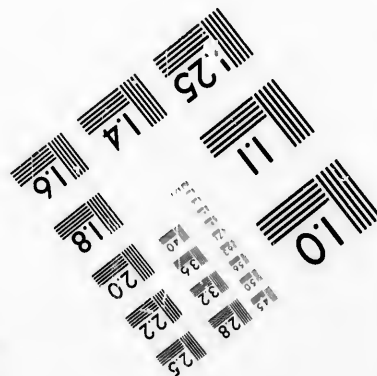
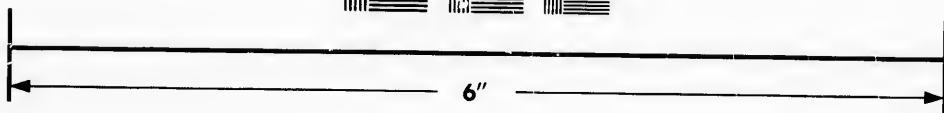
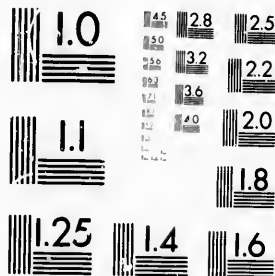


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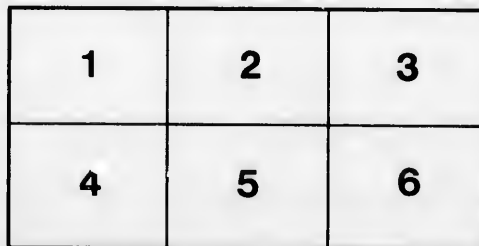
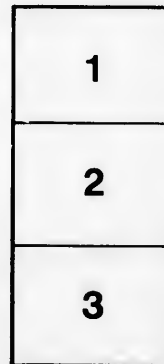
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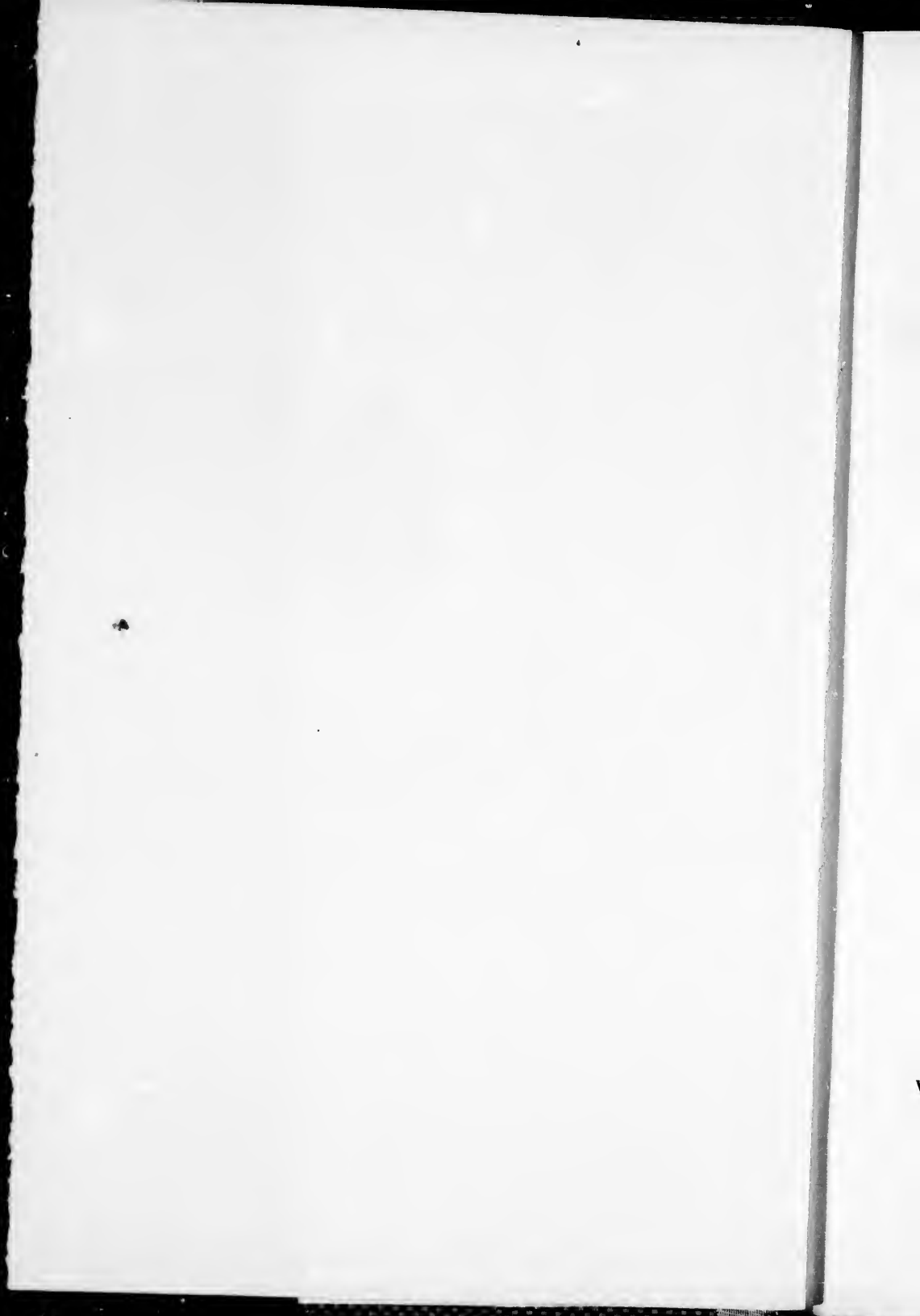
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Vol. XIII

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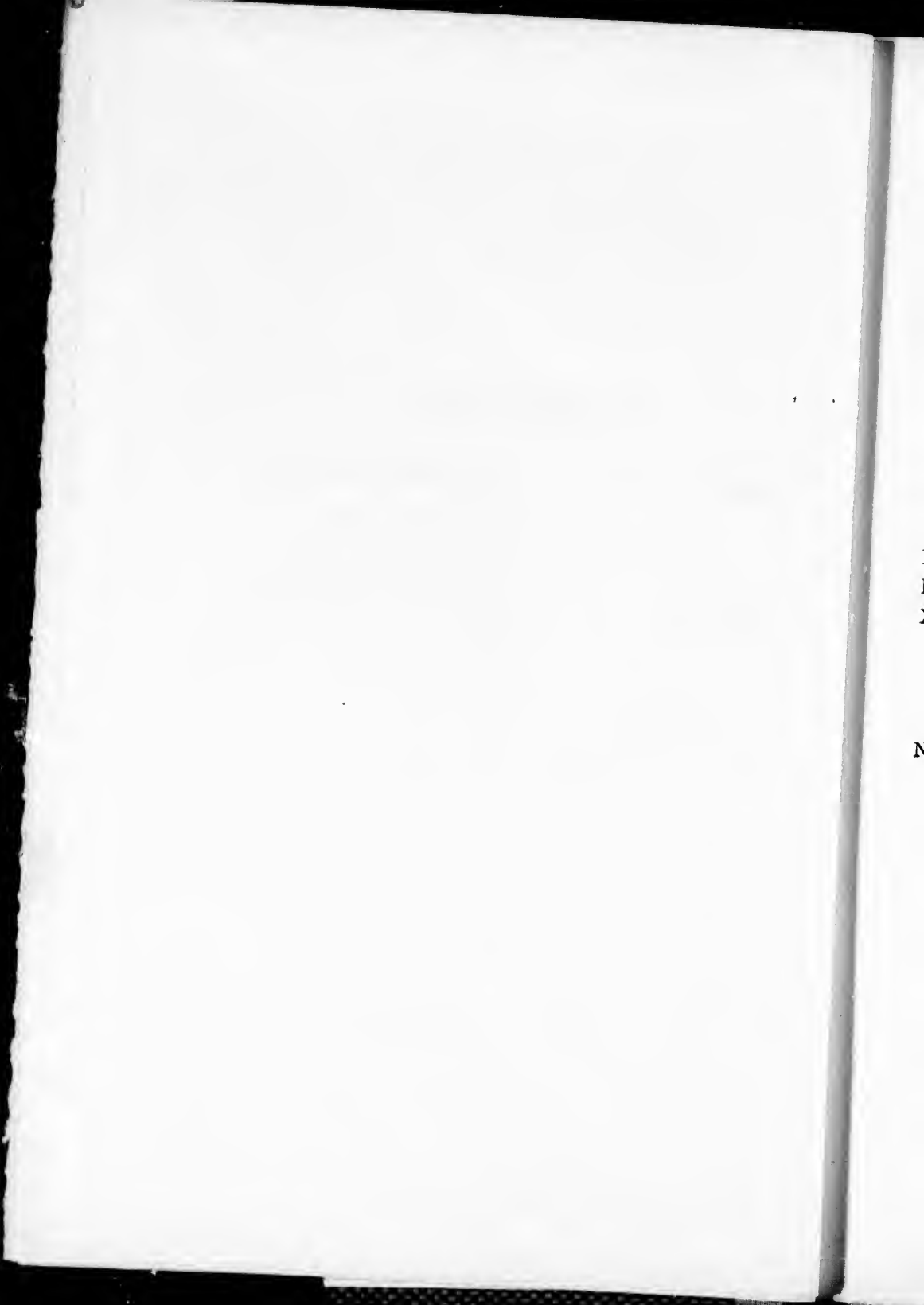
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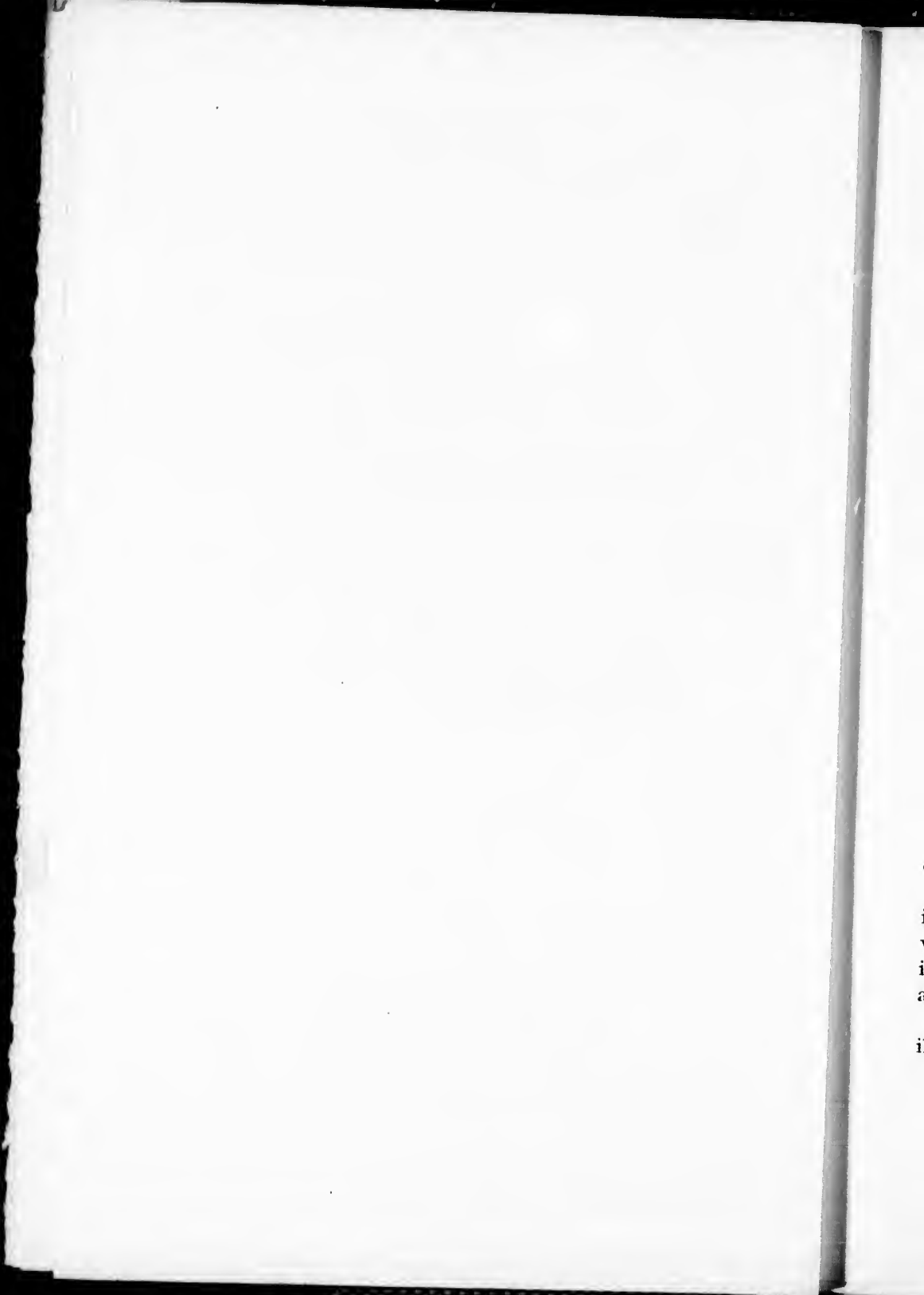


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PREFACE TO VOL. XIII

Part I. of the *Relation of 1637* (Document XXIX.) was given in Vols. XI. and XII. of our series. In the present volume, we publish the first installment (about two-thirds) of Part II. of the same *Relation*, being the portion devoted to the Hurons; the remainder of Part II., concluding the entire document, will appear in Vol. XIV.

The Huron section of the *Relation of 1637* is written by Le Mercier, who closes his report at Ihonatiria, June 21 of that year. He opens his account of the year's work in the Huron country with a "Journal" of events transpiring there from July, 1636, to June, 1637. The death is recorded of Soranhes (father of Amantacha, *alias* Louis de Sainte-Foi, the principal native convert of the district), who is suspected of having committed suicide. The arrival at the mission of Fathers Chastellain and Garnier, is noted, and above all, the harvest of baptisms—over one hundred during the year.

A long chapter is devoted to the hideous cruelties inflicted by the Hurons upon an Iroquois prisoner,—whom, however, the missionaries find opportunity to instruct before his death, and for whom they are thus able to open Heaven's gate.

In September, the mission family is afflicted by illness,—a fever, which successively attacks all ex-

cept Brébeuf and one of their domestics; but, fortunately, all recover in due time. As soon as they are able, they find it necessary to nurse the sick among the Indians; and their simple remedies — prunes, raisins, and a little bag of senna, aided by a lancet for bleeding — “produce effects which dazzle the whole country.” This success largely aids their spiritual labors; yet many dying persons refuse to receive the faith,—some from indifference, others from prejudice. Many do not wish to go to the white men’s Paradise because their unbaptized relatives will not be there. A characteristic excuse, is this: “I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not give me anything to eat.” A certain shrewd tribesman invents a dream, relating the circumstances of his daughter’s journey to heaven, in order to persuade the missionaries to give him a bead bracelet,—but the Fathers do not care to encourage such ingenuity. Several of their savage converts, however, cause the missionaries great consolation by exhibitions of docility and faith.

The contagious epidemic afflicting the Indians continues to increase, causing many deaths; and even the coming of winter fails to check it. The town of Ossossané is ravaged by the disease, and Brébeuf and his assistants journey thither several times during the winter, to give both material and spiritual aid to their wretched parishioners. They also go about among other neighboring villages, serving the sick and dying as best they may — occasionally rewarded by opportunities for administering baptism, and thus “enabling little souls to fly away to heaven.” Frequently their services are accepted by this ignorant

and superstitious people as those of sorcerers and even demons; but despite this reputation for power, they have to contend incessantly with the lies and intrigues of the medicine men of the country.

Before the epidemic, the missionaries had found the natives so friendly and tractable, that they had entertained sanguine expectations of soon converting the entire nation to Christianity; but they are now constrained to admit, with sorrow, that "the greater part show that that belief consists only in fine words, and that in their hearts they have no other God than the belly, and him who will absolutely promise them to restore their health in sickness." Aënon, one of the converted chiefs, on whom they have stout reliance, himself says to Brébeuf: "Echon, I must speak to you frankly. The people of Ihonatiria said last year that they believed, in order to get tobacco."

The missionaries propose to the Indians, on several occasions, to avert the wrath of God, and the pestilence, by agreeing to forsake their barbarous and licentious customs; to believe in God, and to be instructed in the faith; to practice obedience to God's laws, and to pray earnestly together for Divine aid. The natives at several places pretend to acquiesce in this proposition; but "immediately resume their old practices; the day after they had assembled in our cabin, they put on their masks and danced, to drive away the disease." "They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives."

In December, at Ossossané, the Indians are persuaded to make a public vow to obey God; and, curiously enough, they commission one of the native sorcerers to summon all the people together for this

purpose. Whereat the writer piously remarks: "What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of Satan's tools! Never had such a thing been seen among the Hurons."

The "sorcerers" cause them much annoyance,—notably one, who is hunchbacked, and whom Le Mercier styles "a demon incarnate;" even when he is confined to his cabin with a broken leg, his influence among the people prevents the missionaries from reaching many; but his death, soon after, removes this obstacle. Another of these gentry, a blind man, has various interviews with demons, which are recounted at length: these evil spirits had, as they told him, brought the plague into the country, and, now relenting, would show him how it might be removed. In pursuance of these directions all the cabins of Onnentisati and villages near by are decorated with rude effigies of the human figure, in straw. "In these monkeys," says Le Mercier, "they place all their confidence, founded on what a wretched blind man has told them, who says that the devils are afraid of these, and have thus ordered for the good of the country."

Several medicine men now attempt, in similar fashion, to drive away the demons, but their incantations and tricks are of no avail; and the disease continues its ravages throughout the winter.

R. G. T.

MADISON, WIS., December, 1897.

XXIX (continued)

LE JEUNE'S RELATION, 1637

ROUEN: JEAN LE BOULLENGER, 1638

Part I. (Le Jeune's *Relation* proper, and his *Dernière Lettre*) appeared in Volumes XI., XII. In the present volume, we give the greater portion of Part II. (Le Mercier's *Huron Relation*): the document will be completed in Volume XIV.

[1] Relation de ce qui s'est passé en la mission de la Compagnie de IESVS, au pays des Hurons en l'Année 1637.

Enuoyée à Kebec au R. P. Paul le Jeune Supérieur des Missions de la Compagnie de IESVS, en la nouuelle France.

CHAP. I.

RECIT DES CHOSES PLUS MEMORABLES QUI SONT PASSÉES DEPUIS LE MOIS DE IUILLET IUSQUES AU MOIS DE SEPTEMB. DRESSÉ EN FORME DE IOURNAL.

QUELQV'VN pourroit peut-estre trouuer que ie fais icy passer plusieurs choses moins considérables que ne porte ce tiltre; mais i'escris à vostre R. & en ceste considération, i'appelle choses mémorables, tout ce qui est capable de luy [2] apporter quelque consolation, & luy donner cognoissance des mœurs de nos Sauvages.

Je commenceray du terme de l'embarquement pour la traicte de Kebec, qui fut le 22. de Iuillet 1636. il y auoit long temps que nous estions dans l'attente de ceste iournée, ce retardement si notable, & les bruits de guerre qui auoient fait changer l'airon à plusieurs en vn arc & des fleches, nous donnoient quelque sujet de craindre qu'ils ne se contentassent de leur vieilles chaudieres pour ceste année: ce qui ne fe pouuoit faire sans vn notable interest des affaires du Christianisme, les secours tant spirituels, que tempo-

[1] Relation of what occurred in the mission of
the Society of JESUS, in the land of the
Hurons, in the Year 1637.

*Sent to Kebec to the Reverend Father Paul le Jeune, Superior of
the Missions of the Society of JESUS, in new France.*

CHAP. I.

A RECITAL OF THE MORE MEMORABLE EVENTS WHICH
OCCURRED FROM THE MONTH OF JULY TO
THE MONTH OF SEPTEMBER, ARRANGED
IN THE FORM OF A JOURNAL.

SOME one may perhaps find that I am recording here many things of less importance than this title indicates. But I am writing to your Reverence, and, on that account, I call "memorable events" all those which can [2] afford you some consolation, and give you a knowledge of the customs of our Savages.

I will begin with the date of the embarkation for the trading at Kebec, which was the 22nd of July, 1636. We had been waiting a long time for this day. This so notable delay, and the rumors of war which had caused many to change the paddle for bow and arrows, gave us some reason to fear that they might content themselves with their old kettles for this year — which could not be done without seriously affecting the affairs of Christianity, as both spiritual and temporal help come to us here only through the medium and the hands of the Savages.

rels ne nous viennent icy que par l'entremise, & les mains des Sauvages.

Doncques le P. Antoine Daniel s'embarqua avec deux de nos domestiques en compagnie de huit ou dix canots, la journée estoit belle, & le lac fort paisible; mais il ne faut pas diffimuler, ceste separation nous fut vn peu sensible d'abord: car nous iugions deslors, que pour trauailler plus efficacement à la conuersion de ces peuples, ils nous falloit vne nouvelle habitation dās le cœur du pays, & le Pere sembloit nous [3] estre tout à fait necessaire pour cēt effect ny ayant que luy qui püst, apres le R. Pere Iean de Brebœuf nostre Superieur, se desmesler aisément en la langue: mais nous iugeasmes que de donner commencement à vn Seminaire de Ieunesse Huronne, estoit vne chose si auantageuse pour la gloire de Dieu, que nous auons passé par dessus ceste consideration, avec esperance que Dieu nous dénoüeroit bien tost la langue, & ne manqueroit pas de nous enuoyer des personnes qui s'apliqueroient efficacement à cēt estude selon toute l'estenduë de leur zele, nous n'auons pas esté trompez dans nostre esperance, & ce nous est maintenant vn nouveau sujet de remercier ceste infinie bonté qui a vn foin si particulier de ceste Mission.

Le 27. le P. Ambroise Dauo[f]t s'embarqua, il sembloit necessaire en ces commencemens, au cas que Dieu disposast du P. Daniel, que quelqu'vn se trouuaist sur les lieux pour prendre sa place, & puis comme vostre R. a souuent à agir avec nos Sauvages aux trois Riuieres, ayant l'intelligence de la langue, il luy pourra rendre de bons seruices.

Le P. Pierre Pijart, & moy nous succedasmes [4] au benefice du P. Antoine Daniel en l'instruction des

Accordingly, Father Antoine Daniel and two of our domestics embarked, in a fleet of eight or ten canoes. The day was beautiful, the lake very calm; but I cannot deny that this separation was somewhat painful to us, at first; for we judged that henceforth, to work more efficiently for the conversion of these peoples, we should need a new settlement in the heart of the country, and the Father seemed to us [3] to be altogether necessary for this purpose, as he was the only one we had who could, after the Reverend Father Jean de Brebœuf, our Superior, readily find his way out of the intricacies of the language. But we decided that to begin a Seminary for Huron Youth was a thing so advantageous to the glory of God, that we passed over that consideration, hoping that God would soon unfold to us the language, and that he would not fail to send to us persons who would effectively apply themselves to the study of it, to the full extent of their zeal. We have not been disappointed in our hope, which now gives us a new reason for thanking this infinite goodness which has so special a care for this Mission.

On the 27th, Father Ambroise Davo[s]t embarked. It seemed necessary, in these beginnings, that, in case God should dispose of Father Daniel, some one should be upon the spot to take his place; and, as your Reverence often has to deal with our Savages at the three Rivers, he, being acquainted with the language, will be able to render you good service.

Father Pierre Pijart and I succeeded [4] to the benefice of Father Antoine Daniel in the instruction of the little children of our Village. The Father Superior assigned to each of us a certain number of cabins,

petits enfans de nostre Bourgade; le P. Superieur nous assigna à chacun vn certain nombre de cabanes, que nous commençames deslors à visiter tous les iours iusques au fort de la maladie, où nous iugeasmes à propos de desister pour des raisons que ie toucheray par apres en son lieu, nous tirions beaucoup d'auantage de ce petit exercice pour profiter en la langue; outre qu'enfeignans les enfans nous prenions l'occasion d'expliquer aux peres & aux meres, quelques-vns de nos mysteres; en quoy pour l'ordinaire nous vsions de preuoyance. Au reste les discours n'estoiēt pas bien longs, il faut apprendre à mettre vn pied deuant l'autre, auant que de marcher. Nous estions bien confolez de voir qu'on nous entendit, & qu'vn Sauvage prist quelquesfois la parole, & repetaft ce que nous auions dict. Incontinent apres l'embarquement nous ne fismes quasi que prendre possession de nostre benefice; le repos, & la douceur du temps nous inuitant à faire les exercices spirituels; aussi bien en ceste faison les visites par les vilages feroiēt quasi inutiles, les femmes estans toute la iournée occupées à leur champ, & les [5] hommes en traicte.

Le 6. d'Aouft, il arriua vn accident qui demande icy quelques lignes, les circonstances en font tout à fait notables. Vn ieune homme Huron fut assassiné miserablement par son propre frere. Ce n'est pas d'aujourd'huy que la rage, & la vengeance faict passer par dessus les droicts de l'amour naturel, mais ie ne sçay si ç'à esté iamais avec vn pretexte si noir & si detestable. Ce malheureux qui n'estoit pas moins larron que cruel ayant pris vn iour son temps déroba son beau pere, & transporta son larcin en vn autre vilage chez sa mere, neantmoins il ne pust si bien

which we began, from that time on, to visit every day until the epidemic was at its height,—when we deemed it proper to desist therefrom, for reasons which I shall mention hereafter in their place. We derived considerable advantage from this little exercise, by improving ourselves in the language. Besides teaching the children, we took occasion to explain some of our mysteries to the fathers and mothers, for which we usually made some preparation; these talks, however, were not very long; one must learn to put one foot before the other, before he can walk. We were greatly consoled to see that we were understood, and that a Savage occasionally took up the conversation and repeated what we had said. Just after the embarkation, we did little more than to take possession of our benefice, the quiet, and the calmness of the weather, inviting us to make our retreat,—the more so as at this season visits among the villages would be almost useless, the women being occupied all day in their fields, and the [5] men in trading.

On the 6th of August, an event occurred which requires a few lines here, the circumstances thereof being very remarkable. A young Huron was wickedly assassinated by his own brother. This is not the first time that rage and vengeance have caused the claims of natural love to be overlooked, but I do not know whether such a thing ever occurred before under a pretext so black and detestable. This wretch, who was no less thievish than cruel, having one day chosen his time, robbed his father-in-law, and carried his booty to his mother's house in another village. Nevertheless, he could not conceal his game so well

courir son ieu, que le soupçon ne luy en demeura, de sorte que, suiuant la coustume du pays, ce dit beau pere, vsant auantageusement du droict de reprefaille, luy alla piller sa cabane; luy enleua tout ce qu'il auoit, & ne laissa quasi à personne dequoy se courir. Voilà bien des esprits aigris, mais sur tout celuy qui auoit fait le premier coup; il en machine vn second pour prendre vengeance du soupçon dont il auoit esté chargé, & pour obliger son beau pere en apparence par voye de iustice, s'il y en peut auoir parmy ces Barbares, à rendre & à luy payer au double ce [6] qu'il pretendoit luy auoir esté rauy iniustement. Il se laisse tellement aueugler de sa passion, que pour l'affouir il se refout d'employer le sang de son frere & le repandre de ses propres mains: Voilà vne voye bien extraordinaire, & inouïe; pour executer son dessein, il le meine à l'escart vers le Bourg d'Onnentifati d'où estoit son beau-pere, sous pretexte d'aller cueillir des meures, il choisit particulièrement ce lieu, afin que cōme on n'ignoroit pas leur different, le meurtre luy pust estre imputé plus ayément, ou au moins, que le Bourg en demeura chargé, & ainsi que ceste personne particuliere, ou le public fussent obligez de luy satisfaire, & aux parens du deffunct par les presens que porte la coustume du pays, car vostre R. scait desjà que parmy ces peuples, ce crime ne demeure iamais impuny, si le coupable ne se trouue, le Bourg aupres duquel le coup a esté fait en est responsable; en effect la chose arriua; selon qu'elle auoit esté projectée, & cét accident ne fut pas si tost publié, que l'auteur eust bien l'effronterie de paroistre & maintenir, que son beau pere estoit le meurtrier, que l'on scauoit bien la mauuaise volonté qu'il auoit pour sa fa-

that suspicion did not rest upon him,— with the result that, according to the custom of the country, this father-in-law, using to good advantage his right of reprisal, went and pillaged his cabin, taking all he had and hardly leaving the inmates enough with which to cover themselves. Then, indeed, there were exasperated persons, but especially the one who had dealt the first blow. He planned a second one, to take his revenge for the suspicion with which he had been charged, and to oblige his father-in-law, apparently through the processes of justice, if there can be any among these Barbarians, to restore to him and to pay him double [6] what he claimed had been unjustly carried away. He allows himself to be so blinded by passion that, to satisfy it, he resolves to have the blood of his brother, and to shed it with his own hands. Truly, a very extraordinary and unheard-of course! To execute his design he takes him off by a solitary path towards the Village of Onnentisati, where his father-in-law resided, under the pretext of going to pick mulberries. He especially chooses this place, that, as people were not ignorant of their quarrel, the murder would be more readily imputed to him [the father-in-law] or at least the Village would be charged with it; and thus this particular person, or the public, would be bound to give satisfaction both to him and to the other relatives of the dead man, through the presents given by the custom of the country; for your Reverence already knows that among these tribes this crime never goes unpunished; if the guilty person cannot be found, the Village near which the deed has been committed is responsible for it. In fact, the thing was done as it had been planned; and the crime was no sooner

mille, que non content de ies [7] auoir pillez, il auoit encor voulu leur faire tort en ostant la vie à vne personne qui les touchoit de si prés. Ils parlerent si haut, luy, & ses parens qu'ils fermerent la bouche à plusieurs qui auoient les yeux assez ouuerts pour voir la fauffeté de ceste calomnie, ils pourfuiurent si viuement l'affaire, que nonobstant les raisons que les accusez alleguerent pour leur descharge, & qui eussent esté receuës en bonne iustice, le bourg d'Onentisati fut condamné à faire la satisfaction. Il est vray que l'amende fut moderée, à raison que la personne du mort & ses parens estoient gens de neant, & de fort petite consideration. Sur ces entrefaites vne fille du mesme Bourg se presente, & raporte qu'elle auoit veu ce meurtre de ses yeux, que l'homicide n'estoit point de leur Bourg, que c'estoit vn coup de la main de celuy qui faisoit tant de bruit, & que le sang de ce pauvre miserable ne crioit vengeance que contre son propre frere. Elle cotta [*sc.* conta] les circonstances du faict. Je reuenois (dit-elle) de mon champ, lors que i'entendis du bruit comme de personnes qui estoient en quelque different, ie m'approche doucement, & me cache dans des broffailles voisines, d'où ie pourrois ouyr [8] & voir sans estre veuë, tout ce qui se passeroit; de fait i'apperçeu fort distinctement Sendetsi (c'est le nom de ce Barbare,) & son frere, & cōme ie considerois leur maintien, & prestois l'oreille pour entendre ce qu'ils disoient, ie fus toute estonnée que Sendetsi le faisit à la gorge d'une main & de l'autre luy deschargea vn coup de hache sur la teste. Ce pauvre miserable s'escria plusieurs fois, mon frere aye pitié de moy, mon frere aye pitié de moy, mais ces paroles trounerent des oreilles impitoyables; ceste

made public than the author of it actually had the effrontery to appear and assert that his father-in-law was the murderer; that the ill-will he had for his family was well known; that, not satisfied with [7] having robbed them, he had tried to do them still more harm by taking the life of a person who was so nearly related to them. They assumed so high a tone, he and his relatives, that they closed the mouths of several whose eyes were wide enough open to see the falseness of these calumnies. They followed up the affair so eagerly that, notwithstanding the arguments the accused brought forward for their defense, and which would have been received in a fair court, the village of Onentisati was condemned to give satisfaction. True, the fine was moderate, because the dead person and his relatives were obscure people and of very little account. Meanwhile, a girl of the same Village presents herself and reports that she saw this murder with her own eyes; that the murderer was not of their Village,—that it was a blow from the hand of him who was making so great ado about it, and that the blood of this poor wretch cried for vengeance against no one but his own brother. She related the circumstances of the deed. “I was returning” (said she) “from my field, when I heard a noise like that of persons engaged in some quarrel; I quietly drew near, and hid myself in the brushwood near by, where I could hear [8] and see, without being seen, all that was taking place. In fact I saw Sendetsi” (the name of this Barbarian) “and his brother very distinctly; and while I was watching their behavior, and listening to hear what they were saying, I was entirely dumbfounded when Sendetsi seized him by the throat with one hand, and with the other

laſche & infame action ne fut pas pluſtoſt acheuée que ie m'eſcoulay ſecretement & m'enfuy, craignant que le meſme ne m'arriuaf, ſi ce malheureux m'eut apperçeu, il n'euf eu garde de laiſſer vn teſmoin de ſon forfait nommément vne fille qu'il euf peu tuër ſans reſiſtence.

Les Anciens & les plus conſiderables de ce Bourg trouuerent le faict ſi plaufible ſelon que la fille le racontoit, qu'ils voulurent ſe ſeruir de ſa deposition contre Sendetſi, & deſcharger par le moyen celuy qui eſtoit accuſé, & pour lequel ils eſtoient en peine: mais ce fut en vain, car cét eſprit noir, & plein de rufes ſans changer de viſage leur dit que c'eſtoit vn teſmoignage apoſté, que [9] ſi neantmoins ils vouloient perſiſter à deſcharger ſon beau pere, il en eſtoit content, mais qu'il prendroit d'orefnauant ceſte fille à party, qu'il y auoit bien fujet de croire qu'elle meſme eſtoit coupable de ce crime, n'eſtant nullement probable qu'un frere voulut iamais attenter ſur la vie de ſon frere. Ces paroles dites avec vn front d'airain & vne audace incroyable rendirent muette toute l'aſſiſtãce, & les parens furent incontinent liurez ſelon qu'il auoit eſté conuenu; ie laiſſe à penſer à voſtre R. plus que ie ne pourrois dire ſur ce faict. Les bonnes nouvelles que nous receufmes incontinent apres, m'emportent & m'obligent de paſſer outre.

Le 8. nous receufmes vn paquet de lettres de voſtre R. par le moyen d'un Sauuage, oncle de Louys de Sainte Foy, les fruiets haſtifs ſemblent auoir quelque douceur que n'ont pas ceux qui viennent en la faiſon, auſſi ces nouvelles reçeuës auant le temps nous apporterent vne conſolation toute particuliere. Nous fuſmes bien rejoiys d'entendre des nouvelles de la

struck a blow with his hatchet upon his head. This poor wretch cried out several times, 'Brother, have pity on me; brother, have pity on me;' but these words fell upon pitiless ears. This cowardly and infamous act was no sooner accomplished than I slipped away secretly and fled, fearing the same thing might happen to me. If that wretch had seen me, he would not have been so foolish as to leave a witness of his crime,—especially a girl whom he could have killed without resistance."

The Old Men and the more prominent ones of the Village found the story so plausible, as the girl related it, that they tried to use her testimony against Sendetsi and by this means acquit him who was accused, and for whom they were under penalty. But it was in vain, for this black and cunning man told them, without changing countenance, that this was false testimony; that [9] if, nevertheless, they would persist in discharging his father-in-law, he was satisfied, but that he would henceforth hold this girl responsible,—that he had good reason to believe that she herself was guilty of this crime, it being not at all probable that one brother would ever make an attempt upon the life of another. These words, uttered with a brazen face and incredible boldness, struck all those present dumb, and the relatives were immediately set free, according to agreement. I leave your Reverence to imagine more than I can tell about this matter. The good news we received immediately afterwards carries me away, and obliges me to pass on.

On the 8th, we received a package of letters from your Reverence through the medium of a Savage, uncle of Louys de Sainte Foy. Premature fruits seem to have a sweetness not possessed by those

flotte, qu'elle estoit composée de huit beaux vaisseaux sous la conduite de Monsieur du Pleffis Bochart, nos Peres qui nous sont venus [10] voir ceste année, & sur tout le P. Pierre Chastellain, & le P. Charles Garnier qui ont eu l'honneur de passer dans son vaisseau, ont iouy d'une faueur qui ne se peut assez estimer, de celebrer la Sainte Messe quasi tout le long de la trauerse au grand contentement de l'equipage: Nous apprismes aussi par mesme moyen le nombre, & le nom des Peres que Dieu nous enuoyoit, c'est à dire, la continuation des benedictiōs du Ciel sur les Missions de la nouvelle France, mais nostre ioye fut trauerfée par les affeurances que vostre Reuer. nous donnoit de la mort de feu Monsieur de Champellain, ie dis, affeurances, car il y auoit long temps que les bruits en auoient couru, & s'estoient portez iusques à nous, mais on en parloit si diuersement mesme pour la personne que nous auions quelque sujet de nous persuader, que ce que nous craignons ne fut pas arriué; nous n'auions pas cependant laissé de satisfaire deslors à vne partie de nos deuoirs, & recommandé bien particulièrement à Dieu le salut de son ame à nos prieres, & nommément à l'Autel: nous redoublâmes nos vœux à ceste occasion, nous ne sçaurions trop faire pour vne personne de son merite, qui a tant fait & [11] souffert pour la nouvelle France, pour le bien de laquelle il sembloit auoir sacrifié tous ses moyens, voire mesme sa propre vie, aussi Dieu l'a il recompensé dès ceste vie d'une mort accompagnée de tant de sentimens de deuotion, & de pietè, que sa memoire en demeurera à iamais honorable. Nostre Compagnie en particulier luy aura vne eternelle obligation pour la bien-veillance qu'il luy a tousiours

which come in their season; so this news, received before the time, brought us a very special consolation. We were greatly rejoiced to hear news of the fleet,— that it was composed of eight fine ships under the command of Monsieur du Plessis Bochart. Our Fathers who have come [10] to see us this year, and above all Father Pierre Chastellain and Father Charles Garnier, who had the honor to come over in his ship, have enjoyed a favor which cannot be highly enough appreciated, in celebrating the Holy Mass almost the whole length of the passage, to the great satisfaction of the ship's company. We learned also through the same medium the number and names of the Fathers whom God was sending us, that is to say, the continuation of the blessings of Heaven upon the Missions of new France. But our joy was dimmed by the assurances your Reverence gave us of the death of the late Monsieur de Champellain,— I say assurances, for rumors of it had been current for a long time, and had even reached us; but there were so many different versions, even as regarded the person, that we had some reason to persuade ourselves that what we feared had not happened. We did not cease, however, thenceforth to fulfill a part of our duties, and recommended the salvation of his soul very particularly to God in our prayers, and especially at the Altar. We redoubled our vows at this time, for we could not do too much for a person of his merit, who had done and [11] suffered so much for new France, for the welfare of which he seemed to have sacrificed all his means, yea, even his own life. Therefore God rewarded him after this life by a death accompanied by so many sentiments of devotion and piety, that his memory will be forever honorable. Our Society

tesmoignée, & de son viuant, & à sa mort, ayant legué vne partie de ce qui luy restoit pour le soustient de la Mission de nos Peres en ces contrées.

Le 12. le P. Pierre Chastellain arriua sur le soir, nous fumes surpris d'abord à la nouvelle de son arriuée; car il ny auoit que trois semaines que nos Sauvages estoient partis pour Kebec, aussi la voye estoit extraordinaire. Le P. Superieur, & le P. Pijart luy allerent au deuant, pour moy i'estois encor à la retraicte; ie luy preparay de ce que nous auions, pour le receuoir, mais quel festin; vne poignée de petit poisson fec avec vn peu de farine: i'enuoyay chercher quelques nouveaux espics que nous luy fismes rostir à la façon du pays; mais il est vray que dans son cœur, & à l'entendre il ne fist iamais meilleure chere, la ioye qui [12] se ressent à ses entreueuës semble estre quelque image du contentement des bienheureux à leur arriuée dans le Ciel, tant elle est pleine de fauuité. Aussi Dieu nous la mesnagea de telle forte que nous ne la reçeufmes pas tout entiere en vn iour, car le P. Charles Garnier n'arriua que le lendemain; quoy qu'a deux ou trois iournées prés, ils fussent tousiours venus de compagnie luy & le P. Chastellain, ils eurent le bien de cabaner ensemble tout le long du chemin, & parmy ces roches affreuses & ces solitudes escartées ils eurent toute la consolation qu'ils pouuoient souhaitter à la reserue du saint Sacrifice de la Messe depuis leur depart des trois Riuieres, ils estoient entre les mains de bons Sauvages qui les traicterent doucement; tout cela avec l'heureuse rencontre qu'ils firent du P. Antoine Daniel, & quatre ou cinq iours apres du P. Ambroise Dauost aux Bissiriniens leur ayda grandement à essuyer vne

in particular, will be under eternal obligations to him for the kindness that he has always shown it, both during his lifetime and at his death, as he bequeathed a part of what remained to him for the support of the Mission of our Fathers in these lands.¹

Towards the evening of the 12th, Father Pierre Chastellain arrived. We were at first surprised at the news of his coming, for it was only three weeks since our Savages had departed for Kebec; therefore the journey was an extraordinary one. The Father Superior and Father Pijart went to meet him; as for me, I was still in the retreat. I prepared what we had, to receive him; but what a feast it was!—a handful of small dried fish, with a little flour; I sent for some fresh ears of corn that we had roasted for him after the manner of the country. But it is true that in his heart, according to his story, he never partook of better fare. The joy which [12] is experienced in these reunions seems to be some image of the happiness of the blessed upon their arrival in Heaven, so full is it of sweetness. Also God so arranged it for us that we did not have it all in one day, for Father Charles Garnier did not arrive until a day later, although, up to the last two or three days' journey, he and Father Chastellain had always traveled together. They had had the good fortune to encamp together during the whole length of the journey; and among these frightful rocks and remote solitudes they had all the consolation they could desire, with the exception of the holy Sacrifice of the Mass. From the time of their departure from the three Rivers, they were in the hands of good Savages, who treated them kindly. All this, added to the happy meeting they had with Father Antoine Daniel, and four or five

grande partie des fatigues de ce voyage, auffi les reçeuſmes nous en tres-bonne ſanté, & auffi forts, & vigoureux que ſ'il n'euffent bougé de Paris. Nous aprifmes d'eux que Monsieur le Cheualier de Montmagny auoit pris la place de feu Monsieur de [13] Champellain, enquoy nous admirafmes la prouidence de Dieu, qui voulant diſpoſer de l'vn, auoit donné la penſée à ces Meſſieurs d'en procurer vn autre à tout le pays, qui ſçauroit ioindre en ſon gouuernement vne rare doctrine & experience, avec vne integrité de vie tout à fait exemplaire.

Le 24. vn Sauuage nous auertift en paſſant chez nous que Soranhes pere de Louys de Sainte Foy eſtoit malade, il le fit ſi froidement que nous ne nous en miſmes pas autrement en peine, neantmoins comme le P. Superieur auoit vn voyage à faire vers ces quartiers là il partit le lendemain à deſſein de l'aller viſiter par meſme moyen, mais il aprift par le chemin qu'il eſtoit mort: il y a bien dequoy adorer icy les iuſtes iugemens de Dieu. Ce Sauuage auoit en ſouuent des penſées de ſa conue[r]ſion, c'eſtoit deſià vn grand aduantage pour luy d'auoir vn fils ſi bien inſtruit en tous les myſteres de noſtre Foy: outre cela dés l'an paſſé fus le deſir qu'ils nous auoient teſmoigné luy & toute ſa famille de receuoir le S. Bapteſme, le P. Superieur alla paſſer huit ou dix iours chez luy, & l'informa pleinement de tout ce qu'il iugea à propos pour le diſpoſer à vne vraye conuerſion, il leur fatiſfit [14] de telle forte à ce qu'ils teſmoignerent, & demeurèrent ſi contens, & ſi pleins de bonne volonté; qu'ils ne trouuoient rien difficile, & ne reſtoit plus ce ſembloit qu'a venir à la pratique, en effet quoy qu'il y eut de la chair en la maiſon il vou-

days later with Father Ambroise Davost, in the country of the Bissiriniens, went far toward mitigating a great part of the fatigues of this voyage. We, also, received them in very good health, and as strong and vigorous as if we had not budged from Paris. We learned from them that Monsieur the Chevalier de Montmagny had taken the place of the late Monsieur de [13] Champellain, in which we admired the providence of God, who, wishing to dispose of one, had inspired these Gentlemen to secure another for the whole country, who could unite in his government rare principle and experience with an integrity of life altogether exemplary.

On the 24th, a Savage who was passing our house informed us that Soranhes, father of Louys de Sainte Foy, was sick. He did this so coldly that we did not concern ourselves further about it; but as the Father Superior had a journey to make in that direction, he departed the next day, intending to go and visit him at the same time; but he learned on the way that he was dead. There is, indeed, reason here to adore the just judgments of God. This Savage had often meditated upon his conversion; it was already a great advantage for him to have a son so well instructed in all the mysteries of our Faith. And more than that, last year, in accordance with the desire he and all his family had shown us, to receive Holy Baptism, the Father Superior went and passed eight or ten days with him, and informed him fully of all he deemed fitting to prepare him for true conversion; he so satisfied them, [14] according to what they said, and they were so contented and so full of good will, that they found nothing difficult, and nothing more remained, it seemed, but to begin to prac-

lut que toute la famille gardast l'abstinence du Vendredy & Samedi, ils cōmencerent deslors à dessein de continuer par apres, mais ie m'en rapporte; de temps en temps il nous venoit visiter, & demeuroit quelque iours avec nous, le P. Superieur continuoit tousiours à l'instruire, & nous luy apprenions quelques petites prieres; il nous preffoit fort de le baptifer, mais nous remarquasmes si peu de solidité dans ses resolutiōs, & le trouuasmes si fort attaché aux interests temporels, que nous ne iugeasmes pas à propos de passer outre: Il nous fit de nouvelles instâces vers le Printemps, non tant pour le Baptesme que pour tirer de nous quelques lettres de recommandation, pretendant à ce qu'il disoit, descendre au plustost à Kebec, pour passer quelques semaines avec nos Peres, & estre par apres baptisé solemnelement à l'arriuée des vaisseaux. Le P. Super. voyant qu'il n'y auoit que vanité à son fait, & que le propre interest le portoit à faire ceste [15] proposition, luy respondit là dessus, que cela alloit fort bien qu'il continuast dans la volonté d'estre baptisé, mais que le principal estoit qu'il fut bien instruit, & prist vne bonne resolution de quitter ses mauuaises habitudes, & viure dorefnauant en vray Chrestien, au reste qu'il importoit fort peu pour le lieu de son baptesme, que nous y auiserions par apres, feulement qu'auant que de s'embarquer il vint passer quelques iours avec nous, afin de prendre plus meurement les dernieres resolutions, sur vne affaire de telle importance. Il promit de le faire, mais il ne tint pas sa parole, il s'embarqua incontinent apres sans nous voir, & au lieu de tirer droit à Kebec, il s'arresta à l'Isle, où il séjourna près de deux mois à iouër, & faire la vie ordinaire, estant aux trois Riuieres il ne se mō-

tice. Indeed, although there was meat in the house, he desired all his family to abstain from it on Friday and Saturday. They began at that time, with the intention to continue afterwards, but I am unable to say whether they did so. From time to time he came to visit us, and remained with us several days. The Father Superior continued to instruct him, and we taught him a few little prayers. He urged us strongly to baptize him, but we noticed so little stability in his resolutions, and found him so deeply attached to worldly interests, that we did not deem it wise to go any further. Towards Spring, he importuned us again, not so much for Baptism, as to secure some letters of recommendation from us,—intending, as he said, to go down to Kebec as soon as possible, to pass a few weeks with our Fathers, and afterwards to be solemnly baptized at the arrival of the ships. The Father Superior, seeing there was nothing but vanity in his conduct, and that self-interest prompted him to make this [15] proposition, answered him thereupon that it was a very good thing for him to cherish the wish to be baptized; but the chief point was that he should be well instructed, and should make a firm resolve to give up his bad habits, and henceforth live as a true Christian. He said, moreover, that the place of his baptism was of very little importance, that we would decide upon that later; only that, before embarking, he should come and pass a few days with us, in order to take into more mature consideration the final resolutions upon a subject of such importance. He promised to do this, but he did not keep his word. He embarked immediately afterwards without seeing us; and, instead of going directly to Kebec, he stopped at the Island, where he sojourned

tra quasi pas. Dieu ce semble auoit deslors abandonné ce miserable; il eust le bien à son retour d'auoir vn de nos Peres dans son canot, ce luy deuoit estre vne belle occasion pour nous venir reuoir par apres, se remettre avec nous, & reprendre ses premieres resolutions; mais estant arriué aux Biffiriniens, il changea de canot & s'embarqua avec d'autres, & ainsi il alla droit à Teanaufteaiaie son vilage, nous ne [16] le vismes en aucune façon, & les premieres nouvelles que nous ouyimes de luy, furent qu'il estoit malade, & quasi en mesme temps nous aprismes sa mort. Nous en eufmes d'autant plus de reffentiment que quelques vns nous rapportèrent qu'elle n'auoit pas esté naturelle, mais que la tristesse qu'il auoit eu de la perte de son fils, l'auoit ietté si auant dans le desespoir qu'il s'estoit auancé luy-mesme ses iours. Voicy à ce que l'on dit, comme la chose se passa. Vn iour qu'il se trouua luy seul en sa cabane avec vne sienne petite fille, il l'enuoya chercher d'une certaine racine qu'ils appellent Ondachienroa, qui est vn poison présent; cét enfant y alla fort innocemment, croyant que son pere auoit dessein de faire quelque medecine, car il auoit tesmoigné quelque petite indisposition: elle luy en apporte, mais non assez à son gré, elle y retourne pour la seconde fois; il en mange son faoul, vne grosse fièvre le faist, & l'emporte en peu de temps. Toutesfois ses parens n'auoient pas ce genre de mort; quoy que s'en soit, il est mort miserable, puis qu'il s'est rendu indigne de la grace du Baptesme; I'ay voulu toucher toutes ces circonstances, parce que ie sçay l'affection que vostre R. [17] tous nos Peres & tant de gens de bien auoient pour la conuersion de ceste famille. Quelque temps apres sa petite fille

nearly two months, gambling, and leading the usual life. When he reached the three Rivers, he hardly showed himself. It looks as if God had thenceforth abandoned this wretch. On his return, he had the good fortune to have one of our Fathers in his canoe, — a fine opportunity this should have been for him, to come and see us again afterwards, to be reconciled with us, and to resume his first resolutions. But, when he reached the Bissiriniens, he changed his canoe and embarked with the others, and went thus directly to Teanausteaiae his own village.² We did not [16] see anything of him, and the first news we heard of him was that he was sick, and almost at the same time we learned of his death. We were all the more grieved at this, as some persons told us that he had not died a natural death, but that the grief he felt for the loss of his son had so plunged him into despair that he himself had shortened his days. This is the way they say it occurred: One day, when he found himself alone in his cabin with one of his little daughters, he sent her to get a certain root that they call Ondachienroa, which is a quick poison.³ This child went for it very innocently, supposing that her father intended to make some medicine, as he had shown some slight indisposition. She brought him some, but not enough to suit him, and she returned for it the second time. He ate his fill of it; a high fever attacked him, and carried him off in a little while. But his relatives do not admit that he died in this way; at all events, he died miserably, since he rendered himself unworthy of the grace of Baptism. I wished to touch upon all these circumstances, because I know the interest that your Reverence, [17] and all our Fathers, and so many good peo-

mourut, nous n'eufmes nouvelle que de fa mort; ce fut avec vn regret bien particulier, c'estoit vn esprit fort ioly & docile à merueille, mais *Iudicia Dei abyssus multa*. Voicy vn sujet de consolation.

Le 30. nous commençames vne neufuaine en l'honneur de la bien-heureuse Vierge; nous auions fait ce vœu, afin qu'il plust à Dieu tirer sa gloire de la maladie d'une femme de nostre bourgade. Ce qui nous auoit porté particulièrement à ceste deuotion estoit la bonne volonté que nous auions remarqué en toute la cabane pour receuoir le S. Baptesme, & que nous esperions tirer pour l'aduancement de ce dessein, de grâds aduantages du baptesme de ceste femme de quelque façon qu'il plust à Dieu par apres en disposer, fust pour la vie ou la mort. La bien-heureuse Vierges s'embla [*sc.* sembla] agreer nostre deuotion: car le mesme iour que le P. Superieur l'alla voir sur le soir, & la trouua assez mal, il ne luy eust pas si tost faict ouuerture du Baptesme, qu'elle respondit qu'elle en estoit tres-contente, & que quand elle perdrait la parole, elle le fouhaitteroit tousjours [18] en son cœur & qu'elle entendoit qu'on ne laiffast pas pour cela de passer outre: car dit-elle, s'il est vray, comme vous m'en asseurez, que nostre ame apres le baptesme aille au Ciel, ie desire estre baptisée, & aller trouuer mon frere; ce Sauuage fust baptisé & mourut il y a deux ans. Ceste bonne disposition avec le mauuais estat de sa fanté qui menaçoit de mort, inuita le P. Superieur à l'instruire amplement avec beaucoup de satisfaction & de consolation de nostre costé, le P. Pierre Chastelain la baptisa, & [elle] fut nommée Marie pour l'accompliffement d'un vœu qu'il auoit faict: Elle mourut quelques peu de iours apres; la cause de sa maladie

ple felt in the conversion of this family. Some time afterwards his little girl died; we merely received news of her death, for which we felt a very special regret, as she was a very bright child, and wonderfully docile; but *Judicia Dei abyssus multa*. In the following we have reason for consolation.

