mesme iour arriua le p. le Jeune de montreal, avec nôe f Ambroise qui reuenoit des 3. riu.

*Consulte pr. le retour  
du pr. Iogues aux  
yroquois.*

le 9. le tins Consulte p<sup>r</sup>. le retour aux yroquois du p. Iogues le p. le Jeune le p. Vimont & le P. Iogues y estoient: il fut Conclu que si autre chose n'arriuoit il n'y iroit point hyuerner; & se tiendroit a Montreal ou aux 3. riu. que si quelque oraison [*sc.* occasion] belle se presentoit d'y aller, il ne la falloit pas refuser

le 14. partit le p. Iogues & le p. Drouillet avec deux sauages Xstiens p<sup>r</sup>. Montreal.

*depart des beufs pr.  
les 3 riu.*

le 13. partit la barque qui portoit des beufs &c au p. buteux aux 3. riu.

*18. Arpens accordés  
a la vacherie.*

Ce mesme Iour nvf furent accordés par Mons<sup>r</sup>. le gouuern<sup>r</sup>. 18. Arpens de terre en augmentaon de celles de la Vacherie & ce sur la representãon de la necessité que nvf auions p<sup>r</sup> le moulin de quelque augmentaon; & surtout sur la representãon que p<sup>r</sup>. la occasion [*sc.* cession] de 6. arpens de terre que nvf auions auoient fait autrefois a Quebec, où au lieu de 12. qui nvf auoient esté accordés, on ne nvf eu donna que 6. rien ne nvf auoit esté donné les MM. Vrsulines & Hospitalieres ayant esté recompencées de 30. Arpens dans la banlieüe. nvf entrasmes en possession de cela & de

without staff and his ritual, and I after him; then the body, etc.

On this same day, father le Jeune arrived from montreal, with our brother Ambroise, who was returning from 3 rivers.

*Arrival of father le Jeune.*

On the 9th, I held a Consultation about father Jogues's return to the yroquois; father le Jeune, father Vimont, and Father Jogues were present. It was Resolved that, if nothing else happened, he should not go to winter there, but should stay at Montreal or at 3 rivers; but that, if some excellent opportunity occurred for going thither, it must not be refused.

*Consultation about father Jogues's return to the yroquois.*

On the 14th, father Jogues and father Drouillet started, with two Christian savages, for Montreal.

On the 13th, the bark left which carried some cattle, etc., to father buteux at 3 rivers.

*Cattle for 3 rivers sent away.*

This same Day, there were granted us by Monsieur the governor 18 Arpents of land, as an addition to the lands of la Vacherie,—and this upon our representation of the necessity that we should have some addition for the mill; and especially upon our statement that, for the cession of 6 arpents of land that we had made formerly at Quebec,—where, instead of 12, which had been granted us, they gave us only 6,—nothing had been given us, the Ursuline and Hospital Mothers having been compensated by 30 Arpents in the suburbs.

*18 Arpents granted at la vacherie.*

We entered into possession of that, and of all our lands of nostre dame des Anges and of

*nouvelle prise de  
possession de toutes  
nos terres.*

toutes nos terres de n<sup>o</sup>e dame des Anges & de la Vacherie, par le titre des lettres de Mess. de la Comp<sup>ie</sup>. le 24<sup>o</sup>. de Juillet, & ce Iour en furent expediés les Actes.

*procession contre les  
chenilles.*

le 15. fut faite procession a l'hospital & aux Vrsul<sup>es</sup>. a l'issue de vespres apres le benedicamv<sup>f</sup> D<sup>no</sup>: il y eut clochetes banniere, Croix deux chandeliers, deux chantres; puis n<sup>o</sup>e f. Ambroise & pierre Gontier (qui duo se ipsi hunc acceperunt locū Immo & cū opositū Insinuassē quo spiritu nescio, toleraui & dissimulaui) puis Mons<sup>r</sup>. de S<sup>t</sup>. Sauueur & M. le prieur en surplis qui chantoient les litanies: le p. Vimont & moy avec vn petit reliquaire. Aux maisons religieuses, on chanta quelques couplets du litanies de n<sup>o</sup>e dame; & en suite les oraisons Conuenables.

*Nouvelles d'un  
vaisseau basque de  
Tadousak*

Ce mesme Iour vinrent les nouvelles de Tad<sup>s</sup>sak d'un basque qui traitoit dans la riuere proche d'eux: il fallut prendre patience; car & on n'auoit point de forces, & quoyqu'on en eut, ce ne seroit que perdre son temps, deuant estre plus tost rendu a son gros que n<sup>v</sup>f sortis de Quebek.

*Nouvelles des  
Hurons.*

le 21. me furent rendues les premieres lettres & nouvelles des Hurons du 10. de Iuin par ceux de la nation d'yroquet.

*Neufuaine*

le 19. n<sup>v</sup>f commençasmes vne neufuaine de saluts du S<sup>t</sup>. Sacrement pour le bon estat & succes dés affaires surtout p<sup>r</sup>. les biens de la terre & retour des vaisseaux.

la Vacherie, by right of the letters given by Messieurs of the Company, on the 24th of July; and on this Day the Deeds therefor were drawn up.

*New act of possession  
for all our lands.*

On the 15th, a procession was made to the hospital and to the Ursulines', at the end of vespers, after the *benedicamus Domino*. There were bells, banner, Cross, two candlesticks, two chanters; then came our brother Ambroise and pierre Gontier (*qui duo se ipsis hunc acceperunt locum, Immo et cum oppositum Insinuassem, quo spiritu nescio, toleravi et dissimulavi*); then Monsieur de St. Sauveur and Monsieur the prior in surplices, who sang the litany; and father Vimont and I, with a small reliquary. At the religious houses we sang some couplets of the litany of our lady; and afterward the Appropriate prayers.

*Procession against  
the caterpillars.*

On this same Day came the news from Tadousak of a basque who was trading in the river near them. It was necessary to use patience, for we had no forces, and, even if we had some, it would only be a waste of time, since he would have reached his fleet before we had set out from Quebec.

*News of a basque  
vessel at Tadousak.*

On the 21st, the first letters and news from the Hurons were delivered to me,—dated the 10th of June,—by persons from the yroquet nation.

*News from the  
Hurons.*

On the 19th, we began a novena of benedictions of the Blessed Sacrament for the good condition and outcome of affairs,—especially for the fruits of the earth and the return of the vessels.

*Novena.*

*1er. retour du p. de  
quen*

le 29. arriua le p. de Quen de Tadousak p<sup>r</sup>. la 1<sup>o</sup>. fois, ce qu'il y fit se trouuera dans la relãon: Il y fut fort bien nourri & traité sur le Commun: on nvf enuoya de la deux barriques de saulmon outre quatre de nostre pesche, & vn de M. le gouu. de l'Isle aux Oyes. on prit cette année plvf de 200. Saulmons iusques a la fin de ce moys.

*saulmon*

*La St. Ignace*

A la St. Ignace salut la veuille a la paroisse; la grande messe le Iour a 7. heures; Vespres solempnelles aux Vrsulines, & le sermon a l'issue; salut le soir a l'hospital: avec resolũon de faire alternis annis Vespres solempnelles & le sermon a ces deux maisons religieuses. Le Dimanche d'aparauant, cette feste fut declarée feste de Deuõon & non d'obligãon. M. le gouu. me parla de faire tirer le Canon a l'ordinaire, ie luy tesmoigné que ie n'y auois point d'Inclinãon: il partit toutesfois d'avec moy avec la resolũon de le faire; il ne le fit pas toutesfois, peut estre que la raison que ie luy en apporté que les vaisseaux n'estant pas venus cela fairoit rumeur l'arresta. les Vrsulines ce Iour la nvf traiterent magnifiquement. Il y eut manquement en ce que tvf ceux de Sillery estant venus icy ils n'assistèrent qu'au disner & point au vespres ny au sermon non plvf que les PP. Je fús retenu de l'intimer parceque c'estoit moy qui faisois la predicãon (ce qui cependant n'en

On the 29th, father de Quen arrived from Tadousak for the 1st time: what he is doing there will be found in the relation. He was very well supported and treated there, at the charge of the Association. There were sent us thence two kegs of salmon, besides four from our own fishery; and one from Monsieur the governor, from the Isle aux Oyes. This year, more than 200 Salmon were caught, up to the end of this month.

*1st return of father  
de quen.*

*Salmon.*

On St. Ignace's day, benediction the day before at the parish church; high mass on the Day itself, at 7 o'clock; solemn Vespers at the Ursulines', and the sermon at the end; benediction in the evening, at the hospital,—with the resolution to hold solemn Vespers and deliver the sermon, *alternis annis*, at these two religious houses. On the preceding Sunday, this feast was declared a feast of Devotion, and not of obligation. Monsieur the governor spoke to me of having the Cannon fired as usual; I showed him that I had no Inclination for this. He left me, however, with the resolve to have it done, yet he did not do so; perhaps the argument which I adduced to him—that, as the vessels had not come, such an act might cause a disturbance—stopped him. The Ursulines that Day treated us magnificently. There was a failure in this respect, that all those of Sillery, having come here, attended only the dinner, and neither at vespers nor at sermon, were there other than the Fathers. I was restrained from calling attention to it, because I was the one who

*Day of St. Ignace.*

deuoit pas empescher) vne autre fois il y faudra obliger.

AOUST. 1646.

*Neufuaine nouvelles  
du retour des vais-  
seaux. le 6. d'Aoust*

Vne neufuaine commencée bien a propos le Iour de S<sup>te</sup>. Marie aux Neiges: beatvf venter, & ce pour se preparer a la feste, & pour impetrer le retour des nauires; le lendemain arriuerent les nouvelles: le p. Daran vint dans vn Canot; & M. de launay dans vne barque.

*seruice pr. M. de  
Montmagny frere du  
gouuerneur.*

Par ces nouvelles ayant pris les nouvelles de la mort d Mons<sup>r</sup>. de Montmagny le Conseiller, frere de M<sup>r</sup>. le Gouverneur, on dit vne grande messe de requiem le lendemain: les religieuses luy firent compliment des le soir dirent vespres des morts: & la messe le lendemain: on en fut aduertit au salut.

*Arriuée de M. de le  
Tour.*

le 8. sur le soir parurent le nauire du Capit. Poulet & le phlibot de M. de la Tour qui se venoit refugier icy: ils arriuerent icy le lendemain matin: on tira a l'arriuée du dit S<sup>r</sup>. de le Tour & a sa descente il fut logé au fort & mons<sup>r</sup>. le gouu. le 1<sup>er</sup>. Iour luy donna le deuant il l'accepta p<sup>r</sup>. le 1<sup>er</sup>. Iour & puis le refusa, cōe il deuoit.

*Assomption de nōe  
dame.*

le 15. se fit la procession les sauuages hommes marchoiēt apres la Croix; les femmes a la queüe: i'y portois vne nōe dame peinte en Argent des Vrsulines. il y eut vn reposoir a



preached the sermon (which, however, should not have hindered them); another time, it will be necessary to make attendance obligatory.

AUGUST, 1646.

A novena having a very timely beginning, on the Day of St. Mary of the Snows,<sup>28</sup>—*beatus venter*; and this in order to prepare for the feast, and to obtain the return of the ships. On the next day, the news arrived; father Daran<sup>29</sup> came in a Canoe, and Monsieur de launay in a bark.

*Novena; news of the return of the vessels. 6th of August.*

Having learned by these advices the tidings of the death of Monsieur de Montmagny, the Counselor, brother of Monsieur the Governor, we said a requiem high mass the next day. The nuns paid him a compliment,—that evening, they said vespers for the dead, and mass the next day; notice thereof was given at the benediction.

*Service for Monsieur de Montmagny, the governor's brother.*

On the 8th, about evening, appeared the ship of Captain Pouillet and the flyboat of Monsieur de la Tour, who was coming to take refuge here;<sup>30</sup> they arrived here the next morning. A salute was fired at the Sieur de le Tour's arrival and at his landing; he was lodged at the fort, and monsieur the governor on the 1st Day gave him the precedence; he accepted this for the 1st Day, and then refused it, as was becoming.

*Arrival of Monsieur de le Tour.*

On the 15th occurred the procession; the savage men marched after the Cross, the women at the rear; I carried an image of our lady, painted in Silver by the Ursulines.

*Assumption of our lady.*

la Croix du mont Carmel où les sauvages, chanteront l'Aue Maria en leur langue, Les femmes sauvages y estoient deuant l'arriüée de la procession.

*deffaite du borgne  
de l'Isle.*

Enuiron ce temps vint la nouvelle de la deffaite du borgne, par les oneiochronons; ils prirent vne femme & tuerent vn homme: puis se vinrent excuser disans qu'ils pensoient que ce fussent Hurons. on dit qu'il y auoit deux ou 3. Annieronons en leur Comp<sup>ie</sup>. cela se fit au dessvf du long Sault: les vainqueurs en s'en retournant furent deffaits par ceux d'yroquet; on amena vn prisonnier, & la captiue fut deliurée.

*sauuages condamnés  
a 6. Castors pr. auoir  
tüé vne vache.*

les sauvages de Sillery tüent vne vache de m. Nicolas qui auoit esté dans leur blés, elle fut estimés 75ff. les sauvages furent apelés par M. le gouu. p<sup>r</sup>. en faire Iustice & ordonna qu'ils payeroient 6. Castors ce qui fut fait: auec assurance que quand ils se plaindroient on leur fairoit Iustice du tort qu'auoient fait les vaches dans leur blés.

*Consulte  
d'Importäce.*

Le 21. Le tins Consulte où estoient les pp. le Ieune, Vimont, & dequen. lâ il fut arrêté  
1<sup>o</sup>. qu'on donneroit les terres de beauport a cens, õium consensu. 2<sup>o</sup>. que non obstantib. quibuscumq. on bastiroit p<sup>r</sup>. nvf, unvf p. le Ieune hæsitauit in hoc artic. non negauit neque affirmait. Depuis le p. le Ieune fut dedans qu'on bastit: Itē le p. buteux p.

There was a temporary altar at the Cross of mount Carmel, where the savages sang the *Ave Maria* in their own language. The savage women were there before the arrival of the procession.

About this time came the news of the defeat of le borgne by the oneiochronons; they captured a woman and killed a man, then came to excuse themselves, saying that they thought that those were Hurons. It is said that there were two or 3 Annieronons in their Company. That took place above the long Sault; the victors, returning, were defeated by the yroquet people; one prisoner was brought in, and the captive woman was set free.

The savages of Sillery kill a cow of monsieur Nicolas, which had been in their corn; she was valued at 75 livres. The savages were summoned by Monsieur the governor, to do Justice in this matter, and he ordered that they should pay 6 Beavers, which was done,—with the assurance that when they should complain, Justice would be done them for the damage which the cows might have wrought in their corn.

On the 21st, I held a Consultation, at which were present fathers le Jeune, Vimont, and dequen; it was there decided:

1st, that the lands at beauport should be offered for rent, *omnium consensu*. 2nd, that, *non obstantibus quibuscumque*, they should build for us; *unus, pater le Jeune, hasitavit in hoc articulo; non negavit neque affirmavit*. Later, father le Jeune was in favor of building; *Item*,

*Defeat of le borgne  
of the Island.*

*Savages sentenced to  
a fine of 6 Beavers  
for having killed a  
cow.*

*Important Consul-  
tation.*

Dendemare. [3°] Itē l'hyuernem<sup>t</sup>. du p. Druilletes aux Abnaquiois, & celuy du p. Iogues aux yroquois.

4°. qu'on demanderoit augmentāon aux Habitans.

*Salut a ppetuit.*

5°. p<sup>r</sup>. la perpetuité du salut du S<sup>t</sup>. Sacrement, hæsitatio fuit, Iudicāo tamen in perpetuitatē: Conclusio mea de continer sans engagem<sup>t</sup>. iusques a ce que Dieu & le temps nvf y fissent voir plvf clair.

*arriuee des Hurons  
& voyage aux 3.  
riuieres.*

Le 26. d'Aoust arriua Pierrot Cochon des Hurons oū il nvf auoit serui 5. ans il fut habillé & eut 50fl. il apporta la nouvelle de quelques Canots Hurons & de la flotte entiere qui suiuoit.

le 28. ie partis seul dans vn Canot p<sup>r</sup>. aller aux 3. riu. ie mené auec moy dans vn Chaloupe 2. hommes & vn Enfant. L'vn des hommes estoit le fils du gobloteur nommé Guillaume Pelletier, deserteur, scieur de long, Charpentir, Charbonnier &c. il se donna tout d'vn coup; on promet toutesfois a ses parens cent francs p<sup>r</sup>. sa 1<sup>e</sup>. année; & on ne laissa pas de l'habiller tout de neuf.

L'autre estoit Pierre boüencha Masson a ro0fl. de gages son marché par escrit se trouuera dans les Archiues.

l'Enfant estoit vn nommé leger qui estoit marmiton au fort aagé de 15. ans.

