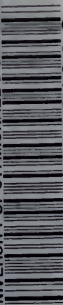


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VOL. XIV.



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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

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

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XIV

HURONS AND QUEBEC: 1637-1638

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PREFACE TO VOL. XIV

The greater part of Le Mercier's (Huron) contribution to the *Relation* of 1637 (Document XXIX.) was presented in our Vol. XIII. We now give the remainder of the Huron report, which thus closes the entire document.

Le Mercier continues his record of missionary labors among the plague-stricken Hurons, — nursing the sick, consoling the afflicted, and baptizing dying children and those adults who at the point of death turned to this rite as a protection from the fires of hell. In the intervals of these labors, the Fathers learn what they can of the native language, “all the secret of which,” says the author, “consists in the conjugations of verbs.” In this they are greatly aided by “some catechisms prepared for them last year by Louis de Sainte-Foy, upon the mysteries of the life, death, and passion of Our Lord.”

In March, the missionaries submit to some of the clans certain questions — whether they are ready to believe in and accept the faith; whether they are willing that some of the Frenchmen should become allied to them by marriage; and if there is any probability of the reunion of the natives hereabout to those of the Bear clan, from whom they had become estranged. The second of these queries is readily answered in the affirmative; but they hesitate as to the others.

In April, Garnier and some of the domestics spend a fortnight in a trip to the neighboring Tobacco Nation, during which they baptize fifteen sick persons.

May 3, a fire occurs not far from the mission house, in a cabin occupied by some orphans, whose relatives had been carried off by the pestilence; not only the villagers, but the missionaries, contribute to a fund for the relief of these children, who thus find themselves in better circumstances than before. In this month of May, a new mission house is established at Ossossané, under the charge of Pierre Pijart, and here Garnier soon joins him.

In the final chapter of this report to Le Jeune, Le Mercier relates at length "the happy conversion of Tsiouendaentaha, the first adult savage baptized in good health in the Huron country," which event fills the souls of the Fathers with gladness.

XXX. The *Relation* for 1638 consists of two parts: Part I., on the missions of New France in general, by the superior, Le Jeune, and closed at Three Rivers, August 25, 1638: Part II., the annual report to Le Jeune, from the Huron missions, by Le Mercier, dated at Ossossané, June 9, 1638. In the present volume, we publish Part I., reserving Part II. for Vol. XV.

Le Jeune begins his *Relation* by naming "the four batteries that shall destroy the empire of Satan," which the missionaries are now ranging against as many defenses of that empire—superstition, error, barbarism, sin. These engines of war are: the study of the native languages, the establishment of a hospital, seminaries for Indian children, and the substitution among the savages of a sedentary for a nomadic mode of life.

The writer then recounts minutely the conversions and baptisms of the past year. Notable among these are: an Algonkin who, lying for months at the point of death, is restored to health through the prayers of the Fathers—not only is he baptized, and made a catechumen, but his wife, sister, and three children; two young men, pupils in the Huron seminary; the wife and children of Pigarouich, the “sorcerer” with whom the missionaries had so many encounters the previous year. Pigarouich burned all the utensils of his art, and since then has steadily refused to practice it, though many times tempted by valuable gifts to do so. The religious experiences of a young Algonkin catechumen, and the proofs of sincerity shown by him, are also rehearsed.

A notable event now occurs,—the establishment of the residence of St. Joseph de Sillery, four miles above Quebec, through the munificence of Noël de Sillery, a Knight of Malta, who, having become a priest, dedicated his fortune to pious works. At this residence are established two Algonkin families, comprising about twenty persons, who consent to settle there and till the soil for their living,—the beginning of an Indian village, where the native converts can be withdrawn from their savage associations, and kept under French and Christian influences. Sillery has by this time become a center for gathering the vagrant savages of that region, and giving them religious instruction.

Progress is also reported from the station at Three Rivers; the savages eagerly bring their children for baptism; “these sacred waters, having many times saved the lives of entire families, are now in great esteem among them.” The medicine men are losing

their influence; the "eat-all" feasts and consultation of demons are no longer practiced.

After its early trials, the seminary for the Hurons is now prospering. One of its pupils, converted to the faith, returns to the Huron country with one of the Fathers, to allay the excitement and discontent of the people, who have been threatening the missionaries sent there—accusing them as sorcerers, who have brought thither the pestilence for the ruin and death of the natives. Besides the seminary for the Hurons, others have been begun near Quebec, for the Algonkins and Montagnais; the mission has now in charge fifteen of these Indian children, who must be supported and educated.

Jerome Lalemant, Simon le Moynes, and François du Peron arrive in the spring of 1638, and are forthwith sent to the Huron country; on the way thither, they meet with various annoyances and losses.

In addition to gentlemen already named, the following have recently rendered material assistance to the editor: Père Colombier, S. J., librarian of l'École de Sainte-Geneviève, and M. Girard de Rialle, director of the Archives au Ministère des Affaires étrangères, Paris; Dr. Herbert Friedenwald, superintendent of MS. department, Library of Congress, Washington; Rev. W. O. Raymond, president of New Brunswick Historical Society, St. John, N. B.; Rev. Oswald Mueller, S. J., of the College of the Sacred Heart, Prairie du Chien, Wis.; Dr. G. Devron, New Orleans; Dr. J. N. B. Hewitt, of the Bureau of Ethnology, Washington; and Dr. John G. Henderson, Chicago.

R. G. T.

MADISON, WIS., January, 1898.

XXIX (concluded)

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. Part II. (Le Mercier's Huron *Relation*) was commenced in Volume XIII., and is completed in the present volume.

[183] Pědāt nostre feiour d'*Ojfofanë* le P. S. & le P. C. G. firēt vn petit voiage qui n'est pas a obmettre. Le 5. de ce mois ils baptiferēt 2, malades à Anonatea & le lēdemain 6. aux Biffiriniēs (qui hiuernoiēt à 1. quart de lieüe) 1 petit enfāt tout fraifchemēt nay. Par vne prouidēce de Dieu biē particuliere, ils auoient estē iufques là dés le iour precedent, & auoient visité toutes les cabanes: mais nayant rien trouué qui fust capable de les y arrester plus [184] long-temps, ils en estoient partis à dessein de retourner dés le soir à la maifon, à vn quart de lieuë de là ils s'estoient apperceus qu'vn chien qui les auoit fuiuis ne paroiffoit, vn chien n'est pas peu de chose en ce pays, & cettuy-cy fait beaucoup en ce rencontre, neantmoins ils ne s'en estoient pas mis autrement en peine, fçachant bien que ce n'estoit pas la premiere fois qu'il estoit retourné tout feul; estant aupres d'Aneatea [Anonatea] la neige commença à tomber si espaisse qu'ils auoient assez de peine à se conduire, de forte qu'il leur fallut contre leur dessein passer la nuict en cette bourgade. Le lendemain matin par vne prouidence particuliere de Dieu, le chien ne se trouuant point ils se resolurent de l'aller chercher iufques aux Biffiriniens, ils ne furent pas plustost au village qu'on les auertit qu'une femme estoit accouchée la nuict, mais que son enfant estoit mort, c'estoit assez dire pour ne s'en remuer pas davantage, neantmoins Dieu qui auoit dessein de fauer cette petite ame, les inspira d'aller voir la mere, ils trouuerēt cette femme bien malade, & l'enfant encor avec vn peu de vie, le P. Garnier le baptifa sans que ses parents s'en apperceuffent, il auoit à ce dessein par preuoyance trempé son mouchoir dans l'eau [185] auant que d'entrer dans la cabane, peut estre si on

[183] During our sojourn at *Ossosanë*, the Father Superior and Father Charles Garnier made a little trip which is not to be overlooked. On the 5th of this month, they baptized 2 sick persons at Anonna-tea; and the next day, the 6th, with the Bissiriniens (who were wintering a quarter of a league from there),¹ a little newborn child. By a very special providence of God, they had gone as far as this place the day before, and had visited all the cabins, but, finding nothing sufficient to detain them there [184] longer, they had departed, intending to return in the evening to their home. At a quarter of a league from there, they perceived that a dog which was following them had disappeared. A dog is no small thing in this country, and this one performed an important part in this case. However, they did not trouble themselves any further about it, knowing well that this was not the first time that it had returned all alone. Being near Aneatea [Anonatea], the snow began to fall so thickly that they had considerable difficulty in finding their way, so that, contrary to their intention, they were obliged to pass the night in that village. The next morning, through a special providence of God, the dog not being found, they resolved to go in quest of it as far as the Bissiriniens. They were hardly in the village before they were informed that a woman had been delivered of a child during the night, but that her child was dead. This was enough to cause them to give no more heed to the matter; but God, who intended to save this little soul, inspired them to go and see the mother. They found this woman very sick, and the child still barely alive. Father Garnier baptized it without the knowledge of its parents,—having, for this purpose,

eust consulté là deffus la mere elle n'en eust pas esté d'auis, les Algonquins ne font encor gueres capables du fainct baptesme, peu de temps apres ce petit Ange s'enuola au Ciel.

Le 20. nous apprifmes d'Anons [Aënon] vne nouvelle opinion touchant la maladie qu'il couroit vn bruit quelle estoit venuë des Agniehenon qui l'auoient apportée des *Andastoerhonon* qui est vne nation vers la Virginie. Ces peuples dit on en auoient esté infectez par Ataentsic, qu'ils tiennent estre la mere de celuy qui à fait la terre, qu'elle auoit passé par toutes les cabanes de deux bourgs, & qu'au second on luy auoit demandé, mais en fin pourquoy est-ce que tu nous fais mourir, & qu'elle auoit fait cette responce, d'autant que mon petit fils Iouskeha est fasché contre les hommes, ils ne font que se faire la guerre & s'entre-tuër les vns les autres, il est maintenant resolu en punition de cette inhumanité, de les faire tous mourir. Vostre R. me permettra s'il luy plaist de retrencher d'oresnauant femblables contes aussi bien on me presse de tous costez, & on me menace tous les iours qu'on va mettre incontinent les canots à l'eau i'iray iufques ou ie pourray, & escriray [186] iufques au iour de l'ébarquement, si ie n'arriue au terme, quelque autre s'il luy plaist, luy mandera le reste l'année prochaine.

Depuis enuiron le 20. de Fevrier iufques à la semaine de la Passiõ nostre principal employ fut l'estude de la langue. Le P. S. nous auoit deja cõposé quelque discours qui nous auoient grãdemēt façonné dans l'instructiõ des Sauuages; & pëdant le Carefme il nous a expliqué quelques Catechismes que Louys de ste. Foy nous auoit tourné l'an passé sur les mistere

had the foresight to dip his handkerchief in water [185] before entering the cabin. Perhaps if the mother had been consulted thereupon, she would not have been favorable to it; the Algonquins are as yet hardly fit for holy baptism. Shortly afterwards, this little Angel flew away to Heaven.

On the 20th, we learned from Anons [Aëmons] a new opinion concerning the malady,—that a report was current that it had come from the Agniehenon, who had brought it from the *Andastoerhonon*, a nation in the direction of Virginia.² These tribes, it is said, had been infected therewith by Ataentsic, whom they hold to be the mother of him who made the earth; that she had passed through all the cabins of two villages, and that at the second they had asked her, “Now, after all, why is it that thou makest us die?” and that she had made this answer, “Because my grandson, Iouskeha, is angry at men,—they do nothing but make war and kill one another; he has now resolved, as a punishment for this inhumanity, to make them all die.” Your Reverence will permit me, if you please, to shorten, from now on, stories of this kind,—especially as they crowd me upon all sides, and warn me every day that they are going to launch the canoes immediately. I shall go as far as I can, and shall write [186] up to the day of the embarkation. If I do not reach the end, some one else, if you please, will acquaint you with the rest next year.

From about the 20th of February up to Passion week, our chief occupation was the study of the language. The Father Superior had already composed some discourses for us, which had accustomed us, in great measure, to the instruction of the Savages;

de la vie, mort & passion de N. S. qui nous ont encor grandemēt aydé nōmement en ce point. Nous auïōs deffein de traouiller cette année au Dictionnaire. mais Dieu nous à mis dans là neceffité de nous contēter de ce que nous auïōs; on na pas laiffé par fa ste. grace de faire vn grand progres en la langue, de forteq; maintenāt s'il est questiō de faire quelques petites courfes pour visiter & instruire quelque Sauuage, le P. S. trouue des persōnes toutes disposées a partir, & ny en a pas vn de nous autres qui ne se tienne heureux d'al[1]er cooperer au falut de quelque ame Nous auōs bien fuiet de remercier cette infinie bonté qui nous donne vne si grande affectiō pour cette lāgue barbare, apres nos exercices de deuotion nous n'auōs point de [187] plus grande consolatiō que de vaquer à cette estude, ce font nos entretiēs les plus ordinaires, & nous recueillōs tous les mots de la bouche des Sauuages cōme autāt de pierres precieufes pour nous en feruir par apres a faire éclatter à leurs yeux la beauté de nos s. mysteres. Depuis peu le P. S. a trouué de belles ouuertes pour distinguer les cōiugaifons des verbes, en quoy confiste tout le secreet de la langue, car la plus part des mots se coniugent, tāt plus on ira en auāt, on ira touiours decourant nouveau pays.

Le 2. iour de Mars vne vieille fēme mourūt en nostre bourgade, le P. S. lauoit baptisée quelques iours auparauant. Le lendemain il baptifa à Annodatea vn ieune enfant de 9. à 10 ans, la maladie y continuoit touiours & n'en est pas encore partie.

Le 7. on trouua vn ieune hōme roide mort étēdu fur la neige à vne portée de moufquet de nostre cabanne, le P. S. & F. Petitpré allāt du matin à Ouērio

and during Lent he explained to us some Catechisms that Louys de ste. Foy had translated for us last year upon the mystery of the life, death, and passion of Our Lord, which also greatly aided us, especially in this respect. We had intended to work this year upon the Dictionary, but God has placed us under the necessity of contenting ourselves with what we had. We have not failed, through his holy grace, to make great progress in the language,—so that now, if there is a question of making little trips to visit and instruct some Savage, the Father Superior finds persons all ready to go; and there is not one of us who does not consider himself happy to go and co-öperate in the salvation of some soul. We have good reason to thank this infinite goodness which gives us so great a liking for this barbarous language. After our devotional exercises, we have no [187] greater consolation than to devote ourselves to this study; it is our most common subject of conversation, and we gather up all the words from the mouths of the Savages as so many precious stones, that we may use them afterwards to display before their eyes the beauty of our holy mysteries. Within a short time, the Father Superior has discovered excellent methods of distinguishing the conjugations of the verbs, in which the whole secret of the language lies; for the greater part of the words are conjugated. However far we advance, we shall still continue to discover new lands.

On the 2nd day of March, an old woman died in our village, whom the Father Superior had baptized a few days before. The next day, he baptized at Annonatea a young child between 9 and 10 years old. The disease still continued there, and has not yet departed thence.

auoient ouy fa voix còme d'vne perfonne qui se mouroit, & eftàs en refolution de l'aller chercher s'il eût crié encor vne fois, mais les forces luy ayans manqué, & quelques Sauuages difans, les vns que c'estoit vne ame qui se plaignoit, les autres vn chien: ils auoient continué leur chemin fans se mettre dauantage en peine, [188] Nos Sauuages difcoururent fort fur la mort de ce pauvre ieune homme, entre autres chofes plusieurs attribuerent la caufe de fa mort à vn larcin qu'il auoit fait aux Algonquins dont on le trouua faifi, ce qui les faifoit parler de la forte n'estoit pas la cognoiffance qu'ils ont que Dieu deffend & punit le larcin, c'est à quoy ils ne penfoient gueres, mais ils fondoient leur opinion fur la parole du forcier *Tsondacotiane* qui auoit dit quelque temps auparauant que quiconque déroberoit les lignes des Algonquins où les amorces de leurs ameçons, il ne manqueroit point d'estre incontinent faifi de la maladie.

Le 9. Le Pere Superieur & le Pere Charles Garnier allerent visiter quelques malades au bourg d'Onnentifati où ils baptiferent vn petit enfant.

Le 12. Le Pere Garnier & moy nous baptifames vne femme à vne petite bourgade que nous appellons *Arendaonatia*; ce fut avec vne confolation toute particuliere; de fait Dieu luy ayant depuis rendu la fanté il luy est demeuré vn grand eftime du fainct baptefme, nous à tesmoigné beaucoup de bonne volonté pour garder les commandemens de Dieu & à feruy mefme à inftruire quelques autres Sauuages.

[189] Le 15. i'accompagnay le Pere Superieur à *Anonatea*, où il baptifa vne femme fort malade, de la nous allafmes visiter les Algonquins où nous auions appris qu'il y auoit auffi quantité de malades; nous

On the 7th, a young man was found quite dead, stretched out upon the snow, within musket-range of our cabin. The Father Superior and François Petitpré, going that morning to Ouenrio, had heard his voice, as of a dying person, and resolved to go and seek him if he had called once more; but as his strength failed him, and as some of the Savages said it was a soul complaining, and others that it was a dog, they had continued on their way without giving themselves any further concern about it. [188] Our Savages dwelt at length upon the death of this poor young man, several attributing the cause of his death, among other things, to a theft he had committed among the Algonquins, in which they happened to catch him. What made them talk in this way was not the knowledge they possess that God forbids and punishes theft,—that was something for which they cared little; but they based their opinion upon the word of the sorcerer *Tsondacouane*, who had said some time before that whoever stole the Algonquins' lines, or the baits from their hooks, would, without fail, be immediately attacked by the disease.

On the 9th, the Father Superior and Father Charles Garnier went to visit some sick people in the town of Onnentisati, where they baptized a little child.

On the 12th, Father Garnier and I baptized a woman in a little village that we call Arendaonatia,³ doing so with a very special feeling of consolation. In fact, God having since restored her health, she has conceived a very high opinion of holy baptism, and has evinced much good will in keeping the commandments of God and even in aiding to instruct some of the other Savages.

[189] On the 15th, I accompanied the Father Su-

vismes entre autres vn nommé *Oraoüandindo*, qui mourut deux où trois iours apres, nous auions vne particuliere obligation à ce Sauuage. Le P. Supérieur fit tout son possible pour le rendre capable de nos mysteres & du baptesme, de fait il sembloit du commencement y vouloir prester l'oreille, par apres neantmoins se voyant presé de respondre distinctement il prit pour pretexte qu'il n'entendoit pas bien, on fait venir vn Sauuage de sa nation qui en effet entend & parle excellemment bien Huron qui luy repectoit fort fidelement en sa langue tout ce que disoit le pere. Apres tout cela nous ne pûmes tirer autre chose de luy, sinon qu'il ne sentoit aucune inclination d'aller au Ciel veu qu'il n'auoit là aucune cognoissance, & pour tout ce que le pere luy peut dire, iamais il ne fit autre responce. Nous eufmes tousiours cette consolation que le Capitaine, & plusieurs qui estoient là furent à cette occasion pleinement informez de ce que nous pretendons en ce pays, & qui nous sommes, car ils nous aduouèrent [190] ingenuëment que iufques alors ils ne nous auoient pas pris pour des hommes engendrez à l'ordinaire des autres, mais pour de vrais demons incarnez, & nous dirent que ceux de l'isle les auoient mis dans cette creance. A entendre les vns & les autres ie veux dire les Hurons & les Algonquins, ces messieurs la nous prestent fouuent de semblables charitez.

Le 17. i'accompagné encor le P. S. à Iahenhouton ou demeure le chef du conseil de cette pointe, le fuiet de ce voyage estoit pour leur faire 3. propositions. La 1. s'ils n'estoiët pas enfin en resolutiõ de croire ce que nous enseignons, & d'embrasser la foy, la 2. s'ils auroient pour agreable que quelques vns de nos Fran-

perior to *Anonatea*, where he baptized a very sick woman; thence we went to visit the Algonquins, where, we had learned, there were also a number of sick people. We saw among others one *Oraouandindo*, who died two or three days afterwards. We were under a special obligation to this Savage. The Father Superior did all in his power to fit him for our mysteries and for baptism; in fact, he seemed at first willing to lend an ear; but afterwards, seeing himself pressed to answer definitely, he made a pretext that he did not fully understand. They summoned a Savage of his own nation who, in fact, understands and speaks Huron extremely well, and who very faithfully repeated to him, in his own tongue, all that the father said. After all that, we could draw nothing else from him except that he did not feel any inclination to go to Heaven, seeing that he had no acquaintances there; and to all the father could say to him, he never made any other answer. We always had this solace, that the Captain, and several who were there, were upon this occasion fully informed of what we are aiming at in this country, and who we are; for they confessed to us [190] ingenuously that until then they had taken us not for men engendered in the fashion common to others, but for real incarnate demons,—telling us that the people of the island had led them into this opinion. According to them,—I mean the Hurons and the Algonquins,—those gentlemen often render us similar kindnesses.

On the 17th, I again accompanied the Father Superior to Iahenhouton, where resides the chief of the council of this place. The object of this journey was to make them 3 propositions: 1st, whether they had

çois se mariaffēt au plustoft dans leurs pays, la 3. s'il y auoit quelque apparence de reünion entre eux & ceux d'*Offosané* & de quelques bourgs circonuofins. Vostre R. scait le fuiet de leur diuifion, nous luy en efcriuifmes amplement l'an paffé à l'occafion de la feste des Mors. Pour ce qui est de la premiere propositiō nous n'eufmes pas toute la fatisfaction possible, ce Capitaine n'est pas des plus grands esprits du monde, au moins hors du tracas de leurs affaires, pour [191] la seconde & la troiefme ils la goufterent fort, & tesmoignerent nous auoir beaucoup d'obligation de cette si etroitte alliance que nous voulions faire avec eux, & de ce q; nous nous intereffions si fort pour le bien du pays. A cette occasion ils nous aduouerent les mauuais desseins qu'ils auoient eu cet hyuer fur nos vies, aians appris à ce qu'ils pensoient de bonne part, que l'oncle de feu Estienne Brulé, en vengeance de la mort de son nepueu, d'ont on n'auoit tiré aucune fatisfaction, auoit êtrepris la ruine de tout le pays, & auoit causé cette maladie contagieuse. Et fur ce que le Pere témoigna qu'il fouhaitteroit bien fort que ces articles fussent propofes en vne affemblée generale, il respondit que la chose n'estoit pas impossible, qu'ils en confereroient entre eux, & nous en diroient par apres leur sentiment, neantmoins que pour ce qui estoit des mariages qu'il n'estoit pas necessaire de faire tant de ceremonies que ceux des François qui estoient en resolution de se marier, auoient la liberté de prendre des femmes ou bon leur sembleroit, que ceux qui f'estoient mariez par le paffé n'auoient point demandé vn cōseil general pour cela [192] mais qu'ils en auoient pris par où ils en auoient voulu. Le Pere respondit à cela qu'il

not at last resolved to believe what we taught, and to embrace the faith; 2nd, whether it would be acceptable to them that some of our Frenchmen should marry in their country as soon as possible; 3rd, whether there was any probability of a reunion between them and the people of *Ossosané* and some of the surrounding villages. Your Reverence knows the cause of their division; we wrote to you about it fully last year, on the occasion of their feast of the Dead.⁴ As regards the first proposition, we did not gain all the satisfaction possible; this Captain is not one of the most intelligent men in the world, at least outside the little perplexities of their affairs; as for [191] the second and third, they approved of them heartily, and assured us that they were under a great obligation to us for this so close alliance that we wished to make with them, and for our great interest in the welfare of the country. Upon this occasion they confessed to us the evil designs they had had this winter upon our lives,—having learned from a reliable source, as they thought, that the uncle of the late Estienne Bruslé, in revenge for the death of his nephew, for which no satisfaction had been obtained, had undertaken the ruin of the whole country, and had caused this contagious disease. And thereupon, as the Father declared that he greatly desired to have these matters proposed in a general assembly, he replied that the thing was not impossible, that they would confer about it among themselves and give us their opinion afterward; however, concerning the marriages, it was not necessary to go through so many ceremonies,—that those Frenchmen who had resolved to marry were free to take wives where it seemed good to them; that those

estoit bien vray que les François qui s'estoiët autrefois mariez dans le pays n'auoient point fait tant de bruit, mais auffi que leur pretensions estoient bien esloignées des nostres, que leur dessein auoit esté de se faire barbares & se rendre tout à fait semblables à eux, & que nous au contraire nous pretendions par cette alliance les rendre semblables à nous, leur donner la cognoissance du vray Dieu & leur apprendre à garder ses saints commandemens, & que les mariages dont nous parlions seroient stables & perpetuels; & leur propofa tous les autres auantages qu'ils en tiroient, ces esprits brutaux ne s'arresterent gueres aux spirituels; les temporels furent plus à leur gouts, ils n'en euffent souhaitté que des assurances bien certaines. Quelques iours apres ce Capitaine nous vint trouuer en l'absence, du Pere Superieur nous tefmoignant qu'ils auoient conféré entre eux touchant les trois propositions qui auoient esté faites, que les anciens les auoient fort agréées, & qu'il estoit venu pour s'esclaircir sur quelques doutes qu'ils auoient sur le mariage, & premierement il nous dit qu'ils seroient bien aise de sçauoir ce qu'un mary [193] dōneroit à sa fēme, que parmy les Hurons la coustume estoit de dōner beaucoup, au reste c'est à dire vne robe de castor, & peut estre quel que collier de porcelaine, 2. si la femme auroit tout en sa disposition, 3. s'il prenoit enuie au mary de retourner en France, s'il emmeneroit sa femme avec foy, & au cas qu'elle demeurast, quest-ce qu'il luy laisseroit à son départ, 4. si la femme venoit à manquer, & que son mary la chassast; ce qu'elle emporteroit, tout de mesme, si de son plain gré la fantaisie luy prenoit de retourner chez ses parens. Toutes ces questions monstrent qu'ils y auoiēt

who had married in the past had not demanded a general council for that purpose, [192] but that they had taken them in whatever way they had desired. The Father replied to this that it was very true that the Frenchmen who had hitherto married in the country had not made such a stir about it, but also that their intentions were far removed from ours,—that their purpose had been to become barbarians, and to render themselves exactly like them. He said that we, on the contrary, aimed by this alliance to make them like us, to give them the knowledge of the true God, and to teach them to keep his holy commandments, and that the marriages of which we were speaking were to be stable and perpetual; and he laid before them all the other advantages they would derive therefrom. These brutal minds gave but little heed to the spiritual considerations; the temporal were more to their taste, and of these they wished to have very definite assurances. Some days later, this Captain came to see us in the absence of the Father Superior, assuring us that they had conferred among themselves touching the three propositions that had been made; that the old men were very favorable to them, and that he had come in order to be enlightened concerning certain doubts they had about marriage. And first, he told us, they would be very glad to know what a husband [193] would give to his wife; that among the Hurons the custom was to give a great deal besides,—that is to say, a beaver robe, and perhaps a porcelain collar. 2nd, whether the wife would have everything at her disposal. 3rd, if the husband should desire to return to France, whether he would take his wife with him; and, in case she remained, what he would leave her

pensé. Nous fîmes ce que nous peufmes pour les contenter. Là deffus, luy tefmoignant au refte que quãd il en auroit cõferé avec le P. Sup. qui l'expliqueroit en bons termes; ils auroient tout fuiet de demeurer plainement fatisfaits de nostre procedé en ce point. Voyla où nous en fommes de ces mariages; quelque vns de nos François auoient bien eu la penfée de paffer plus outre, & d'en venir à l'exécution, & la chofe femble eftre bien auantageufe pour le Chriftianifme: mais quelques empeschemens fe font iettez à la trauerfe. La chofe merite bien vne meure deliberation, il y à bien des confiderations a faire auant que de [194] s'engager dans le mariage, fur tout parmy des peuples barbares comme ceux-cy.