On the 30th, we began a novena in honor of the blessed Virgin. We had made this vow that it might please God to derive glory to himself from the sickness of a woman of our village. What had especially inclined us to this devotion was the good will we had remarked in all those of the cabin towards receiving Holy Baptism, and that we hoped to derive, for the advancement of this object, great advantages from the baptism of this woman, in whatever way it might please God afterwards to dispose of her, were she to live or to die. Our devotion seemed to be acceptable to the blessed Virgin, for that same day, towards evening, when the Father Superior went to see her and found her quite sick, he had no sooner made overtures of Baptism to her, than she replied that she would be very glad to receive it, and that if she should lose her speech, she would continue to wish for it [18] in her heart; and that she had heard that people did not fail to go beyond on that account. "For," said she, "if it be true, as you have assured me, that our souls go to Heaven after baptism, I wish to be baptized and go to find my brother," a Savage who was baptized and died two years ago. This good disposition, together with the bad condition of her health, which threatened death, induced the Father Superior to instruct her fully, with great satisfaction and consolation on our part. Father Pierre Chastellain baptized her, and, in fulfillment of a vow he had made,

a entendre ses parens, auoit esté la perte d'un bonnet rouge, en effect on nous pressa importunément de luy en donner un, comme si ce bonnet eust deu luy rendre la santé, & mesme apres sa mort son pere auoit grande deuotion de la voir porter au tombeau avec un bonnet rouge en sa teste, voicy sa raison, comment, disoit-il, voulez-vous que les François la reconnoissent dans le Ciel, si elle n'en porte les liurées? Cela n'est-il pas tout à fait pitoyable que ce vieillard apres auoir ouy tant de fois par' du Ciel, fust encore demeuré [19] dans ceste ignorance?

Je diray encor, cecy, que ceste femme sur le commencement de sa maladie s'imagina qu'elle auoit veu entrer un homme noir qui l'auoit touchée au corps, & qu'en mesme temps elle s'estoit trouuée tout en feu. Au reste que ce spectre auant que de disparaistre s'estoit mis à danser avec le reste de la troupe. Comme elle racontoit cecy, tous ceux qui estoient là presens conclurent que sans doute s'estoit le Demon Aoutaerohi, qui la faisoit malade. On fit force festins pour sa santé, & entr'autres, un iour qu'elle estoit bien malade, on fist festin d'un chieu; dont à leur dire elle se trouua merueilleusement bien, & mesme, parce que le chien estant encor demy vif sur les charbons elle commença à ouuir les yeux, ils creurent que ceste medecine operoit & qu'elle en ressentoit desjà quelques effects. On inuita un medecin pour traouiller apres sa guerison; il fit une fuërie pour prendre cognoissance de la maladie, il ietta du petun dans le feu, & apperçeut dit-il, cinq hommes, puis il porta ce iugement qu'elle estoit enforcelée; qu'elle auoit cinq forts dans le corps, que le plus dangereux, & celuy qui estoit pour luy [20] causer la mort, estoit

named her Marie. She died a few days later. The cause of her death, according to her parents, was the loss of a red hat. In fact we were urgently requested to give her another one, as if this hat could have restored her to health; and even after her death her father was very anxious to see her borne to the tomb with a red hat on her head. Here is his reason: "How," said he, "do you expect the French to recognize her in Heaven, if she does not wear their livery?" Now is it not altogether pitiful that this old man, after having heard so often about Heaven, had still continued [19] in this ignorance?

I will say, also, that this woman at the beginning of her sickness imagined that she had seen a black man enter who had touched her body, and that she had at the same time found herself all on fire; and, moreover, that this specter, before disappearing, had begun to dance with the rest of the troop. When she related this, all those present concluded that it was, without doubt, the Demon Aoutaerohi who caused her sickness. Many feasts were made for her recovery; and, among others, one day when she was very sick they made a feast of a dog, in consequence of which, according to their story, she felt wonderfully well,—and also, because she began to open her eyes while the dog was still half alive on the coals, they thought that this medicine was operating, and that she already felt some effects from it. A medicine man was invited to try to cure her. He took a sweat, to get a knowledge of her disease; he threw some tobacco into the fire, and perceived, he said, five men; then he expressed the opinion that she was bewitched, that she had five charms in her body,—that the most dangerous, and the one which was to [20] cause her

au nombril, il fallut s'adresser à vn autre pour les tirer, car ces Messieurs se contentent de designer le mal; cestuy-cy se fit prier, il demande d'ordinaire trois choses quand il vient traiter quelque malade: il ne faut point que les chiens jappent, ses cures ne se font que dâs le silence; il n'applique ses remedes qu'à l'escart, & souuent il vous fera porter vn pauvre malade dans les bois, & si il faut que le Ciel soit ferein; neantmoins il ne s'arresta pas à toutes ces ceremonies en ceste occasion, car la malade ne fust point transportée hors la cabane, peut-estre parce qu'en effect le Ciel estoit couuert & plust vne partie de la iournée: ce iour là mesme i'y accompagné le R. P. Superieur, ce charlatan estoit encor dans la cabane, nous trouuâmes le Pere, la mere, & quasi toute la famille à la porte, ce vieillard nous fit incontinent signe, & nous dist tout bas, que nous nous en retournassions; contentez-vous, dist-il, qu'elle est baptisée, allez & priez seulement Dieu qu'elle guerisse: ce Sorcier luy donna vn breuage qui deuoit à son dire, descendre tout droit au nombril, où estoit le fort de son mal; mais il monta, dit-on, aux oreilles qui luy enflerent [21] aussi tost, & peu de temps apres elle mourut: on luy demanda pourquoy son remede auoit esté fans effect, il se trouua q'on ne luy auoit pas donné tout ce qu'il demandoit, sur tout vn petunoir de pierre rouge, & vn sac à mettre son petun; voilà comme ces iongleurs abusent ce pauvre peuple; le principal est qu'elle mourut Chrestienne: toutes ces medecines luy estoient procurées de ses parens, qui les regardoient comme font la pluïpart des Sauvages, de mesme œil que nous faisons en France nos remedes les plus ordinaires.

death, was in the navel. They had to apply to another one to get them out, for these Gentlemen content themselves with designating the evil. This one had to be entreated. He usually makes three demands when he comes to treat a sick person. The dogs must not howl, for his cures are only made in silence; he only applies his remedies in a place apart, and he will often make you carry a poor patient into the woods; and the Sky must be clear. Nevertheless he did not insist upon all these ceremonies on this occasion, for the patient was not carried out of the cabin, perhaps because the Sky was really cloudy and it rained a part of the day. That same day I accompanied the Reverend Father Superior to this place; the charlatan was still in the cabin; we found the Father, the mother, and nearly all the family at the door. This old man immediately made us a sign, and told us in a low voice that we should return. "Be satisfied," said he, "that she is baptized, only go and pray God that she may recover." This Sorcerer gave her a potion which, he said, must go directly down to the navel, where the seat of her disease was. But it went up, they say, to her ears, which immediately became swollen; [21] and shortly afterwards she died. When he was asked why his remedy had not taken effect, it was found that he had not been given all that he demanded,—above all, a pipe of red stone and a pouch for his tobacco. This is the way these jugglers delude these poor people. The chief point is that she died a Christian. All these remedies were procured for her by her parents, who looked upon them, as do most of the Savages, with the same eye with which we in France regard our most common remedies.

Je m'estois obligé de dire à vostre R. que le P. Charles Garnier auoit baptisé solemnellement dès le 27. de ce mois vn petit enfant, qui fut nommé Ioseph, en vertu du vœu qu'il en auoit fait en l'honneur de ce Saint Patriarche, & le R. P. Superieur peu de iours auparauant en auoit aussi baptisé deux autres avec les ceremonies de l'Eglise. Mais il faut que ie luy donne icy la consolation toute entiere, à quel propos differer plus long temps à luy dire, que depuis la derniere qu'elle a receu de nous, Dieu nous a fait la grace de baptiser iusques à maintenant que ie commence à escrire la presente, deux cens, tant adultes que petits [22] enfans, dont la plupart n'ont esté baptisez qu'en danger de mort, ie ne m'arresteray gueres d'oresnauãt en particulier qu'à ceux en la conuersion desquels nous auons remarqué des effects plus notables de la misericorde de Dieu, & de sa prouidence sur le salut de ses esleuz; nous esperons que le nombre en croistra encor auant que nos Sauvages descendent pour la traite de Quebec.

I was in duty bound to tell your Reverence that Father Charles Garnier solemnly baptized, on the 27th of this month, a little child, who was named Joseph in pursuance of a vow he had made in honor of this Blessed Patriarch; and the Reverend Father Superior a few days before also baptized two others with the ceremonies of the Church. But I must here impart to you the whole comforting news; for why should I longer defer telling you, that since the last letters you received from us, God has given us the grace to baptize, up to the present time, when I begin to write this letter, two hundred, both adults and little [22] children, the greater part of whom were not baptized until they were in danger of death. From now on, I shall not particularize much, except in regard to those in whose conversion we have observed some of the more remarkable effects of God's mercy, and of his providence in the salvation of his elect. We hope that the number will grow still greater before our Savages go down to the trading at Quebec.

CHAP. II.

LES EXCESSIUES CRUAUTEZ DES HOMMES, & LES GRANDES MISERICORDES DE DIEU SUR LA PERSONNE D'VN PRISONNIER DE GUERRE, IROQUOIS DE NATION.

LE 2. de Septembre nous aprifmes qu'on auoit amené au bourg d'Onnentifati vn prifonnier Iroquois, & qu'on fe difpofoit à le faire mourir. Ce Sauvage auoit esté pris luy huictiefme, au lac des Iroquois, où ils estoient 25. ou 30. à la pefche, le refte s'estoit fauüé à la fuite. Pas vn, dit-on, n'eust efchappé fi nos Hurons ne se fuffent point fi fort precipitez, ils n'en amenerent que [23] fept, pour le huictiefme ils se contenterent d'en apporter la teste: Ils ne furent pas si tost hors des prises de l'ennemy que felon leur coustume toute la troupe s'affembla, & tinrent conseil, où il fust resolu que six feroient donnez aux Atignenonghac, & aux Arendarrhonons, & le septiefme à ceste pointe où nous fommes. Ils en difpoferent de la forte, d'autant que leur bande estoit composée de ces trois nations: Quand les prifonniers furent arriuez dans le pays, les Anciens, (aufquels les ieunes gens au retour de la guerre laiffent la difpofition de leur proye) firent vne autre affemblée, pour auifer entr'eux, du bourg, où chaque prifonnier en particulier feroit bruslé, & mis à mort, & des personnes qui en feroient gratifiées; car c'est l'ordinaire que lors que quelque personne notable a perdu en

CHAP. II.

THE EXCESSIVE CRUELTY OF MEN, AND THE GREAT
MERCY OF GOD, UPON THE PERSON OF A
PRISONER OF WAR FROM THE
IROQUOIS NATION.

ON the 2nd of September, we learned that an Iroquois prisoner had been brought to the village of Onnentisati, and that they were preparing to put him to death. This Savage was one of eight captured by them at the lake of the Iroquois, where there were 25 or 30 of them fishing; the rest had saved themselves by flight. Not one, they say, would have escaped if our Hurons had not rushed on so precipitately. They brought back only [23] seven, being content to carry off the head of the eighth one. They were no sooner beyond the reach of the enemy than, according to their custom, the whole troop assembled and held a council, in which it was decided that six should be given to the Atignenonghac and the Arendarrhonons, and the seventh to this place where we are. They disposed of them thus because their band was composed of these three nations. When the prisoners had arrived in the country, the Old Men (to whom the young men on their return from war leave the disposition of their spoils) held another assembly, to take counsel among themselves as to the town where each individual prisoner should be burned and put to death, and the persons on whom they should be bestowed; for it is customary, when some notable

guerre quelqu'un de ses parens, on luy fasse present de quelque captif pris sur les ennemis pour effuyer ses larmes, & appaiser vne partie de ses regrets. Cestuy-cy donc qui auoit esté destiné pour ceste pointe fut amené par le Capitaine Enditfacone au bourg d'Onnentifati, où les chefs de guerre tinrent Conseil, & resolurent que ce prisonnier seroit donné à Saotian-daouiafcoüay, [24] qui est vne des grosses testes du pays, en cōsideration d'un sien neveu qui auoit esté pris par les Iroquois. La resolution prise, il fut mené à Arontaen, qui est vn bourg esloigné de nous environ deux lieuës: D'abort nous auions quelque horreur d'assister à ce spectacle, neantmoins tout bien considéré, nous iugeasmes à propos de nous y trouver, ne desesperance pas de pouuoir gaigner ceste ame à Dieu, la charité fait passer par dessus beaucoup de cōsiderations; Nous partismes donc, en compagnie du P. Superieur, le P. Garnier & moy, nous arriuasmes à Arontaen vn peu auparauât le prisonnier, nous vismes venir de loin ce pauvre miserable, chantant au milieu de 30. ou 40. Sauvages qui le conduisoient, il estoit reuestu d'une belle robbe de castor, il auoit au col vn collier de pourcelleine, & vn autre en forme de couronne autour de la teste, il se fit vn grand concours à son arriuée, on le fit feoir à l'entrée du bourg, ce fut à qui le feroit chanter; ie diray icy que iusques à l'heure de son suplice nous ne vismes exercer en son endroit que des traicts d'humanité, aussi auoit-il desjà esté assez mal mené deslors de sa prise, il auoit vne main toute brifée d'un caillou, & vn doigt non [25] coupé, mais arraché par violence; pour l'autre main il en auoit le poulce & le doigt d'apres emporté d'un coup de hache, & pour tout emplastre

personage has lost one of his relatives in war, to give him a present of some captive taken from the enemy, to dry his tears and partly assuage his grief. Now the one who had been destined for this place was brought by the Captain Enditsacone to the village of Onnentisati, where the war chiefs held a Council and decided that this prisoner should be given to Saouandaouascouay, [24] who is one of the chief men of the country, in consideration of one of his nephews who had been captured by the Iroquois. This decision being made, he was taken to Arontaen, a village about two leagues distant from us. At first, we were horrified at the thought of being present at this spectacle; but, having well considered all, we judged it wise to be there, not despairing of being able to win this soul for God. Charity causes us to overlook many considerations. Accordingly, we departed, the Father Superior, Father Garnier, and I together. We reached Arontaen a little while before the prisoner, and saw this poor wretch coming in the distance, singing in the midst of 30 or 40 Savages who were escorting him. He was dressed in a beautiful beaver robe and wore a string of porcelain beads around his neck, and another in the form of a crown around his head. A great crowd was present at his arrival. He was made to sit down at the entrance to the village, and there was a struggle as to who should make him sing. I will say here that, up to the hour of his torment, we saw only acts of humanity exercised towards him; but he had already been quite roughly handled since his capture. One of his hands was badly bruised by a stone; and one finger was not [25] cut off, but violently wrenched away. The thumb and forefinger of the other hand had been

quelques feuilles liées avec des ecorces, il auoit les ioinctures des bras toutes brulées, & en l'vn vne grande incision; nous nous approchâmes pour le considerer de plus près, il leua les yeux, & nous regarda fort attentiuement, mais il ne sçauoit pas encor le bon heur que le Ciel luy preparoit par nostre moyen au milieu de ses ennemis. On inuita le P. Superieur à le faire chanter, mais il fit entendre que ce n'estoit pas ce qui l'auoit amené, qu'il n'estoit venu que pour luy apprendre ce qu'il deuoit faire pour aller au Ciel, & estre bien-heureux à iamais apres la mort, il s'approcha de luy, & luy tefmoigna que nous luy portions tous beaucoup de compaffion. Cependant on luy apportoit à manger de tous costez, qui du fagamité, qui des citrouilles, & des fruitcs, & ne le traittoient que de frere & amy; de temps en temps on luy commandoit de chanter, ce qu'il faisoit avec tant de vigueur, & vne telle contention de voix, que, veu son aage, car il paroiffoit auoir plus de 50. ans, nous nous estonnions comment il y pouuoit suffire, [26] veu mesme qu'il n'auoit quasi fait autre chose nuict & iour depuis sa prise, & nommément depuis son arriuée dans le pays. Sur ces entrefaites vn Capitaine hauffant sa voix du mesme ton que font en France ceux qui proclament quelque chose par les places publiques, luy adressa ces paroles. Mon neveu tu as bonne raison de chanter, car personne ne te fait mal, te voilà maintenant parmy tes parens, & tes amis. Bon Dieu quel compliment; tous ceux qui estoient autour de luy avec leur douceur estudiée, & leurs belles paroles estoient autant de bourreaux, qui ne luy faisoient bon visage que pour le traiter par apres avec plus de cruauté. Par tout où il auoit passé on luy auoit donné

nearly taken off by a blow from the hatchet, and the only plaster he had was some leaves bound with bark. The joints of his arms were badly burned, and in one of them there was a deep cut. We approached to look at him more closely; he raised his eyes and regarded us very attentively, but he did not yet know the happiness that Heaven was preparing for him, in the midst of his enemies, through our instrumentality. The Father Superior was invited to make him sing; but he explained that it was not that which had brought him there,—that he had come only to teach him what he ought to do that he might go to Heaven, and be forever blest after death. He approached him, and told him that we all felt a great deal of compassion for him. Meanwhile, they brought him food, from all sides,—some bringing *sagamité*, some squashes and fruits,—and treated him only as a brother and a friend. From time to time he was commanded to sing, which he did with so much vigor and strength of voice, that, considering his age, for he seemed to be more than 50 years old, we wondered how he could be equal to it,—[26] especially as he had done hardly anything else day and night since his capture, and especially since his arrival in their country. Meanwhile, a Captain, raising his voice to the same tone used by those who make some proclamation in the public places in France, addressed to him these words: “My nephew, thou hast good reason to sing, for no one is doing thee any harm; behold thyself now among thy kindred and friends.” Good God, what a compliment! All those who surrounded him, with their affected kindness and their fine words, were so many butchers who showed him a smiling face only to treat him afterwards with more

dequoy faire festin, on ne manqua pas icy à ceste courtoisie, on mist incontinent vn chien en la chaudiere, il n'estoit pas encor demy cuit qu'il fut mené dans la cabane, où il deuoit faire l'assemblée pour le banquet. Il fit dire au P. Superieur qu'il le suiuiſt & qu'il estoit bien aise de le voir, fans doute cela luy auoit touché le cœur, de trouuer, (parmy des barbares que la seule cruauté rend fables & humains) des personnes qui auoient vn véritable reſſentiment de sa [27] misere. Nous commençasmes deslors à bien esperer de sa conuerſion, nous entraſmes donc, & nous mîmes aupres de luy, le P. Superieur priſt occasion de luy dire qu'il euſt bon courage, qu'il estoit à la verité pour estre miserable le peu de vie qui luy reſtoit, mais que s'il le vouloit eſcouter & croire ce qu'il auoit à luy dire, il l'asseurait d'un bon heur eternal dans le Ciel apres la mort; il luy parla amplement de l'immortalité de l'ame, des contentements dont iouyſſent les bien-heureux dans le Paradis, & du malheureux estat des damnés dans l'Enfer. Cependant le P. Garnier & moy, pour contribuer quelque chose à la conuerſion de ce pauvre Sauuage, nous fîmes vn vœu de dire quatre Meſſes en l'honneur de la bien-heureuse Vierge; afin qu'il pluſt à Dieu luy faire misericorde, & luy donner la grace d'estre baptisé: vostre R. eust eü de la consolation de voir avec qu'elle attention il eſcouta ce discours, il y priſt tant de plaisir & le comprit si bien, qu'il le repeta en peu de mots, & tesmoigna vn grand desir d'aller au Ciel Tous ceux qui estoient aupres de luy conſpiroient ce sembloit avec nous dans le dessein de l'inſtruire, entr'autres vn ieune homme lequel quoy que sans [28] aucune neceſſité faisoit le deuoir de truchement, &

cruelty. In all the places through which he had passed he had been given something with which to make a feast; they did not fail here in this act of courtesy, for a dog was immediately put into the kettle, and, before it was half cooked, he was brought into the cabin where the people were to gather for the banquet. He had some one tell the Father Superior to follow him, and that he was very glad to see him. Doubtless it had touched his heart to find (among barbarians whom cruelty alone rendered affable and humane) persons who had some real feeling for his [27] misery. We began then to have strong hopes of his conversion. So we entered and placed ourselves near him; the Father Superior took occasion to tell him to be of good cheer, that he would in truth be miserable during the little of life that remained to him, but that, if he would listen to him and would believe what he had to tell him, he would assure him of an eternal happiness in Heaven after his death. He spoke to him fully upon the immortality of the soul, on the pleasures enjoyed by the blessed in Paradise, and on the wretched condition of the damned in Hell. Meanwhile Father Garnier and I, in order to contribute something to the conversion of this poor Savage, made a vow to say four Masses in honor of the blessed Virgin, that it might please God to show him mercy and to give him the grace to be baptized. Your Reverence would have felt consolation in seeing with what attention he listened to this discourse. He took so much pleasure in it and understood it so well, that he repeated it in a few words, and showed a great desire to go to Heaven. All those who were beside him conspired, it seemed, with us in the purpose to instruct him,—among oth-

luy repetoit ce que le P. Superieur luy auoit expliqué. Mais ie deuois auoir dit à vostre R. que ce prisonnier n'estoit pas proprement du pays des ennemis, il estoit natif de Sonontoïan, neantmoins, dautant que depuis quelques années les Sonontoïan^hrronon auoient fait la paix avec les Hurons, cestuy-cy n'ayant pas agréé cét accord s'estoit marié parmy les Onontaehronon afin d'auoir tousiours la liberté de porter les armes contre eux. Voilà comme la sage prouidence de Dieu a conduit ce pauvre Sauuage dans les voyes de Salut. Peut-estre que demeurant à Sonontoïan il fust aussi demeuré iusques à la mort dans l'ignorance de son Createur.

Mais retournons au festin qui se preparoit, aussi tost que le chien fut cuit, on en tira vn bon morceau qu'on luy fit manger; car il luy falloit mettre iusques dans la bouche, estant incapable de se feruir de ses mains, il en fit part à ceux qui estoient aupres de luy. A voir le traitement qu'on luy faisoit, vous eussiez quasi iugé qu'il estoit le frere, & le parent de tous ceux qui luy parloient. Ses pauvres mains luy caufoient de grandes douleurs, & luy cuisoient si fort, [29] qu'il demanda de fortir de la cabane pour prendre vn peu d'air, il luy fut accordé incontinent, il se fit deuelopper ses mains, on luy apporta de l'eau pour les rafraichir, elles estoient demy pourries & toutes groüillantes de vers: la puanteur qui en fortoit estoit quasi insupportable, il pria qu'on luy tiraft ces vers qui luy rongeoient iusques aux moëlles, & luy faisoient (disoit-il) ressentir la mesme douleur que si on y eust appliqué le feu. On fit tout ce que l'on pût pour le soulager, mais en vain, car ils paroissoient & se retiroient au dedans comme on se mettoit en de-

ers, a young man, who, though without [28] any obligation to do so, performed the service of interpreter, and repeated to him what the Father Superior had explained. But I ought to have informed your Reverence that this prisoner did not properly belong to the enemy's country, as he was a native of Sonontouan. Yet, inasmuch as a few years before the Sonontouanhroron had made peace with the Hurons, this man, not having accepted this treaty, had married among the Onontaechronon, in order to be always free to carry arms against them.⁴ See how the wise providence of God has led this poor Savage into the ways of Salvation. Perhaps if he had remained at Sonontouan, he might have continued until death in ignorance of his Creator.

But let us return to the feast which was being prepared. As soon as the dog was cooked, they took out a large piece of it, which he was made to eat, for they had to put it even into his mouth, as he was unable to use his hands; he shared it with those who were near him. To see the treatment they accorded him, you might have thought he was the brother and relative of all those who were talking to him. His poor hands caused him great pain, and smarted so severely [29] that he asked to go out of the cabin, to take a little air. His request was immediately granted. His hands were unwrapped, and they brought him some water to refresh them. They were half putrefied, and all swarming with worms, a stench arising from them that was almost insupportable. He begged them to take away these worms, which were gnawing him even to the marrow, and which made him feel (he said) the same pain as if some one had touched him with fire. All was done that could

noir de les tirer. Cependant il ne laissoit pas de chanter à diuerfes reprises, & on luy donnoit tousiours quelque chose à manger, comme quelques fruicts ou citrouilles.

Voyant que l'heure du festin s'approchoit nous nous retirafmes dans la cabane, où nous auions pris logis: car nous ne iugions pas à propos de demeurer en la cabane du prisonnier n'esperans pas trouuer la commodité de luy parler d'auantage iufques au lendemain. Mais Dieu qui auoit dessein de luy faire misericorde nous l'amena, & nous fumes bien estonnez, & bien resiouys quād on nous vint dire qu'il venoit loger avec [30] nous; Et encor plus par apres, lors que (en vn tēps auquel il y auoit tout fujet de craindre que la confusion, & l'insolence de la ieunesse amassée de tous les bourgs circonuoisins ne nous interrompit en nostre dessein,) Le P. Super. se trouua là dans vne belle occasion de luy parler, & eut tout loisir de l'instruire de nos mysteres, en vn mot de le disposer au S. Baptesme. Vne bonne troupe de Sauvages, qui estoient là presens, non seulement ne l'interropoient point, mais mesme l'escouterēt avec beaucoup d'attention; où il prist fujet de les entretenir sur la bôté de Dieu, qui ayme vniuersellement tous les hommes, les Iroquois aussi bien que les Hurons, les captifs aussi bien que ceux qui sont en liberté, les pauvres & les miserables, à l'efgal des riches, pourueu qu'ils croyent en luy & gardent ses Ss. Commandemens Que c'est vn grand auantage d'auoir la langue en maniment, d'estre aymé de ces peuples, & en credit parmy eux, vous eussiez dit que tout ce monde se fust assemblé, non pour passer le temps autour du prisonnier, mais pour entendre la parole de Dieu; ie ne

be done to relieve him, but in vain; for they would appear, and disappear within as soon as one undertook the task of drawing them out. Meanwhile he did not cease singing at intervals, and they continued to give him something to eat, such as fruits or squashes.

Seeing that the hour of the feast was drawing near, we withdrew into the cabin where we had taken lodgings,—for we did not think it best to remain in the cabin of the prisoner,—not expecting to find an opportunity to speak further with him until the next day. But God, who intended to show him mercy, brought him to us, and we were greatly astonished and much rejoiced when we were told that he was coming to lodge with [30] us. And still more so afterwards, when (at a time when there was every reason to fear that the confusion, and the insolence of the young men gathered from all the surrounding towns, would interfere with our plans) the Father Superior happened to be there when there was a good opportunity to speak to him, and had all the leisure necessary to instruct him in our mysteries,—in a word, to prepare him for Holy Baptism. A goodly band of Savages who were present, not only did not interrupt him, but even listened to him with close attention. Upon this, he took occasion to talk to them about the goodness of God, who loves all men the world over,—the Iroquois as well as the Hurons, the captives as well as the free, the poor and the miserable equally with the rich,—provided they believe in him and keep his Holy Commandments. What a great advantage it is to have mastered their language, to be loved by these peoples, and to have influence among them! You might have said that all this

penfe pas que les veritez Chreftiennes ayent efté iamais prefchées dans ce pays en vne occafion fi fauorable, car il y en auoit quafi là de [31] toutes les nations qui parlent la langue Huronne: Le Pere Superieur le trouua fi bien difpofé qu'il ne iugea pas à propos de differer plus long temps fon baptefme, il fut nommé Iofeph. Il eftoit bien raifonnable que le premier baptifé de cefte nation fut en la protection de ce Saint Patriarche, nous auons defjà reçu de Dieu tant de faueurs par fon entremife que nous efperons que quelque iour, & peut-efre pluftoft que nous ne penfons, il nous moyennera aupres de cefte infinie mifericorde l'entrée dans ces nations Barbares, pour y prefcher courageufement le Sainct Euangile. Cela faiet, nous nous retirafmes d'aupres de luy bien confolez, pour prendre vn peu de repos; pour moy, il me fut impoffible de clorre quafi l'œil, & remarquay autât que ie puis entendre, qu'une grande partie de la nuict, les Anciens du bourg, & quelques Capitaines qui le gardoient l'entretindrent fur les affaires de fon pays, & le fuject de fa prife, mais avec des tefmoignages de bien-veillance qui ne fe peuuent dire; le matin le Pere Superieur trouua encor moyen de luy dire vn bon mot, de luy remettre en memoire la faueur qu'il auoit receuë du Ciel, & le difpofer [32] à la patience dans fes tourmens. Et puis il fallut partir pour aller à *Tondakhra*, qui eft à vne lieuë d'*Arontactn*, il fe mit en chemin bien accompagné & chantant à fon ordinaire. Nous prifmes donc occafion nous autres, de faire vn tour chez nous pour dire la Mefse, & faire part de ces bonnes nouuelles à nos Peres. Le mefme iour nous allafmes à *Tondakhra*, où par vne Prouidence particuliere, nous nous lo-

crowd had flocked together, not to while away the time around the prisoner, but to hear the word of God. I do not think that Christian truths have ever been preached in this country on an occasion so favorable, for there were present some from nearly [31] all the nations who speak the Huron tongue. The Father Superior found him so well disposed that he did not consider it advisable to postpone longer his baptism. He was named Joseph. It was very reasonable that the first one of this nation to be baptized should be under the protection of this Holy Patriarch. We had already received from God so many favors through his mediation that we hope he will, some day, and perhaps sooner than we think, obtain for us, from this infinite mercy, admission to these Barbarous nations, that we may boldly preach there the Holy Gospel. This being accomplished, we withdrew from his presence, greatly consoled, to take a little rest. For my part, it was almost impossible for me to close my eyes; and I noticed, as well as I could hear, that during a good part of the night the Old Men of the village, and some Captains who were guarding him, conversed with him about the affairs of his country and about his capture, but with evidences of good will impossible to describe. In the morning, the Father Superior again found means to speak a good word to him, to remind him of the favor he had received from Heaven, and to dispose him [32] to bear his torments patiently. Then he had to leave us to go to *Tondakhra*, which is a league from *Arontaen*.⁵ He took the road, well escorted, and singing as usual. Now we took occasion to pay a visit to our home, to say Mass and impart this good news to our Fathers. On the same day we went to *Tondakhra*, where,

geafmes fans le fçauoir, dans la cabane qu'on auoit destinée pour le prisonnier. Le soir il fit festin, où il chanta, & dança à la mode du pays vne bonne partie de la nuict. Le Pere l'instruisit plus particulièrement de tout ce qui touche le deuoir d'un Chrestien & nommement sur les faincts Commandemens de Dieu, il y auoit vne bonne compagnie, & tous tefmoignoient prendre vn singulier plaisir à cét entretien; ce qui donna suiet au Pere à l'occasion du fixième Commandement, de leur faire entendre iusques à quel point Dieu faisoit estat de la chasteté, & que pour cette consideration nous nous estions obligez par vœu de cultiuer cette vertu inuiolablement iusques à la mort; ils furent bien estonnez d'apprendre que parmi les [33] Chrestiens il se trouue tant de personnes de l'un & l'autre sexe qui se priuent volontairement pour toute leur vie des voluptez sensuelles, aufquelles ils mettent toute leur felicité: ils firent mesme plusieurs questions, entre autres quelqu'un demanda pourquoy les hommes auoient honte de se voir nuds les vns les autres, & sur tout, nous autres pourquoy nous ne pouuions supporter qu'ils fussent fans brayes, le Pere leur respondit que c'estoit vn effect du peché du premier homme, qu' auparauant, qu'il eut transgressé la loy de Dieu, & que sa volonté se fust dereglee ny luy ny Eue sa femme ne s'apperceuoient pas de leur nudité, que leur desobeyffance leur auoit ouuert les yeux, & leur auoit fait chercher dequoy se couvrir: le ne touche icy qu'en deux mots les longs & beaux discours que le P. Superieur leur fit en telles & semblables occasions. Vn autre luy demanda d'où nous fçauions qu'il y auoit vn Enfer, & d'où nous tenions tout ce que nous disions de l'estat des damnez:

through a special Providence, we unwittingly took lodgings in the cabin that had been assigned to the prisoner. In the evening he made a feast, at which he sang and danced, according to the manner of the country, during a good part of the night. The Father instructed him more minutely on all that pertains to the duty of a Christian, and especially upon the holy Commandments of God. There was present a goodly company, and all showed that they took a singular pleasure in this conversation. This gave the Father occasion, in discussing the sixth Commandment, to explain to them how highly God esteemed chastity, and that, on this account, we had bound ourselves by a vow to cultivate this virtue inviolably until death. They were greatly astonished to learn that among the [33] Christians there were so many persons of both sexes who voluntarily deprived themselves during their entire lifetime of sensual pleasures, in which these find all their happiness. They even asked many questions. Among others, some one asked why men were ashamed to be seen naked among themselves, and, above all, why we could not endure to have them go without clouts. The Father replied that it was due to the sin of the first man; that before he had transgressed the law of God, and his will had become disordered, neither he nor Eve, his wife, had been aware of their nakedness; that their disobedience had opened their eyes, and had made them seek something with which to cover themselves. I only allude here, in a few words, to the long and beautiful discourses the Father Superior made to them upon this and similar occasions. Another one asked him how we knew there was a Hell, and whence we obtained all that we told about the condition of the

le Pere dist là deffus que nous en auions des affeurances indubitables, que nous le tenions par reuelation diuine; que le S. Efprit auoit luy-mefme dicté ces veritez à des perfonnages, & à nos [34] Anceftres qui nous les ont laiffées par efcrit, que nous en conseruions encor precieusement les liures: mais nostre histoire ira trop loin si ie ne trenche ces discours.

Le lendemain matin qui fut le 4. de Septembre le prifonnier confirma encor la volôté qu'il auoit de mourir Chrestien, & fon desir d'aller au Ciel; & mesme il promit au Pere qu'il se fouuiendroit dans ies tourmês de dire Iefus taïtenr, Iefus ayez pitié de moy: on attêdoit encor le Capitaine Saouïadaoïafcoïay qui estc:it allé en traite, pour arrester le iour & le lieu de fon fupplice, car ce captif estoit tout à fait en fa disposition; il arriua vn peu apres, & dés leur premiere entreueuë nostre Ioseph au lieu de se troubler dans la crainte & l'apprehension de la mort prochaine & d'vne telle mort; luy dit en nostre presence que le Pere l'auoit baptisé, haïatachondi, il vfa de ce terme tesmoignant en estre bien aise: le Pere le consola encor, luy difant que les tourmens qu'il alloit souffrir feroient de peu de durée, mais que les contentemens qui l'attendoient dans le Ciel n'auroient point d'autre terme que l'Eternité.

Saouïandaoïafcoïay luy fit bon vifage & le traicta avec vne douceur incroyable, voicy le sōmaire du discours qu'il luy fit: Mon [35] neueu il faut que tu sçache qu'à la premiere nouvelle que ie reçeus que tu estois en ma disposition, ie fus merueilleusement ioyeux, m'imaginant que celuy que i'ay perdu en guerre estoit cōme reufcité & retournoit en son païs, ie pris en mesme tēps resolution de

damned. The Father replied to this that we had indubitable proofs of it, that we possessed it through divine revelation; that the Holy Ghost himself had dictated these truths to certain persons, and to our [34] Ancestors, who had left them to us in writing, and that we still carefully preserved the books containing them. But our story will prove too long if I do not cut short these discourses.

The next morning, which was the 4th of September, the prisoner again confirmed his wish to die a Christian, and his desire to go to Heaven, and he even promised the Father that he would remember to say, in his torments, "Jesus taïtenr," "Jesus, have pity on me." They were still waiting for the Captain Saouandaouascouay, who had gone trading, to fix upon the day and the place of his torment; for this captive was entirely at his disposal. He arrived a little later; and, at their first interview, our Joseph, instead of being disquieted from fear and apprehension of his approaching death, and of such a death, said to him in our presence that the Father had baptized him, "haiatachondi;" he used this expression as showing that he was very glad thereat. The Father consoled him further, saying that the torments he was about to suffer would be of short duration, but that the joys which awaited him in Heaven would have no other limit than Eternity.

Saouandaouascouay looked at him pleasantly and treated him with incredible gentleness. This is a summary of the talk he had with him: "My [35] nephew, thou must know that when I first received news that thou wert at my disposal, I was wonderfully pleased, fancying that he whom I lost in war had been, as it were, brought back to life, and was

te donner la vie, ie pensois defia à te preparer vne place dans ma cabane & faisois estat que tu passerois doucement avec moy le reste de tes iours, mais maintenant que ie te vois en cét estat les doigts emportez, & les mains à demy pourries, ie change d'auis, & ie m'affeure que tu aurois toy-mesme regret maintenant de viure plus long temps: ie t'obligeray plus de te dire que tu te disposes à mourir, n'est-il pas vray? Ce font les Tohontaenras qui t'ont si mal traité, qui font aussi la cause de ta mort. Sus dōc mon neveu aye bō courage, prepare toy à ce foir, & ne te laisse point abatre par la crainte des tourmens: Là dessus Ioseph luy demanda d'un maintien ferme & affeuré quel seroit le gēre de son supplice; à quoy Saotiandaoüiscoüay respōdit qu'il mourroit par le feu: voilà qui va bien, repliqua Ioseph, voilà qui va bien. Tandis que ce Capitaine l'entretenoit vne fēme qui estoit la sœur du deffunct, luy apportoit à māger avec vn foin remarquable, [36] vous eussiez quasi dit que c'eust esté son propre fils, & ie ne fçay si cét obiect ne luy representoit point celuy quel [*sc.* qu'elle] auoit perdu, mais elle estoit d'un visage fort triste, & auoit les yeux comme tous baignez de larmes. Ce Capitaine luy mettoit souuent son petunoir à la bouche, luy effuyoit de ses mains la fueur qui luy couloit sur le visage, & le rafraichissoit d'un esuentail de plumes.

Enuiron sur le midy il fit son Astataion, c'est à dire festin d'adieu, selon la coustume de ceux qui sont sur le poinct de mourir, on n'y inuita personne en particulier, chacun auoit la liberté de s'y trouuer, on y estoit les vns sur les autres. Auant qu'on commençast à manger, il passa au milieu de la cabane; & dist d'une voix haute & affeurée, mes freres ie m'en vay

returning to his country. At the same time I resolved to give thee thy life; I was already thinking of preparing thee a place in my cabin, and thought that thou wouldst pass the rest of thy days pleasantly with me. But now that I see thee in this condition, thy fingers gone and thy hands half rotten, I change my mind, and I am sure that thou thyself wouldst now regret to live longer. I shall do thee a greater kindness to tell thee that thou must prepare to die; is it not so? It is the Tohontaenras⁶ who have treated thee so ill, and who also cause thy death. Come then, my nephew, be of good courage; prepare thyself for this evening, and do not allow thyself to be cast down through fear of the tortures." Thereupon Joseph asked him, with a firm and confident mien, what would be the nature of his torment. To this Saouandaouscouay replied that he would die by fire. "That is well," said Joseph, "that is well." While this Captain was conversing with him, a woman, the sister of the deceased, brought him some food, showing remarkable solicitude for him. [36] You would almost have said that he was her own son, and I do not know that this creature did not represent to her him whom she had lost. Her countenance was very sad, and her eyes seemed all bathed in tears. This Captain often put his own pipe in the prisoner's mouth, wiped with his own hands the sweat that rolled down his face, and cooled him with a feather fan.

About noon he made his Astataion, that is, his farewell feast, according to the custom of those who are about to die. No special invitations were given, every one being free to come; the people were there in crowds. Before the feast began, he walked through

mourir, au reste iotiez vous hardiment autour de moy, ie ne crains point les tourmens ny la mort. Incontinent il se mist à chanter, & à danfer tout le long de la cabane, quelques autres chanterent aussi, & danferent à leur tour; puis on donna à manger à ceux qui auoient des plats, ceux qui n'en auoient point regardoient faire les autres, nous estions de ceux cy, aussi n'estions nous pas [37] là pour manger. Le festin acheué on le remena à Arontaen pour y mourir, nous le fuyuifmes pour l'assister & luy rendre tout le seruice que nous pouuions, estant arriué aussi tost qu'il vist le P. Superieur il l'inuita à se seoir aupres de luy, & luy demanda quand il le dispoferoit pour le Ciel, pensant peut-estre qu'il le deust baptiser encor vne fois, & d'autant que le Pere n'entendoit pas bien ce qu'il vouloit dire, luy ayât respondu que ce ne seroit pas encor si tost, Enonske, dit-il, fais le au plustost, il fit instance, & luy demanda s'il iroit au Ciel: le Pere luy respondit qu'il ne deuoit point en douter, puis qu'il estoit baptisé, il luy repeta encores que les tourmens qu'il alloit souffrir finiroient bien tost, & que sans la grace du S. Baptesme il eust esté tourmenté à iamais dans les flammes eternelles, il prist de là sujet de luy expliquer comme Dieu hayoit le peché, & avec quelle rigueur il puniffoit les pecheurs, que tous les hommes estoient sujets au peché, que la misericorde de Dieu nous auoit neantmoins laissé vn moyen tres-facile & tres-efficace pour retourner en grace, & le disposa à faire vn acte de contrition.

Ceux qui estoient là presens auoyent [38] des pensées bien differentes de ce que luy auoit considéré, & s'estonnoient de ne luy estre pas attachés à luy, de

the middle of the cabin and said in a loud and confident voice, "My brothers, I am going to die; amuse yourselves boldly around me,—I fear neither tortures nor death." He straightway began to sing and dance through the whole length of the cabin; some of the others sang also and danced in their turn. Then food was given those who had plates, and those who had none watched the others eat. We were of the latter, since we were not [37] there to eat. The feast over, he was taken back to Arontaen, to die there. We followed him, in order to assist him and render him all the service we could. Upon our arrival, as soon as he saw the Father Superior he invited him to sit down near him, and asked him when he would prepare him for Heaven,—thinking, perhaps, that he must be baptized once more; and inasmuch as the Father did not quite understand what he was trying to say, having replied to him that it was not yet time for that, "Enonske," said he, "do it as soon as possible." He entreated earnestly and asked him if he would go to Heaven. The Father answered him that he ought not to doubt it, since he was baptized. He repeated to him again that the tortures he was about to suffer would soon be over, and that without the grace of Holy Baptism he would have been tormented forever in eternal flames. He took occasion thereupon to explain to him how God hated sin, and with what severity he punished sinners; that all men were subject to sin; that the mercy of God had, nevertheless, left us a very easy and very efficacious means of returning to grace; and he disposed him to perform an act of contrition.

Those who were present there had [38] very different thoughts. Some looked at us, and were aston-

voir que nous le fuiuions par tout, que nous ne perdions point d'occasions de luy parler, & luy dire quelque mot de consolation; d'autres ne songeoient ce semble qu'à luy faire du bien; plusieurs s'arrestoient à sa condition, & confideroient l'extremité de sa misere: entr'autres vne femme, pensant comme il est à presumer, que ce pauvre patient seroit bien-heureux, & espargneroit beaucoup de ses peines s'il pouuoit se tuer, & preuenir l'insolence & la cruauté de la ieunesse, demanda au Pere s'il y auroit du mai en ceste action: c'est ainsi que la diuine bonté donnoit tousiours de nouvelles ouuertures pour faire cognoistre & expliquer sa sainte Loy à ce peuple barbare: le Pere les instruisit amplement sur ce poinct & leur fit entendre qu'il n'y auoit que Dieu qui fut le maistre de nos vies, & qu'il n'appartenoit qu'à luy d'en disposer, que ceux qui s'empoisonnoient ou deffaisoient eux-mesmes par violence, pechoient griefuement, & que Saoüandancoüa, parlant de nostre Ioseph, perdrait le fruit de son baptesme, & n'iroit iamais au Ciel, s'il auançoit d'un seul moment [39] l'heure de sa mort.

Cependant le Soleil qui baiſſoit fort nous aduertit de nous retirer au lieu où se deuoit acheuer ceste cruelle Tragedie, ce fut en la cabane d'un nommé Atfan, qui est le grand Capitaine de guerre, aussi est elle appellée Otinontſkiaj ondaon, c'est à dire la maison des testes couppees. C'est là où se tiennent tous les Conſeils de guerre; pour la cabane où se traittent les affaires du pays, & qui ne regardent que la police, elle s'appelle Endionrra ondaon, la maison du Conſeil. Nous nous mismes donc en lieu où nous peussions estre aupres du patient, & luy dire un bon

ished to see us so strongly attached to him,— following him everywhere, losing no occasion to speak to him, and to give him some word of consolation. Others, it seemed, thought of nothing else than of doing him some good. Many were arrested by his condition, and contemplated the extremity of his misery. Among others, a woman,— thinking, it is to be supposed, that this poor victim would be happy and would be spared a great deal of his suffering if he could kill himself, and anticipate the insolence and cruelty of the young men.— asked the Father if there would be any harm in this act. Thus divine goodness is always affording new opportunities to reveal and explain his holy Law to this barbarous people. The Father instructed them fully upon this point, and showed them that God alone was the master of our lives, and it was for him only to dispose of them; that those who poisoned themselves or made away with themselves by violence, committed a grievous sin; and that Saouandanoucoua — speaking of our Joseph — would lose the fruit of his baptism, and would never go to Heaven, if he hastened by a single moment [39] the hour of his death.

Meanwhile the Sun, which was fast declining, admonished us to withdraw to the place where this cruel Tragedy was to be enacted. It was in the cabin of one Atsan, who is the great war Captain; therefore it is called "Otinontsiskiaj ondaon," meaning, "the house of cut-off heads." It is there all the Councils of war are held; as to the house where the affairs of the country, and those which relate only to the observance of order, are transacted, it is called "Endionrra ondaon," "house of the Council." We took, then, a place where we could be near the victim, and

mot si l'occasion s'en presentoit. Sur les 8. heures du soir on alluma onze feux tout le long de la cabane, estoignez les vns des autres environ d'une brasse. Incontinent le monde s'affembla, les vieillards se placerent en haut, comme sur une maniere d'eschaffauts qui regnent de part & d'autre tout le long des charnes; les ieunes gens estoient en bas, mais tellement pressiez qu'ils estoient quasi les vns sur les autres, de sorte qu'à peine y auoit-il passage le long des feux: tout retentissoit de cris d'allegresse; chacun luy preparoit qui un tison, qui une escorce pour brusler [40] le patient; auant qu'on l'eut amené, le Capitaine Aenons emouragea [*sc.* encouragea] toute la troupe à faire son deuoir, leur representant l'importance de ceste action, qui estoit regardée, disoit-il, du Soleil & du Dieu de la guerre: il ordonna que du commencement qu'on ne le bruslast qu'aux iambes, afin qu'il pust durer iusques au point du iour, au reste que pour ceste nuit on n'allast point folastrier dans les bois. Il n'auoit pas quasi acheué que le patient entre, ie vous laisse à penser de quel effroy il fut faisi à la veüe de cét appareil, les cris redoublerent à son arriüée, on le faict seoir sur une natte, on luy lie les mains, puis il se leue, & faict un tour par la cabane chantant & dansant; personne ne le brusle pour ceste fois. Mais aussi est-ce le terme de son repos, on ne scauroit quasi dire ce qu'il endurera iusques à ce qu'on luy coupe la teste. Il ne fut pas si tost retourné en sa place que le Capitaine de guerre prist sa robbe, disant: Oteiondi, parlant d'un Capitaine, le despoüillera de la robbe que ie tiens, & adiousta, les Ataconchronons luy couperont la teste, qui sera donnée à Ondessone, avec un bras & le foye pour en faire festin. Voilà sa sentence

say an encouraging word to him when the opportunity occurred. Towards 8 o'clock in the evening eleven fires were lighted along the cabin, about one brass distant from each other. The people gathered immediately, the old men taking places above, upon a sort of platform, which extends, on both sides, the entire length of the cabins. The young men were below, but were so crowded that they were almost piled upon one another, so that there was hardly a passage along the fires. Cries of joy resounded on all sides; each provided himself, one with a firebrand, another with a piece of bark, to burn [40] the victim. Before he was brought in, the Captain Aenons encouraged all to do their duty, representing to them the importance of this act, which was viewed, he said, by the Sun and by the God of war. He ordered that at first they should burn only his legs, so that he might hold out until daybreak; also for that night they were not to go and amuse themselves in the woods. He had hardly finished when the victim entered. I leave you to imagine the terror that seized him at the sight of these preparations. The cries redoubled at his arrival; he is made to sit down upon a mat, his hands are bound, then he rises and makes a tour of the cabin, singing and dancing; no one burns him this time, but also this is the limit of his rest,—one can hardly tell what he will endure up to the time when they cut off his head. He had no sooner returned to his place than the war Captain took his robe and said, "Oteiondi"—speaking of a Captain— "will despoil him of the robe which I hold;" and added, "The Ataconchronons⁷ will cut off his head, which will be given to Ondessone, with one arm and the liver to make a feast." Behold his

prononcée. Cela faict, chacun s'arma [41] d'un tison ou d'une escorce allumée, & luy commença à marcher ou plustost à courir autour de ces feux; c'estoit à qui le brusleroit au passage, cependant il crioit comme une ame damnée, toute la troupe contrefaisoit ses cris, ou plustost les estouffoit avec des esclats de voix effroyables, il falloit estre là pour voir une viue image de l'Enfer. Toute la cabane paroissoit comme en feu, & au trauers de ses flammes, & ceste espaisse fumée qui en fortoit, ces barbares entassez les vns sur les autres hurlans à pleine teste, avec des tisons en main, les yeux estincellans de rage & de furie, sembloient autant de Demons qui ne donnoient aucune trêue à ce pauvre miserable. Souuent ils l'arrestoient à l'autre bout de la cabane, & les vns luy prenoient les mains & luy brisoient les os à viue force, les autres luy perçoient les oreilles avec des bastons qu'ils y laissoient, d'autres luy lioyent les poignets avec des cordes qu'ils estreignoient rudement, tirant les vns contre les autres à force de bras; auoit-il acheué le tour pour prendre un peu d'haleine, on le faisoit reposer sur des cendres chaudes & des charbons ardents: l'ay horreur d'escrire tout cecy à vostre R. mais il est vray que nous [42] eufmes une peine indicible à en souffrir la veüe; & ie ne sçay pas ce que nous fussions deuenus n'eust esté la consolation que nous auions de le considerer, non plus comme un Sauvage du commun, mais comme un enfant de l'Eglise, & en ceste qualité demander à Dieu pour luy la patience, & la faueur de mourir en sa sainte grace: pour moy ie me vis réduit à tel point que ie ne pouuois quasi me refoudre à leuer les yeux pour considerer ce qui se passoit; & encor ie ne sçay si nous n'eussions point

sentence thus pronounced. After this, each one armed himself [41] with a brand, or a piece of burning bark, and he began to walk, or rather to run, around the fires; each one struggled to burn him as he passed. Meanwhile, he shrieked like a lost soul; the whole crowd imitated his cries, or rather smothered them with horrible shouts. One must be there, to see a living picture of Hell. The whole cabin appeared as if on fire; and, athwart the flames and the dense smoke that issued therefrom, these barbarians—crowding one upon the other, howling at the top of their voices, with firebrands in their hands, their eyes flashing with rage and fury—seemed like so many Demons who would give no respite to this poor wretch. They often stopped him at the other end of the cabin, some of them taking his hands and breaking the bones thereof by sheer force; others pierced his ears with sticks which they left in them; others bound his wrists with cords which they tied roughly, pulling at each end of the cord with all their might. Did he make the round and pause to take a little breath, he was made to repose upon hot ashes and burning coals. It is with horror that I describe all this to your Reverence, but verily we [42] experienced unutterable pain while enduring the sight of it. I do not know what would have become of us had it not been for the consolation we had of considering him, no longer as a common Savage, but as a child of the Church, and as such, of asking God to give him patience, and the privilege of dying in his holy grace. As for me, I was reduced to such a degree that I could hardly nerve myself to look up to see what was going on; and yet I do not know that, if we had not made some effort to withdraw from this

faict nos efforts pour nous tirer de ceste presse & fortir, si ces cruautez n'eussent eu quelque remife: Mais Dieu permist qu'au septiesme tour de la cabane les forces luy manquerēt; apres s'estre repofé quelque peu de temps sur la braise, on voulut le faire leuer à l'ordinaire, mais il ne bougea, & vn de ces bourreaux luy ayant appliqué vn tifon aux reins il tomba en foiblesse, il n'en fust iamais releué si on eust laissé faire les ieunes gens, ils commençoient desjà à attiser le feu sur luy comme pour le brusler. Mais les Capitaines les empeschèrent de passer outre, ils ordonnèrent qu'on cessast de le tourmenter, difans, qu'il estoit d'importance qu'il vist le iour: ils le firent porter sur vne [43] natte, on esteignit la plupart des feux, & vne grande partie du monde se dissipa. Voilà vn peu de tréues pour nostre patient, & quelque consolation pour nous, que nous eussions souhaitté que ceste passioison eust duré toute la nuict: car de moderer par vne autre voye ces excez de cruauté, ce n'estoit pas chose qui nous fust possible; tandis qu'il fut en cét estat on ne pensa qu'à luy faire reuenir les esprits, on luy donna force breuuages qui n'estoient composez que d'eau toute pure: au bout d'vne heure il commença vn peu à respirer, & à ouvrir les yeux, on luy commanda incontinent de chanter, il le fit du commencement d'vne voix casse, & comme mourante, mais en fin il chanta si haut qu'il se fit entendre hors la cabane, la ieunesse se rassemble, on l'entretient, on le fait mettre à son feant, en vn mot, on recommence à faire pis qu'auparauant: de dire en particulier tout ce qu'il endura le reste de la nuict, c'est ce qui me feroit quasi impossible, nous eusmes assez de peine à gagner sur nous d'en voir vne partie, du reste nous

crowd and to go out, these cruelties might have had some delay. But God permitted that on the seventh round of the cabin his strength should fail him. After he had reposed a short time upon the embers, they tried to make him arise as usual, but he did not stir; and one of these butchers having applied a brand to his loins, he was seized with a fainting fit, and would never have risen again if the young men had been permitted to have their way, for they had already begun to stir up the fire about him, as if to burn him. But the Captains prevented them from going any farther, and ordered them to cease tormenting him, saying it was important that he should see the daylight. They had him lifted upon a [43] mat, most of the fires were extinguished, and many of the people went away. Now there was a little respite for our sufferer, and some consolation for us. How we wished that this swoon might last all night! — for to moderate these excesses of cruelty in any other way would have been impossible to us. While he was in this condition, their only thought was to make him return to his senses, giving him many drinks composed of pure water only. At the end of an hour he began to revive a little, and to open his eyes; he was forthwith commanded to sing. He did this at first in a broken and, as it were, dying voice; but finally he sang so loud that he could be heard outside the cabin. The youth assemble again; they talk to him, they make him sit up,—in a word, they begin to act worse than before. For me to describe in detail all he endured during the rest of the night, would be almost impossible; we suffered enough in forcing ourselves to see a part of it. Of the rest we judged from their talk; and the smoke issuing from his

en iugeâmes de leur difcours, & la fumée qui fortoit de fa chair roftie no⁹ faifoit cōnoître ce dōt nous n'euffiōs peu fouffrir la veuë. Vne chose à mō aduis accroiffoit de [44] beaucoup le fentiment de fes peines, en ce que la colere & la rage ne paroiffoit pas fur le vifage de ceux qui le tourmentoient, mais pluſtoſt la douceur & l'humanité; leurs paroles n'eſtoient que railleries ou des tefmoignages d'amitié & de bienvueillance: ils ne ſe preffoient point à qui le bruſleroit; chacun y alloit à ſon tour, ainſi ils ſe donnoiēt le loifir de mediter quelque nouvelle inuention pour luy faire ſentir plus viuement le feu; Ils ne le bruſerent quaſi qu'aux iambes, mais il eſt vray qu'ils les mirent en pauvre eſtat, & tout en lambeaux. Quelques-vns y appliquoyent des tifons ardens, & ne les retiroyent point qu'il ne jettat les hauts cris, & auffi toſt qu'il ceſſoit de crier ils recommençoient à le bruſler, iuſques à ſept & huit fois allumans fouuent de leur fouffle le feu qu'ils tenoient collé contre la chair, d'autres l'entouroient de cordes, puis y mettoient le feu qui le bruſloit ainſi lentement, & luy cauſoit vne douleur tres-ſenſible: il y en auoit qui luy faifoient mettre les pieds ſur des haches toutes rouges & appuyoient encor par deſſus, vous euſſiez ouy griller fa chair, & veu monter iuſques au haut de la cabane la fumée qui en fortoit, on luy donnoit des coups de baſtons [45] par la teſte, on luy en paſſoit de plus menus au trauers les oreilles, on luy rompoit le reſte de ſes doigts, on luy attifloit du feu tout autour des pieds, perſonne ne ſ'eſpargnoit, & chacun ſ'efforçoit de ſurmonter ſon compagnon en cruauté. Mais comme i'ay dit, ce qui eſtoit capable parmy tout cela de le mettre au deſefpoir, c'eſtoit leurs railleries,

roasted flesh revealed to us something of which we could not have borne the sight. One thing, in my opinion, greatly increased [44] his consciousness of suffering—that anger and rage did not appear upon the faces of those who were tormenting him, but rather gentleness and humanity, their words expressing only raillery or tokens of friendship and good will. There was no strife as to who should burn him,—each one took his turn; thus they gave themselves leisure to meditate some new device to make him feel the fire more keenly. They hardly burned him anywhere except in the legs, but these, to be sure, they reduced to a wretched state, the flesh being all in shreds. Some applied burning brands to them and did not withdraw them until he uttered loud cries; and, as soon as he ceased shrieking, they again began to burn him, repeating it seven or eight times,—often reviving the fire, which they held close against the flesh, by blowing upon it. Others bound cords around him and then set them on fire, thus burning him slowly and causing him the keenest agony. There were some who made him put his feet on red-hot hatchets, and then pressed down on them. You could have heard the flesh hiss, and have seen the smoke which issued therefrom rise even to the roof of the cabin. They struck him with clubs [45] upon the head, and passed small sticks through his ears; they broke the rest of his fingers; they stirred up the fire all around his feet. No one spared himself, and each one strove to surpass his companion in cruelty. But, as I have said, what was most calculated in all this to plunge him into despair, was their raillery, and the compliments they paid him when they approached to burn him. This one said to him, “ Here,

& les compliments qu'ils luy faisoient quand ils s'approchoient de luy pour le brusler; cestuy-cy luy disoit, ç'a [*sc.* çà] mon oncle il faut que ie te brusle, & estant apres, cét oncle se trouuoit changé en vn canot, ç'a [*sc.* çà], disoit-il, que ie braye, & que ie poisse mon canot, c'est vn beau canot neuf que ie traictay n'agueres, il faut bien boucher toutes les voyes d'eau, & cependant, luy pourmenoit le tison tout le long des iambes: cestuy-là luy demandoit, ç'a [*sc.* çà] mon oncle où auez vous pour agreable que ie vous brusle, & il falloit que ce pauvre patient luy designast vn endroit particulier, vn autre venoit là dessus, & disoit, pour moy ie n'entends rien à brusler, & c'est vn mestier que ie ne fis iamais, & cependant faisoit pis que les autres, parmy ces ardeurs il y en auoit qui vouloient luy faire croire qu'il auoit froid; ah! cela n'est pas bien, disoit [46] l'vn, que mon oncle ait froid, il faut que ie te rechauffe, vn autre adioustoit, mais puis que mon oncle a bien daigné venir mourir aux Hurons, il faut que ie luy face quelque present, il faut que ie luy dōne vne hache, & en mesme temps tout en gauffant luy appliquoit aux pieds vne hache toute rouge: vn autre luy fit tout de mesme vne paire de chausses de vieilles nippes auxquelles il mist par apres le feu, fouuent apres l'auoir bien fait crier, il luy demandoient, & bien mon oncle est-ce assez? & luy ayant respondu onna choüatan, onna, ouy mon neveu c'est assez, c'est assez: ces barbares repliquoient, non ce n'est pas assez, & continuoient encor à le brusler à diuerfes reprises, luy demandoient tousiours à chaque fois si c'estoit assez. Ils ne laissoient pas de temps en temps de le faire manger, & luy verser de l'eau dans la bouche, pour le faire durer iusques au

uncle, I must burn thee;" and afterwards this uncle found himself changed into a canoe. "Come," said he, "let me calk and pitch my canoe, it is a beautiful new canoe which I lately traded for; I must stop all the water holes well," and meanwhile he was passing the brand all along his legs. Another one asked him, "Come, uncle, where do you prefer that I should burn you?" and this poor sufferer had to indicate some particular place. At this, another one came along and said, "For my part, I do not know anything about burning; it is a trade that I never practiced," and meantime his actions were more cruel than those of the others. In the midst of this heat, there were some who tried to make him believe that he was cold. "Ah, it is not right," said [46] one, "that my uncle should be cold; I must warm thee." Another one added, "Now as my uncle has kindly deigned to come and die among the Hurons, I must make him a present, I must give him a hatchet," and with that he jeeringly applied to his feet a red-hot hatchet. Another one likewise made him a pair of stockings from old rags, which he afterwards set on fire; and often, after having made him utter loud cries, he asked him, "And now, uncle, hast thou had enough?" And when he replied, "onna chouatan, onna," "Yes, nephew, it is enough, it is enough," these barbarians replied, "No, it is not enough," and continued to burn him at intervals, demanding of him every time if it was enough. They did not fail from time to time to give him something to eat, and to pour water into his mouth, to make him endure until morning; and you might have seen, at the same time, green ears of corn roasting at the fire and near them red-hot hatchets; and sometimes, almost at the same moment

matin, & vous euffiez veu tout ensemble des efpics verds qui rotissoient au feu & aupres des haches toutes rouges, & quelquesfois quasi en mesme tēps qu'on luy faisoit manger les efpics, on luy mettoit les haches sur les pieds, s'il refusoit de manger: & quoy, luy disoit-on, pense-tu estre icy le maistre? & quelques-vns adioustoient, pour moy ie croy qu'il ny auoit que [47] toy de Capitaine dans ton pays: mais viens ça, n'estois tu pas bien cruel à l'endroit des prisonniers, dis nous vn peu n'auois-tu pas bonne grace à les brusler: tu ne pensois pas qu'on te deust traiter de la forte? mais peut estre pensois-tu auoir tué tous les Hurons?