*mines.*

Arriuant aux 3. riu. i'y trouué Gilles bacon: qui Incontinent vint trouuer M. le gouu. a

father buteux, father Dendemare.<sup>31</sup> 3rd, *Item*, the wintering of father Druilletes among the Abnaquiois, and that of father Jogues among the yroquois.

4th, that we should ask an increase from the Habitans.

5th, as to the perpetual observance of the benediction of the Blessed Sacrament, *hæsitatio fuit, Judicatio tamen in perpetuitatem; Conclusio mea*, to continue without binding ourselves until God and time should enable us to see more clearly.

*Perpetual observance of the Benediction.*

On the 26th of August, Pierrot Cochon arrived from the Hurons, where he had served us 5 years; he was clothed and had 50 livres. He brought tidings of some Huron Canoes, and of the whole fleet, which was following.

*Arrival from the Hurons, and journey to 3 rivers.*

On the 28th, I started alone in a Canoe to go to 3 rivers; I took with me, in a Shallop, 2 men and a Boy. One of the men was the son of the tippler named Guillaume Pelletier,—a deserter, sawyer, Carpenter, Charcoal-burner, etc. He gave himself up entirely; we nevertheless promised his parents a hundred francs for his 1st year, and we did not fail to clothe him quite anew.

The other was Pierre bouencha, a Mason, at 100 livres in wages; his contract in writing will be found in the Archives.

The Boy was one leger, who was scullion at the fort; aged 15 years.

Arriving at 3 rivers, I found Gilles bacon, who Straightway came to find Monsieur the governor at Quebec, by order of Monsieur de

*Mines.*

Quebek par ordre de M. de la poterie p<sup>r</sup>. donner aduis des Mines d'or & de Cuiure qu'il auoit trouuées, dont il aportoit des pierres. il y fut renuoyé & on trouua que ce n'estoit rien qui vaille.

Ayant expédié toutes mes lettres p<sup>r</sup>. les Hurons ie reuins a Quebec la veuille de la Natiuité de n<sup>o</sup>e Dame, & i'en repartis avec M. le gouuer<sup>r</sup>. le 11.

*mission aux Abna-  
quiois.*

le 29. partit seul de françois p<sup>r</sup>. la mission de l'Assomption aux Abnaquiois le p. gabriel Drüilletes avec deux Canots de sauuages dont le chef estoit Claude bon Xstien.

*Ceux qui retourne-  
rent des Hurons.*

Ceux qui retournerent cette année des Hurons furent Pierrot Cochon, Gilles bacon; Daniel Carteron, Iean le Mercier, desgrosillers, racine, & Eustache lambert qui s'estoit donné, & deuoit remonter; & en effect il remonta avec les susdits susnommés; & en outre il se chargea de deux veaus.

SEPT. 1646.

*Ponfar*

le 9. benoist ponfar fit marché avec nvf pour vn an a 100<sup>fl</sup>.

Le 11. Ie partis avec M. le gouu. p<sup>r</sup>. les 3. riu. ce qui se passa avec les sauuages se voira dans les Archiues.

*disputes pour les  
terres des 3. riu.*

le p. buteux demanda remuement de bornes & fut refusé de M. le gouu. reciproquem<sup>t</sup>. il refusa M. de la poterie p<sup>r</sup>. d'autres alignemens.

la poterie, so as to give information of the Mines of gold and Copper that he had found, of which he brought some ores. He was sent back, and they found that it was nothing of value.

Having despatched all my letters for the Hurons, I came back to Quebec on the eve of the Nativity of our Lady; I went away again with Monsieur the governor, on the 11th.

On the 29th father gabriel Drüilletes started for the mission of the Assumption among the Abnaquiois,—the only frenchman with two Canoes of savages, whose chief was Claude, a good Christian.

*Mission among the  
Abnaquiois.*

Those who returned this year from the Hurons were Pierrot Cochon, Gilles bacon; Daniel Carteron, Jean leMercier, desgrossillers,<sup>32</sup> racine, and Eustache lambert. This last man had given himself in service and was to go up again; and he did indeed go up again with the above-named persons,—and, moreover, he took charge of two calves.

*Those who returned  
from the Hurons.*

#### SEPTEMBER, 1646.

On the 9th, benoist ponfar made a contract with us for one year, at 100 livres.

*Ponfar.*

On the 11th, I started with Monsieur the governor for 3 rivers: what came to pass with the savages will be seen in the Archives.

Father buteux requested the moving of boundaries, and was refused by Monsieur the governor; in turn, he refused Monsieur de la poterie in the matter of other lineations.

*Disputes about the  
lands at 3 rivers.*

Monsieur de la Poterie vigorously disputed

M. de la Poterie disputa puissamment le Cap des 3. riu. affecté aux Sauvages, en ayant la Concession de cette année de M de la magdelaine: l'affaire fut Indecise

*depart des Hurons.*

Il y auoit 80. Canots, ils remporterent vne dousain de paquets de robe a faute de Marchandises & partirent p<sup>r</sup>. s'en retourner le mesme Iour que nvf scauoir le 22. ondišaharea quitta la grande bande & voulut aller par le grand lac, il fut attrapé par les ennemys ils estoient deux Canots deux hommes se sauuerent.

*depart du p. Iogues.*

le p. Iogues deuoit partir le 29. p<sup>r</sup>. son hyuernement aux yroquois avec lalande, otrihšré huron yroquoise, & deux ou trois autres Hurons qui alloit voir leur parens captifs.

Avec les Hurons remonta Eustache, & les trois dont i'ay parlé y dessvf, Itē deux veaus & plvf de 50. paquets.

*arriuee des vaisseaux de france*

En reuenant a Quebec, nvf rencontrasmes au Cap a l'Arbre vne Chaloupe qui portoit le p. Daran qui nvf apporta les nouvelles de l'arriués de M. de Maisonneue & de M. de repentigny & des autres qui estoient proches; ce fut le 20<sup>e</sup>. qu'arriua M. de maisonneue & de 23. arriua M. de repentigny & nvf aussy quelques heures auparauant.

*Le P. Quentin*

Avec M. de repentigny estoit le p<sup>e</sup>. *Quentin* & quelques hommes p<sup>r</sup>. les Hurons, & p<sup>r</sup>. icy bas: Itē vn Ieune gentilhomme de la *maison de Courtené*, qui s'estoit conuertit a la rochelle,

*le sr. de l'aubiniere*



the Cape at 3 rivers,—set apart for the Savages, since we had the Grant of it for this year, from Monsieur de la magdelaine: the matter was Undecided.

There were 80 Canoes; they carried away a dozen bundles of skins, for want of Merchandise, and left in order to return the same Day as we,—to wit, the 22nd. Ondiwaharea parted from the main band, and chose to go by the great lake; he was caught by the enemies, of whom there were two Canoes; two men escaped.

*Departure of the  
Hurons.*

Father Jogues was to start on the 29th, for his wintering among the yroquois, with lalande, otrihouré,—a huron-yroquoise,—and two or three other Hurons, who were going to see their captive relatives.

*Departure of father  
Jogues.*

With the Hurons Eustache went up, and the three of whom I have spoken above; *Item*, two calves, and more than 50 bundles.

On returning to Quebec, we encountered at the Cap a l'Arbre a Shallop, which carried father Daran, who brought us the news of the arrival of Monsieur de Maisonneuve and of Monsieur de repentigny and others, who were near. It was the 20th, when Monsieur de maisonneuve arrived; and on the 23rd arrived Monsieur de repentigny,—and we, too, some hours previously.

*Arrival of vessels  
from france.*

With Monsieur de repentigny were *father Quentin* and some men both for the Hurons and for work down here: *Item*, a Young gentleman from the *house of Courtené*, who had been converted at la rochelle and had subse-

*Father Quentin.*

*The sieur de  
l'aubiniere.*

& en suite auoit fait vœu d'aller aux Hurons : mais il s'est trouué, que ce n'estoit *qu'un fourbe*; qui auoit paru en Angleterre comme petit fils de la maison de Sancerre & nepueu de M. desnoyers qui faisoit mine de se vouloir faire heretique, & sentant que les nouvelles de france venoient sur l'aduis qu'on en auoit donné, s'enfuit : on eut en mesme temps aduis de plusieurs autres fourbes, il fit mille pieces icy, & enfin aduoüa ou mentist qu'il estoit *religieux benedictin* profés de plusieurs années; qu'il estoit soubdsiacre, & on deposa icy qu'il estoit *passé a Alençon en un monastere de benedictines* ou il auoit confessé vne religieuse mourante: il fit mine de vouloir demeurer, & faisoit rage sur ce qu'on auoit estoit [*sc. écrit—Laverd.*] de luy qu'il estoit bastar: mais ceux qui l'auoient veu en Angleterre luy dirent a l'oreille, qu'il se teust; il s'en alla donc, il nvf a affronté de plvf de 200ff. qu'on auança p<sup>r</sup>. luy.

*Ceux qui vinrent  
cette année de france  
pour nvf.  
G. Laleman*

Ceux donc qui arriuerent cette année, outre le p. Quentin furent le *P. Daran, le p. gabr. lallement*, le p. *Amable de fretat*; nõe frere Pierre masson: p<sup>r</sup>. les Hurons, desforges, pierre tourmente masson, Jean guiet menuisier; fr. Goüaut Apótiq. & le dit *S<sup>r</sup>. de laubiniere*. P<sup>r</sup>. icy bas Pierre deschamps laboureur, Simon gabory laboureur, Charles Drouïllar & gilles Henar.

*Le Sr. de Laubiniere*

quently made a vow to go to the Hurons. But it proved that he was *only a swindler*, who had appeared in England as grandson to the house of Sancerre, and nephew to Monsieur desnoyers,—who made a pretense of intending to become a heretic. But, learning that news from France was on the way, in consequence of information that had been given about him, he fled; they had warning, at the same time, of several other knaves. He played a thousand tricks here, and finally avowed, or lied, that he *was a benedictine religious*,—a professed, for several years,—and that he was a subdeacon; and it was affirmed here that he *had entered, at Alençon, a monastery of benedictine nuns*, where he had heard the confession of a dying nun. He affected to wish to remain, and was enraged because they had written about him that he was a bastard; but those who had seen him in England whispered to him to keep quiet; and he then went away. He cheated us by more than 200 livres, which we advanced for him.

Those, then, who arrived this year, besides father Quentin, were *Father Daran, father gabriel lalemant, father Amable de fretat*,<sup>33</sup> and our brother Pierre masson. For the Hurons, came desforges; pierre tourmente, a mason; Jean quiet, a joiner; brother Gouaut, an Apothecary; *and the said Sieur de laubiniere*. For work down here, came Pierre deschamps, a laborer; Simon gabory, a laborer; Charles Drouillar, and gilles Henar.

Our brother masson and desforges were

*A Benedictine apostate, a vagabond.*

*Those who came this year from France for us.*  
*Gabriel Laleman.*

*The Sieur de Laubiniere.*

*depart de nôe f masson & desforges.*

nôe f masson & desforges furent enuoyés aux Hurons & partirent le iour de St. Michel, par l'occasion de deux canots qui se trouuerent heureusem<sup>t</sup>. a Quebec.

1646. OCTOBRE

*arriuée de la derniere barque & de M. le Tardif*

le 14. arriua la barque qui estoit le dernier de tvf les vaisseaux qu'on attendoit de france, & ce mesme vaisseau apporta les nouvelles de l'arriuée a Tadoussac de M. le Tardif arresté en france par Mons<sup>r</sup>. de repentigny, lequel M. le Tardif ne fut que 44. Iours en chemin. & arriua a Quebec le 17.

*bastien*

le 28. entra a nôe seruice bastien a 100<sup>ll</sup>. de gages & vn paire de souliers.

*la traite de ces deux années.*

L'an 1645. qui fut l'année du changem<sup>t</sup>. de la traite & que Mess. de la Comp<sup>ie</sup>. generale partagerent la traite avec les Habitans les seuls habitans eurent pour leur part 98. poinçons de Castor, & en 1646. plvf de 160. dans vn poinçon il y a 200. liures de Castor, & la liure vendue 10<sup>ll</sup>. sans les peaux d'orignak &c.

*Mariage de la fille de m. de repentigny: où le p. Vimont & le p. le Ieune assistent.*

le 2. de ce moys se fit le mariage de la fille de mons<sup>r</sup>. de repentigny avec m. godefroy, a petit bruit, & les nopces 10. iours apres.

& tout le moys se traiterent les affaires; Mons<sup>r</sup>. de repentigny fut continué Admiral, & les autres capitaines aussy; mais Mons<sup>r</sup>. des chastelets fut constitué commis generale sur les vaisseaux pour tvf les achats.

sent to the Hurons, and started on Michaelmas,—availing themselves of two canoes which fortunately happened to be at Quebec.

*Departure of our brother masson and desforges.*

1646, OCTOBER.

On the 14th, the bark arrived which was the last of all the vessels that were expected from france; and this same vessel brought the news of the arrival at Tadoussac of Monsieur le Tardif, detained in france by Monsieur de repentigny. This Monsieur le Tardif was only 44 Days on the way, and arrived at Quebec on the 17th.

*Arrival of the last bark, and of Monsieur le Tardif.*

On the 28th, bastien entered our service for 100 livres in wages and a pair of shoes.

*Bastien.*

In the year 1645,—which was the year of the change in trade, and that in which Messieurs of the general Company shared the trade with the Habitans,—the habitans alone had for their part 98 casks of Beaver, and, in 1646, they had more than 160; in a cask there are 200 pounds of Beaver, and the pound is sold at 10 livres. That does not include the skins of elk, etc.

*The trade in these two years.*

On the 2nd of this month occurred the marriage of the daughter of monsieur de repentigny to monsieur godefroy, quietly; and the nuptial feast 10 days later.

*Marriage of the daughter of monsieur de repentigny, at which father Vimont and father le Jeune were present.*

And all this month, business was carried on; Monsieur de repentigny was continued Admiral, and the other captains in their posts; but Monsieur des chastelets was appointed general agent on board the vessels for all the purchases.

*Conseils & assemblées pr. les affaires.*

Il sembla dans toutes les assemblées qui se firent que ceux qui n'auoient point aymé le transport de la traite voulurent faire voir les desordres elle estant entre les mains des Habitans de sorte qu'au lieu de les empescher, ils sembloient les fomenter: ou en ne faisant rien n'agissant point & laissant tout aller, ou en quelqu'autre maniere: c'est ce qui donna suiet de dresser les memoires pour vn bon reiglement

*Augmentāon de ce qu'on nuf donnoit.*

Nvf presentasmes requete pour auoir augmentāon de ce qu'on nuf donnoit, on donna douse cent francs a chaqu'vne des trois maisons Quebec, 3. riu. & Hurons, mais aussy on se dechargea du chauffage, & nuf demeurasmes obligés de nuf en fournir nuf mesmes; voyes le papier dans les Archiues.

mais ensuite aussy tvf ceux du Conseil se tirent puissamment augmenter leur gages & recompenser de leur seruice ce qui apporta vne telle confusion me [*sc. que*] cela fit honte, & M. de maisonneue n'ayant point voulu signer, rien ne fut signé de ces gratifications-la:

*salut du St. Sacremt. établi.*

*raisons prquoy.*

dans vne des premieres assemblées, on demanda que le salut du St. Sacrem<sup>t</sup>. fut établi pour iamais tvf les Ieudis, en action de grace de la paix exterieure & p<sup>r</sup>. sa continuāon; & en outre pour obtenir la paix Interieure, & bonne vnion & Intelligence entre tvf les corps & personnes interessées aux affaires du päys.

It seemed, at all the assemblies which were held, that those who had not favored the transfer of the trade, wished to bring to light the disorders while it lay in the hands of the Habitans. Thus, instead of preventing these, they seemed to foment them,—either by doing nothing, taking no action, and letting everything go, or in some other manner. It is this that gave occasion to draw up memorials for a suitable regulation.

*Councils and assemblies for business.*

We presented a petition for an increase in what was allowed us: they gave twelve hundred francs to each of the three houses,—Quebek, 3 rivers, and Hurons,—but they also exempted themselves from supplying fuel, and we remained obliged to furnish ourselves with it; see the paper in the Archives.

*Increase in what they allowed us.*

But then, too, all those of the Council make strenuous efforts to augment their own pay and to requite their own services; which resulted in such confusion as was disgraceful. But, as Monsieur de maisonneuve had not consented thereto, none of these gratuities were subscribed to.

At one of the first assemblies, it was requested that the benediction of the Blessed Sacrament should be instituted forever, every Thursday,—by way of thanksgiving for peace without, and on behalf of its continuation; and furthermore, to obtain Internal peace, and full union and Harmony between all the corporations and persons interested in the country's affairs.

*Benediction of the Blessed Sacrament instituted.*

*Reasons why.*

On the last Day of october, the vessels

*depart des vaisseaux*

Le dernier Jour d'oct. partirent les vaisseaux; le p. Quentin y estoit seul des NN. avec luy repassa robert hache: Itē M. de maisonneue M. giffar, M. Tronquet & tvf avec bonne resoluion de poursuiure quelque reiglement p<sup>r</sup>. leurs affaires — chaqu'vn pretendant ses Interests particuliers. Il sembloit y deuoir auoir crise a cause du retardem<sup>t</sup>. de m le Tardif.