Pour ce qui regarde la reünion de toute cette nation des Ours, c'est vne affaire encor indecife; le P. Superieur a fait à ce deffein plusieurs voyages, fous l'efperance qu'on nous auoit donné d'un confeil general, il leur auoit mefme donné parole, que s'il n'estoit queftiõ que de quelque present, nous eftions refolus de ne rien efpargner en cefte occafion: & tout fraifchement eftant à *Ossoffanè*, où quelques anciens tenoient la chofe comme faite, il nous auoit mãdé que nous luy enuoiaffions douze cens grains de pourcelleine, pour presenter aux deux parties qui deuoient s'affembler à *Andiataé*. De fait la plupart des Capitaines des bourgades de cette pointe, s'estoient mis en chemin, mais celuy qui a esté l'auther & le chef de la diuifion, aiant refusé de s'y trouuer, l'affaire est demeurée penduë au croc, neantmoins on ne la tient pas encor defefperée.

Le 21. nous allafmes à Ouenrio le P. Garnier & moy où nous baptifames la femmes du Capitaine, fort

on his departure. 4th, if the wife failed in her duty and the husband drove her away, what she could take away with her—and the same if, of her own free will, the fancy seized her to return to her relatives. All these questions show that they had thought over the matter. We did what we could to satisfy them thereupon,—assuring him besides that when he should confer with the Father Superior, who would explain it clearly, they would all have good reason to be fully satisfied with our proceedings in the matter. This is the situation in regard to these marriages. Some of our Frenchmen had thought seriously of going farther, and of carrying out this plan, and the thing seems indeed to be advantageous to Christianity; but some obstacles were thrown in the way. The matter certainly deserves mature deliberation; many things are to be considered before [194] engaging themselves in marriage,—above all, among barbarous peoples like these.

As regards the reunion of this whole nation of the Bear, it is a matter still undecided. The Father Superior has made several journeys with this in view, in the hope they had given us of a general council; he had even given them his word that, if it were only a question of a present, we were resolved to spare nothing to this end. And very recently, being at *Ossossanè*, where some of the old men regarded the matter as already accomplished, he had sent word to us to send him twelve hundred porcelain beads to present to the two parties which were to assemble at *Andiataé*. In fact, the majority of the Captains of the villages in that quarter started to go thither; but the one who was the author and chief of this division having refused to be present, the matter has remained

aagée: fon mary tefmoigna en eftre affez content, neantmoins craignant que le baptesme ne la fit mourir: [195] il me dift, me monftrant trois de fes doigts. Mon neveu, regarde, trois iours font d'importance, me donnant à entendre qu'il eftoit important qu'elle ne mourut dans le troiefme iour, autrement qu'ils croiroient que nous ferions caufe de fa mort, & me preffa de luy dire fi elle gueriroit. Je lui repondis qu'il n'y auoit que Dieu qui le peult dire affeurement, qui feul eftoit le maiftre de nos vies, & en difpofoit à fa volonté, mais que ie l'affeurois bien d'une chofe, que le baptesme ne luy auanceroit point fes iours, au contraire que Dieu, qui a vn foin particulier de tous ceux qui font baptifez, luy pourroit bien auffi rendre la fanté. De fait au bout de quelques iours elle fut parfaitement guerie, & depuis nous à beaucoup aydé pour en baptifer quelques autres. Le 26. le P. Pijart & le P. Garnier baptiferent deux petits enfans à *Onnentiſatj*.

Le vingt-neufiefme nous affemblaſmes les principaux de noſtre bourgade, pour ſçauoir premierement, ſ'ils eftoient en reſolution de paſſer encor icy l'Hyuer: ſecondement ſi le deſſein qu'ils auoient eu de ſe reünir avec ceux *d'Ouenrio* [196] eftoit tout a fait rompu, autrefois ce n'eſtoit qu'un bourg; troiefmelement, ſi enfin ils ne vouloiēt pas preſter l'oreille aux propoſitiōs qu'on leur auoit faites ſi ſouuent touſchant leur ſalut. A ce dernier article ils reſpondirent que quelques vns d'entre eux croyoient ce que nous enſeignions, que pour les autres ils n'en pouuoient pas reſpondre: au reſte qu'ils n'eſtoient pas encor en diſpoſition pour cēt année de changer le lieu de leur demeure; & que l'année prochaine il ne tiendrait pas

hanging on the hook. Nevertheless, it is not yet regarded as hopeless.

On the 21st, we went to Ouenrio, Father Garnier and I, where we baptized the very aged wife of the Captain. Her husband seemed to be rather pleased at this; nevertheless, fearing that baptism might cause her death, [195] he said to me, showing me three of his fingers, "My nephew, look; three days are of importance,"—giving me to understand that it was important that she should not die on the third day, otherwise that they would believe we were the cause of her death; he urged me to tell him if she would recover. I answered that no one but God could tell that with certainty,—that he alone was the master of our lives, and disposed of them at will; but that I would certainly assure him of one thing, that baptism would not shorten her days,—on the contrary, that God, who has a special care over all those who are baptized, might indeed even restore her to health. In fact, at the end of a few days she had entirely recovered, and since then has helped us a great deal in baptizing some others. On the 26th, Father Pijart and Father Garnier baptized two little children at *Onnentisati*.

On the twenty-ninth, we assembled the chief men of our village, to know, first, if they had determined to pass the Winter here again; secondly, if the intention they had had of reuniting with the people of *Ouenrio* [196] was altogether relinquished; formerly this was all one village. Thirdly, if they would not at last lend ear to the propositions that had so often been made to them touching their salvation. To this last point they answered that some among them believed what we taught; as for the others,

à eux, qu'ils ne s'affemblaissent en vn mesme bourg avec ceux d'Ouenrio, quoy que s'en foit nous fomes resolu pour nous, d'establir ailleurs d'autres residences.

Ce mesme 29. Le P. Sup partift pour aller à *Teanaofiaiaé* avec le P. Garnier, afin qu'il peust témoigner sur les lieux aux parens de Louys de Ste. Foy le ressentimēt que nous auïōs de l'affliction de leur famille, & effuier par quelques petis prefēs le reste de leurs larmes. Ce voyage ne fut pas inutile pour plusieurs, dont les vns receurent le S. baptesme, & les autres eurent le bien d'estre informez de nos saincts mysteres, que nous aurons d'oresnauent plus de commodité de leur prescher, maintenant que nous fomes [197] habituez à *Ossoffané*, qui est comme le cœur du pays. Au bourg de *Scanonaenrat* le P. Sup. aiant ietté quelque propos de nostre croyance à nostre hoste, quelques autres de la cabane s'approcherent, & escouterent fort attentiuement sans destourner le discours aillieurs selon la coustume des Sauuages, mais luy faifans plusieurs questions fort à propos. Entre autres comment nous sçauions qu'il faifoit si bon au Ciel? ce qu'il falloit faire pour y aller? commēt s'entendoïēt les commendemens de Dieu, que le Pere leur propofoit? ils les goustoient & approuuoient grandement.

Le 30. ils arriuerent à *Teanaofiaiaé* où ils rēcontrent vne bonne partie des parens de Louys de Ste. Foy, & à cette premiere entreueüe, se renouuelerēt les ressentimens de la perte qu'ils auoient faite; le Pere leur témoigna d'abord que dés le mois d'Octobre il auoit eu deffein de les aller consoler à la premiere commodité, mais que la maladie de nostre maison, les

they could not answer for them. Moreover, they were not yet inclined for this year to change the place of their residence; and that next year it would not be their fault if they did not meet in the same village with the people of Ouenrio. Be that as it may, we are resolved for our part to establish other residences elsewhere.

On this same 29th, the Father Superior set out to go to *Teanaostaiaé* with Father Garnier, in order that he might upon the spot testify to the relatives of Louys de Ste. Foy the sympathy we felt for the affliction of their family, and by means of some little presents wipe away the rest of their tears. This journey was not unprofitable for several persons, of whom some received Holy baptism, and others had the blessing to be informed of our holy mysteries. How much greater will henceforth be our facilities for preaching to them, now that we are [197] settled at *Ossossané*, which is, as it were, the heart of the country. At the village of *Scanonaenrat*, the Father Superior having made some remarks about our belief to our host, some other inmates of the cabin approached and listened very attentively, without diverting the conversation to other subjects according to the custom of the Savages, but asking him several very pertinent questions. Among others, "how we knew that it was so pleasant in Heaven?" "What must be done, in order to go there?" "How were the commandments of God that the Father proposed to them to be understood?" They enjoyed and approved them greatly.

On the 30th, they arrived at *Teanaostaiaé*, where they met a great many of the relatives of Louys de Ste. Foy; and at this first interview they renewed

occupations de tout l'hyuer, & les mauuais bruits qui auoient couru par le pays, l'auoiët faict differer, ce voyage iufques en vn temps auquel la maladie eftât diminuée de beaucoup, ils auoiët moins de fuiet d'auoir ombrage de nous & de craindre [198] que ne leur portaffions le mal: puis il les cõfola, & comme felon la couftume du païs, vne perfonne qui eft dans l'affliction ne s'eftime gueres confolée, fi vous ne luy donnez que des paroles, le Pere leur fit vn present de 400. grains de pourcellene, & de 2. petites haches. Vn des oncles de Louys de fainte Foy, nous auoit voulu faire croire que Louys n'estoit pas mort, il y auoit plus de deux mois qu'il nous auoit dit en fecret, qu'il auoit appris de bonne part qu'il estoit encor plein de vie, neantmoins la mere leur dit en ceste occafion, qu'elle n'en croioit rien: elle a depuis changé d'auis comme ie diray en fon lieu.

Le 31. au retour de *Teanaofiaïé*, les Peres couchèrent à *Ekhiondaltfaan*, qui eft vn bourg assez beau & assez peuplé; noftre hofte fit vne question au P. Supérieur, que iamais aucun de nos Sauuages ne nous auoit faite, il luy demanda pour quel vfage il y auoit à l'entrée de noftre Chapelle de kebec, vn vase plein d'eau. Le P. leur dit qu'entre-autres vfages cét eau feruoit à chaffer les diables, ils demanderent fi cette eau leur pourroit feruir à mefme fin. Le P. Supérieur leur répondit qu'ouy, moyennant qu'ils creuffent [199] en Dieu, & prift de là occafion de les instruire fur la croiance d'vn Dieu, & fur la fin de l'homme. Ils firent retirer toute la ieunesse, qui s'estoit amaffée à la foule pour voir les Peres, & affemblersent les chefs du bourg pour conferer ensemble fur ce fuiet. Tous conclurent qu'il falloit

their expressions of sympathy for the loss they had sustained. The Father assured them, at the outset, that since the month of October he had intended to go and console them at the earliest opportunity; but that the sickness of our household, the occupations of the whole winter, and the evil reports that were current through the country, had caused him to defer this voyage until a time when, the sickness having greatly abated, they would have less reason to take umbrage at us, and to fear [198] that we might bring them the disease. Then he consoled them, and as, according to the custom of the country, a person who is in affliction hardly considers himself comforted if you give him nothing but words, the Father made them a present of 400 porcelain beads and 2 little hatchets. One of the uncles of Louys de sainte Foy had tried to make us believe that Louys was not dead; more than two months before he had told us, secretly, that he had learned on good authority that he was still alive and well. Nevertheless, his mother told them on this occasion that she did not believe this at all; she has changed her mind since then, as I shall relate in the proper place.

On the 31st, on their way back from *Teanaostaiaë*, the Fathers slept at *Ekhiondaltsaan*, a tolerably fine and populous village.⁵ Our host asked the Father Superior a question that none of our Savages had ever proposed to us; he asked him what was the use of a vase full of water at the entrance to our Chapel at kebec. The Father told him that, among other uses, this water served to drive away the devils; they asked if this water would serve the same purpose for them. The Father Superior said "yes," provided they would believe [199] in God; and he

auoir de l'eau benifte, neantmoins trouuans quelque difficulté à ce que le Pere leur difoit, que Dieu nous deffendoit de nous feruir de *Arendioouané*, ou forciers, en nos maladies, ils propofoient de s'affembler encor le lendemain matin auant noſtre depart. Mais le Pere leur aiant fait entendre que Dieu ne defendoit pas l'vfage des remedes naturels que preſcriroient les *Arendioouané*, ils fe tindrent pleinement ſatisfaits, & conclurent qu'il n'eſtoit point beſoin de s'affembler le lendemain, mais feulement de venir au pluſtoſt querir de l'eau benifte. Nous les attendons encore; il y a bien de l'apparence qu'ils ne s'en mettent plus gueres en peine, maintenant qu'ils ne font plus dans l'aprehenſion de la maladie, leur bourg en ayant eſté preferué iuſques à preſent.

Le 1. iour d'Auril eſtant arriuez à *Andiataé* ils viſiterent quelques malades, entre autres [200] vn ieune enfant de 13. ans Voſtre Reuerence aura de la conſolation d'entendre quelques particularitez de ſon baptême, que nous auons tout ſujet d'attribuer aux merites de S. Iofeph. Les Peres le trouuerēt en tel eſtat que ſes parents n'attendoient plus que l'heure qu'il expiraſt, tout ce qu'ils peurēt faire pour lors, fut de luy faire aualler vn peu d'eau ſucrée, & de demander à Dieu ſon ame, ils firent vn vœu à Dieu de quelques Meſſes en l'honneur de S. Iofeph. Il y auoit encor quelques autres malades dans le bourg; le P. Superieur les alla voir, & laiffa le Pere Garnier aupres de cét enfant, afin que s'il reuenoit à foy il peuſt en eſtre auerty incontinent, cependant le Pere Garnier ne laiffa pas de dire quelque bon mot aux parents, & leur parler du Paradis & de l'Enfer. Ils ſembloient du commencement auoir quelque inclina-

took occasion therefrom to instruct them upon the belief in one God, and upon the end of man. They ordered the withdrawal of all the youth, who had collected in a crowd to see the Fathers, and assembled the chief men of the village to confer together upon this subject. All decided that they must have some holy water; but, finding some obstacles in what the Father said, that God forbids us to resort to *Arendioouané*, or sorcerers, in our sicknesses, they proposed to assemble again the next morning, before our departure. But the Father, having made them understand that God did not forbid the use of natural remedies which the *Arendioouané* might prescribe, they were entirely satisfied, and concluded it was not necessary to assemble the next day, but only to come and get some holy water as soon as possible. We are waiting for them yet; it is quite probable that they do not concern themselves much further about it, now that they are no longer in apprehension of the disease, their village having been preserved up to the present.

On the 1st day of April, having arrived at *Andiataé*, they visited some sick people, among others [200] a child of 13 years. Your Reverence will have the consolation of hearing some particulars of his baptism, which we have every reason to attribute to the merits of St. Joseph. The Fathers found him in such a condition that his relatives were only waiting for the hour of his death; all they could do then was to make him swallow a little sweetened water, and to ask his soul of God; they made a vow to God of some Masses in honor of St. Joseph. There were still some other sick people in the village; the Father Superior went to see them and left Father

tion, que cét enfant allaft apres la mort où estoïët fes parents deffunts, neantmoins, le P. Superieur eftant retourné fur le soir, & leur ayant demandé leur auis, ils dirent qu'ils defiroient que leur fils allaft où il faifoit le meilleur, & leur aiant refpondu que c'estoit au ciel où il faifoit le meilleur, ils dirent qu'ils defiroient donc qu'il y allaft. Or de peur de perdre l'occafion [201] de mettre au Ciel l'ame de ce pauvre malade le P. Superieur laiffa coucher aupres de luy le P. Garnier. Il s'entretint vne partie de la nuict avec les parents, & fur tout avec vn fameux forcier, fur la verité d'un Dieu, & quelques autres bõs discours, le malade passa la nuict assez doucemët, & la nature mefme fit quelques efforts, de forte que le iugement luy reuint, au grand contentement du pere & de la mere, qui à cette occafion difoient meruelle d'un peu de fucre qu'on luy auoit dõné; le P. Garnier ne perdit point de temps, mais fi toft qu'il le vift tant soit peu à foy, il se mist à l'instruire, pour le baptifer, il n'acheua pas neantmoins, voyant qu'il y auoit bien de l'apparence, qu'allant auertir le Pere Superieur ils le trouueroit encor en bõ iugement. Le Pere vient, l'instruit, & en vn mot le fait baptifer par le P. Garnier. Il fut nommé Ioseph en recognoiffance de la faueur qu'ils auoient receu de ce S. Patriarche; qui nous tefmoigne tousiours que c'est à bonne raifon que nous l'auons pris pour nostre patron & nostre Pere.

Le 2. iour d'Auril ils trouuerent auffi à *Ossoffané*, vne ieune femme à l'extremité, elle auoit encor assez de iugement; mais il ne leur fut pas possible de luy persuader le baptesme, [202] nonobstant toutes les confideratiõs qu'on luy peuft reprefenter du Paradis

Garnier beside this child, in order that, if he recovered consciousness, he might be immediately advised thereof. Meanwhile Father Garnier did not fail to say a few good words to the relatives, and to tell them of Paradise and of Hell. They seemed at first somewhat inclined to have this child go after death to the place where his dead relatives were; nevertheless, the Father Superior having returned towards evening, and having asked them their opinion, they said they desired their son to go where it would be best for him; and, having answered them that it would be best for him in heaven, they said that they wished him then to go there. Now for fear of losing the opportunity [201] of placing the soul of this poor sick boy in Heaven, the Father Superior left Father Garnier to sleep beside him. He conversed during a part of the night with the relatives, and especially with a famous sorcerer, upon the truth of the one God, and some other good subjects. The patient passed the night very quietly, and nature itself made some efforts, so that consciousness returned to him, to the great satisfaction of his father and mother, who, when this happened, told wonders of a little sugar that had been given him. Father Garnier lost no time, but as soon as he saw him even slightly revived, he began to instruct him, in order to baptize him; yet he did not finish, seeing that there was every probability that, if he went to notify the Father Superior, they would find the boy still entirely conscious. The Father comes, instructs him, and, in short, has him baptized by Father Garnier. He was named Joseph in acknowledgment of the favor they had received from this Holy Patriarch, who is always showing us that it is with

& de l'enfer, elle mourut miserablement quelques iours apres.

Le 5. vn Capitaine d'*Ossoffané* enuoia inuiter le P. Superieur à vn confeil general qui s'y deuoit tenir, il partir le 6. ie luy fis compagnie. En passant par *Oüenrio*, il fit affembler les anciës pour traiter de leur reünion avec ceux de nostre bourgade; mais ils ne resolurent rien, feulement ils promirent d'en conferer entr'eux encor plus particulièrement. Estans arriuez à *Ossoffané*, nous attendifmes deux iours apres le confeil, & apres cela il nous en fallut reuenir comme nous estions allez, l'absence du Capitaine du bourg, Angouteus en fut la cause. Cependant le Capitaine d'*Ossoffané* loüa fort le dessein que nous auions de les rallier tous ensemble, que ce feroit vn nouveau fuiet de nous faire aimer, & nous rendre considerables dans le païs, que si la chose reüssiffoit, il en feroit parlé a iamais en toutes les affemblées solemnelles, & aux Festes des morts. Tandis que nous estions à attendre ce confeil; vn des gendres de nostre hofte retourna de la chasse de l'Ours, mais à l'entendre, ce qu'ils [203] auoient pris ne recompensoit pas la perte qu'ils auoient faite; nous eufmes du plaisir à ce narré, il raconta la mort d'un chien, qu'ils croioient auoir esté deuoré d'un Ours, si pathetiquement, que vous euffiez presque creu qu'il parlast de la mort d'un des braues Capitaines du païs; il loüa son courage à pourfuiure l'Ours, & à luy faire teste, il adiousta que l'ayant perdu de veuë, & l'ayant fuiui long temps à la piste, iusques à vne petite riuiere; il s'estoit en fin arresté, & auoit dit, en fichant sa hache en terre: Quoy donc, *Oüatit* (c'estoit le nom du chien) es-tu mort? voila ma hache que ie risque avec toy.

good reason we have taken him for our patron and our Father.

On the 2nd day of April, they also found at *Ossossané* a young woman on the verge of death; she had still enough understanding, but it was not possible to persuade her to accept baptism, [202] notwithstanding all the arguments that could be presented to her about Paradise and hell. She died miserably, several days later.

On the 5th, a Captain of *Ossossané* sent to invite the Father Superior to a general council to be held there; he departed on the 6th, I accompanying him. In passing through *Ouenrio*, he had the old men assemble to treat of their reunion with the people of our village; but they came to no conclusion, only promising to confer again about it, more in detail, among themselves. Having arrived at *Ossossané*, we waited two days for the council, and after that we were obliged to return as we had come, the absence of the Captain of the village *Angouteus*,⁶ being the cause of this. However, the Captain of *Ossossané* greatly praised our plan of bringing them all together, saying that this would be a new occasion for endearing ourselves, and rendering ourselves influential in the country; that, if this affair were successful, it would be mentioned forever in all the solemn assemblies, and at the Feasts of the dead. While we were awaiting this council, a son-in-law of our host returned from Bear hunting; but, according to his story, what they [203] had captured did not recompense them for the loss they had sustained. We enjoyed this narrative; he described the death of a dog, which he believed had been devoured by a Bear, so pathetically, that you would almost have



Celuy à qui estoit le chien escoutoit ce discours, avec vn cœur si faisi qu'il eust trôpé ceux qui eussent ignoré le fuiet de sa douleur. Ah! il est vray (difoit-il) que i'aimois bien fort *Ouatit*, i'auois resolu de le garder avec moy toute sa vie, il n'y auoit point de fonge qui fust capable de me porter à en faire festin, pour rien du monde ie ne l'eusse donné; & encor me feroit-ce maintenant quelque consolation, si on m'auoit apporté vn petit Ours qui peust prendre sa place, & porter son nom. Mais voicy vn fuiet plus serieux, & tout à fait plein de consolation.

[204] Le 13. à l'occasion de quelques vns de nos domestiques, qui alloient faire vn voyage à la nation du Petun, qui est à deux iournées de nous. Le P. Garnier demanda au P. Superieur de leur faire compagnie, simplement pour y visiter les malades, qui estoient (à ce qu'on nous auoit dit) en assez bon nombre. Ce voiage fut de 14. iours, le pere baptifa 15. personnes malades, vn enfant à *Arenté*, deux autres à *Offoffané*, qui moururent peu de iours apres, le reste à la nation du Petun, sçauoir est deux femmes fort aagées, & dix petits enfans, dont deux moururent le mesme iour de leur baptesme. Ce fut vne prouidence de Dieu bien particuliere, nommement pour vn petit garçon de dix ans, il y auoit trois ans qu'il languissoit, & n'attendoit ce semble, que le baptesme pour mourir.

Le 15. nous aprifmes qu'vn ieune homme s'estoit empoisonné à *Offoffané*, & à cette occasion quelques Sauuages nous dirent, qu'vne des principales caufes pourquoy ils vfoiët d'vne si grande indulgence enuers leurs enfans, c'estoit d'autant que lors que les enfans se voioient traittez de leur parens avec quelque rigueur, ils en venoient d'ordinaire à ces extremitez &

believed that he was relating the death of one of the brave Captains of the country. He praised his courage in pursuing the Bear, and in opposing him; he added that, having lost sight of him, and having a long time followed his tracks as far as a little river, he had at last stopped, and had said, sticking his hatchet into the ground, "How now, *Ouatit*" (this was the name of the dog) "art thou dead? There is my hatchet that I risk with thee." The owner of the dog listened to this speech with so heavy a heart that he would have deceived those who might not know the cause of his grief. "Ah! it is true" (said he) "that I dearly loved *Ouatit*; I had resolved to keep him with me all his life; there was no dream that could have influenced me to make a feast of him,—I would not have given him for anything in the world; and yet it would be some consolation to me now if they had brought me a little Bear, which could take his place and carry his name." But here is a more serious subject, and one in every way full of consolation.

[204] On the 13th, when some of our domestics were going on a visit to the Tobacco nation, which is a two days' journey from us, Father Garnier asked the Father Superior's permission to accompany them, simply to visit the sick there, who were (according to what we had been told) quite numerous. This journey lasted 14 days, and the father baptized 15 sick persons,—one child at *Arenté*; two others at *Ossossané*, who died a few days afterward; the rest in the Tobacco nation, namely, two very old women and ten little children, two of whom died the day of their baptism. This was a very special providence of God, especially for a little boy of ten years; he had

se pendoient, ou mangeoient [205] d'une certaine racine, qu'ils appellent *Andachienrra*, qui est un poison fort present.

Le 19. les *Bisiriniens* voians les glaces rompuës, & le lac ouvert, s'embarquerent pour retourner en leur païs, & emporterent dans sept canots soixante & dix corps, de ceux qui estoient morts pendant leur hyuernement parmi les Hurons. Nous nous feruifmes de cette occasion pour faire çauoir de nos nouvelles à vostre R. veu mesme qu'un Sauvage nommé *Outaeté* auoit desseïn de tirer droit à Kebec.

Le 20. on fit mourir à *Ossoffané* une femme en qualite de forciere; parmi ces barbares moins que demi preuue en cette matiere, suffit pour vous faire fendre la teste. Voicy comme la chose arriua: Celuy qui se croioit auoir esté enforcelé d'elle, l'enuoia querir sous pretexte de l'inuiter à un festin, elle n'est pas si tost arriuée, qu'on luy prononce sa sentence, sans autre forme de procez. Cette pauvre miserable voiant qu'il n'y auoit point d'appel, nomma celuy qui luy donneroit le coup de hache, en mesme temps on la traifne hors la cabane, on luy brusle la face, & une partie du corps avec des escorces [206] ardantes, & en fin celuy qu'elle auoit pris pour parrain, luy fendit la teste; le lendemain son corps fut bruslé & mis en cendre au milieu du bourg. Quelques uns disent qu'elle aduoïa le fait, & mesme qu'elle nomma quelques uns de ses cōplices, d'autres disent qu'elle parla seulement en general, disant qu'ils s'estoient tous accordez de ne se point descourir l'un l'autre, au cas que quelqu'un fust pris sur le fait. *Aondaenchriô*, un des Capitaines voiant qu'elle estoit prise, fut d'auis qu'on l'expediaft promptement, disant que les anciens

been lingering for three years, and was waiting only for baptism, it seems, to die.

On the 15th, we learned that a young man had poisoned himself at *Ossossané*; and in reference to this some Savages told us that one of the principal reasons why they showed so much indulgence towards their children, was that when the children saw themselves treated by their parents with some severity, they usually resorted to extreme measures and hanged themselves, or ate [205] of a certain root that they call *Andachienrra*, which is a very quick poison.

On the 19th, the *Bissiriniens*, seeing the ice broken and the lake open, embarked to return to their own country, and carried away in seven canoes seventy bodies of those who had died while they wintered among the Hurons. We availed ourselves of this opportunity to send news of ourselves to your Reverence, especially as a Savage named *Outaeté* intended going direct to Kebec.

On the 20th, a woman was put to death as a sorceress at *Ossossané*. Among these barbarians less than half proof in this matter suffices to have one's head split. The affair occurred thus: The one who thought he had been bewitched by her sent for her under the pretext of inviting her to a feast; she had no sooner arrived than her sentence was pronounced, without other form of trial. This poor wretch, seeing there was no appeal, named him who was to give her the hatchet stroke; at the same time she was dragged outside the cabin, her face and part of her body were burned with pieces of lighted bark, [206] and finally the one she had taken for godfather split her head. The next day her body was burned and

estoit trop lasches, & que si on la gardoit iufques au lendemain, elle feroit pour auoir la vie fauue.

Le 21. on nous rapporta qu'un Sauuage venu fraichement de *Sonontoüan*, auoit aduertit que nos Hurons se tinffent hardiment fur leurs gardes, & que les ennemis leuoiēt vne armée, foit pour venir fondre dans le païs, tandis qu'ils feront allez en traite, foit pour les attendre au passage quand ils descendentront à Kebec. Toutes les années en cette faison on ne manque pas de faire courir semblables bruits, qui font d'autant moins croiables qu'ils font ordinaires, & d'autant plus à craindre que nos Sauuages s'en mettent [207] peu en peine. On dit que les anciens & les plus considerables du païs font fouuent les auteurs de ces fauces alarmes, pour retenir tousiours dans les bourgs vne bonne partie des ieunes gens, & de ceux qui font capables de porter les armes, & empescher qu'ils ne s'escartent tous enfemble en mesme temps pour leur traite.