Voilà en partie cōme se passa la nuict qui fut tout à fait douloureuse à nostre nouveau Chrestien, & merueilleusement ennuyeuse à nous qui cōpatissions de cœur à toutes ses souffrances, neantmoins vne ame bien vnüe avec Dieu eust eu là vne belle occasion de mediter sur les mysteres adorables de la Passion de N. S. dont nous auïōs quelque image deuant nos yeux: vne chose nous cōfola de voir la patience avec laquelle il supporta toutes ces peines, parmy ces brocards, & ses risées, iamais il ne luy eschappa aucune parole iniurieuse, ou d'impatience: outre cela Dieu fit naistre 3. ou 4. belles occasions au P. Sup. de precher son S. nom à ces barbares & leur expliquer les veritez Chrestiennes: Car quelqu'vn luy ayant demandé si nous portions cōpassion au prisonnier, il luy tesmoigna qu'ouy, & que nous souhaittions grandement qu'il en fut bien tost deliuré, & allast au Ciel pour y estre à iamais bien-heureux. De là il prist sujet de leur parler des ioyes de Paradis, & des griefues peines de [48] l'Enfer, & leur monstra que s'ils estoient

that they were giving him the ears to eat, they were putting the hatchets upon his feet. If he refused to eat, "Indeed," said they, "dost thou think thou art master here?" and some added, "For my part, I believe thou wert the only [47] Captain in thy country. But let us see, wert thou not very cruel to prisoners; now just tell us, didst thou not enjoy burning them? Thou didst not think thou wert to be treated in the same way, but perhaps thou didst think thou hadst killed all the Hurons?"

Behold in part how passed the night, which was a most dolorous one to our new Christian, and wonderfully harrowing to us, who compassionated all his sufferings from the depths of our hearts. Yet a soul closely united to God would have here a suitable occasion to meditate upon the adorable mysteries of the Passion of Our Lord, some image of which we had before our eyes. One thing that consoled us was to see the patience with which he bore all this pain. In the midst of their taunts and jeers, not one abusive or impatient word escaped his lips. Let us add this, that God furnished to the Father Superior 3 or 4 excellent opportunities to preach his Holy name to these barbarians, and to explain to them the Christian truths. For when some one asked him if we felt compassion for the prisoner, he affirmed that we did, and that we greatly longed that he might be soon delivered from his sufferings and go to Heaven, there to be forever blest. This gave him occasion to speak of the joys of Paradise and the grievous afflictions of [48] Hell, and to show them that if they were cruel to this poor wretch, the Devils were still more so to the condemned. He told them that what they made him endure was only a very rough picture of the tor-

cruels à l'endroit de ce pauvre miserable, les Diables l'estoient encor plus à l'endroit des reprouvez. Que ce qu'ils luy faisoient endurer n'estoit qu'une peinture fort grossiere des tourmens que souffroient les damnez dans l'Enfer, soit qu'ils en considerassent la multitude, ou la grandeur & l'estenduë de leur durée. Que ce que nous auïõs baptisé Sa[o]üandanoncoïa, n'estoit que pour l'affranchir de ces supplices, & afin qu'il püst aller au Ciel apres la mort. Et comment repartirent quelques-vns, il est de nos ennemis, il n'importe pas qu'il aille en Enfer, & qu'il y soit bruslé à iamais, le P. leur repartit fort à propos, que Dieu estoit Dieu des Iroquois aussi bien que des Hurons, & de tous les hommes qui sont sur la terre; qu'il ne mesprisoit personne, fust-il laid ou pauvre; que ce qui gaignoit le cœur de Dieu n'estoit pas la beauté du corps, la gentilleffe de l'esprit, ou l'affluence des richesses, mais bien une exacte obseruance de sa sainte Loy, que les flammes de l'Enfer, n'estoient allumées & ne brusloyent que pour les pecheurs de quelque nation qu'ils fussent, qu'à l'article de la mort & au depart de l'ame d'avec le corps, [49] celui qui se trouuoit avec un peché mortel, y estoit condamné pour un iamais, fust il Iroquois ou Huron; que pour eux c'estoit bien tout ce qu'ils pouuoient faire de brusler, & tourmenter ce captif iusques à la mort, que iusques là il estoit en leur disposition, qu'apres la mort il tomboit entre les mains & en la puissance de celui qui seul auoit le pouuoir de l'enuoyer aux Enfers ou Paradis. Mais penfes-tu, dit un autre, que pour ce que tu dis là, & pour ce que tu fais à cestuy cy, les Iroquois t'en fassent meilleur traitement, s'ils viennent une fois à rauager nostre pays, ce n'est pas dequoy ie me mets

ments suffered by lost souls in Hell, whether they considered the multitude of them, or their magnitude and the length of their duration; that our having baptized Sa[o]juandanoncoua was only to deliver him from those punishments, and to enable him to go to Heaven after his death. "How now?" retorted some of them, "he is one of our enemies; and it matters not if he go to Hell and if he be forever burned." The Father replied very appropriately, that God was God of the Iroquois as well as of the Hurons, and of all men who are upon the earth; that he despised no one, even if he be ugly or poor; that what won the heart of God was not the beauty of the body, the graces of the mind, or the abundance of wealth, but, indeed, an exact observance of his holy Law; that the fires of Hell were lighted and burning only for sinners, whatever their nation might be; that at the moment of death and at the departure of the soul from the body, [49] he who was found with a mortal sin, was condemned for it forever, whether he were Iroquois or Huron; that, as to them, it was all they could do to burn and torment this captive to death; that until then he was at their disposal, that after death he fell into the hands and under the authority of him who alone had the power to send him to Hell or to Paradise. "But thinkest thou," said another, "that for what thou sayest here, and for what thou doest to this man, the Iroquois will treat thee better if they come some time to ravage our country?" "That is not what concerns me," replied the Father, "all I think of now is to do what I ought; we have come here only to teach you the way to Heaven; as to the rest, and as to what regards our persons, we leave that entirely to the providence of God."

en peine, repartit le Pere; ie ne pense maintenant qu'à faire ce que ie dois, nous ne sommes venus icy que pour vous enseigner le chemin du Ciel; pour ce qui est du reste, & ce qui est de nos personnes nous le remettons entierement à la prouidence de Dieu. Pourquoi adioustâ quelqu'un est tu marry que nous le tourmentions; ie ne trouue pas mauuais que vous le fassiez mourir, mais de ce que vous le traitez de la forte. Et quoy, comment faites vous, vous autres François, n'en faites vous pas mourir, ouy dea nous en faisons mourir, mais non pas avec ceste cruauté; Et [50] quoy n'en bruslez vous iamais? assez rarement, dit le Pere, & encores, le feu n'est que pour les crimes enormes, & il n'y a qu'une personne à qui appartienne en chef ceste execution; & puis on ne les fait pas languir si long temps, fouuent on les estrangle auparavant, & pour l'ordinaire on les iette tout d'un coup dans le feu, où ils sont incontinent estouffez & consummez. Ils firent plusieurs autres questions au P. Super. comme, où estoit Dieu: & d'autres semblables qui luy donnerent dequoy les entretenir sur ses diuins attributs, & leur faire cognoistre les mysteres de nostre foy: Ces discours estoient fauorables à nostre Ioseph: car outre qu'ils luy donnoient de bonnes pensées, & estoient pour le confirmer en la foy: tandis que cét entretien dura personne ne pensoit à le brusler, tous escoutoiēt avec beaucoup d'attention, exceptez quelques ieunes gens qui dirent vne fois ou deux, ç'a [sc. çà] il faut l'interrompre, c'est trop discourir, & incontinent se mettoient à tourmenter le patient. Luy-mesme entretint aussi quelque temps la compagnie sur l'estat des affaires de son pays, & la mort de quelques Hurons qui auoient esté pris en guerre: ce

“Why art thou sorry,” added some one, “that we tormented him?” “I do not disapprove of your killing him, but of your treating him in that way.” “What then! how do you French people do? Do you not kill men?” “Yes, indeed; we kill them, but not with this cruelty.” [50] “What! do you never burn any?” “Not often,” said the Father, “and even then fire is only for enormous crimes, and there is only one person to whom this kind of execution belongs by right; and besides, they are not made to linger so long,—often they are first strangled, and generally they are thrown at once into the fire, where they are immediately smothered and consumed.” They asked the Father Superior many other questions, such as, “where was God?” and other similar ones, which gave him occasion to converse with them about his divine attributes, and reveal to them the mysteries of our faith. These discourses were favorable to our Joseph; for, besides giving him good thoughts and tending to confirm him in the faith, while this conversation lasted no one thought of burning him. All listened very attentively, except some young men, who said once or twice, “Come, we must interrupt him, there is too much talk,” and they immediately began to torment the sufferer. He himself also entertained the company for a while, on the state of affairs in his country, and the death of some Hurons who had been taken in war. He did this as easily, and with a countenance as [51] composed, as any one there present would have showed. This availed him at least as so much diminution of his sufferings; therefore, he said, they were doing him a great favor by asking him many questions, and that this in some measure diverted him from his troubles.

qu'il faisoit auffi familièrement & d'un vifage auffi [51] ferme qu'eust fait pas vn de ceux qui estoient là presens, cela luy valoit tousiours autant de diminution de ses peines, auffi, disoit-il, qu'on luy faisoit grand plaisir de luy faire force questions, & que cela luy dissipoit vne partie de son ennuy. Dès que le iour commença à poindre ils allumerēt des feux hors du village pour y faire éclater à la veüe du Soleil l'excez de leur cruauté: on y conduisit le patient, le P. Supérieur l'accosta pour le consoler, & le confirmer dans la bonne volonté qu'il auoit tousiours tefmoigné de mourir Chrestien: il luy remit en memoire vne action deshonneste qu'on luy auoit fait faire dans les tourmens, & quoy que tout bien considéré il n'y eust gueres d'apparence de peché, au moins grief, il luy en fit neantmoins demander pardon à Dieu, & apres l'auoir instruit brieffement touchant la remission des pechez il luy en donna l'absolution sous condition, & le laissa avec l'esperance d'aller bien tost au Ciel, sur ces entrefaites ils le prennent à deux, & le font monter sur vn eschaffaut de 6. à 7. pieds de hauteur, 3. ou 4. de ces barbares le suiuent, ils l'attacherēt à vn arbre qui passoit au trauers, de telle façon neantmoins qu'il auoit la liberté de tourner [52] autour, là ils se mirent à le brusler plus cruellement que iamais, & ne laissent aucun endroit en son corps qu'ils ny eussent appliqué le feu à diuerses reprises, quand vn de ces bourreaux commençoit à le brusler & à le presser de prés, en voulant esquiuier, il tomboit entre les mains d'un autre qui ne luy faisoit pas meilleur accueil, de temps en temps on leur fournissoit de nouveaux tifons, il luy en mettoient de tout ailumez iusques dans la gorge, ils luy en fourrerent mesme dans le fonde-

As soon as day began to dawn, they lighted fires outside the village, to display there the excess of their cruelty to the sight of the Sun. The victim was led thither. The Father Superior went to his side, to console him, and to confirm him in the willingness he had all the time shown to die a Christian. He recalled to his mind a shameful act he had been made to commit during his tortures,—in which, all things rightly considered, there was but little probability of sin, at least not a grave sin,—nevertheless, he had him ask God's pardon for it; and, after having instructed him briefly upon the remission of sins, he gave him conditional absolution, and left him with the hope of soon going to Heaven. Meanwhile, two of them took hold of him and made him mount a scaffold 6 or 7 feet high; 3 or 4 of these barbarians followed him. They tied him to a tree which passed across it, but in such a way that he was free to turn [52] around. There they began to burn him more cruelly than ever, leaving no part of his body to which the fire was not applied at intervals. When one of these butchers began to burn him and to crowd him closely, in trying to escape him, he fell into the hands of another who gave him no better a reception. From time to time they were supplied with new brands, which they thrust, all aflame, down his throat, even forcing them into his fundament. They burned his eyes; they applied red-hot hatchets to his shoulders; they hung some around his neck, which they turned new upon his back, now upon his breast, according to the position he took in order to avoid the weight of this burden. If he attempted to sit or crouch down, some one thrust a brand from under the scaffolding which soon caused him to arise.

ment, ils luy bruslerent les yeux, ils luy appliquèrent des haches toutes rouges sur les espauls, ils luy en pendirent au col, qu'ils tournoient tantost sur le dos, tantost sur la poitrine, selon les postures qu'il faisoit pour eiter la pesanteur de ce fardeau: S'il pensoit s'asseoir & s'accroupir, quelqu'un passoit un tison de dessous l'eschauffaut qui le faisoit bien-tost leuer, cependant nous estions là prians Dieu de tout nostre cœur qu'il luy plust le deliurer au plustost de ceste vie; Ils le pressoient tellement de tous costez qu'ils le mirent en fin hors d'haleine, ils luy verferent de l'eau dans la bouche pour luy fortifier le cœur, & les Capitaines luy crièrent qu'il prist un peu haleine, mais il demeura seulement [53] la bouche ouverte, & quasi sans mouvement. C'est pourquoy crainte, qu'il ne mourut autrement que par le couteau; un luy coupa un pied, l'autre une main, & quasi en mesme temps le troisieme luy enleva la teste de dessus les espauls, qu'il ietta parmy la troupe à qui l'auroit pour la porter au Capitaine Ondeffone, auquel elle avoit esté destinée pour en faire festin. Pour ce qui est du tronc, il demeura à Arontaen, où on en fist festin le mesme iour; nous recommandames son ame à Dieu, & retournames chez nous dire la Messe. Nous rencontrames par le chemin un Sauvage qui portoit à une brochette une de ses mains demy rostie. Nous eussions bien souhaitté empescher ce desordre, mais il n'est pas encor en nostre pouvoir, nous ne sommes pas icy les maistres, ce n'est pas une petite affaire que d'avoir en teste tout un pays, & un pays barbare comme est cestuy-cy, si quelques-uns & un assez bon nombre des plus considerables nous escoutent & aduoient que ceste inhumanité est tout à fait contre

Meanwhile, we were there, praying God with all our hearts that he would please to deliver him as soon as possible from this life. They so harassed him upon all sides that they finally put him out of breath; they poured water into his mouth to strengthen his heart, and the Captains called out to him that he should take a little breath. But he remained still, [53] his mouth open, and almost motionless. Therefore, fearing that he would die otherwise than by the knife, one cut off a foot, another a hand, and almost at the same time a third severed the head from the shoulders, throwing it into the crowd, where some one caught it to carry it to the Captain Ondessone, for whom it had been reserved, in order to make a feast therewith. As for the trunk, it remained at Arontaen, where a feast was made of it the same day. We recommended his soul to God, and returned home to say Mass. On the way we encountered a Savage who was carrying upon a skewer one of his half-roasted hands. We would, indeed, have desired to prevent this act of lawlessness; but it is not yet in our power, we are not the masters here; it is not a trifling matter to have a whole country opposed to one,—a barbarous country, too, such as this is. Even if some of them, and a goodly number of the more influential ones, listen to us, and admit that this inhumanity is entirely opposed to reason, the old customs thus far continue to be in vogue, and there is much probability that they will reign until the faith [54] is received and publicly professed. Superstitions and customs grown old, and authorized by the lapse of so many centuries, are not so easy to abolish. It often happens in the best cities of France that when a troop of children get to fighting with their slings, a

la raison, les vieilles coustumes ne laissent pas toujours d'auoir leur cours, & il y a bien de l'apparence qu'elles regneront iufques à ce que la foy [54] foit reçeuë, & profeflée publiquement, des fuperftitions & des coustumes enuieillies & autorifées par la fuite de tant de fiecles ne font pas si aifées à abolir, fouuent il arriue dans les meilleures villes de France, qu'une troupe d'enfans mettant à se battre à coups de f[r]onde toute vne ville, fes Magistrats ont bien de la peine d'empescher ce defordre; & qui pourroient profiter deux ou trois estrangers qui voudroient s'en mesler, finon de se faire massacrer: nous fommes neantmoins pleins d'esperance, & ces nouuelles residences que nous allons establir aux principales bourgades du pays, feront comme nous esperons autant de forts d'où avec l'affistance du Ciel, nous ruinerons entiere-ment le Royaume de Sathan: Tandis que ceste heure bien-heureufe s'approche Dieu ne laisse pas de temps en temps pour nous animer le courage, & de nous confoler en la cōuerfion de plusieurs, nommément de ceux dont le Baptesme semble estre accompagné de marques plus euidentes de predestination.

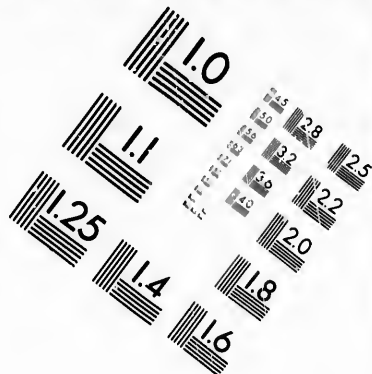
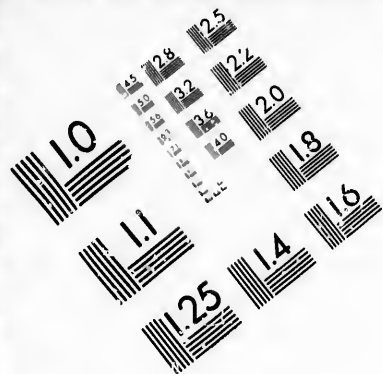
Le pays des Iroquois est encor vne terre inaccessible pour nous, nous ne pouuons pas y prescher le S. E-uangile, & Dieu nous les amene icy entre les mains. Que les pensées [55] des hommes font esloignées des desseings de ceste sage Prouidence. Cependant que nos Hurons estoient à espier les occasions de prendre ce pauvre Sauuage, le Ciel meditoit sa liberté: fans doute que ses parens & ses amis auront estimé ceste pesche bien malheureufe qui luy a esté vne occasion de tomber entre les mains de ses ennemis, & ne scauent pas qu'en iettant ses rets il est luy-mesme heu-

whole town with its Magistrates has considerable difficulty in quelling this disorder; and what could two or three strangers, who would like to interfere, accomplish, unless it were to get killed? Yet we are full of hope, and these new residences that we are about to establish in the principal villages of the country, will be, as we trust, so many forts whence, with the assistance of Heaven, we shall completely overthrow the Kingdom of Satan. While this blessed hour is approaching, God does not fail from time to time to stimulate our courage, and to console us with the conversion of many, especially of those whose Baptism seems to be accompanied by very obvious signs of predestination.

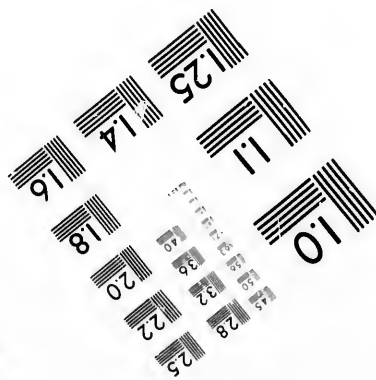
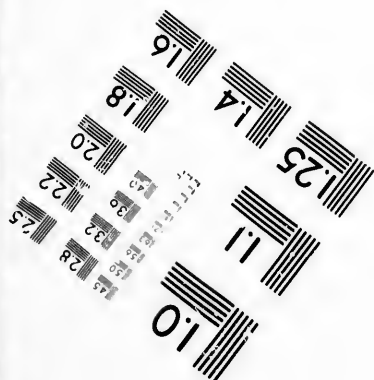
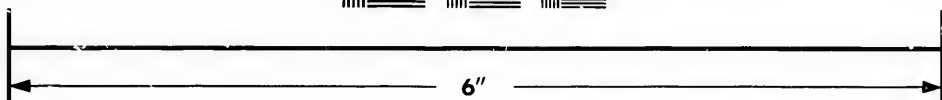
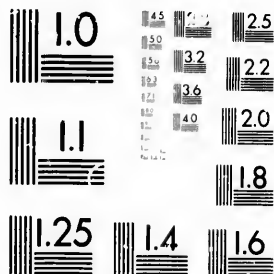
The country of the Iroquois is still an inaccessible land to us; we cannot preach the Holy Gospel there and God brings them here into our hands. The thoughts [55] of men are far removed, indeed, from the designs of this wise Providence! While our Hurons were on the watch for opportunities to capture this poor Savage, Heaven was meditating his freedom. Doubtless his relatives and friends will have considered this a very unfortunate fishing party, which caused him to fall into the hands of his enemies,—not knowing that in throwing out his nets, he himself fortunately fell into the toils of St. Peter. All those who saw him taken through these villages looked upon him as a man being led to torture and to death; but the heavenly spirits, and the tutelary Angels of these countries, so disposed some persons here that through their mediation he should be exempted from the pains of Hell, and should enjoy forever a life of bliss. How sorry I am that we have no particulars about his life! Perhaps we would find,

reufemēt tōbé dans les filets de S. Pierre. Tous ceux qui l'ont veu conduire par ces bourgades le regardoient comme vn homme qu'on menoit au fupplice & à la mort, mais les eſprits celeſtes, & les Anges tutelaires de ces contrées luy diſpoſoient icy des perſonnes, par l'entremiſe deſquelles il ſeroit exempt des peines de l'Enfer, & iouyroit à iamais d'vne vie bien-heureuſe. Que i'ay regret que nous ne ſçauons quelques particularitez de ſa vie! peut eſtre que nous trouuerions, ſinon vne parfaite integrité de mœurs, au moins quelque bonté morale qui aura prouoqué Dieu à luy faire part de ſes miſericordes par des voyes ſi extraordinaires. Le P. Antoine Daniel nous manda l'an paſſé que deſcendant à Kebec, il auoit auſſi baptifé à l'Iſle vn priſonnier Iroquois de la nation des [56] Agniehronon, nous en luſmes les particularitez avec beaucoup de conſolation, & les infererois icy volontiers, n'eſtoit que ie croy qu'il en aura pleinement informé voſtre R. & quelle en aura deſià fait part au public.

if not perfect integrity in his habits, at least some moral worth, which has incited God to make him a partaker of his mercies through so extraordinary channels. Father Antoine Daniel sent us word last year that, in going down to Kebec, he had also baptized at the Island an Iroquois prisoner of the nation of the [56] Agniehronon. We read the particulars of this with a great deal of consolation, and I would willingly insert them here did I not think that he has fully informed your Reverence of them, and that you have already given them to the public.



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CHAP. III.

SUITE DU JOURNAL OÙ PRINCIPALEMENT EST DECLARÉE LA MALADIE DONT A ESTÉ AFFLIGÉE NOSTRE PETITE MAISON, & DU BON SUCCEZ QU'ELLE A EU.

AVANT que de m'engager dauantage dans ce mois de Septembre, la faison & la beauté des bleds qui commençoient deslors à entrer en maturité, m'inuite à dire à vostre R. que la prophetie de ce Sorcier s'est trouuée fausse, qui auoit menacé de famine le pays, & auoit predit qu'une gelée blanche perdroit toutes les moiffons; l'année graces à Dieu a esté fauorable en toutes façons: Si les raisins du pays estoient aussi bons qu'ils estoient beaux, ils nous auroient seruy, nous en recueillismes neantmoins suffisamment pour en dire la Messe iusques à Noël, cela foulage les petits [57] barillets qu'on nous enuoye, qui n'arriuent icy d'ordinaire qu'avec beaucoup de dechet.

Le 10. le P. Superieur baptifa à nostre bourgade vne femme fort vieille, il y auoit long temps qu'elle souhaittoit & demandoit instamment le Baptesme, disant souuent qu'elle ne vouloit pas mourir comme Ianontaffa son beau frere, (nous escriuismes l'an passé à vostre R. la mort miserable de ce Sauuage) elle mourut cét hyuer, avec de tres-bons sentimens, & vne grande esperance d'aller au Ciel, le iour precedent estant allé visiter vne sienne petite fille que le

CHAP. III.

CONTINUATION OF THE JOURNAL, WHEREIN IS CHIEFLY
RELATED THE MALADY WITH WHICH OUR LITTLE
HOUSEHOLD HAS BEEN AFFLICTED; AND THE
FORTUNATE OUTCOME THEREOF.

BEFORE going any farther in that month of September, the season and the beauty of the grain which was then beginning to ripen, invite me to tell your Reverence that the prophecy of that Sorcerer turned out to be false; he had threatened the country with famine, and had predicted that a white frost would ruin all the harvests. The year, thank God, has been very favorable in every way. If the native grapes were as good as they are beautiful, they would have been useful to us; we gathered enough of them, nevertheless, to use in saying the Mass until Christmas. This will help fill the little [57] kegs that are sent us, which seldom arrive here without considerable leakage.

On the 10th, the Father Superior baptized in our village a very old woman. For a long time she had been wishing and earnestly requesting Baptism, often saying that she did not wish to die as had Ianontassa, her brother-in-law, (we wrote last year to your Reverence about the miserable death of this Savage). She died this winter, having very pious sentiments, and a strong hope of going to Heaven. On the preceding day,—having gone to visit one of her granddaughters whom Father Pijart had baptized some

P. Pijart auoit baptifé quelques iours auparauant, comme ie l'instruifois & luy faifois faire quelques actes de foy & de cōtrition, ceste bonne vieille prift la parole, & me dift mon petit fils, tu fais bien, i'entends volontiers ce que tu dis, mais ie ne penfois pas qu'elle fust fi proche de fa mort, car elle ne paroiffoit pas quasi malade: le P. Pijart alloit tous les iours instruire les petits enfans de fa cabane, elle estoit la premiere à luy demander qu'il la fit prier Dieu, & le faifoit avec vne candeur noppareille, & exhortoit les autres à bien escouter le Pere, ceste femme auoit vne bonté & vne douceur [58] naturelle tout à faict par deffus l'ordinaire des Sauuages.

Le 11. le P. Ifaac Iogues arriua avec le petit garçon, qui luy auoit donné le long du chemin de belles occasions d'exercer la charité, cēt enfant estoit tombé malade dés le septiefme iour, & auoit tout à faict perdu l'appetit, ce qui l'affoiblist si fort qu'au bout de quelques iours il n'auoit pas les forces de descendre du canot, beaucoup moins pour cheminer le long des faults: les Sauuages le foulagerent de ceste peine du commencement, & le porterent deux ou trois fois. s'estans neantmoins bien tost laffez; ce fut à la charité du Pere de s'en charger, ce fardeau luy fembloit fort leger, & l'eust apporté volontiers iufques aux Hurons: mais la mesme charité qui luy auoit iaict entreprendre quasi au deffus de ses forces luy fit quitter apres l'auoir porté 4. ou cinq faults assez longs, crainte de le perdre & se perdre avec luy. Il s'accorda donc avec vn Sauuage, & le changea contre vn paquet de haches plus pesantes en effect, il y a tels passages où les cheutes ne feroient pas moins que mortelles, les Sauuages ont le pied plus ferme que

days before,— while I was instructing her and having her perform some acts of faith and contrition, this good old woman began to talk and said to me, " My grandson, thou doest well; I like to hear what thou sayest." But I did not think she was so near her death, for she hardly seemed to be sick. Father Pi-jart went every day to instruct the little children of her cabin. She was the first to ask him to exercise her in prayer to God, doing it with incomparable candor, and exhorting the others to listen carefully to the Father. This woman possessed a natural goodness and gentleness, [58] quite above the generality of Savages.

On the 11th, Father Isaac Jogues arrived, with the little boy who had afforded him excellent opportunities for exercising charity along the way. This child had been sick since the seventh day, and had entirely lost his appetite, which so greatly weakened him that at the end of a few days he had not strength enough to get out of the canoe, much less to walk the length of the rapids. The Savages at first spared him this trouble, carrying him two or three times, but they very soon became weary of this; the Father's charity led him to encumber himself with the child. This burden seemed to him very light, and he would have willingly carried him to the Hurons. But the same charity which had made him undertake what was almost beyond his strength, made him give it up, after having carried him over 4 or five rather long portages, fearing that he might lose him and be lost with him. He then arranged with a Savage to exchange him for a package of hatchets, which were really heavier. There are some passages where a fall would not be less than fatal and the Savages are

nous: Avec tout cela il eust assez de peine à gagner les Biffiriniens, [59] là il commença à se mieux porter, vn peu de nourriture faict du bien en ces rencontres, le poisson frais y abonde d'ordinaire en ceste saison. Toutesfois il estoit encor assez mal quand nous le reçeufmes, & fut trois semaines ou vn mois à se remettre.

Pour le Pere Iogues Dieu nous l'amena en assez bonne fanté, mais ce ne fust que pour peu de iours: ce qui me feroit aisément croire que s'il ne reffentoit deslors de son arriuée des effects des fatigues du voyage, c'estoit en partie à cause de la ioye & du contentement qu'il auoit de se voir en possession d'vn bien qu'il auoit si long-temps souhaitté, & qu'il luy estoit presque eschappé des mains. Miscou l'auoit pensé arrester en chemin, & les P.P. Pierre Chastellain, & Charles Garnier qui estoient arriuez des premiers, auoient desjà fait tant d'instance au Ciel pour la Mission des Hurons, que suruenant par apres, les conclusions auoient desjà esté comme prises, que pour luy il demeureroit à Kebec: mais vostre R. eust esgard à ses saincts desirs & sur tout à la requeste que nous luy auions faite de nous enuoyer s'il estoit possible trois ou quatre de nos Peres. Tant y a que la [60] consolation fust bien grande de son costé, & du nostre d'autant plus sensible que (deux iours auparauât que nous auions reçu quelques nouvelles) nous ny pensions quasi plus, & ne nous attendions que pour l'année suiuate. Dieu soit infiniment beny. Le 17. il tōba malade, & que du cōmencement ce ne fut pas grand chose en apparence, neantmoins au bout de quelques iours la fieure parust quotidienne & assez violente. De tout les pays du monde il est vray

more sure-footed than we. With all this, he had difficulty in reaching the Bissiriniens, [59] where he began to feel better. A little nourishment does one good in such cases, and fresh fish usually abounds there at this season. However, he was still rather ill when we received him, and was three weeks or a month in recovering.

As for Father Jogues, God brought him to us in very good health, but it was only for a few days,—which would make me readily believe that if he did not feel the effects of the fatigues of his journey at the time of his arrival, it was partly caused by the joy and satisfaction he experienced at seeing himself in possession of a blessing that he had so long desired, and that had nearly slipped out of his hands. Miscou had almost kept him on the way; and the Fathers Pierre Chastellain and Charles Garnier, who had first arrived, had already directed so many entreaties to Heaven for the Huron Mission, that when he arrived afterwards, the conclusion had been almost reached that he would remain at Kebec. But your Reverence had regard to his holy desires, and, above all, to the request we had made you, to send us, if possible, three or four of our Fathers. At all events, [60] it was a very great consolation to him,—and all the more deeply felt by us that (two days before we had received any news) we had almost given up all hope, and were only waiting for the next year. God be infinitely blessed. On the 17th he fell sick, and although at first it was apparently only a slight indisposition, yet at the end of some days the fever appeared each day, and in a somewhat violent form. Truly, of all the countries of the world is it here, perhaps, most desirable for a sick person to be able

que voicy peut-estre le plus fouhaittable à vn malade pour pouuoir dire avec verité. Dieu mercy au lieu & en l'estat où ie fuis ie n'ay point d'autre medecin que fa paternelle prouidence, & de toutes les douceurs que peut desirer vn malade, ie n'ay à proprement parler que celles qui me viennent immédiatement du Ciel. Le P. Superieur me fit la faueur de me donner le foin du P. Iogues; iauois cét office dés l'an pafsé, mais sans pratique, Dieu nous auoit conferué tous en bonne fanté; neantmoins ie ne fus gueres long temps feul en ceste charge, car nostre cabane fut bien tost apres changée en vne infirmerie, ou plustost en vn hospital, de forte qu'il y auoit autant d'infirmiers que de perfonnes saines, & peu pour les malades: [61] Le mesme iour Mathurin, l'un de nos domestiques arriua avec bien de la peine, qui fit le troisieme de nos malades cinq iours apres; c'estoit vne recidiue qui l'empescha vn mois entier avec toute fa bonne volonté, de nous pouuoir rendre aucun seruiue; il auoit esté assez mal mené par les chemins. C'est vn pauvre paquet à porter par les faults qu'une feure; ce fut vn bon-heur pour luy de trouuer des Sauuages assez faciles, ils ne le presserent point de ramer si tost qu'ils s'apperceurent de son indisposition; ils le débarquerent mesme plusieurs fois, & quand ils auoient cabané ils luy faisoient le meilleur traitement qu'ils pouuoient; il eust bien de la peine à se traifner iusques aux Bissiriniens, où il fut laissé; ses Sauuages luy firent entendre par signe le mieux qu'ils pûrent, qu'ils le iugeoient trop foible pour passer outre, qu'il y auoit encor quatre ou cinq faults à passer; où il pourroit bien demeurer, cela alloit bien iusques là, mais ils manquerent, en ce qu'ils luy laisse-

to say with truth, "Thank God, in the place and in the condition in which I am, I have no other physician than his paternal providence; and of all the comforts an invalid may desire, I have, properly speaking, none except those which come to me directly from Heaven." The Father Superior did me the favor to give me the care of Father Jogues. I held this office from the year before, but without having had any practice, as God had preserved us all in good health. Yet, before long, I was not alone in this charge; for our cabin was soon afterwards changed into an infirmary, or rather into a hospital, there being as many nurses as there were well persons, and these were few for the number of patients. [61] On the same day, Mathurin, one of our domestics, arrived, after a great deal of trouble. Five days later, he became our third invalid; it was a relapse which prevented him for a whole month, with all his good will, from rendering us any service. He had been somewhat badly treated on the journey. A fever is a hard load to carry over the rapids. It was fortunate for him that he fell in with rather good-natured Savages, who, as soon as they perceived his indisposition, did not urge him to paddle. They even set him on shore many times; and, when they were encamped, they gave him the best treatment that they could. He had hard work to drag himself as far as the Bissiriniens, where he was left; his Savages made him understand by signs, as well as they could, that they considered him too weak to go farther, that there were still four or five rapids to pass, where he might have to remain. That answered very well, thus far; but they made a mistake in leaving him four of our packages,—a great hindrance to a sick

rent quatre de nos paquets, cela estoit bien empechant pour vn malade. Là il trouua autant & plus de secours & d'affistance qu'il en eust sçeu esperer, en vn pays incogneu & barbare; ils le prirent à deux, [62] & le porterent dans vne cabane, il y demeura trois iours pendant ce temps là le poisson ne luy manquoit point; mais ce n'estoit pas son faict, aussi n'en pouuoit il manger, dequoy s'estant apperceu Oraotian-dindo (c'est vn Sauvage qui auoit coustume d'obliger les François au passage,) il s'en alla par les cabanes luy chercher de la chair, & fist si bien qu'il luy apporta vn canart, au bout de trois iours la fièvre l'ayant quitté il trouua heureusement vn canot de Hurons qui l'embarquerent luy & ses paquets & l'amenerent fort doucement.

Le 23. Dominique tomba malade, vostre R. n'entendra d'oresnauant parler que de maladie. Nous fusmes deslors quasi sans domestiques; car François Petit-pré qui restoit seul, estoit d'ordinaire occupé nuict & iour à la chasse, c'estoit de là que nous attendions tout nostre secours, apres Dieu, les premiers iours que nous n'auions pas encor de gibier nous n'auions presque rien à donner à nos malades que quelques bouillons de pourpier sauuage cuit à l'eau, avec vn filet de verjus du pays, voilà nos premiers confommez, nous auions bien vne poule, mais elle ne nous [63] donnoit pas vn œuf tous les iours, & puis qu'est-ce qu'un œuf à tant de malades. C'estoit vn grand plaisir de nous voir nous autres qui estions fains, dans l'attente de cét œuf; & encor apres, falloit il consulter à qui nous le donnerions, & voir qui en auoit le plus de besoin, pour nos malades c'estoit à qui ne le mangeroit pas.

man. He found there as much and more succor and assistance than he could have hoped for in an unknown and barbarous country. Two of them took him [62] and carried him into a cabin, where he remained three days, during which he did not lack for fish; but it was unsuitable for him, therefore he could eat none of it. When Oraouandindo (a Savage who was wont to accommodate the French in their journeys) perceived this, he went through the cabins seeking some meat for him, and succeeded so well that he brought back for him a duck. At the end of three days, the fever having left him, he fortunately found a canoe of Hurons who took him and his packages on board, and brought him here very comfortably.

On the 23rd, Dominique fell sick. Your Reverence will hear only sickness mentioned, from now on. We were henceforward almost without domestics, for François Petit-pré, who alone remained, was usually occupied night and day in hunting; it was from this that we expected all our succor, after God. During the first days, when we had as yet no game, we had almost nothing to give to our invalids but some broth of wild purslane stewed in water, with a dash of native verjuice. Such were our first soups. We had, indeed, one hen; but she did not [63] every day give us an egg,—and, besides, what is one egg for so many sick people? It was very amusing to us to see us who were well, waiting for that egg; and then afterwards we had to consider to whom we should give it, and to see who most needed it. As for our patients, the question among them was who should not eat it.

On the 24th, Father Jogues was in such a condi-

Le 24. Le P. Iogues se trouua en tel estat que nous iugeafmes qu'une faignée luy estoit tout à fait nécessaire; il y auoit deux ou trois iours que nous ne pouuions venir à bout de luy arrester le sang qui luy couloit par le nez en telle abondance & si importunément qu'il n'estoit pas possible de luy faire rien prendre qu'avec beaucoup de difficulté: cela l'aân blissoit fort, & la fieure ne diminuoit point, ce qui nous faisoit desjà porter assez mauuais iugement de sa maladie; il fut donc conclu qu'on le saignerait, le tout estoit de trouuer vn Chirurgien: nous estions tous si habiles en ce mestier, que le malade ne scauoit qui luy ouuriroit la veine, & tous tant que nous estions nous n'attendions que la benediction du P. Super. pour prendre la lancette en main & faire le coup: neantmoins il s'y [64] resolut luy-mesme, aussi bien auoit il desjà saigné autrefois vn Sauuage fort heureusement, & il plust à Dieu que ceste seconde faignée fust aussi fauorable que la premiere, & que ce qui manquoit à l'art fust suppléé avec auantage par la charité; nous en vismes de bons effects dès le mesme iour, son sang s'arresta, & le lendemain sa fieure diminua de beaucoup. Ce mesme iour le Pere Pierre Chastellain fut pris, & s'alita sur le soir. Le Pere Charles Garnier qui faisoit les exercices spirituels demanda ceste occasion au P. Superieur, à les interrompre pour nous ayder à assister nos malades, quoy que deslors il cōmençast à sentir quelque petite indisposition, qu'il dissimula neantmoins ne la iugeant pas telle qu'il en deust parler en ces circonstances, où il y auoit plus besoin d'infirmiers que de malades. Il luy fallut neantmoins se rendre le 27. apres auoir dit la Messe; nous voilà reduits à trois personnes, le

tion that we considered it absolutely necessary to bleed him. For two or three days we could not succeed in checking the blood which was flowing from his nose — so copiously and so persistently that it was only with great difficulty we could make him take anything. This greatly weakened him, and the fever did not abate, which already made us form a somewhat unfavorable opinion about his illness. Hence it was decided that he must be bled,— the great question was, to find a Surgeon. We all were so skillful in this trade, that the patient did not know which should open the vein for him; and every one of us was only waiting for the benediction of the Father Superior, to take the lancet in hand and do the work. However, he [64.] resolved to do it himself,— the more so as he had already, on another occasion, bled a Savage very successfully; and it pleased God that this second bleeding should be as favorable as the first, and that what was lacking in skill should be more than supplied by charity. We saw good results from it the same day; his blood ceased to flow, and the next day his fever abated considerably. The same day Father Pierre Chastellain was taken sick, and was confined to his bed towards evening. Father Charles Garnier, who was making the spiritual exercises, asked the Father Superior at this juncture to interrupt them, that he might aid us in attending to our patients,— although just then he began to feel some slight indisposition, which he nevertheless concealed, not judging it such as he should mention in these circumstances, when there was more need of nurses than of patients. However, he had to give up on the 27th, after having said Mass. Now we were reduced to three persons, the Father Superior, Father

P. Superieur, le Pere Pijart & moy: Le P. Superieur eust esté desjà assez occupé du foin de toute la maison, & le P. Pijart alloit de temps en temps faire des courfes aux villages circonuoifins; & nonobftant cela il falloit aller au bois, à l'eau, faire la cuisine, & [65] auoir foin de nos malades. Ce mefme iour le P. Pijart eftant allé avec vn de nos domeftiques baptifa deux petits enfans qui luy furent prefentez par leur pere mefme, qui tefmoigna fouhaitter grandement que ils allaffent au Ciel, vn de ces petits innocens mourut deux ou trois mois apres, & ce miferable pere le fuiuit bien toft, mais il ne voulut iamais ouyr parler du Baptesme, & les flammes de l'Enfer ne firent aucune impreffion fur fon efprit. Nous fufmes doublement confolez à leur retour; nous voy[i]ons à veuë d'œil la paternelle prouidence de Dieu fur cefte petite maifon, car le gibier alloit croiffant à mefure que croiffoit le nombre des malades. Nous n'en manquaftes qu'un feul iour, & ce fut fans doute pour nous faire vne belle leçon; vn de nos Sauuages nourriffoit vne outarde en fa cabane, nous l'auions obligé en vne infinité d'occasions, nous la luy demandaftes à acheter, & ne la pufmes tirer de luy qu'à bonnes enfeignes, vne peau de cerf eft precieufe en ce pays, encor auoit-il de la peine à s'en contenter, mais que ne luy euffions nous point donné en cefte occasion: fans cela nous eftions fur le poinct de tuër vn de nos chiens, on n'en a pas icy d'auerfion [66] comme en France, nous n'euffions pas laiffé d'en faire des boitillons à nos malades. Nous auons bien de l'obligation à la diuine bonté qui nous combla de confolation pendant cefte petite affliction domeftique, nous ne fufmes iamais plus ioyeux les vns & les autres, les malades

Pijart, and myself. The Father Superior was already sufficiently occupied, with the care of the whole house, and Father Pijart went, from time to time, on trips to the surrounding villages; notwithstanding these things, they had to go for wood and for water, do the cooking, and [65] take care of our patients. The same day that Father Pijart was away with one of our domestics, he baptized two little children who were presented to him by their father himself, who declared his earnest wish that they should go to Heaven. One of these little innocents died two or three months afterwards, and this wretched father soon followed him, but he never would listen to the mention of Baptism, and the flames of Hell made no impression upon his mind. We were doubly consoled at their return. We saw plainly the paternal providence of God over this little house, for the game kept on increasing in proportion to the increase in the number of patients. We were without it only one day, and this was intended, doubtless, to give us a good lesson. One of our Savages was raising a bustard in his cabin; we had obliged him on numberless occasions, we asked to buy it of him, but we could only obtain it by offering good securities. A deer skin is precious in this country, yet he was hardly satisfied with it. But what would we not have given, in these circumstances? Had it not been for that, we were upon the point of killing one of our dogs; they have not here an aversion to them [66] as in France, and we would not have scrupled to make broth of it for our invalids. We are under great obligations to divine goodness, which overwhelmed us with consolation during this little domestic affliction. We were never more cheerful, one and all;

estoyent aussi contents de mourir, que de viure, & par leur patience, piété, & deuotion, rendoyent bien legeres les petites peines que nous prenions apres eux nuict & iour. Pour nos Peres, ils iouyffoyent d'un bien qui n'est pas ordinaire en France, de receuoir tous les iours le S. Sacrement de l'Autel, le P. Superieur ou vn autre, leur portoit pendant la nuict: c'est de ce thresor qu'ils tiroient tant de sainctes resolutions, & tant de bons sentimens qui leur faisoient aymer, & cherir tendrement leur condition, & preferer leur pauureté à toutes les commoditez de la France. Le P. Iogues ne fut pas si tost hors de danger que le P. Chastellain y entra, il fut traouillé d'une fièvre chaude qui luy causa de grandes inquietudes, & le tint iusques au 7. d'Octobre. Le P. Superieur le saigna deux fois fort heureusement, & vne fois Dominique, lequel alla si bas que nous luy donnâmes l'E'extrême Onction, sa maladie [67] estoit vne fièvre pourpreuse: Pour le P. Garnier sa fièvre n'estoit pas si violente, & nous ne la iugeâmes pas autrement dangereuse, seulement elle luy cauoit de grandes debilités, le P. Superieur essaya par deux fois à le saigner, mais le sang ne voulut point fortir; c'est ainsi que Dieu luy gouuernoit la main selon la necessité. Parmy tout cela, il est vray qu'ils enduroient beaucoup, & nous leur portions assez de compassion, car le soulagement que nous leur pouuions donner estoit fort petit: si vn lit de plume semble souuent bien dur à vn malade, ie laisse à penser à vostre R. s'ils pouuoient estre mollement sur vn lit qui n'estoit qu'une natte de joncs estenduë sur quelques escorces, & tout au plus vne couuerture ou quelque peau par dessus: outre cela vne des choses les plus fascheuses

the sick were as content to die, as to live, and by their patience, piety, and devotion greatly lightened the little trouble we took for them night and day. As for our Fathers, they enjoyed a blessing which is not a common one in France, that of daily receiving the Holy Sacrament of the Altar,—the Father Superior, or some one else, carrying it to them during the night. It was from this treasure house that they drew so many holy resolutions, and so many pious sentiments, which made them delight in, and tenderly cherish their condition, and prefer their poverty to all the comforts of France. Father Jogues was no sooner out of danger, than Father Chastellain entered that condition. He was harassed by a burning fever which made him very restless, and which possessed him until the 7th of October. The Father Superior twice bled him very successfully, and once Dom'nicque, who sank so low that we gave him Extreme Unction,—his disease [67] was a purple fever. As for Father Garnier, his fever was not so violent, and we did not consider it otherwise dangerous, except that it occasioned him great weakness. The Father Superior tried twice to bleed him, but the blood would not flow; it was thus that God guided his hand, according to necessity. In the midst of all this, they certainly endured a great deal, and we felt much compassion for them, for the relief that we could give them was very little. If a bed of feathers often seems hard to a sick person, I leave your Reverence to imagine if they could rest easily upon a bed which was nothing but a mat of rushes spread over some bark, and at most a blanket or a piece of skin thrown over it. In addition to this, one of the most annoying things, and one which it was almost

& à laquelle il nous estoit presque impossible de remédier, estoit le bruit continuel tant dehors que dedans la cabane, car vous n'eussiez peu empêcher les visites & l'importunité des Sauvages qui ne sçauent ce que c'est que de parler bas, & si, souuent trouuoient-ils estrange qu'on leur donnast vn petit mot d'aduertissement sur ce point: comme ie disois vn iour à vn Sauvage, mon [68] amy, ie te prie, parle vn peu plus bas, tu n'as pas d'esprit, me dit-il, voilà vn oiseau, parlant de nostre coq, qui parle plus haut que moy, & tu ne luy dis rien.