En mesme temps aussy repassa le vaisseau qui auoit apporté M. le Tardif, & vn nommé Lualée repassa, qui estoit venu avec M. le Tardif.

Avec eux repasserent le fils de M. de repentigny de M. Couillar, de mons<sup>r</sup>. giffar, la nepueux de M. deschastelets tvf *fripous* p<sup>r</sup>. la plvf part qui auoient fait mille pieces a l'autre voyage, & on donnoit a tvf de grands apointemens.

*bastimens.*

On fait vn nouveau four & vne brasserie a Sillery

On commence avec 6. hommes a tirer de la pierre & a disposer la place p<sup>r</sup>. le presbytere & l'Eglise

*pesche d'Anguille,  
40. milliers.*

On prit cette année quarante milliers d'anguille qu'on vendit la plvf part demy escu le cent: on commença a en pescher en Aoust & on finit sur le 9. ou 10. de novembre.

*presens aux  
sauuages. —**Portraits du roy Et  
de la reyne a Sillery.*

En oct. le p. le Ieune fit a Sillery l'expōon d'vn tableau aux Sauuages venu de la part de la royne, de son portrait, de celuy du roy &c. on donna en mesme temps trois Couertes &



sailed; father Quentin was the only one of Ours on board. With him returned robert hache; *Item*, Monsieur de maisonneuve, Monsieur giffar, Monsieur Tronquet,—and all firmly resolved that they would strive to obtain some regulation for their affairs, each one seeking his own private Interests. It seemed that a crisis was likely to occur, on account of monsieur le Tardif's delay.

At the same time, also, the vessel went back which had brought Monsieur le Tardif, and one Lavalée went over again, who had come with Monsieur le Tardif.

With them returned the sons of Monsieur de repentigny, Monsieur Couillar, and monsieur giffar, and the nephews of Monsieur deschastelets,—all *rogues*, for the most part, who had played a thousand tricks on the other voyage; and they all were given high salaries.

They are making a new oven and a brewery at Sillery.

We begin with 6 men to quarry stone, and to prepare the site for the clergy-house and the Church.

They caught, this year, forty thousand eels, most of which were sold at half an écu the hundred. They began to fish for them in August, and they finished about the 9th or 10th of november.

In october, father le Jeune exhibited a picture to the Savages at Sillery, which had come from the queen,—containing her portrait, that of the king, etc. At the same time, they were given three Blankets and three

*Departure of the vessels.*

*Buildings.*

*Eel fishery; 40 thousand.*

*Presents to the savages.*

*Portraits of the king and of the queen, at Sillery.*

trois arquebuses aux despends du magazin, & nvf leur fismes festin.

1646. NOU.

*la Toussaincts*

La veille de la Toussaincts il y eut salut où furent chantées les litanies des saints avec le salue.

*salut du St. Sacrement*

Le Iour de la Toussaincts qui estoit vn Ieudy fut publié l'establissement du salut du St. Sacrement, & fut ce Iour la fait a Vespres: le reste des deux iours se passa cœ l'année d'aparaüant excepté que les soldats ne vinrent point sonner parceque nvf ne le Iugasmes point a propos nos hommes sonnerent p<sup>r</sup>. la solemnité du morts; & les soldats sonnerent au fort, mais ie n'y voy point de raison.

*dernier depart des vaisseaux*

le 4<sup>e</sup>. Les vaisseaux n'estant encores qu'a 4. ou 5. lieües d'icy on en eut encores nouvelles; ils eurent vn vent fauorable ce Iour-la.

*Mort de la m. de St. Ignace 1<sup>e</sup>. Sup. de L'hotel D.*

les 5<sup>o</sup>. mourut la m. Marie de St. Ignace premiere Superieure de l'hospital de Quebec sur les 5. h. du matin elle ne fut enterrée que le lendemain, ie dis la grande messe en leur Eglise respondue par mons<sup>r</sup>. de St. Sauueur & autres chantres: apres l'Euangile ie dis l'espace de deux ou trois miserere quelques considerãons sur la mort a l'occasion de celle de cette bonne mere; nvf entrasmes dans leur Cheur 5. prestres & vn chantre seculier St. Martin pour faire l'office de la Sepulture.

le 6. rené Oheraenti Huron voulut s'en aller

arquebuses, at the expense of the warehouse; and we made a feast for them.

1646, NOVEMBER.

On the eve of All Saints there was benediction, at which was sung the litany of the saints, with the *salve*.

*All Saints.*

On the Day of All Saints, which was on Thursday, the institution of the benediction of the Blessed Sacrament was announced, and on that Day it was held at Vespers. The remainder of the two days was spent as in the preceding year, except that the soldiers did not come to ring the bell, because we did not Judge it proper. Our men rang for the solemnity of the dead, and the soldiers rang at the fort; but I see no reason for this.

*Benediction of the Blessed Sacrament.*

On the 4th, since the vessels were as yet no more than 4 or 5 leagues from here, we still had news of them; they had a favorable wind on that Day.

*Final departure of the vessels.*

On the 5th, mother Marie de St. Ignace, first Superior of the hospital at Quebec, died about 5 o'clock in the morning; she was not buried until the next day. I said high mass in their Church, at which monsieur de St. Sauveur and other choristers made the responses. After the Gospel I spoke, for the space of two or three *misereres*, upon death, on the occasion of that of this good mother; we entered their Choir,— 5 priests and a lay chorister, St. Martin,— to perform the Burial office.

*Death of mother de St. Ignace, 1st Superior of the Hotel Dieu.*

On the 6th, rené Oheraenti, a Huron, wished to go to 3 rivers by land, for want of a Canoe;

*depart de rené  
oheraenti.*

aux 3. riu. par terre a faute de Canot, il alla coucher a Sillery; il fut arresté icy avec Armand au moys de Sept. de la part de M. le gouu. & des Habitans pour y hyuerner: il seruit 1°. a aller reconnoistre les mines pretendues; puis estant de retour icy a Quebec il y demeura quelque temps & puis s'y ennuya: il arriua heureusem<sup>t</sup>. aux 3. riu.

*le temps de la gelée  
& de la neige*

le 7. il commença a geler a glace sans qu'il eut encore neigé pour en parler & fort legèrement & passagement.

le lendemain la neige commença.

*Mariage de Mad.  
Nicolet.*

le 12. mariage de Champagne & de Madame Nicolet a 5. h. du matin; le p. Vimont se deliure de l'Importunité d'aller aux nopces & fait en sorte qu'on enuoye de la nopce quelque chose a la maison.

*present de madame  
de la Pelterie*

le 14. Mad. de la pelleterie enuoya ceans vn present: c'estoit vn paquet, où il y auoit, vne pierre d'Autel, & vn petit missel, deux napes dont l'vne estoit Damassée; deux dousaines de seruietes, & deux linceuilz qui furent donnés a nõe f. liegeois; six mains de papier; & vn beau Chapelet.

*& de charlotte*

Quelques iours apres la Sœur Charlotte enuoya quatre brasses & plvf d'estoffe bleüe, & vne brasse & demie d'estoffe rouge; & plusieurs milliers de porcelaine le tout pour les sauuages comme chose qui luy auoit esté donnés pour ce suiet —

*mort de Ioachim.*

Enuiron ce temps vn nommé Ioachim Xstien

he went to stay over night at Sillery: he was stopped here with Armand in the month of September, by Monsieur the governor and the Habitans, to winter here. He was employed at 1st, to go and reconnoitre the alleged mines; then, returning to Quebec, he remained here some time, and then grew tired of the place. He arrived safely at 3 rivers.

*Departure of René  
oheraenti.*

On the 7th, it began to freeze hard, though there had as yet been no snow worth mentioning, except a very light and transient fall.

*The season of ice and  
snow.*

On the next day the snow began.

On the 12th, the marriage of Champagne and of Madame Nicolet at 5 o'clock in the morning; <sup>24</sup> father Vimont escaped from the Annoyance of attending the nuptials, and so contrived that something for the wedding should be sent to the house.

*Marriage of  
Madame Nicolet.*

On the 14th, Madame de la pelleterie sent a present here. It was a package, in which there was an Altar-stone and a small missal; two cloths, of which one was Damask; two dozen napkins, and two sheets,—which were given to our brother liegeois; six quires of paper; and a handsome Rosary.

*Present from  
madame de la  
Pelterie,*

A few days later, Sister Charlote sent four brasses, and more, of blue cloth, and a brasse and a half of red cloth; and several thousand porcelain beads,—all for the savages, as something which had been given her for this purpose.

*and from charlotte.*

About this time one Joachim, a Christian savage, and the son of Jean Guion, while passing the long point were surprised by a gust

*Death of Joachim.*

sauuage, & le fils de Iean Guion passant la longue pointe furent surpris d'un coup de Nord-est, & penserent renuerser, ils se ietterent a l'eau; mais estant tout glacés, & le sauuage moins habillé que le françois le sauuage arriué au bord mourut, & le françois l'eschapa belle.

*Nouices aux Vrsulines*

le 21. Commencerent leur nouitiat aux Vrsulines Madame de la Pelterie, Charlotte, & la Sr. Caterine.

*Perte du brigantin  
& de 9. hommes*

Ce mesme Iour arriua la nouvelle assurée du plvf grand desastre qui fut encores arriué en Canada: scauoir la perte ou debris du brigantin qui alloit de Quebek aux 3. riu. dans lequel estoit vne bonne partie de ce qui estoit necessaire pour le magasin & habitans des 3. riu. nvf y perdismes beaucoup; mais la principale perte fut de 9. hommes, dont l'un estoit a nvf nommé gaspar goüaut de Poitiers Apotiquaire venu pour les Hurons, fort bon garçon.

*leur seruice a  
l'Eglise*

On fit pour eux vn salut du morts le Ieudy apres celuy du St. Sacrement.

Le lendemain on dit vne grande messe; & le Dimanche, vespres des morts apres celle du Iour.

*Cierges aux 3. riu.*

Les 3. riu. manquant sur tout de Cierges, on prit l'occasion d'un Canot qui s'y en alloit pour y enuoyer deux dousaines de Cierges Iaunes pris a la paroisse de Quebek & deux dousaines de Chandele de cire blanche pris dans mon armoire.

from the Northeast, and came near upsetting. They jumped into the water, but being covered with ice, and the savage clothed more lightly than the frenchman, the savage died on reaching shore, and the frenchman had a narrow escape.

On the 21st, Madame de la Pelterie, Charlotte, and Sister Caterine Began their novitiate with the Ursulines.

*Novices at the Ursulines'.*

This same Day, the certain news arrived of the greatest disaster which had yet happened in Canada,—to wit, the loss or wreck of the brigantine which went from Quebec to 3 rivers; in this vessel was a great part of what was necessary for the warehouse and habitans of 3 rivers. We lost much therein; but the main loss was of 9 men, one of whom was ours, named gaspar gouaut, of Poitiers,—an Apothecary who had come for the Hurons, and a very good fellow.

*Loss of the brigantine and of 9 men.*

We held for them a benediction for the dead, on Thursday, after that of the Blessed Sacrament.

*Their service at the Church.*

On the next day, we said high mass; and on Sunday, vespers for the dead, after those of the Day.

As 3 rivers lacked Candles more than anything else, we availed ourselves of a Canoe which was leaving, to send thither two dozen Yellow Tapers taken from the parish church of Quebec, and two dozen white wax Candles taken from my cupboard.

*Candles for 3 rivers.*

On the 29th, the mass of the Holy Ghost was said by father Vimont at the hospital, for

*Messe pr. Mess. de la  
Compie. generale.*

Le 29. la messe du St. Esprit dite par le p. Vimont a l'hospital pour Mess. de la Compie. g<sup>nie</sup>, en acquit de ce qu'en cela estoit obligé l'hospital: ie ne scay si mons<sup>r</sup>. le gouuern<sup>r</sup>. presumera que c'est aussy en acquit de la Messe que nvf devons selon la *concession de Mess. de la Compie.* en vertu de laquelle nvf auons pris cette année possession de nos terres: mais la messe *que nvf devons dire* ê p<sup>r</sup>. les defuncts associés de la Compie. & se doit dire le 1<sup>er</sup>. mardy de Dec. & ie pretends bien la dire, mais non pas y inuiter M<sup>r</sup>. le gouu. pour ne point preiudicier a nos anciens droits de M. de Vantadour &c., & a la declaration faite en mesme temps de cette prise de possession au greffe.

*bastimens a Sillery.*

A Sillery on y bastit cette année vne brasserie; & vn four nouveau. Les sauuages y furent a leur ordinaire au commencement. de l'hyuer, & parmy eux 120. Xstiens.

*Xstiens de Sillery  
M. Nicolet a beau-  
port*

M. Nicolet, a qui M<sup>r</sup>. le gouu. donnoit cent escus p<sup>r</sup>. dire les messes, alloit a beauport la dire les Dimanches & festes d'ordinaire

On eut nouvelles que la perte n'auoit pas esté si grande, & qu'on auoit recouré 2. tiers pour le moins de ce qui estoit dans le brigantin.

1646. DECEMBRE.

*St. Xavier.*

Le Iour de St. fr. xavier estant tombé cette année 1646. la 1<sup>er</sup>. Dim. de l'Aduent, on ne fit rien de luy sinon a Vespres: le lendemain la



Messieurs of the general Company in acquittal of the hospital's obligation to this. I know not whether monsieur the governor will not suppose that this is also to fulfill the obligation of saying the Mass which we owe in consequence of the *grant of Messieurs of the Company*, by virtue of which we have this year taken possession of our lands. But the mass *which we are to say* is for the deceased associates of the Company, and is to be said on the *first tuesday of December*; and I certainly intend to say it, but not to invite Monsieur the governor to it,—in order not to prejudice our former rights from Monsieur de Vantadour, etc., and the declaration made, at the same time with that act of possession, at the record office.

*Mass for Messieurs of the general Company.*

At Sillery, a brewery has been built this year, and a new oven. The savages were there as usual at the beginning of winter, and among them 120 Christians.

*Buildings at Sillery.*

*Christians of Sillery.*

Monsieur Nicolet, to whom Monsieur the governor gave a hundred écus to say masses, went regularly to beauport to say mass on Sundays and ordinary feasts.

*Monsieur Nicolet at beauport.*

We had news that the loss had not been so great, and that they had recovered at least 2 thirds of what was in the brigantine.

1646, DECEMBER.

The Day of St. François Xavier having occurred this year, 1646, on the 1st Sunday in Advent, we did nothing on his account except at Vespers: the next day, high mass and the

*St. Xavier.*

grande messe & le reste cõe l'an passé: i'intimé le Dimanche d'aparauant les Indulgences mais asses froidement pour n'estre pas assuré de ces Indulgences; & que celles de la feste de la Conceptiõ estoient proches: la veille se renouuela le veu de le Conception.

*la Conception*

la veille de la Conc. a midy on tira du fort vn coup de Canon a bale; le soir nvf fismes vn salut les litanies de la vierge auec l'Alma: le Iour a la pointe du Iour on tira vn autre coup de Canon, & le soir aux vespres nvf dismes les litanies apres le benedicamvf D<sup>no</sup>.

l'octaue de S<sup>t</sup>. fr. xavier estant venue le 2. Dim. de l'Aduent on n'en fit que commemoration partout a l'office du Dimanche.

*Mort d'Abdon*

Ce mois on reçeut nouvelle de la mort d'vn malheureux Apostat des trois riuieres nommè Abdon, ou la grenouille.

*Abiurãon du Sr. de  
Champigny*

le Iour de la Conception vn soldat nommè de Champigny, natif de fontainebleau, fit abiuration de son heresie aparauant la grand messe.

*Musique a 4 parties.*

Ce mesme soldat scachant la musique, & pouuant chanter vn dessvf nvf commençasmes le Iour de S<sup>t</sup>. Thomas a chanter a quatre parties.

*Noel*

On sonna la veille de Noel a 11. heures, on dit l'air Mortels, & ensuite les litanies du nom de Iesvf, on tira vn Coup de Canon a minuit & aussy tost on commença le Tedeũ & puis la messe, ie dis deux messes cõe l'an passé vne haute & vne basse, le p. Vimont en dit deux ensuite & la 3<sup>e</sup>. a l'Aurore a l'hospital: Sur

rest as last year. I gave notice, on the Sunday before, of the Indulgences, but rather coldly,—because I was not quite certain about these Indulgences, and because those for the feast of the Conception were near; at the vigil, the vow of the Conception was renewed.

On the eve of the Conception, at noon, a Cannon was fired at the fort, with balls; at evening, we held a benediction,—the litany of the virgin, with the *Alma*. On the Day itself, at Daybreak, another Cannon was fired; and in the evening, at vespers, we said the litany, after the *benedicamus Domino*.

*The Conception.*

The octave of St. François Xavier having fallen on the 2nd Sunday in Advent, nothing but the commemorations were made at the Sunday office.