Le 23. le P. Superieur nous enuoia le Pere Ifaac Iogues & moy, visiter les malades de deux ou trois petites bourgades, nous baptifames quatre petits enfans, deux moururent dés le lendemain, & le troisieme peu de iours apres, quelle faueur du ciel pour ces petits Anges! & quelle consolation pour nous de voir que cette diuine bonté daigne se feruir de nous pour tirer des mains du diable tant d'ames créées à son image, & leur appliquer les merites du sang de son fils! Que nous auons bien fuiet de dire en ces si heureuses occasions, *Quis sum ego & quæ est domus patris mei, quia me deduxisti vsque huc!*

Le 1. iour de May le P. Superieur partit avec le P. Charles Garnier, pour aller à *Ossossané*; le fuiet de

reduced to ashes, in the middle of the village. Some say that she confessed the deed, and even that she named some of her accomplices; others affirm that she spoke only in a general way, saying that they had all agreed not to expose one another, in case any one were taken in the act. *Aondaenchrió*, one of the Captains, seeing that she was captured, was of the opinion that she should be promptly despatched,—saying that the old men were too lenient, and that, if she were kept until morning, her life would probably be spared.

On the 21st, it was reported to us that a Savage, lately come from *Sonontouan*,⁷ had warned our Hurons to remain boldly upon the watch,—that the enemy was raising an army, either to pounce upon the country while they were away trading, or to await them at the passage when they were going down to Kebec. Every year at this season similar rumors are sure to circulate, which are so much the less credible that they are so common, and all the more to be feared since our Savages give themselves [207] little concern thereat. It is said that the old men and those most influential in the country are often the authors of these false alarms, in order to keep always in the villages a good part of the young men and of those capable of bearing arms, and to prevent them from going away, all at the same time, to do their trading.

On the 23rd, the Father Superior sent us, Father Isaac Jogues and me, to visit the sick of two or three little villages. We baptized four little children; two died the next day, and the third a few days afterward. What a favor from heaven for these little Angels! And what a consolation for us to see that

ce voiage estoit quelque esperance qu'on nous auoit donnée d'une assemblée generale qui se deuoit tenir [208] au bourg d'*Andiataé*, mais le ciel auoit d'autres desseings, ce conseil fut remis, & les Peres eurent le bien de baptiser en diuers endroits quatre malades, vne femme qui mourut incontinent apres, son mari estoit a l'extremité, mais il refusa opiniastrement le baptesme.

Le 3. le P. Pierre Pijart baptisa à *Anonatea* vn petit enfant de deux mois, en danger manifeste de mort, sans que ses parens s'en apperceussent, n'ayant peu obtenir leur consentement, voicy l'inuention dont il se feruit. Nostre fuite [*sc.* sucre] fait icy des merueilles, il fait semblant de luy vouloir faire boire vn peu d'eau sucrée, & par mesme moien trempe le doigt dans l'eau, & voiant que le pere entroit en quelque defiance, & luy recommandoit fort de ne le pas baptiser, il met la cueillier entre les mains d'une femme qui estoit là aupres, & luy dit, faits luy prendre toy-mesme; elle s'approche & trouua que l'enfant dormoit, & en mesme temps le Pere sous pretexte de voir si en effet il dormoit, luy appliqua son doigt mouillé sur le visage & le baptisa, au bout de deux fois ving quatre heures il alla au ciel. Quelques iours auparauant il s'estoit ferui [209] à peu pres de la mesme industrie pour baptiser vn petit garçon de six à sept ans. Son pere estoit fort malade, & auoit refusé plusieurs fois le baptesme: le Pere lui demanda s'il ne feroit pas bien content que son fils fust baptisé, à quoi ayant respondu que non. Au moins dit le Pere tu ne trouueras pas mauuais que ie lui donne du sucre; oui dea, mais ne le baptise pas: le Pere lui en fait dōc prendre vne fois, deux fois, & à la troisieme

this divine goodness deigns to use us to wrest from the hands of the devil so many souls created in his image, and to apply to them the merits of the blood of his son! How much reason have we to say upon these so happy occasions, *Quis sum ego et quæ est domus patris mei, quia me deduxisti usque huc!*

On the 1st day of May, the Father Superior departed with Father Charles Garnier, to go to *Ossossané*. The reason of this journey was the hope that had been given us of a general assembly that would be held [208] at the village of *Andiataé*. But heaven had other designs. This council was postponed, and the Fathers had the good fortune to baptize in various places four sick persons,—one, a woman who died immediately afterward; her husband was on the verge of death, but he obstinately refused baptism.

On the 3rd, Father Pierre Pijart baptized at *Anonatea* an infant two months old, in manifest danger of death, without its parents being aware that he did so; not having succeeded in obtaining their permission, he employed the following device: Our sugar does wonders here; he made a feint of wishing to give it a little sugared water to drink, and at the same time dipped his finger in the water; and seeing that its father showed some distrust, and urgently requested him not to baptize the child, he put the spoon into the hands of a woman who was standing by, and said to her, "Give it to him thyself." She drew near and found that the child was asleep; and at the same time the Father, under pretext of seeing if it really slept, applied his wet finger to its face and baptized it; at the end of forty-eight hours, it went to heaven. A few days before, he had prac-

cueilleree auant que d'y mettre le fucre, laiffa tomber de l'eau fur l'enfant en prononçant les paroles Sacramentales. En mefme temps vne petite fille qui le regardoit faire, fe prit à crier, mon pere il le baptife; ce pere fe met en peine, mais le P. Pijart lui dit, n'as tu pas bien veu que ie lui ai donné du fucre. Cét enfant ne la fit pas longue, pour fon pere Dieu lui a fait vne belle grace car il eft encor plein de fanté.

Ce mefme iour 3. de Mai fur les onze heures du foir, le feu prit en noftre bourgade à vne cabane qui n'eftoit efloignee de la noftre qu'environ de la portee d'un moufquet. Il n'y auoit dedans que quatre ou cinq pauures enfans, fept ou huict de leurs parens eftoient morts de contagion pendant l'hyuer, ils fortirent tous nuds: encore eurent-ils [210] affez de peine à fe faouer, le feu courut fi promptement qu'en moins de rien la cabane fut toute embrafee, nous courufmes pour les fecourir, mais ce ne fut que pour regarder & tefmoigner que nous leur portions compaffion; le vent qui eftoit Norouïeft, fe trouua graces à Dieu grandement fauorable tant pour le refte des cabanes des Sauuages que pour la noftre; autrement vn bourg entier eft bien toft expedié & reduit en cendres, des ecorces de cedre dont la plupart des cabanes font couuertes, prenant quafi auffi aifément feu que du falpetre.

Le 4. les anciens s'affemblersent pour conuenir enfemble de quelque contribution pour affifter ces pauures orfelins: chaque cabane s'obligea à fournir trois facs de blé, car on n'en auoit peu faouer vn feul grain: en vn mot chacun les aida de ce qu'il pût, qui leur dônoit vn plat, qui vne quaiiffe, quelques vns

ticed [209] very nearly the same ingenuity, in order to baptize a little boy six or seven years old. His father was very sick, and had several times refused baptism; the Father asked him if he would not be glad to have his son baptized, and he having answered "no," to this, "At least," said the Father, "thou wilt not disapprove of my giving him some sugar." "Certainly not, but do not baptize him." Accordingly, the Father had him take it once and again; and at the third spoonful, before putting the sugar in it, he let some water fall upon the child while pronouncing the Sacramental words. At the same time a little girl who was looking at him began to cry out, "My father, he is baptizing him." The father was troubled, but Father Pijart said to him, "Hast thou not seen plainly that I have given him sugar?" The child did not survive long. As for his father, God did him a great favor, for he is still in excellent health.

On this same 3rd of May, towards eleven o'clock in the evening, a cabin of our village, only about a musket-shot distant from ours, took fire. There were within only four or five poor children, seven or eight of their relatives having died from the contagion during the winter. They ran out entirely naked, and even then had [210] considerable trouble to save themselves. The fire spread so rapidly that in less than no time the cabin was all in flames. We ran to help them, but it was only to look on and show that we had compassion for them. The wind, a Northwester, proved, thanks to God, very favorable both to the rest of the cabins of the Savages, and to ours; otherwise an entire village is soon despatched and reduced to ashes,—the cedar bark, with which

mesme quelques robes de Castor; nous les affistames aussi fort liberalement, il n'y eut gueres de nos domestiques qui ne leur fist aussi quelque gracieuseté. De sorte que ces pauvres enfans se trouuerent plus riches au moins en robes & en habits qu'ils n'estoient auparauant.

Le 5. le P. Chastellain estoit allé avec le [211] P. Pijart visiter quelques malades à *Anendaonactia* il baptisa vn ieune homme qui estoit à l'extremité.

Le 10. Le P. Pijart partit pour aller chercher de ieunes enfans pour mener à Quebec: si tous ceux dont il a quelque parole, se resoluent d'y demeurer, le feminaire ne fera pas mal fourni pour vn commencement: si nous croyons les bruits qui courent ici dès l'hiver, il y en a deux de morts de ceux de l'an passé. Mais peut estre que ce ne font que des bruits: pluſt à Dieu que ceux qu'on a fait courir de la mort de Louys de faincte Foy, ne fussent pas plus affeurez, & qu'au contraire, ce qui s'en dit maintenant, fust aussi veritable que nous estimons les autres mal fondez. Sa mere qui ne pouuoit auparauant escouter ce qui s'en difoit, pense maintenant auoir des assurances infailibles qu'il est parmi les *Agnietironons*, on lui a mesme nommé celui qui l'a adopté pour son fils: si cela est, nous auons quelque esperance que Dieu nous le rendra par quelque voie que ce soit. Je fçais bien que s'il demeure en ceste captiuité, ce ne sera pas faute d'auoir ici, & en France des personnes qui importunent le Ciel de vœux & de feruentes prieres pour sa deliurance.

[212] Le 12. Le P. Charles Garnier & le P. Ifaac Iogues baptiferent à *Anonatea* 3. personnes bien malades; entre autres vne pauvre femme qui mourut

the greater number of the cabins are covered, taking fire almost as easily as saltpeter.

On the 4th, the old men assembled, in order to agree together upon some contribution to assist these poor orphans. Each cabin bound itself to furnish three sacks of corn, for they had not been able to save a single grain. In a word, every one aided them with whatever he could,—one giving them a plate, another a chest, some even giving them Beaver robes. We also assisted them very liberally, and there was hardly any of our domestics who did not also show them some act of kindness; so that these poor children found themselves richer, at least in robes and clothing, than they had been before.

On the 5th, Father Chastellain went with [211] Father Pijart to visit some sick people at *Anendaonactia*; he baptized a young man who was at the point of death.

On the 10th, Father Pijart departed to go in search of some young children to take to Quebec. If all those from whom he has some promise resolve to remain there, the seminary will not be badly supplied for a beginning. If we may believe the reports that have been current here since winter, two of those of last year are dead; but perhaps these are only rumors. Would to God that those which have been circulated about the death of Louys de sainte Foy had as little certainty; and that, on the contrary, what is now being said of him were as true as we consider the other ones without foundation. His mother, who could not listen to these rumors before, now thinks she has infallible proofs that he is among the *Agnietironons*,² she has even been told the name of the one who has adopted him for his

dés le lendemain. Et parce qu'un de ceux-là avoit esté baptisé sous condition, à raison du peu de jugement que il faisoit paroistre, le P. Chastellain, y retourna un peu apres, & l'ayant trouué un peu plus à foi l'instruisit derechef, & le baptisa avec les conditions requises.

Le 19. nous eufmes tout à fait vne iournee d'hiver, il tomba pres d'un demi pied de neige & gela bien fort la nuit suiivante. *Sondacouane* perdit un peu de son credit, en ceste occasiõ. Deux ou 3. iours auparavant, on s'estoit tué de croffer en toutes les bourgades d'ici autour; ce forcier aiant affeuré que le temps ne dependoit que d'un ieu de croffe; aussi nos Sauvages difoient à pleine bouche que ce n'estoit qu'un charlatan, & un imposteur, cependant c'est grand cas que ces experiences ne les rendent gueres plus fages.

Le 28. Le P. Charles Garnier, & le P. Iogues allerent visiter un vieillard fort malade à *Arontaen*. On nous avoit fait entendre que ceux de cette bourgade avoient quelque auersion du baptesme; neantmoins ce [213] bon homme à la premiere ouverture qu'on lui en fit tesmoigna des sentimens tous contraires, & apres avoir esté suffisamment instruit, & receu le saint Baptesme il en remercia nos peres avec beaucoup d'affection.

Le premier iour de Iuin le P. Charles Garnier & le Pere Chastellain furent enuoiez à *Ouenrio* à l'occasion d'une femme qu'on nous avoit fait bien malade. Quelle prouidence de Dieu! cette femme se trouva hors de danger, & fut en partie cause que 3. autres malades, qui moururent peu apres, receurent le baptesme, dont le dernier mourut hier quatriesme de ce

son. If this be true, we have some hope that God will restore him to us in some way, whatever it may be. I know very well that if he remain in this captivity, it will not be for lack of having here and in France persons who importune Heaven with vows and fervent prayers for his deliverance.

[212] On the 12th, Father Charles Garnier and Father Isaac Jogues baptized at *Anonatea* 3 very sick persons,—among others, a poor woman who died the next day. And because one of these had been baptized conditionally, for the reason that he appeared hardly in his right mind, Father Chastellain returned to him a little while afterwards, and, having found him somewhat more rational, instructed him again, and baptized him with the requisite conditions.

On the 19th, we had a real winter day; nearly half a foot of snow fell and the following night it froze very hard. *Sondacouane* lost a little of his repute on this occasion. Two or 3 days before, they had tired themselves to death playing *crosse* in all the villages around here, because this sorcerer had affirmed that the weather depended only upon a game of *crosse*; and now our Savages openly declared that he is only a charlatan and an impostor. It is worthy of note, however, that these experiences render them but little wiser.

On the 28th, Father Charles Garnier and Father Jogues went to visit a very sick old man at *Arontaen*. We had been given to understand that the people of that village had some aversion to baptism; nevertheless, this [213] good man, at the first proposal that was made to him, expressed quite opposite sentiments; and after having been sufficiently instructed,

mois. Voici comme la chose arriua. Les Peres estant à *Ouenrio* apprirent qu'un petit enfant estoit à l'extrémité; ils coururent & le baptiferent, il mourut auant hier; de là ils allerent iufques à *Onnentifatj* pour visiter vn nommé *Onendich* vn des premiers supposts du Sorcier *Sondacouané*; qui leur parla comme vn homme qui estoit en estat de se guerir, & qui n'auoit pas avec cela beaucoup de difposition à recevoir des auis touchant fon falut. Mais fans doute quelque Ange du ciel conduifoit leur pas, on leur donna auis de se transporter à vne petite cabane dressee à l'efcart dans les [214] champs, & qu'il y auoit vne femme malade qui feroit bien aise de les voir: il se presenta mesme vn ieune homme plein de bonne volonté qui les y conduisit: mais le malade qu'ils alloient voir estoit desia fur pieds. Ils estoient sur le point de s'en retourner, lors qu'ils entendirent vne voix plaintiue qui leur fit demander s'il y auoit quelque autre malade; on respondit que oui, qu'il y auoit dehors vne femme qui tiroit à la fin. De fait ils la trouuerent couchee sur quelques fueillages, & exposee aux ardeurs du soleil: ceste pauvre femme venoit d'accoucher deuant terme d'un enfant mort, il sembloit qu'elle n'attendist plus que le baptesme, dès le lendemain elle mourut. Au retour ils passerent par *Anonatea* felon qu'ils auoient ordre du P. Superieur pour visiter encor vne femme malade, mais elle estoit morte dès le iour de la Pentecoste. Ils se trouuerent là tout à propos pour instruire & baptiser vn pauvre vieillard que nous ne scauions pas estre malade, nous lui auions penfé trois ou quatre mois durât quelques vlceres qu'il auoit aux pieds, dont il commençoit à se mieux porter: il a esté emporté en peu de iours:

and having received holy Baptism, he thanked our fathers therefor with much affection.

On the first day of June, Father Charles Garnier and Father Chastellain were sent to *Ouenrio*, on account of a woman who had been represented to us as very sick. What a providence of God! this woman was found to be out of danger, and was partly the cause of 3 other sick people, who died shortly afterwards, receiving baptism; the last of these died yesterday, the fourth of this month. See how this came to pass. The Fathers, being at *Ouenrio*, learned that a little child was dying; they hastened and baptized it, and it died the day before yesterday. Thence they went to *Onnentisati* to visit one *Onendich*, one of the chief tools of the Sorcerer *Sondacouané*. He spoke to them like a man who was convalescent, and who, besides, was not greatly disposed to receive advice touching his salvation. But doubtless some Angel from heaven guided their footsteps; they were instructed to repair to a little cabin standing by itself in the [214] field, and that there was a sick woman there who would be very glad to see them; a young man even presented himself, very willingly, and conducted them thither. But the sick woman they had gone to see was already on her feet. They were upon the point of returning, when they heard a plaintive voice, which made them ask if there was any other sick person; they were answered "yes,"—that there was a woman outside whose end was drawing near; in fact, they found her lying upon some leaves and exposed to the heat of the sun. This poor woman had just been delivered, prematurely, of a dead child; it seemed as if she was only waiting for baptism, as she died the next day. On

les Peres le baptiferent avec bien de la confolatiõ. Cõme [215] les Peres lui demandoient s'il ne feroit pas bien aife d'aller au ciel; helas! dit il, il y a bien loing & j'ai de bien mauuaifes iambes, comment pourroi-ie y aller! nous receufmes hier les nouuelles de fa mort. Vofre R. voit que nos pauures Sauuages ne font pas encor hors de maladie, fi Dieu par la mifericorde n'y met bien toft la main, les grandes chaleurs qui regnent icy en cette faifon ne font pas pour diffiper ce mauuais air. Il y a deux bourgades qui en font particulièrement affligees, *Andiataé* & *Onnentiſatj* où demeurent les deux plus grands forciers du païs, ſçauoir eſt *Sondacoüané* & *Tehorenhægnon*. Pendant l'hyuer ils auoient defia perdu vne grande partie de leur credit aupres des malades des autres bourgades, & maintenant ils font plus que iamais dans la confuſion, voians que leur fueries, feſtins, breuuages & leurs ordonnances ne feruent de rien à leur compatriotes. Depuis peu *Saccondoüane* [*ſc. Sondacoüané*] s'eſt auifé de defendre aux malades la neige de France, c'eſt ainſi qu'ils appellent le ſucré, & a perſuadé à quelques vns que c'eſtoit comme vn eſpece de poifon, il eſt aifé de iuger qu'il eſt le principal autheur de ceſte defence. Le diable ſçait affez bien combien ces petites douceurs nous ont defia [216] ferui, pour luy tirer des mains tant d'ames qu'il tenoit captiues. Il à fait tous ſes efforts cét hyuer pour nous fermer la bouche, & nous empêcher de preſcher à ces peuples barbares les grandeurs & les infinies mifericordies du maïſtre que nous ſeruons: mais ſes deſſeins n'aians pas reüffi (car Dieu nous a fait la grace de baptifer deux cens trente à quarante perſonnes) il a depuis peu ſuſcité contre nous de nou-

their return they passed through *Anonatea*, according to an order they had received from the Father Superior to visit another sick woman, but she had died on the day of Pentecost. They found themselves there very opportunely to instruct and baptize a poor old man, that we did not know was sick; we had cared for him three or four months while he had some ulcers upon his feet, from which he was beginning to recover. He was taken off in a few days, the Fathers baptizing him with much consolation. When [215] the Fathers asked him if he would not be very glad to go to heaven, "Alas!" said he, "it is very far away, and I have very bad legs; how shall I be able to go there?" We received the news of his death yesterday. Your Reverence sees that our poor Savages are not yet free from sickness; if God does not mercifully interpose his hand, the great heat which prevails here at this season is not likely to dissipate this malaria. There are two villages which are especially afflicted, *Andiataé* and *Onnentisati*, where reside the two greatest sorcerers of the country, namely, *Sondacouané* and *Tehorenhaegnon*. During the winter they had already lost a great deal of their credit with the sick of other villages; and now they are more than ever discomfited, seeing that their sweats, feasts, potions, and ordinances are of no avail with their countrymen. Within a short time *Sacondouane* [*sc. Sondacouané*] has taken it into his head to forbid to the sick the "French snow,"—thus they call sugar,—and has persuaded some that it is a species of poison. It is easy to see that he is the chief author of this prohibition. The devil knows well enough how much these little sweets have already [216] aided us in wresting from his hands

uelles tempestes. On dit encor presque autant que jamais que nous sommes la cause de la maladie; ces bruits font en partie fonder sur ce qu'elle est en cette saison beaucoup plus mortelle qu'elle n'estoit pendant les froidures de l'hiver, & par consequent la plus part de ceux que nous baptifons meurent. Avec cela tout fraichement vn certain capitaine *Algonquin* a fait entendre à nos Hurons, qu'ils se trompoient de penser que les diables les fissent mourir, qu'ils ne devoient s'en prendre qu'aux François, & qu'il auoit veu comme vne femme Françoisise qui empestoit de son souffle & de son haleine tout le pays; nos Sauvages s'imaginent que c'est la sœur de feu Estienne Bruslé qui se venge de la mort de son frere. Ce Sorcier adioute que nous nous meslons aussi nous mesme d'enforcer, [217] que nous nous seruions à ce dessein des images de nos saints, qu'en les montrant il en sort de certaines influences empestées qui se coulent iusques dans la poitrine de ceux qui les regardent, & ainsi qu'il ne faut pas s'estonner s'ils se trouvent par apres accueillis du mal; Les principaux & les chefs du pays nous font assez paroistre qu'ils ne font pas dans cette creance, mais neantmoins qu'ils craignent que quelque estourdi ne fasse quelque mauvais coup qui leur donne sujet de rougir. Nous sommes entre les mains de Dieu; & tous ces dangers ne nous font pas perdre vn moment de nostre joye, ce nous seroit vn trop grand honneur de perdre la vie en nous employant à sauuer quelque pauvre ame; pour tous ces bruis & toutes ces menaces, nous sommes resolu dans la prudence & la discretion, de ne rien demordre de nos^s fonctions & exercices ordinaires. Si nous en faisons autrement, nous croirions faire

so many souls that he held captive. He has made every effort this winter to close our mouths, and to prevent us from preaching to these barbarous people the grandeur and infinite mercy of the master whom we serve; but his designs not having succeeded (for God has granted us the favor of baptizing two hundred and thirty or forty persons), he has recently stirred up new tempests against us. They are still saying, almost as much as ever, that we are the cause of the malady. These reports are partly founded upon the fact that it is in this season much more fatal than it was during the severe cold of the winter, and consequently the greater part of those we baptize, die. Besides this, very recently a certain *Algonquin* captain has given our Hurons to understand that they were mistaken in thinking that the devils caused them to die,—that they should blame only the French for this; and that he had seen, as it were, a French woman who was infecting the whole country with her breath and her exhalations. Our Savages imagine that it is the sister of the late Estienne Bruslé, who is avenging her brother's death. This Sorcerer added that we, even we ourselves, meddle with sorcery; [217] that for this purpose we employ the images of our saints,—that, when we show them, certain tainted influences issue therefrom which steal down into the chests of those who look at them, and therefore they need not be astonished if they afterwards find themselves assailed by the disease. The prominent and chief men of the country show us quite plainly that they do not share this belief, but nevertheless intimate that they fear some heedless fellow will commit some foul deed that will cause them to blush. We are in

tort à la grace que Dieu nous a faite, degenerer de nostre condition; & se feroit sans doute ignorer que les Apostres n'ont iamais planté la croix du fils de Dieu que parmi les persecutions, & en fin aux depends de leur vie.

Le 4. de ce mois i'ai receu vne lettre du P. [218] Pierre Pijart, qui est maintenant au bourg *d'Offosané* où il a l'œil sur ceux qui traouillent à dresser nostre cabane; puisque l'embarquement de nos Sauvages est encor differé pour quelques iours, ie me garderai bien de trancher en deux mots ce qui ne peut qu'apporter beaucoup de consolation à V. R.

God's hands, and all these dangers do not make us forfeit a moment of our joy. It would be too great an honor for us to lose our lives while employed in saving some poor soul; as for all these reports and all these threats, we have resolved, in prudence and discretion, not to abate a whit from our usual functions and occupations. If we did otherwise, we would think we were doing wrong to the grace that God has shown us, and falling below our estate; and this would be, without doubt, to ignore the fact that the Apostles never planted the cross of the son of God save in the midst of persecutions, and finally at the expense of their lives.

On the 4th of this month, I received a letter from Father [218] Pierre Pijart, who is now at the village of *Ossosané*, where he has oversight of those who are building our cabin. Since the embarkation of our Savages is again deferred for several days, I shall certainly refrain from cutting off with a few words what can only afford Your Reverence great consolation.

CHAPITRE VI.

DE LA RESIDENCE DE LA CONCEPTION DE NOSTRE
DAME AU BOURG D'OSSOSANÉ.

EN fin voicy nos defirs accomplis, ie ne donnerai plus maintenant de simples esperances à V. R. on trauaille à bon escient à nous dresser nostre cabane à *Ossosané*, & nous attendons qu'elle nous enuoie, s'il lui plaist, des ouuriers pour y bastir vne chapelle en l'honneur de L'immaculee Conception de nostre Dame.

[219] Le 17. de Mai le P. Super. fit ouuerture de nostre resolution au Capitaine, à deffein de faire mettre la main à l'œuvre au plustost. Le Capitaine fit affembler le Confeil; où la proposition fut receuë avec beaucoup de contentement; ils s'obligerent de nous faire vne Cabane d'environ douze braffes, nous priant s'ils ne la faifoient plus grande de considerer que la maladie auoit emporté vne partie des jeunes gens, & que le reste estoient presque tous allez en traite, ou à la pesche, & nous donnant parole de nous la faire si longue & si ample que nous voudrions l'annee prochaine. Le Confeil fini chacun prist sa hache, & s'en allerent tous en troupe disposer la place.

Le 21. le P. Pierre Pijart partit pour mettre en besongne les ouuriers avec deux de nos domestiques, là il eut de l'exercice en toutes façons, les malades lui ont donné dequoi exercer la charité, & ceux qui trauailloient à nostre cabane vn beau fujet de pratiquer

CHAPTER VI.

OF THE RESIDENCE OF THE CONCEPTION OF NOSTRE DAME, AT THE HAMLET OF OSSOSANÉ.

AT last, behold our desires accomplished! I shall now express no longer mere hopes to Your Reverence, for they are working in earnest to erect for us our cabin at *Ossosané*; and we expect that you will send us, if you please, some workmen to build there a chapel in honor of the Immaculate Conception of our Lady.

[219] On the 17th of May, the Father Superior broached the subject of our decision to the Captain, in order to have the work begun as soon as possible. The Captain summoned the Council to assemble, where the proposition was received with much satisfaction. They bound themselves to make us a Cabin of about twelve brasses,—begging us, if they did not make it larger, to consider that the malady had carried off a part of the young men, and that the rest were nearly all gone trading or fishing; and giving us their word to make it as long and as wide as we should wish, the following year. The Council over, each one took his hatchet, and they all went away in a crowd to prepare the site.

On the 21st, Father Pierre Pijart departed with two of our domestics, to set the laborers to work. There he had exercise of all kinds; the sick gave him occasion to exercise charity, and those who were working upon our cabin an excellent opportunity to

la patience. Voici ce qu'il m'en écrit du quatriefme de Iuin.