Le 1. iour d'Octobre ie fenty quelques attaques, la fièvre me prist sur le soir, & il fallut me rendre aussi bien que les autres, mais i'en fus quitte à trop bon marché, ie n'eus que trois accez, neantmoins le deuxième fut si violent, que ie me condamnay moy-même à vne faignée, mais mon sang tint bon. Dieu me referuoit vn remede plus naturel, qui parust à la fin du troisieme accez, & me mist en estat de pouoir dire la sainte Messe dès le lendemain, toutesfois ie fus incapable six ou sept iours de rendre quasi aucun seruice à nos Peres. Les Sauvages admiroient l'ordre que nous tenions à gouverner nos malades, & le regime que nous leur faisions obseruer: c'estoit vne curiosité pour eux, car ils n'auoient point encor veu de François malades: ie n'ay pas dit à vostre R. que Tonneraouïanont vn des fameux Sorciers du pays, ayant ouy dire que nous estions malades, nous estoit venu visiter, le personnage estoit de merite & de consideration à l'entendre, quoy qu'en apparence ce fust fort peu de [69] chose, c'estoit vn petit bossu, mal-fait à l'extremité, vn bout de robbe sur l'espaule, c'est à dire, quelques vieux castors gras & rapiecez: voilà

impossible to remedy, was the continual noise, both within and without the cabin. For you could not have prevented the visits and the importunities of the Savages, who do not know what it is to speak low, and therefore often thought it strange that we gave them a little word of caution on this point. As I said one day to a Savage, "My [68] friend, I pray thee, speak a little lower." "Thou hast no sense," he said to me; "there is a bird," speaking of our cock, "that talks louder than I do, and thou sayest nothing to him."

On the 1st day of October, I felt some touches of illness; the fever seized me towards evening, and I had to give up, as well as the others. But I became free from it too cheaply; I had only three attacks, but the second one was so violent that I condemned myself to be bled; my blood was obstinate, however. God reserved for me a more natural remedy, which appeared at the end of the third attack, and rendered me able to say the holy Mass from the next day on. However, I was almost unable for six or seven days to render any service to our Fathers. The Savages wondered at the order we observed in caring for our sick, and the diet that we made them observe. It was a curious thing to them, for they had never yet seen French people ill. I have not told your Reverence that Tonneraouanont, one of the famous Sorcerers of the country, having heard that we were sick, came to see us. To hear him talk, he was a personage of merit and influence, although in appearance he was a very insignificant [69] object. He was a little hunchback, extremely misshapen, a piece of a robe over his shoulders,—that is, some old beaver skins, greasy and patched. This is one of the Oracles of the whole

des Oracles de tout le pays, & qui a faict plier cét Hyuer, les bourgs entiers sous ses ordonnances. Il estoit pour lors venu souffler quelques malades de nostre bourgade. Il dit d'abord au P. Super. qu'il auoit pensé s'en retourner sans nous venir voir, ne doutant point que nous n'eussions des remedes pour nous guerir, mais que ce qu'il nous visitoit, n'estoit que pour contenter Tsiotiandaentaha, c'est vn Sauvage qui se picque de nous aymer & de faire estat de nous, & vn des eprits les plus adroits & les plus aduisez que nous connoissions: il adiousta qu'il le faisoit d'autant plus volontiers qu'il nous regardoit comme les parens de son deffunt frere, qui auoit esté baptisé l'année precedente. Or pour nous faire venir l'eau à la bouche, & vendre mieux sa Theriaque, ie ne suis pas (dit-il) de l'ordinaire des hommes, ie suis comme vn Demon, aussi n'ay-je iamais esté malade, trois ou quatre fois que le pays a esté affligé de contagion, ie ne m'en suis pas remüé dauantage pour cela, ie n'ay iamais apprehendé le mal, i'ay des remedes pour [70] m'en preseruer: Partant si tu me veux donner quelque chose, ie me fais fort dans peu de iours, de te remettre sur pied tous tes malades. Le Pere Superieur pour en auoir le plaisir tout entier, luy demanda ce qu'il desiroit, tu me donneras, dit-il, dix canons de verre, & de plus vn pour chaque malade, le P. luy respondit que pour le nombre il ne s'en mist pas en peine, que ce n'estoit pas chose de consequence, que la bonté de ses remedes ne dependoit pas de cela, outre que ce feroit tousiours à recommencer, veu que le nombre des malades alloit croissant de iour à autre, ainsi, qu'il tint pour tout afeuré que nous le contenterions. Il dist là dessus, qu'il nous enseignerait les

country, who has this Winter made entire villages bend to his decrees. He had come at that time to blow upon some sick people of our village. He said first to the Father Superior that he had almost returned without coming to see us, not doubting that we had remedies that would cure us; but that he visited us only to please Tsiouandaentaha, a Savage who prides himself upon his love and esteem for us, and is one of the most adroit and prudent persons that we know. He added that he did it all the more willingly as he looked upon us as the relatives of his dead brother, who had been baptized the year before. Now in order to make our mouths water, and to sell his Antidote at a better price, "I am not" (said he) "of the common run of men; I am, as it were, a Demon; therefore I have never been sick. In the three or four times that the country has been afflicted with a contagion, I did not trouble myself at all about it; I never feared the disease, for I have remedies to [70] preserve me. Hence, if thou wilt give me something, I undertake in a few days to set all thy invalids upon their feet." The Father Superior, in order to get all the amusement he could out of it, asked him what he wanted. "Thou wilt give me," said he, "ten glass beads, and one extra for each patient." The Father answered him that, as for the number, he need not trouble himself about it, that it was a matter of no consequence; that the efficacy of his remedies did not depend upon that; furthermore, that he would be always beginning over again, seeing that the number of patients continued to increase from day to day,—so that he firmly believed that we would satisfy him. Thereupon he told us that he would show us the roots that must be used; but that, to ex-

racines dont il se faudroit feruir, mais que pour expedier plus promptement, si nous voulions il y trauailleroit luy-mefme, qu'il prieroit, & feroit vne fuërie en fon particulier, en vn mot toutes les charlataneries ordinaires, & que dans trois iours tous nos malades feroient gueris. Il s'estoit parfaitement bien adressé. Le Pere le contenta, ou plustost l'instruisit là deffus, luy fit entendre que nous ne pouuions approuuer ceste forte de remede, que la priere qu'il faisoit ne valloit rien, & n'estoit qu'un pact [71] diabolique, veu qu'il n'auoit pas la cognoissance, ou la croyance du vray Dieu, auquel seul il est permis d'adresser des vœux & des prieres, que pour ce qui estoit des remedes naturels, nous nous en feruirions volôtiers, & qu'il nous obligeroit de nous en apprendre quelques-vns. Il ne fit pas dauantage d'instance sur sa fuërie, & nous nōma deux racines à ce qu'il disoit, fort excellentes contre les fieures, il nous instruisit de la façon d'en vfer; mais nous ne nous mismes gueres en peine d'en voir les effects, nous ne sommes pas habituez à ces remedes, & puis deux ou trois iours apres nous vismes tous nos malades quasi hors de danger. Mais il faut que vostre R. sçache icy à fonds la genealogie de ce personnage au rapport qu'il en a fait luy-mefme, elle entendra parler de sa mort en son temps, voicy ce qu'il en a dit au rapport que nous en a fait vn nommé Tonkhratacoïan, ie suis vn Demon, ie demurois autrefois sous terre en la maison des Demons, lors qu'il me prist fantasie de me faire homme, voicy comme la chose arriua. Ayant vn iour entendu de ce lieu sousterrain les voix & les cris de quelques enfans qui gardoient les bleds, & en chassoient les animaux & les oifeaux, [72] ie pris

pedite matters, he would, if we desired it, go to work himself, that he would pray, and have a special sweat,—in a word, perform all his usual charlatanries,—and that in three days our sick people would be cured. He made a very plausible speech. The Father satisfied him, or rather instructed him thereupon; he gave the sorcerer to understand that we could not approve this sort of remedy, that the prayer he offered availed nothing, and was only a compact [71] with the devil, considering that he had no knowledge of, or belief in, the true God, to whom alone it is permitted to address vows and prayers; that as far as natural remedies were concerned, we would willingly employ them, and that he would oblige us by teaching us some of them. He did not insist further upon his sweat, and named to us two roots,—very efficacious, he said, against fevers,—and instructed us in the method of using them. But we hardly took the trouble to observe their effects,—we are not accustomed to these remedies, and besides, two or three days later, we saw all our patients nearly out of danger. But your Reverence should, at this point, be thoroughly acquainted with the genealogy of this person, according to the version of it that he himself has given. You will hear of his death at the proper time. Here is what he said about it, as it was reported to us by one Tonkhratacouan. “I am a Demon; I formerly lived under the ground in the house of the Demons, when the fancy seized me to become a man; and this is how it happened. Having heard one day, from this subterranean abode, the voices and cries of some children who were guarding the crops, and chasing the animals and birds away, [72] I resolved to go out. I was no sooner upon the

resolution de fortir, ie ne fus pas si tost sur terre que ie rencontray vne femme, i'entre subtilement dans son ventre, & m'y forme vn petit corps, i'auois avec moy vne diableffe qui fit tout le mesme, si tost que nous fumes enuiron de la grosseur d'vn espy de bled, ceste femme voulut se deliurer de son fruct, sçachant qu'elle n'auoit pas conçu par voye humaine, & craignant que cét ocki ne luy apportast quelque malheur. Elle trouua donc moyen d'auancer son terme. Or il me semble que sur ses entrefaites ayant honte de me voir fuiuy d'vne fille, & craignant qu'on ne la prist par apres pour ma femme, ie la battis tant que ie la laiffay pour morte, en effet elle vint morte au monde. Ceste femme s'estant deliurée nous prist tous deux, nous enuelopa dans vn castor, nous porta dans les bois, nous mist dans le creux d'vn arbre, & nous abandonna, nous demeurasmes là iufques à ce qu'vn Sauuage passant par là ie me mis à pleurer, & à crier, afin qu'il m'entendit, de faict il m'apperçeut, il en porte la nouvelle au bourg, ma mere vient, elle me reprend, m'emporta en sa cabane, & m'éleua tel que tu me vois. Ce charlatan racontoit encor de foy qu'estant ieune, cōme il estoit [73] fort mal fait, les enfans luy faisoient la guerre, & se moquoient de luy, & qu'il en auoit faict mourir plusieurs, neantmoins qu'il s'estoit enfin resolu d'endurer d'orefnauant de peur de perdre le pays, s'il eust tout tué: voilà vne belle rodomontade. Vostre R. en entendra bien de plus extrauagantes en son temps. Tant y à que voilà vn des grands Medecins du pays; il ne manquoit point de pratique. Pour nous, nous nous passâmes bien Dieu mercy de ses remedes. Nous eufmes recours à vn autre Medecin, qui nous a fait

earth than I encountered a woman; I craftily entered her womb, and there assumed a little body. I had with me a she-devil, who did the same thing. As soon as we were about the size of an ear of corn, this woman wished to be delivered of her fruit, knowing that she had not conceived by human means, and fearing that this ocki⁸ might bring her some misfortune. So she found means of hastening her time. Now it seems to me that in the meantime, being ashamed to see myself followed by a girl, and fearing that she might afterwards be taken for my wife, I beat her so hard that I left her for dead; in fact, she came dead into the world. This woman, being delivered, took us both, wrapped us in a beaver skin, carried us into the woods, placed us in the hollow of a tree, and abandoned us. We remained there until, a Savage passing by, I began to weep and cry out, that he might hear me. He did, indeed, perceive me; he carried the news to the village; my mother came, she took me again, bore me to her cabin, and brought me up such as thou seest me." This charlatan also related about himself that when he was young, as he was [73] very ill-shapen, the children made war upon him and ridiculed him, and that he had caused several of them to die; that, nevertheless, he had finally decided to endure it henceforth, lest he might ruin the country if he should kill all; that was a fine piece of bluster. Your Reverence will hear still more extravagant stories about him, in the course of time. At all events, behold in him one of the great Physicians of the country; nor did he lack practice. As for us, we could well dispense, thank God, with his remedies. We had recourse to another Physician, who has made us deeply sensible of his

cogno[i]stre sensiblement, comme vostre R. peut voir, son secours & son assistâce, & ne s'est pas contenté de nous rendre à tous la santé, mais il a tellement disposé ceste petite affliction de quel biais que nous la considerions nous ne pouuons que nous ne la prenions cōme vne faueur tres-signalée. C'est vne chose tout à faict desirable, (quoy qu'on ait eü desjà auparauant vne infinité d'occasions d'apprendre à ne se cōfier qu'en Dieu,) d'auoir icy à son arriuée vne leçon si claire & si intelligible de ceste belle vertu. Nous sçauions bien tous que *non in solo pane viuit homo, sed in omni verbo quod procedit de ore Dei.* Mais nous n'auions pas encor expérimenté que dans vn si grand [74] denuëment de remedes humains, tant de personnes peussent si aisément & si doucement recouurer la santé à la faueur de la seule prouidence diuine: Pour ne point obliger Dieu à nous guerir par quelque forte de miracle, de huict mois que dure ceste contagion, nous ne pouuions tomber malades en vn temps plus fauorable qu'en Automne, qui est la seule saison du gibier, tout le reste de l'année il est assez rare: Nous n'auions que François Petit-pré qui nous pust assister en ce point, & Dieu nous le conserua tousiours en bonne santé, nonobstât les trauaux continuels de la chasse, outre les veilles ordinaires de la maison quand il y estoit. Nous eussions tous volontiers donné nos vies pour la conseruation de la personne du P. Superieur, qui a vne si parfaite cognoissance de la langue; & il plust à ceste diuine bonté luy maintenir tousiours des forces suffisantes pour exercer sa charité en nostre endroit nuit & iour. Dauantage Dieu ayant resolu de tirer de nous quelques petits seruices pour la consolation & conuersion des nos Sauuages, n'estoit il pas

succor and his assistance, as your Reverence can see, and was not contented with restoring us to complete health, but has so disposed this little affliction, that, in whatever manner we look at it, we cannot do otherwise than regard it as a very signal favor. It is a thing altogether desirable, (although there have already been, ere now, numberless occasions for learning to trust in God alone) to have here at one's arrival so clear and so intelligible a lesson on this beautiful virtue. We all knew, indeed, that *non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei*. But we had not yet learned by experience that, in so great [74] a deprivation of human remedies, so many persons could so easily and so gently recover their health by the favor of divine providence alone. That God might not be placed under the necessity of curing us by some sort of miracle, of the eight months during which this contagion lasted, we could not have fallen ill at a more favorable time than in the Autumn, which is the only season of game, it being quite scarce during the rest of the year. We had only François Petit-pré who could assist us in this difficulty; and God preserved him to us in good health all the time, notwithstanding the continual hardships of hunting, besides the usual night watches in the house when he was there. We would all very willingly have given our lives for the preservation of that of the Father Superior, who has so perfect a knowledge of the language; and it pleased this divine goodness to keep him always in strength sufficient to exercise his charity towards us night and day. And still more, God having resolved to derive from us some little services for the consolation and conversion of our Savages, was it not very reasonable

bien raisonnable que nous fussions malades des premiers pour estre d'avantage hors des prises du mal, leur faire estimer quelques [75] petits remedes, dont nous les deuions ayder, & auoir vne belle entrée pour leur faire cognoistre le maistre de nos vies, leur donnant à entendre que nous luy estions priuatiuement à tout autre, redeuables de nostre guerison. Mais en fin mon R. Pere nous pouuons dire que *perieramus nisi perijfsemus*, & que nous serions peut-estre morts maintenant, si nous n'eussions esté malades, c'est vne chose qui a souuentesfois esté dite durant les mauuais bruits qui couroient de nous par le pays, que si nous n'eussions esté affligez aussi bien que les autres on n'eust point douté que nous n'eussions esté la cause du mal, vostre R. fçait comme on traite icy les empoisonneurs, nous luy mandions l'an passé & nous en auons veu nagueres vn exemple de nos yeux; & la chose n'a esté que trop auant pour pouuoir dire que nous n'en eussions pas esté quittes à meilleur marchè. Nous nous estimions tous heureux de mourir en ceste occasion, mais puis qu'il a pleu à ceste diuine misericorde nous conferuer la vie, ce nous est vne nouvelle obligation de l'employer pour sa gloire, & ne nous point espargner en tout ce qui pourra auancer la conuersion de nos Sauvages.

that we should be sick first, in order to be further out of the clutches of the disease, to make them esteem some [75] little remedies with which we were to assist them, and to have an excellent opportunity to make known to them the master of our lives, showing them that we were indebted to him, to the exclusion of all others, for our recovery! But finally, my Reverend Father, we can say that *perieramus nisi perissemus*, and that perhaps we would be dead now if we had not been sick. It was oftentimes said, during the evil reports that were current about us throughout the country, that if we had not been afflicted as well as the others, they would not have doubted that we were the cause of the disease. Your Reverence knows how they treat poisoners here; we informed you of it last year, and we have lately seen an example of it with our own eyes,—the danger going so far as to enable us to say that we might not have come out of it very cheaply. We all considered ourselves happy to die in this cause; but since it pleased this divine mercy to preserve our lives, it places us under fresh obligations to employ them for his glory, and not to spare ourselves in anything which can advance the conversion of our Savages.

[76] CHAP. IV.

LE SECOURS QUE NOUS AUONS RENDU AUX MALADES
DE NOSTRE BOURGADE, & LA PROUIDENCE DE
DIEU EN LA CONUERSION DES VNS &
L'ABANDONNEMENT DES AUTRES.

ENVIRO*N* le 15. d'Octobre que nos malades furent tout à fait hors de danger, & commencerent à reprendre la nourriture ordinaire du pays, nostre principal employ iufques au 17. de Nouembre fut d'affister les malades de nostre bourgade. De bonne fortune la faifon de la chaffe n'estoit pas encor paffée, & nos hommes eurent bien la charité de prendre pour eux vne partie de la peire qu'ils auoient pris pour nous; ie dis pour eux, car nous nous contentâmes d'ordinaire pendant ce temps là des viures du pays, & si nous nous passons bien de gibier tout le reste de l'année, nous nous en priuâmes pour lors d'autant plus volontiers que nous esperions que par ces petits offices de charité, Dieu nous feroit la grace de cooperer au salut de quelque ame. Voicy l'ordre que nous tenions, [77] nous les vifitions deux fois le iour, le matin & le soir, & leur portions des bouillons & de la viande, selon l'estat & la difpofition des malades, prenans tousiours l'occasion de les exhorter à auoir recours à Dieu, & les difpofer doucemēt au Baptesme. Nous auions mangé pendant nos maladies le peu de raisins & de pruneaux, & quelques petits remedes que vostre R. nous auoit enuoyé, ne nous en

[76] CHAP. IV.

THE HELP WE HAVE GIVEN TO THE SICK OF OUR VIL-
LAGE, AND THE PROVIDENCE OF GOD IN THE
CONVERSION OF SOME AND THE ABAN-
DONMENT OF OTHERS.

FROM about the 15th of October, when our patients were entirely out of danger, and began again to take the ordinary food of the country, our principal occupation up to the 17th of November was to assist the sick of our village. Fortunately the hunting season was not yet over, and our men had the charity to take for them part of the same trouble they had taken for us; I say for them, because we were usually satisfied during that time with the food of the country, and, if we dispense with game all the rest of the year, we deprived ourselves of it then all the more willingly since we hoped that through these little offices of charity God would do us the favor to coöperate with us in the salvation of some soul. This is the order that we maintained. [77] We visited them twice a day, morning and evening, and carried them soup and meat, according to the condition and disposition of the patients,—always taking occasion to exhort them to have recourse to God, and to gently influence them to Baptism. We ate during our own sickness a few of the raisins and prunes, and some little remedies that your Reverence had sent us,—using them only in cases of necessity, so that we still had a good part of them, which

feruant que dans la neceffité, de forte qu'il nous en reftoit encore vne bonne partie, que nous auons fait filer iufques à prefent; tout s'est donné par compté, deux ou trois pruneaux, ou 5. ou 6. raifins à vn malade, c'estoit luy rendre la vie; nos medecines ont eu des effets qui ont esclaté par tout le pays, & cependant ie vous laiffe à penfer quelles medecines, vn petit fachel de fené a feruy à plus de 50. perfonnes; on nous en a demandé de tous coftez; & quelquesfois le plaifir eftoit que fi le malade fe trouuoit trouuillé d'vne retention d'vrine, noftre medecine n'operoit iuftement que pour cela. Simon Baron a rendu de bons feruices en cefte occafion, car ayant appris autresfois au Chibou en vne pareille neceffité à manier la lancette, il n'a pas manqué icy de pratique tout le long de l'hyuer, & les lancettes [78] nous ont pluftoft manqué qu'à luy la bonne volonté, & à nos Sauuages le defir d'eftre faignez, pour en auoir veu de bons effets en la guerifon de plusieurs perfonnes prefque abandonnées. Si nous ne commençames que pour lors à nous employer tout à faict à les fecourir, ce n'est pas qu'ils n'eufſēt esté quelque temps auparauant acueillis du mal; noftre cabane eftoit encore faine & entiere qu'il y auoit defjà des malades en noftre bourgade, & à la Rochelle. Dés le 29. de Septembre que le mal alloit croiffant, deux vieillards eftoient venus trouuer le P. Superieur pour s'affembler, & faire quelque priere publique pour chaffer la contagion, & l'en-uoyer ailleurs, c'est ainſi qu'ils parloyēt, le Pere les inſtruiſit là deſſus, & agreea leur requête, mais cela ne fe puſt faire encor ſi toſt, la pluſpart eftoient à la peſche. Nous les auions aſſiſtéſ deſlors, principalement pour ce qui eſt du ſpirituel, car pour le reſte

we have made last up to the present. Everything was given by count, two or three prunes, or 5 or 6 raisins to one patient; this was restoring life to him. Our medicines produced effects which dazzled the whole country, and yet I leave you to imagine what sort of medicines they were! A little bag of senna served over 50 persons; they asked us for it on every side; and sometimes the joke of it was that if the patient found himself troubled by a retention of urine, our medicine acted only as a specific for that ailment. Simon Baron rendered us good service at this time; for, having learned before at Chibou, during a period of like necessity, to handle the lancet, he did not fail to exercise it here throughout the winter, and lancets [78] were more deficient with us than was good will with him, and on the part of our Savages the desire to be bled, as they had seen the good effects of it in the recovery of several persons who had been almost given up. If it was only at that time that we began to occupy ourselves entirely in succoring them, it was not because they had not been some time before attacked by the disease, for our cabin was still sound and healthy when there were already sick people in our village and at la Rochelle. On the 29th of September, from which time the disease began to spread, two old men came to see the Father Superior about calling an assembly to offer public prayers to drive away the contagion, and to send it elsewhere, as they expressed it. The Father thereupon instructed them, and granted their request, but it could not be carried out at once, as the greater part of them were away fishing. We assisted them from that time forward, principally in spiritual matters; but, as for the rest, we used some reserve. Children of the

nous auions vû de quelque referue, les enfans de la maifon font preferables aux eſtrangers; nous voy[i]ons bien chez nous le cõmencement du mal, mais nous n'auions pas la veuë affez perçante pour en voir la fin.

Or auant que de paſſer outre, voſtre R. me permettra s'il luy plaift, de repaſſer vn [79] peu fur mes pas, & ramaffer ce que i'ay obmis pour euiter la confuſion, & d'abord ie tombe fur vn ſuject qui nous a fouuent touché bien ſenſiblement, & maintenant que ie me diſpoſe à l'eſcrire, ie me ſens le cœur tout faiſi, & peu s'en faut que les larmes ne me tombent des yeux.

Le 2. iour d'Octobre, vn ieune enfant âgé d'onze à douze ans mourut ſans baptême en noſtre bourgade, il s'appelloit Arakhié, c'eſt à dire iour faillant, ce nom ne luy conuint iamais mieux qu'en ſa derniere maladie & fur le point de ſa mort, iuſques alors ç'auoit eſté cõme vn petit Soleil qui montoit à veuë d'œil, voſtre R. ſ'eſtonnera que ie parle en ces termes d'un enfant, & d'un Sauvage, neantmoins ie ne penſe pas vſer beaucoup d'exaggeration; il auoit des aduantages de nature qui ſurpaſſoient non ſeulement le commun de ces peuples barbares, mais meſme l'ordinaire de la France. Il auoit le corps affez bien fait, & l'eſprit encor mieux, & ſi ſa ſtature & la grandeur de ſon corps montoit au deſſus de ſon aage, la gentilleſſe de ſon eſprit & la force de ſon iugement le faifoit marcher quaſi de pair avec les hommes faits. Il eſtoit poſé, graue, officieux, & d'un agreable entretien; il eſtoit complaiſant & ſe picquoit de paroître ſerieux [80] parmy les inſolèces de ſes cõpagnons ſur tout en noſtre preſence; il eſtoit docile à merueille, & cõme il auoit la memoire fort heureuſe, il appre-

household are to be preferred to strangers; we saw, indeed, the beginning of evil among us, but we had not vision keen enough to see the end thereof.

Now before going farther, your Reverence will permit me, if you please, to retrace [79] my steps a little, and to gather up what I have omitted for the sake of avoiding confusion. And, at the start, I encounter a subject which has often keenly affected us, and, now that I am ready to write about it, I feel its strong hold upon my heart, and I can hardly keep the tears from falling from my eyes.

On the 2nd day of October, a young child eleven or twelve years old, died in our village, unbaptized. His name was Arakhié, that is to say, "closing day." This name never suited him better than in his last illness, and at the point of death; up to that time he was like a little Sun which arose before the eyes. Your Reverence will be surprised that I speak in these terms of a child, and of a Savage; yet I do not think that I use much exaggeration. He had some natural advantages which not only surpassed those usual to these barbarous peoples, but even those ordinary in France. His body was well formed, and his mind still better; and if his height and size were beyond his age, the graces of his mind and the strength of his judgment placed him almost upon an equal footing with full-grown men. He was sedate, grave, obliging, and of agreeable conversation. He was polite, and took pride in appearing serious [80] in the midst of the insolence of his companions, especially in our presence. He was wonderfully docile, and, as he had a very happy memory, he learned easily all that was taught him, and showed a great liking for our Holy mysteries. He knew the *Pater*,

noit aisément tout ce qu'on luy enfeignoit, & tesmoignoit vne grande inclination pour nos Ss. mysteres, il sçauoit fort bien le *Pater*, l'*Aue*, le *Credo*, les Cōmandemens de Dieu, & quelques autres petites prieres: Le P. Daniel estoit son maistre l'an passé, & en auoit vne satisfaction qui ne se peut dire, il ne tint pas à luy qu'il ne fust vn de nos Seminaristes, mais l'amour que ses parens auoient pour luy le priua de ce bien, ils en font maintenāt aux regrets: Il fut par apres vn des escoliers du P. Pijart, qui trouuoit aussi beaucoup de consolation à l'instruire; vn iour en l'absence du pere, apres que ie luy eus fait dire les Commandemens de Dieu, il est vray, me dit-il, que voilà vn beau discours, ce n'estoit pas la premiere fois qu'il auoit faict ceste reflexion; il se plaifoit grandement avec nous, il demouroit souuent vne grande partie de la iournée en nostre cabane, & ne nous quittoit qu'à l'occasion de la nuict. Quelque temps apres la mort du pere de Louys de Sainte Foy, cōme le Pere Pijart le faisoit prier Dieu, il luy dit de son propre mouement parlant de ce [81] miserable; qu'il n'estoit pas allé au ciel, d'autant qu'il estoit mort sans baptesme, & n'auoit pas eu soin de se recommander à Dieu; & en ceste mesme occasion vn sien petit cousin faisant le difficile pour dire quelques petites prieres que le Pere lui auoit appris, cēt enfant perd la parole. Courage, lui dit-il, mon cousin, priez bien Dieu, c'est lui qui nous donne tout ce que nous auons, le blé, les fruicts, le poisson; cela est remarquable pour vn enfant. Mais voici ce qui nous fait baïsser les yeux, & admirer en toute humilité les secrets iugemens de Dieu. Vn mois auant sa mort & plus de quinze iours auant que de tomber malade, il fit de

the *Ave*, the *Credo*, the Commandments of God, and some other little prayers, very well. Father Daniel was his master last year, and took unspeakable satisfaction in him. It was not his fault that he was not one of our Seminarists, but his parents' love for him deprived him of this blessing; they now regret it. He was afterwards one of the scholars of Father Pijart, who also experienced a great deal of consolation in instructing him. One day, in the absence of the father, after I had had him say the Commandments of God, "That is truly," said he, "a beautiful discourse." It was not the first time he had made this observation. He took great pleasure in our company, and often remained a good part of the day in our cabin, and only left us at the coming of night. Some time after the death of the father of Louys de Sainte Foy, as Father Pijart was having him pray to God, he said of his own accord, speaking of this [81] wretch, that he had not gone to heaven, inasmuch as he had died without baptism, and had not taken care to commend himself to God. And on this same occasion, one of his little cousins having hesitated in repeating some little prayers that the Father had taught him, and the child having become mute, "Courage, my cousin," he said to him, "pray earnestly to God, it is he who gives us all we have,—the corn, the fruits, and the fish." A remarkable speech for a child. But here is something that makes us cast down our eyes, and admire in all humility the secret judgments of God. One month before his death, and more than two weeks before he fell sick, he begged earnestly to be baptized, and continued for several days in this request, addressing himself now to Father Pijart, now to the Father Superior.

grandes instances pour estre baptisé & continua plusieurs iours en sa requeste, tantost s'adressant au Pere Pijart, tantost au P. Superieur: nous fumes tout prests de lui accorder ce qu'il nous demandoit avec tant de ferueur, veu mesme qu'il estoit fort bien instruit, & que nous auions le consentement de ses parens. Neantmoins, tout bien considéré nous iugeasmes plus à propos de differer pour quelque temps, nous n'auions point encore baptisé personne qui eust l'usage de raison, sinon en danger de mort, c'eust esté par trop exposer le saint Baptême, d'estre lui seul de Chrestien en sa [82] cabane: & quoi que toute la famille témoignast assez bonne volonté pour le Baptême, neantmoins ils remettoient la chose au retour de *Satouta* leur parent, & maintenant vn de nos Seminaristes à Quebec. Sur ces entrefaites le voila accueilli de la contagion; cét enfant est pris le premier, sa grand mere & sa mere le suiuent, & en peu de iours les voila 4. ou 5. sur la litiere; il y auoit ce sembloit quelque sujet de bien esperer des vns & des autres en ceste occasion, & que le danger de mort & la crainte des peines eternelles preuandroient à toutes les considerations qu'ils auoient allegué pour iustifier leur pesanteur en vne affaire de telle importance; & sur tout nous nous resioiissions de voir que Dieu nous presentoit vn moien de contenter l'enfant & lui accorder sa requeste. Mais il en arriua tout autrement. Le P. Superieur alla souuentefois pour les visiter, mais ou il trouuoit la porte fermee, ou on lui fermoit la bouche aussi tost qu'il vouloit faire quelque ouuerture du Baptême, ils auoient fait vn retranchement dans la cabanne où estoit l'enfant, iamais ils ne voulurent permettre au P. de le voir, ou lui parler, &

We were all ready to grant him what he asked with so much fervor, especially as he was very well instructed, and as we had the consent of his parents. Nevertheless, everything well considered, we judged it wiser to defer it for a time. We had not yet baptized any one who had the use of his reason, unless he were in danger of death. It would have been too greatly to endanger holy Baptism, that he should be the only Christian in his [82] cabin; and although the whole family showed enough good will toward Baptism, nevertheless they deferred the matter until the return of *Satouta*, their relative, and now one of our Seminarists at Quebec. In the meanwhile, he was attacked by the contagion; this child was taken sick first, his grandmother and mother followed him, and in a few days there were 4 or 5 of them upon sick beds. It seemed that there was reason to have strong hope for all of them at this time, and that the danger of death and the fear of eternal torments would prevail over all the considerations they had urged to justify their sluggishness in an affair of such importance; and above all we were rejoiced to see that God offered us a means of satisfying the child and granting his request. But it happened to him quite otherwise. The Father Superior went oftentimes to visit them, but either he found the door closed, or they closed his mouth as soon as he began to make overtures concerning Baptism. They had made a partition in the cabin where this child was, and they were always reluctant to permit the Father to see him, or speak with him; and, when he did, he had scarcely said three words before he was instantly told to go away. We did not think so badly of them until it happened [83] that one day, finding them-

puis à peine auoit il dit trois mots, qu'on lui difoit incontinent qu'il s'en allaft; nous n'en auions pas si mauuaife opinion, iufques à ce [83] que se voians vn iour preffez par le Pere ils se declarerent tout à fait, & la mere dit nettement que ni l'enfant, ni perfonne ne feroit baptife puisque *Akhioca* ne l'auoit point esté. Ce Sauuage estoit vn de leurs parës, qui estoit mort à la Rochelle dés le 23. de Septembre; cét enfant ne difoit mot à tout cela, & cependant il empiroit de iour en iour; les occupations continuelles que nous donnoient nos malades, ne nous empeschoient pas de rechercher toutes fortes de voies pour les gagner; nous les affiftions de tout nostre possible de tout ce qu'ils pouuoient fouhaitter, & preuenions fouuët leurs demandes; ils persisterent tousiours dans leur opiniastreté. Quoi que les parens naient pas ici beaucoup d'ascendant sur leurs enfans, neantmoins les enfans deferent grandement aux sentimens des peres & meres quand il est question du Baptefme; nous ne l'auons que trop experimenté, auffi dirai-je en passant que plusieurs de ceux qui se sôt oppofez au Baptefme des autres & nômement de leurs enfans, tombants par apres eux mefmes malades, ou ont refisté opiniastrément au Baptefme & font morts miserables; ou ont esté emportez auant que nous en eussions eu quelque cognoiffance. Je ne fçai pas quelle fera la fin de ceste miserable [84] mere, elle est encore pleine de fanté: mais tât y a qu'elle fut en partie la caufe du malheur de son fils; le Pere Pijart l'alla voir la veille de fa mort; & trouua moien de luy parler, il s'adreffa premierement à la grand'mere, mais n'en tirant aucune fatisfaction, nonobftant toutes les consideratiõs qu'il luy pût alleguer, il se tourna vers l'enfant, lui

selves hard pressed by the Father, they said once for all, and the mother declared flatly, that neither the child nor any one else would be baptized, since *Akhioca* had not been. This Savage was one of their relatives, who had died on the 23rd of September at la Rochelle. The child said nothing to all this, and meanwhile he became worse from day to day. Our continual occupation with our invalids did not prevent us from seeking every possible way to win these people. We assisted them to the extent of our ability in whatever they might desire, and often anticipated their requests; they nevertheless persisted in their obstinacy. Although parents here have not much control over their children, yet the children show great deference to the sentiments of their fathers and mothers when it comes to a question of Baptism. We know this only too well from experience. I will say also in passing that several of those who opposed the Baptism of others, and especially that of their own children, themselves falling ill afterwards, have either stubbornly resisted Baptism and miserably perished, or have been taken off before we had any knowledge of it. I do not know what will be the end of this wretched [84] mother, who is still in excellent health. At all events, she was partly the cause of her son's misfortune. Father Pijart went to see him the evening before his death, and found means of speaking to him. He first addressed the grandmother, but obtained no satisfaction from her, notwithstanding all the arguments he could bring forward. He turned to the child and asked him how it seemed to him,—representing to him that the matter was altogether within his own inclination, that he saw plainly the danger

demanda ce qu'il lui en sembloit, luy representât que la chose estoit tout à fait en sa disposition, qu'il voioit bien le danger où il estoit, & qu'il ne tenoit qu'à lui qu'il n'allaft au ciel apres la mort; il lui demanda aussi s'il ne croioit pas tout ce qu'on lui auoit enseigné; il lui repeta mesme les principaux poincts de nostre croiance, à tout cela il ne fit autre responce sinon, *chieske*, que sçai-ie. Le Pere vouloit pourfuiure à lui faire plus d'instâce: mais outre que la grand'mere se tenoit tousiours sur la negatiue pour ce qui estoit du Baptesme: sa mere qui estoit pour lors dans vne fièvre chaude, print vn tifon ardent, & se tournant vers le Pere, fit mine de lui vouloir ietter, luy criant qu'il s'en allaft; Il se retira donc, & ce pauvre enfant mourut la nuict, Ce fut bien vne nuict pour luy: hélas que cette nouvelle nous affligea! & que cette mort nous donne encor biē auât au cœur quād nous y pēsons.

[85] L'onzième du mesme arriua Simon Baron, amené par *Endahiaconc*, premier Capitaine du bourg de *Teanaostahé* & de la Nation des *Atignenongach*. Ce Sauuage nous tesmoigna vne grande satisfaction du traitement que l'on faisoit à Quebec à nos Seminaristes, & nommément à son nepueu; adioustant qu'il les auoit exhortez à se tenir tousiours dans le deuoir & à ne donner aucun mescontentemēt à nos Peres: que pour lui il faisoit estat maintenant d'estre de nos parens, & qu'en ceste qualité il pretendoit estre des maîtres de la grand riuere.

Le douziesme, le P. Pijart fit vne course à *Khino-nascarant*, ce font trois petites bourgades à deux lieux de nous. Il y rencontra vn homme qui en apparence s'en alloit mourant: il prit occasion de l'instruire &

in which he was, and that it only depended on himself whether he would go to heaven after his death. He asked him also if he did not believe all that had been taught him; he even repeated to him the principal points of our belief; but to all this the child made no other answer than, *chieske*, "What do I know?" The Father would have proceeded to use further entreaties; but, in addition to the grandmother's persistent and obstinate refusal of anything that concerned Baptism, his mother, who was then in a high fever, picked up a burning brand, and turning towards the Father, made a feint to throw it at him, crying to him to go away. So he withdrew, and this poor child died that night. It was indeed night for him. Ah! how this news afflicted us, and how this death still pierces our hearts when we think of it.

[85] On the eleventh of the same [month], Simon Baron arrived. He was brought by *Endahiaconc*, first Captain of the village of *Teanaostahé*, and of the Nation of the *Atignenongach*. This Savage testified his great satisfaction in the treatment accorded to our Seminarists at Quebec, and especially to his own nephew, adding that he had exhorted them to always do their duty, and to give the Fathers no cause for dissatisfaction. As for him, he now esteemed himself as one of our relatives, and in this capacity he laid claim to being one of the masters of the great river.

On the twelfth, Father Pijart made a trip to *Khino-nascarant*,⁹ three little hamlets two leagues from us. There he encountered a man who apparently was about to die. He took the opportunity to instruct him and speak to him of Baptism,—the sick man listening to him willingly at first, and even showing

lui parler du Baptesme: ce malade l'escouta volontiers du commencement, & tesmoigna mesme qu'il feroit bien aise d'estre baptisé. Mais sa femme suruenant, le diuertit de ce dessein, lui representant qu'il n'estoit pas à propos qu'il allast au ciel, veu qu'il n'auoit là aucun de ses parens: & dit au Pere qu'il ne se mist pas dauantage en peine, qu'aussi bien il n'auoit pas de iugement, & qu'il ne scauoit ce qu'il difoit: Si bien qu'ils en demeurèrent là, [86] mais de bonne fortune pour lui sa maladie ne fut pas mortelle. C'est vne chose tout à fait digne de compassion, de voir comme quelques-vns prennent les discours que nous leur faisons du ciel. Vn Sauvage difoit en quelque occasion au P. Superieur, qu'ils n'estoient pas bien aises quand nous demandions aux malades, où ils desiroiēt aller apres la mort, au ciel, ou en enfer; cela n'est pas bien difoit il, nous ne faisons point ces fortes de demandes nous autres, car nous esperons tousiours qu'ils ne mourront pas & qu'ils recouureront leur fanté; vn autre difoit, pour moi ie n'ai point enuie d'aller au ciel, ie n'y ai point de cognoissance, & les François qui y font n'auoient garde de me donner à manger; Ils ne pensent pour la plupart qu'au ventre & aux moiens de prolonger ceste vie miserable.

Le 13. vn Sauvage nommé *Teientoen*, se trouuant bien malade, enuoia de son propre mouuement querir le P. Superieur & lui demanda instamment le Baptesme, lui tesmoignant qu'il auoit tousiours creu tout ce que nous enseignions, & qu'il desiroit aller au ciel: Ce bon homme parloit de cœur, & le Pere lui aiant expliqué briueusement les Articles de nostre croiance, & les Cōmandemens de Dieu; oui dea, dit-il, ie croi tout cela, & suis [87] resolu de garder tout ce que

that he would be glad to be baptized. But his wife, coming unexpectedly, diverted him from his purpose, representing to him that it would not be proper for him to go to heaven, since none of his relatives were there; and she told the Father that he need not go to any further trouble, especially as the sick man had not his faculties and did not know what he was saying. So, indeed, they remained just as they were; [86] but fortunately for him, his sickness was not fatal. It is a thing altogether worthy of compassion to see how some take the discourses that we give them about heaven. On one occasion, a Savage told the Father Superior that they were not very well pleased when we asked the sick "where they wished to go after death, to heaven or to hell?" "That is not right;" said he, "we people do not ask such questions, for we always hope that they will not die, and that they will recover their health." Another one said, "For my part, I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not care to give me anything to eat." For the most part, they think of nothing but their stomachs, and of means for prolonging this miserable life.

On the 13th, a Savage named *Teientoen*, finding himself very sick, sent of his own accord for the Father Superior and earnestly entreated Baptism, testifying to him that he had always believed all we taught, and that he desired to go to heaven. This simple man spoke from his heart, and when the Father had briefly explained to him the Articles of our belief, and the Commandments of God, he said, "Yes, indeed, I believe all that, and have [87] resolved to observe all that God has said." So he was

Dieu a dit. Il fut donc baptisé & nommé Ioseph, nous auions aimé ce Sauvage pour l'affection qu'il auoit tousiours fait paroistre à entendre nos saincts Mysteres, il n'auoit point manqué d'assister aux Catechismes de l'Hyuer precedent & ce avec vne attention remarquable; il nous auoit lui mesme amené ses petits enfans pour estre baptizez, & vne siene petite fille faisant quelque difficulté, il voulut neantmoins qu'on passast outre, disant que ce n'estoit qu'un enfant, & que la chose n'estoit pas en sa disposition. Nous auions desia admiré sa douceur, sa patience, & sa charité à assister sa femme pendant vne maladie de trois & quatre mois, & si ceste femme estoit d'une humeur assez fascheuse. Nous auions bien eu de la peine à la disposer au Baptême, & depuis qu'il auoit esté veuf il auoit eu un tres-grand soin de 3. ou 4. petits enfans qui lui estoient demeurez, il auoit pour eux l'amour & la tendresse d'une bonne mere: ce nous estoit vne consolation de le visiter & l'assister, pendant sa maladie, nous le trouuions tousiours disposé à prier Dieu, & à lui demander pardon de ses pechez: souuent il nous preuenoit, & nous tesmoinoit le soin qu'il auoit nuict & iour de se recōmander à Dieu: Il perseuera dans ces bons [88] sentimens iusques à la mort, & immediatemēt auāt que de mourir il dit à sa mere ie m'en vai au Ciel avec un beau François qui me vient querir; & elle lui aiant respondu qu'il feroit bien-heureux, & se disposant à lui faire prendre quelque chose, il expira doucement. Plaife à ceste diuine misericorde nous donner souuent de semblables consolations, ce sont des effects des seruētes prieres de tant d'ames saintes qui importunent le ciel nuict & iour pour le salut de ces pauures ames abandōnees.

baptized, and named Joseph. We had loved this Savage on account of the kindly inclination he had always shown to hear about our holy Mysteries, not failing to be present at the Catechisms of the previous Winter, at which he paid remarkable attention. He had himself brought us his little children to be baptized; and when one of his little girls made some objection, he desired us to overlook it,—saying that she was only a child, and that it was not done through intention on her part. We had already admired his gentleness, his patience, and his charity in caring for his wife during a sickness of three or four months, although this woman had a rather disagreeable temper. We had had considerable trouble in prevailing upon her to accept Eaptism. And after he became a widower, he took very good care of 3 or 4 little children who were left to him, showing for them the love and tenderness of a good mother. It was a consolation to us to visit and assist him during his illness; we always found him disposed to offer prayers to God and to ask his pardon for his sins. He often anticipated us, and proved to us the care he took, night and day, to commend himself to God. He persevered in these good [88] sentiments until his death, and just before dying he said to his mother, “I am going to Heaven with a great Frenchman who is coming after me;” and,—she having answered him that he would be very fortunate, and preparing to have him take something,—he peacefully expired. May it please this divine mercy to give us often like consolations. These are the results of the fervent prayers of so many saintly souls who importune heaven night and day for the salvation of these poor abandoned souls.

Cependant le Diable faisoit des fiennes ailleurs, & parlant par la bouche du Sorcier *Tonneraüanont*, destournoit ces peuples d'auoir recours à Dieu. Il y auoit desia quelque temps que ce petit bossu auoit déclaré que tout le païs estoit malade, & lui auoit ordonné vne medecine, ie veux dire vn ieu de croffes pour sa guerison. Ceste ordonnance auoit esté publiée par toutes les bourgades; les Capitaines s'estoient mis en deuoir de la faire executer & la ieunesse ni auoit point espargné ses bras: neantmoins sans effet, le mal n'auoit pas laissé de croistre, & de gagner tousiours dauantage, & le 15. d'Octobre nous comptons dans nostre petite bourgade treize à 14. malades: aussi nostre Sorcier ne se faisoit fort pour lors d'entreprendre la [89] guerison de tout le païs: Neantmoins, il auança vne parole aussi temeraire qu'elle estoit auantageuse pour le bourg *Onnentsatj*, d'où il estoit: il ne se contenta pas de donner quelque esperance que personne ne seroit malade, il en donna des assurances qu'ils faisoit indubitables, fondees sur le pouuoir qu'il pretendoit auoir sur la contagion en qualité de Demon on lui donna incontinent dequoi faire festin. Ceste rodomontade courut par tout, & fut prise comme vne verité, on estimoit desia heureux & hors de danger tous ceux qui estoient d'*Onnentsatj*. Ce qui nous obligea de nous employer aupres de Dieu, & supplier sa diuine bonté de confondre le diable en la personne de ce malheureux, & tirer sa gloire de ceste affliction publique. Et le lendemain 14. nous fîmes vœu de dire à ceste intention 30. Messes en l'honneur du glorieux Patriarche saint Ioseph[h]. Nous n'auons pas esté long temps sans auoir dequoi fermer la bouche à ceux qui nous van-

Meanwhile, the Devil was playing his pranks elsewhere, and speaking through the mouth of the Sorcerer *Tonneraunout*, was turning aside these peoples from applying to God. Some time before, this little hunchback had declared that the whole country was sick; and he had prescribed a remedy, namely, a game of crosse, for its recovery.¹⁰ This order had been published throughout all the villages, the Captains had set about having it executed, and the young people had not spared their arms; but in vain. The disease did not cease to spread, and to gain ground all the time; and on the 15th of October we counted in our little village thirteen or 14 sick people. Nor did our Sorcerer engage at this time to undertake the [89] cure of the whole country; yet he ventured one word as rash as it was presuming, for the village of *Onnentisati*, whence he came. He was not satisfied to give some hope that no one there would be sick,— he gave assurances thereof that he made indubitable, by founding them upon the power he claimed to have over the contagion in his character of Demon; he was immediately given something with which to make a feast. This boast spread everywhere, and was accepted as truth; all the people of *Onnentisati* were already considered fortunate and out of danger. This constrained us to exert ourselves with God, and to implore his divine goodness to confound the devil in the person of this wretch, and to obtain glory for himself from this public affliction. And the next day, the 14th, we made a vow to say for this purpose 30 Masses in honor of the glorious Patriarch, saint Joseph. It was not long before we had something with which to close the mouths of those who boasted to us of their prowess, and this Village was hardly

toient fes protieffes, & ce Bourg n'a esté gueres moins espargné que les autres, il y a eu grand nombre de malades, plusieurs en font morts, le ciel y a gagné comme nous esperons. Le mesme iour nous baptifames en nostre bourgade vn Sauvage nommé *Ouen-doiierha*, & sa [90] femme, tous deux bien malades, ils auoiēt demandé quelques iours auparauāt le Baptesme avec beaucoup de ferueur, & satisfirent grandement au P. Superieur quand il fallut venir à vne instruction plus particuliere, neantmoins ils font encor tous deux en pleine fanté. C'est vn desplaisir pour nous, que, cōme nous n'auons pas encor de Bourgs entierement conuertis, nous ne tirons par apres que de belles paroles de ces nouveaux Chrestiens que nous n'auōs baptifez que dās l'extremité, le torrēt des vieilles coustumes & des superstitiōs ordinaires les emporte, nous attendons tous les iours qu'il plaife à Dieu y mettre la main, & nous esperons bien tost ceste faueur du Ciel.

Le 20. mourut vne malheureuse femme nommee *Khiongnona*, ie dis malheureuse, d'autant que, comme il est à presumer, par vne malice pure, fuiuie d'vn abandonnement de Dieu manifeste, elle auoit refusé le Baptesme. Le P. Superieur l'en auoit follicité plusieurs fois, fouuent ie lui auois fait compagnie, nous lui portions tous les iours des boüillons & quelque morceau de viande: du commencement elle s'estoit laiffé instruire en partie & auoit donné quelque consentement pour le Baptesme; mais depuis, cinq ou six iours durant auant sa mort, nous n'en [91] pûmes tirer aucune satisfaction, tantost elle faisoit la sourde oreille, tantost elle disoit elle mesme qu'elle n'entendoit point, & cependant, si vous parliez de lui

more spared than the others. There were a great many sick there, several of whom died. Heaven, as we hope, has gained thereby. On the same day, we baptized in our village a Savage named *Onendou-erha*, and his [90] wife, both of whom were very ill. Some days before, they had asked for Baptism with a great deal of fervor, and thoroughly satisfied the Father Superior when it became necessary to instruct them more in detail. Yet they both are still in good health. It is a source of grief to us that, as we have not yet any wholly converted Villages, we afterwards get from these new Christians, whom we have baptized only in the last hour, nothing but fine words,—the torrent of old customs and common superstitions bearing them away. We are daily expecting that it will please God to put his hand to the work, and we hope soon to be granted this favor from Heaven.

On the 20th, an unfortunate woman named *Khion-guona* died. I say “unfortunate,” inasmuch as—as it is to be presumed, through pure malice, followed by the manifest abandonment of God—she had refused Baptism. The Father Superior had several times urged her, and I often had accompanied him; we had daily carried her soup and a little piece of meat. At first, she had allowed herself to be instructed, to some extent, and had partially consented to Baptism. But later, during the five or six days before her death, we [91] could not get any satisfaction from her, as she sometimes refused to listen, and again herself said that she did not hear; yet, if you spoke of giving her something, she heard you very well. It seemed to me that I could see upon her face the traces of a condemned soul. One day, when the Father Superior was urging her in regard to her conver-

donner quelque chose, elle vous entendoit fort bien : Il me sèbloit voir sur son visage des traces d'une ame reprouvée. Un jour que le P. Supérieur la pressoit sur le point de sa conversion, chassés les moi, dit-elle, qu'ils s'en aillent; ceux qui estoient-là presens nous vouloient faire croire que ce n'estoit pas de nous qu'elle parloit, mais que quelques chiens qui estoient-là autour l'importunoient. Une sienne sœur la débobligea bien en ceste occasion, car elle fut en partie la cause de son endurcissement, c'est un esprit fort mal fait: elle avoit souvent tesmoigné au P. Supérieur qu'elle n'aggreoit pas les discours qu'il faisoit du Baptême. Entre autres un jour qu'il representoit à la malade qu'elle eust à faire choix du lieu où elle vouloit aller après la mort, & la pressoit fort de prendre la dernière resolution; Mon frere, dit-elle, tu n'as pas d'esprit, il n'est pas encore temps, elle y aduifera quand elle sera morte. Je ne sçay pas qu'elle fin Dieu lui referue, mais son mari, & une sienne fille moururent aussi sans Baptême quelque temps après. Pour le mari [92] nous ne pouvons avoir recours qu'aux iustes iugemens de ceste divine Providence, car d'ailleurs il paroist assez bon Sauvage: Sur le commencement de sa maladie, je l'avois visité en l'absence du P. Supérieur & en estois fort satisfait: il m'avoit tesmoigné dès lors qu'il estoit fort content d'estre baptisé, mais il n'y avoit pas encore d'apparence. Le P. Supérieur étant de retour le trouva dans la même volonté jusques à la veille de sa mort, neantmoins le danger ne paroissant pas encore manifeste, il iugea à propos de differer son Baptême jusques au lendemain, mais sa mort nous prévint, nous fumes bien estonnez le matin quand nous entendimes

sion, "Drive them from me," said she, "make them go away." Those present tried to make us believe that it was not of us that she spoke, but that some dogs that were around her annoyed her. One of her sisters did her a very ill turn on this occasion, for she was partly the cause of her obduracy. Hers was a greatly perverted mind; she had often informed the Father Superior that she did not like his discourses upon Baptism. Among other times one day when he was representing to the sick woman that she had to choose the place whither she desired to go after death, and was urging her strongly to make a final decision, "My brother," said she, "thou hast no sense; it is not yet time,—she will decide upon that when she is dead." I do not know what fate God is reserving for her; but her husband and one of her daughters died also without Baptism, some time afterwards. As to the husband, [92] we can only have recourse to the just judgments of this divine Providence, for otherwise he seemed to be a tolerably good Savage. In the beginning of his illness, I had visited him, in the absence of the Father Superior, and had gone away very well satisfied. He testified to me then that he was well content to be baptized, but there had been as yet no probability of it. The Father Superior, having returned, found him in the same mind up to the eve of his death; nevertheless, as there was yet no apparent danger, he judged it wise to defer his Baptism until the next day. But death anticipated us; we were greatly astonished in the morning when we heard the cabin resound with lamentations. As to his daughter, it was, in my opinion, through a righteous chastisement of God that she was deprived of the grace of Baptism. Two

la cabane retentir de plaintes. Pour sa fille ce fut à mon avis par un juste châtiment de Dieu qu'elle fut privée de la grace du Baptesme: deux choses contribuerent beaucoup à son malheur. La premiere, qu'elle estoit débordee avec excez, & quoy que les Sauvages n'vissent gueres de retenuë en matiere de chasteté, neantmoins elle s'estoit renduë remarquable en ce poinct & se prostituoit à toute rencontre; l'autre cause fut vne affection déreglée, qu'elle avoit & ses parens avoient pour sa santé, de sorte qu'elle estoit quasi incapable de toute autre pensee pendant sa maladie, & [93] sa mere ne nous parloit d'autre chose que des moïens de lui procurer sa guerison; Aussi Dieu qui se fert souvent des pechez des hommes comme d'instrumens pour les punir, permit qu'à l'occasion d'un medecin qui la souffloit & lui donnoit quelque breuvage, elle ne fut pas sollicitée efficacement du Baptesme. Comme nous allions le P. Garnier & moi, instruire à l'ordinaire les petits enfans, le P. Superieur nous avoit donné commission de la voir & lui rapporter l'estat de sa santé, mais la porte de sa cabane se trouva fermée, les operations de ce forci commandoient le silence: nous fîmes nostre petite ronde par les autres cabanes à dessein de retourner par là, mais nous trouuâmes que ce n'estoit pas encor fait: nous ne nous en mîmes pas autrement en peine, d'autant que jusques alors nous ne l'auions pas jugée si mal, il n'est pas croiable comme ceste forte de contagion est trompeuse, de fait elle ne passa pas la nuict.