This month we received news of the death of a wretched Apostate at three rivers, named Abdon, or la grenouille, [“the frog”].

*Death of Abdon.*

On the Day of the Conception, a soldier named de Champigny, a native of Fontainebleau, abjured his heresy before high mass.

*Abjuration of the  
Sieur de Champigny.*

This same soldier, understanding music and being able to sing the treble part, we began on the Day of St. Thomas to sing in four voices.

*Music in 4 voices.*

We rang on Christmas eve, at 11 o'clock; we recited the air, *Mortels*, and then the litany of the name of Jesus; a Gun was fired at midnight, and immediately we began the *Te deum*, and then mass. I said two masses, as last year,—one high, and one low; father Vimont afterward said two, and the 3rd at Dawn, at the hospital. Between 6 and 7

*Christmas.*

les entre 6. & 7. le p. gabr. lalement en dit deux & la 3<sup>e</sup>. aux Vrsul<sup>es</sup>. ie dit la grande messe a 8. h. & le p. defretat ensuite ses 3. messes: le temps fut si doux qu'on n'eut pas besoin de rechau sur l'Autel pendant toutes les messes. on tira 5. coups a l'Eleuãon de la messe de minuict.

*voyage du p. Vimont.* le p. Vimont partit le mesme Iour de Noel pour la visite de beauport, il en reuint le penultième de l'an sur les 10. h.

*Saluts.* On alla le Iour de Noel faire le salut a l'hospital, & le lendemain aux Vrsulines

*Comedie* le dernier Iour de l'an on representa vne Action dans le magazin du sit, Nos Peres y assisterent p<sup>r</sup>. la considerãon de Mons<sup>r</sup>. le gouu. qui y auoit de l'affection & les sauuages aussy scauoir les pp. de Quen, Lalement, & defretat: le tout se passa bien, & n'y eut rien qui put mon [*sc. mal — Laverd.*] edifier. ie prié Mons<sup>r</sup>. le gouu. de m'en exēpter.

*desordre, manque de police.* Cette année on mit la corde de bois a cent sols; c'estoit ceux qui y auoient interest qui vendoient & acheptoient pour eux-mesme: il y auoit en ce point vn grand desordre qui donnoit de la Ialousie; ce qui adoucissoit estoit que cela tournoit au profit du pays & de quelques habitans.

Mais le mal principal estoit que les demy cordes deuant auoir 4. pieds en tout sens, elles n'en auoient pas trois, & c'estoit de fort mauuais bois.

o'clock, father gabriel lalement said two, and the 3rd at the Ursulines'. I said high mass at 8 o'clock, and father defretat, afterward, his 3 masses. The weather was so mild that we had no need of a warmer on the Altar during all the masses. 5 cannon shots were fired at the Elevation, at the midnight mass.

Father Vimont started, this same Christmas Day, for the visitation at beauport; he came back the day before the last of the year, about 10 o'clock.

On Christmas Day, we went to give benediction at the hospital; and, on the next day, at the Ursulines'.

On the last Day of the year, they gave a performance at the warehouse, Enacting the *sit*.<sup>35</sup> Our Fathers were present,—in deference to Monsieur the governor, who took pleasure therein, as also did the savages,—that is, fathers de Quen, Lalement, and defretat: all went well, and there was nothing which could not edify. I begged Monsieur the governor to excuse me from attendance.

This year, the cord of wood was placed at a hundred sols; it was those who were interested therein who sold and bought for themselves. There was great disorder on this score, which caused Jealousy. What quieted matters was, that that went to the profit of the country and of some habitans.

But the principal evil was, that, whereas the half-cords should have been 4 feet on each side, they were not so much as three; and it was very poor wood at that.

*Father Vimont's  
journey.*

*Benedictions.*

*Comedy.*

*Disorder; lack of  
police regulations.*



LX

RELATION OF 1645-46

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1647

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SOURCE : For the text of this *Relation* we follow a copy of the original Cramoisy, in Lenox Library; the facsimile of the title-page we obtain from a like copy in possession of the Wisconsin State Historical Society.

Owing to the length of the *Relation*, we herewith publish only the first two chapters of Part I. ; the remainder of the document will appear in Volumes XXIX. and XXX.







# RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

és Missions des Peres de la

Compagnie de IESVS,

*Ex libris* EN LA *Recolectorum*

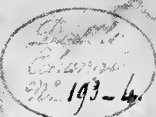
NOUVELLE FRANCE,

ES ANNEES 1645. & 1646.

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

*Par le Superieur des Missions de la mesme*

*Conuentus Compagnie. Parisiensis*



A PARIS,

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

M. DC. XLVII.

AVEC PRIVILEGE DU ROY.

RELATION  
OF WHAT OCCURRED  
MOST NOTEWORTHY  
in the Missions of the Fathers  
of the Society of JESUS,  
IN  
NEW FRANCE,  
IN THE YEARS 1645 AND 1646.  
Sent to the Reverend Father Provincial of  
the Province of France.  
*By the Superior of the Missions of the same  
Society.*

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

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M. DC. XLVII.  
WITH ROYAL LICENSE.

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Par le Roy en fon Confeil,

CRAMOISY.

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By the King in his Council,  
CRAMOISY.

Permiffion du P. Prouincial.

**N**OVS Estienne Charlet Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au fleur Sebaftien Cramoify Marchand Libraire, Imprimeur ordinaire du Roy, l'impreffion des Relations de la Nouvelle France. Fait à Paris ce 8. Ianuier 1647.

ESTIENNE CHARLET.

Permission of the Father Provincial.

**W**E, Estienne Charlet, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sebastien Cramoisy, Merchant Bookseller, Printer in ordinary to the King, the right to print the Relations of New France. Done at Paris, this 8th of January, 1647.

ESTIENNE CHARLET.

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Laurens, en l'année mil six  
cens quarante-six.

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

MON R. PERE,

Me trouvant obligé de rendre d'oresnavant un compte plus particulier à Vostre Reuer. des choses qui se passent es Missions d'icy bas, ie luy diray qu'apres auoir conféré ce que i'y ay veu depuis un an, avec ce que i'ay remarqué là haut, aux [2] Missions Huronnes dans l'espace de plusieurs années, ie ne puis que ie ne me confirme en la creance que *digitus Dei est hęc*, que c'est l'ouvrage d'une prouidence toute particuliere, & d'une bonté veritablement infinie.

I'aurois bien de la peine d'expliquer les raisons qui caulent en moy ce sentiment: il y a des secrets cachez aussi bien dans les ouvrages de la prouidence, que dans les merueilles de la nature, on les cõnoist moins qu'on ne les admire. Peut-estre que la face du pays, qui me parut toute affreuse dans la guerre, quand ie le vis pour la premiere fois, s'estant changée & deuenüe toute belle dans la douceur de la paix, forme en moy cette pensée & me donne ce sentiment: mais cét ouvrage, quoy qu'excellent, surpassant toutes nos esperances, ne seroit pas suffisant de me

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

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

MY REVEREND FATHER,  
Finding myself obliged to render hereafter  
a more detailed account to Your Reverence  
of matters which occur in the Missions down here, I  
will say to you that—after having compared what  
I have seen in these within one year, with what I  
observed up yonder in the [2] Huron Missions during  
the space of several years—I can only confirm my-  
self in the belief that *digitus Dei est hęc*,—that it is  
the work of a very special providence, and of a good-  
ness truly infinite.

I would have much difficulty in explaining the  
reasons which cause in me this feeling; there are  
hidden secrets in the works of providence, as well as  
in the wonders of nature: one understands them less  
than one admires them. Perhaps the aspect of the  
country,—which appeared to me wholly frightful in  
war, when I saw it for the first time,—having  
changed and become very beautiful in the quiet of  
peace, forms in me this thought and gives me this  
feeling; but that work—though excellent, and sur-  
passing all our hopes—would not be sufficient to

donner tant de fatisfaction, s'il n'estoit accompagné de la fin principale, l'establissement & l'aduancement du Royaume de Dieu.

En fuite donc les Sauvages des autres nations attirés par l'odeur des premiers Chrestiens de la réduction de S. Ioseph à Sillery, abordent de toutes parts, [3] pour se faire instruire, & pendant que les vns cherchent la Foy, les autres croissent & s'augmentent dans la charité: en vn mot ceux qui fuyoyent IESVS-CHRIST, & qui le regardoient comme la cause de leur mort en la terre, le viennent maintenant chercher en leurs maladies, comme la source de leur vie dans le Ciel, & ceux qui l'ont trouué, font dans des ressentimens & des reconnoissances toutes particulieres du bon-heur qu'ils ont rencontré.

Or ayant veu les mesmes benedictions sur les nations plus hautes & plus éloignées, c'est ce qui me fait penser que le temps enfin est venu de la conuersion de ce nouveau monde, que l'Esprit de Dieu veut conduire ces pauvres peuples à la fin pour laquelle il les a créés, & qu'apres vne nuit de tant de siècles, la lumiere a paru sur ces contrées, la Foy y est dans son Aurore, elle aura son ascendant, & ceux qui viendront apres nous, la verront en son Midy.

Plusieurs choses à ce que ie puis reconnoistre de plus près, ont contribué à ce bon-heur. Le bon estat dans lequel Messieurs de la Compagnie de la nouvelle [4] France, ont mis le pays & la Colonie; le secours & l'affistance qu'ont donné Messieurs de Montreal; la pieté & le bon exemple des habitans, & particulièrement le courage, le zele & la charité des deux familles Religieuses de l'Hospital & des Vrfulines, qui apres auoir surpassé le commun de leur condition,

give me so much satisfaction, if I could not view it in connection with its principal design, the establishment and advancement of the Kingdom of God.

As a result, then, the Savages of the other nations, attracted by the reputation of the first Christians at the reduction of St. Joseph at Sillery, approach from every direction, [3] in order to become instructed; and, while some seek the Faith, others increase and expand in charity. In a word, those who shunned JESUS CHRIST and who regarded him as the cause of their death on the earth, now come to seek him in their diseases, as the source of their life in Heaven; and those who have found him, are filled with emotion and gratitude for the happiness which they have encountered.

Now, having seen the same blessings upon the upper and more distant nations, this makes me think that the time has at last come for the conversion of this new world; that the Spirit of God will guide these poor peoples to the end for which he has created them; and that, after a night of so many centuries, the light has appeared upon these countries. The Faith is in its Dawn here: it will have its ascendant, and those who shall come after us will see it in its Noon.

Several things, as nearly as I can ascertain, have contributed to this blessing: the good condition in which Messieurs of the Company of new [4] France have placed the country and the Colony; the succor and assistance given by Messieurs of Montreal; the piety and the good example of the habitans; and especially the courage, zeal, and charity of the Religious families, the Hospital nuns and Ursulines,—who, after having surpassed the average of their

en passant la mer, semblent tous les iours se surmonter elles-mêmes dans tous les exercices de charité envers Dieu & le prochain, qu'on peut attendre d'elles.

L'ay quelquefois pris plaisir de comparer la charité des vnes à assister iour & nuit de pauvres Barbares tous chancreux & mourans, mettans en cela tout leur plaisir & contentement; & le zele des autres à apprendre les langues & ramasser de tous costez en leur Seminaire des filles & des femmes Sauvages, pour leur exposer & debiter les marchandises du Ciel: mais l'aduoüe que ie n'en ay pû conclure autre chose, sinon que ces spectacles estoient dignes d'attirer les yeux du Paradis sur ce pauvre pays, & de le luy rendre favorable. Dieu beniffe à iamais les personnes qui fauorifent & qui soustiennent de si saintes entreprises.

[5] Monsieur le Cheualier de Montmagny nostre Gouverneur a aussi esté l'un des principaux instrumens, dont la Diuine Prouidence s'est feruie, pour mettre les affaires dans le point & dans le iour qu'elles paroissent: le traual de dix ans n'a point ébranlé sa constance, ny diminué ses soins pour tout ce qui regarde l'auancement de la Religion, & du bien public.

Ie ne parle point de la premiere & principale roüe qui fait mouuoir ce nouveau monde, aussi bien que l'ancien, ny des autres roües qui luy sont coniointes, & qui luy donnant & receuant d'elle vn saint mouuement, l'impriment sur ce grand ouurage: il n'y a que Dieu qui puisse estre le prix & la recompense de ces belles & grandes ames, qui feront bien aises d'apprendre que nous auons cette année augmenté nos



station, by crossing the sea, seem every day to outdo themselves in all the exercises of charity toward God and their neighbor that can be expected from them.

I have sometimes taken pleasure in comparing the charity of those who assist, day and night, poor Barbarians all full of sores, and dying,—finding therein their whole pleasure and satisfaction,—and the zeal of the others, in learning languages and gathering from all directions into their Seminary Savage girls and women, in order to set forth and sell to them the merchandise of Heaven. But I avow that I could form no other conclusion therefrom, save that these sights were worthy to attract the eyes of Paradise upon this poor country, and to render it favorable to it. May God forever bless the persons who foster and who support such holy enterprises.

[5] Monsieur the Chevalier de Montmagny, our Governor, has also been one of the principal instruments which the Divine Providence has used for putting affairs at the point and in the light in which they appear; the labor of ten years has not shaken his constancy, or diminished his cares for all which regards the advancement of Religion and of the public good.

I do not speak of the first and main wheel which moves this new world as well as the old, nor of the other wheels which are conjoined with it, and which, giving to it and receiving from it a blessed motion, impart that to this great work. Only God can be the reward and the recompense of those beautiful and lofty souls, who will be very glad to learn that we have this year augmented our little Churches by three hundred Neophytes, newly baptized.

For the rest, my Reverend Father, here follows

petites Eglifes de trois cens Neophytes nouvellement baptizez.

Au reste, mon R. Pere, voicy la Relation des choses principales qui se font passées depuis vn an: elle y verra la mort de deux des plus anciens ouuriers qu'ait eu nostre Compagnie en ces contrées, c'est le Pere Anne de Noüe, & le Pere Enemond Maffe: ie ne voy icy perfonne [6] de ceux qui les ont connus qui ne die de bon cœur, *viuat & moriatur anima mea vitâ & morte iustorum iustorum*. Or jaçoit que leur mort doieue donner plus d'enuie que de compassion, ie ne laisse pas de les recommander aux suffrages & aux sainctes prieres de vostre Reuer. & de toute la Prouince, cōme aussi toutes nos Missions.

L'arriuée des trois Peres qu'il luy a pleu nous enuoyer de renfort, nous a bien consolé; mais ce nombre estant desia au deffous de celuy que i'auois demandé pour les Missions Huronnes, elle peut voir le befoin que nous en auons d'autres, & le verra encore dauantage dans la Relation, y rencontrant les nouvelles Missiōs dont Dieu nous a donné les ouuertures: c'est ce que nous esperons de sa charité, & du zele de nos Peres pour ces petites Eglifes naissantes, que ie ne puis assez recommander aux sainctes Sacrifices & aux sainctes prieres de tous en general, & de chacun en particulier.

De Vostre Reuerence,

*De Quebec ce*  
28. Octobre 1646.

Tres-humble & tres-obeissant  
seruiteur, selon Dieu,

HIEROSME LALEMANT.

the Relation of the principal things which have occurred within a year; you will see in it the death of two of the most veteran workers whom our Society has had in these countries—Father Anne de Noüe and Father Enemond Masse. I see no one here, [6] of those who have known them, who does not say with good heart: *vivat et moriatur anima mea vitâ et morte justorum istorum*. Now, though their death must occasion more envy than compassion, I nevertheless commend them, as also all our Missions, to the suffrages and the holy prayers of your Reverence and of the whole Province.

The arrival of the three Fathers whom you have been pleased to send us as a reinforcement, has much consoled us; but, this number being even below that which I had requested for the Huron Missions, you can see the need that we have of others; and you will see it still more in the Relation, on encountering therein mention of the new Missions of which God has granted the beginnings. This is what we hope from your charity, and from the zeal of our Fathers for these little infant Churches, which I cannot sufficiently commend to the holy Sacrifices and to the blessed prayers of all in general, and of each in particular.

Your Reverence's

*From Quebec, this  
28th of October, 1646.*

Very humble and most obedient servant in God,

HIEROSME LALEMANT.

## [7] CHAPITRE I.

DE CE QUI S'EST PASSÉ ENTRE LES FRANÇOIS, LES  
HURONS & LES ALGONQUINS, POUR LA CONCLU-  
SION DE LA PAIX AVEC LES IROQUOIS.

**I**L est à propos de faire quelques remarques à l'en-  
trée de ce Chapitre, pour auoir vne idée plus  
nette & vne connoissance plus particuliere des  
affaires qu'on a traitées avec ces peuples.