Je me trouue ici dans vn tracas bien extraordinaire; i'ai d'vn costé à faire trauailler à nostre cabane, & de l'autre des malades à [220] visiter: ceux-là ne font qu'une partie de ce qu'ils veulent, & aupres de ceux-ci ie rencontre plus de forciers & d'*Arendioouané* que d'occasions de leur parler de Dieu, & des affaires de leur salut. Je remercie mon Sauueur de la patience qu'il me donne, & de ce que parmi tant de fujets de distractions, il ne me laisse point sans consolation interieure; autrement ce me feroit vn petit enfer de me voir en cét estat, & d'estre priué cōme ie suis de l'usage des Sacremens. Je me cōsole dans la pēsee que i'ai que nous ne bastiffons pas ici vne simple cabane, mais vne maison de nostre Dame, ou plustost plusieurs belles chappelles aux principales bourgades du païs, puis que c'est icy où nous esperons avec l'assistance du Ciel jetter les semences d'une belle & plantureuse moiffon des ames. Depuis que ie suis ici Dieu m'a fait la grace de baptiser trois malades, vn petit enfant, nostre hoste, & sa fille; pour ce qui est de ceux-ci s'ils ne guerissent, ce ne fera pas pour auoir espargné les remedes du pays. Ce bō homme a tousiours esté disposé pour danfer, chanter & faire l'*Aoutaerohj* pour les autres, en cette occasion ci on n'a pas manqué de lui rendre la pareille; on nous a souuentefois raconté des choses presque incroyables [221] de ces festins qu'ils appellent d'*Aoutaerohj*; Voici ce que i'en ai veu de mes yeux.

Le 24. de May on fit vn de ces festins pour sa fanté & celle de sa fille; ils danferent & heurlerent comme des demons vne grande partie de la nuict; mais ce

practice patience. He wrote me thus about it, on the fourth of June:

“ I find myself here in the midst of extraordinary confusion,—on one hand, I have to keep them at work upon our cabin; and, on the other, I have the sick to [220] visit; the former only do a part of what they attempt, and I encounter near the latter more sorcerers and *Arendioouané* than occasions to speak to them of God and of the matter of their salvation. I thank my Savior for the patience he gives me, and that, among so many causes for distraction, he does not leave me without internal consolation; otherwise it would be for me a little hell to find myself in this condition, and to be deprived, as I am, of the use of the Sacraments. I console myself with the thought I have that we are not building here a simple cabin, but a house for our Lady,—or rather many beautiful chapels in the principal villages of the country, since it is here that we hope, with the aid of Heaven, to cast the seeds for a beautiful and plenteous harvest of souls. Since I have been here God has granted me the favor to baptize three sick persons,—a little child, our host, and his daughter. As regards the latter, if they do not recover, it will not be from having spared the native remedies. This good man has always been ready to dance, sing, and perform the *Aoutaerohi* for the others; and on this occasion they have not failed to render him like service. They have oftentimes related things to us that were almost incredible, [221] concerning these feasts that they call *Aoutaerohi*. Here is what I have seen of them with my own eyes:

“ On the 24th of May, one of these feasts was made for his health and that of his daughter. They

qui nous estonna le plus fut qu'un certain nommé *Oscouta* prit de sa bouche un gros charbon de feu tout rouge, & le porta jusques aux malades qui estoient assez loing de lui, faisant force grimaces & grondant comme un ours à leurs oreilles: neantmoins la chose ne réussit pas à son gré. Ce charbon n'estoit pas assez dur, & s'estoit rompu dedans sa bouche, ce qui empêcha l'operation de ce remede: c'est pourquoy il fut ordonné qu'on recommenceroit le lendemain, & qu'on se seruiroit de cailloux ardants au lieu de charbons. Cependant i'estois en peine pour le malade qui alloit en empirant, & ie fus presque sur le point de lui faire ouverture du Baptesme: neantmoins aiant recommandé la chose à Dieu, ie pensai qu'il valloit mieux attendre qu'il fust au bout de toutes ses fantasies, esperant qu'apres auoir reconnu par experience le peu de soulagement qui se tire en ces extremités de ces remedes, [222] imaginaires, ie le trouuerois plus disposé à m'escouter & à ne mettre sa confiance qu'en Dieu; Doncques le lendemain on se dispose pour un second festin d'*Aoutaerohj*, on apporte force cailloux, pour les faire rougir on fait un feu à brusler la cabane. I'auois eu quelque pensée de m'aller retirer ailleurs pour cette nuict que se deuoit faire ce fabat, toutesfois ie iugai à propos de m'i trouuer pour voir si en effet tout ce que i'en auois ouï dire estoit veritable. 24. personnes furent designees pour chanter & faire toutes les ceremonies: mais quel chant & quels tons de voix, pour moi ie croi que si les demons & les damnez chantoient dans l'enfer, ce feroit à peu pres de cette sorte, ie n'ouï iamais rien de plus lugubre & de plus effroyable. L'attendois tousiours ce qu'ils feroient de ces cailloux qu'ils faisoient

danced and howled like demons a good part of the night, but what astonished us the most was that a certain man named *Oscouta* took in his mouth a great red-hot coal, and carried it to the patients, who were at some distance from him, making many grimaces, and growling in their ears like a bear; nevertheless, the performance did not result as he desired. The coal was not hard enough, and broke within his mouth, which prevented the operation of the remedy. Hence it was ordained that they should begin again the next day, and that they should use red-hot stones instead of coals. Meanwhile, I was troubled about the sick man, who was growing worse, and I was almost upon the point of proposing Baptism to him; nevertheless, having recommended the matter to God, I thought it better to wait until he reached the end of all his fancies,—hoping that, after he had recognized by experience the little relief to be obtained in such extremities from these imaginary remedies, [222] I would find him more disposed to listen to me, and to put his confidence only in God. Accordingly, the next day they prepared for a second *Aoutaerohi* feast. A number of stones were brought; and, to make them red-hot, a fire was prepared hot enough to burn down the cabin. I had had some intention of retiring elsewhere for the night when this witches' sabbath was to take place; but I judged it wise to be present there to see if all I had heard about it were really true. 24 persons were chosen to sing and to perform all the ceremonies; but what songs, and what tones of voice! For my part, I believe that if the demons and the damned were to sing in hell, it would be about after this fashion; I never heard anything more lugubrious and more frightful.

chauffer & rougir avec tant de foin. Vous me croirez puisque ie parle d'une chose que i'ai veu de mes yeux, ils escarterent les tifons, les tirerent du milieu du feu, & aiant les mains derriere le dos les prirent a belles dents, les porterent iufques aux malades, & demeurèrent affez long temps fans lascher prise, soufflans fur eux & grondans à leurs oreilles; ie garde vn de ces cailloux expreffement [223] pour vous le monftrer; vous vous estonnerez comme vn homme peut auoir la bouche si bien fenduë, il est enuiron de la grosseur d'un œuf d'oie. Cependant i'ai veu vn fauage le mettre dans sa bouche en telle façon qu'il y en auoit plus dedans que dehors, il le porta affez loing, & apres cela il estoit encor si chaud que l'ayant ietté contre terre il en fortit des estincelles de feu. Ie m'oubliais de vous dire qu'apres ce premier festin d'*Aoutaeroj* vn de nos Francois eut la curiosité de voir si en effet tout cela se faisoit sans que personne se bruslast, il s'adressa à cét *Oscouta* qui auoit empli sa bouche de charbons allumez, il lui fit ouurir & la trouua si faine & entiere sans aucune apparence de bruslure: & non seulement ceux-ci ne se brusloient point, mais les malades mesme. Ils se laisserent frotter par le corps de cendres toutes rouges sans tesmoigner aucun sentiment de douleur, & sans que leur peau en parust tant soit peu intereffee. Ce festin acheué ils ne se trouuerent pas au bout de leurs douleurs, au contraire il y auoit plus d'apparence de danger: aussi fit on venir deux autres forciers, qui firent mille cingeries autour de ces pauures malades: mais tout cela n'est rien au près de [224] ce que ie vous viens de dire, voici vne chose affez remarquable. Le 26. sur le soir on disposa vne fuerie qui fut fuiiue

I was waiting all the time to see what they would do with those stones that they were heating and making red-hot with so much care. You may believe me, since I speak of a thing that I saw with my own eyes,—they separated the brands, drew them from the midst of the fire, and, holding their hands behind their backs, took these between their teeth, carried them to the patients and remained some time without loosing their hold, blowing upon them and growling in their ears. I am keeping one of the stones expressly [223] to show you. You will be astonished that a man can have so wide a mouth; the stone is about the size of a goose egg. Yet I saw a savage put it in his mouth so that there was more of it inside than out; he carried it some distance, and, after that, it was still so hot, that when he threw it to the ground sparks of fire issued from it. I forgot to tell you that, after the first *Aoutaerochi* feast, one of our Frenchmen had the curiosity to see if, in reality, all this was done without any one being burned. He spoke to this *Oscouta* who had filled his mouth with live coals; he had him open his mouth and found it unhurt and whole, without any appearance of having been burned; and not only those persons, but even the sick people were not burned. They let their bodies be rubbed with glowing cinders, without showing any evidences of pain, and without their skin appearing in the least affected. This feast ended, they did not reach the end of their sufferings; on the contrary, there was more appearance of danger. Therefore two other sorcerers were summoned, who played a thousand apish tricks around these poor patients. But all these were nothing in comparison with [224] what I have just

d'un festin. Je ne vis de ma vie chose pareille, il y entrèrent 20. hommes & s'entassèrent presque les vns sur les autres, le malade mesme s'i traîna quoi qu'avec beaucoup de peine, & fut de la troupe, il chanta aussi assez long temps, & au milieu des ardeurs de cette fuerie il demanda de l'eau pour se rafraichir, il en bût vne partie & ietta le reste sur son corps. Voilà vn excellent remede pour vn malade à l'extremité; aussi le lendemain ie le trouuai. en bel estat. De fait ce fut vn bel estat pour lui, puisque Dieu lui fit pour lors la grace de concevoir l'importance des affaires de son salut, & à moy de me mettre en la bouche des paroles pour lui expliquer les principaux de nos mystere. Comme ie lui disois que le Baptesme n'estoit pas vn remede pour la fanté du corps, nous le sçauons bien me dit-il, lui, & vn des anciens qui se trouua lors que ie l'instruisois, nous le sçauons affes: c'est vn grand auantage pour nous que dans ce bourg ils font pleinement informez de ce que nous pretendons par le Baptesme. La fille suiuit bien tost l'exemple de son pere, qui l'exhorta lui mesme à demander le Baptesme, [225] à l'occasion de la mort de leurs enfans qui auoient esté baptifez. Le pere mourut le iour de la Pentecoste, pour sa fille il semble qu'elle se porte vn peu mieux: i'auois bien de l'obligation à ce bon vieillard, de m'auoir amené en ce pais, & ie me resioüis maintenant de ce qu'il a pleu à Dieu se feruir de moi pour le conduire dans le ciel. Ce Sauvage auoit des qualitez qui le rendoient tout à fait aimable: ie ne me fus iamais imaginé pouuoir trouver en vn barbare tant de douceur & de debonnaireté, pendant mon voyage il me traittoit comme son propre fils.

told you. Here is something quite remarkable: Towards evening of the 26th, they prepared a sweat, which was followed by a feast. I never saw anything like it in my life; 20 men entered, and almost piled themselves upon one another. Even the sick man dragged himself thither, though with considerable difficulty, and was one of the troop; he also sang for quite a long time, and in the midst of the heat of this sweat he asked for water with which to refresh himself,—a part of which he drank, and the rest he threw over his body. An excellent remedy, forsooth, for a sick man on the verge of death! So the next day I found him in a fine condition; indeed it was a fine condition for him, since God then gave to him the grace to conceive the importance of the concerns of his salvation, and to me to put into my mouth the words to explain to him our principal mysteries. When I told him that Baptism was not a remedy for the health of the body, 'We know that well,' replied to me both he, and an old man who was present when I was instructing him, 'we know that well enough.' It is a great advantage to us that in this town they are fully informed of what we mean by Baptism. The daughter soon followed the example of her father, who himself exhorted her to ask for Baptism, [225] at the time of the death of their children, who had been baptized. The father died on the day of Pentecost; as for the daughter, she seems to be a little better. I was under great obligation to this good old man for having brought me into this country; and I rejoice now that it has pleased God to employ me to lead him to heaven. This Savage had some qualities which rendered him very lovable; I had never imagined that I could find

Le mefme iour que ie receu la prefente le P. Superieur & le P. Chastellain retournerent d'*Ojfofané*, où ils estoient allez le iour precedent pour confoler par quelque present les parents de nostre hofte: le bien que nous auions receu d'eux pendant tout l'hiuer, demandoit de nous ce tefmoignage du reffentimēt que nous auions de leur afflictio. Ils prirent auffi ceste occafion pour s'affeurer des bruits qui couroient en ces quartiers, qu'à raifon de la mort de ce Sauuage, on auoit tout a fait abandonné l'entreprife de nostre, cabane pour n'y plus remettre la [226] main. Mais en y allant ils pafferent par *Arenté* où ils trouuerent les efprits vn peu aigris & rebutez du Baptesme, à caufe de la mort d'vn ieune enfant baptifé dans l'extrémité depuis deux iours: fi qu'estās entrez dās vne cabane pour voir vne petite fille de cinq ans qui estoit en pareil danger, & qui auoit tefmoigné auparauant par fes larmes & fes pleurs l'auerfion qu'elle auoit du Baptesme, à la premiere ouuerture qu'ils firent de ce Sacrement on les pria de n'en parler pas dauantage: neantmoins l'eftat de cette petite malade leur fit iuger qu'il falloit paffer par deffus le refus des parents qui estoient là en grand nombre. C'est pourquoy le P. Pierre Chastellain pria le P. Superieur de parler vn peu de la fieure & de la maladie, à fin qu'il eust occafion de faire le medecin, & tafter le poulx à l'enfant, cependant il mouïlla vn mouchoir le plus fecrettement qu'il pût dans vn feau qui estoit là, & fit mine de s'en frotter le vifage: puis s'approchant d'vne main il lui tafta le poulx & de l'autre fous pre-texte de voir fi elle auoit la tefte extraordinairement efchauffee, il la baptifa fans qu'aucun des affiftans

in a barbarian so much gentleness and amiability; during my journey he treated me like his own son."

On the same day that I received this letter, the Father Superior and Father Chastellain returned from *Ossosané*, whither they had gone the day before to console the relatives of our host with a present. The kindness we had received from them during the whole winter demanded from us this evidence of the sympathy we felt for their affliction. They also took this occasion to assure themselves of the reports which were current in these quarters, that, on account of the death of this Savage, the work of building our cabin had been altogether abandoned, to be no more resumed. [226] But, in going thither, they passed through *Arenté*, where they found the people's minds somewhat embittered and prejudiced against Baptism, on account of the death of a young child, baptized in its last moments two days before; so that when they entered a cabin to see a little girl five years old who was in similar danger,—and who had before shown, by her tears and sobs, the aversion she had for Baptism, at the first overtures they made of this Sacrament,—they were begged to speak of it no more. Nevertheless, the condition of this little patient made them decide that it was better to disregard the refusal of the relatives, who were present there in great numbers. Hence Father Pierre Chastellain requested the Father Superior to talk a little about the fever and the disease, in order that he might have an opportunity to act the physician, and to feel the child's pulse; meanwhile, he wet a handkerchief as secretly as he could in a pail of water which stood there, and made a feint to wipe her face; then approaching, with one hand he felt the

s'en aperceust, quoi qu'ils eussent tous les yeux ouverts sur ce [227] qu'il alloit faire.

Estans arriuez à *Ossosané* ils apprirent que les bruits qui auoient couru estoient faux, & que la seule absence du Capitaine estoit cause de l'interruption de l'ouillage; les Peres eurent moien de sçauoir de la bouche mesme du Capitaine ce qui en estoit, qui leur tesmoigna des sentimens tout contraires, & mesme leur fit entendre que les chefs & les principaux des dernieres bourgades du pais, avec lesquels ils venoient de tenir Conseil, lui auoient fait paroistre beaucoup de contentement de ce que nous nous approchions deux, veu qu'ils auroient d'oresnauant plus de commodité de nous venir visiter, adioustans qu'ils eussent à nous donner toute forte de satisfaction, & nous bastir vne belle cabane. Le P. Superieur fit ses presens aux parens de nostre hoste deffunt, les remerciements s'en firent sur l'heure & par apres en plein festin.

Au retour ils estoient desia au de-là du bourg d'*Angouteus* par lequel ils estoient passez, lors qu'ils rencontrerent vne femme qui s'en alloit en son champ, & qui entre autres discours leur parla d'vne sienne petite fille qu'elle faisoit fort malade, priant le [228] Pere de l'aller baptifer, ce qui les obligea à retourner sur leur pas. Comme ils estoient sur le point de baptifer cét enfant, la grandmere voiant que la ieunesse entroit à la foule pour les voir; & comment, leur dit elle, n'avez vous iamais veu des François, ne sçavez vous pas que quand nos forciers viennent visiter les malades ils ne veulent point qu'on les voie, & qu'on les interrompe, il n'en fallut pas dire dauantage. Sur ces entrefaites on vint aduertir le Pere qu'vne femme estoit extremement malade, de fait il

pulse, and with the other, under pretext of seeing if her head were unusually hot, he baptized her without any of those present perceiving it, although they all had kept their eyes open to [227] what he was doing.

Having arrived at *Ossosané*, they learned that the reports that had been circulated were false, and that only the absence of the Captain had caused the interruption of the work. The Fathers had an opportunity of learning from the lips of the Captain himself what there was in it. He assured them of quite opposite sentiments, and even gave them to understand that the chiefs and head men of the frontier villages of the country, with whom they had just held a Council, had evinced to him great satisfaction because we were coming nearer to them, seeing that they would hereafter find it easier to come and visit us, and adding that they would have to give us all manner of satisfaction and build us a fine cabin. The Father Superior gave his presents to the relatives of our deceased host, thanks being returned to him therefor at the time, and afterwards in open feast.

On their return, they had already gotten beyond the village of *Angouteus*, through which they had passed, when they encountered a woman who was going to her field, and who, among other things, mentioned to them one of her little girls, whom she represented as very sick, begging the [228] Father to go and baptize her, which obliged them to retrace their steps. As they were upon the point of baptizing this child, the grandmother, seeing that the children were crowding in to see them, said, "How now, have you never seen Frenchmen? Do you not know that when our sorcerers come to visit the sick

l'a trouua en tel estat qu'il iugea à propos de l'instruire, elle estoit bien contente d'estre baptisee, mais quand on lui dit qu'il estoit neccessaire de faire vne ferme resolution de changer de vie, & de ne plus pecher; elle s'escria, est-il possible que ie ne peche plus; il n'est pas possible, & en mesme temps se couurit le visage de sa robe, donnant à attendre que cela estant, elle n'auoit que faire d'estre baptisee. Le Pere lui representea qu'elle ne deuoit pas se rebuter pour cela, qu'il estoit bien vrai que nous estions tous sujets au peché, aussi qu'il ne lui demandoit pas absolument [229] qu'elle ne pechast plus, seulement qu'elle prist vne bonne resolution de ne plus retourner à sa vie paffee. Au reste que s'il arriuoit apres le baptesme qu'elle pechast, qu'elle ne pensast pas pour cela que tout fust perdu; qu'il lui enseigneroit encor vn autre moien par le lequel les pechez s'effaçoient. Vne sienne parente prit là dessus la parole; courage, lui dit-elle, puis que les pechez s'effacent, & ne perds point vne si belle occasion d'estre baptisee; tu as maintenant la commodité des François, regarde qu'ils s'en vont & que peut estre nous ne les reuerrons de long temps. Elle la prescha si bien qu'elle franchit ce pas, & promit de faire son possible pour ne plus pecher, & ainsi le Pere la baptifa.

Le septiesme ie receu vne seconde lettre du Pere Pierre Pijart, il m'escriuit en ces termes. Depuis ma derniere ie continuerai à vous mander l'estat de nostre nouvelle Residence. Le cinquiesme de ce mois ie dis la premiere Messe en nostre maison de la Conception de nostre Dame, offrant ce tres sainct Sacrifice par vne Messe votieue de la tres-saincte Trinité à ces [230] mesmes diuines personnes pour la disposition des

they do not wish any one to see them and interrupt them?" It was not necessary to say any more. While this was going on, some one came to inform the Father that a woman was extremely ill. In fact, he found her in such a condition that he deemed it advisable to instruct her; she was very glad to be baptized, but when she was told that it was necessary to make a firm resolve to change her manner of life, and to sin no more, she exclaimed, "Is it possible for me to sin no more? It is not possible;" and at the same time she covered her face with her robe, giving us to understand that, this being so, she would have nothing to do with baptism. The Father represented to her that she ought not to refuse it on that account; that it was very true we were all liable to sin, and therefore he did not demand absolutely [229] that she should sin no more,—only that she should make a good resolution not to return to her past life. Besides, if, after baptism, she should happen to sin, she need not think all was lost on that account; that he would teach her still another means by which sins were blotted out. One of her relatives thereupon began to speak: "Take courage, since sins are blotted out," she said to her, "and do not lose so fine an opportunity to be baptized; thou hast now the advantage of having the Frenchmen here; consider that they are going away, and that perhaps we shall not see them again for a long time." She preached to her so well that she resolved to take this step, promising to do her best not to sin any more; and therefore the Father baptized her.

On the seventh, I received a second letter from Father Pierre Pijart, who wrote me in these terms:

cœurs de ces pauvres Sauvages, & pour l'heureux fucez des labeurs de ceux qui y feront emploiez. Le lëdemain ie dis la Meffe de l'Immaculee Conception, l'inuoquant comme patronne particuliere de cette nouvelle habitation : vous pouuez penfer avec qu'elle confolation de mon ame, & ie fus tellement foulagé des petits trauaux & importunitéz des Sauvages que i'auois enduré les iours precedents, que ie m'imaginois estre en vne autre vie. Ie me trouuai si plein de courage qu'il me sembloit que le passé auoit esté fort peu de chose en comparaifon de ce que ie fouhaitois endurer, ie me les representois defia deuant les yeux, & quoi que ie m'y fois toufours consacré, neantmoins ie m'y voïe maintenant par vne affection plus particuliere de fuiure celui qui a tant enduré pour nous.

Le quatriefme de ce mois ie baptifai vn petit enfant par vne particuliere prouidence de Dieu, le iour precedent i'auois esté en la mesme cabane, & ne l'auois point veu, de fait il n'y estoit pas pour lors. Vn de nos François y estant allé par apres, pour y voir vn petit fan [231] qu'on vouloit vendre, le trouua couché fur le dos, abandonné de sa mere qui n'attendoit que l'heure qu'il expirast, il me vint querir promptement, ie le baptifai. Ie viens d'apprendre qu'il y a des malades à *Angoutenc*, cependant ie ne fçaurois quitter ce bourg, i'ai baptifée ce matin vne femme à l'extremité, ie l'auois instruire dés hier au soir : Dieu lui face misericorde, qu'il foit à iamais beni. Maintenant que i'efcris la presente il ne reste que dix efcorces pour acheuer la cabane, on les est allé querir, le soir s'en fera fait. Priez Dieu qu'il

“ I will send you further information of the state of our new Residence since my last letter. On the fifth of this month, I said the first Mass in our house of la Conception de nostre Dame, offering this most holy Sacrifice, through a votive Mass of the most holy Trinity, to these [230] same divine persons for the preparation of the hearts of these poor Savages, and for auspicious results to the labors of those who shall be employed here. The next day, I said the Mass of the Immaculate Conception, invoking it as a special patron of this new settlement. You can imagine with what consolation of soul I did this; and it was such a relief from the petty cares, and the importunities of the Savages, that I had endured through the preceding days, that I imagined I was in another life. I found myself so full of courage that it seemed to me the past had been a very trifling thing in comparison with the trials I desired to endure,—I already pictured them before my eyes; and, although I have always consecrated myself to this work, I nevertheless dedicate myself to it now from a more peculiar and affectionate desire to follow him who has endured so much for us.

“ On the fourth of this month, I baptized a little child, by a special providence of God. The day before, I had been in the same cabin and had not seen it,—indeed, it was not there at the time. One of our Frenchmen having gone thither afterwards, to see a little fawn [231] which they wished to sell him, found the child lying upon its back, abandoned by its mother, who was only awaiting the hour of its death; he came promptly for me, and I baptized it. I have just learned that there are some sick people at *Angoutenc*, but I cannot leave this village. I bap-

m'attire tout à foy & estant parfaitement conuerti à lui, croiez que vous n'aurez iamais trouué personne qui foit dauantage vostre tout en Iesus. De la Residence de la Conception de Nostre Dame ce feptiesme de Iuin.

tized this morning a woman who was at the point of death; I had instructed her last evening; may God have mercy on her and may he be forever blessed! At the time I am writing this, there remain only ten pieces of bark to finish the cabin; they have gone to get them, and this evening it will be completed. Pray God that he may make me all his own; and, being perfectly converted to him, believe that you will never find any one who is more entirely yours in Jesus. From the Residence of la Conception de Nostre Dame, this seventh of June."

[232] CHAPITRE VII.

L'HEVREVSE CONVERSION DU TSIUENDAENTAHA
PREMIER SAUUAGE ADULTE BAPTISE EN
ESTAT DE SANTÉ DANS LE
PAYS DES HURONS.

EN mesme temps que le Diable semble auoir le deffus, que le sainct Baptesme est d'écrié en deux ou trois bourgades d'ici autour à raifon de la mort de quelques baptifez, que les Sorciers, (dont les paroles font receuës pour des oracles) defendent aux malades l'vfrage de quelques douceurs qui nous donnoient entree aupres d'eux; que quelques anciens qui font estat d'estre de nos amis tafchent de nous persuader de nous en retourner en France, & qu'on crie de tous costez que c'est trop endurer de nous, & [233] qu'il faut nous fendre la teste. Vn Sauuage aagé d'environ cinquante ans, homme d'esprit, des plus iudicieux & des plus confiderables du païs, apres y auoir pensé meurement depuis trois ans qu'il a assisté à l'explication de la doctrine Chrestienne, & aiant esté instruit fort particulierement: depuis quelques mois a demandé instamment le baptesme, & le iour de la tres saincte Trinité a esté baptifé publiquement & avec les ceremonies de L'Eglise en prefence des principaux de cette bourgade, dont les vns ont regardé cette action avec estonnement, & les autres avec vn desir de l'imiter.

La France à eu l'honneur & la gloire d'ouuir la

[232] CHAPTER VII.

THE HAPPY CONVERSION OF TSIUENDAENTAHA, THE
FIRST ADULT SAVAGE BAPTIZED, WHILE
IN HEALTH, IN THE COUNTRY
OF THE HURONS.

AT the very time when the Devil seems to have the upper hand,—when holy Baptism is decried in two or three villages around here on account of the death of some of those baptized, when the Sorcerers (whose words are received as oracles) are prohibiting the sick from using a few sweetmeats which give us access to them, when some old men who pride themselves on being our friends are trying to persuade us to return to France, and when the cry is raised on all sides that our presence is unendurable, and [233] that our heads must be split,—a Savage about fifty years old, a man of intelligence and one of the most discreet and influential persons in the country, after having given the subject mature consideration for three years, while he has been attending the explanations of the Christian doctrine, and having been very carefully instructed, earnestly requested baptism a few months ago; and, on the day of the most holy Trinity, he was baptized publicly, and with the ceremonies of the Church, in the presence of the chief persons of this village, some of whom regarded this act with astonishment, and others with a desire to imitate it.