Le 21. on apporta de la Pesche un pauvre vieillard assez malade, nommé *Anerraté*, pere de *Khiongnona*, ce Sauvage avoit autant d'inclination & d'affection pour le Baptesme, que sa fille en avoit eu d'aersion:

things contributed very materially to her misfortune. The first was that she was excessively lewd, and, although the Savages show little restraint in the matter of chastity, yet she had made herself conspicuous in this regard, and prostituted herself at every opportunity. The other cause was the inordinate desire that she and her parents felt for her health, so that she was almost incapable of any other thought during her sickness, and [93] her mother talked to us about nothing else than the means of securing her recovery. Therefore God, who often employs the sins of men as instruments to punish them, permitted that, on account of a medicine man blowing upon her and giving her some potion, she should not be effectively urged to accept Baptism. As Father Garnier and I were going to give the usual instruction to the little children, the Father Superior commissioned us to see her and to report to him the state of her health. But the door of her cabin was found closed, as the operations of this sorcerer demanded silence. We made our little rounds through the other cabins, intending to return that way, but we found that he had not yet finished. We gave ourselves no further trouble about it, as up to that time we had not thought her so ill. It is incredible how deceitful this sort of contagion is. In fact, she did not survive the night.

On the 21st, a poor old man named *Anerraté*, father of *Khiongnona*, was brought back from the Fishing grounds, quite ill. This Savage had as much inclination and desire for Baptism as his daughter had had aversion to it. On the 23rd, the Father Superior instructed him and yet did not judge it proper to confer Baptism upon him so hastily. [94] But as

Le 23. le P. Superieur l'instruisit & ne iugea pas neantmoins à propos de precipiter si fort son Bapteme; [94] mais côme si ce bon vieillard eust senti les aproches de la mort il pria instamment le pere de ne pas differer long temps, & qu'il ne mâquast pas de le venir baptiser le lendemain matin dès le point du iour, lui tesmoignant qu'il croioit fermement tous nos Mysteres, & qu'il fouhaitoit aller au ciel. Le P. lui accorda fa requeste, & ce avec tant de consolation de part & d'autre qu'il estoit aisé à voir que c'estoit vn coup du ciel, & vne misericorde de Dieu bien particuliere; de fait il perdit le iugement fort peu de tēps apres, & m[o]urut dès le mesme iour. Ce Sauvage estoit *Algonquin* de Nation & auoit esté esleué dès son bas âge parmi les Hurôs. Quelle prouidence de Dieu! sans doute que ceste si heureuse fin lui aura esté octroiee de ceste infinie bonté en consideration de la grande assiduité qu'il auoit tousiours apporté à entēdre la parole de Dieu. Les bonnes qualitez que j'ai loitees ci-deuant en quelques autres estoient beaucoup plus notables en cestui ci, il auoit vne cœleur naturelle qui gaignoit tout le monde, ce n'estoit pas vn homme fujet à son ventre, il estoit sobre par deffus le commun des Sauvages, ses visites quoi qu'assez frequētes ne nous estoiet point importunes: les autres ont d'ordinaire quelque chose à demander, pour lui il ne nous [95] visitoit que par amitié, & vous le trouuiez tousiours disposé à entendre quelques bons discours. Dans les Catechismes que faisoit le P. Sup. l'hyuer precedent, il estoit tousiours des premiers à prendre la parole & à louer nos Mysteres, & nous auoit souuent tesmoigné vne bonne volonté de se faire Chrestien. Ce sont des pierres precieuses que Dieu nous decouure au milieu

if this good old man had felt the approaches of death, he entreated the father earnestly not to defer it long, telling him not to fail to come and baptize him the next morning at dawn,—testifying to him that he firmly believed all our Mysteries, and that he desired to go to heaven. The Father granted his request, and with so much comfort on both sides as to make it easily seen that it was an act of providence, and a very special mercy on the part of God. In fact, he lost consciousness very soon afterwards, and died the same day. This Savage was an *Algonquin* by Nation, and had been brought up from infancy among the Hurons. What a providence of God! Doubtless this happy end was granted to him by this infinite goodness in consideration of the great diligence he had always shown in listening to the word of God. The good qualities that I have heretofore praised in some others were much more conspicuous in him. He had a natural gentleness which won all men; he was not a man who was a slave to his stomach, being more abstemious than the Savages usually are. His visits, although rather frequent, were not annoying to us. The others generally have something to ask for; but, as for him, he [95] visited us only through friendship, and you found him always ready to listen to good conversation. In the Catechisms conducted by the Father Superior the winter before, he was always among the first to begin talking and to praise our Mysteries, and had often shown to us his willingness to become a Christian. These are precious stones that God uncovers to us in the midst of these forsaken lands; and we have every reason to believe that they will not be so rare in the future, since we have determined to go and seek them henceforth in the most

de ces terres abandonnées, & nous auons tout fujet de croire qu'elles ne nous ferōt pas si rares à l'auenir, puis que nous sōmes refolus de les aller c[h]ercher d'orefnauāt dās les bourgades les plus peuplées & les plus confiderables du païs, où la prouidence de Dieu ne manquera pas d'en faire paroître & esclater à nos yeux vn plus grand nombre.

Le 4. de Nouembre vn Sauuage que nous auions baptifé quelques iours auparauāt nous pria de baptifer fa femme qui estoit fort malade, & du commencement elle tefmoignoit en estre fort contente: mais le P. Sup. lui aiant representé qu'estant baptifée elle deuoit faire estat de ne se separer iamais d'avec son mari, à cela elle demeura muette; & en fuite se voyant pressée sur le Baptesme, elle respondit en sa presence *teouïastato*, c'est à dire ie ne veux pas, quoi que son mari eust desia fait entendre au Pere que pour lui il [96] estoit content de ne la quitter iamais, nous n'en pûmes rien tirer autre chose; graces à Dieu elle est encor viuante. Voilà deux beaux mariages.

Le 5. nous eufmes encor deuant nos yeux vn exemple de la Iustice de Dieu en la mort d'vn nommé *Oronton*: il ne voulut iamais ouïr parler du Baptesme pour toutes les considerations que le P. Superieur lui pût presenter; ie lui en parlai encor fort particulierement vn peu auant sa mort, mais ie ne pûs tirer de lui autre responce, sinon qu'il vouloit aller au lieu où estoient ses ancestres; il y auoit desia long temps que ce mauuais esprit s'estoit déclaré, & auoit fouuent fait paroître qu'il ne croioit point ce que nous enseigniōs, il s'en estoit mesme mocqué: & s'il affistoit quelquesfois au Catechisme ce n'estoit que pour auoir quelque morceau de Petun; outre cela c'estoit vn

populous and most important villages of the country, where the providence of God will not fail to reveal and cause to shine forth before our eyes a greater number of them.

On the 4th of November, a Savage whom we had baptized some days before begged us to baptize his wife, who was very sick. She at first declared herself very well satisfied with this; but when the Father Superior represented to her that, having been baptized, she must count upon never separating from her husband, she thereupon remained mute; and afterwards, when Baptism was urged upon her, she answered in his presence, *teouastato*, meaning, "I do not wish it,"—although her husband had already given the Father to understand that, as for him, he [96] was satisfied never to leave her. We could obtain nothing more from her; thank God, she is still living. There you have two fine marriages.

On the 5th, we again had before our eyes an example of the Justice of God, in the death of one *Oronton*. He would never hear about Baptism, for all the arguments the Father Superior could place before him. I spoke to him about it again very particularly, a little while before his death, but I could get no other response from him except that he wished to go to the place where his ancestors were. Already, for a long time past, this wicked man had declared himself; he had often shown that he did not believe what we taught, and had even ridiculed it; if he were sometimes present at the Catechism, it was only to get a piece of Tobacco. He was, besides, a Lion and a Tiger in his anger, and took offense at a mere nothing. He had occasionally caused in some of our domestics fears and apprehensions that were

Lyon & vn Tygre dans sa colere, & s'offençoit de rien: il auoit par fois mis quelques-vns de nos domestiques en des peurs & des apprehensions qui n'estoient pas trop agreables; il auoit mesme tesmoigné quelque mauuaise volonté, & vsé de menaces; neantmoins nous l'assistames de tout ce que nous pûmes pendant sa maladie, pour tascher de le gagner à Dieu: mais nous auôs [97] desia souuent remarqué en plusieurs de nos Sauuages que le mespris de nos saincts Mysteres est vne fort mauuaise disposition à vne bonne conuersion à l'article de la mort, ie ne me souuiens point d'en auoir veu vn feul qui ait fait vne heureuse fin, au contraire i'ai remarqué que la plus part sont fortis de ceste vie avec des signes manifestes d'vn abandonnement de Dieu & de reprobation.

not too agreeable; he had even shown an evil disposition, and had used threats. Nevertheless, we aided him as far as we could during his illness, to try to win him to God. But we have [97] already often noticed in many of our Savages that contempt for our holy Mysteries is a very bad state of mind for a good conversion at the point of death. I do not remember to have seen a single one of them who died happily; on the contrary I have observed that the greater part of them went forth from this life with manifest signs of being forsaken and rejected by God.

CHAPITRE V.

OSSOSANÉ, AFFLIGÉ DE CONTAGION. DIUERSES COURSES
QUE NOUS Y AUONS FAITES AU TEMPS LE PLUS FAS-
CHEUX DE L'HYUER. CONTINUATION DE LA
MESME MALADIE DANS NOSTRE BOURGADE, &
L'ASSISTANCE QUE NOUS AUONS REN-
DUË AUX LIEUX CIRCONUOISINS
ACCUEILLIS DU MESME MAL.

N OUS auions esperé que comme il arriue d'ordi-
naire en France & ailleurs, les premieres froi-
dures arreteroient le cours de ceste maladie
contagieuse: mais il en est arriué tout autrement,
[98] & le fort de l'Hyuer a esté aussi la force du mal;
de forte que dés le 10. ou 12. de Novembre nous nous
en vismes presque inuestis de tous costez. Ce qui
nous fit refoudre à diuifer nos soins, & ouvrir nos
cœurs aux necessitez de ce pauvre peuple. Pour eux
ils n'auoient recours qu'à leurs Sorciers, & n'espar-
gnoient point les presens pour tirer d'eux quelques
remedes imaginaires; mais leurs bons Anges auxquels
leurs ames estoient precieuses nous tendoient les bras,
& Dieu mesme qui auoit dessein de toute eternité de
faire misericorde à plusieurs, nous donnoit de fortes
inspirations de les aller secourir, mesprisans toute
forte de considerations humaines, & nous abandon-
nans à la conduite de son amoureuse prouidence.
Nous auions besoin de prendre ces sainctes penſees
pour animer nos pas, car d'ailleurs nous n'auions

CHAPTER V.

OSSOSANÉ AFFLICTED WITH A CONTAGIOUS DISEASE.
VARIOUS JOURNEYS THAT WE MADE THERE IN THE
MOST DISAGREEABLE WINTER WEATHER. CON-
TINUATION OF THE SAME SICKNESS IN OUR
VILLAGE, AND THE ASSISTANCE WE REN-
DERED TO THE NEIGHBORING PLACES
ATTACKED BY THE SAME DISEASE.

WE had hoped that, as generally happens in France and elsewhere, the first frosts would arrest the progress of this contagious malady. But just the opposite happened, [98] and the depth of the Winter was also the severest period of the disease, so that from the 10th or the 12th of November we saw ourselves almost surrounded by it on every side; which made us resolve to divide our cares, and open our hearts to the necessities of these poor people. As for them, they had recourse to their Sorcerers only, and spared no gifts to obtain from them some imaginary remedies. But their good Angels, to whom their souls were precious, held out their arms to us; and God himself, who had designed from all eternity to be merciful to many of them, gave us strong inspirations to go and help them, despising all sorts of human considerations, and abandoning ourselves to the guidance of his loving providence. We needed to lay hold of these holy thoughts, to quicken our steps, for we had, besides, few human motives that could incite us to this undertaking. At

guerres de motifs humains qui nous portassent à ceste entreprise. On auoit dès lors semé de fort mauuais bruits de nous par le païs: ce petit Sorcier faisoit desia sonner bien haut qu'il auoit veu venir la maladie du costé du grand Lac: on ne parloit que d'un capot supposé, & empoisonné, disoit-on, par les François, & le Capitaine *Aënons* auoit desia rapporté d'un Sauvage de l'Isle, que feu Monsieur de *Champlain* [99] estoit mort avec la resolution de ruiner tout le païs. Outre cela, apres auoir assisté les malades de nostre Bourgade avec tant d'affiduité l'espace d'un mois, & nous estre osté les morceaux de la bouche pour leur donner, encor s'en trouuoit-il qui disoient que ce que nous leur portions les faisoit mourir, & d'autres qui nous voioient tous les iours tirer la graisse des boüillons que nous leur preparions, qu'eux mesmes estiment fort nuisible aux malades, adioustoient, qu'il n'y auoit pas dequoi nous auoir beaucoup d'obligation: que si nous donnions quelque chose aux malades, ce n'estoit que ce que nous eussions ietté. Que nous en referuions tousiours le meilleur pour nous: que ce pot qui estoit nuict & iour aupres de nostre feu n'estoit que pour amasser force graisse, voilà comme ils parloient. Et enuiron ce temps-là estant allé instruire les petits enfans à l'ordinaire, un Sauvage me donna un morceau de poisson, & me fit ce compliment, regarde, voilà comme il faut faire, quand on se mesle de donner: vous autres vous estes des vilains, quand vous donnez de la viande, c'est si peu qu'il n'y en a pas quasi pour en gouter: & ce pendant sa cabane estoit vne de celles qui auoient plus de fuiet d'estre satisfaites de nos liberalitez: [100] toutes ces mefcognoiffances nous font comme

that time, very injurious rumors about us had been scattered through the country; this little Sorcerer had already boasted loudly that he had seen the maldy come from the direction of the great Lake. They talked of nothing but an imaginary cloak, poisoned, it was said, by the French; and Captain *Aënons* had already brought a report from an Island Savage, that the late Monsieur de *Champlain* [99] had died with the determination to ruin the whole country. Besides, after having so diligently aided the sick of our Village for the space of a month, and having taken the morsels from our own mouths to give to them, there yet were found some who said that what we carried to them made them die; and others, who saw us daily skimming the grease from the soup that we were preparing for them,—which they themselves consider very injurious to the sick,—added that there was no cause for them to be under great obligations to us; that if we did give something to the sick, it was only what we would have thrown away, that we always reserved the best of it for ourselves, and that this pot, which was at our fire night and day, was only to accumulate a great deal of grease. Thus they talked. And about this time, having gone to instruct the little children as usual, a Savage gave me a piece of fish, with this compliment, “Look now, how people ought to do when they concern themselves to give; you people, you are misers,—when you give meat, it is so little that there is hardly enough of it to taste.” And yet his cabin was one of those which had the most reason to be satisfied with our liberality. [100] All these exhibitions of ingratitude are like so many favors from heaven,

autant de faueurs du ciel qui nous mettent en vne fainte neceffité en toutes nos actions de ne chercher purement que Dieu.

Doncques le 17. de Nouembre le P. Superieur voyant que tout estoit assez paisible en nostre Bourgade, & que ce qu'il y restoit de malades commençoit à se mieux porter, partit pour aller à *Offofané*, accompagné du P. Ifaac Iogues & de François Petitpré. Ce premier voiage ne fut pas bien long, il y baptifa neuf malades, trois petits enfans, & six adultes. Il retourna le 20. sa presence estoit ici neceffaire sur le commencement de ces mauuais bruits; & puis nos Sauvages auoient donné quelque parole qu'ils desiroient s'adresser à Dieu en ceste affliction publique & implorer solennellement son secours; il falloit les disposer à ceste action.

Le 27. vne femme mourut à nostre Bourgade, elle auoit esté baptifée le iour precedent; le mesme iour son pere nous vint raconter vn songe tout à fait agreable, qu'elle auoit eu, à l'entendre, vn peu auant sa mort: ce songe supposé ne tendoit qu'à auoir quelques cordes de raffade; il nous dit donc qu'elle auoit esté quelque temps comme morte, & qu'estant reuenue de ce profond assoupissement, [101] elle nous auoit demandé, & auoit tesmoigné qu'elle ne desiroit point aller où vôt les Hurons apres la mort, qu'elle vouloit aller au Ciel où alloient les François, qu'elle en venoit, qu'elle y auoit veu vne infinité de François beaux à merueille, & quelques fauages de sa cognoissance, qui auoient esté baptifés: entre autres vn sien oncle, & sa sœur qui estoit morte Chrestienne peu de iours auparauant, que son oncle lui auoit dit, & bien ma niepce vous voila donc venuë, & que sa

which place us under the holy necessity, in all our acts, of seeking God alone.

Now, on the 17th of November, the Father Superior, seeing that all was peaceful enough in our Village, and that the remainder of the sick people had begun to improve, departed for *Ossosané*, accompanied by Father Isaac Jogues and François Petitpré. This first journey was not very long; in it nine sick people, three little children, and six adults were baptized. He returned on the 20th, as his presence was necessary here when these evil rumors began; and besides, our Savages had given some intimation that they wished to address themselves to God in this public affliction, and solemnly to implore his aid; it was necessary to prepare them for this act.

On the 27th, a woman, who had been baptized the day before, died in our Village. The same day her father came to us to relate a very amusing dream that she had had, according to his story, a little while before her death. The sole purpose of this imaginary dream was to get a few strings of beads. So he told us that she had been for some time as if dead, and that, having awaked from this profound lethargy, [101] she had asked for us, and had declared that she did not wish to go where the Hurons went after death,—that she wished to go to the Heaven where the French went; that she had just come from there, where she had seen a vast number of Frenchmen, wonderfully beautiful, and some savages of her acquaintance who had been baptized—among others, one of her uncles, and her sister who had died a Christian a few days before. She related that her uncle had said to her, “Well, my niece, so you have come here;” and that her sister had asked her if

sœur lui auoit demandé, si *Echon* (parlant du P. Supérieur) ne lui auoit rien donné en partant, à quoi elle auoit répondu que non, que l'autre lui auoit reparti, pour moi, voila vn bracelet de raffade qu'il me donna; & que là deffus celle-ci s'estoit resoluë de retourner & nous en venir demander autant; qu'elle estoit reuenuë à foi, & qu'ayant raconté son long, elle auoit incontinent perdu le iugement, & estoit morte, c'est pourquoy il prioit qu'on lui donnaist autant de raffade, qu'on en auoit donné à sa sœur pour la contenter; voilà vn homme qui a de belles idées du ciel & de l'estat des bien-heureux.

Le mesme iour Dieu nous aiant donné vn morceau de cerf, nous en fîmes festin à nos Sauvages pour prendre occasion de leur [102] tesmoigner le ressentiment que nous auions de leur affliction: & pour y proceder à la mode du pays, nous leur fîmes vn present de 400. grains de Pourcelleine, vne couple de haches, & vne peau d'Orignac. Le P. Supérieur prit aussi occasion de les exhorter à croire en Dieu, à implorer sa misericorde, & luy faire vn vœu solemnel en cette necessité publique; ils agreerent la proposition, & promirent de tenir entre eux conseil, là deffus. Apres le festin le P. Pijart partit pour aller coucher à *Arontaen* où il baptisa 3. petits enfans, ce n'estoit pas ce qu'il l'auoit amené; il estoit allé voir vne pauvre femme bien malade, mais elle ne fit point d'estat du baptesme & fit au Pere la respõse ordinaire des Sauvages, qu'elle ne vouloit point quitter ses parens, & qu'apres la mort elle estoit resoluë de les aller trouuer en quelque lieu du monde où ils pussent estre; & le pere luy ayant esuyé de luy dire que ceux qui mouroient sans baptesme alloient en enfer, elle re-

Echon (speaking of the Father Superior) had not given her something at her departure, to which she answered "No;" that the other one had replied, "As for me, here is a bead bracelet that he gave me;" and thereupon this one had resolved to return, and come and ask us for the same; that she had come to herself, and that after having related her dream, she immediately lost consciousness, and died. Hence he asked that as many beads be given to her as to her sister, in order to satisfy her. Truly, a man with exalted ideas of heaven and of the state of the blessed.

On the same day, God having given us a piece of deer, we made a feast of it for our Savages, that we might have an opportunity to [102] testify to them our sympathy in their affliction. And, in order to proceed after the manner of the country, we made them a present of 400 Porcelain beads,¹¹ a couple of hatchets, and a Moose skin. The Father Superior also took occasion to exhort them to believe in God, to implore his mercy, and to make him a solemn vow in this public necessity. They approved the proposition, and promised to hold a council among themselves, concerning it. After the feast Father Pijart departed to go and sleep at *Arontaen*, where he baptized 3 little children. It was not this that took him thither; he went to visit a poor woman who was very ill. She, however, attached no importance to baptism, and gave the Father the usual answer of the Savages,—that she did not wish to leave her relatives, and that after death she had resolved to go and find them, in whatever part of the world they might be. The father having represented to her that those who died without baptism went to hell, she replied

pliqua qu'elle ne se foucioit pas d'aller aux enfers & d'y estre bruslee à iamais. Le pere fut contraint de l'abandonner n'en pouuant tirer autre chose. Le lendemain elle fut quelque temps comme morte, & estant hors de cét affoupissement elle voulut en effect qu'on la prist comme [103] vne personne reffuscitee; i'estois morte dit, elle, & passois desia par le cimetiè pour m'en aller droit au village des ames, lors que i'ay rencontré vn mien parent defunt qui m'a demandé ou i'allois, & ce que ie pensois faire, que si ie ne changeois de resolutioⁿ, ils estoient perdus, qu'ils n'auoient plus de parents qui fissent d'orefnauant à manger pour les ames, c'est ce qui m'a fait retourner, & prendre resolutiõ de viure. Telles & sèblables refferies passèt parmy eux pour de veritables resurrections, & seruent de fondement & d'appuy à la croyance qu'ils ont de l'estat des ames apres la mort.

Le 28. le P. Pierre Chastellain & moy nous fismes vn tour à vne petite bourgade à vne lieuë de nous, où le pere baptisa vn petit enfât malade; nous trouuâmes aussi l'ocasiõ d'instruire quelques Chrestieës qui auoiët esté baptifez l'esté passé, nous leur repetâmes quelques vns de nos principaux mysteres, leur apriâmes à demãder pardõ à Dieu quãd ils pesche-roieët, & à faire quelque petite priere matin & soir. Estans de retour i'acõpagnay le P. Superieur qui auoit esté prié par vn vieillard de nostre bourgade, nõmé *Tandoutfahoronc* d'aller passer la nuit en sa cabane, pour assister sa petite fille qui estoit à l'extremité; il n'y auoit pas grãde [104] necessité d'ailleurs, car cét enfant n'auoit que sept à huict ans & auoit esté baptifé des l'an passé: mais il nous auoit fait ceste requeste par vne grande confiance qu'il a

that she did not mind going to hell and being burned there forever. The father was obliged to give her up, as he could get nothing else from her. The next day, she was for some time as if dead; and, having thrown off this lethargy, she wished, forsooth, to be regarded as [103] a person who had been raised from the dead. "I was dead," said she, "and had already passed through the cemetery to go directly to the village of souls, when I came upon one of my dead relatives, who asked where I was going and what I intended to do,—saying that, if I did not change my mind, they would be lost, that there would be no more relatives to prepare food for the souls thereafter; and that is what made me return and resolve to live." These and similar fancies pass among them for veritable resurrections, and serve as a foundation and support for the belief they have regarding the state of souls after death.

On the 28th, Father Pierre Chastellain and I made a trip to a small village a league away from us, where the father baptized a little sick child. We also found an opportunity to instruct some Christians who had been baptized the previous summer. We repeated to them some of our principal mysteries, taught them to ask forgiveness of God when they sinned, and to offer some little prayer morning and evening. Upon our return, I accompanied the Father Superior, who had been entreated by an old man of our village, named *Tandoutsahoronc*, to go and pass the night in his cabin, to minister to his granddaughter, who was at the point of death. There was no great [104] need of this, however, for this child was only seven or eight years old, and had been baptized the year before. But he had made this request on account of his great

en nous, esperant tirer beaucoup de consolation de nostre compagnie dans son affliction, & que nous apporterions quelque foulagement à ceste petite malade. Nous voiôs ici des traits de l'amour naturel tout à fait remarquables: il y auoit sept ou huict iours que ce pauure vieillard & sa femme se donnoient vne peine incroyable nuict & iour: cét enfant n'auoit point d'autre lict que le sein de son grand pere, tantoit il lui falloit estre assis, tantoit couché d'vn costé tantoit de l'autre, & changer de posture à tous momens, car elle estoit dans des inquietudes, & des conuulsions qui durerēt presque toute la nuict. Quelques petits raisins que nous lui donnions de temps en temps, ferirent plus à contenter le pere qu'à foulager la fille qui mourut peu de temps apres: ce vieillard nous en est demeuré fort obligé, & nous l'a tesmoigné depuis en plusieurs rencontres. Nous estimons precieuses les moindres occasions que Dieu nous presente, de gagner l'affection de nos Sauvages.

Enuiron ce temps-là vn autre vieillard de nostre bourgade se trouua fort en peine, on [105] ne parloit que de lui aller fendre la teste, il y auoit desia long temps qu'on s'en deffioit cōme d'vn Sorcier & d'vn empoisonneur: & tout freschement vn nommé *Oaca* auoit tesmoigné qu'il estoit dans ceste creance que ce Sauvage le faisoit mourir, & quelques-vns disoient l'auoir veu de nuict roder autour des Cabanes jettant des flammes par la bouche; n'en voila que trop pour lui faire vn mauuais parti. En effect vne fille voiant sept ou huict de ses parens emportez en peu de iours; eut bien la hardieffe d'aller en sa Cabane avec resolution de lui maintenir qu'il estoit la cause de leur mort; & lui n'y estant pas, elle parla si ouuertement,

confidence in us, hoping to derive much comfort from our companionship in his affliction, and that we would bring some relief to this little sick girl. We here saw some altogether remarkable evidences of natural love. For seven or eight days this poor old man and his wife underwent incredible hardships, night and day. This child had no other bed than the bosom of her grandfather; now he was compelled to sit down, now to lie down, sometimes on one side, sometimes on the other,—changing his posture at every moment, for she was restless, and in convulsions which lasted nearly all night. Some little raisins, that we gave her from time to time, served more to satisfy the father than to relieve the child, who died a little while afterwards. This old man has remained very grateful to us, and has shown it since then on many occasions. We esteem as precious the slightest occasions that God presents to us to gain the affection of our Savages.

About this time another old man of our village was sorely troubled; people [105] talked of nothing else than of going to break his head. For a long time he had been suspected of being a Sorcerer and a poisoner, and quite recently one *Oaca* had testified that he believed this Savage was making him die; and some of them said they had seen him at night roaming around the Cabins, and casting flames from his mouth. Here was only too much to make a bad case for him. Indeed, a girl, seeing seven or eight of her relatives carried off in a few days, had actually had the boldness to go to his Cabin with the determination to accuse him of being the cause of their death; and as he was not there, she talked to his wife so freely, and with so much passion, that the son, happening

& avec tant de passion à sa femme, que le fils furvenant là dessus, mit sa robe bas, & prenant vne hache, s'en alla tout transporté de colere en la cabane où s'estoient formez ces mauuais soupçons, & s'estant assis tout au beau milieu, s'adreffa à vn nommé *Tioncharon*, & lui dit d'un visage ferme, & avec vn maintien asseuré; Si tu pense que ce soit nous qui te faisons mourir, prends maintenant ceste hache, & me fends la teste, ie ne branlerai pas. *Tioncharon* lui repliqua, nous ne te tuons pas maintenant à ta parole, mais la premiere fois que nous t'aurons pris sur le fait. La chose en demeura [106] là pour lors; mais ils sont toujours regardez de fort mauuais œil; ces peuples-ci sont grâdemment soupçonneux nommément quand il y va de la vie; les experiences qu'ils pensent auoir en ceste matiere & les exemples de mille personnes qu'ils croient estre mortes par fort, ou par poison les tiennent dans ces deffiances. Le mesme iour que ceste histoire se passa, le P. Sup. estant allé visiter vn malade, on lui monstra quelque espece de fort qu'on lui venoit de faire ietter par la force d'un vomitoire: sçauoir est quelques cheveux, vne graine de petun, vne feuille verte & vne petite branche de cedre: mais le malheur voulut, à leur opinion, que l'un de ces forts estoit rompu, l'autre partie estât demeuree dâs le corps, ce qui lui causa la mort. Vous n'étendez parler d'autre chose en ce païs, il n'y a gueres de malades qui ne croient estre empoisonnez; & tout fraichement le P. Super. passant par le bourg *Andiatac*, on lui fit voir vne jambe de fauterelle entortillee de quelques cheveux qu'un malade venoit de vomir. Si les Sorciers sont aussi communs dans le païs qu'ils sont souuent à la bouche

to come in, laid down his robe, and, taking a hatchet, went off in a transport of rage to the cabin where these evil suspicions had originated. Sitting down in the middle of the room, he addressed one *Tioncharon*, and said to him with a steadfast countenance and a confident mien: "If thou thinkest it is we who make thee die, take now this hatchet and split open my head; I will not stir." *Tioncharon* replied to him, "We will not kill thee now at thy word, but the first time we shall take thee in the act." The matter remained [106] thus for that time, but they were always regarded with a great deal of ill will. These peoples are extremely suspicious, especially when life is involved; the experiences that they think they have had in this matter, and a thousand instances of people whom they believe to have died through witchcraft or poison, maintain them in this distrust. On the same day that this incident occurred, the Father Superior having gone to visit a sick man, they showed him a sort of charm he had just been made to throw up by means of an emetic; it consisted of some hairs, a tobacco seed, a green leaf, and a little cedar twig. But as ill luck would have it, in their opinion, one of these little charms was broken, the other part having remained in his body, and that had caused his death. You hear nothing else talked about in this country, there being hardly any sick people who do not think they have been poisoned. Only recently, when the Father Superior was passing through the village of *Andiatae*, he was shown a grasshopper's leg twined about with a few hairs, which a sick person had just vomited. If Sorcerers are as common in the country as they are often upon the lips of the Savages, we can truthfully say that we are preëmi-

des Sauvages, nous pouuons bien dire que nous sōmes par excellēce *in medio nationis prauæ*, & si, avec tout cela dās l'opinion de plusieurs, nous sōmes passez maistres en ce mestier, & auons de l'intelligence [107] avec les diables. Vostre R. voirra bien tost esclatter ceste calomnie, Dieu en soit glorifié à iamais. Nous auōs cogneu à veuë d'œil sa paternelle prouidēce en nostre endroit; & nous eufmes la consolation, pendant que l'on ne parloit que de nous fendre la teste, d'assister tousiours nos malades & de cooperer à la conuersion de plusieurs & de prescher autant que iamais son sainct Nom.

Le 29. Tous les principaux de nostre bourgade s'assemblerent en nostre cabane, bien resolus de faire tout ce que nous iugeriōs à propos pour fleschir Dieu à mis misericorde, & obtenir de sa bōté quelque soulagemēt en ceste calamité publique. Le P. S. leur auoit desia representé que le vrai & vnique moien de destourner ce fleau du ciel, estoit de croire en Dieu & prendre vne ferme resolution de le seruir & garder ses Cōmandemens; Dauantage que Dieu prenoit grand plaisir aux vœux que nous lui adressions en telles ou semblables necessitez; que fort souuent en France nous en auions veu & expérimenté de bons effects; & ainsi que s'ils vouloient lui promettre au cas qu'il lui plût faire cesser tout à fait ceste contagion, de bastir au Printemps vne cabane, ou vne petite Chappelle en son honneur. Comme il est le maistre & l'autheur de nos vies, ils auroient tout fujet d'esperer [108] l'enterinement de leur requeste. Ils auoient desia deliberé là dessus en leur particulier; & la resolution qu'ils auoient prise estoit le fujet de ceste seconde assemblee, où le P. Superieur les in-

nently *in medio nationis pravae*; and yet, with all this, in the opinion of many of them, we are past masters in this art, and have an understanding [107] with the devils. Your Reverence will soon see this calumny exploded, for which may God be forever glorified. We have very plainly perceived his paternal providence in regard to us, and we had the consolation, while they were talking about nothing else than of breaking our heads, of continuing to assist our sick people, and of coöperating in the conversion of several and of preaching his holy Name as often as ever.

On the 29th, all the chief men of our village assembled in our cabin, firmly resolved to do all that we considered proper to incline God to mercy and to obtain from his goodness some relief in this public calamity. The Father Superior had already represented to them that the true and only means of turning away this scourge of heaven, was to believe in God and to make a firm determination to serve him and keep his Commandments. He told them, furthermore, that God took great pleasure in the vows that we addressed to him in these or similar necessities; that we had very often in France seen and experienced good effects therefrom; and thus, that if they would promise him, in case it might please him to make this contagion disappear altogether, to build in the Spring a cabin, or a little Chapel in his honor, as he is the master and author of our lives, they would all have reason to hope [108] for his approval of their request. They had already deliberated upon this by themselves, and the decision they had made was the subject of this second assembly, where the Father Superior instructed them still more particularly upon the importance of the action they were

struisit encor fort particulièrement sur l'importance de l'action qu'ils alloient faire, & les exhorta à auoir vne grande confiance en Dieu s'ils y procedoient en toute sincerité; adioustant que pour ceux qui n'estoient là que par ceremonie ils prissent bien garde à ce qu'ils alloient faire, qu'ils auoient à faire à vn Dieu qui cognoissoit le fond de leurs cœurs & ne manqueroit pas de les punir rigoureusement, s'ils ne se comportoient en son endroit avec le respect & la reuerence que requiert sa diuine Majesté. L'exhortation acheuee, le Peres les fit tous prosterner à genoux deuant vn image de nostre Seigneur; & prononça à haute voix la formule du vœu, qui contenoit vne ferme resolution de croire en Dieu, & le seruir fidelement, & en suite vne promesse de dresser au Printēps vne petite chapelle en son honneur, au cas qu'il lui pleust leur faire misericorde, & les deliurer de ceste maladie contagieuse. Nous n'eufmes pas toute la satisfaction que nous souhaittions en ceste action, tous ceux qui y auoient esté inuitez, ne s'y trouuerent pas; [109] & entre autres celui qui passoit pour Capitaine, quoi qu'il n'en portast que le tiltre, estoit sorti dehors auant qu'on commençast la Ceremonie, & s'amusoit à folastrer & à rire avec quelques-vns de sa Cabane. Aussi ont-ils esté chastiez la pluspart d'vne mort miserable: Dieu dissimula pour lors, la mesure de leur pechez n'estoit pas encor comblee, ils auoient à adiouster d'horribles blasphemes, & de tres-mauuais desseings sur la vie de ceux qu'ils n'auoient que trop de fuiet de croire n'estre ici dans leur païs que pour les obliger: ie parlerai plus clairement en son lieu. Il s'en trouua neantmoins qui nous dōnerent de la consolation, sur tout vn nommé *Tsioandaentaha*; quoi

about to perform, and exhorted them to have great confidence in God if they undertook it in all sincerity,—adding that, as for those who were there only through formality, they should be very careful as to what they were about to do, that they had to do with a God who knew the depths of their hearts and would not fail to punish them severely, if they did not conduct themselves towards him with the respect and reverence that his divine Majesty requires. The exhortation finished, the Father made them all prostrate themselves upon their knees before an image of our Lord; and he repeated aloud the formula of a vow, which contained a firm resolution to believe in God and to serve him faithfully, and then a promise to erect in the Spring a little chapel in his honor, in case it should please him to show them mercy, and to deliver them from this contagious malady. We did not have all the gratification we had hoped for in this act, as not all those who had been invited were present; [109] and, among others, the one who passed as Captain, although he carried only the title thereof, had gone out before the Ceremony began, and was amusing himself in playing and laughing with some persons from his Cabin. Also most of them have been punished by a miserable death; God dissembled for the time, as the measure of their sins was not yet full. They had to add horrible blasphemies and most wicked designs upon the lives of those who they had only too much reason to believe were here in their country merely to do them a kindness; I shall speak of this more clearly in its place. There were those present, however, who gave us some consolation,—above all, one named *Tsioandaentaha*; although the Father Superior spoke very distinctly,

que le P. Superieur parlast fort distinctement, neantmoins comme ils auoient quelquefois de la peine à le fuiure, & à repeter ce qu'il auoit dit; cestui-ci leur seruoit de maistre, & outre que il ne perdoit pas vne seule parole du Pere, il les repetoit si fidelement & d'une voix si intelligible, qu'il estoit aisé à croire qu'il parloit de cœur, & plusieurs à son exemple s'efforçoient de faire paroistre qu'il n'y auoit point de dissimulation à leur fait; Mais les euenemens ne nous donnent que trop de fuiet d'en douter. Pour ce Sauvage, Dieu l'a preferué de maladie lui [110] & tous ceux de sa cabane qui est des plus peuplées de nostre bourgade, il y a trois ménages bien fournis, & grand nombre de petits enfans, la chose est d'autant plus remarquable, que ostez vn autre petite cabane de laquelle nous auons aussi beaucoup de satisfaction, il n'y en a point, qui nayt eu plusieurs malades, & la pluspart assez grand nombre de morts.

Le lendemain 30. nous fîmes aussi vn vœu de nostre costé, nous & de nos domestiques, tât pour le bié de toute nostre bourgade, que pour la conseruation de nostre petite maison. Le P. Superieur le pronnonça au nom de tous a la Messe, prenant en main le S. Sacrement de l'autel; nous nous obligeames de dire chacun trois Messes, l'une en l'honneur de nostre Seigneur, l'autre de la bien heureuse Vierge, & la troiefieme de S. Ioseph, avec resolution de renouveler à cette mesme intention, le iour de l'immaculee Conception de la mesme vierge, le vœu que nous auions fait dès l'an passé. Pour nos domestiques ils s'obligerent à trois cōmunions extraordinaires, & à reciter douze fois le chapelet; Pour nostre particulier nous n'auons maintenant que tout fujet de louer Dieu qui

nevertheless, as they sometimes found it hard to follow him, and to repeat what he had said, this one served them as instructor, and, besides not losing a single word of the Father's, he repeated them so faithfully and in a voice so clear, that it was easy to believe he spoke from his heart; and several, following his example, tried to show that there was no hypocrisy in what they did. But events give us only too much reason to doubt them. As for this Savage, God has preserved him from the malady, [110] with all those of his cabin, which is one of the most populous of our village, having therein three well-equipped households, and a great number of little children. The matter is all the more remarkable, as, except for another little cabin which has also afforded us a great deal of satisfaction, there is not one which has not had several sick people, and most of them a considerable number of deaths.

On the next day, the 30th, we also made a vow on our part, we and our domestics, both for the welfare of our whole village and for the preservation of our little household. The Father Superior pronounced it at the Mass, in the name of all, holding in his hand the Holy Sacrament of the altar; we bound ourselves to say each three Masses, one in honor of our Lord, another in honor of the blessed Virgin, and a third in honor of St. Joseph,—with the determination to renew, for this same purpose, on the day of the immaculate Conception of the same virgin, the vow that we had made last year. As for our domestics, they bound themselves to three special communions, and to say their beads twelve times. For our part, we have now every reason to praise God, who has granted to us all the favor of passing the winter in

nous a fait la grace a tous de passer l'hyuer en tres-bonne fanté, quoy que nous ayons esté la pluspart du temps, parmy [111] les malades, & les morts, & que nous en aions veu tomber & mourir plusieurs par la seule communication qu'ils auoient les vns avec les autres. Les Sauvages s'en font estonnez & s'en estonnent encor tous les iours, & disent parlant de nous, pour ceux là ce ne font pas des hommes, ce font des demons. Dieu leur fera s'il lui plaist la grace de cognoistre quelque iour que *misericordie domini, quia non sumus consumpti, quia non defecerunt miserationes eius*. Ce n'est que par sa seule misericorde que nous ne sommes pas reduits en poussiere avec les autres, & que le Ciel verse sans cesse sur nous les torrents de ses faueurs & de ses benedictions. Nostre pauvre bourgade a esté dans l'affliction iusques au printemps, & est presque tout ruinee, nous ne nous en estonnons pas, ils ont montré la pluspart que leur croyance ne consistoit qu'en belles paroles, & que dans leur cœur ils n'ont point d'autre Dieu que le ventre, & celuy qui leur promettra absolument de leur rendre la fanté dans leur maladies.

Le quatriefme de Decembre, aiant appris des nouvelles d'*Offosanté* que le mal y alloit croissant, & que quelques vns y estoient morts: tout fraichement Le P. [112] Superieur nous y enuoia le P. Charles Garnier & moi: nous fimes ce voiage ioiusement, & avec d'autant plus de confiance en Dieu que i'estois conuaincu de mon insuffisance en la langue: dés nostre arriuee nous instruisimes & baptisames vn pauvre homme qu'on ne eroioit pas deuoir passer la nuict. Nous n'y fimes pas grand sejour, nous auions ordre de nous trouuer pour la Feste de la Cöception [de]

very good health, although the greater part of the time we have been among [111] the sick and the dead, and although we have seen many fall sick and die, merely through the communication that they had with one another. The Savages were astonished at it, and are still astonished every day, saying in reference to us, "Those people are not men, they are demons." God will grant them, if it shall please him, grace to recognize some day that *miseriordiæ domini, quia non sumus consumpti, quia non defecerunt miserati-ones eius*. It is through his mercy alone that we are not reduced to dust with the others, and that Heaven ceaselessly pours out upon us the torrents of its favors and its blessings. Our poor village continued to be afflicted until spring, and is almost entirely ruined. We are not surprised at this, for the greater part of them showed that their belief consisted only in fine words, and that in their hearts they have no other God than the belly, and the one who will promise them absolutely to restore them to health in their illnesses.

On the fourth of December,—having learned the news from *Ossosané* that the disease was spreading there, and that some of its people had recently died, the Father [112] Superior sent thither Father Charles Garnier and me. We made this journey joyously and with all the more confidence in God as I was convinced of my insufficient knowledge of the language. At our arrival we instructed and baptized a poor man who could not live through the night. We did not make a long sojourn there, as we had orders to be present at the Festival of the Conception of our Lady; had it not been for that, we would not have readily left the sick, who were as many as fifty by actual

nostre Dame, fans cela nous n'eussions eu garde de quitter les malades qui estoient iufques au nombre de cinquante de compte fait; nous les visitafmes tous en particulier, leur donnant tousiours quelque mot de consolation, nous fufmes tres-bien venus & tous nous firent tres-bon viſage. Le voiage que le P. Supérieur y auoit fait nous auoit difposé les cœurs & les affections de tout le monde: la plus part ne nous regardoient que comme des personnes defquelles ils attendoient de la consolation, & meſme quelque ſoulagement en leur mal; vn peu de raiſins auoient eſté tres-bien receus, nous n'auions eu garde d'en oublier; ce peu que nous en auons n'eſt que pour les Sauvages, & voſtre R. ne croiroit pas comme ils prennent ces petites douceurs. Je lui dirai ici en general, que ſouuent elles nous ont donné entree aupres [113] des malades & s'il arriuoit qu'ẽ les inſtruiſſent, ils tōbaffēt dās vn affoupiffemēt, vn peu de ſucres ou de bōne cōferue dās vne cueillerée d'eau tiede nous ſeruoit à leur faire reuenir les eſpris. I'adiouſterai meſme que quelq[ues] petits innocēts ont eſté baptifez dās l'extremité, au deſceu & contre la volenté de leur parents ſoubs pretexte de leur vouloir donner ſemblables douceurs. Nous en baptifames 8. en ce voyage, 4. adultes & 4. petits enfans, ce fut vne prouidence de Dieu pour nous qui eſtions encor nouveaux en ce meſtier, de trouuer preſque par tout des personnes qui fauoriferent noſtre deſſein, & nous ayderent grandement à tirer des malades ce que nous pretendions. Entre autres vn des plus conſiderables du bourg nous ſeruit de truchement pour inſtruire vne ſienne fille, ce qu'il fit de ſon propre mouuement, & avec beaucoup d'affection; il faiſoit meſme plus

count. We made them all special visits, always giving them some little word of consolation. We were made very welcome, all greeting us with very kindly faces, the journey the Father Superior had made there having inclined to us the hearts and affections of all. Most of them regarded us only as persons from whom they expected some consolation, and likewise something to relieve them in their sickness; a few raisins were very acceptable, and we were careful not to forget these. The few of them that we have are only for the Savages, and your Reverence would not believe how readily they take these little sweets. I will say here in general that they have often given us admission to [113] the sick; and if it happened that, while instructing them, they fell into a stupor, a little sugar or some good preserved fruit in a spoonful of warm water enabled us to make them regain consciousness. I will even add that some little innocents were baptized in their last moments, unknown to, and against the wishes of their relatives, under the pretext of wishing to give them some of these sweets. We baptized 8 during this journey,—4 adults and 4 little children. It was a providence of God for us, who were still new in this profession, to find almost everywhere persons who favored our purpose, and who aided us greatly in obtaining from the patients what we desired. Among others, one of the more influential men of the village served us as interpreter in instructing one of his daughters, doing so of his own accord and with great interest. He did even more than we wished; and when we would have been satisfied to have drawn a simple "yes" or "no" from the patient, he desired her to repeat, word for word, the instruction we gave her. Before departing,

que nous ne voulions, & au lieu que nous nous contentions de tirer de la malade vn oüy, & vn non, il vouloit quelle repetaft de mot à mot l'instruction que nous luy donnions; Auant que de partir nous vifmes le Capitaine Anenkhiondic & quelques vns des anciens, aufquels nous parlâmes du vœu que ceux de nostre bourgade auoient fait, pour arrefter le [114] cours de la maladie; ils tefmoignerent vn grand defir d'en faire autant, & nous donnerent charge de rapporter au Pere Superieur qu'ils estoient tous prefts de faire tout ce qu'il iugeroit à propos en cette occafion. L'affection qu'ils auoient pour la vie les faifoit parler de la forte, & de fait ils feront la mefme meffe que les autres & mefme avec plus d'appareil, & au refte quand il faudra venir à l'execution de ce qu'ils auront promis, ils ne fe trouueront pas meilleurs que les autres.

Cependant que nous eftions à *Offofant*, le Pere Superieur & nos Peres ne demeueroient pas les bras croifez à Ihonatiria, les malades leur donnerent d'vn costé affez d'exercice; & d'vn autre costé les habitants d'Oenrio (qui est vne bourgade à vne lieuë de nous) fe voyants accueillis du mal, tefmoignerent quelque volonté d'auoir recours à Dieu. Le P. Superieur les alla voir, pour les fonder là deffus, il baptifa vn petit enfant dès fon arriuée. En mefme temps le Capitaine fit affembler le confeil; & y inuita le pere où d'abord, il luy demanda ce qu'ils auoient à faire afin que Dieu euft pitié d'eux. Le P. Superieur leur refpondit que le principal [115] estoit de croire en luy, & d'estre bien refolus de garder fes commandemens, & leur toucha en particulier quelques vnes de leur couftumes & fuperftitions aufquelles ils auoient à re-

we saw the Captain Anenkhiondic and some of the old men, to whom we spoke of the vow that those of our village had made in order to stop the [114] progress of the disease. They manifested a great desire to do the same, and charged us to report to the Father Superior that they were quite prepared to do all that he should judge proper on this occasion. Their love of life made them speak in this way; and, indeed, they will make the same promise the others did, and with even more ostentation, and after all, when it comes to the execution of what they have promised, they will prove to be no better than the others.

Meantime, while we were at *Ossosané*, the Father Superior and our Fathers did not remain with folded arms at Ihonatiria. The sick gave them practice enough on the one hand, and, on the other, the inhabitants of Oenrio, (a village one league distant from us) seeing themselves assailed by the malady, manifested some desire to have recourse to God. The Father Superior went to see them, to sound them in this matter; he baptized a little child at his arrival. At the same time, the Captain had the council assemble, and invited the father thither, where at the outset he asked him what they had to do that God might have compassion on them. The Father Superior answered them that the principal thing [115] was to believe in him, and to be firmly resolved to keep his commandments, touching especially upon some of their customs and superstitions which they must renounce if they purposed to serve him. Among other things, he proposed to them that, since they were thus inclined, they should henceforth give up their belief in their dreams; 2nd, that their marriages should be binding and for life,

noncer, s'ils faisoient estat de le feruir. Entre autres il leur propofa que puis qu'ils estoient dans cette volonté, ils euſſent doreſnauant à quitter la croyance qu'ils auoient à leurs ſonges. 2. que leur mariage fuſſent ſtables & à perpetuité, qu'ils gardaſſent la chaſteté coniugalée. 3. il leur fit entendre que Dieu defendoit les feſtins à vomir. 4. ces aſſemblées impudiques d'hommes & de femmes (ie rougiſſois de parler plus clairement) 5. de manger la chair humaine, 6. ces feſtins qu'ils appellēt *Aoütaerohi*; qu'ils font difent-ils, pour appaiſer vn certain petit demon auquel ils donnent ce nom. Voila les points que le pere leur recommanda particulièrement, & en fuite leur parla du vœu que nos Sauuages d'Ihonatiria auoient fait de baſtir au prin-temps vne petite Chappelle pour y louer & remercier Dieu, s'il plaifoit à ſa diuine bonté les deliurer de cette maladie. Le Pere fut eſcouté de tous avec beaucoup d'attention; mais ces articles les eſtonnerent grandement, & *Onaconchiaronk*, que nous appellons le vieil Capitaine, prenant la [116] parole, mon nepueu dit-il, nous voila bien trompez, nous penſions que Dieu ſe deuſt contenter d'vne Chapelle, mais à ce que ie vois il demande bien dauantage, & le Capitaine Aënonſ encheriffant la deſſus. Echon dit-il, il faut que ie vous parle franchement; ie croy que voſtre propoſition eſt impoſſible: Ceux d'Ihonatiria diſoient l'an paſſé qu'ils croyoient afin qu'on leur donnaſt du petun, mais tout cela ne me plaifoit point, pour moy ie ne ſçauois diſſimuler, ie diſ nettement mes ſentimens, i'eſtime que ce que vous propoſez ne feruira que d'vne pierre d'achoppement. Au reſte nous auons nos façons de faire, & vous les voſtres auſſi bien que les autres nations: quand vous nous

and that they should observe conjugal chastity; 3rd, he gave them to understand that God forbade vomiting feasts; 4th, those shameless assemblies of men and women (I would blush to speak more clearly); 5th, eating human flesh; 6th, those feasts they call *Aoutaerohi*,—which they make, they say, to appease a certain little demon to whom they give this name. These are the points that the father especially recommended to them; and then he spoke to them about the vow our Savages of *Ihonatiria* had made, to build in the spring a little Chapel wherein to praise and thank God, if it pleased his divine goodness to deliver them from this malady. The Father was listened to by all with close attention; but these conditions astonished them greatly, and *Onaconchiaronk*, whom we call the old Captain, beginning to [116] speak, said, “My nephew, we have been greatly deceived; we thought God was to be satisfied with a Chapel, but according to what I see he asks a great deal more.” And the Captain *Aënon*s, going still farther, said, “Echon, I must speak to you frankly. I believe that your proposition is impossible. The people of *Ihonatiria* said last year that they believed, in order to get tobacco; but all that did not please me. For my part, I cannot dissemble, I express my sentiments frankly; I consider that what you propose will prove to be only a stumbling-block. Besides, we have our own ways of doing things, and you yours, as well as other nations. When you speak to us about obeying and acknowledging as our master him whom you say has made Heaven and earth, I imagine you are talking of overthrowing the country. Your ancestors assembled in earlier times, and held a council, where they resolved to take as their

parlez d'obeir & de recognoître pour maistre celuy que vous dites auoir fait le Ciel & la terre, ie m' imagine que vous parlez de renuerfer le pays, Vos ancestres se font autrefois assemblez, & ont tenu conseil, où ils ont resolu de prendre pour leur Dieu celuy que vous honorez, & ont ordonné toutes les ceremonies que vous gardez, pour nous nous en auons appris d'autres de nos Peres.

Le Pere luy respondit qu'il se trompoit tout à fait en son opinion, que ce n'estoit pas par vne pure election que nous auons pris Dieu [117] pour nostre Dieu, que la nature mesme nous enseignoit, à recognoître pour Dieu celuy qui nous à donné l'estre & la vie. Pour ce qui estoit de nos ceremonies, que ce n'estoit pas vne inuention humaine, mais diuine, que Dieu mesme nous les auoit prescriptes & se gardoient estroitement par toute la terre;

Quant à nos façons de faire qu'il estoit bien vray, qu'elles estoient tout à fait differentes des leur, que nous auons cela de commun avec toutes les nations, qu'en effet il y auoit autant de diuerses coustumes qu'il y à de peuples differentes sur la terre, que la façon de viure, de se vestir & de bastir des maisons estoit tout autre en France que non pas icy, & aux autres contrées du monde, & que ce n'estoit pas ce que nous trouuions mauuais. Mais quand à ce qui estoit de Dieu, que tous les nations deuoient auoir les mesmes sentimens; que la verité d'un Dieu estoit vne, & si claire qu'il ne falloit qu'ouurer les yeux pour la voir escrite en gros caracteres sur le front de toutes les creatures. Le Pere leur fit vn beau, & assez long discours sur ce sujet duquel il tira cette conclusion, que pour plaire à Dieu ce n'estoit pas assez

God him whom you honor, and ordained all the ceremonies that you observe; as for us, we have learned others from our own Fathers."