Je dy donc en premier lieu, que sous le nom  
d'Iroquois nous auons iufques à maintenant compris  
pluseurs Nations confederées, toutes ennemies des  
Sauuages qui nous font Alliez: ces Nations ont leurs  
noms particuliers, les Annierronnons, les Onontche-  
ronons, les Onontagueronons, les Sonontsaëronons,  
& autres. Nous n'auons encor proprement la paix  
qu'avec les Annierronnons, qui sont les plus voisins  
de nos habitations, & ceux qui nous donnoient plus  
de peine, d'orefnauant nous les distinguerons par [8]  
leurs noms propres & particuliers, afin d'éuiter la  
confusion.

En second lieu, outre ces Iroquois il y a d'autres  
Nations plus au Nord qui semblent vouloir entrer en  
guerre avec nos Sauuages, comme les Sokoquiois que  
nos Sauuages appellent Affoksekik, les Mahingās, ou  
Mahinganak, avec lesquels les Algonquins ont eu  
autrefois de grandes alliances; mais les Iroquois  
Annierronnons les ayans domtez, ils se font iettez de  
leur party: il y en a d'autres, comme les Abnaquiois,  
qui nous font amis.

## [7] CHAPTER I.

OF WHAT OCCURRED BETWEEN THE FRENCH, THE HURONS, AND THE ALGONQUINS, FOR THE CONCLUSION OF THE PEACE WITH THE IROQUOIS.

IT is fitting to make some remarks at the beginning of this Chapter, to give a more distinct idea and a more definite knowledge of the affairs which have been transacted with these peoples.

I say then, in the first place, that under the name of "Iroquois" we have hitherto included several confederated Nations, all enemies of the Savages who are Allied to us. These Nations have their separate names—the Annierronnons, the Oniontcheronons, the Onontagueronons, the Sonontwaëronons, and others. We have as yet no peace, in a proper sense, except with the Annierronnons, who are nearest our settlements, and who were giving us most trouble. Henceforth we will distinguish these tribes by [8] their proper and special names, so as to avoid confusion.

In the second place, besides these Iroquois there are other Nations, more to the North, who seem disposed to undertake war with our Savages,—as the Sokoquiois, whom our Savages call Assokwekik; and the Mahingans, or Mahinganak, with whom the Algonquins formerly had extensive alliances,—but, the Annierronnon Iroquois having subdued them, they have ranged themselves upon their side. There

Je remarqueray en troisième lieu, que l'an passé au depart de la flotte, comme nous gouffions la douceur de la paix encommencée, on nous vint apporter la nouvelle que trois Sauvages de la bourgade de S. Ioseph ou de Sillery, auoient esté tuez, & quelques autres fort bleffez: ce bruit détrempa nostre ioye d'abfynthe sur le doute que les Annierrōns n'eufsent agy de mauuaife foy avec nous. Enfin apres toutes les perquisitions possibles, nous trouuafmes que l'vn des plus feruens Chrestiens de Sillery ou de sainct Ioseph, auoit esté traitreusement maffacré, avec deux ieunes garçons baptizez, [9] que le fils de François Xauier Nenask8mat, l'vne des deux premieres colonnes de la reduction des Sauvages, auoit esté bleffé à mort: en effet il est venu rendre l'ame tres-sainctement entre nos bras, apres auoir receu en l'Hospital de Kebec tous les charitables traitemens dont vn pauvre malade peut estre assisté. Sa femme dans cette trahison fut laissée pour morte, on luy enleua vne partie de la peau & des cheueux de la teste, mais Nostre Seigneur luy a rendu la fanté. Ce nous fut vne consolation que ces deux derniers n'expirent pas sur la place: car ils nous asseurerent que le langage des meurtriers estoit entieremēt different du langage des Iroquois: cela arreستا les haches des Algonquins, qui n'auroiēt point manqué d'affommer quelques Annierronnons qui se trouuoient pour lors parmy eux & parmy nous: enfin on a découuert que cēt assassinat auoit esté commis par les Sokoquois, deux desquels s'estans rencontrez quelques années auparauant dans les confins des Iroquois, auoient esté tuez par quelques soldats montagnais, & vn autre auoit esté fort mal traité des Algonquins, mais

are others, as the Abnaquiois, who are friends to us.

I will remark, in the third place, that last year, at the departure of the fleet, when we were tasting the sweetness of the incipient peace, news was brought to us that three Savages of the village of St. Joseph, or Sillery, had been killed, and some others severely wounded. This report tempered our joy with worm-wood, in the doubt lest the Annierronnons had acted in bad faith with us. Finally, after all possible investigation, we found that one of the most fervent Christians of Sillery, or of saint Joseph, had been treacherously slain, with two baptized young lads; [9] that the son of François Xavier Nenaskoumat — one of the two chief pillars of the Savage reduction — had been mortally wounded. Indeed, this man came to give up the ghost very piously in our arms, after having received in the Hospital at Kebec all the charitable attentions with which a poor sick man can be assisted. In that treacherous attack, his wife was left for dead; they removed a part of the skin and the hair from her head, but Our Lord restored her health. It was a consolation to us that these last two did not die on the spot; for they assured us that the language of the murderers was altogether different from the language of the Iroquois; that stayed the hatchets of the Algonquins, who would not have failed to beat to death some Annierronnons who at that time happened to be among them and among us. At last, it was discovered that this murder had been committed by the Sokoquiois, two of whose tribe — having chanced to be, some years before, on the borders of the Iroquois — had been killed by some montagnais warriors; and another had been very badly treated by the Algonquins, but ransomed

racheté [10] & renuoyé de [*sc.* dans] son païs par Monsieur nostre Gouverneur.

Le Diable preuoyant que la paix troubleroit son royaume, s'estoit efforcé de la rompre: mais l'Ange de l'Eglise de Dieu l'a tenu à la cadene, il a fait conclure avec benediction ce qu'on a fouhaité depuis tant d'années, avec vne confidante humilité & vne patience Chrestienne.

Les Iroquois Annierronnons ont chassé avec toute liberté dans les confins des Algonquins, & ceux-cy les ont veu & receu de bon œil, les ont amenez en nos habitations: il n'y a lieu en tous ces quartiers où on n'ait veu de temps en temps quelques Annierronnons. Ceux qui fçauent l'antipathie de ces peuples, & les épouventables inclinations qu'ils ont à la vengeance, pensent voir autant de miracles qu'ils voyent de bonne intelligence entre vn Algonquin & vn Iroquois.

On escriuit l'an passé comme les Ambassadeurs Annierronnons ayans negocié avec les François sur la paix vniuerselle, s'estoient retirez en leur païs pour reporter la parole & la voix d'Onontio, c'est à dire les pensées de Monsieur nostre Gouverneur. Le François qui auoit esté long-temps [11] captif en leur païs, les accompagnoit, avec ordre de se trouuer en toutes leurs affemblées: voicy ce qu'il en a remarqué.

Ayant quitté les François, ils furent dix-huict iours en chemin, & trois iours apres leur arriuée dans le païs, les principaux s'estant affemblez de diuers endroits, se comporterent en cette forte.

Auant que ces Ambassadeurs parlassent, on leur fit vn present pour adoucir le conduit de leur voix, afin que les paroles d'Onontio qu'ils auoient receu par leurs oreilles, fortiffent sãs peine & fans rudeffe de



[10] and sent back to his own country by Monsieur our Governor.

The Devil, foreseeing that the peace would trouble his kingdom, had striven to break it; but the Angel of the Church of God has kept it fast locked; he has brought to a happy conclusion that which has been desired for so many years with a confident humility and a Christian patience.

The Annierronnon Iroquois have hunted with every liberty in the borders of the Algonquins, and the latter have seen and received them with friendliness, and have conducted them to our settlements; there is no place in all these quarters where from time to time some Annierronnons have not been seen. Those who know the antipathy between these peoples and their frightful proneness to vengeance, regard it as a miracle whenever they see a friendly understanding between an Algonquin and an Iroquois.

It was written last year, how the Annierronnon Ambassadors, having negotiated with the French for a universal peace, had withdrawn to their own country in order to report the word and the voice of Onontio,—that is to say, the opinions of Monsieur our Governor. The Frenchman who had long been a [11] captive in their country, accompanied them, with orders to be present in all their assemblies; here follows what he has observed therein.

Having left the French, they were eighteen days on the way; and, three days after their arrival in the country, the principal persons having assembled from various places, behaved in this manner:

Before those Ambassadors spoke, they were given a present, in order to soften the tones of their voices,

leur bouche. Ce present fait, le Frâçois qui a connoissance de leur langue, & ces Ambassadeurs déployerēt les prefens dōt ils estoient chargez, & en fuite haranguerent avec la fatisfaction de tout le monde, leurs discours finis, les Capitaines firent auffi d'autres prefens pour estre apportez à Onontio & à ses confederez.

Le premier feruit comme d'un bain, dans lequel ces Ambassadeurs recrus du chemin se pouuoient delasser; ou comme d'un onguent qui gueriroit les bleffeures que les pierres, les ronces & les halliers qu'on rencontre en un si long voyage, auroient [12] pû faire à leurs pieds.

Le second publioit que leur hache d'armes suspenduë en l'air sans ramener son coup iusques à la responce des Hurons & des Algonquins suiuant le desir d'Onontio, auoit perdu son vsage, qu'on l'auoit iettée si loin qu'homme du monde ne la pourroit iamais retrouver, c'est à dire que les Hurons & les Algonquins estans entrez dans la paix, les Annierronnons n'auoient plus d'armes que pour la chaffe.

Le troisieme tefmoignoit la douleur que receuoient les Annierronnons de leur miserable fille onnieſte, laquelle méprisoit la voix de sa mere & le conseil de son pere, qu'elle estoit si insolente d'auoir encor enuoyé de ses enfans vers Montreal, pour surprendre ceux qui se trouueroient en cette contrée. Onnieſte est vne bourgade dont la plus grande partie des hommes ayant esté deconfis en guerre par les hauts Algonquins, elle fut contrainte d'appeller des Annierronnons pour se repeupler; de là vient que les Annierronnons l'appellent leur fille. Monsieur le Gouverneur l'ayant inuitée comme son enfant à

so that the words of Onontio, which they had received by their ears, might issue without difficulty and without roughness from their lips. This gift made, the Frenchman, who has knowledge of their language, and those Ambassadors, displayed the presents with which they were charged, and then harangued to the satisfaction of all the people. Their speeches finished, the Captains also made other presents, to be conveyed to Onontio and to his confederates.

The first served as a bath in which those Ambassadors, fatigued from the journey, might refresh themselves; or as an ointment which would cure the wounds that the stones, the briars, and the thickets, encountered in so long a journey, might [12] have caused to their feet.

The second proclaimed that their war hatchet—according to the desire of Onontio, suspended in the air without finishing its blow until the answer of the Hurons and of the Algonquins—had lost its use; and that it had been thrown so far that not a man in the world could ever find it again,—that is, that, the Hurons and the Algonquins having entered into peace, the Annierronnons had no more arms except for the chase.

The third indicated the grief which the Annierronnons received from their miserable daughter onnieoute, who despised the voice of her mother and the counsel of her father; that she was so insolent as even to have sent some of her children to Montreal, in order to surprise those who should happen to be in that country. Onnieoute is a village which, the greatest part of its men having been defeated in war by the upper Algonquins, was constrained to call the Annierronnons to repeople it; thence it comes that

entrer dans vne paix generale par l'entremise des Annierronnons, [13] difent qu'elle eft rebelle à fon pere & à fa mere. Le temps amenera tout, & Dieu donnera des fruiéts en fa faifon.

Le quatrième fut vn tefmoignage public de la reconnoiffance de toutes les bourgades des Annierronnons, de ce qu'Onontio auoit aplany la terre & reüny les cœurs.

Le cinquième eftoit vne action de grace au mefme Onontio, qu'ils reconnoiffoient comme le pere commun de toutes ces Nations, luy donnant mille loüanges de ce qu'il auoit rendu l'efprit aux Algonquins; ce que nul autre n'auoit pû faire deuant luy.

Le fixième eftoit vne requefte qu'ils luy prefentoient à ce qu'il fit allumer des feux dans toutes les habitations de fon gouuernement, afin que toutes les Nations s'y venans chauffer en affeurance, puiffent efcouter fa voix & jouïr de fon amitié; & en cas qu'il arriue quelque different, qu'il foit l'arbitre des Iroquois, des Hurons & des Algonquins.

Ces prefens faits, on ne parla plus que de feftins, que de danfes, & que de refjouiffances publiques: on employa dix iours en ces bals & en ces feftes, & puis [14] on renuoya le François avec fept Ambaffadeurs pour porter ces prefens, & pour fe refioüir avec les François & avec leurs alliez fur la paix concluë.

Ces Ambaffadeurs eftans venus par terre iufques au lac où il fe faut embarquer, ne trouerent point leurs canots ou leurs bateaux d'écorces, quelque mécontent ou quelque larron les auoit brifez ou enleuez, fi bien qu'ils furent contraints de retourner fur leurs pas, pour pouruoir à leur voyage: ce retour fut vn coup du Ciel, qui nous voulut donner des preuues de la

the Annierronnons call it their "daughter." Monsieur the Governor having invited it, as his child, to enter upon a general peace through the mediation of the Annierronnons, [13] they say that it is rebellious to its father and mother. Time will bring about everything, and God will give fruits in his season.

The fourth was a public token of the gratitude of all the villages of the Annierronnons, that Onontio had leveled the earth and united the hearts.

The fifth was an act of thanks to the same Onontio, whom they recognized as the common father of all those Nations,—giving him a thousand praises for having restored sense to the Algonquins, which no other had been able to do before him.

The sixth was a request which they submitted to him, that he should cause fires to be kindled in all the settlements of his government, so that all the Nations coming thither to warm themselves in safety, may listen to his voice and enjoy his friendship; and, in case there occurs some difference, that he be the umpire of the Iroquois, the Hurons, and the Algonquins.

These presents made, there was mention only of feasts, of dances, and of public rejoicings. They spent ten days in these balls and feasts, and then [14] they sent away the Frenchman with seven Ambassadors to convey those gifts, and to rejoice with the French and with their allies over the conclusion of peace.

These Ambassadors having reached, by land, the lake where they must embark, did not find their canoes or their boats of bark; some disaffected person or some thief had broken these, or carried them away; insomuch that they were constrained to retrace

fincérité des Iroquois Annierronnons; car à mefme temps que le François entra dans leur principale bourgade, arriuerent quelques Ambassadeurs Sokoquois deleguez de leur nation pour faire rompre la paix entre les Annierronnons & les Algonquins: l'audience leur eftant donnée celuy qui portoit la parole harangua en ces termes: Il y a long-temps que ie vous ay entendu dire que les Algonquins eftoient vos ennemis irreconciliables, & que vous les haïffez au de là du tombeau, en forte que fi vous les pouuiez rencontrer en l'autre vie que vofre guerre feroit eternelle, comme nous fommes [15] vos alliez, nous entrons dans vos paffions & dans vos interefts: voila les teftes de quelques-vns que nous auons maffacrez, & vn lien que nous vous prefentons pour en garoter avec nous autant qu'il nous fera poffible. Là deffus ils prefentent les cheuelures des Chreftiens de S. Iofeph tuez l'Automne derniere, comme i'ay dit au commencement de ce Chapitre, & vn grand collier de porcelaine qui deuroit feruir de fers pour les mettre à la cadene.

Les Iroquois repondirent avec indignation: Nous nous eftonnons de vofre hardieffe, ou pluftoft de vofre temerité, vous nous iettez la honte fur le vifage, vous nous faites paffer pour des fourbes. Onontio avec lequel nous auons traité la paix n'eft point vn enfant, fi nous vous regardions de bon œil, il auroit fujet de dire, les Annierronnons n'ont pas tué mes alliez, mais bien leurs haches, ie penfois agir avec de vrais hommes, & i'ay traité avec des trompeurs & avec des fourbes.

Ce n'eft pas tout, les Algonquins apprenans que les teftes de leurs freres font en nos cabanes

their steps, to provide for their journey. This return was an act of Heaven, which willed to give us proofs of the sincerity of the Annierronnon Iroquois; for, at the same time when the Frenchman entered their principal village, some Sokoquois Ambassadors arrived, delegated by their nation, in order to break the peace between the Annierronnons and the Algonquins. Audience being given them, he who was spokesman harangued in these terms: "For a long time I have heard you say that the Algonquins were your irreconcilable enemies, and that you hated them even beyond the grave,—so that, if you could meet them in the other life, your war would be eternal. As we are [15] your allies, we enter into your passions and into your interests. Behold the heads of some whom we have massacred, and a cord which we present to you for the sake of binding with us as many of them as we possibly can." Thereupon they present the scalps of the Christians of St. Joseph,—killed last Autumn, as I have said at the beginning of this Chapter,—and a great necklace of porcelain, which was to serve as irons to put them in chains.

The Iroquois answered, with indignation: "We are astonished at your boldness, or rather at your temerity; you cast shame on our faces; you make us pass for knaves. Onontio, with whom we have treated peace, is not a child; if we looked at you with favor, he would have reason to say, 'The Annierronnons have not killed my allies, but it was done by their hatchets. I thought to deal with true men, and I have treated with deceivers and with knaves.'