France has had the honor and the glory to open

porte de L'Eglise au premier de ces peuples barbares, & s'attendoit qu'il deust estre vn des Apostres du pays. Mais Dieu ayant permis par les secrets reffors de sa diuine prouidence qu'il soit tombé entre les mains des ennemis, où il est mort ou captif: il a plû à cette infinie bonté nous en rendre auiourd'huy vn autre, ce qui nous donne fuiet desperer qu'il fera fuiui de plusieurs. Il est vray que ce ieune homme auoit des qualitez qui le rendoient recommandable, [234] comme il estoit d'vn naturel fort docile, auoit l'esprit assez bon, & vne fuffisante cognoissance de nostre langue, il pouuoit sans doute rendre de bons seruices à Dieu, & nous aider grandement en la predication du S. Euangile; mais ie trouue en cettui-ci quelque chose dauantage, au moins de plus ferme & de plus solide; Ce fut vne chose pleine de consolation de voir vn Sauuage tiré de son pays en la fleur de sa ieu nesse, baptisé & reuestu de la robe d'innocence en vne ville & vne assemblee des plus celebres de toute la France: toutesfois i'estime que plusieurs feront en quelque façon plus confolez d'entendre qu'vn homme fait, de bonne famille, qui est en la reputation d'vn hōme d'esprit & de iugement, en vn pays barbare parmi ses parens encor infideles, en vn temps auquel le Baptesme est mesprisé, & les Predicateurs de l'Euangile regardés comme forciers & empoisonneurs, ait produit auiourd'huy vne ferme resolution de viure en Chrestien le reste de sa vie, & renoncé publiquement & pour iamais à toutes ses superstitions. Il y auoit desia long temps qu'il nous auoit tesmoigné quelque desir d'en venir à ce poinct, neantmoins le [235] peu d'effets que nous voions de ses belles paroles, & la cognoissance que nous auons que cette na-

the door of the Church to the first man of these barbarous peoples, and was expecting that he would become one of the Apostles of the country. But God having, through the secret workings of his divine providence, permitted him to fall into the hands of the enemy, where he is either dead or a captive, it has pleased this infinite goodness to restore us to-day another one in his place, which gives us reason to hope that he will be followed by many more. That young man certainly had some qualities which rendered him commendable; [234] as he was of a very docile disposition, and had a tolerably good mind and a sufficient knowledge of our language, he was able, no doubt, to render good service to God, and to aid us greatly in preaching the Holy Gospel. But I find in this man something more, at least something firmer and more substantial. It was an event full of consolation to see a Savage taken from his country in the flower of his youth, baptized, and clothed in the robe of innocence, in one of the most celebrated cities and assemblies of all France. Yet I judge that many will be, in some respects, more consoled to hear that a full-grown man, of good family, having the reputation of a man of intelligence and judgment,—in a barbarous country, among his still infidel kindred, at a time when Baptism is despised, and the Preachers of the Gospel regarded as sorcerers and poisoners,—has evinced to-day a firm resolution to live as a Christian for the rest of his life, and has renounced publicly and forever all his superstitions. For a long time he had been showing us some disposition to take this step, but the [235] meager effects we saw of his fine words, and the knowledge we have that this nation is perhaps one of the most deceitful upon the

tion est peut estre vne des plus diffimulees qui soit sur la terre, faisoit que nous ne nous pressions pas bien fort de l'engager dans le Baptesme. Il nous auoit fait quelques traicts qui nous faisoient entrer en deffiance & craindre qu'il n'y eust bien du propre interest en son fait; entre autres l'an passé, ie ne sçai si nous l'auons mandé à vostre R. mais l'action est assez gentille. Apres auoir assisté a quelques Catechismes, où le P. Superieur auoit parlé amplement contre leurs Superstitions, & où lui mesme auoit applaudi à tout ce qui s'estoit dit: il tōba malade, quoi qu'assez legerement, deux ou trois iours consecutifs on ioïa au plat dans sa cabane, comme il est croiable, de l'ordonnance du medecin, ou en suite de quelque songe, ce jeu est vn des excellents remedes qu'ils aient; au bout de sept ou huict iours qu'il eust tout à fait recouré sa santé, il sembloit qu'il eust quelque honte de se monstrier. Neātmoins aiant rencontré le P. Superieur, il lui dit qu'il auoit quelque chose à lui communiquer, & qu'il trouuaist bon qu'il vint passer la nuict chez nous. Il ne [236] fut pas si tost entré qu'il nous dit qu'il auoit peché; nous voila bien aise de le voir au moins dans quelque reconnoissance de sa faute, nous pensions desia qu'il s'alloit accuser d'auoir contreuenue à ce que le Pere leur auoit enseigné: mais quant il vint à s'expliquer, il se trouua que ce peché estoit qu'on lui auoit desrobé son bonnet; il est fort probable que le motif de cette confession estoit l'esperance qu'il auoit que pour penitence on luy en rendroit vn autre. Le Pere prist la parole & lui dit, que le larron auoit peché & non pas lui, & que pour lui s'il auoit peché c'estoit en ce qu'il auoit fait iouër au plat pour sa santé; à cela

earth, caused us not to be in great haste about inviting him to Baptism. He had shown us some traits that had caused us to distrust him, and to fear that there was considerable self-interest in his conduct. I do not know whether we informed your Reverence of it last year, among other things, but one of his acts was quite ridiculous. After having attended some of the Catechisms, where the Father Superior had spoken at length against their Superstitions, and where he himself had applauded all that was said, he fell sick, though not seriously; and for two or three consecutive days the game of dish^s was played in his cabin,—probably by order of the doctor, or in consequence of some dream. This is one of the excellent remedies they have. At the end of seven or eight days, when he had entirely recovered his health, it seemed that he was rather ashamed to show himself. Nevertheless, having encountered the Father Superior, he told him he had something to communicate to him, and that he would like to come and pass the night with us. He [236] had no sooner entered than he told us that he had sinned. Behold us very glad to see him at least recognize his fault; and at once we supposed that he was about to accuse himself of having violated what the Father had taught them. But when he came to explain himself, it was found that this sin was that some one had stolen his cap; it is very probable that the motive of this confession was his hope that, for a penance, he would be given another one. The Father addressed him, saying that the thief had sinned, and not he; and that, as for him, if he had sinned, it was in having the dish game played for his recovery. To this he did not lack an answer,—asserting that what he had

il ne manqua point de repartie, tefmoignant que ce qu'il en auoit faict n'auoit pas esté qu'il creuft que cela lui deuft rendre la fanté, mais simplement pour fe diuertir.

Cette annee il a tefmoigné plus de fincerité en fes paroles, & Dieu lui a fans doute touché le cœur. Cét hyuer que nos Sauuages s'affemlerent en nostre cabane, pour faire quelque priere publique à l'occafion de la maladie, ce fut lui qui fit paroître le plus de foi & de confiance en Dieu; auffi [237] est il encor lui & toute fa famille à reffentir des effects de cette contagion qui n'a quafi efpargné perfonne.

Le mercredy des Cendres il vint trouuer le P. Sup. & lui demanda inftamment le Baptesme, le Pere lui refpondit qu'il eftoit bien aife de le voir dans cette bonne volonté, mais neantmoins que la chofe eftoit de telle importance qu'elle meritoit bien qu'il y penfaft encor ferieufement quelques mois, pendant lesquels il prenoit vn foin plus particulier qu'auaparauant de l'inftuire de tout ce qui eft de nos faincts myfteres. Vne grande partie du Carefme il venoit nous voir tous les iours de grand matin, & le Pere l'inftruifoit & lui racontoit les Euangiles de chaque iour, il y prenoit vn grand plaifir; & ces cognoiffances lui firent dès lors conceuoir vn grand eftime de nostre Seigneur. Vn iour que le Pere lui demandoit s'il croioit fermement tout ce qu'il lui auoit enfeigné; ouï dea, dift-il, ie le crois, il m'est refté feulement quelque petit doute fur la propofition que tu me fis vn iour que le Ciel tournoit autour de la terre, veu [238] que i'ay remarqué que l'Eftoile *Theandihar* ne change point de place; (il parloit de celle que nous appellons Polaire) le Pere le contenta lui monftrant que la sta-

done was not done because he believed that it would restore his health, but merely to divert himself.

This year he has shown more sincerity in his words, and God has doubtless touched his heart. This winter, when our Savages assembled in our cabin to offer a public prayer on account of the malady, it was he who showed the most faith and confidence in God; therefore [237] it is yet for him and all his family to feel the effects of this epidemic, which has spared hardly any one.

On Ash Wednesday, he came to see the Father Superior, and urgently asked him for Baptism; the Father answered him that he was very glad to see him so well disposed, but that, nevertheless, the matter was so important that it well merited his giving it serious thought for a few months more; during that time, he took care to instruct him more minutely than before in all that concerns our holy mysteries. During the greater part of Lent, he came to see us early every morning, and the Father instructed him and narrated the Gospels for each day; he took great pleasure therein, and the knowledge of these things made him then conceive a high opinion of our Lord. One day when the Father asked him if he firmly believed all that had been taught him, "Yes indeed!" said he, "I believe it; I still have only some little doubt about the information thou gavest me one day that the Sky turns around the earth,—seeing [238] that I have noticed that the Star *Theandihar* does not change its place" (he was speaking of the one we call "the Polar"); the Father satisfied him by showing him that the apparent fixedness of this star was not contrary to the movements of the Heavens.

But of all our mysteries, the one which has always

bilité apparente de cette estoille n'estoit pas contraire aux mouuements des Cieux.

Or de tous nos myfteres celui qui lui a tousiours le plus agreé & qui a fait le plus d'impression sur son esprit, ç'a esté le myftere de la glorieuse Resurrection de nostre Seigneur, car disoit-il souuent, & quelquefois mesme aux Sauvages; ie ne trouue point de marques plus infallibles de la diuinité de celui qu'on nous preche que sa resurrection, comment eust-il pû resusciter s'il n'eust esté Dieu. Mais ce qui nous agree le plus en ce Sauuage c'est la liberté qu'il prend de parler ouuertement de nos saincts myfteres deuant les autres, & de la resolution qu'il a prise de viure d'oresnauant en Chrestien. Au commencement du Printemps la maladie estant tout a fait ceeée en nostre bourgade, le P. Sup. assambla les principaux de ceux qui estoient eschappez, pour leur declarer qu'il [239] n'estoient point obligez, selon la promesse qu'ils en auoient faite à Dieu de lui bastir vne petite chapelle, puisque s'estants adressez aux forciers & mesme aux demons, & aians mis toute leur confiance en leurs superstitions ordinaires, Dieu les auoit iugez indignes de ressentir les effects de sa misericorde. Et comme il les exhortoit à recognoistre Dieu pour leur maistre, à n'auoir recours qu'à lui, & se plaignoit de ce qu'il y en auoit si peu qui creussent ce que nous enseignions, pour moi dit *Tsiouendaentaha*, ie croi tout ce que vous croiez vous autres, & me trouue volontiers en vostre cabane quand vous priez Dieu. Au reste *Echon* tu ne dois pas t'estonner, si quelques vns ne croient point, & se mocquent mesme de ce que tu enseignes; tu fçais bien que tous les hommes n'ont pas creu au fils de Dieu pendant qu'il viuoit sur terre,

pleased him most, and which has made the most impression on his mind, was the mystery of the glorious Resurrection of our Lord. "For I do not find more infallible tokens of the divinity of him whom they preach to us," he often said, and sometimes even to the Savages, "than his resurrection; how could he have been resurrected if he were not God?" But what pleases us most in this Savage is the freedom with which he speaks, before the others, of our holy mysteries, and of the resolve he has made to live hereafter as a Christian. At the beginning of Spring, the malady having altogether ceased in our village, the Father Superior assembled the principal ones of those who had escaped, to make known to them that they [239] were not obliged to fulfill the promise they had made to God to build him a little chapel,—because, having addressed themselves to sorcerers and even to demons, and having put all their confidence in their usual superstitions, God had judged them unworthy of experiencing the effects of his mercy. And, when he was exhorting them to acknowledge God as their master, and to have recourse to him alone, and was complaining because there were so few of them who believed what we taught, "As for me," said *Tsiouendaentaha*, "I believe all that you people believe, and am glad to be present in your cabin when you pray to God. But, *Echon*, thou shouldst not be astonished if some do not believe, and even ridicule what thou teachest; thou knowest well that all men did not believe in the son of God while he lived upon the earth,—that many despised his doctrine, persecuted him, and put him to death." Meanwhile, a certain man named *Ihongouaha* having risen from his place to go out, he continued, "Now

que plusieurs ont méprisé sa doctrine, l'ont perfecuté & mis à mort. Sur ces entrefaites vn certain nommé, *Ihongoüaha* s'estant leué de sa place pour fortir, & bien dit-il *Echon*, ne t'auois ie pas bien dit que *Ihongoüaha* ne croioit point, & ne prenoit point plaisir à tes discours, si tost que [240] tu as ouuert la bouche pour parler de Dieu, s'est leué. Puis s'adreffant à lui mesme, *Ihongoüaha* parle, & dis franchement ton sentiment, si tu n'agree pas ces discours ne t'y trouue point. Le P. Garnier le rencontra en son voiage de la nation du Petun, & ayant pris le temps pour dire son chapelet avec lui, le lendemain il le vint prier de le lui faire dire, & le Pere l'ayant entretenu de quelques bons discours, nommément sur la Passion [*sc.* l'Apparition] de nostre Seigneur aux Pelerins d'Emmaus; il en fit le recit lui mesme par apres à d'autres Sauuages. Parmi toutes ces belles dispositions nous nous estonnions vn peu de ce qu'il ne pressoit pas son baptesme avec plus d'instance; neantmoins la constance qu'il apportoit à nous venir voir tous les iours pour estre instruit, nous donnoit occasion de croire qu'il procedoit en ce point avec beaucoup de simplicité. De fait le P. Super. lui aiant demandé ce qu'il en pensoit, & s'il ne feroit pas bien content d'estre baptisé, oüi dea, dit-il, mon nepueu, mais attends encor vn peu ie te prie; sa raison estoit, qu'il n'en sçauoit pas encor assez. Comme le pere lui racontoit souuent quelques histoires tant du vieil que du nouueau [241] testament, il s'imaginoit qu'il falloit tout sçauoir auant que d'estre baptisé, & se plaignoit souuēt de sa memoire. Je pense, disoit-il, auoir assez d'esprit, & cependant ie ne sçauois bien retenir, & si ie n'en sçay d'auãtage comment pourray-ie

then, *Echon*, have I not told thee that *Ihongouaha* did not believe, and took no pleasure in thy discourses? as soon as [240] thou hast opened thy mouth to speak of God, he has risen." Then, addressing the man himself, he said: "*Ihongouaha*, speak, and express thy sentiments frankly; if thou dost not like these discourses, do not come here." Father Garnier, on his journey from the Tobacco nation, met this man, and having taken time to say his rosary with him, the man came next day to ask that he would exercise him in saying it; and the Father having conversed with him about some good topics, especially the Apparition of our Lord to the Pilgrims of Emmaus, he afterwards told the story himself to some other Savages. With all this good disposition, we were somewhat astonished that he did not urge his baptism with more insistence; however, the constancy he manifested, in coming to see us every day for instruction, gave us reason to believe that he was acting in this regard with much sincerity. In fact, the Father Superior having asked him what he thought of it, and if he would not be very glad to be baptized, "Yes, indeed, my nephew," said he; "but wait a little longer, I pray thee." His reason was that he did not yet know enough. As the father often related stories to him from both the old and the new [241] testaments, he imagined that he must know all before being baptized, and often complained of his memory. "I think I have sense enough," said he, "and yet I cannot remember well; and, if I do not know any more, how shall I be able to talk with myself all alone, as the rest of you do?" He was generally present at our house when we were offering our prayers. But the Father having finally made him understand that

m'entretenir tout feul cōme vous faites vous autres, il se trouuoit d'ordinaire chez nous lors que nous faisons nos oraisons. Mais enfin le P. luy ayant fait entendre, que c'estoit assez de bien sçauoir les articles de nostre croyance, & que le principal estoit d'auoir vne ferme resolution de garder les commandemens de Dieu, il prist pour terme de son baptesme le iour de la tres-sainte Trinité, 15. iours auparauant le Pere l'instruisit sur les principaux mysteres de nostre foy, & les ceremonies & obligations du baptesme: pendant ce temps là le P. Garnier à tafché de luy apprendre le *Pater & l'Aue*, & quelques petites prieres. Je dis tafché: car il n'en à peu encor venir à bout; ce n'a pas esté faute de diligence de part & d'autre. C'estoit vn plaisir de luy voir quelque fois estudier sa leçon, il vous repetoit trois ou quatre fois vne mesme chose, tenant sa teste à deux mains, & se bouchant les yeux. Au reste il estoit tousiours disposé à prier Dieu, souuent il preuenoit le Pere, & le venoit chercher pour cét effect, quelquefois [242] il faisoit ses prieres à deux genoux deuant le saint Sacrement, quelque fois dans les champs, & (ce qui nous à pleu d'auantage) en presence des Sauuages; demandans luy mesme de son propre mouuement à prier Dieu. Vn iour le Pere Garnier luy monstrant vn Crucifix, il le prit entre ses mains, & se mit à prescher en presence de ceux de sa cabane, sur le mystere de nostre redemption, & en vn autre occasion que le Pere luy fit voir vne image de nostre Seigneur fort bien faite, il commença à l'apostropher en ces termes, ha! dōne nous ta benedictiō, garde nous, aye pitié de nous, tu es le maistre de nos vies, tu nous as racheté. Je luy ay veu faire tout le même de son propre mouuemēt en vne

it was enough to know well the articles of our belief, and that the principal thing was to have a firm determination to keep the commandments of God, he chose for the time of his baptism the day of the most holy Trinity. 15 days before, the Father instructed him upon the principal mysteries of our faith, and the ceremonies and obligations of baptism. During that time, Father Garnier tried to teach him the *Pater* and the *Ave*, and some little prayers. I say "tried," for he has not yet succeeded; this has not been for lack of diligence on the part of both. It was a pleasure to see him, sometimes, studying his lesson; he would repeat the same thing three or four times, holding his head between his hands and closing his eyes. Moreover he was always ready to pray to God; often he anticipated the Father, and came to seek him for this purpose. Sometimes [242] he offered his prayers on his knees before the holy Sacrament, sometimes in the fields, and (what pleased us more) in the presence of the Savages,—he himself asking, of his own accord, to pray to God. One day, when Father Garnier showed him a Crucifix, he took it in his own hands, and began to preach in the presence of those of his cabin, upon the mystery of our redemption; and another time, when the Father showed him a very finely wrought image of our Lord, he began to apostrophize it in these terms: "Ah, give us thy benediction; keep us, have pity on us; thou art the master of our lives, thou hast redeemed us!" I saw him do exactly the same thing, of his own accord, on a similar occasion. All this pleased us greatly, yet we could not neglect to sound him upon his willingness to renounce all his superstitions and to live like a Christian the rest of his life; in

semblable rencontre. Tout cela nous contentoit grandement, neantmoins nous ne pouuions nous lasser de le fonder sur la disposition de sa volonté, pour renoncer à toutes ses superstitions & viure Chreftiennement le reste de sa vie, enquoy il nous à tousiours monstré beaucoup de courage, disant que pour ce qui estoit des superstitions il n'auoit point de regret de les quitter, puisque ce n'estoit que peché, & que pour ce qui estoit des femmes, son temps estoit passé, que ce ne feroit pas ce qui luy donneroit de la peine, & le P. Superieur luy aiant expliqué à cette occasion, comme [243] nous pouuons offencer Dieu par pensée. Pour moy, dit-il, ie ne sçay ce que c'est que d'auoir de mauuaises pensées, nos pensées ordinaires sont, voylà ou ie feray, & maintenant que nous sommes pour aller en traite, ie pense quelquefois que l'on me feroit bien plaisir quand ie descendray à Kebec de me donner vne belle & grande chaudiere pour vne robe que i'ay. Dieu luy fera la grace quelque iour, s'il luy plaist, de voir plus clair dans son interieur. Le terme de son baptesme s'approchant, nous souhaitiôs pour son plus grand bien, & pour sa consolation & la nostre, qu'il fist publiquement ouuerture de son dessein, afin que par apres il eust plus de liberté de changer de vie, & faire comme nous: il s'y accorda tres volontiers, & se proposa de faire vn festin, pour assembler plus commodément tous ceux de nostre bourgade, nous y assistames, le Pere Superieur & moy avec vn de nos domestiques: là il ne fit point la petite bouche, & declara nettement la resolution qu'il auoit prise, la plupart se conioüirent avec luy, mais pas vn ne parla encor pour foy; pendant le festin il entretint la cõpagnie sur nos saints mysteres, il leur

this matter he always showed a great deal of courage,—saying that, as far as the superstitions were concerned, he did not regret giving them up, since they were only sins; and that, as for women, his day had passed, and that would not give him trouble. When the Father Superior explained to him on this occasion, how [243] we could offend God in our thoughts, he said: “As for me, I do not know what it is to have bad thoughts; our usual thoughts are, ‘That is where I shall go,’ and ‘Now that we are going to trade, I sometimes think that they would do me a great favor when I go down to Kebec, by giving me a fine large kettle for a robe that I have.’” God will grant him the grace some day, if it please him, to see more clearly into his own heart. The time of his baptism approaching, we wished, for his greater benefit, and for his and our consolation, that he should publicly make a declaration of his purpose, in order that he might afterwards have more liberty to change his life and to do as we do. He agreed to this very willingly, and proposed to make a feast, in order to bring together more conveniently all those of our village. We were present, the Father Superior and I, with one of our domestics. Here, he did not close his mouth, but frankly announced the resolution he had taken; the majority rejoiced with him, but not one spoke as yet for himself. During the feast he entertained the company upon our holy mysteries, explaining to them that of the Annunciation of our Lady, some of the miracles of Our Lord, his death, and Passion. Finally the Father Superior invited the [244] company to his baptism the next morning, the day of the most holy Trinity. This was perhaps one of the most beautiful days we have

expliqua celuy de l'Annonciation de nostre Dame, quelques miracles de N. S. fa mort & Passion. En fin le P. Super. inuita la [244] compagnie à son baptesme pour le lendemain matin iour de la tres-saincte Trinité, cette iournée nous a esté peut-estre vne des plus belles que nous ayons iamais eu en ce país. Du grand matin le P. Superieur baptifa vn vieillard fort malade, qui mourut deux ou trois iours apres: de là nous allasmes pour voir nostre catecumene, mais il estoit chez nous; Le Pere l'instruisit encor auant la ceremonie, nommément sur la communion. Nostre Chapelle estoit extraordinairement bien ornée, elle occupoit la moitié de nostre cabane, aussi n'y fismes nous point de feu ce iour là: nous auions dressé vn portique entortillé de feuillage, meslé d'oripeau, en vn mot nous auions estallé tout, ce que vostre R. nous a enuoïé de beau, iamais on n'auoit rien veu de si magnifique en ce pays. Toutefois la piece la plus rare estoit nostre profelite, aussi toute l'affistance auoit les yeux arrestez sur luy: on auoit bien veu baptiser quantité de petits enfans en nostre cabane, mais qu'vn homme de son aage, & en estat de fanté se presentaist pour receuoir le baptesme, c'est ce qui ne s'estoit point encor veu. Au commencement de la ceremonie il parut vn peu honteux, & trembloit de tout le corps; & comme le P. Superieur l'interrogeoit il se perdit, & luy dist tout bas *Echon* ie [245] n'entends rien à respondre; neantmoins quand il n'estoit question que d'vn ouï ou d'vn non, il parloit si haut & si distinctemēt, qu'il vous ostoit tout fujet de douter de la sincerité de son cœur, & mesme cette pudeur qui paroïssoit sur son front, nous faisoit voir comme à decouuert, la droiture de ses intentions en vne

ever had in this country. Early in the morning, the Father Superior baptized an old man, very ill, who died two or three days afterward. Thence we went to see our catechumen, but he was at our house. The Father instructed him again before the ceremony, especially upon the communion. Our Chapel was remarkably well decorated; it occupied half of our cabin, so we did not make any fire there that day. We had arranged a portico, entwined with leaves mingled with tinsel; in fact we had displayed everything beautiful that your Reverence has sent us. Nothing so magnificent had ever been seen in this country. But the rarest piece was our proselyte, so the eyes of all those present were fixed upon him. True, they had seen many little children baptized in our cabin; but that a man of his age, and in good health, should present himself to receive baptism,—this was something they had not seen before. At the beginning of the ceremony, he appeared rather bashful, and trembled all over; and when the Father Superior questioned him, he was confused, and said to him in a low tone, “*Echon*, I [245] do not know what to answer.” However, when it was only a question of “yes” or “no,” he spoke so loudly and so distinctly as to remove all one’s reasons to doubt the sincerity of his heart; and even this modesty which appeared upon his brow showed us unveiled, as it were, the integrity of his intentions in an affair of so much importance. Meanwhile, there was an old man named *Tendoutsahoriné* who could not refrain from talking, and from saying aloud that it was much better to be baptized like that than in sickness, which often deprives us of judgment and understanding; and he exhorted the whole assembly to imitate *Tsi-*

affaire de telle importance. Cependant il y eust vn vieillard nommé *Tendoutfahoriné*, qui ne se peut tenir de parler, & de dire tout haut, que cela estoit bien mieux d'estre ainfi baptisé, qu'en estat de maladie, qui nous oste souuent le iugement & l'esprit; & exhorta toute l'assemblée à imiter, *Tsouendaentaha*, & se faire baptiser comme luy au plustost. Du reste nous eufmes assez de silence: vn peu d'apareil extraordinaire y faisoit beaucoup. Simon Baron fut son parrain, & le nomma Pierre. Nous esperôs qu'il fera comme la pierre fondamētale du Christianisme en ce pays, que Dieu se feruira de luy pour la conuerfion de plusieurs, & que ce S. Apôstre, dont il porte le nom, prendra ces peuples en sa protection, & leur ouurira la porte du ciel. Apres son Baptisme le P. Superieur dist la Messe, qu'il entendit avec assez de deuotion pour vn Sàuuage, de temps en temps ie luy disois quelque petit mot, tantost ie luy faisois faire vn acte de foy, tantost [246] demander à Dieu pardon de ses pechez, tantost ie luy disois qu'il s'entretint interieurement sur les grandes obligations que nous auions à nostre Seigneur, à la fin de la Messe il comunia avec beaucoup de modestie, & le P. Superieur luy aida par apres à faire son action de graces, vne heure ou deux apres nous fimes vn festin à tous ceux de nostre bourgade pour nous conioüir par ensemble de la grace que Dieu venoit de faire à nostre Chrestien, on sçait assez que tous les festins ordinaires consistent en deux ou trois poissons boucanez, & cuits dans le blé du païs; il se tint plusieurs bons discours touchant le baptisme & nos saints mysteres, nous laiffasmes nostre Chapelle en mesme estat tout le long du iour: ce qui donna aux Sauuages dequoy ad-

ouendaentaha, and to be baptized like him, as soon as possible. Apart from this, we had reasonable quiet, the little extra decoration serving materially to this end. Simon Baron was his godfather, and named him Pierre. We hope that he will serve as a foundation stone to Christianity in this country, that God will employ him for the conversion of many; and that this Holy Apostle, whose name he bears, will take these peoples under his protection, and will open to them the gate of heaven. After his Baptism the Father Superior said Mass, to which he listened with considerable devotion for a Savage. From time to time I said a few words to him, having him now perform an act of faith, now [246] ask God's pardon for his sins; again, I told him to reflect inwardly upon the great obligations that we are under to our Lord. At the close of the Mass, he received communion very modestly, and the Father Superior helped him afterwards to offer his thanksgiving. An hour or two later, we made a feast for all the people of our village, that we might rejoice together at the grace that God had just shown to our Christian. It is well known that all the ordinary feasts consist of two or three smoked fish, cooked with the native corn. Several profitable discourses were given, regarding baptism and our holy mysteries. We left our Chapel in the same condition during the whole day,—thus giving the Savages something to admire, and ourselves a good subject upon which to instruct them. An old man, looking at our Crucifix, asked me who that was who was fastened to it. Having told him, he began to speak to our Lord in these words, *Etsagon ihouaten etsagon taouacaratat*, "Courage, nephew, courage, take care of us!" It is thus

mirer, & à nous vn beau fujet de les instruire: vn vieillard regardant nostre Crucifix me demanda qui estoit celuy qui y estoit attaché; & luy ayant expliqué, il se mit à parler à nostre Seigneur en ces termes *Etsagon ihouaten etsagon taouacaratat*, courage, mon neveu, courage, garde nous: c'est ainsi que les vieillards appellent les ieunes gens; ie luy fis entendre qu'il estoit nostre pere à tous, & que c'estoit de luy que nous tenõs l'estre & la vie; sa simplicité le rendoit excusable. Nos images & nos tableaux font grandement desirez en quelques endroits, sur tout à [247] *Arenté*. Il arriua iustement qu'une femme de cette bourgade nous vint visiter ce iour là: elle fut merueilleusement surprise à l'entrée de nostre cabane; elle s'arresta quelques temps, n'osant s'avancer & passer outre, ce fut vn plaisir de la voir dans ce combat: car d'un costé elle se sentoit puiffamment attirée par la nouveauté de cét obiet, d'un autre costé la crainte qu'elle auoit qu'aprochant de plus pres nos tableaux, elle ne fut incontinent faisie du mal, la faisoit reculer en arriere. Neantmoins apres auoir bien disputé, la curiosité l'emporta ça (dit elle) il n'y a remede *Iarifcon*, il faut que ie m'hasarde, il faut que ie voye, quand il m'en d'euroit couster la vie. Cette action en toucha plusieurs, & i'esperere (moyennant la continuation des seruantes prieres de tant de fainctes ames, qui s'emploient si constãmēt aupres de Dieu, pour le bien de ces peuples) que nous luy en manderons l'année prochaine de bõs effets. Cét exemple donna bien à songer à *Enditfaonc* Capitaine d'*Onnētisati*, c'est vn fort bon esprit & curieux à merueille d'entendre nos façons de faire de France; à l'occasion d'une image du iugement que nous auions exposée,

the old men address the young men. I made him understand that he was the father of us all, and that from him we obtain being and life; his simplicity rendered him excusable. Our images and our pictures are in great demand in some places, especially in [247] *Arenté*. It so happened that a woman of that village came to visit us that day. She was wonderfully surprised at the entrance of our cabin; she remained there for some time, without daring to advance and cross the threshold. It was amusing to see her in this struggle, for, on the one hand, she felt herself powerfully attracted by the novelty of this object; and, on the other, her fear, lest, in approaching nearer our pictures, she would be immediately attacked by the disease, made her draw back. Nevertheless, after a hard struggle, curiosity got the better of her. "There is no help for it, *Iarisco*" (she said); "I must venture, I must see, even though it cost me my life." This act affected many of them, and I hope (by means of the continuation of the fervent prayers of so many saintly souls, who exert themselves so continually in God's presence for the good of these tribes) that we shall next year inform you of some good results therefrom. This example gave *Enditsaconc*, Captain of *Onnentisati*, much to reflect upon. He is a man of great intelligence, and is wonderfully curious to hear about our ways of doing things in France. Once, when we showed him a representation of the judgment, he inquired very particularly of the Father Superior, who those were who were going into hell, and what must be done to go to heaven. The Father instructed him fully. [248] Two days later, another family of our village came to ask baptism from us, with great earnestness;

il s'enquit fort particulièrement du P. Superieur, qui estoient ceux qui alloiët aux enfers, & de ce qu'il falloit faire pour aller au ciel, le Pere l'instruisit amplement. [248] Deux iours apres vne autre famille de nostre bourgade s'en vint nous demâder le baptesme, avec beaucoup d'instance; le P. Superieur est maintenant apres à les instruire. C'est vn grand aduantage que quelqu'un ait commencé; & encore vne personne de consideration comme est Pierre *Tjouendaentaha*; il ne manque point de venir prier Dieu tous les iours, & d'entendre la Messe les Festes & les Dimanches, nous esperons que toute sa famille suiura bien tost son exemple. Dieu soit infiniment benit: c'est vne grande consolation pour nous, d'auoir vn tel Chrestien que celui-là, qui fasse profession publique de nostre sainte foy, en vn temps auquel ses mysteres les plus adorables, sont tenus pour suspects, & ceux qui les preschent, regardez plus que jamais, comme autant d'empoisonneurs & de forciers.