The Father rejoined that he was altogether mistaken in his opinion,—that it was not through a mere choice that we had taken God [117] for our God, that nature herself taught us to acknowledge as God him who has given us being and life: that, as for what concerns our ceremonies, they are not a human invention, but divine; that God himself had prescribed them to us, and that they were strictly observed all over the earth.

As for our ways of doing things, he said that it was quite true they were altogether different from theirs,—that we had this in common with all nations; that, in fact, there were as many different customs as there were different peoples upon the earth; that the manner of living, of dressing, and of building houses was entirely different in France from what it was here, and in other countries of the world, and that this was not what we found wrong. But, as to what concerned God, all nations ought to have the same sentiments; that the reality of a God was one, and so clear that it was only necessary to open the eyes to see it written in large characters upon the faces of all creatures. The Father made them a fine and rather long speech upon this subject, from which he drew this conclusion, that to please God it was not enough to build a Chapel in his honor, as they claimed, but that the chief thing was to [118] keep his commandments and give up their superstitions. *Onaconchiaronk* admitted that the father was right, and did his utmost in exhorting the whole company to overcome all these difficulties. But, as each one

de bastir vne Chapelle en son honneur, comme ils pretendoient: mais que le principal estoit de [118] garder ses commandemens & de quitter leurs superstitions; *Onaconchiaronk* aduoña que le pere auoit raifon, & fit tout son possible pour exhorter toute la compagnie à passer par dessus toutes ces difficultez, mais chacun baiffa la teste, & faifant la fourde oreille, la chose fut remise au lendemain.

Le 6. Le conseil se rassembla dès le matin, où *Onaconchiaronk*, tefmoigna qu'il auoit esté toute la nuict presque sans dormir, pensant aux points que le pere auoit proposé, que pour luy il les iugeoit tres raisonnables, mais qu'en effet il voyoit bien que la ieunesse y troueroit beaucoup de difficulté, toutefois que tout bien confideré, il concludoit qu'il falloit mieux auoir vn peu de peine, & viure, que de mourir miserablement, comme ceux qui auoient desia esté emportez par la maladie. Il parla en si bons termes, & les pressa si fort, que pas vn n'osa luy contredire, & tous s'accorderent à ce que le pere auoit demandé, adjoustans qu'ils s'obligeoient aussi de bastir au prin-temps vne belle Chappelle. Cette resolution prise, le Pere s'en retourna à Ihonattiria bien consolé de les auoir laissez en cette bonne disposition, il prenoit de-jà dessein de les aller catechifer de [119] temps en temps: mais outre que Dieu nous à donné de l'employ ailleurs, ils reprirent incontinent leur vieilles coustumes. Il est vray que ceux de nostre bourgade auoient commencé les premiers, & dès le lendemain qu'ils s'estoient assemblez en nostre cabane ils danserent habillez en masques, pour chasser la maladie. Avec tout cela ils ne laisserent pas de nous dire qu'ils estoient les meilleurs Chrestiens du mōde & estoient

hung his head and turned a deaf ear, the matter was deferred until the next day.

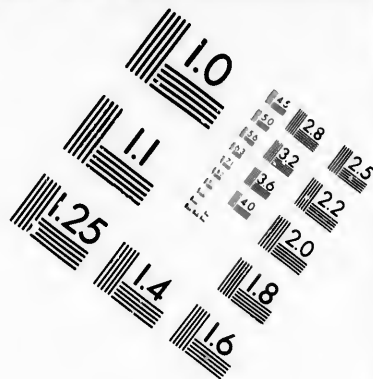
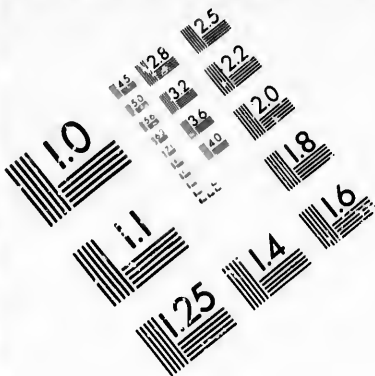
On the morning of the 6th, they again assembled; and *Onaconchiaronk* declared that he had passed almost the whole night without sleep, thinking of the points the father had proposed; for his part, he considered them very reasonable, but indeed he saw clearly that the young people would find great difficulties therein; however, all things well considered, he concluded that it was better to take a little trouble, and live, than to die miserably like those who had been already carried off by the disease. He spoke in so excellent fashion, and urged them so strongly, that no one dared to contradict him, and all agreed to what the father had required,—adding that they also bound themselves to build a beautiful Chapel in the spring. This decision made, the Father returned to Ihonattiria, much consoled to have left them in this favorable state of mind. He already contemplated going to catechize them from [119] time to time; but, besides that God gave us employment elsewhere, they immediately resumed their old customs. To be sure, those of our village had been the first to begin, and, the day after they had assembled in our cabin, they donned their masks and danced, to drive away the disease. With all that, they did not hesitate to tell us that they were the best Christians in the world, and were all ready to be baptized. Having gone directly afterwards to instruct the little children, I encountered the very one who had been, as it were, the master of these follies. He addressed me, and acting the hypocrite, said, “Well, my brother, when shall we assemble to pray to God?” He gave me a good chance to wash his head; but it

tous prests d'estre baptifez. Estât allé incontinent apres pour instruire les petits enfans, ie rencontray iustement celuy qui auoit esté comme le maistre de ces folies, il m'aborda, & faifant l'hipocrite, & bien mon frere me dit-il, quand nous assemblérons nous pour prier Dieu? Il me donnoit beau ieu de luy lauer la teste, mais cest grand pitié de ne pouuoir pas dire tout ce qu'on voudroit bien, ie me contentay de luy dire, tu n'as pas d'esprit, ne sçais tu pas bien ce que tu viens de faire, tu te mocque. Mais cela n'est rien, V. Reuerēce les verra bien tost tout à fait tourner casaque, & adresser leur vœux & faire des offrandes à tout autant qu'il y à de forciers dans le pays, ils auront mesme recours aux demons, & feront des choses [120] si extranagantes qu'on aura fujet de dire que l'affection qu'ils ont pour la vie leur aura tourné la cernelle.

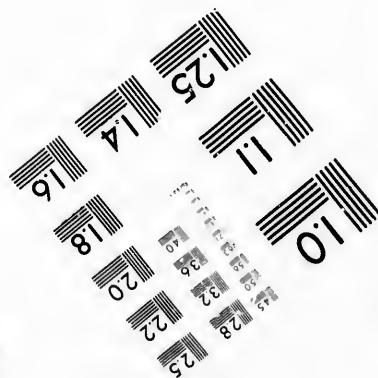
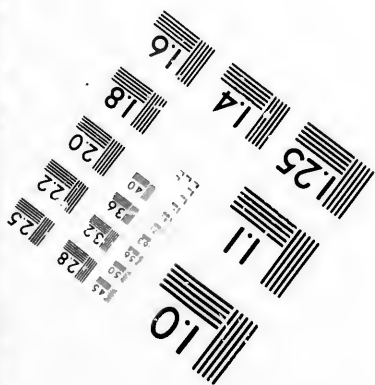
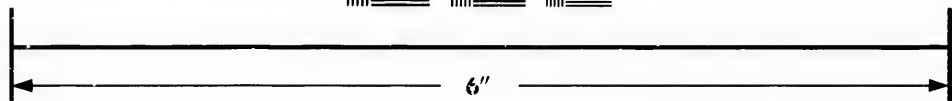
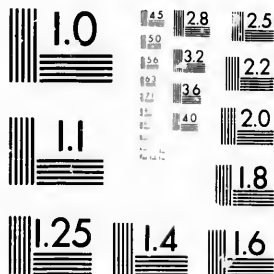
Le 7. nous retournâmes d'Offoffané le Pere Garnier & moy, & le lendemain iour de la feste de l'Immaculée Conception de la Vierge, nous renouuellâmes tous ensemble le vœu que nous auions fait l'an pafsé le mesme iour, pour supplier plus instamment que iamais cette mere de misericorde de s'employer apres de son fils pour la conuersion de ces peuples, dont la misere nous perce le cœur. Sur le soir le Pere Superieur affembla les anciens de nostre bourgade & leur fit vne petite exhortation pour leur donner courage, leur remettre en memoire la promesse qu'ils auoient faite, les exciter à n'auoir confiance qu'en Dieu, & à obseruer sa faincte loy, qu'eux mesmes auoient iugé si raisonnable. Il leur recommanda aussi fort particulièrement les points qu'il auoit proposé aux habitants d'Oenrio, auxquels ils acquiesce-

is a great pity not to be able to say all that one would like to. I contented myself with saying to him, "Thou hast no sense; dost thou not know what thou hast just been doing? thou art jesting." But this is nothing; Your Reverence will soon see them become complete turncoats, addressing their vows and making their offerings to all the sorcerers of the country, however many there be. They will even have recourse to demons, and will do things [120] so extravagant, that one will have reason to say that their love of life has turned their heads.

On the 7th, we returned from Ossossané, Father Garnier and I; and the next day, the festival of the Immaculate Conception of the Virgin, we all together renewed the vow we had made last year on the same day, to supplicate more earnestly than ever this mother of mercy to intercede with her son for the conversion of these peoples, whose misery pierces our hearts. Towards evening the Father Superior called together the old men of our village, and addressed to them a short exhortation in order to encourage them,—recalling to their memories the promise they had made, inspiring them to have confidence in God alone, and to observe his holy law, which they themselves had considered so reasonable. He recommended to them also very particularly the points he had proposed to the inhabitants of Oenrio, in which they all acquiesced, as usual, promising to observe them. They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives. The Father, upon this occasion, [121] having spoken to them of Heaven and of the great rewards that God reserves for his faithful servants, an old man named *Tendoutsahorouc* told him



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rent tous à leur ordinaire promettans de les garder. Ce font des pecheurs inueterez, qui apres leurs bons propos ne laiffent pas de reprendre la route de leur vie paffee. Le Pere à cette occafion [121] leur ayant parlé du Ciel, & des grandes recompensés que Dieu referue à ses fideles seruiteurs, vn vieillard nommé *Tendoutsahoronc* luy dit qu'ils auoient quelque regret de ce que nous auions baptisé ce prisonnier Hiroquois; d'autant qu'il estoit pour les chaffer du Paradis quand ils iroient pour y entrer: & le pere luy aiant repliqué que le Paradis estoit vn lieu de paix. Comment dit-il, nous pensons nous autres que les morts se fassent la guerre aussi bien que les viuants. Ces pauvres peuples ont toutes les peines du monde à prendre les idées du Ciel. Vous en trouuez qui renoncent au Ciel quand vous leur dites qu'il n'y à point de champs & de bleds, qu'on n'y va point en traite. ou à la pefche, qu'on ne s'y marie point. Vn autre nous dit vn iour qu'il trouuoit mauuais qu'on ne traueillast point dans le Ciel, que cela n'estoit pas bien d'estre oisif; & que pour ce fujet il n'auoit pas enuie d'y aller. Nous entendons vne infinité de contes femblables qui nous dōnent fujet cent fois le iour de remercier cette infinie misericorde, de nous auoir preueni si auantageusement de ses graces, & esclairé nos esprits de ses veritez eternelles, cette faueur [122] n'est pas sensible au milieu de la France comme parmy ces barbares, en France ces cognoiffances nous semblent estre connaturelles, nous les suççons avec le laict, le sainct nom de Dieu est vn de nos premiers begaiemens, & ces grossieres impressions du bas aage, vont se perfectionnans presque insensiblement à mesure que nous croiffons par l'instru-

that they were rather sorry we had baptized that Hiroquois prisoner, inasmuch as he would be ready to drive them from Paradise if they should undertake to enter there. The father having replied to him that Paradise was a place of peace,—“How?” said he, “we people think that the dead make war among themselves as well as the living.” These poor peoples have all the trouble in the world to form ideas of Heaven. You find some of them who renounce Heaven when you tell them there are no fields and no grain there; that people do not go trading, nor fishing there; and that they do not marry. Another one told us one day that he thought it was wrong that they should not work in Heaven, that it was not well to be idle; and for this reason he had no desire to go there. We hear an infinite number of similar stories, which give us reason, a hundred times a day, to thank this infinite mercy for having beforehand given us so freely of his grace, and illumined our minds with his eternal truths. This favor [122] is not felt by us in the middle of France as it is among these barbarians. In France, the knowledge of these things seems to be a part of our nature. We imbibe them with our milk, the holy name of God is one of the first words we lisp, and these rude impressions of infancy continue to develop almost insensibly, according to our growth, through the instruction, good example, and piety of our parents; so that these advantages very often blind our eyes, and many find themselves at the point of death who have never, perhaps, once in their lives thanked God heartily for this so special favor. A holy personage has said that the wise providence of God had ordained that the sick poor should lie ill in the streets and public places, not only to

ction, le bon exemple, & la pieté de nos parents, de forte que ces auantages nous creuent bien fouuent les yeux, & plusieurs se trouuent à l'article de la mort, qui n'ont pas peut estre vne fois en leur vie remercié Dieu cordialement de cette faueur si particuliere. Vn sainct peronnage à dit que la sage providence de Dieu auoit ordonné que les pauvres malades fussent gifants par les ruës, & les places publiques, non seulement pour exercer la charité des gens de bien, mais aussi pour nous faire cognoistre l'obligation que nous luy auons de nous conferuer la santé qu'autant de playes que nous voyons font autant de faueurs qu'il nous fait, & comme autant de langues qui nous parlent & nous inuitent à luy en rendre vn million d'actions de graces. Aussi l'ignorance & l'aveuglement de nos Sauuages [123] nous fait gouster le bon heur que nous auons de cognoistre les veritez eternelles, & tout autant que nous en voyons font comme autant de voix qui nous crient, *Beati qui vident quæ vos uidetis, vobis autem datum est nosse mysteria regni Dei.*

Le 9. Le Pere Superieur retourna à *Offosané*, avec le Pere Pierre Chastellain, & Simon Baron, ie ne mande rien icy à vostre Reuerence de la difficulté des chemins, elle sçait assez quels ils peuuent estre en cette saison, ie diray seulement qu'il n'estoit question, que de quatre lieuës & cependant la iournee ne se trouuoit gueres trop longue pour en venir à bout.

Ce voyage fut de huit iours, les Peres baptiferent cinquante personnes, quatorze adultes, & le reste tous petits enfans tant sains que malades, Simon Baron fit aussi plus de deux cens faignées, & en vn seul iour

provide exercise for the charity of good people, but also to reveal to us the obligations we are under to him for having preserved our health; that all the plagues we see are so many favors that he does us, and so many tongues which speak to us and invite us to render to him a million thanksgivings. So the ignorance and blindness of our Savages [123] make us appreciate the blessing that we possess in knowing the eternal truths; and, however many of them we see, they are like so many voices which cry out to us, *Beati qui vident quæ vos videtis, vobis autem datum est nosse mysteria regni Dei.*

On the 9th, the Father Superior returned to *Ossosané* with Father Pierre Chastellain and Simon Baron. I say nothing here to your Reverence about the difficulties of the way; you know well enough what they can be at this season. I will merely say that it was only a question of four leagues, and yet the day was hardly too long to reach the end of them.

This trip lasted eight days; the Fathers baptized fifty persons,—fourteen adults, and the rest all little children, both well and sick. Simon Baron also bled more than two hundred, and in a single day as many as fifty. They emulated each other in holding out their arms to him,—the well ones having themselves bled as a precaution, and the sick considering themselves half cured when they saw their blood flowing. Among others, was an old man who was half blind; as soon as he was bled, [124] “Ah, my nephew,” said he, “thou hast restored my sight; now I see.” Be that as it may, he found himself on the instant wonderfully relieved. But what consoled us particularly was to see so many little innocents and so many souls reconciled to God. I shall only mention three

iufques à cinquante, c'estoit à qui luy tendroit le bras, les fains se faifoient faigner par precaution, & les malades s'estimoient à demy gueris quand ils voyoient couler leur fang, entre autre vn vieilla[r]d qui estoit demy aueugle. Si tost qu'il fut faigné [124] ah! dit-il, mon nepueu tu m'as rendu la veuë, ie voy maintenant, tant y a qu'il se trouua fur l'heure merueilleusement foulagé. Mais ce qui nous confola particulièrement fut de voir tant de petits innocents & tant d'ames reconciliées avec Dieu. Le luy toucherau feulement trois particularitez assez notables, dont l'une est pleine de deuotion, l'autre merite vn esprit qui agit par raifon, la troiefme est tout à fait naifue. Cependant que le Pere Superieur estoit à instruire trois malades en la cabane d'un nommé Ochiotta, ce bon homme prenoit fouuent la parole & les aydoit avec beaucoup de ferueur à faire l'acte de contrition, & depuis, quoy que la maladie luy eust emporté vne grande partie de sa famille, dont la plupart auoient esté baptifez, il n'a pas fait à l'ordinaire des Sauvages, qui nous regardent fouuent de mauuais oeil, & ne veulent point oüyr parler du baptesme si tost que quelqu'un de ceux que nous auons baptifez est mort en leur cabane; Pour luy il nous à tousiours fait le meilleur accueil du monde & à tousiours montré qu'il faisoit vn grand estat de ce que nous enseignons; Mais ce que ie veux dire à vostre Reuerence c'est que sa femme receut le [125] baptesme avec tant de deuotion, que les larmes en tomberent des yeux à quelques vns des assistans. Apres auoir de-jà donné dans l'instruction beaucoup de satisfaction au pere, comme il commençoit à luy verfer l'eau fur la teste & à prononcer les paroles Sacramentales, elle s'escria

quite remarkable cases,—one of which is replete with devotion, another is worthy of a mind which acts through reason, the third is altogether ingenious. While the Father Superior was instructing three sick people in the cabin of one Ochiotta, this good man often took part in the conversation, and aided them with great fervor to perform the act of contrition; and afterwards, although the epidemic had carried off a great part of his family, the majority of whom had been baptized, he did not act like most of the Savages, who often look upon us with ill will, and are unwilling to hear about baptism as soon as any one of those whom we have baptized dies in their cabin. As for him, he always gave us the best possible welcome, and always showed that he held in high esteem what we taught. But what I mean to tell your Reverence is that his wife received [125] baptism with so much devotion, that tears fell from the eyes of some of those present. After having already given great satisfaction to the father in regard to her instruction, when he began to pour the water upon her head, and to pronounce the Sacramental words, she cried out of her own accord, "Oh my God, how I have offended you, how I have offended you! I am very sorry for it; my God, I will offend you no more." This good woman died the same night. The Father asked another if she believed firmly all that he taught her; "Yes indeed," said she, "I believe it, I would not listen to thee if I did not believe." Another asserted that she was well content to be baptized; "But I pray thee," said she to the father, "oblige me; do not give me a new name,—it annoys me to change my name."

On the 10th, the Father Superior made overtures

de son propre mouuement ! ah mon Dieu que ie vous ay offensé, que ie vous ay offensé, i'en ay vn grand regret, mon Dieu, ie ne vous offenceray plus. Cette bonne femme mourut la mesme nuit. Le Pere demandoit à vn autre si elle croyoit fermement tout ce qu'il luy enseignoit, oùy dea dit elle ie le croy, ie ne t'escouterois pas, si ie ne croyois. Vn autre tefmoigna qu'elle estoit bien contente d'estre baptisee, mais ie te prie dit-elle au pere, oblige moy, ne me donne point de nouveau nom, ie fuis ennuyée de changer de nom ;

Le 10. le Pere Superieur fit ouuerture au Capitaine *Anenkhondic* sur la parole que luy mesme nous en auoit donnee quelque iours auparauant, de faire quelque vœu à Dieu en cette necessité publique ; & le lendemain le conseil s'affembla ou le pere les instruisit sur la verité d'un Dieu, qui estoit le maistre [126] de nos vies, leur fit vn sommaire des principaux mysteres de nostre croyance, leur expliqua les commandemens de Dieu, & les points qu'il auoit proposés aux autres. L'affliction en laquelle ils estoient (car il en mouroit tous les iours) mist l'affaire hors de deliberation, & tous conclurent qu'ils recognoistroient d'oresnauant Dieu pour leur Dieu, qu'ils croyoient en luy ; en vn mot, qu'ils se resoluoient de quitter toutes leurs coutumes qu'ils scauroient luy deplaire, & luy fairoient vœu, tres volontiers de dresser au prin-temps vne cabane en son honneur. L'inconstance des autres nous donnoit assez de sujet de nous deffier de la bonne volonté de ceux-cy ; neantmoins tout bien consideré le Pere Superieur iugea que ce feroit peut estre s'opposer aux desseings du Ciel, de ne pas seconder cette bonne penfee. Ils s'y estoient portez en partie de

to the Captain *Anenkhiondic*, regarding the promise that he himself had given us some days before, to make some vow to God in this public necessity; and the next day the council assembled, in which the father instructed them upon the reality of a God, who was the master [126] of our lives,—summarizing for them the principal mysteries of our belief, explaining to them the commandments of God, and the points he had proposed to the others. The affliction in which they were plunged (for every day some of them died) placed the affair beyond discussion, and all concluded that they would henceforth recognize God as their God, and that they would believe in him,—in a word, that they had decided to give up all their customs that they knew would displease him, and that they would very willingly make a vow to him to erect in the spring a cabin in his honor. The fickleness of the others gave us sufficient reason to mistrust the good will of these; nevertheless, all things well considered, the Father Superior judged that it would be, perhaps, opposing the designs of Heaven, not to second this good intention. They were partly inclined to this by an impulse of their own, manifesting to us a very peculiar interest. The grace that God bestowed upon several of them, at the time of their conversion, caused us to believe that he looked upon this village with special favor, and was preparing for it great blessings. Besides, [127] it is the approach to the whole country; and from that time on we were strongly inclined to settle down there as soon as possible. However, the Father did not judge it wise to be hasty in the matter, and the final decision was postponed until the next day. Meanwhile, as there were some present from all the

leur propre mouuement, ils nous tesmoignoient vne affection toute particuliere, les graces que Dieu faisoit à plusieurs au point de leur conuersion, nous faisoient croire qu'il regardoit ce bourg d'un œil tout particulier, & luy preparoit de grandes benedictions; outre [127] cela c'est l'abord de tout le païs, & dès-lors nous auions de grandes inclinations à nous y habiter au plustost. Toutefois le Pere ne iugea pas à propos de precipiter la chose, la derniere conclusion fut remise au lendemain, cependant comme il y en auoit là de toutes les cabanes, chacun eust tout loisir d'en conferer avec ceux de sa famille, & leur proposer les points desquels despendoit le bon succez de toute l'affaire.

Le 12. Le vœu fut entierement ratifié, on ne delibera que de la façon de le publier, en sorte que tout le monde l'entendist. Ils proposerent deux voyes, la premiere de monter sur le haut d'une cabane, l'autre d'en faire la proclamation par les rues du bourg: celle cy fut iugée la meilleure, on en donna la commission à un nommé Okhiarenta, qui est un de leur Arendioané, c'est à dire un des forciers du païs, qui alla crier à haute voix que les habitants d'Offofané prenoient Dieu pour leur Seigneur & leur maistre, qu'ils renonçoïent, à toutes leurs erreurs que d'oresnauant ils n'escouteroient plus leur songes, qu'ils ne feroient plus de festins au demon Aoïtaerohi, que leurs mariages feroient stables, qu'ils ne mangeroient [128] de chair humaine & s'obligeoient au printemps de bastir en son honneur vne cabane au cas qu'il luy pleut arrester le cours de la maladie. Quelle consolation de voir Dieu glorifié publiquemēt par la bouche d'un barbare, & d'un des suppost de fatan, iamais on n'auoit veu chose semblable parmy les Hurons.

cabins, each one had abundant leisure to confer about it with those of his family, and to propose to them the points upon which depended the good success of the whole affair.

On the 12th, the vow was entirely ratified; the only thing calling for discussion was in what way to make it public, so that every one would hear it. They proposed two ways,—the first, to climb to the top of a cabin, the other to proclaim it through the streets of the village. The latter was considered the better, and the commission was given to a certain Okhiarenta, who is one of their Arendioané, that is, one of the sorcerers of the country. He went about crying in a loud voice that the inhabitants of Ossosané took God as their Lord and their master; that they renounced all their errors,—that henceforth they would no longer pay attention to their dreams, that they would make no more feasts to the demon Aoutaerohi, that their marriages should be binding, that they would not eat [128] human flesh,—and that they bound themselves to build in the spring a cabin in his honor, in case it pleased him to stop the progress of the disease. What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of the tools of satan! Never had such a thing been seen among the Hurons.

While all this was taking place at Ossosané, God in his goodness gave us also from time to time opportunities to practice charity and to preach his holy name.

On the 14th, a sick man of our village was so low that we were almost in despair of being able to obtain anything from him in regard to baptism. Nevertheless, consciousness having returned to him

Cependant que tout cela se passoit à Offofané, Dieu par sa bonté nous donnoit aussi de temps en temps l'occasion de pratiquer la charité & de prescher son saint nom.

Le 14. Vn malade de nostre bourgade se trouua si bas, que nous estions presque hors d'esperance d'en pouvoir rien tirer pour le baptesme, neantmoins le iugement luy estant reuenu sur le soir, le Pere Ferre Pijart l'instruisit, & fut baptisé en mesme temps;

Le Pere Charles Garnier & moy nous allames coucher à Anonatea, qui n'est qu'une lieuë de nous, nous auions oüy parler qu'il y auoit quelques malades assez en danger, à nostre arriuéee on nous inuita à vn festin qui se faisoit iustement en la cabane ou nous auions le plus à faire, & ou il y auoit vne pauvre fille à l'extremité, [129] nous y allasmes pour prédre occasion de luy parler & l'instruire; ce festin estoit vn *Aoutaerohj*, où nous vismes vn vrai fabat, les femmes chantoient & dançoient, tandis que les hommes frappaient rudement sur des escorces, iamais ie nous vn tel tintamarre, & des esclats de voix si des-agreables. Elles prenoient comme à la cadence, des braises ardentés, & des cendres toutes rouges à belles mains, puis passoient la main sur l'estomac de la malade; qui, fut par ceremonie ou autrement, se tourmentoit comme vn demoniacle, & branloit sans cesse la teste. Le festin acheué elle demeura fort paisible. Nous luy parlasmes du baptesme, d'abord elle nous temoigna en estre fort contente: mais luy aiât fait entendre qu'elle ne deuoit pas prendre le baptesme, comme vne medecine corporelle, & qu'il ne seruoit que pour vous faire aller au ciel apres la mort, elle n'en vouloir point ouy parler; de sorte que ce soir, nous ne peusmes rien gagner d'auâtage, ce qui

towards evening, Father Pierre Pijart instructed him, and he was baptized at the same time.

Father Charles Garnier and I went to pass the night at Anonatea,¹² which is only one league away from us. We have heard it said that there were some sick people there whose condition was quite dangerous. Upon our arrival we were invited to a feast which was made in the very cabin where we had the most to do, and where there was a poor girl at the point of death; [129] we went there to take occasion to speak with and instruct her. This feast was an *Aoutaerohi*, where we saw a real sabbat. The women sang and danced while the men struck violently against pieces of bark; never have I heard such a din, or shouts so disagreeable. They took, to keep time, as it were, burning embers and red-hot cinders in their bare hands, then passed their hands over the stomach of the patient,— who, as a part of the ceremony or for some other reason, tossed about like a maniac, incessantly shaking her head. The feast ended, she became very quiet. We spoke to her about baptism; at first, she showed us that she was well pleased with it; but, having made her understand that she was not to take baptism as a medicine for the body, and that it served merely to open the way to heaven after death, she would hear no more about it; so that, this evening, we could accomplish nothing further, which made us resolve to sleep in the cabin. From time to time we gave her some raisins; these little comforts, her relatives said, made her survive the night. In fact, she was very sick, and God willed that she should be a little better towards morning. We [130] again spoke to her of baptism, and having made her understand what we desired, we found her favorably dis-

nous fit refoudre à coucher dans la cabane. Nous luy donnions de tēps en tēps quelques raisins ; ces petits foulagements luy firent passer la nuict à entendre ses parents. En effect elle estoit fort mal, & Dieu voulut qu'elle se portast vn peu mieux sur le matin, nous [130] luy parlâmes derechef du baptesme, & lui aiant fait entendre ce que nous pretendions, nous la trouuâmes bien disposée à nous escouter, ie l'instruisis assez briefuemēt & la baptisai : elle mourut d'eux heures apres. De là nous fîmes vn tour iusques aux Bissiriniens, qui estoient venus hyuerner à vn demy quart de lieuë de là : nous y trouuâmes assez de malades : & leur donnâmes quelques raisins, c'estoit tout ce que nous pouuions faire. Qui auroit entendu la langue Algonquine, auroit peut estre gagné quelque chose apres eux, il en est mort quantité. Estans de retour nous aprîmes qu'vn de nos Sauuages nommé *Sononresk*, estoit fort malade, ie l'allai voir & le trouuai fort abbatu, ie lui fis ouuerture du baptesme, il me respondit qu'il en estoit bien content : mais cōme ie commençois à l'instruire, il me pria de differer iusques sur le midy, d'autant qu'il n'auoit pas, disoit-il, l'esprit assez libre pour m'escouter. Nous y retournâmes donc sur le midy, le Pere Iogues & moy, aussi tost qu'il nous vist, il nous dit que nous venions à la bonne heure, & qu'il se trouuoit vn peu mieux : nous l'instruisîmes amplement, en quoy nous aida beaucoup vn [131] nommé *Tehondeguen*, qui mourut par apres fort chrestienement. Ce vieillard luy repetoit & luy inculquoit ce que ie luy enseignois, avec vne affection tout à fait remarquable, nous en demeurâmes fort satisfaits, le Pere Iogues le baptisa. Ie l'allai reuoir quelque temps apres, ie le trouuai assis, & me dit, qu'il pensoit estre guery, que l'eau du bap-

posed to listen to us. I instructed her rather briefly, and baptized her; she died two hours afterwards. Thence we made a trip to the Bissiriniens, who had come to pass the winter an eighth of a league from there.¹⁸ We found a number of sick people among them, to whom we gave some raisins, this being all we could do. A person who understood the Algonquin tongue would, perhaps, have made some headway with them; many of them died. Upon our return, we learned that one of our Savages, named *Sononresk*, was very ill; I went to see him and found him greatly prostrated. I made overtures of baptism to him, and he answered me that he would be well pleased therewith; but when I began to instruct him, he begged me to postpone it until noon, inasmuch as his mind was not clear enough, he said, to listen to me. Accordingly, we returned towards noon, Father Jogues and I; as soon as he saw us he told us that our coming was well timed, and that he found himself a little better. We instructed him fully, receiving valuable assistance in this [131] from one *Tehondeguan*, who afterwards died in a very christian manner. This old man repeated and impressed upon him what I was teaching him, with an affectionate interest altogether remarkable; we were very well satisfied, and Father Jogues baptized him. I went to see him again some time afterwards and found him sitting up; he told me that he thought he was cured, that the water of baptism had entered his head and had gone down to his throat,—that he no longer felt there any pain at all. He was nearer his end than he thought, for he died the next day. His wife assured us that during the night she had frequently heard him say *Rihouiosta*, "I believe." On

tesme luy estoit entrée dans la teste, & estoit descenduë iufques à la gorge, qu'il n'y fentoit plus du tout de mal. Il estoit plus prest de fa fin qu'il ne pensoit, il mourut vn iour apres. Sa femme nous tesmoigna que pendant la nuict, elle luy auoit fouuentefois ouy dire *Rihouiofta*, ie crois. Ce mesme iour le Pere Pierre Pijart auoit instruit & baptisé vne fille qui luy auoit donné beaucoup de consolation, elle auoit demandé le baptesme de son propre mouuement, & aussi tost apres, elle s'escria ho, ho, ho, ie vous remercie mon Dieu, de ce que vous m'auiez fait la grace d'estre baptisée. Sur le soir on tint conseil chez le Capitaine, ie me trouuai dans sa cabane. Comme la compagnie en fortoit, son pere m'appella & me dit, qu'on auoit fort [132] parlé de la maladie, & que son fils auoit dit, qu'il ne falloit pas s'estonner qu'elle ne diminuast point, parce qu'on ne croioit pas à bon escient. Je m'en r'apporte [*sc.* rapporte] à ce qui en estoit, ie doute fort qu'il eust parlé si librement; mais la plupart disoient fort bien que ce pouuoit bien, estre la cause de leur mal'heur.

Le 17. le P. Superieur partit d'*Ossossané*, & s'en vint coucher à *Anonatea*, où il trouua vn nommé *Isonnaat*, pere de cette fille que nous y auions baptisée, bien malade; neantmoins il ne peust se refoudre à le baptiser, quoy qu'il en tesmoignast quelque forte de desir, il ne le trouua pas assez bien disposé. Ce pauvre Sauvage auoit fort en teste, d'aller trouuer vne sienne sœur vterine qui estoit morte, & à son dire auoit esté changée en vne couleuure.

Le 19. le P. Superieur nous renuoia à *Ossossané*, le P. Charles Garnier & moy, avec commission de nous arrester en passant à *Anonatea* pour voir encor *Isonnaat*: mais il estoit desia mort. Nous allasmes loger

this same day Father Pierre Pijart had instructed and baptized a girl who had afforded him great consolation. She had, of her own accord, asked for baptism, and immediately afterwards had cried out, "ho, ho, ho,—I thank you, my God, that you have granted me the favor of being baptized." Towards evening, a council was held at the Captain's; I happened to be in his cabin. As the company passed out, his father called me and told me that they had [132] talked much about the malady, and that his son had said that they need not be surprised that it had not abated, since they were not believing in earnest. I do not know how true this was,—I doubt very much whether he spoke so frankly; but most of them said, quite rightly, that this might indeed be the cause of their misfortune.

On the 17th, the Father Superior departed from *Ossossant*, and came to lodge at *Anonatea*, where he found one *Isonnaat*, father of the girl whom we had baptized there, very sick. Nevertheless, he could not make up his mind to baptize him; for, although he showed a sort of desire for it, he did not find him well enough prepared. This poor Savage was strongly bent upon going to find one of his half-sisters, who was dead, and who, according to his story, had been changed into a serpent.

On the 19th, the Father Superior again sent us, Father Charles Garnier and me, to *Ossossant*, with a commission to stop on the way at *Anonatea*, to again see *Isonnaat*; but he was already dead. We went to lodge with one *Chiateandaoua*, having learned that he was very sick; we had some trouble getting in, as there was a feast there. It is a crime, on these [133] occasions, to set one's foot in a cabin; nevertheless,

chez vn nommé *Chiateandaoua*; aiãs appris qu'il estoit fort malade, nous eufmes de la peine à y entrer, d'autant qu'il y auoit festin. C'est vn crime en ces [133] rencontres, de mettre le pied dans vne cabane; nous y entrafmes neantmoins sur la fin, il n'y restoit plus que deux ou trois personnes, aufquelles le malade auoit fait donner à chacun à manger pour quatre; ils trauailerent apres fort long temps, s'encourageans les vns les autres; en fin il leur fallut rendre gorge, ce qu'ils firent à diuerses reprises, ne laiffants pas pour cela de continuer à vider leur plat. Cependant *Chiateandaoua*, les remercioit, leur tesmoignant qu'ils faisoient bien, & qu'il leur auoit beaucoup d'obligation. Vous eussiez dit à l'entendre, & à le voir faire, que sa guerison despendoit de cét excez de gourmandise. C'estoit vne fort pauvre disposition pour le baptesme, aussi ne luy en parlafmes nous pas, il n'estoit encor que sur le commencement de sa maladie.

Le 20. nous allafmes à *Onnentifatj*, où nous aprifmes qu'il y auoit trois malades, nous trouuafmes deux pauvres femmes bien bas, l'vne ne parloit n'y n'entendoit, & l'autre estoit dans des conuulsions presques continuelles: de forte que nous ne peufmes lui faire entendre nostre dessein, & de mauuaise [134] fortune il n'y auoit que des enfans dans la cabane, nous nous contentafmes de luy donner vn peu de conferue & 4. ou 5. grains de raisins, avec resolution d'y retourner auãt que de partir: nous auions bien du regret de les voir en cét estat, & ne les pouuoir aider, pour ce qui estoit de l'ame. En cette extremité, Dieu nous inspira de luy voier quelques Messes en l'honneur de S. Ioseph, nous nous retirafmes cependant chez nostre hofte, où nous baptifafmes vn petit enfant, il n'y auoit

we went in, towards the close. There were only two or three persons remaining, to each of whom the sick man had caused to be given food enough for four. They worked at it a very long time, encouraging one another. Finally they had to disgorge, doing so at intervals, and not ceasing on this account to continue emptying their plates. Meanwhile *Chiateandaoua* thanked them, assuring them that they were doing well, and that he was under great obligations to them. You would have said, to hear him and to see their actions, that his recovery depended upon this gluttonous excess. This was a very poor state of mind for baptism, and we did not mention it to him, as he was only in the first stages of his disease.

On the 20th, we went to *Onnentisati*, where we learned that there were three sick persons. We found two poor women very low,—the one neither speaking nor hearing, and the other in almost continual convulsions, so that we could not make her understand our purpose, and unfortunately [134] there was no one else in the cabin but some children. We contented ourselves with giving her a little preserved fruit and 4 or 5 raisins, intending to return thither before departing; we were very sorry to see them in this state, and not be able to help them in what concerned their souls. In this extremity, God inspired us to vow to him some Masses in honor of St. Joseph. Meanwhile, we withdrew to the house of our host, where we baptized a little child. We had not been there half an hour, when a Savage came for us to go to the woman whom we had visited first, earnestly requesting us to take her a little more preserved fruit, adding that what we had already given her had made her recover her senses, and that she heard very

pas demi-heure que nous y estions, qu'un Sauvage nous vint querir pour aller voir cette femme, que nous auions visitée la première, nous priant bien-fort de luy porter encor un peu de conserue; adioustant que ce que nous luy auions donné, luy auoit fait reuenir l'esprit, & entendoit fort bien. Nous voilà bien consolez; & de fait nous la trouuafmes si bien disposée qu'après l'auoir instruite nous la baptifafmes, au grand contentement des assistants, qui nous escouterent avec beaucoup d'attention. De ce pas nous allafmes reuoir l'autre, où nous eufmes aussi beaucoup de consolation, sans doute par les merites du glorieux Patriarche S. Ioseph, elle estoit un peu plus en repos, [135] & Dieu nous pourueut d'un truchement, c'estoit vne femme d'assez bon esprit, qui nous tesmoignoit beaucoup d'affection: elle exhorta la malade à nous escouter, & luy fit entendre nostre dessein. Comme ie vis qu'elle luy expliquoit si nettement ce que ie pretendois, ie me resolus de songer plustost à l'instruire quel a malade: mais comme nous continuions de la forte, la malade prist la parole, & dit: c'est assez qu'il parle luy, ie l'entends assez bien, seulement qu'il expedie en peu de mots. Je poursuiuis donc, & elle me respondit à tout fort distinctement. Nous la baptifafmes: & nous aprifmes à nostre retour qu'elle estoit morte la mesme iournée. Voila sans doute de grandes marques d'une ame predestinée.

Nous arriuafmes sur le soir à *Offosané*, où la maladie continuoit à faire beaucoup de rauage, nous nous enquisfmes de l'estat de quelques vns, dont le P. Supérieur nous auoit donné les noms, entre autres d'une femme qui mourut la nuict: on nous dit qu'elle se portoit un peu mieux, ce qui nous destourna de la visiter,

well. Behold us now greatly consoled! In fact, we found her so well disposed that, after having instructed her, we baptized her, to the great satisfaction of those present, who listened to us with close attention. After this, we went to see the other one, where we also were greatly comforted, doubtless through the merits of the glorious Patriarch St. Joseph. She was a little quieter, [135] and God provided us with an interpreter, a woman of considerable intelligence, who showed great affection for us. She exhorted the sick woman to listen to us, and made her understand our purpose. When I saw how clearly she explained to her what I meant, I resolved to think of instructing her rather than the patient. But, as we were continuing thus, the sick woman began to speak and said, "It is enough, if only he speaks,—I understand him very well; only let him hasten, in a few words." So I proceeded, and she answered everything very distinctly. We baptized her, and we learned, upon our return, that she had died the same day. Behold without doubt strong indications of a predestined soul.

Towards evening, we arrived at *Ossossané*, where the malady was continuing to make great ravages. We made inquiries as to the condition of some of those whose names had been given us by the Father Superior, among others, about a woman, who died in the night. We were told that she was a little better, which turned us aside from visiting her, as we had to see the more urgent cases. We directed our steps to the house of one *Aonchiare*, who was in truth very ill; we instructed and baptized him. He is still alive and [136] well. It was already very late, but hearing that the Captain *Anenichiendis*, who had been re-

pour auoir à voir les plus preffez, on nous adreffa chez vn nommé *Aonchiare*, qui estoit à la verité bien mal, nous l'instruifmes & le baptifmes, il est encor plein de [136] vie, il estoit defia fort tard, neantmoins entendant que le Capitaine *Anenichiendis*, qu'õ nous auoit fait demi gueri par le chemin, estoit à l'extremité, nous y courufmes; il estoit temps, car il ne parloit quasi plus, & auoit encor plus de peine à entendre. Je luy parlai du baptesme & de son importance, il me respondit ce qu'il nous auoit souuent tesmoigné, qu'il estoit fort content d'estre baptisé. Sa femme nous aida à l'instruire, ce ne fut pas fans peine, car outre qu'elle estoit d'une nation estrangere, & parloit d'un langage que ie n'entendois pas si bien, souuent ce vieillard sembloit s'affoupir, & luy demandant de temps en temps s'il m'entendoit, quelquefois il ne me respondoit pas à la premiere fois. Ce qui fut cause que nous ne le baptifmes que sous condition. Il mourut le lendemain sur le point du iour.

Le 21. nous baptifmes vne femme, qui nous arresta sur deux poincts, premierement luy aiant parlé du Paradis, & luy aiant fait entendre, que sans le baptesme il n'estoit pas possible d'y aller iamais, & que ceux qui mouroient sans estre baptifez, alloient aux enfers. Elle me dit nettement que pour elle, elle ne pretendoit point aller ailleurs, que là où estoient ses parens defunts, neantmoins [137] elle changea bien tost d'aduis, quand elle ouït parler de l'estat miserable des damnez, & qu'ils ne receuoient aucune consolation les vns des autres. Je luy expliquai le reste de nos mysteres, iufques aux Commandemens de Dieu; la elle m'arresta encor, & comme ie l'exhortois à estre marrie d'auoir offencé Dieu, & luy

ported to us, on the way, as partially recovered, was at the point of death, we ran thither. It was time, for he could hardly speak, and had still more trouble to understand. I spoke to him about baptism and its importance; he answered me what he had often told us, that he was very glad to be baptized. His wife helped us to instruct him; this was not done without difficulty, for,—besides that she was of a strange nation, and spoke a language that I did not understand so well,—often this old man seemed to become drowsy; and, when I asked him at times if he heard me, occasionally he did not answer me the first time. This caused us to baptize him only conditionally. He died the next morning at dawn.

On the 21st, we baptized a woman who checked us at two points: First,—having spoken to her of Paradise, and having made her understand that without baptism it was not possible ever to go there, and that those who died without baptism went to hell,—she said to me frankly that, for her part, she did not wish to go elsewhere than there, where her dead relatives were; nevertheless, [137] she soon changed her mind when she heard about the wretched condition of the damned, and that they received no consolation from one another. I explained to her the rest of our mysteries, as far as the Commandments of God; there she stopped me again, and, when I was exhorting her to be sorry for having offended God, and telling her that without doing so her sins would not be pardoned her, she answered me that she could not do it,—that she had not offended God, and that she did not know what sin was. Those who were present, and who had been very willing to have her baptized, almost spoiled the whole affair by saying that indeed she

difois que fans cela fes pechez ne luy feroient point pardonnez; elle me respondit, qu'elle ne pouuoit, qu'elle n'auoit point offencé Dieu, & qu'elle ne fçauoit ce que c'estoit que peché. Ceux qui estoient là presens, & qui auoient esté fort portez pour son baptesme, penserent gaster toute l'affaire, difans qu'en effet elle auoit tousiours bien vescu; & elle mesme tant que ie peus entendre, s'estendit fort sur ses louanges, protestant qu'elle ne fçauoit ce que c'estoit que du libertinage, & la vie ordinaire du païs. Ie luy respondis que i'en estois bien aise, mais au reste, qu'elle ne pensast pas estre fans peché, & que tous les hommes estoient suiets au peché. Toutesfois persistant tousiours sur son innocence, ie luy representai que cela estant, ie ne pouuois pas la baptiser; & que quand bien mesme ie la baptiserois, le baptesme ne luy seruiroit de rien. Ie luy adioustai que ie ne luy demandois pas qu'elle me [138] fist vn denombrement de tous ses pechez, mais seulement qu'elle me tesmoignast vn grand regret de les auoir commis. Nous demeurafmes là dessus vn bon quart d'heure, de temps en temps elle me demandoit le baptesme, mais ie luy respondois qu'il ne m'estoit pas possible de la baptiser, tandis qu'elle me tiendroit ce langage, que ie ne souhaittois autre chose, que c'estoit ce qui m'auoit amené, mais qu'elle mesme me lioit les mains, & m'empeschoit de luy faire cette faueur. Ie la menaçai de l'enfer, & luy en parlai plus en particulier que ie n'auois fait au commencement, luy difant que l'enfer estoit plein de ceux qui ne s'estoient point recogneus pour pecheurs. En fin il pleust à la misericorde de Dieu luy toucher le cœur, elle nous aduoia qu'elle auoit peché, qu'elle en estoit marrie, & qu'elle ne

had always lived correctly; and she herself, as well as I could understand, was dwelling largely upon her own praises, protesting that she did not know what libertinage and the ordinary life of the country was. I told her that I was very glad of it, but also that she should not think she was without sin, and that all men were subject to sin. However, as she persisted in declaring her own innocence, I represented to her that, if that were so, I could not baptize her; and that, even if I should baptize her, baptism would avail her nothing. I added that I was not asking her to [138] give me an enumeration of all her sins, but merely that she should testify to me her deep regret for having committed them. We considered this point for a good quarter of an hour; from time to time she asked me for baptism, but I answered her that it was not possible for me to baptize her as long as she used this language to me; that I had no other desire, that this was what brought me here, but that she herself bound my hands and prevented me from doing her this favor. I threatened her with hell, and spoke to her about it more in detail than I had done at first, telling her that hell was full of people who had not recognized themselves as sinners. Finally, it pleased the mercy of God to touch her heart; she confessed to me that she had sinned, that she was very sorry for it, and that she would sin no more. We baptized her and she died a few days afterwards.

On this same journey, a young man caused us the same difficulty. He was very sick, and we had instructed him with as much comfort and satisfaction as possible; his relatives also took great pleasure in listening to our holy mysteries. Everything proceeded in the most satisfactory manner, but he would not [139]

pecheroit plus, nous la baptifames, & elle mourut peu de iours apres.

En ce mefme voiage vn ieune homme nous fit la mefme difficulté, il estoit fort malade & nous l'auions instruit avec autant de confolation & de fatisfaction qui se peut dire ses parens auoient aussi pris grand plaisir a entēdre nos faincts mysteres; tout alloit le mieux du monde, mais il ne vouloit point [139] ouïr parler de se repentir de ses pechez; or apres m'estre ferui de tous les moiēs que Dieu m'inspira pour luy faire franchir ce pas, ie m'aduifai de luy dire, que pour moy i'auois fouuentesfois offensé Dieu, mais que ie luy en demandois pardon de tout mon cœur, & estois bien resolu de plustost mourir que de l'offencer iamais. Il se rendit enfin, & nous contenta tellement sur ce point, que nous ne iugeafmes pas à propos de differer plus long temps son baptesme; nous esperōs qu'il est maintenant bien-heureux dans le ciel.

Ce mefme iour le forcier *Tonneraouianont*, qui cōmençoit à faire des siennes dans ce bourg, & auoit entrepris de guerir les malades, vint sur le soir faire vne fuerie en nostre cabane, pour prēdre cognoissance de cette maladie. Ils vous croiferēt quatre ou cinq perches en rond, & firent comme vne maniere de petit berceau, qu'ils entourerent d'une escorce d'arbre, ils s'entafferent là dedans douze ou treize, presque les vns sur les autres, au milieu il y auoit cinq ou six grosses pierres toutes rouges, si tost qu'ils furent entrez, on les courit à l'ordinaire, de robes & de peaux, pour tenir la chaleur. Et ce petit forcier commença à chanter, les autres chantoient apres luy; il y auoit vn Sauvage au dehors, qui n'estoit [140] que pour le feruir en tout ce qu'il desireroit. Apres auoir bien

listen to talk about repentance for his sins; now having used all the means with which God inspired me to make him take this step, I decided to tell him that, for my own part, I had oftentimes offended God, but that I had asked his pardon for it with all my heart, and had firmly resolved to die rather than ever offend him again. He yielded at last, and so thoroughly satisfied us upon this point that we did not judge it wise to defer longer his baptism. We hope that he is now happy in heaven.

On this same day the sorcerer *Tonneraouanont*, who was beginning to play his pranks in this village, and had undertaken to cure the sick, came towards evening to have a sweat in our cabin, to get some knowledge of this disease. They crossed four or five poles in a ring, making a sort of little arbor, which they surrounded with the bark of a tree. They crowded within this, twelve or thirteen of them, almost upon one another. In the middle there were five or six large red-hot stones. As soon as they had entered, they covered themselves, as usual, with robes and skins in order to retain the heat. The little sorcerer began to sing, and the others sang after him; there was a Savage outside, who was there [140] merely to serve him with whatever he might desire. After much singing, he asked for some tobacco which he threw upon these red-hot stones, while addressing the devil in these words, *Io sechongnac*.