"This is not all; the Algonquins, learning that the heads of their brothers are in our cabins, will cut off those of our [16] fellow countrymen who are in

couperont celles de nos [16] compatriotes qui font en leur païs, voila les defordres de vostre temerité, retirez vous, cachez ces testes, emportez ces liens, comme nous n'auons qu'un cœur, nous ne voulons qu'une langue.

S'il y a de la tromperie dans cette action, elle est plus que tres-raffinée, & il semble que la raison conuie ces peuples à embrasser la paix, Dieu leur a donné un sentiment que le demon de la guerre qui les auoit toujours fauorisez, les alloit quitter, la resolution de quelques Algonquins & Hurons qui ayãs fur la fin genereusement combatu auoient pris quelques-vns d'eux captifs, soustenoit cette pensée. En second lieu, comme ils font chasseurs & que la plupart des animaux font fur les marches des Algonquins, ils ont une passion d'en tirer à leur aise & sans crainte: en effet ils ne s'y font pas épargnez: car on dit qu'ils ont tué plus de deux mille cerfs cét hyuer.

Troisièmement, le prisonnier Annierronnon que les Hurons auoient pris proche de Richelieu, & qu'ils auoient emmené en leur païs, estant de retour en sa patrie, a parlé hautement des François; il a fait entendre à ses compatriotes que si [17] Onontio preste la main aux Hurons, le mal-heur tombera sur leurs testes.

Après tout, le grand Dieu des armées est le seul & unique auteur de cette paix, ie le prie qu'il en soit le conferuateur: nos raisonnemens estoient trop cours dans une si grande barbarie, la fureur estoit trop allumée pour estre affoupie ou esteinte par une conduite humaine, & nous confessons ingenuëment que si celui qui a fait la paix, ne la conferue, nous n'auons pas assez d'industrie pour retenir l'inconstance de ces Barbares dans la fermeté.



their country, — such would be the evil results of your temerity. Begone; hide these heads, take away these bonds; as we have but one heart, we desire but one tongue.”

If there is deceit in this act, it is more than very subtle; and it seems that reason invites these peoples to embrace the peace. God has given them a feeling that the demon of war, which had always favored them, was about to leave them; the resolution of some Algonquins and Hurons — who, having bravely fought toward the last, had taken some Iroquois captive — confirmed this idea. In the second place, as they are hunters, and as most of the animals are on the marches of the Algonquins, they have a great desire to shoot these at their ease and without fear. Indeed, they have not stinted themselves in this; for it is said that they have killed more than two thousand deer this winter.

Thirdly, the Annierronnon prisoner whom the Hurons had taken near Richelieu, and whom they had led away to their own country, having returned to his native land, has spoken highly of the French; he has given his countrymen to understand that if [17] Onontio lends a hand to the Hurons, the misfortune will fall on their own heads.

After all, the great God of hosts is the one and only author of this peace; I entreat him that he will be the preserver thereof. Our arguments were too limited in so great a barbarism; fury was too much kindled to be quelled or extinguished by human effort; and we candidly confess that if he who has made the peace does not preserve it, we have not enough skill to restrain the inconstancy of these Barbarians within firm bounds.

IESVS-CHRIST veut sauuer quelques-vns de ces peuples, & enuoye defia ses precurseurs ou ses auant-couriers, les maladies pestilentiellees, les afflictions, & la mort mesme: ce font des fleaux qui humilient les ames, & qui les font recourir à celuy qui a la force en main: les Iroquois nous croiront bien-toft, & que les Magiciens caufent ces mal-heurs, mais ce seroit vne folie de chercher vn autre chemin, que celuy de la Croix pour faire connoistre les grandeurs du Crucifié.

JESUS CHRIST wills to save certain ones of these peoples, and already sends his precursors or his forerunners,—pestilential diseases, afflictions, and death itself; these are scourges which humiliate souls, and which make them have recourse to him who has the power in hand. The Iroquois will credit us soon, and believe that the Magicians cause these misfortunes; but it would be a folly to seek another way than that of the Cross, to make known the grandeurs of the Crucified.

## [18] CHAPITRE II.

DE LA VENUË DE SEPT AMBASSADEURS IROQUOIS VERS  
LES FRANÇOIS, & DE LEUR NEGOCIATION.

LE 22. de Feurier de cette année presente 1646. sept Iroquois Annierronnons & deux Hurons, accompagnez du François dont i'ay fait mention cy-deffus, parurent à Montreal, apres auoir refloity cette habitation, ils descendent aux trois Riuieres. De là on enuoye donner aduis à Monsieur nostre Gouverneur de leur venuë: or comme ce chemin s'estoit fait sur les neiges, & que le froid faifoit encor rouler les glaces sur nostre grand fleuee, les Annierronnons s'en allerent à la chasse qui deçà qui delà, en attendant le mois de May, que Monsieur le Gouverneur monta en cette habitation.

Le septième de ce mois il leur donna audience: voicy ce qui se passa dans cette affemblée.

Le plus confiderable éleuant sa voix, entonna [19] vne chanfon d'actiõ de graces: Nous estios morts, difoit-il, & nous voila viuans, nous apportions nos testes pour estre sacrifiées aux ombres des Algonquins ou des montagnais qui ont esté massacrez l'Automne dernier, nous doutans bien qu'on nous feroit coupables de cet affassinat; mais Onontio arreftant là cholere des Algonquins, a dõné iour à nostre innocence. Là deffus ils tirent vn present, le iettent aux pieds des parens & des alliez des defuncts, difant que c'estoit pour nettoyer la place toute fanglante d'vn

## [18] CHAPTER II.

OF THE COMING OF SEVEN IROQUOIS AMBASSADORS TO  
THE FRENCH, AND OF THEIR NEGOTIATIONS.

ON the 22nd of February in this current year, 1646, seven Annierronnon Iroquois and two Hurons, accompanied by the Frenchman whom I have mentioned above, appeared at Montreal; after having rejoiced that settlement, they come down to the three Rivers, whence advice is sent to Monsieur our Governor of their coming. Now, as this journey had been made over the snows, and as the cold was still causing the ice to accumulate upon our great river, the Annierronnons went away to the chase,—some on this side, some beyond,—while waiting for the month of May, when Monsieur the Governor went up to that settlement.

On the seventh of that month, he gave them audience; here follows what occurred in that assembly.

The most considerable person, raising his voice, chanted [19] a song of thanksgiving. “We were dead,” said he, “and behold us alive; we were bringing our own heads to be sacrificed to the shades of the Algonquins or of the montagnais who were massacred last Autumn,—surely anticipating that we should be held guilty of that murder; but Onontio, staying the wrath of the Algonquins, has made our innocence manifest.” Thereupon they draw forth a gift, and cast it at the feet of the relatives and allies of the departed,—saying that it was to cleanse the

meurtre commis par trahison, protestans qu'ils n'en auoient eu aucune connoissance qu'apres le coup donné, que tous les Capitaines du pays auoient condamné cet attentat.

C'est la coustume des peuples de ces contrées, quand quelque personne de consideration parmy eux, est morte, d'effuyer les larmes de leurs parens par quelque present. Ce Capitaine ayant appris à son arriuée la mort autant glorieuse que funeste du Pere Anne de Noüe de nostre Compagnie, voulut garder la loy de son pays: il éleue les yeux au Ciel, comme se plaignant de sa rigueur, puis se tournant [20] vers les robes noires, ietta des braffelets de Porcelaine: voila, dit-il, pour rechauffer la place où le froid a fait mourir ce bon Pere: mettez ce petit present en vostre sein pour vous diuertir des pensées qui vous pourroient atrister.

Ils firent en fuite les presents qu'on leur auoit confiez dans leur pays, desquels i'ay fait mention au Chapitre precedent, tesmoignant leur ioye de se voir vnis & alliez des François, des Hurons & des Algonquins, qui font les trois plus considerables Nations avec lesquelles ils ont traité la paix, toutes les autres estant comprises sous ces trois chefs. Ils firent quelques autres presents aux Hurons, pour leur donner aduis de se tenir sur leurs gardes, dans les chemins, iusques à ce que les hauts Iroquois, les Onontague-ronons, les Sonontæronons, & quelques autres eussent les oreilles percées, c'est à dire ouuertes à la douceur de la paix.

Bref ils offrirent vne braffe de Porcelaine pour allumer vn feu de cõseil aux trois Riuieres, & vn grand collier de trois mille grains pour seruir de bois

place, all bloody, from a murder committed by treachery; and protesting that they had had no knowledge of it until after the act was done, and that all the Captains of the country had condemned this outrage.

It is the custom of the peoples of these countries, when some person of consideration among them is dead, to dry the tears of his relatives by some present. This Captain having learned, on his arrival, of the death—no less glorious than sad—of Father Anne de Noüe of our Society, wished to observe the law of his country. He lifted his eyes to Heaven, as if complaining of its severity; then, turning [20] toward the black robes, he threw down some Porcelain bracelets. “That,” said he, “is to warm again the place where the cold has caused this good Father to die; put this little gift in your bosom, to divert yourself from the thoughts which might sadden you.”

They next offered the presents which had been confided to them in their own country,—which I have mentioned in the preceding Chapter,—betokening their joy to see themselves united and allied to the French, the Hurons, and the Algonquins, who are the three most considerable Nations with which they have negotiated peace,—all the others being comprised under these three most important. They made some other presents to the Hurons, in order to give them warning to be on their guard in the roads, until the upper Iroquois—the Onontagueronons, the Sonontweronons, and some others—should have their ears pierced,—that is to say, open to the benignity of peace.

In short, they offered a brasse of Porcelain to

ou d'aliment à ce feu. Les Sauvages ne font quasi aucune affemblée que le calumet avec le petun [21] en la bouche, & comme le feu est necessaire pour prendre le tabac, ils en allument quasi tousiours en toutes leurs affemblées, si bien que c'est vne mesme chose chez eux allumer vn feu de conseil ou tenir vne place propre pour s'affsembler, ou vne maison pour s'entreuifiter, comme font les parens & les amis.

Deux iours apres cette affemblée Monsieur nostre Gouverneur s'accommodant fort prudemment aux façons de faire de ces peuples, fit venir ces deputez: il agist avec eux selon leurs coustumes, les Hurons qui estoient là & les Algonquins, ne manquerent pas de s'y trouuer.

Le François qui entend la langue Iroquoise, offrit vn present de la part d'Onontio, pour gratuler les Iroquois Annierronnons, & pour marque de l'estime qu'il faisoit de leur nation, d'auoir tenu sa parole.

Il en fit vn autre pour tesmoigner le contentement qu'il receuoit, voyant la terre aplanie & la hache leuée & éloignée des testes des Hurons & des Algonquins: car pour les François leur paix fut faite dès la premiere entreueüe.

En troisiéme lieu, on offrit vn collier de [22] mille grains de Porcelaine, pour afeurer qu'on tiendroit allumé ce feu de conseil qu'ils auoient demandé aux trois Riuieres, & que le bois n'y manqueroit pas, c'est à dire qu'ils feroient tousiours les bien-venus, & qu'on presteroit l'oreille aux Capitaines qui viendroient pour traiter d'affaires.

On fit vn quatriéme present, pour donner à entendre qu'Onontio desiroit voir le petit François qui seul estoit resté prisonnier en leur païs.



kindle a council fire at three Rivers, and a great necklace of three thousand beads to serve as wood, or fuel for this fire. The Savages hold scarcely any assembly without the calumet filled with tobacco [21] in their mouths; and, as fire is necessary to the use of tobacco, they nearly always kindle fires at all their assemblies,—insomuch that it is the same thing with them to light a council fire, or to keep a place suitable for assembling, or a house for visiting one another, as do relatives and friends.

Two days after this assembly, Monsieur our Governor, very prudently adapting himself to the usages among these peoples, sent for those deputies; he dealt with them according to their customs; the Hurons who were there, and the Algonquins, did not fail to be present.

The Frenchman who understands the Iroquois language offered a gift on behalf of Onontio, to congratulate the Annierronnon Iroquois, and in token of the esteem in which he held their nation for having kept its word.

He made another, to signify the satisfaction that he received on seeing the earth leveled, and the hatchet lifted and removed from the heads of the Hurons and the Algonquins; for, as regards the French, their peace was made from the time of the first interview.

In the third place, he offered a necklace of [22] a thousand Porcelain beads, for assurance that he would keep lighted that council fire which they had requested at three Rivers, and that the fuel should not fail for it,—that is to say, that they would always be welcome, and that hearing would be given to the Captains who should come to treat of affairs.

Et vn cinquième, pour faire reuenir fa fille nommée Therese, afin qu'elle preparaft du bled d'Inde à leur façon, pour les festiner, quand ils nous voudroient visiter.

Il a esté souuent parlé dans les Relations de cette fille: c'est vne Huronne, laquelle ayant esté instruite au Seminaire des Vrfulines, fut prise avec ses parens par les Iroquois, lors qu'ils la remenoient en son pays. Les Meres Vrfulines ne pouuant supporter que cette pauvre petite creature demeurast dans cette captiuité éloignée de tous les secours qui luy pouuoient ouuir les portes du salut, n'ont rien épargné, & ont remué Ciel & terre pour luy procurer sa liberté.

[23] Monsieur nostre Gouverneur approuuant ce grand zele & cette grande charité, n'a perdu aucune occasion de la tirer de cet esclavage, & d'y contribuer de tout son pouuoir.

Tesouëhat, appelé des Hurons & des Iroquois Ondeffon, & des François le Borgne de l'Isle, voyant que nostre Interprete ne parloit plus, entonna vne chanson assez lugubre, puis leuant ses yeux au Ciel pria le Soleil d'estre le spectateur & de seruir de tefmoin de tout ce qui se passoit dans cette action, & de découurir avec sa lumiere, la sincerité de son cœur & de ses intentions. Il entonne derechef vne autre chanson, & puis éleuât sa voix il harangue au nom de tous les Algonquins, dont il portoit la parole. La premiere fut vne protestation que la rupture de la paix ne prouieroit point de son costé, & pour tefmoignage de cette verité, il presente deux robes de peaux d'Elan, adioustant qu'il auoit quelque deffiance des Annierronnôs qu'il vouloit bânir par ce present.

Le second present fut aussi de deux robes, sur

A fourth present was made, to give them to understand that Onontio desired to see the little Frenchman who alone had remained a prisoner in their country.

And a fifth, for causing the return of his daughter, named Therese, so that she might prepare Indian corn in their fashion, to feast them when they should wish to visit us.

Mention has often been made, in the Relations, of this girl: she is a Huron, who, having been instructed at the Seminary of the Ursulines, was captured by the Iroquois, with her relatives, when the latter were taking her back to her own country. The Ursuline Mothers—not being able to endure that this poor little creature should remain in that captivity, remote from all the helps which could open for her the gates of salvation—have spared no pains, and have moved Heaven and earth to procure her liberty.

[23] Monsieur our Governor, approving this great zeal and this great charity, has lost no opportunity for releasing her from that slavery, and of coöperating in the matter with all his power.

Tesouëhat,—called by the Hurons and the Iroquois, Ondesson; and by the French, le Borgne of the Isle,—seeing that our Interpreter spoke no more, chanted a rather lugubrious song; then, lifting his eyes to Heaven, prayed the Sun to be a spectator and to serve as witness of all that occurred in this action, and with his light to make evident the sincerity of his heart and of his intentions. Again he chanted another song; and then, raising his voice, he harangued in the name of all the Algonquins, whose words he conveyed. The first was a protestation

lesquelles se devoient reposer ces Ambassadeurs, pour se delasser du trauail de leur chemin.

[24] Le troisiéme portoit vne humble priere à Onontio à ce qu'il ne marchast point tout feul en affurance dans les chemins qu'il auoit applanis & frayez; mais que ce bon-heur fut aussi commun aux Algonquins & aux Hurons: en vn mot cet homme deffiant & soupçonneux au possible, auoit peur que les François ne fissent leur paix en particulier, sans se mettre en peine des Sauuages leurs alliez.

Le quatriéme present affeuroit que les Algonquins auoient aussi posé les armes & ietté leurs haches en vne terre inconnuë à tous les hommes.

Le cinquiéme demandoit qu'on ne donnast point de fausses alarmes, que la chasse fut libre par tout, que les bornes & les limites de toutes ces grandes contrées fussent leuées, & qu'un chacun se trouuast par tout, dans son païs.

Le sixiéme affeuroit les Annierronnons qu'ils pouoiét librement se venir chauffer au feu qu'Onontio leur auoit allumé, aux trois Riuieres, que les Algonquins & les Iroquois y petunneroient avec plaisir, & que leurs pipes ou leurs calumets ne bruleroient point, c'est à dire que la peur n'y feroit trembler personne. Tous ces [25] presens estoiet compofez chacun de deux robes d'Elan, bien peintes & bien passémentées à leur mode.

Le dernier comprenoit douze de ces belles robes, quatre pour chacune des trois bourgades des Annierronnons, suppliant ces peuples de donner la liberté aux enfans des Algonquins, ou mesme aux grandes personnes qui feroient encor en leur païs, avec affurance qu'on n'épargneroit point la graisse aux

that a breach of the peace would not proceed from his side; and, in token of this truth, he presented two robes of Elk skins,—adding, that he had some distrust of the Annierronnons, which he wished to banish by this gift.