Ce n'est pas seulement dans ce païs que nous sommes en cette reputation, ces faux bruits ont couru iusques aux nations estrangeres, qui nous prennent comme les maistres, & les arbitres de la vie & de la mort. Il n'y à pas long temps qu'une nation Algonquine que nous nommons des Cheueux releuez, nous enuoia vne ambassade expres, avec des presens pour nous supplier de les espargner dans ce commun defastre, & d'auoir efgard [249] à l'affection qu'ils nous portoient. Nous leur fismes entendre que nous ne pouuions receuoir ces offrandes, que ce n'estoit pas à nous qu'ils se deuoient adresser, & qu'il n'y auoit qu'un fouuerain Seigneur de la vie & de la mort, & que c'estoit à luy à qui ils deuoient auoir recours; que

the Father Superior is now engaged in instructing them. It is a great advantage that some one has made a beginning, and that, too, a person of influence, as is Pierre *Tsiouendaentaha*; he does not fail to come every day to pray to God, and to hear Mass on Feast days and Sundays. We hope that all his family will soon follow his example. God be infinitely blessed! It is a great consolation for us to have such a Christian as he is, to make a public profession of our holy faith at a time when its most adorable mysteries are looked upon with suspicion, and those who preach them are regarded, more than ever, as so many poisoners and sorcerers.

It is not only in this country that we have this reputation, for these false reports have been carried even to strange nations, who consider us as the masters and arbiters of life and death. Not long ago, an Algonquin tribe that we call "men of the raised Hair"⁹ sent a special embassy to us with presents, to beg us to spare them in this general calamity, and to regard [249] the affection that they bore us. We explained to them that we could not receive these offerings, that it was not to us they should address themselves; that there was only one sovereign Lord of life and of death, and that it was to him they should have recourse; that this was the only remedy we had used in our sickness, and we had found it very efficacious. They returned very well satisfied, with the determination to follow our advice. Nevertheless, the providence of God has, since then, permitted them to be afflicted like the others, so that in their village they count as many as seventy dead, which gives them much to reflect upon. However, after having investigated everything that they im-

c'estoit l'vnique remede dont nous nous estions ferui dans nos maladies, & dont nous nous estions tres-bien trouuez. Ils s'en retournerent bien s'atisfait, avec resolution de fuiure nostre conseil. Neantmoins la prouidence de Dieu à permis qu'ils ayent esté depuis affligez comme les autres, si qu'en leur bourg ils comptèt iufques à foixante & dix morts, ce qui leur donne bien à penfer; toutes-fois apres auoir recherché tout ce qu'ils s'imaginoient pouuoir estre la caufe de ce mal'heur, ils s'arrestèrent enfin à vne chose, que la feule lumiere, que l'auther de la nature à imprimé sur le front de tous les hommes, leur pouuoit decourir. Quelques-vns se fouuindrent qu'ils auoièt autre fois defrobé vn collier de 2400. grains de pourcelleine à feu Estienne Bruslé, ils se defererēt eux-mefmes aux anciens, qui à ces nouvelles s'affsemblerent incontinent, & apres auoir tout bien confideré, iugerent qu'ils auoient trouué la source de leur maladie, & ainsi que l'vnique moyen d'y remedier [250] estoit d'en faire au plustost la restitution; & afin que la chose reüffit mieux, ils se resolurent de venir en personne trouuer les Frâçois, & satisfaire au tort qu'on leur auoit fait. La resolution ne fust pas si tost prise qu'ils se mirent en chemin. Je laisse à penfer à vostre R. si nous fufmes estonnez du fuiet de cette seconde ambassade, que ces vieillards declarerent, avec des termes dignes de compassion; ils estallerent sur vne natte les deux mille quatre cens grains de porcelleine, qu'ils auoient amaffé par vne contribution qu'auoient faite ceux qui restoient dans leur bourg; ils nous coniuerent tres-instamment, & à diuerfes reprises, de recevoir ce collier en satisfaction du larcin fait à vn François, d'a-

agined might be the cause of their misfortune, they at last fixed upon something which only the light that the author of nature has impressed upon the brow of all men, could reveal to them. Some remembered that they had once robbed the deceased Estienne Bruslé of a collar of 2400 porcelain beads. They accused themselves before the old men, who at this news immediately assembled; and, having well considered the whole matter, they decided that they had found the source of their malady, and thus the only means of remedying it [250] was to make restitution therefor as soon as possible; and for the better success of the affair they resolved to come in person to see the French, and to satisfy them for the wrong done to them. This decision was no sooner made than they started on the journey. I leave your Reverence to imagine how much we were astonished at the cause of this second embassy, which these old men made known in terms worthy of compassion. They spread out upon a mat the two thousand four hundred porcelain beads, which they had collected by a contribution made by the survivors in their village. They conjured us very earnestly, and at different times, to receive this collar in satisfaction for the theft committed against a Frenchman, to have pity on them, and to preserve the few whom the disease had spared up to that time. The Father Superior rejoined that it was very well-advised on their part to wish to make this restitution,—that it was an act of justice, and very right not to keep the property of others; that, nevertheless, we could not accept this collar, since it had not been stolen from us, and he from whom it had been taken was dead, and there was no one in the country who could re-

voir pitié d'eux, & de conferuer ce peu que la maladie auoit iufques à prefent epargné. Le P. Supérieur répondit que c'estoit tres-bien aduifé à eux, de vouloir faire cette restitution, que c'estoit vne action de iustice, & tres-raisonnable de ne point retenir le bien d'autrui; neantmoins que nous ne pouuions pas accepter ce collier, puis qu'il ne nous auoit pas esté defrobé, & que celuy à qui il auoit esté pris estoit mort, & n'y auoit perfonne dans le pays qui le peult receuoir en fon nom. D'auantage [251] que c'estoit vne chose trop dangereufe pour nous, nommement en ce temps; de receuoir des prefens de nations estrangeres; que ceux de ce païs, qui auroient bien tost le vent de cette affaire, ne prendroient pas cecy pour vne simple restitution: mais plustost pour quelque fecrette intelligence à leur defauantage; enfin qu'ils deuoient se contenter de s'estre mis en deuoir de rendre ce qu'ils iugeoient ne leur appartenir pas, qu'ils satisfaisoient en cela fuffifamment à leur obligation, & que l'acceptation que nous en ferions, feroit tout à fait inutile pour eux, & nous pourroit estre extremement dommageable, s'ils venoient à guerir deformais; que si au contraire le mal continuoit, ils ne manqueroient pas de nous estimer des trompeurs, comme n'aians pas répondu à leur attente. Ils se contenterent de ces raisons, & s'en retournerent avec leur porcellenne, & mesme avec quelque petit present. Mais ce n'est iamais fait, ceux-cy ne font pas si tost partis qu'en voici d'autres qui nous donnent fuiet de chercher de nouueaux expediens pour satisfaire à leur imagination. Le iour du baptesme de Pierre *Tfiouendaentaha* nous auions exposé vne fort belle image du iugement, [252] où les damnez font

ceive it in his name. More than this, [251] he said that it was too dangerous a thing for us, especially at this time, to receive presents from strange nations; that the people of this country, who would soon get wind of this affair, would not consider it as a simple restitution, but rather as some secret understanding to their disadvantage; in fine, that they should content themselves with having undertaken to restore what they considered did not belong to them,—that in doing so they had sufficiently discharged their obligations, and that our acceptance of it would be altogether useless to them, and might be extremely injurious to us, if from that time they began to recover; that if, on the contrary, the sickness continued, they would be certain to regard us as impostors for not having fulfilled their expectations. They were satisfied with these arguments, and returned with their porcelain and even with a little present. But this thing is never ended; they had no sooner departed than others came, who caused us to search for new expedients to satisfy their imagination. On the day of the baptism of Pierre *Tsiouendaentaha*, we had exhibited an excellent representation of the judgment, [252] where the damned are depicted,—some with serpents and dragons tearing out their entrails, and the greater part with some kind of instrument of their punishment. Many obtained some benefit from this spectacle; but some persuaded themselves that this multitude of men, desperate, and heaped one upon the other, were all those we had caused to die during this Winter; that these flames represented the heats of this pestilential fever, and these dragons and serpents, the venomous beasts that we made use of in order to poison them.

depeints, les vns avec des couleures & des dragons, qui leur defchirēt les entrailles, & la plupart avec quelque efpece d'inſtrumens de leurs ſupplices. Pluſieurs tirent quelque profit de cette veuë, neantmoins quelques vns ſe font perſuadez que cette multitude d'hommes defefperez, & entaffez les vns ſur les autres, eſtoit tous ceux que nous auions fait mourir cēt Hyuer; que ces flammes repreſentoient les ardeurs de cette ſieure peſtilentielle, & ces dragons & ces ſerpens, les beſtes venimeuſes, dont nous nous eſtions ſeruis pour les empoifonner. Cela fut dit en plein feſtin à *Ouenrio* au rapport du Capitaine *Enditſacon*. Vn autre depuis nous demanda ſi en effect il eſtoit vrai que nous nouriffions chez nous la maladie comme vn animal domeſtique, diſant que c'eſtoit vne opinion affez commune dans le païs. Et tout fraiſchement que ie retournois d'*Oſſoffané*, vne femme qui venoit de ſon champ, prit vne fauterelle & me l'apporta, me priant inſtamment de luy enſeigner quelque inuention pour faire mourir ces beſtioles, qui mangent les bleds, adiouſtant qu'on luy auoit dit, que nous eſtions paſſez maîtres en ce meſtier.

Le 9. noſtre cabane d'*Oſſoffané* eſtant tout à fait acheuée, quarante à cinquante Sauvages, [253] tant hommes que femmes, vindrent icy à *Ihonattiria* querir, vne partie de noſtre bled, & quelques petits meubles, les Capitaines eſtoient de la troupe. Ce ſont des ſeruices qu'ils vous rendent gratuitement en ces occaſions.

Le 16. tomba malade de la contagion, vne ieune fille, des parentes & de la cabane de noſtre nouveau Chreſtien. La fage prouidence de Dieu a des deſſeins que nous ne voions pas; tout l'Hyuer ils n'auoient

This was said in open feast at *Ouenrio*, according to the report of Captain *Enditsacon*. Another one afterward asked us if it were really true that we were raising the malady in our house as if it were a domestic animal, saying that this was quite a common opinion in the country. And very recently, when I was returning from *Ossossané*, a woman who was coming from her field caught a grasshopper and brought it to me, begging me earnestly to teach her some contrivance for killing these little creatures that eat the corn, adding that she had been told that we were past masters in this art.

On the 9th, our cabin at *Ossossané* being entirely finished, forty or fifty Savages, [253] both men and women, came here to *Ihonattiria* to get part of our corn and a few little articles of furniture, the Captains being in the crowd. These are services that they render you gratuitously on these occasions.

On the 16th, a young girl, related to our new Christian and belonging to his cabin, fell sick of the contagion. The wise providence of God has designs that we do not see. All the Winter they had been occupied solely in comforting the others; and now they are the only ones in our village who are afflicted. This shock is indeed rather violent for a new plant, and for us a reason for adoring submissively the secret judgments of God. She is now in the fifth day of her fever, with very manifest signs of danger. Therefore we have already prepared her for Holy Baptism, to which she and her relatives have given us their consent, with evidences of great faith and resignation to the will of God. It is also a consolation to us to see nothing in the cabin, up to the present, contrary to the first promises and resolutions of

esté occupez qu'a consoler les autres, & maintenant les voila feuls de nostre bourgade dans l'afflictio. C'est vne secouffe vn peu bië forte pour vne nouvelle plante, & pour nous vn fuiet d'adorer avec soubmiffio les secrets iugemens de Dieu; la voila maintenãt dans le cinquième iour de sa fiebure, avec des signes assez manifestes de danger; aussi l'auõs nous desia disposée au S. Baptesme, pour lequel elle & ses parens nous ont donné leur consentement, avec des tesmoignages d'une grande foy & resignation à la volété de Dieu. Ce nous est encor vne consolation de ne rien voir dans la cabane iufques à present, de contraire aux premieres promesses & resolutio du baptesme. Pour luy il continuë constamment depuis son baptesme, dans les devoirs de Chrestien; il a changé de maistre, le Pere [254] Garnier est à *Ossossané*; maintenant le P. Chastellain prend le soin de le faire prier Dieu soir & matin. Il ne manque pas desia de personnes qui le persecutent, il se comporte neantmoins courageufemët, Dieu luy donne le don de perseverance, & continuë à toute sa famille l'inclination qu'elle a à recevoir la foy. Dieu soit benit, nous venons tout maintenant de nous seruir de la bonne disposition que nous auions trouué dans cette cabane. Le P. Chastellain vient de baptifer cette pauvre malade, nous auons encor exhorté ses parens à se conformer au bon plaisir de Dieu. Cette fille fait le 50. par dessus les deux cens que nous auons baptifez cette année en ce pais. Vne partie reste encor en vie, & bien nous en prend qu'ils ne font pas tous dãs le ciel, il y auroit à craindre qu'ils ne fermassent la porte à beaucoup d'autres; quelques vns n'ont desia que trop d'aersion du S. Baptesme. Neantmoins ce nous est

baptism. As for him, he continues steadfast since his baptism in the duties of a Christian; he has changed his teacher, as Father [254] Garnier is at *Ossossané*; now, Father Chastellain is careful to have him pray to God evening and morning. There are not lacking persons already who persecute him, but he comports himself with courage. May God grant him the gift of perseverance, and keep his whole family in the inclination they now have to receive the faith! Blessed be God; we have just now availed ourselves of the good disposition we had found in that cabin, for Father Chastelain has just baptized this poor sick girl, and we have again exhorted her relatives to conform to the good pleasure of God. This girl was the 50th over and above the two hundred whom we have baptized this year in this region. Some of them are still alive, and it is well for us that they are not all in heaven, for this would cause us to fear that they might close the doors to many others; some have already only too much aversion to Holy Baptism. Nevertheless, it is a very sensible consolation to us to have seen in this barbarism so many Savages die with so evident signs of predestination. And if we only had assurance of the eternal happiness of thirty or 40 little children, who have been carried off by this contagious malady after having received baptism, we would consider that we had already received [255] the reward for a thousand times more hardships than we could suffer in seeking so many poor wandering sheep, and in the conquest of this new world. It is a part of the heritage of Jesus Christ, which has been righteously acquired by him. *Postula a me et dabo tibi gentes hereditatem tuam.* These are so many

vne consolation bien fenfible, d'auoir veu mourir en cette barbarie vn fi grand nombre de Sauuages, auec de grâdes marques de predefination. Et quand nous n'aurions que l'affurance du bon-heur eternel de trente à 40. petits enfans, qui ont esté emportez par cette maladie contagieufe, apres auoir receu le bapteme, nous eftimeriõs auoir defia receu [255] la recompense de mille fois plus de trauaux que nous n'en pouuons fouffrir à la recherche de tant de pauures brebis efgarées, & à la conquefte de ce nouveau monde. C'est vne partie de l'heritage de Iefus Christ qui luy est bien acquiefe. *Postula a me & dabo tibi gentes hæreditatem tuam*; ce font autant d'auocats pour nous, pour tout le païs, & pour tous ceux qui s'interessent pour le falut de ces peuples; & vn motif bien puiffant pour moienner la conuerfion des parents, qui n'ont rien tant à cœur que de fuiure leurs enfans apres la mort.

Maintenant ie puis finir la presente quand ie voudrai, puis que ie ne fçauois laisser vostre R. dans vn fuiet de consolation qui luy puisse agréer d'auantage, auffi bien l'embarquement presse, il y a deux iours qu'vn de nos domestiques est parti; ie m'en vai à nostre nouvelle Residence, pour prendre la place du P. Pijart, qui vient icy pour se preparer au voyage. Le P. Superieur l'enuoie à Kebec, pour pouuoir conferer de bouche auec vostre R. de tout ce qui regarde le bien de cette mission; le grand zele que nous fçauons qu'elle a pour le falut de ces pauures ames, nous feroit fouhaitter la voir icy en personne; au moins il nous réplit d'esperance [256] qu'elle nous enuoiara tousiours de braues ouuriers, & qu'elle nous aidera de ces bons conseils, pour commencer heureu-

advocates for us, for the whole country, and for all those who interest themselves in the salvation of these peoples,—and a most powerful motive to operate in the conversion of the parents, who have nothing so much at heart as to follow their children after death.

Now I can finish the present letter when I please, since I cannot leave your Reverence with a reason for consolation which can be more acceptable to you; moreover, the embarkation is urgent; one of our domestics departed two days ago. I am going to our new Residence to take the place of Father Pijart, who is coming here to prepare for the voyage. The Father Superior sends him to Kebec that he may confer with your Reverence, by word of mouth, on all that concerns the welfare of this mission. The great zeal that we know you have for the salvation of these poor souls makes us wish to see you here in person; at least, it fills us with hope [256] that you will always send us valiant workers, and that you will aid us with good counsel to begin this new Church auspiciously, after the establishment of which we are going to work with more courage than ever. So many adults escaped from death after baptism constrain us to do this; the war that the powers of darkness have openly declared against us does not permit us to remain without our weapons at hand; and so many good sentiments that God inspires in us, and in thousands and thousands of persons in France, would accuse us of unfaithfulness if we should behave slothfully in the midst of so many excellent opportunities; and above all, the assurances we have of aid from the holy prayers and holy sacrifices of your

fement cette nouvelle Eglise, apres l'establissement de laquelle nous allons travailler plus courageusement que iamais. Tant d'adultes eschapez de la mort apres le baptesme nous y obligent, la guerre que nous ont declaré ouvertement les puissances des tenebres, ne permettent pas que nous soions sans avoir les armes au point, & tant de bons sentimens que Dieu nous donne, & à mille & mille personnes qui sont en France, nous accuseroient d'infidelité si nous nous comportions lâchement parmi tant de si belles occasions; & sur tout les assurances que nous avons sur le secours des saintes prieres & saints sacrifices de vostre R. auxquels nous nous confions tous, & moy particulièrement qui suis:

Mon R. Pere,

De la Residence de S. Ioseph à Ihonattiria
aux pays des Hurons, ce 21. Iuin, iour du
bien heureux Gonzague 1637.

Vostre tres humble & tres-obeissant
seruiteur en N. S. Iesus Christ.

FRANÇOIS IOSEPH LE MERCIER.

Reverence, in which we all put our trust, and particularly I, who am,

My Reverend Father,

From the Residence of St. Joseph at Ihonattiria,
in the country of the Hurons, this 21st of
June, day of the blessed Gonzague, 1637.

Your very humble and very obedient
servant in Our Lord Jesus Christ.

FRANÇOIS JOSEPH LE MERCIER.¹⁰

XXX

LE JEUNE'S RELATION, 1638

PARIS: SEBASTIEN CRAMOISY, 1638

SOURCE: We reprint from the original of the first issue (H. 69), in Lenox Library.

The document consists of two parts: Part I., by Le Jeune, as superior, is given in the present volume; Part II., by Le Mercier, touching on the Huron missions, will appear in Volume XV.

RELATION

DE CE QUI S'EST PASSE'
EN LA
NOUVELLE FRANCE
EN L'ANNEE 1638.

Enuoyée au
R. PERE PROVINCIAL
de la Compagnie de IESVS en
la Prouince de France.

Par le P. PAVLE LE IEVNE de la mesme Compagnie,
Superieur de la Residence de Kébec.



A PARIS,
Chez SEBASTIEN CRAMOISY, Imprimeur
ordinaire du Roy, rue saint Jacques,
aux Cicognes.

M. DC. XXXVIII.
AVEC PRIVILEGE DV ROY.

RELATION

OF WHAT OCCURRED

IN

NEW FRANCE

IN THE YEAR 1638.

Sent to the

REVEREND FATHER PROVINCIAL

of the Society of JESUS in

the Province of France.

By FATHER PAULE LE JEUNE of the same Society, Superior of the Residence of Kébec.

PARIS,

SEBASTIEN CRAMOISY, Printer in ordinary
to the King, rue saint Jacques,
at the Sign of the Storks.

M. DC. XXXVIII.

BY ROYAL LICENSE.

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[1] Relation de ce qui s'est passé en la Nouvelle France en l'année 1638.

MON REVEREND PERE,

Puis que nous ne pouvons avoir de treue pour la Relation de ce qui se passe en ce nouveau monde, & qu'il en faut encor payer le tribut cette année, ie me comporteray envers ceux qui la fouhaittent, comme on fait en[uers] des estomacs desia raffasiés, aufquels on ne presente que peu de choses, & encor bien delicates, de peur de les débaucher. On est desia si remply des façons de faire de nos Sauvages, & de nos petits trauaux en leur endroit, que i'apprehende le degoust; c'est pourquoy ie diray peu de beaucoup, omettant des chapitres entiers, de peur d'estre accusé de longueur.

[1] Relation of what occurred in New France, in
the year 1638.

MY REVEREND FATHER,
Since we can have no truce in the Relation
of what takes place in this new world, and as
the tribute must be paid again this year, I shall be-
have toward those who desire it as one does toward
stomachs already sated, to which one offers only a
few things, but very delicate ones, for fear of ruining
them. People are already so full of the customs of
our Savages, and of our little labors for them, that I
fear disgust; hence I shall say little of many things —
omitting whole chapters, lest I be accused of tedious-
ness.

[2] CHAPITRE I.

DES MOYENS QUE NOUS TENONS POUR PUBLIER & AMPLIFIER LA FOY PARMY LES SAUAGES.

LA superstition, l'erreur, la barbarie, & en fuite le peché, font icy comme dans leur empire, nous nous feruons de quatre grandes machines pour les renuerfer; Premièrement nous faisons des courfes pour aller attaquer l'ennemy sur les terres par les propres armes, c'est à dire, par la cognoiffance des langues Montagnese, Algonquine, & Hurone. Quand les portes nous seront ouuertes dans d'autres nations encor plus esloignées, nous y entrerons si Dieu nous preste secours. Or ie diray en passant sur ce point, que plusieurs n'attendoient rien des vieilles fouches Sauages. Toute l'esperance n'estoit que dans la ieunesse; mais l'experience nous apprend qu'il n'y a bois si sec que Dieu ne fasse reuerdir, quand il luy plaist. Nous commençons à voir dans les Hurons [& p]army nos Montagnets & Algonquins, qu[elque]s familles professer publiquement la Foy, & frequenter les Sacremens avec vne deuotion & modestie qui n'a rien de Sauage que l'habit. Cette basse estime qu'on auoit de nos pauures Sauages errans, le doit changer en des actions de grace & de benediction, comme nous verrons cy apres.

Secondement comme ces peuples sont attaqués [3] de grandes maladies, nous procurons qu'on leur dresse vn hospital. On y traueille maintenant fort

[2] CHAPTER I.

OF THE MEANS WE EMPLOY TO PUBLISH AND SPREAD
THE FAITH AMONG THE SAVAGES.

SUPERSTITION, error, barbarism, and consequently, sin, are as if in their empire here.

We employ four great contrivances to overthrow them. First, we make expeditions to go and attack the enemy upon their own ground, with their own weapons,—that is to say, by a knowledge of the Montagnais, Algonquin, and Huron tongues. When the doors shall be opened to us in nations still more remote, we will enter there if God lend us his help. Now I will say upon this point, in passing, that many did not expect anything from the old Savage stocks, all hope being placed only in the young; but experience teaches us that there is no wood so dry that God cannot make it become green again, when it pleases him. We begin to see in the Huron country, and among the Montagnais and Algonquins, a few families publicly professing the Faith and frequenting the Sacraments, with a devotion and modesty which have nothing of the Savage except the dress. This low opinion that people had of our poor wandering Savages must be changed into thanksgivings and blessings, as we shall see hereafter.

Secondly, as these peoples are attacked [3] by serious diseases, we are obtaining for them the erection of a hospital. The men are now hard at work thereon, so far as the conditions of the country allow.

& ferme, selon que le païs le peut permettre, Madame la Duchesse d'Aiguillon qui a jetté les fondemens de ce grand ourage, peut dès cette année gouster les fruicts de ses liberalités. Car les hommes qui travaillent icy pour son dessein, rendent cét hyuer quelque assistance à de pauvres Sauvages delaiifés, Dieu les toucha tellement, qu'en verité ie souhaitterois vne femblable mort à celle qu'il a donnée à deux de ces Barbares, deuenus enfans de Dieu dans le fang de Iesus-Christ.

En troisieme lieu, nous nous efforçons de commencer des Seminaires de Hurons, d'Algonquins, & de Montagnets. Nous en auons maintenant de ces trois fortes à Kebec, i'en diray deux mots cy apres.

En quatrieme lieu, nous tachons d'arrester les Sauvages errans. Je confesse qu'il faut des chaines d'or pour ce dessein, mais leurs ames sont plus precieuses que l'or & que les perles, c'est bien gagner au chãge que de les prendre à cet appas. Vne personne de grande vertu a commencé de leur tendre ce piege. Ayant gagé quelques hommes pour ayder ces pauvres Barbares à se bastir, & à cultiuer la terre. Il a pris du premier coup à cette diuine attrappe deux familles, composées d'environ vingt personnes; ie me trompe, il en a pris dauantage: car bien qu'on n'ait encor logé que ces deux familles, il y en a beaucoup d'autres gagnées par ce miracle de charité. C'est vne benediction de voir ces pauvres Sauvages deuenus enfãs de Dieu, les vns en effet par le saint Baptême, [4] les autres par desir & par bonne volonté, nous en parlerons plus amplement en son lieu.