The others from time to time urged him to do his best; these orgies lasted a good half hour, after which they began to eat. I drew near to listen to what was said; whoever well understood the whole discourse of this sorcerer would oblige a curious person by communicating it to him and by setting it

châté, il demâda du petun, qu'il ietta fur ces pierres rouges, en s'adreffant au diable en ces termes, *fo sechongnac.*

Les autres de temps en temps l'excitoient à bien faire; ce sabat dura bien vne bonne demi heure, apres lequel ils se mirent à manger. Je m'approchai pour escouter ce qui se diroit; qui auroit bien compris tout le discours du forcier, obligeroit vne perfonne curieuse de luy en faire part, & de le coucher icy de mot à mot; ie n'entreprends pas cela; ie remarquerai neantmoins que son entretien ne fut qu'une fuite de vanteries & d'extrauagances; il ne declara pas la source du mal, car il a souuent depuis aduoüé, qu'il n'y cognoissoit rien, mais il se fit fort d'y remedier, si l'on vouloit executer ses ordonnances. Il se vanta faussement d'en auoir desia gueri beaucoup en nostre bourgade, & ailleurs, que pour luy il estoit hors de crainte de gagner la maladie, en fin à l'entendre, il n'auoit quasi qu'à commander, & tous les malades feroient incontinant fur pied; il demanda quelques biens pour faire festin, & ordonna quelques danfes. Toute la compagnie l'escoutoit avec des applaudissemens nōpareils; & nostre hôte qui estoit vn des principaux, [141] luy dit: Courage mon nepueu assiste nous. Ces paroles me donnerent bien auant dans le cœur, il n'y auoit rien qu'ils auoient renoncé publiquement au diable, & a tous ceux qui pactifioient avec luy, & auoient protesté qu'il n'auroient recours qu'à Dieu seul, duquel ils auoient aduoüé tenir l'estre & la vie; & voila qu'aujourd'hui ils mettent toute leur confiance aux fausses promesses d'un charlatan, & d'un imposteur. Je ne peus me tenir de parler aussi à mon tour, mais que pouuois-je dire; c'est vne chose bien

down here word for word; I do not undertake to do that. I may remark, however, that his conversation was only a series of boasts and extravagances; he did not declare the source of the evil, for he has often since admitted that he knew nothing about it, but he made great pretensions of remedying it if they would execute his orders. He boasted falsely of having already cured many in our village and elsewhere, that, for his own part, he was beyond any fear of taking the disease,—in fine, to hear him talk, he had little more than to command, and all the sick would immediately be upon their feet. He demanded some gifts with which to make a feast, and ordered some dances. The whole company listened to him with unparalleled manifestations of approval; and our host, who was one of the chief men, [141] said to him, "Courage, my nephew, assist us." These words sank deep into my heart; it was no time since they had publicly renounced the devil, and all those who were in league with him, and that they had protested they would have recourse to God alone, upon whom, they had admitted, depended their being and life; and see how they forthwith place all their confidence in the false promises of a charlatan and an impostor. I could not refrain from also speaking, in my turn, but what could I say? To be short of words with which to explain oneself upon so important an occasion is a matter for keen regret. This is all the lecture I gave them: "You are very wrong to do what you are doing, you show plainly that you do not believe what *Echon* has taught you; that man" (speaking of the sorcerer) "has not the power that you think; it is only he who has made heaven and earth who is the master of our lives. I do not con-

fenfible de fe trouver court de termes, pour s'expliquer en vne fi belle occafion. Voicy tout le discours que ie leur fis: Vous auez grand tort de faire ce que vous faites, vous monftrez biẽ que vous ne croiez pas ce que *Echon* vous a enfeigné: cettui-là (parlãt de ce forcier) n'a pas le pouoir que vous penfez, il n'y a que celuy qui a fait le ciel & la terre qui foit le maiftre de nos vies; ie ne condamne pas les remedes naturels, mais ces fueries, ces danfes, & ces feftins ne valent rien, & font tout à fait inutiles pour la fanté. Ils m'efcouterent fort patiemment & fans replique, foit qu'ils ne fifsent pas grand estat de cette reprimande, foit de confufion qu'ils auoient; ne doutans point que ie ne fiffe le rapport au Pere [142] de ce que i'auois veu, qui ne manqueroit pas de leur en parler dans l'occafion en bons termes. Quoy que s'en foit, nous gagnafmes toufiours cecy; que tout le foir le môde eftant coucié, nostre hofte fit la priere tout haut au nom de toute la famille, en ces termes. Efcoutez vous qui auez fait le ciel & la terre, prenez toute cette cabane en vofre protection, vous eftes le maiftre de nos vies. C'est dommage que cela n'eft dit de bon cœur. Nous partifmes de là le vingt-troifiefme, & paffant par *Anonatea*, nous baptifafmes vn Sauvage bien malade, qui fit le quinziefme de ceux que Dieu nous fit la grace de baptifer en ce voiage. Eftant de retour nous fufmes bien confolez, d'entendre que le P. Pijart auoit baptifé huict petits enfans, à *Oüenrio*, & le P. Superieur deux au mefme lieu, & vne femme en nostre bourgade. Mais nous eufmes vn grand regret de trouver morte fans bapteme, la mere d'un de nos Chreftiens; nous auions toufiours en esperance iufques-là, que cette femme ne mourroit iamais autre

demn natural remedies, but these sweats, these dances, and these feasts are worth nothing, and are altogether useless, as far as health is concerned." They listened to me very patiently, and made no answer,—either because they did not attach much importance to this reprimand, or because they were embarrassed, not doubting that I would report to the Father [142] what I had seen, and he would not fail to speak to them of it in forcible terms, when he had opportunity. At all events, we gained at least this, that every evening, when all were asleep, our host offered a prayer aloud in the name of the whole family, using these words: "Listen, you who have made heaven and earth; take all this cabin under your protection; you are the master of our lives." It is a pity he did not say this from his heart. We left there on the twenty-third, and, passing through *Anonatea*, we baptized a very sick Savage, who made the fifteenth of those whom God granted us the favor to baptize on this journey. Upon our return we were greatly consoled to hear that Father Pijart had baptized eight little children at *Ouenrio*, and the Father Superior two at the same place, besides a woman in our village. But we felt great regret at finding that the mother of one of our Christians had died without baptism; we had always hoped, up to that time, that this woman would never die other than a Christian. She seemed very docile, and had declared herself to be well satisfied with the baptism of those children. We had visited her very often [143] and only recently we had come from healing a wound that she had inflicted upon her leg, always taking occasion to exhort her to commend herself to God; so she had often heard the greater part of our holy mysteries.

que Chrestienne. Elle paroiffoit fort docile, & auoit tesmoigné estre fort satisfaite du baptesme de ces enfans; nous l'auions visitée fort souuent, [143] & tout fraichement nous luy venions de guerir vne plaie, qu'elle s'estoit faite à la iambe, prenans toujours l'occasion de l'exhorter à se recommander à Dieu; de forte qu'elle auoit souuent ouy la plupart de nos saincts mysteres. Neantmoins iamais le P. Superieur ne la peust faire consentir au baptesme en cette extremité, aportant pour toute raison, qu'abfolument elle desiroit aller où estoit vn sien petit fils, qui estoit mort sans baptesme. Je dirai icy à vostre Reuerence, auant que de passer outre, que les bruits alloient tousiours croiffans, & qu'on parloit de nous en tres-mauuais termes: nommement à quatre ou cinq bourgades d'icy autour; car pour ce qui est d'*Offofané*, nous y auons tousiours esté les bien venus. Ce mesme vingt-troisiesme vn nommé *Entaraha*, dit au Pere Superieur, que ce collier de porcellene, qu'ils auoient accepté l'année passée en vn conseil general qui s'estoit tenu à l'occasion de la feste des morts, estoit maintenant la cause de leur mort, & que c'estoit la croiance de tout le monde. D'autant que le Pere leur auoit dit, que ce present n'estoit pour les morts, & que son intention n'estoit pas qu'on le [144] mist en leur fosse; mais que ce qu'il pretendoit, estoit de faire le chemin du ciel aux viuans, & de les encourager par là à passer par dessus toutes les difficultez, qui les empeschoient de prendre cette route.

Le 25. vn vieillard de nostre bourgade, nommé *Noel Tehondecoïan* mourut, & alla comme nous esperons, celebrer dans le ciel la feste de la glorieuse Natiuité de nostre Seigneur. Je dirai encor icy de ce Sau-

Nevertheless the Father Superior could never induce her to consent to baptism in this extremity,—alleging as her sole reason that she desired only to go where one of her little sons was, who had died without baptism. I will say to your Reverence here, before passing on, that the rumors were continually increasing, and that we were spoken of in very bad terms, especially in four or five villages around here,—for, as to *Ossossané*, we have always been welcome there. On this same twenty-third, one *Entaraha* said to the Father Superior that that porcelain collar they had accepted the year before, at a general council held on the occasion of the feast of the dead, was now the cause of their death, and that this was the belief of all the people,—inasmuch as the Father had told them that this present was not for the dead, and that it was not his intention that they should [144] place it in their grave, but that he desired to open to the living the way to heaven, and to encourage them thereby to surmount all difficulties which prevented them from taking that route.

On the 25th, an old man of our village, named *Noel Tehondecouan*, died, and went, as we hope, to celebrate in heaven the feast of the glorious Nativity of our Lord. I will repeat here in regard to this Savage what I have already said of another,—that he was one of those who were the most assiduous in attending instructions in the Catechism, and had shown the greatest approval of the doctrine that we taught. It was he who had been among the first to bring word to the Father Superior to offer some public prayer in this last time of need; and quite recently he had aided me greatly in instructing a Savage of his cabin. God granted him much grace in his bap-

uage, ce que i'ay defia dit d'un autre; qu'il estoit vn de ceux qui affiftoïent le plus affidûment aux Catechifmes, & auoient le plus approuué la doctrine que nous enfeignons. C'estoit luy qui auoit porté des premiers la parole au P. Superie[u]r pour faire quelque priere publique, en cette derniere neceffité; & tout fraifchement il m'auoit beaucoup aidé à instruire vn Sauuage de fa cabane; Dieu luy fit auffi beaucoup de grace en fon baptesme, qui fut la vigile de Noël, il arrefta vn peu le Pere fur l'acte de contrition. Ce feroit (luy dit-il) pour neant que ie me repentirois d'auoir peché, d'autât que ie n'ay iamais peché; neantmoins apres auoir esté bien instruit fur ce point, il s'en acquita excellemment, & tenant le crucifix en main, il demanda pardon à nostre Seigneur, avec beaucoup de [145] reffentiment, & luy promit de garder toute fa vie les saints commandemens. Parmy eux, vn homme n'est point censé pecheur qui ne tuë, ne defrobe, n'enforcelle quelqu'un, ou ne fait quelque chose extraordinaire. Il pria auffi le P. de luy laisser la croix, pour le garder des esprits qui le tourmentoient de nuict, à ce qu'il difoit, adjouftât que quand il les voioit, il iettoit les yeux fur ce signe adorable de nostre redemption, & prioit nostre Seigneur de le deffendre.

Le 27. le P. Superieur retourna à *Offoffané*, avec le P. Ifaac Iogues & Simon Baron: Il passa par *Anonateca*, où il visita les Biffiriniens, pour leur tesmoigner le reffentiment que nous auions de leur affliction: car il comptoient defia iufques à 30. a 40. morts. Le Pere fit ouuerture à quelques-vns du S. baptesme, mais fans effect; nos Ss. myfteres en langue Huronne font des tenebres pour eux, outre qu'ils font encr plus

tism, which took place on Christmas eve. He stopped the Father a little while upon the act of contrition. "It would be useless" (he said to him) "for me to repent of having sinned, seeing that I never have sinned." Nevertheless, after having been fully instructed upon this point he acquitted himself admirably therein, and, holding a crucifix in his hand, he asked pardon of our Lord with a great deal of [145] feeling, and promised him to keep his holy commandments all his life. Among them a man is not counted a sinner who does not kill, rob, bewitch some one, or do some extraordinary thing. He also begged the Father to leave him the cross, in order to protect him from the spirits which, according to his story, tormented him at night,—adding that when he saw them he cast his eyes upon this adorable sign of our redemption, and prayed our Lord to defend him.

On the 27th, the Father Superior returned to *Ossossané* with Father Isaac Jogues and Simon Baron. He passed through *Anonateca*, where he visited the *Bisiriniens* to assure them of the sympathy we felt for them in their affliction, for they already counted as many as 30 or 40 dead. The Father proposed Holy baptism to some of them, but without effect; our Holy mysteries in the Huron language are like night to them, and, besides, they are still more attached to their superstition than are our Savages. He learned there what they thought of the disease. It was brought upon them, they said, as well as upon the Hurons, by *Andesson*, Captain of the Island, in revenge, because they had not consented to join their forces with the latter to make war upon the *Hiroquois*.¹⁴ But, in passing through *Onnentisati*, he heard [146] a very different piece of news, which was

attachez à leur superstition que nos Sauvages. Il apprit là ce qu'ils pensoient de la maladie, qui leur estoit procurée, disoiët-il, aussi bien qu'aux Hurôs, par *Andesson* Capitaine de l'Isle, en vengeance de ce qu'ils n'auoiët pas voulu ioindre leurs forces avec eux pour faire la guerre aux Hiroquois. Mais en passant par *Onnentisatj*, il apprist [146] bien vn autre nouvelle que *Tonneraoüanoné* qui estoit à *Ossossané*, & vendoit là sa theriaque, nous accufoit comme estans la cause de cette contagion, adioustant que c'estoit le fentiment de ceux de nostre bourgade, qui disoient mesme que quand ils se portoient mieux, nous leur donnions ie ne sçay quoy qui les faisoit mourir. Neantmoins il defauoüa tout cela par apres, parlant au pere, foustenant auoir dit seulement que dés l'Automne il auoit veu la maladie venir du costé du lac, en forme d'vn puiffant demon, du reste qu'il n'en cognoissoit pas la cause. Le pere l'ayant repris de son procedé, il luy respondit à l'ordinaire des Sauvages, vous auez vos façons de faire & nous les nôtres, *Oniondechanonkhron*, c'est à dire nos pays sont differents. Simon Baron fit encor force saignées en ce voiage, & le P. Superieur ayant donné vne petite medecine au Capitaine *Endahiach*, vn sien parent fit vne fuerie pour la faire operer, pëdant laquelle il s'adressa pour cët effect à vn certain demon. Ce mesme Capitaine, vn iour qu'il se trouuoit fort mal, demãda quel temps il faisoit, on luy respondit qu'il negeoit, ie ne mourray donc pas, dit-il, encor au-iourd'huy, car ie ne doit partir de cette vie que de beau-temps. Neuf malades eurent [147] le bien de receuoir le saint baptesme.

Tonneraoüanoné ne reüssit pas en ses cures non plus

that *Tonneraouanoné*, who was at *Ossossané* and was selling his antidote there, accused us of being the cause of this epidemic,—adding that this was the sentiment of those of our village, who even said that, when they were getting better, we gave them I know not what, that made them die. Nevertheless, he denied all this afterwards when speaking to the father,—claiming to have merely said that in the Autumn he had seen the sickness come from the direction of the lake, in the form of a powerful demon; that, however, he did not know the cause of it. The father having reproved him for his proceedings, he answered him in the usual fashion of the Savages, “You have your ways of doing and we have ours, *Oniondechanonkhron*,” that is to say, “our countries are different.” Simon Baron again bled a great many upon this trip; and, the Father Superior having given a little medicine to the Captain *Endahiach*, one of his relatives had a sweat to make it operate, during which he addressed himself for this purpose to a certain demon. This same Captain one day, when he felt very sick asked what kind of weather it was; he was told that it was snowing. “I shall not die, then, to-day,” he said, “for I am not to depart from this life except in fine weather.” Nine sick people had [147] the good fortune to receive holy baptism.

Tonneraouanont did not succeed in his cures any more than in his prophecies. He had predicted that no more than five of them would die, and that the sickness would cease at the end of 9 days; and yet before the Father's departure there were ten dead, and since then more than 50; and on the 4th of January, when the Father went away, there were nearly as

qu'en fes propheties; il auoit predict qu'il n'en mourroit plus que cinq, & que la maladie cefferoit au bout de 9. iours, & cependant auant le depart du Pere il en estoit mort dix & depuis plus de 50. & le 4. de Ianuier que le Pere partit il n'y auoit gueres moins de malades qu'à l'ordinaire, & si c'estoit le 13. de cette belle Prophetie, aussi perdit-il vne grande partie de son credit, & toute sa pratique se reduisit à vne seule cabane, en laquelle il estoit luy mesme malade, toute forte de mal'heurs luy en vouloient, ou pour mieux dire, Dieu cōmençoit à chastier cét esprit superbe: quelques-iours auparauant il estoit tombé si rudemēt sur la glace à la sortie d'une cabane qu'il s'estoit rompu la jambe, & ceste bleffure luy caufa la mort au bout de trois semaines.

Le Pere Superieur retourna donc à *Ihonatiria* le 4. de Ianuier: En son absence nous auions veu de nos yeux des effects de la iuste vengeance de Dieu sur la famille d'un nommé *Taretandé*. Ce Sauvage estoit Capitaine de nostre bourgade, & auoit ietté feu & flamme contre nous en plein festin, il auoit dit que sans doute que [148] nous estions la cause de la maladie; & que si quelqu'un de sa cabane venoit à mourir, il feroit la teste au premier François qu'il trouueroit. Il n'auoit pas esté seul qui auoit parlé à nostre desauantage, pas un de la cōpagnie, au moins des plus considerables, ne nous auoit espargné, & un nommé *Achioantaeté*, qui fait estat de nous aimer, auoit esté si auant que de dire que s'il eust esté *l'Aondechio*, c'est à dire le maistre du païs, ce feroit biē tost fait de nous, & nous auroit desia mis en estat de ne pouuoir plus nuire. Là dessus le Capitaine *Aënons* prist la parole, au moins à ce qu'il dit, & leur repre-

many sick people as usual, and yet it was the 13th day after this fine Prophecy. Therefore he lost a great deal of his credit, and his whole practice was reduced to a single cabin, in which he himself was sick. He was beset by all sorts of misfortunes, or, to express it better, God began to chastise this haughty spirit. Some days before, he had fallen so hard upon the ice at the entrance to a cabin that he had broken his leg, and this wound caused his death at the end of three weeks.

The Father Superior returned then to *Ihonatiria* on the 4th of January. In his absence we had seen with our own eyes some effects of the righteous vengeance of God upon the family of one *Taretandé*. This Savage was Captain of our village, and had cast fire and flame at us in open feast. He had said that without doubt [148] we were the cause of the malady, and that if any one of those of his cabin should die, he would split the head of the first Frenchman whom he should find. He was not the only one who had spoken to our disadvantage. Not one of the company, at least of the more influential ones, had spared us; and one *Achioantaeté*, who makes a show of loving us, had gone so far as to say that if he were the *Aondechio*, that is, the master of the country, it would soon be all over with us, and we would already have been put in a condition wherein we could do no more harm. Thereupon the Captain *Aënons* began to speak,—at least, by his own account,—and represented to them that they were speaking of a very dangerous matter, namely, of the destruction and ruin of the country; that, if they should remain two years without going down to *Kebec* to trade, they would find themselves reduced to such extremities

fenta qu'ils parloiët là d'une affaire bien dangereuse, c'est à dire de perdre & ruiner le païs; que s'ils auoient esté deux ans fans descendre à Kebec pour la traitte, qu'ils se verroient reduits à telle extremité, qu'ils s'estimeroient heureux de s'affocier avec les Algonquins, & s'embarquer dans leurs canots. Racontant cecy au P. Superieur, il adioustâ qu'après tout cela nous n'eussions point de peur, & que quand nous voudrions nous habituer en son bourg, nous y ferions tousiours les tres-bien venus. *Taretandé*, ne se contenta pas d'auoir parlé si mal à propos de nous en cette occasion, luy & *Sononkhiaconc* son frere vindrent nous quereller [149] dans nostre cabane, & nous reprocher, que nous estions des forciers, & que c'estoit nous qui les faisions mourir. Adioustât qu'ils auoient resolu de se deffaire de nous, & qu'au moins la conclusion estoit prise de nous rembarquer au printemps, tous tant que nous estions & nous remener à Kebec. La chose alla plus loing que nostre bourgade, & les chefs de cinq ou six bourgs de cette pointe nous ont depuis aduoüé qu'ils auoiët esté sur le point de faire vn mauuais coup. Helas! c'eust esté vn tres-grand bon-heur pour nous, ces bruits estoient si communs, que les enfans mesme ne parloient de nous, que comme de personnes à qui on alloit bien-tost fendre la teste. Vn iour de Dimanche qu'ils nous ouirent chanter sur le soir les Litanies de nostre Dame, ils auoient creu, à ce qu'ils nous dirent eux mesme par apres, que nous pleurions, attendants l'heure, en laquelle on nous deuoit venir tous esgorger, ou brusler dans nostre cabane. Nous voilà encor tous pleins de vie graces à Dieu; & presque en mesme temps, le fleau tomba sur cette mal'heu-

that they might consider themselves fortunate to join with the Algonquins and to embark in their canoes. Relating this to the Father Superior, he added that after all that we should have no fear; and that if we would settle down in his village, we should always be very welcome there. *Taretandé* was not satisfied with having spoken so badly of us on this occasion; he and *Sononkhiaconc*, his brother, came to have a quarrel with us [149] in our cabin, and to reproach us with being sorcerers, saying that it was we who caused their death. They added that they had resolved to get rid of us, and that it had been decided at least to reëmbark every one of us in the spring, and send us back to Kebec. The matter went farther than our village, and the chief men of five or six villages in this vicinity have since admitted to us that they were on the point of doing an evil act. Ah, that would have been a very great happiness for us! These reports were so common that even the children spoke of us only as persons who were soon to have their heads split. One Sunday, when they heard us, towards evening, chanting the Litanies of our Lady, they believed, as they themselves told us afterwards, that we were weeping in expectation of the hour when they were to come and cut all our throats, or burn us in our cabin. Yet we are all still alive and well, thank God. Almost at the same time, the scourge fell upon that wretched family that had said the most against us. This chastisement had been for a long time due them on account of the contempt they had always shown [150] for our holy mysteries. Frequently, during the past year, we went to instruct the little ones only with much repugnance, and finally we had to desist altogether. *Taretandé*

reuse famille, qui auoit parlé le plus à nostre defauantage. Il y auoit long-temps que ce chastiment luy estoit deu pour le mespris qu'elle auoit tousiours fait [150] de nos saints mysteres, fouuent l'an passé nous n'y allions instruire les petits enfans qu'avec beaucoup de repugnance, & enfin nous fumes cōtraints de desister tout à fait *Taretandé*, & ses freres ne se trouuoient d'ordinaire aux Catechismes, que pour auoir vn morceau de petun, ou pour se rire par apres entre eux de ce qu'ils auroient entëdu. Outre cela fouuent-ils nous auoient aduoië, qu'ils nous prenoient pour des menteurs, & ne croioient en façon du monde ce que nous enseignions, & que ce que nous disions n'estoit aucunemët probable, qu'il ny auoit aucune apparëce que nous eussions eux & nous vn mesme Dieu, Createur de leur terre aussi bien que de la nostre, & que nous eussions tous pris naissance d'vn mesme pere. Cōment disoit vn iour *Sononkhiaconc*, qui nous auroit amené en ce païs, comment aurions nous trauerfé tant de mers dans de petits canots d'escorce ? le moindre soufflé nous auroit abyfmez, ou au moins serions nous morts de faim au bout de 4. ou 5. iours; & puis si cela estoit, nous sçaurions faire des cousteaux & des habits aussi bien que vous autres. Je perdrois trop de papier si ie voulois entreprendre de coucher icy toutes leurs extrauagances. Mais la iustice que Dieu à exercé sur eux est tout à fait remarquable. Ils auoient [151] veu la plus part des autres cabanes infectées du mal sans que la vis'en ressentist, ils auoiët mesprisé ouuertement les moiens que nous leur donniõs pour obtenir du ciel d'estre deliurez de cette maladie, ils marchoiënt teste leuée au milieu de tant de cadaures, comme s'ils

and his brothers were not usually present at the Catechisms, except to get a piece of tobacco, or to laugh among themselves afterwards at what they had heard there. Besides, they had often admitted to us that they took us for liars, and did not believe in the least what we taught; and that what we said was not at all probable,—that there was no likelihood that they and we had the same God, Creator of their earth as well as of ours, and that we had all descended from the same father. “Indeed,” said *Sononkhiacoc* one day, “who would have brought us to this country,—how would we have crossed so many seas in little bark canoes? The least wind would have engulfed us, or we would at least have died of hunger at the end of 4 or 5 days. And then, if that were so, we would know how to make knives and clothes as well as you people.” I would waste too much paper if I were to undertake to set down here all their extravagances. But the justice that God exercised towards them is altogether remarkable. They had [151] seen the greater part of the other cabins infected with the disease without feeling any anxiety for their own lives; they had shown open contempt for the means we gave them to obtain from heaven deliverance from this malady; they walked with their heads high in the midst of so many corpses, as if they were made of different material from the others, and beyond the reach of death,—when the hand of God fell heavily upon them; three of them fell sick almost at the same time. The mother was the first; she was a renegade Christian, who, having been baptized two years before, had oftentimes afterwards recanted her baptism. We had never been able to teach her any of our mysteries; and even when we spoke to her some-

euffent esté d'un autre paste que les autres, & hors des atteintes de la mort, lors que le bras de Dieu s'appesantist fur eux: trois tōberent malades presque en mesme temps. La mere fut la premiere, c'estoit vne Chrestienne renegate, & qui aiant esté baptisée il y a deux ans, auoit depuis souuentesfois retracté son baptesme, iamais nous n'auions peu luy apprendre aucuns de nos mysteres, & mesme quand nous luy parlions quelquefois de faire le signe de la croix, ou de dire le Pater, elle nous arrestoit au premier mot & se mettoit à nous quereller. V. R. sçait desia, qu'il n'y a rien qui soit capable de mettre en cholere vn Huron qui a perdu son pere ou sa mere, que de luy dire ton pere est mort, ta mere est morte, le seul terme de pere ou de mere les met hors d'eux mesme, & ic dirai icy, puis que l'occasion s'en presente, que dès le mois de Decembre nous fumes contrains pour cette mesme raison de desister d'aller par les cabanes instruire [152] les petits enfans, & les assembler chez nous tous les Dimâches, pour les faire prier Dieu; vœu que il leur estoit mort tout fraichement quantité de leurs parens, & puis ceux qui leur restoient en vie, ont esté tout l'Hyuer si fort occupez apres la recherche des remedes pour la fanté des malades, & ont tesmoigné si peu d'affection à nos saincts mysteres, que nous auons iugé, que cét exercice pourroit plustost nuire, qu'apporter quelque aduancement aux affaires du Christianisme. Mais pour retourner à cette malheureuse renegate: nous la visitâmes plusieurs fois pendant sa maladie, & entre autres vn peu auant que de mourir, nous y estions allez le P. Pierre Chastelain & moy, en resolution de faire tout ce que nous pourrions pour la

times about making the sign of the cross, or saying the Pater, she stopped us at the first word and began to quarrel with us. Your Reverence already knows that there is nothing capable of arousing to anger a Huron who has lost his father or mother, except to say to him, "Thy father is dead; thy mother is dead;" the mere word "father" or "mother" puts them into a passion. I will say here, since the occasion presents itself, that from the month of December we were obliged for this reason to desist from going through the cabins to instruct [152] the little children, and to assemble them at our house every Sunday, to have them pray to God,—seeing that only recently a great many of their relations had died; and then those who remained alive have been so busily occupied all the Winter searching for remedies for the health of the sick, and have shown so little interest in our holy mysteries, that we decided that this exercise might rather injure than advance the affairs of Christianity. But to return to this wretched renegade; we visited her several times during her sickness, and, among others, a little while before she died. We went there, Father Pierre Chastelain and I, with the determination to do all we could to dispose her to penitence in this extremity. But she stopped us at the first step; for, when we asked her if she was not very glad to have been baptized, she answered "no." And also one of her children about 5 or 16 years old, who was then very sick, being solicited several times in regard to baptism, and having left the matter to her decision, this hard-hearted mother answered, that up to her death, she did not wish him to be baptized. The Reverend Father Superior likewise urged the same thing very earnestly

disposer à la penitence, en cette extrémité; mais elle nous arresta au premier pas, car luy aiant demandé si elle n'estoit pas bien contente d'auoir esté baptifée, elle nous respōdit que nō. Et mesme vn de ses enfans, d'enuirō 15. à 16. ans, qui estoit dès lors fort malade, estant folicité plusieurs fois du bap^tme, & s'en estât rapporté à ce qu'elle en ordonneroit: cette marastre respondi iufques à la mort, qu'elle ne vouloit point qu'il fut baptifé. Le R. P. Superieur pressa aussi bien fort sur le mesme fuiet [153] *Sononkhiakon*[c], frere du Capitaine, qui estoit aussi à l'extrémité: mais ce fut sans effect. Ce ieune homme estoit de 25. ou 30. ans, & pouvoit bien de luy-mesme independemment de la volonté de sa mere cōfentir au baptesme: mais vn esprit de superbe qui le possedoit & tant de blasphemés qu'il auoit faits, le priueront de cette si signalée faueur. Ces trois miserables ne passerent pas le 7. de Ianuier. Le Capitaine *Taretandé* les fuiuit de biē pres, & fut emporté en 4. ou 5. iours: le iour de sa mort ie l'alloys voir du matin, & luy portois quelque petit remede, ie le trouuai assis à l'ordinaire des Sauuages, & la pēsee ne me vint pas qu'il deust mourir si tost, nous ne fismes le Pere Garnier & moy, que visiter quelques personnes malades à *Anonatea*, que nous le trouuafmes à nostre retour dans l'agonie, & mourut sur le soir. Voila vne cabane bien desolée. Le mesme iour 7. de Ianuier le P. Superieur nous renuoia à *Offossané*, le P. Garnier & moy, où nous demeurafmes iufques au 15. nous baptifafmes douze personnes malades, quatre petits enfans, & le reste adulte [*sc.* adultes]. A nostre arriuée nous instruisifmes & baptifafmes vne femme chez nostre hoste, qui mourut au bout de

[153] upon *Sononkhiakon*[c], brother of the Captain, who was also at the point of death; but this was without effect. This young man was 25 or 30 years old, and could easily of himself, independently of his mother's wish, have consented to baptism, but a spirit of pride which possessed him, and the many blasphemies he had uttered, will deprive him of this so signal favor. These three wretches did not survive the 7th day of January. The Captain *Taretandé* followed them very closely, and was carried off in 4 or 5 days. On the day of his death, I went to see him in the morning, carrying him some little remedy; I found him sitting up, in the usual fashion of the Savages, and the thought did not occur to me that he was to die so soon; we did nothing, Father Garnier and I, but visit some sick people at *Anonatea*, yet on our return we found him in the agonies of death, and he expired towards evening. Behold a cabin desolate indeed! On the same day, the 7th of January, the Father Superior sent us back to *Ossossané*, Father Garnier and me, where we remained until the 15th. We baptized twelve sick people,—four little children, and the rest adults. Upon our arrival, we instructed and baptized a woman in the house of our host, who died at the end of two or three days; we aided her with the prayers of the Church up to her last breath. The next day we [154] visited a great many of the cabins of the village. When we found a cabin without sick people, our usual conversation was to rejoice with them that they were still in good health, to speak to them of God, to exhort them to address themselves to him for the preservation of their family, and to teach them some little prayer for that purpose. We saw the little sorcerer, who was greatly

deux ou trois iours, nous l'affistafmes des prieres de l'Eglise, iufques au dernier foufpir. Le lendemain nous [154] vifitafmes vne grande partie des cabanes du bourg, quand nous trouuions quelque cabane fans malades, nostre entretien ordinaire estoit de nous coniouir avec eux, de ce qu'ils estoient encor pleins de fanté, de leur parler de Dieu, les exhorter à s'adresser à luy pour la conseruation de leur famille, & leur apprendre quelque petite priere pour cét effet. Nous vifmes le petit forcier qui estoit bien humilié avec sa iambe rompuë, de se voir comme clouë sur vne natte: s'il estoit immobile, il remuoit assez les autres, qu'il faifoit danfer & chanter nuict & iour pour sa fanté. Il estoit vn peu confus de se voir en cét estat; neantmoins ses discours estoient accompagnez de fast & d'orgueil, nous ne fufmes pas quasi entrez en la cabane où il estoit, qu'il nous dit que nous ne iugeaffions pas que son mal fust la maladie ordinaire des autres, qu'vne cheute l'auoit alicté depuis quelques iours. Le luy monftrai quelques onguëts que nous auions, luy difant que c'estoit de quoy nous auions coutumes de nous feruir en sēblables rencontres, mais il defdaigna l'offre que nous luy faisions de nostre petit seruice. C'est vne chose remarquable, que tandis que ce demon incarné fut dās cette cabane, nous ne peufmes presque rien gaigner aupres des malades; nous voulufmes faire ouerture du [155] baptesme à vn ieune hōme, duquel on auoit fort mauuaife opinion; il nous respondit fort mal à propos, & vn sien parent prenāt la parole se mit à nous chāter pōuille; nous reprochant tous les bruits qui couroient de nous par le païs; & le forcier nous dit tout net que nous nous en allaffions. La veille de nostre depart,

humiliated with his broken leg,—seeing himself, as it were, nailed to a mat; if he was motionless, he made enough commotion among the others, by making them dance and sing night and day for his recovery. He was somewhat embarrassed at finding himself in this condition, but his talk was characterized by ostentation and pride. We had hardly entered the cabin where he was, before he told us that we should not consider his illness as the common disease of the others,—that a fall had caused him to be confined to his bed for several days. I showed him some ointments that we had, telling him that these were what we were accustomed to use in similar cases; but he disdained the offer that we made him of our little services. It is wonderful that, while this demon incarnate was in the cabin, we could gain almost nothing from the sick people; we tried to propose [155] baptism to a young man of whom people had a very bad opinion. He answered us very impertinently; and one of his relatives, breaking into the conversation, began to abuse us, reproaching us with all the rumors that were current about us through the country; and the sorcerer commanded us very peremptorily to leave. The evening before our departure we instructed a young girl, deferring her baptism, however, until the next day; this was not without some change in her intention, for she dreamed during the night that she ought not to be baptized; if she did, she would die,—the credence she gave this dream, and her dread of dying, causing her to persist altogether in the negative and to refuse baptism. But after having represented to her that the devil was the author of this dream, and that he desired nothing else than to see her forever miserable in the flames

nous instruisîmes vne ieune fille; nous differasmes neantmoins son baptesme iufques au lèdemain; ce ne fut pas fans quelque changemēt dans fa volonté, car elle fongea la nuict qu'elle ne deuoit pas eſtre baptifée, autrement qu'elle mourroit, la croiance qu'elle adiouſtoit à ce fonge & l'aprehenſiō qu'elle auoit de mourir, la fit perſiſter tout à fait ſur la negative, & refuſer le baptesme. Mais apres luy auoir representé que le diable eſtoit l'auheur de ce fonge, & qu'il ne pretendoit autre choſe que de la voir miſerable pour iamais dans les flammes de l'enfer, & que Dieu au contraire, qui ne ſouhaittoit riē tāt que de la voir bien heureuſe à toute eternité dans le ciel, l'inuitoit à receuoir le S. Baptesme; elle nous donna ſon conſentement, nous la baptiſasmes auffi toſt; il a pleu à la diuine bonté luy rendre la fanté du corps avec celle de l'ame; nous ſōmes heureux de trouuer de ſemblables experiences, pour eſbrāler & renuerſer la croiance qu'ils ont aux ſōges.

[156] Cependant vn autre forcier, preſque aueugle nōmé *Sōdacoüané*, ſe mettoit fort en credit au bourg *d'Onnentifatī*, & abuſoit de ſes refueries les bourgades circōuiſines, dés le neufiefme de ce mois, que le P. Superieur eſtoit allé à *Ouenrio*, avec le P. Chaſtellain, baptiſer deux petits enfans, il en auoit appris des particularitez, qui ne font pas à obmettre. Dōcques l'hiſtoire ou le cōte porte, que cēt aueugle aiant ſongé qu'il luy falloit ieufner ſix iours, il ſe reſolut d'en ieufner ſept; & à ce deſſein fit faire vn retrenchement en vn des bouts de la cabane, où il ſe retira luy ſeul, ſe contentāt de boire de tēps en temps vn peu d'eau tiede, à ce qu'on diſoit, pour ſe rechauffer l'eſtomac. Au bout de quelques iours les demons

of hell,—and that, on the contrary, God, who wished nothing so much as to see her blest in heaven through all eternity, was inviting her to receive Holy Baptism,—she gave us her consent. We baptized her immediately; it pleased the divine goodness to restore to her health of body with that of the soul. We are glad to have such experiences, to shake and overthrow their belief in dreams.

[156] Meanwhile, another sorcerer, almost blind, named *Sondacouant*, brought himself into much repute in the village of *Onnentisati*, and deluded the surrounding villages with his fancies. On the ninth of this month, when the Father Superior went to *Ouenrio*, with Father Chastellain, to baptize two little children, he learned some particulars about him which are not to be omitted. Accordingly, the story or tale declares that this blind man, having dreamed that it was necessary for him to fast six days, resolved to fast seven; and, with this in view, he had an apartment partitioned off in one end of the cabin, whither he retired alone,—contenting himself with drinking, from time to time, a little tepid water, in order, it was said, to warm his stomach. At the end of a few days the demons began to appear to him, merely passing around the fireplace without doing anything else, until the sixth day, when they spoke to him and said, "*Tsondacouant*, we come here to associate thee with us; we are demons, it is we who have ruined the country through the contagion." And thereupon one of them named all the others by name; "That one," said he, "is called *Atechiategnon*," that is to say, "he who changes and disguises himself," "and is the demon of *Tandehouaronnon*" (a mountain near the village of *Onnentisati*). After

commencerēt à s'apparoistre à luy, tournoians simplemēt au tour du foyer, sans faire autre chose, iusques au sixiesme iour, qu'ils luy parlerent, & luy dirent: *Tfondacoüané* nous venons icy pour t'affocier avec nous, nous sommes des demons, c'est nous qui auons perdu le païs par la cōtagion. Et là dessus quelqu'un d'entr'eux nomma tous les autres par leur nom, cetui-là, dit-il, s'appelle *Atchiategnon*, c'est à dire qui se change & se deguise, & est le demon de *Tandehouaronnon*, qui est vne montagne aupres du bourg *Onnentifati*; apres luy auoir dit le nom de cinq [157] ou six qu'ils estoient; mais il faut que tu sçache, luy dit-il, que le plus meschant de tous est celuy d'*On-dichaouan* (qui est vne grand Isle que nous auons icy à nostre veuë) ce demon est comme vn feu. C'est celuy qui se repaist des cadaures de ceux qui se noient dans le grand lac, & excite les orages & les tempestes dans l'obscurité, desquels il abyfme les canots. Mais maintenant nous desirōs auoir pitié du païs, & t'affocier avec nous, pour remedier à la contagion qui court. A quoy *Tfondacoüané* aiāt respondu qu'il en estoit fort content, ils luy enseignerent quelques remedes, dont il se feruiroit pour la guerison des malades. Entre autres ils luy recommanderent fort les festins d'*Aoütaërohi*, adioustant qu'ils ne craignoient rien tant que cela. On dit aussi qu'ils firent mine de le vouloir emporter, mais qu'il leur resista si bien, qu'ils le quitterent à faire festin d'un chien, le menaçant de le venir querir dés le lendemain, au cas qu'ils y manquaft. Ces demons aiens disparu, *Tfondacoüané* raconta toute l'affaire au Capitaine *Enditfaconc*, lequel en aiant fait le raport en plein conseil, on luy trouua inconuanant vn chien, dont il

having told him the names of the five [157] or six who were there, he said to him, " But thou must know that the most evil of all is he of *Ondichaouan*" (a large Island which we can see from here); " this demon is like a fire. It is he who feeds upon the corpses of those who are drowned in the great lake, and excites storms and tempests, in the darkness of which he engulfs canoes. But now we wish to take pity upon the country, and to associate thee with us, in order to stop the epidemic which prevails." *Tsondacouané* having replied to this that he was well content to do so, they taught him some remedies which he should use for the cure of the sick. Among other things, they recommended to him strongly the feasts of *Aoutaërohi*, adding that they feared nothing so much as those. It was said also that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog,—threatening to come and get him the next day, in case he failed to do this. These demons having disappeared, *Tsondacouané* related the whole affair to the Captain *Enditsaconc*; the latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day. All the people having assembled, this sorcerer began to cry out that the devils were coming [158] to carry him away, but that he did not fear them, only that all should sing a certain song. While they were singing, " There! two of them are approaching," said he, " and what I say is not imagination, but the truth." A little while afterwards, he said to those who were preparing the feast, " Withdraw; here they are, quite near;" and at the same time they began to speak, and to reproach him for his failure to do

fit festin dès le mesme iour. Tout le monde estant assemblé, ce forcier se print à crier que les diables venoient [158] pour l'emporter, mais qu'il ne les craignoit point, seulement que tous chantassent vne certaine chanson; tandis qu'on chantoit, en voila, dit-il, deux qui s'aprouchèt, & ce que ie dis n'est pas vne imagination, mais vne verité, vn peu apres il dit à ceux qui preparoient le festin, retirez vous, les voicy tous proches, & en mesme temps ils commencerent à parler, à luy reprocher plusieurs manières de mensures qu'il auoit fait touchant les choses qui luy auoient esté ordonnées, & à dire qu'ils estoient venus pour l'emporter, en vn mot le festin acheué, comme il voulut fortir dehors, il rencontra ces demôs qui luy dirent *Tfondacoüané*, fois maintenant en assurance, nous ne te sçaurions plus rien faire, te voila associé avec nous, il faut que tu viue dorefnauant comme nous, & que nous te decourions nostre mangé, qui n'est autre chose que du bouillon clair avec des fraises. Il y auoit bien de l'apparence de trouuer des fraises au mois de Ianuier; mais nos Sauuages ne gardent de seiches, ce fut à qui en mangeroit de n'estre point malade. Ils ordonnerêt encore que ceux qui voudroiet estre deliurez tout à fait de la maladie, pendissent à l'entrée des portes de grandes faces, & des figures d'hommes au dessus de leurs cabanes, semblables à ces espouuantaux qu'on met en Frâce [159] dâs les vergers pour chasser les oyseaux. Cela fut bien tost executé, & en moins de deux fois 24. heures toutes les cabanes *d'Onnentisati*, & des lieux circonuoisins en furêt presque couuertes, tel auoit 4. ou 6. de ces archers de paille pendus aux perches de son foyer, c'estoient leurs idoles, & leur

several things that he had been ordered, and to say they had come to carry him off. In a word, at the end of the feast, when he was about to go out he encountered those demons, who said to him, "*Tsondacouané*, thou art now safe; we can do nothing more to thee; thou art associated with us, thou must live hereafter as we do; and we must reveal to thee our food, which is nothing more than clear soup with strawberries." There was much probability of their finding strawberries in the month of January! But our Savages keep dried ones, and they vied with one another in eating them, in order not to be sick. Also they ordered that those who would be delivered entirely from this disease should hang at their doorways large masks, and above their cabins figures of men similar to those scarecrows that in France are placed [159] in the orchards, to frighten away the birds. This was soon executed, and in less than 48 hours all the cabins of *Onmentisati* and the places around were almost covered with images,—a certain man having 4 or 6 of these straw archers hung to the poles of his fireside; these were their idols and their tutelary gods. It was in these grotesque figures that they put all their trust, relying upon the assertion of a wretched blind man that the devils were afraid of these, and they had given this order for the good of the country. An old man of our village, named *Tendoutsaharoné*, exhorted us to do the same, on account of the affection he had for our house, so much credence did he give to this sorcerer's fancies. The Father Superior replied to him that they were deceiving themselves in thinking to make these demons afraid, and to drive away the disease with some wisps of straw; that, if he remem-

dieux tutelaires: ce fut en ces marmoufets qu'ils mirèt toute leur confiãce, fondez fur ce qu'un mife-
rable aueugle leur auoit dit, que les diables en
auoient peur, & l'auoient ainfi ordonné pour le bien
du païs. Vn vieillard de nostre bourgade nommé
Tendoutfaharoné nous exhorta à faire le mefme, pour
l'affection qu'il auoit pour nostre maison, tant il ad-
iouffoit de croiance aux refueries de ce forcier. Le
P. Superieur luy respondit qu'ils se trompoient, de
penfer faire peur aux demons, & chaffer la maladie
auec des bouchons de paille; que s'il se fouuenoit
bien de ce que nous luy auions tant de fois enfeigné,
il fçauoit bien que tout cela estoit inutile pource
qu'ils pretendoiet, que s'il y auoit chose au mōde
qui fust capable de donner l'espouuente aux demons,
c'estoit la croix, que nous en auions defia vne deuant
nostre porte, mais qu'à cēt occasion nous en erige-
rions vne autre au dessus de nostre cabane, afin que
tous ceux qui la verroient entendiffent que c'est [160]
en la croix que nous mettons toute nostre confiance,
& qu'en vertu de ce signe nous ne redoutions point
les demons, & esperions que Dieu preferueroit no-
stre petite maison de cette maladie cōtagieufe. Au
reste ce forcier, quoy que demi aueugle, voioit, ce
semble, vn peu plus clair en ses affaires, que cēt
autre petit bossu; qui auoit promis qu'ē huict iours
Ojfofané feroit sans malades, cettuy-cy ne promet-
toit vne parfaite & entiere guerison, qu'à la fin de la
Lune de Ianuier. Encor, difoit-il, que si ceux du
bourg d'*Arenté*, & les forciers ou *Bisiriniens* ne luy
faisoient present d'une rets, c'estoit fait d'eux. Je
ne fçai pas ce qu'ils ont fait, & s'ils luy ont accordé
sa demande, mais il est vray que les pauvres *Bisiri-*

bered what we had so often taught them, he would know very well that all this was useless for what they wished to accomplish; that, if there was anything in the world capable of inspiring the demons with terror, it was the cross; that we already had one before our door, but that in these circumstances we would raise another over our cabin, so that all who should see it should understand that it is [160] in the cross that we put all our trust, and that in virtue of this sign we had no fear of demons, and hoped that God would preserve our little house from this contagious malady. Moreover, this sorcerer, although half blind, saw into his affairs a little more clearly, it seems, than the other, the little hunchback, who had promised that in eight days *Ossossant* would be without sick people; this one only promised perfect and complete recovery at the end of the January Moon. Yet he said that if the people of the village of *Arenté*, and the sorcerers or *Bissiriniens*, did not make him a present of a net, it was all over with them. I do not know what they did, or whether they granted his request; but certainly the poor *Bissiriniens* were very badly treated, as many as seventy of them having died. As for them, they said that one of the causes of this so great mortality was that they had no kettle large enough to make a feast.

On the 16th, the chief men of our village assembled, and had the Father Superior invited to the council. Here the Captain *Aënons* made a long speech, to entreat us in the name of every one of them, to think no more of what had passed, and not to reveal the evil designs that they had had [161] upon our lives. The Father gave them a satisfactory answer to this, and took occasion to reprove them gently for having

riniens, ont esté bien mal traittez; il en est mort iufques a septante; pour eux ils difoiēt qu'vne des caufes de cette si grande mortalité, c'estoit de ce qu'ils n'auoient pas de chaudiere assez grande pour faire festin.

Le 16. les principaux de nostre bourgade affemblerent & firent inuiter au conseil le P. Superieur. Où le Capitaine *Aënons* fit vn long discours, pour nous supplier au nom de tous tant qu'ils estoient, de ne plus penser à ce qui s'estoit passé, & de ne point faire esclater les mauuais desseins qu'ils auoient eu [161] fur nos vies, le Pere les contenta là dessus, & prit occasion de les reprendre doucemēt, de ce qu'ils auoient manqué de fidelité a Dieu, & n'auoient eu soin d'auoir recours à son infinie bonté pendant leur affliction, s'arrestās pluſtoſt aux folles imaginations d'vn homme de neant, qui les abuſoit & ne cherchoit que ses intereſts. A cela *Aënons* ne respondiſt autre chose, finon *Onanonharaton*, que veux-tu, nous auons la ceruelle rēuerſée, & vn peu auparauant vn vieillard luy auoit dit, mon neveu nous ne ſçauons où nous en fommes, il n'y a rien que nous ne faſſions pour nous conſeruer la vie: & s'il faut dançer nuict & iour pour chaffer la maladie, tout decrepit que ie ſuis, ie commenceray le premier pour ſauuer la vie à mes enfans, ils ouirent dire qu'vn autre forcier du bourg *Andiatae*, nommé *Tehorenhægnon* promettoit merueille, pourueu qu'on luy fit quelque present, on fit incontinent affommer vn chien qui luy fut porté avec beaucoup de ceremonies, mais fans effect.

Le 17. la maladie qui alloit touſiours continuant à *Offoffané* obligea le P. Superieur de continuer auffi les ſecours que nous auions rendu aux malades

failed in fidelity to God, and for not taking care to resort to his infinite goodness during their affliction, minding rather the foolish fancies of a man of no account, who was deluding them and who sought only his own interests. To this *Aënons* answered nothing but *Onanonharaton*, "What wilt thou have? our brains are disordered." And, a little while before, an old man had said to him, "My nephew, we do not know what we are about; there is nothing we would not do to preserve our lives; and if it be necessary to dance night and day to drive away the disease, all decrepit as I am, I will begin first, in order to save the lives of my children." They heard that another sorcerer, named *Tehorenhægnon*, of the village of *Andiatae*, was promising wonders, provided they made him some present. They had a dog killed immediately, which was brought to him with elaborate ceremonies, but without effect.

On the 17th, the epidemic, continuing to rage at *Ossossané*, obliged the Father Superior to continue also the help that we had rendered to the sick up to that time. He took with him Father Isaac Jogues and Mathurin, who also performed [162] some very successful bleedings. The Father in passing through *Ouenrio* found a number of sick persons there; but not one of them would hear about baptism, and a Savage of Arenté confessed to him what had been reported, that he had said that there we had no occasion to visit them for the sake of baptizing them,—that they did not attach any importance to baptism. This wretch died some time afterwards, and was deprived of this boon; we learned of his sickness and of his death at the same time. We have not ceased since then to go and visit them in their need, there to

iusques à lors. Il prit avec foy le P. Ifaac Iogues, & Mathurin, qui fit [162] auffi quelques faignées fort heureufes. Le Fere paffant par *Ouenrio* y trouua affez de malades, mais pas vn ne voulut oüir parler du baptesme, & vn Sauuage d'Arenté luy auoüa, ce qu'on auoit rapporté, qu'il auoit dit que nous n'auions que faire de les aller voir pour les baptifer, qu'ils ne faifoient point d'eftat du baptesme; ce miferable mourut quelque tēps apres, & fut priué de cette faueur, nous fceufmes auffi toft fa mort que fa maladie, nous n'auons pas laiffé depuis de les aller vifiter dans le befoin, d'y prefcher nos fains myfteres, baptifer quelques malades, fur tout quelques petits enfans qui font maintenant dans le ciel, & a l'heure mefme que i'efcris cecy, les Peres Garnier & Ifaac Iogues partent pour y aller vifiter quelques-vns. Le P. Superieur continua de là fon voyage, & s'arefta à *Angoutenc*, où il baptifa deux petits enfans. Le l'endemain 28. il arriua à *Offoffané*, où il trouua les demons defchainez, & vn pauvre peuple dans l'affiiction plus que iamais, attentif aux impertinences d'un certain *Tehorenhaegnon*, qui fe faifoit fort d'auoir vn fecret pour cette forte de maladie, qu'il difoit auoir appris des demons, mefme apres vn ieufne de 12. ou 13. iours dans vne petite cabane, qu'il s'estoit faite à ce deffein fur le bort du lac. Doncques les habitans d'*Offoffané* entēdāt [163] parler de ce qu'il fçauoit faire, & voiāts que de toutes parts on luy faifoit des prefens, pour gagner fa bien-veillāce, & tirer de luy quelque foulagement, luy deputerent quelques-vns des principaux d'entre-eux, pour le fupplier bien humblement d'auoir pitié de leur mifere, & de fe transporter à leur bourg, pour voir les malades, & leur

preach our holy mysteries, to baptize some of the sick,—above all, some little children, who are now in heaven; and at the very hour that I write this, Fathers Garnier and Isaac Jogues are setting out to go there to visit some of them. The Father Superior continued his journey thence and stopped at *Angoutenc*,¹⁵ where he baptized two little children. The next day, the 28th, he arrived at *Ossossané*, where he found the demons let loose, and a poor people in deeper affliction than ever, giving their attention to the follies of a certain *Tehorenyaegnon*, who boasted of having a secret remedy for this kind of malady, which he had learned from the demons themselves, after a fast of 12 or 13 days in a little cabin which he had made for this purpose on the shore of the lake. Accordingly, the inhabitants of *Ossossané*, hearing [163] of what he could do, and seeing that presents were offered to him on all sides in order to gain his good will, and to get from him some relief, sent to him some of their chief men to entreat him very humbly to have pity upon their misery, and to proceed to their village to see the sick and to give them some remedies. *Tehorenyaegnon* evinced a willingness to comply with their request; and not being able, or rather not deigning to go thither in person, sent one of his associates, named *Saossarinon*, to whom he communicated all his power, in proof of which he gave him his bow and arrows, which would represent his person. As soon as he had arrived, one of the Captains proclaimed in a loud voice, throughout the village, that all the sick should take courage, that *Tehorenyaegnon* promised to drive the disease away very soon; that, not being able to come in person, *Saossarinon* had been sent by him, with power to give

dōner quelques remedes. *Tehorenhægnon* tesmoigna agréer leur requeste, & ne pouuāt, ou pluſtoſt ne daignāt pas y aller en perſonne, y enuoia vn de ſes affociez nōmé *Saoffarinon*, auquel il cōmuniqua toute ſa puiffance; en preuue dequoy il luy dōna ſon arc & ſes fleches qui repreſenteroiēt ſa perſonne. Auſſi toſt qu'il fut arriué vn des Capitaines public par le bourg à haute voix, que tous les malades priſſent courage, que *Tehorenhægnon*, promettoit de chaffer biē toſt la maladie, que ne pouuant pas venir en perſonne *Saoffarinon* eſtoit enuoyé, de ſa part avec pouuoir de leur donner toute forte de contentement; qu'il ordonnoit que trois iours conſecutifs on fit trois feſtins, promettant que tous ceux qui y aſſiſteroient, & y obſeruoient toutes les ceremonies, feroie[n]t garantis de maladie. Sur le ſoir le monde ſ'aſſemble iuſtement en la cabane de noſtre hoſte, qui eſt vn des plus grands [164] du bourg; nos Peres y demeurerēt pour voir tout ce qui ſ'y paſſeroit. La compagnie n'eſtoit compoſée que d'hommes, les femmes deuoient auoir par apres leur tour; il y en auoit de toutes les familles. Auant que de cōmencer la ceremonie, vn des Capitaines mōta ſur le haut de la cabane, & cria à pleine teſte en cette forte. Or fus nous voilā aſſēblez. Eſcoutez vous autres demons que *Tehorcnhægnon* inuocque, voilā que nous allons faire vn feſtin, & vne danſe en voſtre honneur. Sus que la contagion ceſſe & quitte ce bourg, que ſi vous auez encor enuie de manger la chair humaine, tranſportez vous au païs de nos ennemis, nous nous aſſoſiōs maintenāt avec vous, pour leur porter la maladie & les perdre, cette harangue finie on commence à chanter. Cependant *Saoffarinon* va viſiter les malades, & fait la ronde par

them all manner of satisfaction; that he ordained that for three consecutive days three feasts should be made, promising that all those who should be present there, and should observe all the ceremonies, should be protected from disease. Towards evening, the people assembled in the very cabin of our host, which is one of the largest [164] in the village. Our Fathers stayed there, in order to see all that might happen. The company was composed only of men,—the women were to have their turn afterwards; there were some present from all the families. Before beginning the ceremony, one of the Captains climbed to the top of the cabin and cried aloud in this manner: "Come now, see us here assembled. Listen, you demons whom *Tehorenyaegnon* invokes, behold us about to make a feast and have a dance in your honor. Come, let the contagion cease and leave this town; but, if you still have a desire to eat human flesh, repair to the country of our enemies; we now associate ourselves with you, to carry the sickness to them and to ruin them." This harangue ended, they begin to sing. Meanwhile, *Saossarinon* goes to visit the sick and makes the round of all the cabins. But the feast did not take place until day-break; the entire night was passed in a continual uproar; now they sang, and at the same time beat violently, keeping time, upon pieces of bark; now they arose and began to dance; each one strove to do well, as if supposing that his life depended upon it. The substitute of *Tehorenyaegnon*, after having seen the sick, was to have put in an appearance at this [165] cabin, but he found so much practice that daylight overtook him in his progress. Meanwhile, he was awaited with great impatience; and as they were

toutes les cabanes. Au reste le festin ne se fit qu'au point du iour; toute la nuict se passa dans vn tintamarre perpetuel, tantost ils châtoient, & en mesme temps ils frapportoient rudement à la cadence sur des escorces, tantost ils se leuoient & se mettoient à danser, chacun s'efforçoit à bien faire, comme estimant qu'il y alloit de sa vie. Ce substitut de *Tehorenhagnon*, apres auoir veu les malades, deuoit se rēdre en cette [165] cabane, mais il trouua tant de pratique que le iour le surprit dans sa course: cepēdant on l'attendoit avec grande impatience, & comme ils chantoient les vns apres les autres, il y en eust vn qui cōmença en ces terme, venez grand *Arendiouane*, venez, voilà le iour qui commence à poindre, pour ne les point tenir plus long temps en attente, il passa quelques cabanes qui luy restoient; à son arriué, il se fit vn grand silence, vn Capitaine marchoit deuant luy tenant en vne main l'arc de *Tehorenhagnon*, comme la marque du pouuoir qu'avec [*sc.* qu'auoit] ce substitut & en l'autre vne chaudiere pleine d'eau mysterieuse dont il arroufoit les malades: pour luy, il portoit vne aïlle de cocq d'Inde dont il les euentoit grauelement & de loing, apres leurs auoir dōné quelques breuuages: il fit les mesmes ceremonies à l'endroit des malades de cette cabane; puis ayant donné courage & bonne esperance à toute la compagnie, il se retira; le festin se fit, & apres les hommes quitterent la place aux femmes qui vindrent aussi chanter & danser à leur tour, pour de festin elle n'en firent point.