The second gift was also of two robes, on which those Ambassadors were to repose themselves, in order to be refreshed from the toil of their journey.

[24] The third conveyed a humble prayer to Onontio, that he should not walk all alone in safety within the roads which he had leveled and broken; but that this happiness should also be common to the Algonquins and to the Hurons. In a word, this man, utterly distrustful and suspicious, was afraid that the French might make their peace in private, without troubling themselves about the Savages, their allies.

The fourth gift gave assurance that the Algonquins had also laid down their arms, and thrown their hatchets into a land unknown to all men.

The fifth requested that no false alarms be given; that the chase be everywhere free; that the landmarks and the boundaries of all those great countries be raised; and that each one should find himself everywhere in his own country.

The sixth assured the Annierronnons that they could freely come to warm themselves at the fire which Onontio had kindled for them at three Rivers; that the Algonquins and the Iroquois would smoke there with pleasure, and that their pipes or their calumets would not burn,—that is to say, that fear would cause no one to tremble there. All these [25] gifts were each composed of two Elk robes, handsomely painted and well trimmed in their fashion.

The last included twelve of these beautiful robes,

estomacs de ceux qui les rameneroient, & qu'ils troueroient des onguents pour oindre leur teste: en vn mot il vouloit dire qu'on leur feroit bonne chere, & que leur peine feroit amplement recompensée.

Ces prefens acceptez, Kistfaeton principal Ambassadeur des Annierronnons, apostrophant les Hurons, leur fit vn present d'action de graces de ce qu'ils n'auoient fait aucun mal aux prisonniers Annierronnons qu'ils auoient pris l'an passé: il leur dist comme par parenthese, qu'ils euffent bien fait de distribuer ces prisonniers aux autres nations Iroquoises leurs alliées, qu'ils les auroient obligées par cette deffiance d'entrer dās vne paix vniuerfelle, qu'avec le temps on pourroit [26] obtenir ce bon-heur, mais qu'ils se deuoient encor deffier d'eux sur leurs chemins.

Il leur fit vn second present, pour les inuiter à dresse vn festin aux Annierronnons qui les iroient visiter en leur pays comme leurs vrais amis, & que s'ils tar-doient quelque temps, qu'ils mangeassent ce qu'ils auroient préparé, à condition de remettre incontinent le pot au feu de peur d'estre surpris, puisque l'on se dispofoit à ce voyage.

Le treizième du mesme mois de May Monsieur nostre Gouverneur traita ces Deputez en la cabane d'vn Capitaine Algonquin; on leur porta deux paroles par deux prefens, la premiere n'estoit qu'vn remerciement de ce qu'ils n'auoient pas voulu accepter les testes ou les cheueleurs de ses alliez par les Sokoquois.

La seconde leur signifioit qu'il auoit resolu d'en-uoyer deux François en leur país, & qu'ils pouuoient partir dans trois iours. Ce qui fit refoudre les

four for each of the three villages of the Annierronnons, entreating those tribes to give liberty to the children of the Algonquins, or even to the adult persons who should still be in their country; with assurances that the fat would not be spared for the stomachs of those who should lead them back, and that they would find ointments with which to anoint their heads,—in a word, he meant that they would be given good cheer, and that their trouble would be amply rewarded.

These gifts accepted, Kioutsæton, principal Ambassador of the Annierronnons, addressing the Hurons, made them a present of thanksgiving because they had done no harm to the Annierronnon prisoners whom they had taken the year before. He told them, parenthetically, that they would have done well to distribute those prisoners among the other Iroquois nations, their allies; that they would have obliged them, by this deference, to engage in a universal peace; that, in course of time, they might [26] obtain this good fortune, but that they should still beware of them upon their journeys.

He made them a second present, to invite them to prepare a feast for the Annierronnons, who would go to visit them in their country as their true friends; saying that if these delayed for some time, the Hurons should eat what they might have prepared, on condition of immediately setting the pot back on the fire, for fear of being surprised, since his people were making ready for this journey.

On the thirteenth of the same month of May, Monsieur our Governor entertained these Deputies in the cabin of an Algonquin Captain. Two speeches were conveyed to them by two gifts; the first was only an

Algonquins de leur donner deux de leur nation pour estre de la partie.

La conclusion de ces assemblées se faisoit tousiours avec des refoitiiffances publiques, [27] mais ceux qui penetroient plus auant que l'écorce, admiroient la conduite de Dieu, & luy donnoient mille benedictions de ses bontez: car il faut auoïer qu'à luy seul appartient de donner le poids aux vents, de changer le poison en medecine, la maladie en la fanté, la mort en la vie, & la fureur de la guerre en la douceur de la paix. Sa bonté vueille accorder cette benediction à nostre France.



expression of thanks because they had not been willing to accept the heads or the scalps of his allies from the Sokoquois.

The second indicated to them that he had resolved to send two Frenchmen into their country, and that they would probably start in three days. This made the Algonquins resolve to give them two of their nation, to be of the party.

The conclusion of these assemblies was always marked by public rejoicings; [27] but those who penetrated deeper than the bark admired the conduct of God, and gave him a thousand blessings for his kindnesses; for it must be acknowledged that to him alone it belongs to give force to the winds, to change poison into medicine, sickness into health, death into life, and the fury of war into the mildness of peace. May his goodness grant this blessing to our France.



## BIBLIOGRAPHICAL DATA: VOL. XXVIII

### LV

For particulars of this document, see Vol. XXVII.

### LVI

In presenting the text of Father Isaac Jogues's description of New Netherland, called *NOUUM BELGIUM* from the form of its endorsement, we follow the original manuscript preserved in the archives of St. Mary's College, Montreal. The history of this document's preservation is most interesting. John Gilmary Shea gave a partial account of its pedigree in *Collections of the New York Historical Society* (2nd ser., vol. iii., part i.), which we are enabled to elaborate through the kindness of Rev. Arthur E. Jones, S. J., archivist of St. Mary's.

Father Jean Joseph Casot, the last of the old race of the Jesuits of the French colony, who died March 16, 1800, seeing that his order was about "to expire by the enactments of the English conquerors, which prevented their receiving new members, wished to save for Catholicity at least a few of the most valuable of the papers in the archives." He, therefore, having made a selection, placed them in the custody of the Augustine nuns of the Hôtel Dieu, at Quebec. There they remained until 1843, when they were restored to the Society, being entrusted to the Rev. Felix Martin, then superior of the Jesuits

in Canada, and founder of St. Mary's College, Montreal.

Father Martin presented the regents of the University of the State of New York with a transcript of the original French manuscript of the *NOUUM BELGIUM*, accompanying it with an English translation; and this translation was used in the *Documentary History of the State of New-York*, vol. iv. (Albany, 1851)—see the octavo edition, pp. 21–24; and the quarto edition, pp. 15–17. This was the document's first appearance in print, in any form.

In 1852, Father Martin printed the French text for the first time in the appendix (pp. 306–309) to his translation of Bressani's Italian *Relation* of 1653.

In 1857, a new translation appeared in the *Collections of the New York Historical Society*, 2nd ser., vol. iii., part i., pp. 215–219, among the "Jogues Papers. Translated and arranged, with a memoir by John Gilmary Shea." In 1856, while the above volume was in press, a separate edition of the "Jogues Papers" (pp. 69) was struck off, apparently for Dr. Shea's use.

In 1862, Dr. Shea issued in a privately-printed volume another translation, which varies somewhat from all predecessors. It collates as follows:

Novum Belgium: | an | Account of New Netherland | in 1643–4. | By Rev. Father Isaac Jogues, | of the Society of Jefus. | With a Facsimile of his Original Manuscript | his Portrait a Map and Notes by John | Gilmary Shea. | [ *Cut with storks* ] | New York: | Privately Printed. | 1862.

Quarto; title, with verso blank, 1 leaf; "Preface," with verso blank, 1 leaf; "Sketch of the Life of Father Isaac Jogues," pp. 5–16; facsimile of the Jogues

manuscript, four unnumbered leaves; printed text, pp. 9-21; p. 22 blank; translation, pp. 23-35; p. 36 blank; notes, pp. 37-53, with the verso of p. 53 blank; coat-of-arms, etc., with verso blank, 1 leaf. The plates, etc., are: (1) Portrait frontispiece of Jogues; (2) Autograph of Jogues, bet. sig. Aij and Aijj; (3) Facsimile of De Laet's map; (4) View of New Amsterdam, from Montanus. The impression of the printed text (pp. 9-21) is the same as that of the following. It will be noticed, in the facsimile of the original MS., given in the edition just described, that the endorsement—apparently in Jogues's own handwriting—reads: "Nouum Belgium | 1644 | a p Is Jogues." The MS. takes its name in bibliography from this endorsement; the date, however, is misleading, for Jogues's experience in New Amsterdam was only in 1643, although at the close of his account (written in 1646) he, cursorily, alludes to events occurring in 1644.

Dr. Shea's Cramoisy series of *Relations* (1857-1868), though not having a series numbering, is, nevertheless, usually treated so for the sake of convenience. According to the form usually adopted, the *Novum Belgium* is numbered 16 in the series. It was printed on both large and small paper, and limited to one hundred copies. A collation follows:

Novum Belgium, | description de | Nieuw Netherland | et | Notice sur René Goupil. | Par le R. P. Isaac Jogues, | de la Compagnie de Jéfus. | [*Cut with storks*] | A New York, dans l'Ancien Niew [*sic*] Netherland, | Presse Cramoify de J. M. Shea. | 1862.

Title, with certification (of copies printed) on the verso, 1 leaf; contents, with verso blank, 1 leaf; text of *Novum Belgium*, pp. 9-21; p. 22 blank;

notice of René Goupil, pp. 23-44. Facsimile of De Laet's map of "Nova Anglia, Novvm Belgivm et Virginia."

The French text of *Novum Belgium*, annotated, is also to be found in Martin's life of Jogues, where it forms appendix H, and covers pp. 344-350. There are two issues of this biography, one with the imprint: "Paris | Joseph Albanel, Libraire | 7, Rue Honoré—Chevalier, 7 | 1873;" and the other: "Quebec | Ovide Frechette, Libraire | 43, Côte de la Montagne, 43 | 1874." The Paris edition has a portrait of Jogues and five plates, which are not in the Quebec edition. Both issues are exactly alike, from the "Avant-propos" (pp. v-xi) to the end of the volume (p. 352), and are from the same type. They vary in that the Quebec copy has a new half-title and a new title-page, and the verso of the half-title shows that these were printed at "Paris.—Imprimerie Jules Le Clere et Cie, Rue Cassette, 29."

Other editions of *Novum Belgium* have, of course, since appeared in print.

## LVII

In the *Collections of the New York Historical Society* (2nd ser., vol. iii., part i., p. 221), Dr. Shea gives a letter of Father Jogues to his superior, dated "Montreal, April, 1646," in which the missionary says: "I owe your Reverence the account of the 'Capture and death of good René Goupil,' which I should have sent already. If the bearer of this give [*sic*] me time, I will send it along." The *Notice sur René Goupil* here reproduced, is the account thus promised.

The history of the original MS. of this interesting document is identical with that of the *Novum Belgi-*

um, already given (see LVI., above)—having been entrusted to the nuns of Quebec by Father Casot, and restored to the Jesuit order by the nuns in 1843.

An English translation of the *Notice*, by Shea, was given in the volume of New York Historical Society *Collections*, above cited, pp. 221-257.

It was also given in the separate edition of the *Jogues Papers* (see data under LVI.) with this title: "Narrative of a Captivity among the Mohawk Indians, a description of New Netherland in 1642-3, and other Papers. By Father Isaac Jogues, of the Society of Jesus. With a Memoir of the Author, by John Gilmary Shea. New York: Edward Dunigan & Brother. 1856;" also with the imprint: "New York: Press of the Historical Society. 1856."

The French edition bears the following title: "Novum Belgium, | description de | Nieuw Netherland | et | Notice sur René Goupil. | Par le R. P. Isaac Jogues, | de la Compagnie de Jésus. | [*Cut with storks*] | A New York, dans l'Ancien Nieu [*sic*] Netherland, | Presse Cramoify de J. M. Shea. | 1862." The account of Goupil covers pp. 23-44. For more complete details, see LVI. above.

#### LVIII

The original of this letter from Jogues to Father André Castillon (dated Montreal, September 12, 1646), rests in the archives of the Jesuit Province of Lyons, France, having first been published in Rochemonteix's *Jésuites et la Nouvelle-France*, ii., pp. 450-452. We follow Rochemonteix.

#### LIX

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

## LX

In reprinting the *Relation* of 1645-46 (Paris, 1647), we follow the text of the original Cramoisy edition, from a copy in Lenox Library. This copy is interesting from association — for it bears on the title-page the autograph of “Robert Southey 20 May 1817. Paris.” Our title-page is a facsimile of the copy in the possession of the Wisconsin State Historical Society.

The “Priuilege” is dated “Paris le 6. Decembre 1646,” and the “Permiffion” “Paris ce 8. Ianuier 1647.” This *Relation* consists of two parts, both of which are addressed to the provincial, Estienne Charlet. Part I. is Jerome Lalemant’s regular New France *Relation*; and part II. is the Huron *Relation* from May, 1645 to May, 1646, signed “Paul Ragneav,” and dated “Des Hurons ce 1. May 1646.” The volume is generally referred to as “H. 86,” because described in Harrisse’s *Notes*, no. 86. His description, however, is not precise.

*Collation*: Sig. ã in four (consisting of one blank leaf; title, with verso blank, 1 leaf; “Table des Chapitres,” pp. (2); and “Priuilege,” with “Permiffion” on the verso, 1 leaf); prefatory epistle by Lalemant to Part I., pp. 1-6; text of Part I., pp. 7-184; title to Part II., with verso blank, 1 leaf; epistle by Ragueneau, and text to Part II., pp. 3-128.

*Peculiarities*: All copies examined have but one case of mispagination; namely, in Part II., where p. 25 is numbered 33. In the Lenox copy from which we reprint, the sentence in Montagnais commencing on line 10 of p. 176, in Part I., begins: “Tapoué Nama Nitirinifin;” but in another copy in that



Library, formerly George Bancroft's, this sentence begins: "Tap de Nama." Evidently the latter is the earlier impression, in which "oué" of "Tapoué" was thought to be "de." Otherwise, typographically and textually, the two volumes are identical.

Copies of H. 86 have been sold or priced as follows: Harrassowitz (1882), priced at 160 marks; O'Callaghan (1882), no. 1224, sold to the Library of Parliament, Canada, for \$24, and had cost him \$32.50 in gold; Barlow (1890), no. 1291, sold for \$10; Dufossé, of Paris, priced (1891 and 1892) at 225 and 175 francs, respectively; Lenox duplicate, sold April 29, 1895, by Bangs & Co., New York City, to Dodd, Mead & Co., for \$35, and was priced by them in their list of April, 1896, no. 42, at \$50. Copies in collections: Lenox (two variations), Harvard, Wisconsin State Historical Society, New York State Library, Laval University (Quebec), Brown (private), Bibliothèque Nationale (Paris), and British Museum.



## NOTES TO VOL. XXVIII

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

1 (p. 25).—This ecclesiastic (vol. xxv., *note* 9) was a member of the commercial company that controlled the trade of Miscou.

2 (p. 105).—Both these names, Maurice and Nassau, were given to the Hudson River, at that early day, in honor of Prince Maurice of Nassau (1567–1625), the celebrated Dutch general.

3 (p. 107).—For information regarding the West India Company, see vol. xxi., *note* 20. Shea, in his privately-printed edition of *Novum Belgium* (see Bibliographical Data in this volume), states (1862) that "the papers of the West India Company were but a few years since sold as waste paper."

4 (p. 109).—*Mnistes*: apparently an abbreviation of *Mennonistes*, modernized as Mennonites,—the followers of Simon Menno, who organized them in 1535 as an independent body, though really one of the branches of the great Protestant reformation of that time. They believed in the personal coming and reign of Christ upon earth for a thousand years; opposed infant baptism; and regarded war, capital punishment, and the taking of oaths as unlawful. Persecuted in Germany and Switzerland in the 16th century, many of this sect fled to Holland, where their co-religionists were already numerous; and not a few found new homes in the Dutch foreign colonies. The Mennonites are, at the present day, a large body; many of them have formed flourishing colonies in the Western States of America,—largely driven hither by persecution in their native lands, especially in Russia.

5 (p. 109).—In regard to the conditions of settlement in New Netherlands, cf. *N. Y. Colon. Docs.*, vol. i., p. 114; and O'Callaghan's *New Netherland*, vol. i., p. 206.

6 (p. 109).—*Fresh River*: thus named by the Dutch explorer, Adrien Block (1614). Connecticut is a corruption of the aboriginal name, *Quinnehtukqut*, meaning "land on the long tidal river." (Trumbull, *Ind. Names*, p. 60).