Voilà les quatre batteries qui détruiront l'empire de Sathan, & qui arboreront le drapeau de Iesus-

Madame the Duchesse d'Aiguillon,¹¹ who laid the foundations of this great work, can after this year enjoy the fruits of her liberality. For the men who are working here to carry out her plan, having given assistance this winter to some poor forlorn Savages, God so touched them that in truth I would desire a death similar to that which he has granted to two of these Barbarians, who became children of God in the blood of Jesus Christ.

In the third place, we are endeavoring to begin Huron, Algonquin, and Montagnais Seminaries. We have them now at Kebec, of these three kinds; I will say a few words about them, hereafter.

In the fourth place, we are trying to fix the wandering Savages. I confess that golden chains are needed for this purpose; but their souls are more precious than gold and pearls, and it is an advantageous exchange to win them by this allurements. A person of great virtue has begun to lay this snare for them, having hired some men to aid these poor Barbarians to build for themselves, and to cultivate the land.¹² At the first setting of this divine trap, he caught two families, composed of about twenty persons. I am mistaken,—he caught more; for although only these two families have yet been lodged, there are many others that have been gained by this miracle of charity. It is a blessing to see these poor Savages become children of God,—some, indeed, by means of holy Baptism, [4] the others through desire and good will; we will speak of these more fully, in the proper place.

Behold the four batteries which shall destroy the empire of Satan, and shall unfurl the banner of Jesus Christ in these regions. It is the hands and the

Christ en ces quartiers. Ce font les mains & les cœurs de quelques personnes cheries de Dieu qui font iouïr ces machines par leurs bien-faits & par leurs prieres. Les Chapitres fuiuans leur vont donner fujet de croire que leurs oraifons font agreables à Dieu, puis qu'il se plaift à les exaucer & par confequent ie les coniure de nous cōtinuer ce grand secours. Je confeffe ingenuëment ma pufillanimité, ie ne m'attendois pas le reſte de mes iours de voir de ſi puiffans effets de la grace en des ames ſi barbares. Iufques icy quelque Sauuages approuuoient le Bapteſme en leurs enfans, & en leurs malades: maintenant ceux qui font en fanté, & qui demeurent vne partie de l'année proche de nos habitations, l'honorent & le pourchaffent avec affection pour eux-mefmes. Ce changement a eſté ſi foudain & ſi ſenſible, que ceux qui n'eſperoient quaſi rien de ces peuples errans, on eſté contrains de confeſſer que le Dieu du Ciel eſtoit auſſi bien le Dieu des Barbares, que le Dieu des François. Je ne parle point des Sauuages de Tadouſſac; ce font les moins diſpoſez de tous, mais de ceux qui ſe retirent ordinairement à Kebec, ou aux trois Riuieres. Nous en auons baptifé plus de cēt-cinquāte cette année, fans compter ceux qui ont eſté faits Chreſtiens aux Hurons. Je ne rapporteray pas tout ce qui ſ'eſt paſſé de remarquable en ces Bapteſmes; i'en diray peu, & ce peu r'aſſemblé, approchera peut-eſtre plus pres de la lôgueur que ie ne deſirerois. Entrons en diſcours.

hearts of a few persons, cherished by God, that put these engines in motion by their benefactions and their prayers. The following Chapters will give them reason to believe that their prayers are acceptable to God, since he is pleased to hearken to them; and hence I conjure them to continue to us this great help. I frankly confess my faint-heartedness; I did not expect during the remainder of my days to see so powerful effects of grace in these so barbarous souls. Until now, some of the Savages approved Baptism in their children and in their sick people; now those who are in health, and who remain a part of the year near our settlements, honor it, and eagerly and gladly seek it for themselves. This change has been so sudden and so evident, that those who expected almost nothing from these wandering tribes have been obliged to confess that the God of Heaven was as truly the God of the Barbarians as the God of the French. I am not speaking of the Savages of Tadoussac,—they show the least inclination of all,—but of those who usually withdraw to Kebec or to the three Rivers. We have baptized more than a hundred and fifty of these, this year, without counting those who have become Christians among the Hurons. I will not report all the remarkable incidents of these Baptisms,—I will say little of them; and this little, all together, will approach nearer to tediousness, perhaps, than I would desire. Let us begin the relation.

[5] CHAPITRE II.

DU BAPTESME D'VN SAUUAGE, & DE QUELQUES-VNS
DE SA FAMILLE.

I'ESCRIUY l'an passé les entretiens que nous auions eu avec vne escoliade de Montagnets & d'Algonquins qui s'estoient campés proche de nous pendant l'hyuer, pource que la graine de l'E-uangile ne germa pas si tost que quelques vns attendoient, cela leur fit dire que c'estoit peine perduë de prefcher des Sauuages, veu mesme que celuy qui tranchoit du Capitaine parmy eux, nommé Makheabichtichiou, n'auoit pas correspondu à l'esperance qu'on auoit eu de luy: C'est chose estrange, qu'on voudroit en vn moment introduire le Christianisme dans l'infidelité, la politeffe dans la Barbarie, & il a fallu des siecles pour établir nostre creance dans l'Europe parmy des nations sedentaires & policées! Or ie puis dire que cette graine sacrée qu'on ietta cét hyuer dans leurs cœurs, a rapporté au centuple.

Premieremēt ce Capitaine Makheabichtichiou n'est point dans le defespoir de son salut, ie croy qu'il a la foy, quoy qu'il en foit, de la charité, il y a bien de la difference entre croire, & obeir à Dieu. Nous estant venu voir ce Printemps, il n'osoit entrer dans nostre maison, ie le tancay vertement, il m'escouta patiemment, puis il me repliqua: Si tu scauois le regret qui me rôge le cœur, tu me porterois compassion au lieu de me tancer, ie pensois que tu m'interroge-

[5] CHAPTER II.

OF THE BAPTISM OF A SAVAGE, AND OF SOME OF HIS
FAMILY.

I WROTE last year about the conversations we had with a band of Montagnais and Algonquins who had encamped near us during the winter. Because the seed of the Gospel did not germinate as soon as some expected, this made them say that it was labor lost to preach to the Savages, seeing that even the one who played the Captain among them, named Makheabichtichiou, had not corresponded to the hopes that had been entertained of him. How strange it is that some should require, in a moment, the introduction of Christianity into infidelity, refinement into Barbarism,—when centuries have been needed to establish our belief in Europe, among sedentary and civilized nations! Now I can say that this sacred seed that was cast that winter into their hearts, has yielded a hundredfold.

First, this Captain Makheabichtichiou's salvation is not hopeless. I believe that he has faith; be that as it may, in charity, there is a great deal of difference between believing and obeying God. Having come to see us this Spring, he did not dare to enter our house; I chided him vigorously; he listened to me patiently, and then replied: "If thou knewest the regret that gnaws my heart, thou wouldst have compassion, instead of chiding me. I thought thou wouldst question me upon the belief thou hast [6]

rois sur la créance que tu m'as [6] enseignée, ie t'en eusse rendu bon raifon, car i'ay prié Dieu tout cet hyuer, & au lieu de me monftrer bon vifage, tu me reçois avec des reproches? Tu me dis que i'ay toujours plusieurs femmes? penfe-tu qu'on se defa[u]ffe si aifément de fes vieilles habitudes? peut-estre que vous autres aués eu autant de peine que nous de quitter vos anciennes couftumes, quand on a commencé de vous annoncer la Foy? Prefcris moy laquelle tu defire que ie retienne de mes femmes, & ie chafferay les autres. En vn mot, il est dans vne bonne difpofition, ie n'en parleray neantmoins qu'en paffant, iufques à ce que ie le voie Chrestien, si Dieu luy en fait la grace.

En second lieu, le forcier nommé Pigarouich, avec lequel nous auions eu quelques prises, comme ie l'ay efcry en la Relation precedente, a brûlé toutes les vtenfilles de fon art, & iamais plus ne s'en est voulu meller depuis, quoy qu'on l'en ait follicité plusieurs fois en cachette, & par de grands presens, s'estant fait plainement instruire, il a fait des merueilles pour la Foy, mais pource qu'il a terny ce lustre par quelques actiōs de prōptitudes, que nous ne pouuons supporter en vn Catechumene, ie n'en diray pas dauantage, encor bien qu'il nous foit venu depuis peu tesmoigner fes regrets iufques aux larmes; s'il continuë fortemēt à frapper, on lui ouurira les portes de l'Eglise.

En troisieme lieu, la maladie s'estant iettée sur ces pauvres peuples, tous ceux qui auoient assisté aux instructions que nous leur dōnâmes, se trouuans faisis de cette epidimie, se font fait catechifer plus amplement, & pas vn d'eux n'est mort [7] fans Baptesme, s'il a peu auoir accès à quelqu'un de nos Peres.

taught me. I could have given thee a good account of it, for I have prayed to God all this winter; and instead of showing me a pleasant face, thou receivest me with reproaches. Thou tellest me that I continue to keep several wives; dost thou think that a person can so readily give up his old habits? Perhaps you people had as much trouble as we to quit your old customs when the Faith was first announced to you. Tell me which one of my wives thou desirest me to retain, and I will drive away the others." In a word, his inclinations are good; I will speak no more of him, however, except incidentally, until I see him a Christian, if God grant him that grace.

In the second place, the sorcerer named Pigarouich, with whom we had some disputes, as I wrote in the preceding Relation, has burned all the utensils of his art, and has never again consented to tamper with it since then,—although he has been often secretly solicited to do so, and with valuable presents. Having been fully instructed, he has done wonders for the Faith; but because he has tarnished this bright record by some hasty actions, that we could not suffer in a Catechumen, I will say no more about him, even although he came to us a little while ago, and expressed his regret to us, even to tears. If he continue to knock loudly, the doors of the Church will open to him.

In the third place, the malady having attacked these poor peoples, all those who had been present at the instructions we gave them, being seized by this epidemic, have had themselves more fully catechized; and not one of them died [7] without Baptism, if he could have access to one of our Fathers.

But, finally, the one of whom I am about to speak

Mais en fin, celuy dōt ie vay parler estoit de cette efcoïade, il fut touché viuement dés lors, quoy qu'il n'en ait rien fait paroître que cette année, ce feu qui brusloit son ame ne luy donnant aucun repos, il nous vint trouuer, & nous dit que dés les premieres instructions que nous donnafmes aux Sauvages, sō cœur auoit creu tout ce que nous difions de la grandeur de Dieu, & que pour cela il enuoioit ses enfans au Catechisme, leur recommādant d'escouter attētiuemēt ce qu'on leur enseignoit: Il n'osois pas, faisoit-il, vous aborder, ny ne fçauois comment vous declarer les pensées de mon ame, ie fouhaittois que vous m'appellassiés. En fin Negabamat (c'est le nō d'un Sauvage, son amy) me parlant du dessein que vous auies de nous aider à deuenir sedentaires, ie luy dis que ie desirois estre de la partie, non tant pour le secours temporel que vous promettiés, que pour vous entēdre parler du salut de nostre ame: Il me semble, disoit-il, que i'ay eu dés ma ieunesse quelque petite cognoissance des choses que vous enseignés, ie pensois ainfi à part moy, il y en a vn qui a tout fait, de qui nous dependons, qui nous a donné la vie, & nous fait trouuer dequoy la soustenir, & celuy-là haït les meschans. L'auois desir de le cognoître, c'est pourquoy ie me suis beaucoup resioüy quād ie vous en ay oüy parler. En fin il nous promit de venir passer l'hiuer aupres de nous pour estre plus particulieremēt instruit. A peine estoit-il Catechumene, que Dieu le mit dans de fortes espreuues: il auoit vne belle & grosse famille, la [8] maladie se iette là dedās, & en liure vne bōne partie à la mort: vne femme âgée fa parente, qui gouernoit son mesnage, est enleuée en peu de iours: fa propre femme & deux de ses enfans

was of this company. He was deeply touched from that time on, although he gave no evidence thereof until this year. This fire that burned his soul giving him no rest, he came to see us, and told us that at the first instructions we gave to the Savages his heart had believed all that we said of the greatness of God, and that therefore he sent his children to the Catechism, recommending them to listen attentively to what was taught them. "I did not dare address you," said he, "nor did I know how to declare to you the thoughts of my soul; I was wishing that you would summon me. At last, when Negabamat" (the name of a Savage, his friend) "spoke to me of your intention to help us to become sedentary, I told him that I would like to take part in this,—not so much for the temporal aid you promised, as to hear you talk about the salvation of our souls. It seems to me," he said, "that I have had from my youth some little knowledge of the things you teach; I was wont to think thus when I was alone, 'There is one who has made all, upon whom we depend, who gave us our life, and causes us to find something with which to sustain it; and that one hates evil-doers.' I had a desire to know him, hence I was greatly rejoiced when I heard you speak of him." Finally, he promised to come and spend the winter near us, that he might be more thoroughly instructed. Scarcely had he become a Catechumen, when God put him to a severe test. He had an interesting and large family; the [8] disease invaded it, and delivered a good part of it over to death. An old woman, a relative, who managed his household, was taken off in a few days; his own wife and two of his children died before his eyes; some of his kindred and relations who were

meurent deuant les yeux, quelques-vns de ses parens & alliez demeurans avec luy, font emportez en mesme temps, il se cōsoloit sur leurs Baptesmes, car il n'y en eut pas vn qui ne prit à sa mort vne nouvelle naissance en I. C. Apres les auoir quasi tous enseuillis de ses propres mains, luy-mesme est terrassé, le voila dans la mesme contagion que les autres: & pour surcroist d'affliction, son fils aîné le croiât mort, se marie contre sa volonté; c'estoit pour accabler l'esprit d'un Geât, & pour refueiller les pêfées que plusieurs Sauvages auoient eu; que vouloir estre Chrestien, c'estoit vouloir partir de ce monde. Mais Dieu qui tient le fond de l'Ocean en repos durât la furie des vents, calma son cœur dās ces tempestes. Ce pauvre hōme se iette entre nos bras, qui ne luy estoient que trop ouuerts. Mr le Cheualier de Montmagny, nostre Gouverneur, voiant la bonté de ce Sauvage, n'espargne rien de tout ce qui luy pouuoit donner quelque foulagement: il luy enuoye & perdrix & volailles, & autres oiseaux qu'on gardoit pour sa table, ou plutôt pour les malades; il n'espargne ny les cōfitures, ny le traual, ny la boutique de son Medecin & Chirurgiē tout ensemble. Veritablemēt ce grād cœur est loüable de n'auoir rien pour soy, que les cœurs & l'amour de tous ceux qui sont sous son gouvernement, il n'y a famille Francoise qui ne se reffente de ses bontez dans son affliction. Au bout du cōte, nostre Catech. alloit toujourns s'affoiblissant, [9] en forte que se voyant à deux doigts de la mort, il fit venir le reste de ses enfans, & leur dit: Mes enfans, croyez en Dieu, imitez en ce poinct vostre Pere. Je croy en luy avec autant d'assurance que si ie le voyois de mes yeux, ne l'offencez point, & il vous aidera. Je suis

living with him were carried off at the same time. He consoled himself with their Baptism, for there was not one of them who did not experience at his death a new birth in Jesus Christ. After having buried nearly all these with his own hands, he himself was stricken,—behold him seized with the same contagion as the others; and, to increase his afflictions, his eldest son, believing him dead, married against his will. It was enough to crush the spirit of a Giant, and to revive the ideas that many of the Savages had entertained, that to intend to become a Christian was to consent to depart from this world. But God, who maintains peace at the bottom of the Ocean during the fury of the winds, calmed his heart in the midst of these tempests. This poor man threw himself into our arms, which were only too wide open for him. Monsieur the Chevalier de Montmagny, our Governor, seeing the goodness of this Savage, spared nothing of whatever might give him some relief. He sent him both partridges and poultry, and other birds that were kept for his table, or rather for the sick; he spared neither the sweetmeats, nor the services, nor the store of his Physician and Surgeon together. Truly, this great heart is worthy of praise for having nothing of his own, except the hearts and the love of all those who are under his government; there is not a French family which does not experience his kindness in time of affliction. To finish this story, our Catechumen grew continually weaker, [9] so that, beholding himself within two finger-lengths of death, he summoned the rest of his children and said to them, “ My children, believe in God; imitate your Father in this respect. I believe in him with as much certainty as if I saw him with

desia mort, quand mon corps fera en terre, demeurez aupres des Peres, & leur obeïffez. Je ferois trop long de rapporter tout ce qu'il leur dit. Il tira les larmes des yeux de ceux qui l'entendoient. Les ayant fait retirer, il nous pressa de luy accorder le S. Baptesme. Hastez-vous, nous disoit-il, ie me meurs, ie suis pressé d'aller au Ciel. Quelquefois pensant estre feul, nous l'escoutions d'un lieu voisin, faisant ses prieres à Dieu avec vne tendresse & vne deuotion toute plaine de confiance. En fin le iour de la feste du glorieux Saint François Xauier, Mr le Gouverneur, Mr le Cheualier de l'Isle, & M. Gand estans presens, nous le fîmes Chrestien. M. de l'Isle le nomma François Xavier. Il tefmoigna tant de cœur & tât de satisfaction de cette faueur, que ces Messieurs s'en retournerent tous confolez. A huict iours de là, M. le Gouverneur & M. de l'Isle m'estans venus prendre pour l'aller visiter dans vne petite Cabane où il s'estoit retiré pour mourir en paix & fans bruit, il nous declara avec vne simplicité toute naïfue vne grande communication qu'il auoit eu avec Dieu. Hier fur le soir, me disoit-il, pensant en Dieu, ie me suis veu entouré d'une grande lumiere, i'ay veu les beautez du Ciel, dont tu nous parles; i'ay veu la maison de ce grand Capitaine qui a tout fait. I'estois dans vn plaisir qui [10] ne se peut exprimer. Cecy disparoissant tout à coup, ie rabaisse mes yeux vers la terre, & vis vn gouffre épouventable qui m'a transi de peur. Il me femble qu'on me dit, ne va pas là, ie n'auois garde de m'en approcher; car ie tremblois comme la feuille sur l'arbre poussée du vent. Cét horreur s'euanouïssant aussi bien que la beauté & la lumiere qui m'auoit enuironné, ie suis demeuré tout

my eyes; do not offend him, and he will help you. I am already dead; when my body is in the earth, remain near the Fathers, and obey them." It would take too long to report all he said to them; he drew tears from the eyes of those who heard him. Having directed them to withdraw, he urged us to grant him Holy Baptism. "Hasten," he said to us; "I am dying, I am in haste to go to Heaven." Sometimes thinking himself alone, we heard him from a place near by offering his prayers to God, with a tenderness and devotion showing the utmost confidence. Finally, on the feast day of our glorious Saint François Xavier, Monsieur the Governor, Monsieur the Chevalier de l'Isle, and Monsieur Gand being present, we made him a Christian. Monsieur de l'Isle named him François Xavier. He displayed so much feeling, and so much satisfaction for this favor, that those Gentlemen returned greatly comforted. A week afterwards, Monsieur the Governor and Monsieur de l'Isle having come to take me to visit him, in a little Cabin where he had retired to die in peace and quietness, he declared to us, with altogether naïve simplicity, a great communication he had had with God. "Yesterday, towards evening," he said to me, "while thinking of God, I saw myself surrounded by a great light; I saw the beauties of Heaven, of which thou tellest us; I saw the house of that great Captain who has made all. I was in a state of delight which [10] cannot be expressed. This suddenly disappearing, I lowered my eyes toward the earth, and saw a frightful gulf which paralyzed me with fear. It seemed to me some one was saying to me, 'Do not go there!' I had no wish to approach it, for I was trembling like the leaf upon the

esperdu, avec vn desir de croire & d'obeyr à Dieu toute ma vie, affeure nostre Capitaine que voila, que ie croy du profôd du cœur. Or ie puis affeurer V. R. que nous auons fait nostre possible pour descouuir si ce n'estoit point vne fourbe ou vn fonge. Nous l'auons fondé plusieurs fois & en diuers temps; iusques là que le croiant auoir l'ame sur les leures, nous le fîmes fouuenir de cette vision, le menaçant d'vn rigoureux chastiment s'il mentoit en chose de telle importance. Ce pauvre homme espouenté, s'efforça de se leuer en son feant, & nous dit d'vn œil constant; ie vous affeure en toute verité que la chose est comme ie vous l'ay descrite. Je ne vous ay pas menty à la vie, ie ne vous mentiray pas à la mort. A cela que peut-on dire autre chose sinon que le Dieu du Paradis respand ses benedictions aussi bien sur les Barbares, que sur les Grecs. M. le Gouverneur & M. de l'Isle le retournans encore voir vne autre fois avec le sieur Marfolet, qui entend fort bien la langue des Sauuages, furent si satisfaits, que le sieur Marfolet m'affeura puis apres qu'il luy auoit pensé tirer les larmes des yeux, luy demandant s'il n'auoit point besoin d'aucune chose qui fust en son pouuoir. [11] Non, repart-il, sinon que tu prie Dieu pour moy tous les iours & tous les matins: Combien de fois s'adressant à Dieu, luy a-il dit, vous estes mon Seigneur & mon maistre, ordonnez de ma vie & de ma mort, ie souhaitte la mort pour vous voir, & ie voudrois viure pour le bien de mes enfans. Sa famille l'affligeant, il disoit. Que tout le monde me quitte, ie ne vous quitteray pas. Estre né Barbare & parler en ces termes, c'est publier les bontez du Dieu des Scythes, & des Chrestiens.

tree shaken by the wind. This feeling of horror vanished, as well as the beauty and light which had surrounded me. I was left quite distracted with a desire to believe and to obey God all my life; assure our Captain of this, that I believe from the bottom of my heart." Now I can assure Your Reverence that we did all we could to discover whether this were an imposture or a dream. We had sounded him several times and on different occasions, until, believing that he had his soul upon his lips, we reminded him of this vision, threatening him with severe punishment if he lied in a matter of so much importance. This poor frightened man, trying to raise himself to a sitting posture, said to us with a steadfast eye, "I assure you in all truth that the thing is as I have described it to you. I have not lied to you in life; I will not lie to you at my death." Regarding this, what can one say except that the God of Paradise bestows his blessings upon the Barbarians as well as upon the Greeks. Monsieur the Governor and Monsieur de l'Isle again returning to see him with sieur Marsolet, who understands the language of the Savages very well, were so pleased, that sieur Marsolet assured me afterwards that he had almost drawn tears from their eyes; when he asked him if he needed anything that might be in his power to give, [11] "No," he replied, "unless thou pray God for me every day and every morning." How many times, addressing God, did he say to him, "You are my Lord and my master; order my life and my death; I wish for death, that I may see you, and I would gladly live for the good of my children." His family mourning for him, he said, "Though all the world forsake me, I will not forsake you." To be born a

Sa maladie tirant en longueur. Car il fut plus de trois mois, tantost dans vn peu de vie, maintenant quasi dans la mort, il appelloit ceux qui restoient de sa famille, & leur donnoit des conseils admirables. En fin on fit tant de prieres pour luy, nos Peres s'adressans à Dieu par quelques vœux & par quelques mortifications, qu'au mesme temps qu'on l'auoit abandonné, & qu'on luy donnoit comme à vn mort tout ce qu'il desiroit, Dieu luy renuoye sa fanté, le voila fort du tombeau avec l'estonnement des François & des Sauuages. Il s'en va chercher sa prouision de chair d'Esclans dans les bois, il part en Mars apres tous les Sauuages, & reuiet en Auriel, & cependant il en rapporte plus que six autres ensemble. Au retour il est accueilly d'une tempeste dans les glaces, il a recours à Dieu, fait prier sa famille, il sort du peril qui l'alloit engloutir, & qui abyssma l'vn de ses canots chargé de viande. Comme il vit que quelques-uns de ses gens ne prioient pas de bon cœur, il leur dit, voicy que nous abordons la maison des François, où on a promis de me [2 i. e., 12] loger. Je ne veux personne avec moy qui ne croye en Dieu. Si quelqu'[v]n de vous autres n'a le cœur ferme, qu'il prenne sa part de nostre prouision, & qu'il se retire ailleurs. Il auoit deux femmes auant son baptesme, la plus forte & la plus ieune mourut Chrestienne: L'autre qui n'a guiere d'esprit se monstroit froide en la foy. C'est à celle-là qu'il parloit tacitement & à sa sœur; celle cy respondit tout haut, qu'elle croioit desia dans son cœur; En effet elle fût baptizée peu de iours apres. Pour sa femme, voyant qu'elle se renge vn petit, il ne l'a pas voulu repudier, quoy qu'elle ne le soulage quasi point en son mesnage. Nostre nouveau

Barbarian, and to speak in these terms, is to publish the goodness of the God of the Scythians and of the Christians.

His sickness was long and tedious, for he was ill more than three months,—sometimes showing a little life, and again almost in the grave. He called those of his family who survived, and gave them admirable advice. Finally, so many prayers were offered for him, our Fathers addressing themselves to God through vows and mortifications, that at the very time when he had been abandoned, and all that he desired had been given him, as to a dead man, God sent him back his health. Behold him emerged from the tomb, to the astonishment of the French and of the Savages. He went into the woods, in quest of his provision of Elk meat; he departed in March after all the other Savages, and returned in April, and yet he brought back more of it than six others together. On his return, he was assailed amidst the ice by a tempest; he had recourse to God, made his family pray, and emerged from the peril that was about to engulf him, and which sunk one of his canoes loaded with meat. When he saw that some of his people were not praying from their hearts, he said to them, “See, we are drawing near the house of the French, where they have promised to [2 i.e., 12] lodge me. I do not wish any one with me who does not believe in God. If any one of you has not a steadfast heart, let him take his share of our provisions, and let him retire elsewhere.” He had two wives before his baptism; the strongest and youngest of them died a Christian. The other one, who had but little intelligence, showed herself cold towards the faith. It was to this one and to her sis-

Chrestien professant hautement la foy, & publiant par tout que Dieu luy auoit rendu la fanté du corps & de l'ame, desira de s'approcher de la Sainte Table, il s'y prepara avec vne grand pureté, il fit vne bonne Confession depuis son Baptesme, ieufna la veille du Saint Sacrement, iour destiné pour sa premiere communion. Monsieur nostre Gouverneur nous parla de luy donner l'vn des bastons du Poële, fous lequel on portoit le Saint Sacrement, en prenant vn luy-mesme par vne humilité vraymēt genereuse. C'estoit vn spectacle agreable au Ciel & à la terre, de voir ce Neophite couuert d'vne modestie vrayment Chrestienne sous vne belle robbe de Sauage, porter le dais à la procession avec la premiere personne du pays. Les Moufquetades & les canons venant à bruire & à tonner, les Autels & repofoirs estant bien parez, donnoient ie ne scay quelle deuotion que nostre nouveau soldat goustoit avec vne douceur incroyable. [13] En fin il receut celuy qui le venoit d'honorer publiquement, ne se pouuant saouler de le benir. Il dit par apres à l'vn de nos Peres, Ie ne me soucie plus des choses de la terre; Il importe peu que ie fois pauvre ou riche, sain ou malade, puisque le Ciel m'est ouuert, & que mon vray Capitaine m'est venu visiter. Quand vous me chasseriez, quand vostre Gouverneur me rebuterait, quand vous fortiriez tous de nostre país, ie ne quitterois iamais Dieu. Quel changement! cét homme qui a mangé plusieurs fois la chair de ses ennemis, reçoit maintenant IESVS-CHRIST. avec vn cœur plein de deuotion! le confesse avec vne candeur toute naïfue! bref, il est dans l'exercice de la Religion, se comportant en vray Chrestien. Dieu luy face la grace de perseuerer iuf-

ter that he was speaking indirectly. The latter answered aloud that she already believed in her heart; in fact, she was baptized a few days afterward. As for his wife, seeing that she gave way a little, he did not wish to repudiate her, although she gives him little comfort in his household. Our new Christian, openly professing the faith, and proclaiming everywhere that God had restored to him health of body and of soul, desired to approach the Holy Table. He prepared himself for this with great purity, made a good Confession after his Baptism, and fasted on the eve of the Holy Sacrament, the day appointed for his first communion. Monsieur our Governor suggested to us that we give him one of the poles of the Canopy under which the Holy Sacrament was borne,—he himself taking one, through a truly noble humility. It was a spectacle agreeable both to Heaven and to earth, to see this Neophyte—clad, under a beautiful Savage robe, with truly Christian modesty—bearing the canopy in the procession, with the chief person in the land. The Muskets and cannons beginning to roar and thunder, and the beautiful decorations of the Altars and resting places, caused an indescribable spirit of devotion, which our new soldier enjoyed with an incredible delight. [13] Finally, he received him who came to honor him publicly, and could not bless him profusely enough. He said afterwards to one of our Fathers, “I do not care any more for the things of earth; it matters little whether I am poor or rich, well or sick, since Heaven is opened to me, and my true Captain has come to visit me. If you were to drive me away, if your Governor were to reject me, if you were all to leave our country, I would never give up God.”

ques à sa mort. Difons deux mots de ses enfans, il auoit trois garçons & trois filles; Dieu prit l'un de ses garçons dans la contagion, & l'une de ses filles dotée d'une grace non commune aux Sauvages. Pour marque que la foy estoit dedans son cœur, voyant un Pere de nostre Compagnie qui la visitoit à la mort, elle s'efcria en refusant, car elle auoit une violente fièvre. Ah mon Pere! ie m'en vay dans les feux, ie suis damnée. Cela fit voir que la crainte estoit dans son ame, le Pere luy parlant de Dieu elle reuint à foy, se r'assura, & mourut dans l'innocence de son Baptême.