Ce 20. *Saoffarinon*, fit luy mesme le second festin, on y inuoua l'assistance des demons en mesmes termes que le iour precedent, & [166] apres auoir

singing, one after another, there was one of them who began in these words, "Come, great *Arendiouane*, come, behold the day beginning to dawn." Not to keep them waiting longer, he passed by some of the remaining cabins. At his arrival a profound silence prevailed; a Captain marched before him holding in one hand the bow of *Tehorehaegnon* as a sign of the power possessed by this substitute, and in the other a kettle filled with a mysterious water with which he sprinkled the sick. As for him, he carried a Turkey's wing, with which he fanned them gravely and at a distance, after having given them something to drink. He performed the same ceremonies for the sick of this cabin; then, having inspired the whole company with courage and strong hope, he withdrew. The feast took place, and afterwards the men left the place to the women, who also came singing and dancing in their turn; as for a feast, they had none.

On this 20th, *Saossarinon* himself made the second feast. There the aid of the demons was invoked in the same words as upon the preceding day, and, [166] after having eaten, some one said that the Physician had already cured twelve of them. This news caused great rejoicing among the company; the Captain *Andahiach* thanked him and his master *Tehorehaegnon*, with all the Captains of the village of *Andiataé*, declaring that the whole village would be under obligation to them, and begged them to continue their favors. The 3rd feast did not take place for lack of fish.

On the 21st, *Saossarinon* returned to *Andiataé*, at his departure taking into partnership with himself and *Tehorehaegnon* one *Khioutenstia* and one *Iandatassa*,

mangé, quelqu'un dit que le Medecin en auoit desia guery douze, cette nouvelle resioüit bien la compagnie, le Capitaine *Andahiach* le remercia, & son maistre *Tehorenhagnon*, avec tous les Capitaines du bourg d'*Andiatat*, tesmoignant que tout le bourg leur demeuroit obligé, & les pria de leur continuer cette faueur. Le 3. festin ne se fit point faute de poisson.

Le 21. *Saoffarion* s'en retourne à *Andiatat*, affoiant à son depart avec foy & *Tehorenhagnon*, vn nommé *Khioutensia*, & *Iandataffa*, au quels ils enseigna les secrets de l'art, & communiqua sa puissance, pour marque dequoy il leur laissa à chacun vn aïse de coq d'Inde, adioustant que d'oresnauant leurs fonges se trouueroient veritables, il donna aussi commission qu'au bout de quelques iours on leur allast rapporter le fucez de leur remedes. 4. ou 5. iours apres on parcourut toutes les cabanes pour sçauoir au vray le nombre des gueris & des malades, afin d'en informer *Tehorenhagnon*. Suiuant leur calcul il s'en trouua 25. de gueris, & 25. malades; on va incontinent à *Andiatat*, en faire le raport à ce personnage, qui renuoye dès le l'endemain *Saoffarion*, pour travailler à guerir le reste, mais ce fust à sa confusion, il ne voulut pas [167] prēdre la peine d'aller visiter les malades, il donna charge qu'ils se trainassent eux mesmes, ou qu'on les luy apportast en la cabane d'un nommé *Oonchiarré* où il y auoit desia force malades, mais ce dessein luy reüssit fort mal, & on ne vist cette seconde fois aucun bons effects de ses remedes, car quelques-vns ne voulurent pas y aller pour se sentir trop foibles; la mesme nuit vne femme de la cabane mourut, & le l'endemain matin vne autre qu'on y auoit apporté, pour celle-cy le P. Superieur l'instruisit

to whom he taught the secrets of his art and communicated his power,—as a token of which he left them each a Turkey's wing, adding that henceforth their dreams would prove true. He also commissioned them to send, after a few days, some one to report to them the success of their remedies. 4 or 5 days afterwards, all the cabins were visited to ascertain with certainty the number of those who were cured and of the sick, in order to inform *Tehorenhaegnon* thereof. According to their court, they found 25 cured and 25 sick; some one went straightway to *Andiataé* to bear report thereof to this personage, who sent *Saossarinon* the next day to strive to cure the rest, but it was to his own confusion. He would not [167] take the trouble to go and visit the sick, but gave orders that they should drag themselves, or that they should be carried to him, in the cabin of one *Oonchiarré*, where there were already a great many sick people. But this plan resulted very badly for him, and this second time no good effects were seen from his remedies, for some would not go there because they felt too weak. The same night a woman of the cabin died, and the next morning another one, who had been carried there; as to the latter, the Father Superior instructed and baptized her with a great deal of satisfaction. Moreover, he did so well that those gentlemen, the substitutes of *Tehorenhaegnon*, were obliged to throw aside their Turkey wings and renounce their office.

On the 25th, *Tonneraouanont*, the little sorcerer whom I mentioned above, died in the village of *Onnentisati*; he was still at *Ossossané* on the 23rd, but, finding himself extremely ill, and seeing that there was no more help for him, he had himself carried to *Onnentisati*,

& la baptifa, avec beaucoup de satisfaction. Au reste il fit si bien que ces messieurs les substitués de *Tchorenhaegnon*, furent contraints de ietter leur aïse de coq d'Inde, & renoncer à leur office.

Le 25. *Tonneraouanont*, ce petit forcier dont ie parlois cy deuant, mourut au bourg d'*Onnentifati*: il estoit encor à *Offoffané* le 23. mais se trouuant extraordinairement mal, & voiât qu'il n'y auoit plus de remede, il se fit transporter à *Onnentifatj*, tesmoignant qu'il vouloit mourir au lieu de sa naissance, il ordonna aussi qu'on le mist en terre afin que comme il estoit vn demon, il retournaist au lieu d'où il estoit venu, pendant sa maladie il se plaignit, à ce qu'õ dit d'une certaine diableffe, qu'il appelloit sa sœur, d'autât qu'elle s'estoit [168] incarnée en mesme temps que luy dans le ventre de sa mere, c'estoit elle à l'entendre qui estoit la cause de sa mort, & qui luy auoit rompu la iambe, d'autant que contre sa volonté, il auoit voulu traiter d'autres malades que ceux de la cabane de *Tondaiondi*.

Le P. Superieur baptifa quinze personnes en ce voyage. La Prouidence de Dieu parut particulièrement en la conuersion de deux, dont l'une apres auoir resisté plusieurs iours au baptesme, tousiours en vn danger manifeste de mort, & en tel estat qu'il n'y auoit gueres d'apparence qu'elle deust passer la iournée, Dieu luy conferua la vie, iusques à ce que son mary furuint qui ayât esté baptisé auparauant par le pere en vne iemblable extremité, l'exhorta si bien & si efficacement qu'elle se laissa vaincre, & tesmoigna en fin estre fort contente de receuoir le baptesme. L'autre fut vn ieune homme qui faisoit paroistre assez bonne volonté pour le baptesme, & estoit au pere

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asserting that he wished to die in the place of his birth. He also ordered that they should put him in the ground, in order that, as he was a demon, he might return to the place whence he had come. During his sickness he complained, according to report, of a certain she-devil whom he called his sister, inasmuch as she had been [168] incarnated, at the same time as he, in the womb of his mother. It was she, according to his story, who was the cause of his death, and who had broken his leg, inasmuch as, against her will, he had tried to treat other patients than those of the cabin of *Tondaaiondi*.

The Father Superior baptized fifteen persons, on this journey. The Providence of God appeared particularly in the conversion of two, to one of whom, after she had resisted baptism for several days,—always in manifest danger of death, and in such a condition that there was little probability of her living through the day,—God preserved her life until her husband appeared, who, having been baptized by the father previously, in a similar extremity, exhorted her so well and so effectively that she allowed herself to be subdued, and at last evinced great willingness to receive baptism. The other was a young man, who showed himself favorably enough inclined towards baptism; but his father-in-law and mother-in-law opposed him in this so strongly that it was impossible to resist them. Meanwhile, the danger of death was increasing. The father went there 3 or 4 times a day, without being able to find opportunity for speaking to him, there being always some hindrance; now they were making a feast, now the Medicine man was there, and very [169] rarely did the father-in-law or mother-in-law leave him. God

& sa belle-mere s'y oppofoient de telle forte qu'il n'y auoit pas moien de passer outre; cependât le danger de mort alloit croiffant; le pere y alloit 3. & 4. fois le iour, fans pouuoir trouuer la commodité de luy parler, il y auoit tousiours quelque empeschement, tantost on y faisoit festin, tantost le Medecin y estoit, & iamais [169] presque le beau pere, ou la belle mere n'en parloient [*sc.* parloient], Dieu enfin voulut que le beau pere n'y estant pas, la belle mere fut inuitée à vn festin dans vn autre cabane, de sorte que le P. Superieur se trouua fort heureufemēt seul avec le malade; comme il l'auo. def-ja instruit quelques iours auparauant, l'affaire fut bien tost faite, & le baptisa incontinent avec beaucoup de consolation de part & d'autre, le pere ne faisoit que d'acheuer, que la belle mere entra, elle ne s'estoit mise qu'en chemin pour aller à ce banquet, & en auoit incontinent quitté le dessein. La diuine bonté auoit disposé ce moment pour faire misericorde à ce pauure ieune homme, fans doute par les merites de S. Ioseph qui fut inuoqué fort particulièrement en cette occasion, aussi bien qu'en la precedente, c'est nostre refuge ordinaire en semblables necessitez, & d'ordinaire avec tels succez que nous auons fujet d'en benir Dieu à iamais, qui nous fait cognoistre en cette barbarie le credit de ce S. Patriarche apres de son infinie misericorde.

Le 28. le P. Superieur retourna à *Ihonattiria*, pendant son absence nous auions fait quelques courfes à *Oüenrio*, & à *Anonatea*, où il y auoit force malade. Le 21. le P. Pierre Pijart auoit baptisé deux femmes, l'une à *Anonatea* que nous auions veuë & instruite, le P. Chastellain [172 i.e., 170] & moy, deux iours auparavant, l'autre à *Oüenrio*, qui mourut incontinent

finally willed that, the father-in-law being absent, the mother-in-law was invited to a feast in another cabin, so that the Father Superior very fortunately found himself alone with the sick man. As he had already given him instruction, several days before, the affair was soon completed, and he baptized him forthwith, with much consolation on both sides. The father had only finished, when the mother-in-law entered; she had just started on her way to this banquet, and had suddenly given up her intention. The divine goodness had prepared this moment for an act of mercy to this poor young man, doubtless through the merits of St. Joseph, who was invoked very specially on this occasion, as well as on the preceding one. He is our usual refuge in such necessities, and generally with so much success that we have reason to bless God forever, who reveals to us in this barbarism the influence of this Holy Patriarch with his infinite mercy.

On the 28th, the Father Superior returned to *Iho-nattiria*. During his absence we made some visits to *Ouenrio* and to *Anonatea*, where there were a great many sick people. On the 21st, Father Pierre Pijart had baptized two women, one at *Anonatea*, whom we had seen and instructed, Father Chastellain [172 i.e., 170] and I, two days before; the other at *Ouenrio*, who died immediately afterwards with marked indications of predestination. It was a providence of God that the Father should make this little journey on the 20th, for if he had waited until the next day, as he had planned, he would have found her incapable of baptism; but he felt himself inwardly inspired to go and lodge there the day before her death. Upon his arrival, before going to her cabin,

apres avec de grands signes de predestination, ce fut vne prouidence de Dieu que le Pere fit ce petit voyage dès le 20. car s'il eust attendu au lendemain, comme le dessein en auoit esté pris, il l'eust trouuée incapable du baptesme, mais il se sentit interieurement inspiré d'y aller coucher dès le iour precedēt de sa mort; à son arriuée auant que d'aller à la cabane de celle-cy, il en auoit visité d'autres, qui auoiēt refusé nettement le baptesme; & mesme il passa le soir à instruire vne femme, qui estoit tout apres d'elle, qui paroissoit bien mal, & demandoit fort instamment le baptesme; pour l'autre à qui Dieu pre-paroit le ciel, le pere n'y pensa quasi pas, aussi ne iugea il pas necessaire de luy parler encor des affaires de son salut, ne s'apperceuant pas du danger auquel elle estoit, cependant elle eut assez de peine à passer la nuict. Le lendemain matin le Pere les retourna visiter: car il s'estoit retiré dans vne autre cabane, son dessein principal estoit de baptiser celle qu'il auoit instruite, & Dieu le conduisit tout droit à l'autre, en vn mot il l'instruisit & la baptisa, elle mourut au bout d'vne heure ou deux; & celle qui auoit demandé si ardemment le baptesme le soir precedent, n'en voulut ouyr parler en [171] façon du monde, *Vnus assumetur, alter relinquetur*. Nous visistames encor ces deux bourgades quelques iours apres le P. Pierre Chastelain & moy, mais nous n'y auions trouué aucune disposition pour le baptesme, les vns auoient perdu le iugement, & les autres manquoient de bonne volonté.

Le 30. nostre grand lac se prit tout à fait, il y auoit long temps qu'il estoit glacé iusques a quelques Isles; mais au delà, les vents presque continuels, auoient tousiours rompu les glaces, il ne se gele par tout que

he had visited some others, who had bluntly refused baptism; and he even passed the evening instructing a woman who was very near her, who appeared quite sick and very earnestly requested baptism; as to the other one, for whom God was preparing heaven, the father hardly gave her a thought, nor did he judge it necessary to speak to her again on the subject of her salvation, not perceiving the danger in which she was, yet she was hardly able to live through the night. The next morning, the Father returned to visit them, for he had withdrawn to another cabin. His chief purpose was to baptize her whom he had instructed, and God led him straight to the other one; in short, he instructed and baptized her, and she died at the end of an hour or two; while the one who had so eagerly requested baptism the evening before, would not hear of it in [171] any way whatever. *Unus assumetur, alter relinquetur.* We again visited these two villages some days afterwards, Father Pierre Chastellain and I; but we found there no inclination towards baptism, some having lost consciousness, and others lacking the good will.

On the 30th, our great lake was entirely covered with ice. It had been frozen for a long time, up to certain Islands; but beyond these the almost continual winds had always broken the ice. It does not freeze everywhere except in very calm weather. It is a convenience to these peoples; for, as soon as the ice is strong enough, they take corn to the Algonquins, and bring back quantities of fish. We have had a long Winter this year; it began on the 10th or 12th of October, and has greatly encroached upon the Spring; there is little appearance of a favorable year, if the goodness of God is not interposed. Here

de grād calme, c'est vne commodité pour ces peuples, car auffi tost que la glace est assez forte, ils portent des bleds aux Algonquins, & en rapportent force poisson. Nous auōs eu vn long Hyuer cēt année, il a commēcé dés le 10. ou 12. d'Octobre, & a beaucoup anticipé sur le Printemps, il n'y a gueres d'apparence d'une bonne année, si la bonté de Dieu n'y met la main: nous voicy au 30. de May, & à peine les bleds commencēt ils à leuer, encor n'est-ce qu'en quelques endroits, plusieurs n'ont pas encor semé & les autres se plaignēt que leurs grains font pourris dans terre; il y a 15. iours que nous auōs des pluyes presque cōtinuelles

Le 1. de Feburier nous partismes pour aller à *Offoffané*, le Pere Pierre Pijart & moy; [172] nous y feiournasmes iusques au 13. nous baptisâmes cinq personnes, nous en instruisîmes plusieurs autres, mais ne les trouuâs pas encor en danger, nous n'auions pas iugé à propos de precipiter leur baptesme. Nous trouuâmes vn grand changement dans la cabane d'un nommé *Tondaiondi*, tandis que le petit forcier *Tonneraouianont* y estoit, nous y auions toujours esté fort mal receus nommément sur le fuit du baptesme, nous y auions esté chargez d'iniures, & tout fraichement le P. Superieur auoit fait tout son possible pour gaigner vne pauvre femme malade, mais outre qu'elle auoit escouté fort froidement le discours qu'il luy auoit fait du Paradis & de l'enfer, son pere n'auoit tesmoigné aucune inclination pour son baptesme; & auoit donné à cognoistre au pere, qu'ils ne faisoient pas grand estat de ce que nous enseignions, que pour eux ils auoient auffi bien que nous vn lieu affeuré, où alloiēt les ames de leur parens de-

we are at the 30th of May, and the corn has hardly begun to grow, and this only in some places; many have not yet planted seed, and others complain that their seed is rotting in the ground; we have had almost continual rain for 15 days.

On the 1st of February, we departed to go to *Ossossané*, Father Pierre Pijart and I; [172] we remained there until the 13th, and baptized five persons; we instructed several others, but, finding them not yet in danger, we did not consider it wise to hasten their baptism. We found a great change in the cabin of one *Tondaiondi*; while the little sorcerer *Tonneraouanont* was there, we had always been very badly received, especially upon the subject of baptism. We had been loaded with insults there; and but recently the Father Superior had done his best to win a poor sick woman. But, besides that she had listened very coldly when he talked to her about Paradise and hell, her father had not shown any inclination to have her baptized, and had given the father to understand that they did not attach much importance to what we taught them,—that, as for them, they had, as well as we, a certain place where the souls of their dead relatives went, *Ahahabreti onaskenonteta*, "We have," said he, "a certain road that our souls take after death." Since the death of this little sorcerer, God had (it seems) changed their hearts. We had scarcely any hope of finding this patient still alive, whom her relatives had abandoned, as it were, after the departure of the Father Superior. In [173] fact, we found that her leggings and moccasins had already been put on, according to the custom of the country, and her mind was so far gone that we judged her thereafter incapable of baptism.

functz, *Ahahabreti onaskenonteta*, nous auõs, dit-il, vn chemin affeuré, que tiennent nos ames apres la mort. Depuis la mort de ce petit forcier, Dieu leur auoit (ce femble) changé le cœur, nous n'auions quasi point d'esperance de trouuer encor en vie cette malade, que fes parens auoiët comme abandonnée dès le depart du P. Superieur, de [173] fait nous trouuafmes qu'on l'auoit defia chauffée & bottée felon la coutume du païs, & avec si peu de iugement, que nous la iugeafmes pour lors incapable du baptesme. Le 3. l'esprit luy estant reuenu, Dieu nous fit la grace de la baptifer. Elle mesme de son propre mouuement fait entendre à son pere, qu'elle desiroit estre baptisée; luy respondit qu'il en estoit fort content, & apres son baptesme se conjoüit avec elle du bon-heur que elle auoit d'estre en estat d'aller au ciel, luy representant que desia plusieurs de ses parens qui estoient morts Chrestiens y estoient, & qu'il desiroit aussi luy mesme estre baptisé. Ce mesme iour nous rencontrafmes vn ieune homme qui nous tint vn discours qui cõfolera V. R. Il s'estoit desia rencontré fort heureusement en vn de nos premiers voïages comme i'instruïsois vn malade, & auoit pris grand plaisir d'entendre les commandemens de Dieu, & m'auoit prié dès lors de les repeter encor vne fois; & en cette seconde rencontre, me parlant d'vne fême vefue que i'auois baptisé, & qui s'estoit guerie, il me demanda ce qu'elle deuoit faire pour aller au ciel, luy aians respondu qu'elle deuoit garder les commandemens de Dieu, & luy en ayãt dit le sommaire; pour moi, me dit-il, ie les ay gardez depuis que ie les ay appris, & suis resolu [174] de les garder toute ma vie; il me repeta les poinctz que le P. Super. leur auoit particu-

On the 3rd, consciousness having returned to her, God granted us the grace to baptize her. She herself of her own free will gave her father to understand that she desired to be baptized; he replied that he was very glad of it, and after her baptism rejoiced with her over her good fortune in being fitted to go to heaven, representing to her that already several of her relatives who had died Christians were there, and that he himself also desired to be baptized. On that same day, we met a young man who held with us a conversation that will console Your Reverence. We had already had a very agreeable encounter with him in one of our first journeys, when I was instructing a sick man, and he had taken great pleasure in hearing the commandments of God, begging me then to repeat them to him once more; and in this second meeting, speaking to me of a widow whom I had baptized and who had recovered, he asked me what she should do in order to go to heaven. Having answered him that she must keep the commandments of God, and having given him a summary of them, "As for me," he said, "I have been keeping them since I learned them, and have resolved [174] to keep them all my life." He repeated to me the points that the Father Superior had especially recommended to them, and added that when he happened to dream at night, the next morning he addressed God and said to him, "My God, I have dreamed; but, since you do not wish us to depend upon our dreams, I shall not trouble myself about them." He said, moreover, that he was careful to pray to God every day; and, as for that young woman, that she probably would marry again, but that this marriage would be permanent. Thereupon he put to me a question,

lièrement recommandé, & adioufta que quand il luy arriuoit de fonger la nuict, le matin il s'adreffoit à Dieu, & luy difoit: Mõ Dieu i'ay fongé, mais puis que vous ne voulez pas que nous nous arreftiõs à nos fonges, ie ne m'en mettrai pas en peine, au refte qu'il auoit foin de prier Dieu tous les iours, & pour cette ieune femme, qu'elle eftoit pour fe remarier, mais que ce mariage feroit ftable. Là deffus il me fit vne question, & me demanda ce que deuoit faire vne femme, à qui fon mary ne luy gardoit pas la fidelité, & fi elle ne pouuoit pas auffi mener la mefme vie de fon costé; ie luy respondis que non, qu'elle pecheroit griefuement, & feroit contre les Commandemens de Dieu; pour concludion ie l'exhortai à continuer dans la bonne volõté qu'il auoit de feruir Dieu, luy promettât que nous l'instruiriõs quelque iour plus particulièrement. Ce ieune homme a l'esprit bon & paroift fort honnefte pour vn Sauuage.

Le 4. Dieu nous enuoia dequoy faire du biẽ à nos malades, & refiouir nostre hofte, qui eftoit court de poiffon. Robert que nous auions mené avec nous, tua deux Outardes; il n'y auoit de bonne fortune que 4. ou 5. perfonnes bien malades, de forte que nous les [175] peufmes aifement obliger, fans faire parler les autres; & le gibier eft fi rare parmi les Sauuages, que quoy qu'ils fuffent 20. ou 25. dãs nostre cabane, & que nostre hofte en euft enuoyé à fes amis, ils s'estimerẽt encor auoir fait tres-bonne chere, & toute la cabane retentiffoit de ho, ho, ho, & entre autres vne vieille, qui eft la femme de nostre hofte, s'adreffant à nostre chasseur luy fit fon remerciement en ces termes, ho, ho, ho, *Echiongnix & fagon achitec*, Ah mon nepueu ie te remercie, prends courage pour de-

asking me what a woman ought to do whose husband was not faithful to her, and if she might not also lead the same life, on her part. I answered him "no," that she would commit a grievous sin, and would act contrary to the Commandments of God. In conclusion, I asked him to continue in the good purpose that he had to serve God, promising him that we would some day instruct him more particularly. This young man has a good mind, and appears very honest for a Savage.

On the 4th, God sent us something with which to benefit our sick and to rejoice our host, who was short of fish. Robert, whom we had taken with us, killed two Bustards. Very fortunately, there were only 4 or 5 persons very sick, so that we [175] could easily oblige them without causing the others to complain; and game is so rare among the Savages that, although there were 20 or 25 in our cabin, and although our host had sent some to his friends, still they considered that they had fared very well, and the whole cabin resounded with "ho, ho, ho." Among others, an old woman, the wife of our host, addressing herself to our hunter, thanked him in these words, "ho, ho, ho, *Echiognix et sagon achitec*," "Ah, my nephew, I thank thee; be of good heart for the morrow." In fact he killed 4 or 5 more of them, so that we had something with which to make soup for two sick people in our cabin, and carried some to certain others who were most in need of it. But our host did not approve of this, and we contented ourselves afterwards with carrying them some pieces of Bustard, entirely raw, teaching them to make soup therefrom. At this time we had an amusing encounter; upon carrying some broth to a sick wom-

main, de fait il en tua encor 4. ou 5. de forte que nous eufmes dequoy faire quelques botiillons à deux malades de la cabane, & en porter à quelques autres qui en auoient le plus de befoin, & neantmoins nostre hofte ne le trouuant pas bon, nous nous contentafmes par apres de leur porter quelques morceaux d'Outarde toute cruë, & de leur apprendre à en faire des botiillons, en cette occafion nous fifmes vne agreable rencontre: comme nous portiōs vn botiillō à vne malade, le Medecin s'y trouua, c'est vn des Sauvages des plus graues & des plus ferieux que i'aie veu, il prend le botiillon le regarde & tire d'vne certaine pouldre qu'il auoit dans fon fac, il en prit dans fa bouche, & la cracha fur le botiillon puis choiffant le meilleur le fait manger à la malade.

[176] Le 5. nous baptifafmes chez nostre hofte vne vieille femme, ie l'auois instruite quelques iours auparauant avec beaucoup de fatisfaction, depuis fon baptesme particulièrement, nous l'entendions de l'autre bout de la cabane où nous estions, se recōmander à Dieu le matin & le soir, & faire quelque petite priere que nous luy auions aprife, elle reffētoit de tres grādes douleurs, & cependāt nous la trouuions toujours disposée a auoir recours à Dieu. Le Capitaine *Andahiach* son frere, nous pria fort instāmēt de luy dōner quelque remede pour le mal de teste, dont elle se plaignoit, nous difant que le P. Superieur & Simon Baron en auoiēt dōné à quelques vns qui s'en estoiet biē trouuez; ie ne pūs m'imaginer autre chose sinon qu'il parloit de quelques vnguës dont on s'estoit feruy pour quelques ēflures de ioües qui auoient abouty par dehors; ie luy monftray vne petite boite où il y en auoit de plusieurs fortes, il se trouua que c'estoit iuste-

an, we found the Physician there. He is one of the most dignified and serious Savages that I have seen. He took the broth, looked at it, and then drew out a certain powder that he had in his bag; he put some of it in his mouth, spit it out upon the broth, and then, choosing the best of it, made the patient eat it.

[176] On the 5th, we baptized an old woman in the house of our host. I had instructed her some days before, with great satisfaction; after her baptism, especially, we heard her from the other side of the cabin in which we were, commending herself to God morning and evening, and offering some little prayer that we had taught her. She felt a great deal of pain, and yet we found her always disposed to have recourse to God. The Captain *Andahiack*, her brother, begged us very earnestly to give her some remedy for the pain in her head, of which she complained, telling us that the Father Superior and Simon Baron had given one to some of them, who had been thereby benefited. I could not imagine what this might be, unless he spoke of some ointments which had been used for certain swellings of the cheeks that had broken out on the outside. I showed him a little box in which there were several kinds of these, and it proved that they were exactly what he wanted. I told him from the first that I did not think these were good for this woman's trouble; nevertheless, as he persisted, and urged me to give her some of them, I asked him which color he wished, for I had 5 or 6 different kinds; having shown me the red, the [177] white, and the green, I made her a large plaster of these, which I applied to her forehead. How powerful is the imagination, here as well as in France! The next day she found herself greatly re-

ment ce qu'il demãdoit: ie luy dis d'abord que ie ne pẽfois pas que cela fust bõ pour le mal de cette fẽme, neãtmoins luy perfiftãt toufiours & me presãt de luy en dõner, ie luy demãday de quelle couleur il en vouloit, car i'ẽ auois de 5. ou 6. façõs & mayãt mõstrẽ du rouge du [177] blanc, & du vert, ie luy en fis vn grand emplastre que ie luy appliquay au front; que l'imagination est puiffante icy auffi bien qu'en France; le lendemain elle se trouua grandement foulagee, & *Andahiach* me pria de ne point faire part de ce remede à d'autres, & le referuer seulement pour leur cabane, ie luy respondis qu'il ne se mist pas en peine, & que tandis que nous en aurions ils n'en manqueroient point; si ie l'eusse voulu croire ie luy en eusse fait auffi vn emplastre pour luy couvrir l'estomac où estoit tout son mal; elle ne laissa pas de mourir deux ou trois iours apres.

Le mesme 5. iour de Feburier le conseil s'affemble chez le Capitaine *Andahiach*, où presidoit le forcier *Tsendacoüanc* du bourg d'*Onnentifati*. Car le sieur *Tehorenhãchncn* & ses substituts n'estoient plus en credit, cettui cy parla en maistre & en Prophete, & dit que si on ne faifoit ce qu'il ordonneroit que la maladie dureroit iufques au mois de Iuillet, au contraire si on luy obeissoit, & si on luy accorderoit ce qu'il demanderoit, il donnoit parole que dans dix iours le bourg en feroit tout à fait garanty. Il ordonna donc premierement que d'orefnauant on mit les morts en terre, & qu'au prin-temps on les tireroit [178] pour les mettre dans des tombeaux d'ẽcorces dressez sur quatre piliers à l'ordinaire. Secondement qu'on ne leur donnaft point de nattes au moins neufves. Troiesimement qu'on luy fist present de 5. pains de

lieved, and *Andahiach* begged me not to share this remedy with the others, and to reserve it for their cabin alone. I replied to him that he should not trouble himself, and that as long as we had any they should not want for it. If I had consented to follow her advice, I would also have made her a plaster to cover her stomach, where all her pain was. She died, however, two or three days afterwards.

On the same 5th day of February, the council assembled at the house of the Captain *Andahiach*, where the sorcerer *Tsendacouane*, of the village of *Onnentisati*, presided, for sieur *Tehorenhachmen* and his substitutes were no longer in good standing. This latter one spoke with authority and as a Prophet,—saying that, if they did not do what he should order, the sickness would last until the month of July; if, on the contrary, they obeyed him, and if they granted what he should ask, he gave his word that in ten days the town should be entirely secured against it. Accordingly, he ordered, first, that they should henceforth put the dead in the ground, and that in the spring they should take them out [178] to place them in bark tombs raised upon four posts, as usual. Secondly, that they should give them no more mats, at least no new ones. Thirdly, that they should give him a present of 5 cakes of tobacco. His request was immediately granted, one of the sons-in-law of our host furnishing this contribution. They reassembled towards evening outside the village. I was twice invited to this council. One of the Captains warned the children in a loud voice not to make any noise; a great fire was lighted, and the sorcerer—after having represented to those present the importance of the affair—threw therein the 5 cakes of tobacco that

petun; fa requeste luy fut incontinent accordée vn des gēdres de nostre hoste fournit à cette contribution. On se r'assembla [*sc.* rassembla] sur le foir hors du bourg, on m'inuita à ce conseil par deux fois, & vn des Capitaines aduertist à haute voix les enfans de ne point faire de bruit. Ils allumerent vn grand feu, & le forcier apres auoir representé aux assistans l'importance de la chose, y ietta les 5. pains de petun qu'on luy auoit donné en adressant sa priere au Soleil, aux Demōs & à la Peste, les conjurant de quitter leur païs & se transporter au plustost au pays des Hiroquois.

Le 8. nostre hoste ayāt fait tout fraichement bōne chere & prenant goust aux outardes voyant que nostre chasseur manquoit de pouldre s'offrit luy mesme pour en aller querir, nous luy accordāmes plus volontiers pour auoir dequoy faire du bien à nos malades, aussi bien estiōs nous au bout de quelques petites douceurs que nous auions apporté. [179] Ce nous fut vne belle leçō de voir vn viellard aagé de plus de 60. ans entreprendre 4. grandes lieues en la faison la plus fascheuse de l'année, en esperance de manger vn morceau de viande, il y auoit trois pieds de neige par tout & s'il ny auoit point ècore de chemins faits, aiāt neigé toute la iournée precedente, & si ie ne me trōpe vne partie de la nuit.

Sur le foir le Capitaine *Andahiach* alla par les cabanes publier vne neuuelle ordonnāce du forcier *Tfondacoüanné*. Ce persōnage estoit à Onnentifati & ne deuoit retourner qu'vn iour apres, il faisoit ses preparatifs c'est a dire quelques fueries & festins pour inuocquer l'assistance des demons & rendre ses remedes plus efficaces. Cette ordonnance cōsistoit a

had been given him,¹⁶ while addressing his prayer to the Sun, to the Demons, and to the Pest, conjuring them to leave their country, and to repair as soon as possible to the country of the Hiroquois.

On the 8th, our host,—who had been recently enjoying good fare and had acquired a taste for bustards,—seeing that our hunter was in need of powder, offered to go himself in quest of some. We gave our consent to this more willingly that we might have something that would benefit our patients, especially as we were at the end of the little sweetmeats that we had brought with us. [179] It was a good lesson to us to see an old man more than 60 years of age undertake a journey of 4 long leagues, in the most trying season of the year, in the hope of getting a piece of meat to eat. There was everywhere three feet of snow; and no paths had yet been made, as it had been snowing all the preceding day, and, if I am not mistaken, part of the night.

Towards evening, the Captain *Andahiach* went through the cabins to publish a new order of the sorcerer *Tsondacouanné*. This personage was at *Onnentisati*, and was not to return until the next day. He was carrying on his preparations, that is to say, certain sweatings and feasts, in order to invoke the assistance of the demons, and to render his remedies more efficacious. This prescription consisted in taking the bark of the ash, the spruce, the hemlock, and the wild cherry, boiling them together well in a great kettle, and washing the whole body therewith. He added that his remedies were not for women who were in their courses, and that care should be taken not to go out of their cabins barefooted, in the evening.

On the 9th, our host returned, and brought us

prêdre de l'ecorce de frefne, de fappin, de pruffe, de merifier, faire biẽ bouillir le tout dans vne grãde chaudiere, & s'en lauer par tout le corps; il adiousta que fes remedes n'estoient point pour les fẽmes qui estoient dans leur moys, & qu'on se gardast bien de fortir le foir nuds pieds hors des cabanes.

Le 9. nostre hofte retourna, & nous aporta de la pouldre; mais de malheur pour [180] luy la chaffe ne reũffit plus; auffi auoit ce estẽ vne retraite car ce n'estoit pas la faison du gibier. Auãt que de se coucher il ietta du petun au feu & pria les demons d'auoir foin de sa cabane; quel creue cœur pour nous de ne pouuoir empescher ces infames Sacrifices;

Le 10. on fit vne danse pour la fantẽ d'vn malade, il y auoit deux iours qu'il en auoit eu le fonge, & qu'on traualloit apres les preparatifs, tous les danseurs estoient contre-faits en bossus, avec des mafques de bois tout à fait ridicules, & chacun vn baston en main, voila vn excellente medecine, à la fin de la danse au commandement du forcier *Tsondacoũiane*, tous ces mafques furent pendus au dessus d'vne perche au dessus de chaque cabane, avec des hommes de paille aux portes pour faire peur à la maladie & donner l'espouuante aux demons qui les faisoient mourir.

Ce mesme iour le forcier qui estoit venu dès le iour precedent s'en retourna & demanda 8. pains de petun, & trois poiffons de diuerfes especes, à sçauoir vn *Atsihiendo*, vn poiffon qu'il appellent du bord de l'eau, & vne anguille; des pains de petun il en emporta 4. & les 4. autres seruirent à faire vn Sacrifice aux diable cõme on auoit fait deux [181] iours au parauant nostre hofte fit auffi le sien, nous leurs en

some powder. But unfortunately for [180] him, hunting was no longer successful; for the mild weather had ceased, and it was not the season for game. Before going to sleep, he threw some tobacco upon the fire and prayed the demons to take care of his cabin. How our hearts ached, that we could not prevent these infamous Sacrifices!

On the 10th, they performed a dance for the recovery of a patient. He had dreamed about it two days before, and since then they had been making their preparations. All the dancers were disguised as hunchbacks, with wooden masks which were altogether ridiculous, and each had a stick in his hand. An excellent medicine, forsooth! At the end of the dance, at the command of the sorcerer *Tsondacouane* all these masks were hung on the end of poles, and placed over every cabin, with the straw men at the doors, to frighten the malady and to inspire with terror the demons who made them die.

On this same day, the sorcerer, who had come the day before, returned, and demanded 8 cakes of tobacco and three fish of different species,—namely, an *Atsihiendo*, a fish they decoy from the edge of the water, and an eel. Of the cakes of tobacco, he carried away 4, and the other 4 served to make a Sacrifice to the devils, as had been done two [181] days before; our host made his also. We told them our opinion of this, at the time, but without effect; their heads seemed to be disordered, and it was almost words lost to speak to them about it. Also we observed that God visibly abandoned them; for, notwithstanding the diligence we used in visiting the cabins, two or 3 died without baptism. One had been partly instructed, but he had been reported to

tesmoignions dans l'occasion nostre sentiment, mais sans effet, ils auoient la ceruelle comme renuersee, c'estoit presque paroles perduës que de leurs en parler; aussi nous remarquons que Dieu les abandonnoit à veüe d'œil; nonobstant la diligence que nous apportions à visiter les cabanes, deux où 3. moururent sans baptême, l'un auoit esté instruit en partie, mais on nous le faisoit comme vne personne qui alloit se guerissant, les autres auoient esté emportez à l'improuist dès le commencement de leur maladie.

L'onze nous visitâmes vne femme fort malade, esperans que Dieu luy auroit peut estre changé le cœur, car nous n'y auions rien peu gagner iusques alors, mais nous la trouuâmes aussi opiniastre que iamais, & pour tout ce que nous luy pûmes dire de l'enfer, elle ne nous respondit autre chose sinon quelle ne vouloit en aucune façon estre baptisée, elle mourut sur le soir. Le Capitaine *Andahiach* fit vne ronde par toutes les cabanes, & exhorta à haute voix les femmes à prendre courage, & à ne se point laisser abbatre de tristesse pour la mort de leur parents, & que quand les ieunes hommes viendroient leur [182] apporter du chamure [*sc.* chanvre] pour filer, qu'elles leurs rendissent volontiers ce petit seruice, que leur dessein estoit de faire des armes pour aller au Prin-temps à la guerre contre les Hiroquois, & les mettre en assurance & en estat de pouuoir trauailler paisiblement a leurs champs. Au reste ces armes ne font pas à l'épreuue du moufquet comme sçait V. R. aussi est ce bien assez que la fleche ne les puisse fausser.

Le 12. de grand matin nostre hôte adressa sa priere aux demons, iettant du petū dans le feu pour la conseruation de sa famille: sur le soir on leur fit

us as a person who was on the way to recovery; the others had been carried off unexpectedly, at the beginning of their sickness.

On the eleventh, we visited a very sick woman, hoping that God had perhaps changed her heart, for up to that time we had been able to gain nothing from her. But we found her as obstinate as ever; and, to all that we could say to her about hell, she answered nothing except that she would by no means be baptized; she died towards evening. The Captain *Andahiach* made a round of all the cabins, and in a loud voice exhorted the women to take courage and not to allow themselves to be cast down with sorrow on account of the death of their relatives; and that, when the young men should come [182] to bring them some hemp¹⁷ to spin, they should willingly render them this little service; that it was their intention to make weapons to go to war in the Spring against the Hiroquois, and to place them in security and in a position to be able to work peaceably in their fields. However, these weapons [shields] are not proof against muskets, as Your Reverence knows, and it is quite enough if the arrow cannot indent them.¹⁸

On the 12th, early in the morning, our host addressed his prayer to the demons, throwing some tobacco in the fire for the preservation of his family. Towards evening they publicly made a 3rd sacrifice of 4 cakes of tobacco, which was followed by a din and clatter which arose from all the cabins and lasted a good quarter of an hour. They beat so hard upon the pieces of bark that it was not possible to hear oneself. Their purpose was, according to what they told us afterwards, to frighten the disease and put it to flight; and in order that nothing be want-

publiquement vn 3. facrificie de 4. pains de petun, qui fut fuiuy d'un tintamare & dun chariuary qui se fit par toutes les cabanes, & dura bien vn bon quart d'heure, ils frapoyent si rudement contre des escorces qu'il n'estoit pas possible de s'entendre. Leur desseing estoit à ce qu'ils nous dirent par apres de faire peur à la maladie & la mettre en fuite; & affin que rien ne mâquast à cette ceremonie comme ces marques [*sc.* mafques] de bois & ces hommes de paille n'auoyent esté pendus au dessus des cabanes que pour donner l'epouuente à la maladie & aux demons, nostre hofte les coniura de faire bonne garde, & pour se les rendre plus fauorables il ietta vn morceau de petun dâ[s] [183] le feu en leur honneur. Quelles extremitez pour des hōmes raisonnables; Tout cela nous fit refouldre le lendemain a penser efficacement à nostre retour, voyāt que parmy tous ces defordres nos S. myfteres ne pouuoient pas estre receus & traictez avec le respect & la reuerēce qu'ils meritēt, & que nous estiōs souuēt contraints de souffrir beaucoup de choses, tant pour ne les pouuoir empêcher que pour n'estre pas encore capables de leur en témoigner cōme il faut nos sētīmēs Nous prifmes dautāt plus ayfemēt cete refolutiō qu'il y auoit pour lors fort peu de maladies [*sc.* malades].

Nous partifme dōques le 13. & ariuame au gifte bien auāt dās la nuit avec beaucoup de peine, car les chemins n'estoiēt largez qu'enuirō d'un demy pied ou la neige portoit, & si vous détourniēs tāt foit peu a droite ou à gauche vous en auiés iufques à my cuiffe.

(Continued in Vol. xiv.)

ing to this ceremony, as those wooden masks and straw men had been hung over the cabins merely to terrify the disease and the demons, our host conjured them to keep a good watch; and, to render them more favorable, he threw a piece of tobacco into [183] the fire, in their honor. What extremes for reasonable men! All this made us resolve the next day to think seriously about our return,—seeing that among all these lawless acts our Holy mysteries could not be received and treated with the respect and reverence they deserved; and that we were often obliged to suffer many things, as much because we were powerless to prevent them, as that we were not yet capable of properly expressing our sentiments in regard to them. We made this decision all the more readily because there were at that time very few sick people.

We departed, therefore, on the 13th, and reached home very late at night, after considerable trouble,—for the paths were only about half a foot wide where the snow would sustain one, and if you turned ever so little to the right or to the left you were in it half way up your thighs.

(Continued in Vol. xiv.)

NOTES TO VOL. XIII

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

1 (p. 21).— After Champlain's death, a document purporting to be his last will and testament was presented to the authorities, by which he bequeathed to the chapel of Nôtre Dame de Récouvrance, at Quebec, all his furniture then in Canada,— also the sum of 3,800 livres, which he had invested in the Company of New France (vol. vii., note 18; cf. Faillon, as there cited, and his statement— p. 286 of his first volume— that Champlain had 900 livres in the private company); Kingsford says that this document was in another handwriting than Champlain's. Madame de Champlain (*née* Hélène Boullé) made no opposition to this will, and it was affirmed by the Prévôté of Paris; but it was contested by others of Champlain's relatives, who finally (March, 1639) secured its annulment in a higher court,— mainly on the ground that the will was in contravention of the antenuptial contract executed by Champlain.— See Ferland's *Cours d'Histoire*, vol. i., p. 273; Faillon's *Col. Fran.*, vol. i., pp. 286, 287; Kingsford's *Canada*, vol. i., p. 133.

Madame de Champlain entered (1645) an Ursuline convent in Paris; while still a novice, she founded a convent of that order at Meaux, in which she took her final vows, and where she died (Dec. 20, 1654).

2 (p. 27).— Du Creux locates Teanaustayé (St. Joseph) between the present Coldwater and Sturgeon rivers, toward the sources of those parallel streams. Fifty years ago, Martin thus identified it with a newly-found site in that locality: "Ducreux's map and historical references seem to indicate as its site a point now called Irish Settlement, in the north of Medonte district. Traces of a large Indian town, and especially fragments of coarse pottery, are found here."— See his *Life of Jogues* (Shea's transl.), p. 231. Since Martin's time, the forest has been more widely cleared, and two or three other important sites have been found in the above-mentioned neighborhood, apparently confirming his view. The "Irish Settlement" referred to has for many years been called Mount St. Louis, in the mistaken belief that the mission of St. Louis was in its immediate neighborhood; the name should rather have been Mount St. Joseph. — Taché (see his map in Parkman's *Jesuits*) favors a location sev-

eral miles farther south. But a cogent (and apparently conclusive) argument in favor of Martin's opinion is that the site described by him bears the invariable mark of conflict,—a tract strewn with iron tomahawks,—and that these characteristic tokens have not been found south of that locality. But tracts containing tomahawks have been found at intervals along the road to St. Michael's (distant four miles to the northwest), confirming the accounts of the retreat thither by the survivors of the catastrophe of 1648. At that time, St. Joseph, before its destruction by the Iroquois, was occupied by 400 families (*Relation* of 1649).—A. F. HUNTER.

3 (p. 27).—This poisonous root is also mentioned by Sagard (*Voy. Hurons*, p. 286). It was probably that of the May apple, or mandrake (*Podophyllum peltatum*, Linn.), of which Brunet says: "The root is a violent poison, which was sometimes used by the savages when they could not outlive their sorrows."—*Catalogue des Plantes Canadiennes* (Quebec, 1865), livr. 1, p. 15. Champlain (Laverdière's ed., pp. 518, 519) describes this plant, which he found growing abundantly in the Huron country.

4 (p. 45).—*Sonontouan*: the chief village of the Iroquois tribe of Senecas (vol. viii., note 21). For sketch of the Onontachronon (Onondagas), see vol. viii., note 34.

5 (p. 49).—Tondakhra was on the western side of the north peninsula of Tiny township, near Lafontaine P. O. A site there corresponds to the position assigned to this village by Du Creux.—A. F. HUNTER.

6 (p. 55).—This clan occupied the village of Scanonaenrat (vol. viii., note 38), where was the mission of St. Michael.

7 (p. 61).—*Ataconchronons*: perhaps a misprint for Ataronchronons, as it appears in *Relation* of 1640. This clan was located eastward of the Wye River, between the Attignaouantans and the Arendarrhonons (see map in Parkman's *Jesuits*); and among them were planted the missions of Ste. Marie and St. Louis.

8 (p. 107).—*Oki*: a Huron appellation (Iroquois, *otkon*) of various imaginary supernatural beings, corresponding to the *manitous* of the Algonkians. These spirits were sometimes benignant, sometimes malevolent; they were localized in streams, rocks, mountains, or the sky; others, again, had but vague and indefinite attributes, and were attached to no locality (vol. v., note 41). *Oki* apparently signifies "that which is above," and was applied to any existence or phenomenon that proved unintelligible to the savage mind. To the missionaries, this word seemed oftenest synonymous with "demon" or "devil;" but Brébeuf admits (vol. x., p. 161) that, with the Hurons, the *oki* they imagine in the sky is really their idea of God as the creator and ruler of the universe. Each Indian had a tutelary manitou or demon, who controlled his actions and destiny,—usually

symbolized for him by a certain beast, bird, or fish, or even by a stone, a feather, or other inanimate object.

Dorman regards this belief in and worship of animal manitous as the result of animism, or spirit-worship. "Among primitive peoples, all animals are supposed to be endowed with souls. In many cases, the souls of human beings have transmigrated into animals. Hence, among many of our wildest tribes a likeness has been recognized between an animal and some deceased relative or friend, and the animal has been addressed as the person would have been, and has been honored on account of such resemblance with an adoration which, among primitive peoples, is equivalent to worship. In the cosmogony of many of the tribes, animals have figured as the progenitors of the tribe, and in a few tribal traditions they appear as creators."—(*Prim. Superstitions*, p. 221.) See also Parkman's *Jesuits*, pp. lxix.-lxxi.; and Brinton's *Myths of New World* (3rd ed.), pp. 62-65.

9 (p. 125).—The villages included under the name of Khinonascant, occupied a locality two leagues distant from Ihonatiria, probably indicated by the Karenhassa of Du Creux's map.—A. F. HUNTER.

10 (p. 131).—For account of the game of crosse, see vol. x., p. 185, and *note* 19.

11 (p. 151).—Regarding this use of wampum, see vol. xii., *note* 32.

12 (p. 189).—The village of Anonatea was in the extreme north of Tiny township, situated on the leading trail to the large village of Ossossané. Wenrio and Anonatea were each about a league from Ihonatiria, but in different directions, and nearer to it than were any others of the Huron villages.—A. F. HUNTER.

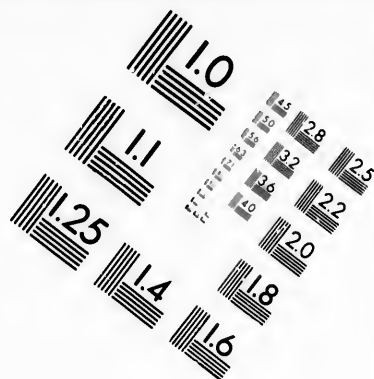
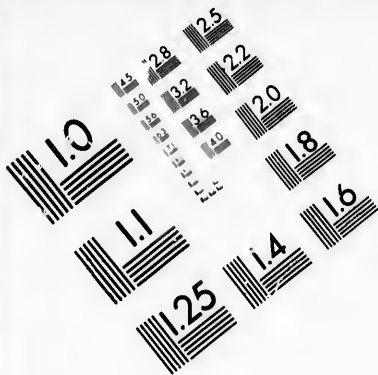
13 (p. 191).—It was these Indians from Lake Nipissing, to whom Claude Pijart and Charles Raymbault were sent on a special mission in 1640 (vol. xi., *note* 16).

14 (p. 211).—This attempt of the Island tribe to incite the Hurons to hostilities against the Iroquois, is described by Brébeuf in his *Relation* of 1636 (vol. x., pp. 75-77).

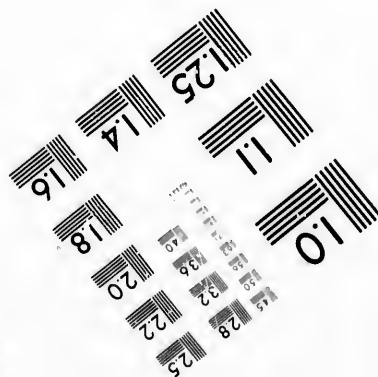
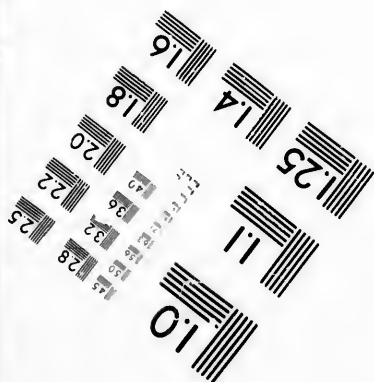
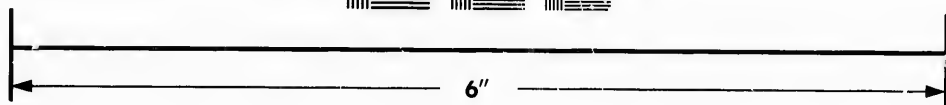
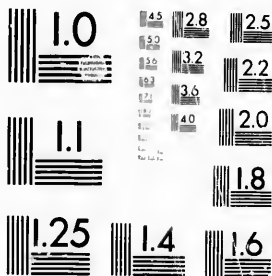
15 (p. 237).—The name Angoutenc is probably only a typographical variation of Angwiens (vol. x., *note* 20), caused by a misprint in one of the names.

16 (p. 261).—Regarding offerings of tobacco to the manitous, see vol. x., *note* 15. Cf. mention of such offerings, in vol. xii., *note* 5.

17 (p. 265).—Lescarbot (*Nouv. France*, p. 837) describes the wild hemp of Canada and Acadia, saying: "In both, is abundance of excellent Hemp that their soil produces spontaneously. It is taller and slenderer, also whiter and stronger, than is ours in this country [France]." Champlain also found a native hemp on the New England coast; and Slafter says: "This was plainly our Indian hemp,



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Asclepias incarnata. 'The fibres of the bark are strong, and capable of being wrought into a fine soft thread; but it is very difficult to separate the bark from the stalk. It is said to have been used by the Indians for bow-strings.'—*Vide* Cutler in *Memoirs of the American Academy*, vol. i., p. 424."—See description of this *Asclepias* in Dodge's *Useful Fiber Plants* (U. S. Dept. of Agriculture, Washington, 1897), pp. 71–72.

18 (p. 265).—The shields of the North American Indians were circular, somewhat convex, and 12 to 26 inches in diameter. The material was thick rawhide, usually that of the buffalo and elk—frequently hardened with glue, and contracted by heat; the process by which this was accomplished is fully described by Catlin, in his *Illustrations of N. Amer. Indians* (10th ed., London, 1866), vol. i., p. 241, with illustrations of shields, in plates 18, 101½. Champlain (*Voyages*, Laverdière's ed., p. 513) figures the leathern shield used by the Cheveux-Relevés (Algonkin). Lafitau (*Mœurs des Sauvages*, t. ii., p. 197) thus describes those of the Iroquois: "Their shields were of osier or of bark, covered with one or more skins stretched across; some of these are of but one skin, very thick. They have these shields of all sizes, and of all varieties of shape." Some fifty specimens of American shields are in the collection of the U. S. National Museum.

Besides their main defense, the shield, armor for the body was largely used by the American aborigines. This consisted of a sleeveless jacket or coat, or a wide band around the body, made of various substances fitted to ward off or resist blows. Various types of this armor—overlapping plates, wooden slats or rods laced together, skins, etc.—distinguished different groups of tribes. Those in use among the Atlantic tribes, though not extant in specimens, are sufficiently described by historians. Cartier (*Brief Récit*, Tross ed., fol. 27) thus mentions the armor of the Agouionda (apparently an Iroquois clan), as described to him by the people of Hochelaga: ". . . who are armed even to the fingers, showing us the fashion of their armor, which is of cords and wood, laced and woven together." Lafitau (*ut supra*) says: "Their cuirasses were also a tissue of wood, or of small reed-stems, cut in proportioned lengths, crowded closely together, very neatly woven and enlaced with small cords made of deerskin. They had cuisses and braces [armor for thighs and arms] of the same material. These cuirasses were proof against arrows armed with bone or stone, but not against those mounted with iron."

Consult Hough's "Primitive American Armor," in *U. S. Natl. Mus. Ann. Rep.*, 1893, pp. 627–651, for full description and numerous illustrations of defensive armor among American aborigines.

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