7 (p. 109).— This "South River" was, even then, also known as the Delaware,— a name applied to the bay by Argall, in 1610, in compliment to the first governor of Virginia, although these waters were discovered by Hendrik Hudson in the preceding year. The river was first explored in 1616, by Hendrickson, a Dutch captain. The first settlement was made by the Dutch, in 1623, at Fort Nassau, near the site of the present Gloucester, N. J. Three years later, Gustavus Adolphus granted to a Swedish company (organized mainly by William Usselinckx) a charter for lands in this region; but it was not until 1638 that they sent colonists thither. In that year, a Swedish settlement was made at Fort Christina, on the site of the present Wilmington, Del.

8 (p. 109).— Jogues here refers to the French edition of De Laet (Leyden, 1640), and, therein, to chapters treating of New Belgium,— vii., x., and xi., of book iii. At the beginning of De Laet's volume is an extensive "Table des Chapitres qui sont contenus en chaque Livre;" this, no doubt, is "la table" mentioned by Jogues.— V. H. PALTSITS.

9 (p. 111).— Concerning this settlement and fort, see vol. xxiv., note 22.

10 (p. 113).— *Wolves*: see vol. xxvi., note 4.

11 (p. 137).— For sketch of Bourdon, see vol. xi., note 11.

12 (p. 143).— Jean Bonnet—a member of the Jesuit order, 1599–1654, and rector at Saintes— wrote *Image Sacrée de la vie et de la doctrine de Jésus-Christ* (Poitiers, 1634).

Jeremias Drexel was born at Augsburg, Aug. 15, 1581. When barely seventeen, he became a Jesuit novice, and studied at Augsburg and Dillingen. During twenty-three years he was court preacher for the Elector of Bavaria, and died at Munich, Apr. 19, 1638. He was a prolific writer of religious works; among these, was *De Æternitate Considerationes* (Munich, 1620), which went through numerous editions, and was translated into eight languages.

13 (p. 143).— The telescope was invented about 1609, by Jakob Metz, of Alkmaar, Holland, whence it was called *lunette de Holland*. The appellation given in our text, *lunette de Galilée*, arose from its use by Galileo, who mentions the instrument in his *Nuncius sydereus* (1610); he made one for himself, after the model of Metz's, in order to examine the motions of Jupiter's satellites.— Felice's *Encyclopédie* (Yverdon, 1773), t. xxvi., pp. 727, 728.

14 (p. 143).— This was Marguerite Langlois, wife of the pilot Abraham Martin, from whom the "Plains of Abraham" derive their name. Marguerite was probably a relative of the Norman pilot Noël Langlois, one of the early settlers in Canada. Martin had ten

children — all, save one, girls. One of these, H el ene, was the first wife of the explorer Chouart des Groseilliers (*note 32, post*).

15 (p. 147).— This was Jacques Maheu, a native of Perche, who came to Quebec before 1639. The *Journal* mentions him, in this same month, as aiding Marsolet in arousing discontent among the habitants; and, in 1659-61, as engaged in the cod-fishery on the Gasp e coast.

16 (p. 151).— Following is the translation of the Latin passage in the text:

“ When these things were reported by us — that is, by me and Father de Quen — to Monsieur the Governor, he himself disclosed to us the whole matter, thus: Last summer, when the Annieronon envoys came with Cousture to treat for peace, after they had discussed and transacted many things in public, they demanded — their leader being a man named *le crochet* [‘ the hook ’] — that Monsieur the Governor would consent to talk with them in a private conference. This man thought that a considerable present should be made to Monsieur the Governor, that, if he desired peace for both himself and the Hurons, he should abandon the Algonquins without shelter. When Onontio was informed of this, he would not even look at any such present, nor would he suffer it to be delivered; and he said that the thing was impossible. *Le crochet* was chagrined at this repulse, and from that time the peace seemed to be endangered. Monsieur the Governor saw this; and both Father Vimont, the superior, and Father le Jeune thought that the difficulty might be smoothed over. In a 2nd private conference, — at which, as at the former, were present Monsieur the Governor, *le Crochet*, and Cousture, — Monsieur the Governor said that there were two kinds of Algonquins, — one like ourselves, recognized as Christians; the other, unlike us. Without the former, it is certain, we do not make a peace; as for the latter, they themselves are the masters of their own actions, nor are they united with us like the others. This, as uttered by Monsieur the Governor, was, and perhaps for a worse reason, thus repeated by the envoy to his own people, — which, being understood by all the Annieronons in his country, was made public by such of them as left it, *sed merito*, denied by the french.”

17 (p. 153).— Mathurin Gagnon, with his brothers Jean and Pierre, settled at Chateau-Richer, probably by 1640. From them, according to Sulte, “ have sprung innumerable families, who have spread into all regions where Canadians are found.” Among these are, in the present generation, several men of prominence in Canadian literature and public affairs.

18 (p. 155).— Pierre Boucher, a native of Perche (1622), came

with his father's family to Canada in 1634. He spent the years 1639-41 in the service of the Jesuits, in their Huron missions, and four years more as a soldier of the Quebec garrison; and, in 1645, became an interpreter at Three Rivers. From that time, he secured rapid promotion, occupying many important positions in business and in public affairs,—notably that of governor of Three Rivers (1653-58, and 1662-67). In 1661, Boucher was ennobled; and, in the same year, he went to France, in order to represent there the enfeebled condition of the Canadian colonies, and their urgent need of aid. He was partially successful, returning the next year with 200 colonists and 100 soldiers, and having awakened in France renewed interest in the Canadian enterprise. It was for this purpose, and at the king's request, that Boucher undertook to write his *Histoire véritable* (vol. viii., of this series, *note* 3), a sketch of the natural resources of Canada. In 1667, retiring from the governorship of Three Rivers, he settled upon his estate at Boucherville, and devoted his energies to the improvement and colonization of this and other lands in which he had an interest. He died in 1717, aged 95, leaving a numerous family. Boucher's first wife was an Indian girl, educated at the Ursuline convent; her death soon left him a childless widower. He then married (1652) Jeanne Crevier, by whom he had sixteen children. Most of the particulars here given are obtained from Sulte's excellent paper, "Pierre Boucher et son livre," *Canad. Roy. Soc. Proc.*, 1897, vol. ii., sect. i., pp. 99-168. This is a reprint of the *Hist. vérit.*, accompanied by a biographical sketch of Boucher, and bibliographical notice of his book.

Toussaint Toupin, here mentioned, was husband of Boucher's sister Marguerite, and "an influential citizen of Quebec" (Sulte): he was an ancestor of the noted Charles de Langlade.

19 (p. 167).—Gabriel Duclos de Celles, sieur de Saily, spent the winter of 1645-46 at Quebec, but apparently removed thence to Montreal, where he married (1652) Barbe Poisson. He was a judge, in both civil and criminal affairs, and was granted lands in 1654.

20 (p. 173).—Reference is evidently here made to the Indian François Xavier Nenaskoumat, one of the original two settlers at the Sillery reduction, who died in 1639; but it is difficult to explain why he should also be named Boulé,—unless, possibly, on account of some special circumstance connecting him with a Frenchman of that name. Tanguay (*Dict. Général*) mentions one François Boulé, "located at Sillery," whose infant child was buried at Three Rivers, Jan. 31, 1639. In a document dated Feb. 8, 1652, one of this name is mentioned among the landholders near Cap Rouge; he was slain there by the Iroquois in June, 1653. Both references may be to the same person. Nenaskoumat's surname may, with more probability,

be connected with François Boullé, mentioned as "one of our domestics," in the Sillery baptismal register (vol. xx., *note* 10), which states that he was (June 24, 1639) godfather to an Indian boy baptized there.

21 (p. 185).— "This paragraph ends with the following sentence, which has been crossed off, probably by Father Jerome himself: 'But, this rule having proved difficult of observance to our Brother Claude, we were obliged to set it aside, and to continue in these matters the practice customary in our Company.'"—Queb. ed. of *Journ.*, p. 43, *note*.

22 (p. 187).— For sketch of Massé, see vol. i., *note* 39. The monument to his memory, there mentioned, was unveiled June 25, 1870. In a private note to the Editor, Crawford Lindsay, of Quebec, thus describes it: "The monument, plain but elegant, is about twenty feet in height, and stands within an enclosure. It is of cut stone, with four marble tablets, surmounted by a marble crown. One of the tablets bears the following inscription (in French): 'The inhabitants of Sillery have erected this monument to the Memory of Pierre Enemond Massé, S.J., first missionary in Canada,—buried in 1646, in the church of Saint Michel, on the Domain of Saint Joseph of Sillery.' On another tablet is inscribed: 'The Church of Saint Michel, which formerly stood on this spot, was built by the Commander of Sillery, founder (in 1637) of the Saint Joseph Domain.' Facing the monument, and on the opposite side of the road, stands the building occupied by the Jesuit missionaries. It is a two-story house, with very thick walls, and is still in very good condition; it is occupied by a family."

23 (p. 191).— *M. le prieur*: René Chartier, chaplain of the Ursulines (vol. xxiii., *note* 17).

24 (p. 201).— "The Jesuit Fathers had their cattle-pen at Point aux Lievres, at the place where now stands the Marine Hospital, opposite Notre Dame des Anges."—Queb. ed. of *Journ.*, p. 51, *note* 2.

25 (p. 203).— Thomas Hayot, a native of Perche, connected by marriage with the family of Pierre Boucher (*note* 18, *ante*), was farmer of the Jesuit lands at Beauport; he came to Canada probably about 1637. The *Journal* mentions him (August, 1653) as deputy from Cap Rouge for the election of a syndic. Numerous families trace their origin to him.

26 (p. 203).— The bridegroom in this marriage was Antoine Martin, nicknamed "Montpellier" from his birthplace, the city of that name in France. He married Denise, daughter of Charles Sevestre—a native of Paris, who had come to Quebec about 1635;

he died there in 1657. Martin died two years later, leaving six children; his widow, in less than three months, married Philip Nepveu, by whom she had eleven children.

27 (p. 211).— For information concerning lands belonging to Jesuits, see: Three Rivers, vol. iv., *note* 24; Notre Dame des Anges, vi., *note* 7; St. Gabriel, vi., *note* 8; Sillery, vii., *note* 22, and ix., *note* 32; Caughnawaga, xii., *note* 11; Isle of Orléans, xviii., *note* 1; Batiscan and Cap de la Madeleine, xxv., *note* 9.

28 (p. 223).— *Our Lady of the Snows*: an ancient feast in the Roman Catholic Church, celebrated on the fifth day of August. It originated thus: A wealthy Roman patrician, named John, prayed for Divine enlightenment on the best way to spend his money. The Virgin appeared to him in a dream, telling him to build in her honor a church on Mount Esquiline, at a spot where he would next day find the ground covered with snow. This sign being given, although the heat of summer prevailed, John erected at this place the church of St. Mary Major, which, several times rebuilt, is now one of the great basilicas of Rome. This miraculous event took place under Pope Liberius, in the fourth century A. D.; and August 5, the day of its occurrence, is commemorated as "the day of Our Lady of the Snows."— T. E. HAMEL.

The church of St. Mary Major is thus named because it is, both in antiquity and dignity, the first church in Rome among those that are dedicated to God in honor of the Virgin Mary. It was consecrated under the title of the Virgin Mary by Sixtus III., about the year 435. It is also called St. Mary *ad Nives* ("at the Snows").— Butler's *Lives of the Saints*, vol. iii., p. 322.

29 (p. 223).— Adrien Daran, a spiritual coadjutor of the Jesuit order, was born at Rouen, Sept. 9, 1615, and became a novice at the age of twenty, at Paris. His studies were pursued at Clermont and Rouen, his term as instructor being spent at Nevers and Alençon. Coming to Canada in 1646, he spent two years in the French settlements on the St. Lawrence, and, in August, 1648, was sent to the Huron country. Upon the ruin of that mission, in the following year, it would appear that Daran went with the fugitive Huron Christians to their new residence on Christian Island, and accompanied them on their subsequent flight to Quebec (June–July, 1650). Daran returned to France in the following September; he spent a year at Alençon, and the rest of his life at Vannes, where he died in 1670.

30 (p. 223).— Charles Amador de la Tour, at the age of fourteen, was brought from Paris by his father, Claude, who settled in Acadia, near Poutrincourt (vols. i.–ii., of this series). Upon the



destruction of the French establishments by Argall (1613), Charles took refuge, with his friend Biencourt, among the Souriquois Indians; and the latter, when dying (1623), appointed Charles his successor in command of the few Acadian posts they had established after the departure of the English, and in his rights at Port Royal. These were not disturbed until 1627, when Kirk seized Port Royal in the name of Sir William Alexander (vol. iv., note 46). La Tour, however, retained an estate and a fort near Cape Sable; and in 1632, when Acadia was restored to France, Razilly appointed him one of his lieutenants, the other being Charles d'Aulnay (vol. viii., note 2). After Razilly's death (1635), quarrels arose between these officers, owing to conflicting interests and authority; D'Aulnay had the greater influence at the French court, and obtained (1641) a royal order revoking La Tour's commission, and commanding him to return to France. This he refused to do; and, as he was of Huguenot birth, he endeavored to secure aid from the Protestant English of Boston. This, however, they declined to give, further than to allow him (1643) to hire soldiers and purchase supplies at his own expense. With these, La Tour returned to his fort at the mouth of St. John River (N. B.), and drove away D'Aulnay, who was besieging the place. The latter again attacked the fort (apparently in the spring of 1646), which, though valiantly defended by Madame de la Tour in her husband's absence, was captured,—D'Aulnay treacherously putting to death the entire garrison, notwithstanding his promise to spare their lives; and the lady is said to have died soon afterward from grief. This disaster compelled La Tour to take refuge in Canada, where he seems to have remained till about 1651.

31 (p. 227).— This refers to the statement in the *Journal*, in October preceding (vol. xxvii., p. 89), that a sum of money had been set apart by the habitants for the erection of a church and clergy-house for the Jesuits.

32 (p. 229).— Médard Chouart, sieur des Groseilliers, from Brie, in France, was born in 1621 (according to Tanguay; but 1625, Sulte). He came to Three Rivers in 1641, and, later, spent some time in the Huron country. (Sulte claims that, in 1645, Chouart was sent to the Lake Superior region by the Jesuits, in whose service he was.) Returning thence (August, 1646, as mentioned in our text), he became, at first, a soldier in the Quebec garrison, and then a pilot on the St. Lawrence; and, a year later, he married Hélène, daughter of Abraham Martin. She died in 1651, leaving a son; and, in 1653, he took for his second wife Marguerite, sister of his friend Radisson. These two adventurous men made various important explorations together, to the west and north, and were the original promoters of the Hudson's Bay Company. Regarding the first of

these voyages, there has been much uncertainty and discussion; the subject is exhaustively considered in Campbell's "Radisson and Groseilliers," *Parkman Club Pubs.*, no. 2 (Milw., 1896). He adduces much evidence to show that these two Frenchmen were the nameless explorers mentioned in the Jesuit *Relation* of 1656, who spent the two preceding years in the regions about Lakes Michigan and Superior, bringing back much information about the Indian tribes therein. They again journeyed westward, in the summer of 1659, and spent the winter near Lake Pepin, among the Sioux tribes then located southwest of Lake Superior. On this voyage, they gained information which led them to plan further explorations northward; and, after several unsuccessful attempts to secure aid for this enterprise, they finally obtained ships and men from Charles II. of England, in the spring of 1668. Radisson's ship was driven back by a storm, but that of Groseilliers succeeded in reaching Hudson's Bay, the objective point of this expedition. In consequence, an English fort was established that year, at the mouth of Rupert's River; and, in the following year, Radisson took possession of Port Nelson in the name of the English king. Another result of these explorations was the formation (1670) of the Hudson's Bay Company. Radisson and Groseilliers remained at Hudson's Bay till 1673, in the employ of the English; and would seem then to have gone to France. Five years later, they returned to Canada, and Groseilliers remained for a time with his family at Three Rivers. In 1681, the two friends commanded another expedition to Hudson's Bay, this time to establish a French post there; but, two years later, they returned to Europe, and were induced by the English to reënter the service of the Hudson's Bay Company. Radisson went back to the Bay, and spent several years there; but Groseilliers apparently remained and died in England. By his second wife, he had five children.

33 (p. 233).—Amable Defretat came to Canada in September, 1646; he remained but one year, probably at Quebec and Sillery; and in September, 1647, he was sent back to France.

34 (p. 243).—This was the widow of Jean Nicolet (vol. viii., *note* 29), and daughter of Guillaume Couillard (vol. xii., *note* 27). She married Nicolas Macart (Macard), nicknamed "Champagne," from his native province. He came to Canada before 1640, and lived at Quebec, where at one time he was agent for the habitants. His daughters made excellent marriages, and his youngest son became a member of the Sovereign Council. Macart died in October, 1659.

35 (p. 251).—*Le sit*: probably *Le Cid* of Corneille, which had been first represented in Paris about ten years before.