Sa sœur jumelle née à mesme iour, & quasi dans les mesmes perfections naturelles, se presentant aux saintes Ceremonies du Baptême, Monsieur nostre Gouverneur la voyant si gentille, voulut estre son parrain: & ayant appris que nostre [14] grande Reine iettoit par fois quelques regards vers le Ciel pour le salut de nos pauvres Barbares, qu'elle auoit mesme souhaité qu'on esleuast quelque ieune fille Sauvage en la Foy en sa consideration, il luy fit porter son nom, l'appellant Anne. Cette nouvelle plante croist tous les iours en la foy, frequentant les Sacremens à l'imitation de son pere: Il arriua certain iour que celui qui la deuoit entendre de confession, l'instruisant auparavant, & luy recommandant la candeur, elle le regarda comme estonnée, & luy dit; Ne m'avez-vous pas enseigné que c'est à Dieu à qui on declare ses pechez en la presence du Prestre! le moyen donc de luy mentir, & de luy cacher quelque chose, puis qu'il sçait tout?

Entre ces trois enfans baptisez, l'un des Peres que V. R. nous a enuoyés cette année, mettant pied à

What a change! This man, who has many times eaten the flesh of his enemies, now receives JESUS CHRIST with a heart full of devotion, and confesses him with a candor altogether naïve! In short, he is practicing Religion, conducting himself as a true Christian. May God give him the grace to persevere until his death. Let us say a few words of his children. He had three boys and three girls; God took one of his boys during the contagion, and one of his girls, who was endowed with a grace not common to the Savages. As an evidence of the faith that was within her heart, seeing one of the Fathers of our Society who was visiting her in her dying moments, she exclaimed in her delirium, for she was in a violent fever, "Ah, my Father! I am going into the fires; I am damned!" That showed that fear was in her soul. Upon the Father speaking to her of God, she recovered her senses, reassured herself, and died in the innocence of her Baptism.

Her twin sister, born on the same day, and with almost the same natural perfections, presented herself for the holy Ceremonies of Baptism. When Monsieur our Governor saw how amiable she was, he wished to be her godfather; and having learned that our [14] great Queen sometimes raised her eyes toward Heaven for the salvation of our poor Barbarians, and that she had even wished some young Savage girl to be brought up in the Faith on her account, he had her take her name, calling her Anne. This new plant grows daily in the faith, frequenting the Sacraments in imitation of her father. It happened one day that when the one who was to hear her confession was instructing her beforehand, and recommending sincerity to her, she looked at him as if in

terre, a receu à mefme temps en l'Eglife de Dieu le plus petit fils de noftre Neophyte: refte encore a baptizer fon fils ainé, & vne autre fille plus ieune, que Dieu benira s'il luy plaift en fon temps.

Cette femme qui gouvernoit fa famille fe difpofant au Baptesme, vit entrer la nuict en fa petite Cabane vn animal gros cōme vn Ours. Croyāt que ce fust vn demon, elle eust recours à Dieu, & cette beste ou fantofme difparut, le lendemain elle fut receuë dans l'Eglife militante, & peu de temps apres dans la triomphante.

astonishment, and said: "Have you not taught me that it is God to whom one declares one's sins in the presence of the Priest? How then can I lie to him, and conceal anything from him, since he knows all?"

Of these three baptized children, one of the Fathers whom Your Reverence has sent us this year, at the very time of his landing, received into the Church of God the youngest son of our Neophyte. There still remains to be baptized his eldest son and another younger daughter, whom God will bless, if it please him, in his own time.

The woman who takes care of his family, while preparing herself for Baptism, saw an animal as large as a Bear enter her little Cabin, during the night. Believing this to be a demon, she had recourse to God, and the beast or phantom disappeared. The next day she was received into the Church militant, and a little while afterward into the Church triumphant.

[15] CHAPITRE III.

DE QUELQUES AUTRES SAUAGES BAPTISÉS.

VN ieune Sauvage se voyant malade, demande le Baptesme avec instance, mais comme on le tenoit dans les épreuues; Ne voyés-vous-pas, nous fit-il, qu'on me va mener à la mort? car mes parens me trainans apres eux dans les bois, ne manqueront iamais pour se deliurer de la peine que ie leur donneray de m'affommer, ou de m'abandonner seul dans ces grandes forests. Oüy, mais si tu gueris, luy dit on, perfeueras-tu dans la foy que tu professe maintenant? comme il est d'un naturel violent & assez orgueilleux, nous craignons en luy l'Apostasie; Ne me parlés pas de guerifon, respond-il, ie vous demande le Baptesme comme vn homme qui s'en va à la mort. Là deffus il se leue en son feant, prie qu'on le face Chrestien; sa demande accomplie, on le voulut faire recoucher, car il estoit debile, attendés, dit-il, que i'aye vn petit remercié Dieu du grand present que ie viens de recevoir. Apres son Baptesme il fust traifné en mille endroits, on ne l'affomma pas, mais on le fit bien souffrir; il fut quelquefois delaissé tout seul au coin d'un bois avec vn peu de viures qu'on mettoit aupres de luy. Iamais ie ne vy homme tant endurer, ie ne croy pas que Iob fust plus pauure; car il n'auoit plus [16] que la peau colée sur ses os, & vne meschante escorce d'arbre qui luy seruoit de lict, de robe, & de maison, il s'escricoit par fois, ie hay

[15] CHAPTER III.

OF SOME OTHER BAPTIZED SAVAGES.

A YOUNG Savage, finding himself sick, urgently asked for Baptism; but, when he was kept on probation, he said to us, "Do you not see that they are taking me to my death? For my relations dragging me after them into the woods will be sure to free themselves from the trouble I shall give them, by killing me, or abandoning me in these great forests." "Yes, but if thou recover," was said to him, "wilt thou persevere in the faith that thou dost now profess?" As he is of a violent and rather haughty disposition, we feared Apostasy for him. "Do not speak to me of recovery," he replied; "I ask you for Baptism as a man who is going to his death." Thereupon he raised himself to a sitting posture and begged to be made a Christian. His request fulfilled, they wished him to lie down again, for he was very weak. "Wait," said he, "until I have thanked God a little for the great gift I have just received." After his Baptism he was dragged to a thousand places; he was not killed, but was made to endure great suffering. He was sometimes left all alone in a corner of the woods, with a little food placed near him. I have never seen a man endure so much,—I do not think that Job was any more wretched; for this man had nothing more [16] than the skin adhering to his bones, and a wretched piece of bark which served him as bed, blanket, and house.

mon corps, ie ne crains point la mort, puis en pinçant fa peau toute noire & affreufe à voir, ce n'est pas cette pourriture que i'aime, c'est le Ciel où mon ame doit aller. Les Sauvages s'en voulans deffaire firent courre vn bruit qu'il estoit deuenu loup garou, & qu'il vouloit manger tous ceux qui l'approchoient; comme nous eufmes appris toutes ces belles nouvelles, nous le fîmes apporter, & le fecourufmes si bien, que cette carcasse reprit corps, ce mort refuscita; & ce pauvre muet delia si bien sa langue, que c'est vn plaisir de l'entendre maintenant benir Dieu; il preche ses gens, leur reproche leurs vices & leur ingratitude avec vne liberté qui nous console, & le bon est qu'il s'accuse le premier tout publiquement, d'auoir autrefois commis les pechez qu'il reprend en eux: il conçoit si bien nos mysteres, que ie ne croy pas que beaucoup de vieux Chrestiens procedent plus sincerement & plus nettement au Sacrement de Penitence que ce Neophyte.

Vn autre plus ieune que luy fut aussi delaisfé dans sa maladie, le Sauvage qui l'abandonna vint trouuer vn de nos Peres, & luy dit, Vas-t'en trouuer vn ieune garçon que i'ay laiffé en tel endroit, pource que ie m'en vay à la chaffe dans les bois, & ie ne le sçauois traifner apres moy; Cela dit, mon homme s'en va sans autre ceremonie. Nous prîmes ce pauvre enfant desia fait Chrestien par le Baptesme, nous luy rendons toute l'assistance possible l'espace de plus de trois mois qu'il fust en [17] nostre petite maison; Dieu le voulut appeller à foy, il se confessa & receut le Sacrement de l'Extreme Onction. Vn peu deuant sa mort, il nous demanda qui estoient ceux qu'il auoit oüy chanter fort melodieusement toute la nuict, ce

He sometimes cried out, "I hate my body, I do not fear death;" then, pinching his skin, all black and frightful to look upon, "It is not this rottenness that I love; it is Heaven, whither my soul is going." The Savages, wishing to get rid of him, spread a report that he had become a man wolf, and that he would eat all those who came near him. When we had learned all this fine news, we had him brought to us, and succored him so effectually that this carcass again became a body, this corpse was resuscitated; and this poor mute tongue was so loosened that it is a pleasure now to hear him bless God. He preaches to his own people, reproaching them for their vices and their ingratitude with a freedom that consoles us; and the best of it is that he first accuses himself, publicly, of having formerly committed the sins that he reproves in them. He has so good a conception of our mysteries that I do not think many old Christians proceed to the Sacrament of Penance more sincerely and more frankly than this Neophyte.

Another one, younger than he, was also deserted in his sickness. The Savage who abandoned him came to one of our Fathers, and said to him, "Go and find a young boy that I have left in such and such a place, because I am going to the woods to hunt, and I cannot drag him after me." So saying, my man went away without further ceremony. We took this poor child, who had been already made a Christian by Baptism. We rendered him all the assistance possible, during the space of more than three months that he was in [17] our little house. God wished to call him to himself; he confessed, and received the Sacrament of Extreme Unction. Shortly before his death, he asked us who those were whom

qui l'auoit recreé au possible, il pensoit que nous les auions entendu, comme il disoit cela; il se monstra estonné, & nous dit, Ne voyez-vous pas ces gens là fort épouuentables qui me regardent d'un mauuais œil? on le r'asseurera aussi-tost. Le soir dont il mourut la nuict, il appella fort un de nos Peres, qui accourut incontinent; mais on ne pût sçauoir ce qu'il vouloit dire, il s'escricioit seulement. Le Pere le sçaura, le Pere le sçaura; quelque temps apres il rendit son ame bien heureuse à nostre Seigneur.

I'ay parlé dans les Relations precedentes d'un certain furnommé des François, le grand Oliuier, lequel fit baptiser il y a deux ans sa fille, & puis apres sa femme, se promettant bien de mourir Chrestien aussi bien que les autres: Ce bon-heur luy est arriué non sans vne faueur particuliere de Dieu, car il estoit fort superstitieux, & ne manquoit pas d'esprit pour deffendre ces niaiferies; Il se méloit de deuiner. Or soit que le diable se communiquast à luy par leur fremissement de mammelle, soit qu'il le rencontraist quelquefois par hazard, ie l'ay veu assurer qu'une certaine nouvelle qu'on attendoit arriueroit le lendemain matin, & cela fut trouué veritable. Estant tombé malade, il nous fit appeller, nous y allasmes trois de compaignie; Ce bon homme desia conuaincu sur ses superstitions, nous dit: Ah mes chers amis! [18] vous me faites plaisir, ie n'ay plus de parolles qu'autant qu'il en faut pour vous tesmoigner que ie croy en Dieu; que ie renonce à nos badineries pour embrasser la Foy que vous m'auiez enseignée. Là dessus il se voulut mettre à genoux, mais il n'eut pas assez de force, on luy conféra le premier Sacrement de grace, & tout sur l'heure il passa dans la gloire.

he had heard singing all night, very melodiously, affording him the utmost delight; he thought that we had heard them. As he told this, he assumed a startled look, and said to us, "Do you not see those frightful people there, looking at me with evil eyes?" We immediately reassured him. On the evening of the night he died, he called loudly for one of our Fathers, who immediately ran to him; but he could not understand what the boy intended to say, as he only exclaimed, "The Father will know it, the Father will know it." Some time afterward, he rendered up his blessed soul to our Lord.

I have spoken in preceding Relations of a certain man surnamed by the French, "big Olivier," who two years ago had his daughter baptized, and afterwards his wife, fully resolving that he would die a Christian, as well as the others. This good fortune did not happen to him without a special favor of God; for he was very superstitious, and did not lack the ability to justify those foolish notions; he took part in divination. Now either because the devil communicated with him by means of their throbbings of the breast, or because he chanced to meet him sometimes, I have known him to assert that certain news which was expected would arrive the next morning, which proved to be true. Having fallen sick, he had us summoned; three of us went to him. This good man, already convinced of his superstitions, said to us, "Ah! my dear friends, [18] you are doing me a favor. I have no longer the power to speak, except what is necessary to testify to you that I believe in God, that I renounce our absurdities to embrace the Faith that you have taught me." Thereupon he tried to get on his knees, but he had not

Nous verrons quelques exemples bien plus notable que celui que ie vay deduire, comme il ne faut point desespérer de la bonté de Dieu; nonobstant la barbarie des Sauvages. Vn de nos Peres abordant vne ieune fille malade pour la disposer au Baptesme, cette pauvre creature l'apperceuant, luy dit; fors d'icy, ie ne te veux pas voir. Le Pere faisant semblant de ne la pas entendre, luy dit, ma fille, ie voudrois bien sçauoir où est ta plus grande douleur, pour y apporter quelque remede. La malade incitée par l'esprit malin, se tourne de l'autre costé toute en colere, ce que sa sœur qui la gardoit ayant apperceu, dit au Pere; n'entends-tu pas qu'elle te dit que tu t'en aille, & que tu luy romps la teste. Les deux Peres qui estoient là recognoissant la tentation du diable, ont recours à Dieu, & le demon s'enfuit. Ma fille, dit l'vn de ses Peres, nous te voudrions donner vn bon conseil, & tu le mesprise; quoy donc, fortirons-nous sans que tu nous parle? à ces parolles elle se tourne la face, & s'escrie: Ah mon Pere, ie me meurs! ie n'en puis plus, c'est fait de ma vie! Non ma fille, vous ne mourez pas tout à fait, luy dit le Pere, si vous croiez en Dieu; car vostre ame iouira d'vn plaisir eternal. Ie croy respond-elle, [19] ie croy, ie suis marrie de l'auoir offensé. On l'interroge sur les principaux articles de nostre creance, comme elle auoit assisté au Cathéchisme, elle répondit, fort bien: On luy demanda si elle voudroit bien receuoir le S. Baptesme, elle répondit, non de paroles, mais par effect; car encore qu'elle fust aux abois de la mort, elle se foûleue doucement, met vn plat d'écorce sous sa teste, faisant signe qu'on versast dessus ces eauës sanctifiantes pour guerir les playes de son ame, on luy obeyt, on la fait

enough strength. The first Sacrament of grace was conferred upon him, and almost at the same time he passed into glory.

We shall see examples even more remarkable than this I am about to describe, showing that the goodness of God must not be despaired of, notwithstanding the barbarism of the Savages. One of our Fathers approaching a young sick girl to persuade her to Baptism, this poor creature perceiving him, said, "Go away from here; I do not wish to see thee." The Father, pretending not to hear her, said, "My daughter, I would like very much to know where thy greatest pain is, to bring thee some remedy for it." The patient, incited by the evil spirit, turned angrily to the other side; her sister, who was taking care of her, seeing this, said to the Father, "Dost thou not hear her tell thee to go away,—that thou art turning her brain?" The two Fathers who were there, recognizing the temptation of the devil, had recourse to God, and the demon fled. "My daughter," said one of these Fathers, "we wish to give thee good counsel, and thou despisest it; how now, shall we go away without thy speaking to us?" At these words she turned her face and exclaimed, "Ah, my Father, I am dying! I can do no more, it is a question of my life!" "No, my daughter, you will not entirely perish," the Father said to her, "if you believe in God, for your soul will enjoy eternal pleasure." "I believe," replied she, [19] "I believe, I am sorry to have offended him." She was questioned upon the principal articles of our belief; as she had attended the Catechism, she answered very well. She was asked if she truly desired to receive Holy Baptism; she answered not by words, but by actions; for, al-

Chrestienne, & à mefme temps citoyenne du Paradis; Car en rabbaiffant fon corps vers la terre, fon ame s'enuola dans les Cieux. C'est vne faincte penfée de mediter par fois quels font les eftonnemens & les fainctes épouentes, pour ainfi dire, qu'a l'ame d'un Sauvage, paffant en vn moment de l'extremité de la barbarie, & de la baffeffe dans le fein de la gloire. Quelle action de grace ne fait-elle point à ceux qui luy ont procuré cette grandeur, quelle benediction du Ciel ne demande-elle point à Dieu pour ceux qui n'ont point épargné les biens de la terre, afin qu'on luy appliquaft le fang de IESVS-CHRIST. Paf-fons outre; i'ay peur d'efre long.

though she was on the verge of death, she gently raised herself and put a bark plate under her head, making a sign that these sanctifying waters should be poured over her to cure the wounds of her soul; she was obeyed; she was made a Christian, and at the same time a citizen of Paradise,—for, in lowering her body towards the ground, her soul flew away to Heaven. It is a holy exercise of the mind to meditate at times upon the wonder and holy terror, so to speak, that the soul of a Savage experiences in passing, in one moment, from the extreme of barbarism and degradation into the bosom of glory. What thanksgivings does it not offer for those who have procured it this greatness; what Heavenly blessings does it not ask from God for those who have not spared their earthly goods that they might apply to it the blood of JESUS CHRIST? Let us pass on; I fear this will be too long.

[20] CHAPITRE IV.

D'AUTRES PERSONNES ADULTES BAPTIZÉES SOLEMNELLEMENT.

LE feminaire des Hurons nous a donné cette année deux ieunes hommes, auffi constans en la Foy, que leur nation est variable & changeante. Je n'ay pas connoissance du futur, mais ie sçay bien que le sejour qu'ils ont fait parmy nous, les a fait iuger tres-dispofez pour recevoir le caractere du Chrestien. Mr le Cheualier de Montmagny en nomma vn Armand Iean, du nom de Monseigneur le Cardinal, iugeant qu'il estoit à propos qu'un Prince de l'Eglise qui fauorise cette Eglise naissante, en recueillit les premiers fruits. Son compagnon est celuy qui se fauua l'an passé des mains des Hiroquois par vne espece de miracle. Monsieur Gand & Madamoiselle de Repentigny, ses parain & maraine, l'appellerent Ioseph, au nom de Messieurs de la Nouvelle France. Le Chapitre du Seminaire des Hurons nous fera voir les bonnes dispositions & les vertus de ces deux ieunes hommes vrayment touchez de Dieu. I'ay parlé dans les Relations precedentes d'une ieune fille donnée à vne famille Françoisse pour deux ans, à condition que ce temps expiré, elle se pourroit retirer aupres de ses parens, si elle en auoit la volonté; Le terme approchant, son pere la pressa fort de le fuiure: [21] elle fit la fourde oreille. Il enuoye vn ieune homme pour luy parler de mariage: Et afin de gagner plus forte-

[20] CHAPTER IV.

OF OTHER ADULT PERSONS WHO HAVE BEEN SOLEMNLY BAPTIZED.

THE seminary for the Hurons has given us this year two young men, as steadfast in the Faith as their nation is unsteady and changeable. I have no knowledge of the future, but I know well that the sojourn they made among us has caused them to be considered very well prepared to receive the stamp of Christian. Monsieur the Chevalier de Montmagny named one of them Armand Jean, the name of Monseigneur the Cardinal, deeming it appropriate that a Prince of the Church, who favors this rising Church, should gather the first fruits thereof. His companion is the one who escaped last year from the hands of the Hiroquois by a sort of miracle. Monsieur Gand and Mademoiselle de Repentigny, his godfather and godmother, called him Joseph, in the name of the Gentlemen of New France. The Chapter on the Seminary for the Hurons will show us the good inclinations and virtues of these two young men, truly touched by God. I have spoken in the preceding Relations of a young girl given to a French family for two years, on condition that when this time expired she should be allowed to go back to her parents, if she wished to do so. As the time drew near, her father strongly urged her to follow him; [21] she turned a deaf ear. He sent a young man to speak to her about marriage, who, in order to more

ment son amitié, & la divertir des François, il luy fait present de brasselets & de pendants d'oreille, & d'un colier de porcelaine, ce font les perles & les diamans du pays. Cette bonne Cathecumene agée de 12 à 14 ans, répondit en fuyant, laissa là ses presents, & celui qui les offroit sans luy dire un seul mot. Ayans donc reconnu sa constance, nous la disposâmes au Baptême. Le diable s'y voulut opposer, car elle fut saisie d'une espee d'obession si violente, qu'en un moment elle tournoit la teste avec une deformité fort horrible, son estomac s'esleuoit demesurement: On la voyoit toute épouventée sans pouvoit dire autre parole, sinon; j'ay peur, j'ay peur. Cecy luy arriva par trois fois, & tousiours en des temps que pas un de nous ne pouvoit estre appellé pour la voir en cet estat. On pressa fort de luy faire prendre quelque medecine, pour luy purger le cerveau, disoit-on. Nous en avions la volonté, mais l'oubly nous faisoit incontinent. Le Baptême la devoit guerir; car depuis que les eaux sacrées l'eurent faite enfant de Dieu, jamais plus le diable ne luy donna cette épouvente; Elle fut appellée Magdelaine de S. Ioseph. l'espere qu'une ame chérie de Dieu luy trouvera son mariage.

Le forcier Pigarouch, avec lequel nous eufmes tant de prises l'an passé, comme j'ay desia dit, a instruit & fait baptizer sa femme, & trois de ses enfans à la mort. Un sien frere se rendant opiniastre, & se moquant des feux d'Enfer, il le pressa [22] si fortement qu'il le fléchit. Comment, luy faisoit-il, tu crois que ton ame n'aura aucune connoissance apres ta mort? Est-ce toy qui l'a creé pour en parler avec cette opiniastrété? Tu mets toute son assurance en tes ap-

effectually gain her friendship and estrange her from the French, made her a present of bracelets and earrings, and a necklace of porcelain,—these are the pearls and diamonds of the country. This good Catechumen, between 12 and 14 years old, answered by fleeing, leaving there his presents, and him who offered them, without saying to him a single word. Having now recognized her constancy, we prepared her for Baptism. The devil tried to oppose this, for she was seized by a sort of obsession, so violent that she instantly turned her head around, with horrible distortion, and her stomach grew enormously swollen. We saw that she was utterly terrified, and unable to utter a word, except, "I am afraid, I am afraid." This happened to her three times, and always at a time when none of us could be called to see her in this condition. There were urgent requests to have her take some medicine, to clear her brain, they said. We were willing to do this, but negligence suddenly seized us. Baptism was destined to cure her; for, since the sacred waters have made her a child of God, the devil has never caused her this fright. She was called Magdelaine of St. Joseph. I hope that some soul dear to God will find in her a wife.

The sorcerer Pigarouch, with whom we had so many disputes last year, as I have already said, instructed and had his wife and three of his children baptized at death. One of his brothers becoming obstinate, and ridiculing the fires of Hell, he urged him [22] so strongly that he convinced him. "What!" said he to him, "dost thou think thy soul will have no consciousness after death? Is it thou who hast created it, that thou shouldst speak of it with this obstinacy? Thou placest all thy dependence upon

prehenfions remplies d'erreur, & moy qui croy en Dieu, ie m'appuye fur fa parole; c'est luy qui a tiré les ames du neant, & par confequent qui en peut parler avec toute verité. La raifon t'apprend que celuy qui t'a donné l'eftre en demande quelque reconnoiffance fur peine de chaftiment. Il fit fi bien, que ce bon homme fe rendit, & fut nommé Chryfoftome.

Ayans baptisé vne bonne femme dans vne groffe maladie, en forte qu'elle répondoit avec vne entiere connoiffance à toutes les demandes qu'on luy fit, fans que iamais elle parut extrauaguée, arriue qu'elle retourne en fanté, nous luy demandafmes fi elle fe fouuenoit bien du nom qu'on luy auoit donné. Non, dit-elle, ie ne fçay pas feulement fi on m'a baptifée. Mais ne te fouuiens-tu pas, luy difmes nous, des réponfes que tu nous a faites touchant noftre creance. Non, répondit-elle, ie ne fçay ce que vous m'avez demandé, ny ce que ie vous ay répondu, mais ie me fouuiens bien qu'il me fembloit quand vous me parliez que le Diable me vouloit tuer, & que ie difois en mon cœur; c'est bien à luy à m'offencer, puisque ie crois en Dieu, il n'en fçauroit venir à bout. Ie me fenty par apres déliurée de ce danger, ce fut fans doute par ce Baptefme. Cette pauvre femme fe comporte bien maintenant, fort ioyeuſe d'auoir eſté malade, pour auoir [23] receu vne faueur qu'on ne luy eut pas fi toſt accordée. Ie ne fçauois me laſſer de dire que ceux qui deſeſperent de la conuerſion des Sauuages, font vne iniure à la bonté de Dieu; Nous auons fecouru cét hyuer vn ieune homme avec vne grande patience, car ſa maladie a duré plus de cinq mois: Apres toute la charité qu'on luy eut fait, & l'inſtruction qu'on luy eut donnée, le diable luy renuerſa quaſi la cer-

thy apprehensions, full of errors as they are; and I who believe in God, I lean upon his word; it is he who has drawn souls from nothing, and consequently can speak of them with all truth. Reason teaches thee that he who has given thee being demands some acknowledgment thereof, on pain of punishment." He argued so well that this good man yielded, and was named Chrysostome.

Having baptized a good woman in a serious illness, so that she responded with perfect intelligence to all the questions put to her, without once appearing to wander, it happened that she returned to health, and we asked her if she remembered clearly the name that had been given to her. "No," said she, "I do not even know whether I have been baptized." "But dost thou not remember," we said to her, "the answers that thou didst make to us concerning our belief?" "No," she answered, "I do not know what you asked me, nor what I answered you; but I remember very well that it seemed to me, when you addressed me, that the Devil tried to kill me, and that I said in my heart, 'It is no wonder that he attacks me, since I believe in God; but he cannot succeed.' I afterwards felt myself delivered from this danger; it was no doubt through this Baptism." This poor woman behaves well now, and is very glad that she was sick, that she might [23] receive a favor that would not have been granted to her so soon. I cannot refrain from saying that those who despair of the conversion of the Savages, offer an insult to the goodness of God. We have this winter succored a young man, with great patience, for his sickness lasted more than five months. After all the kindness that had been shown him, and the instruction that had

uelle. Ce pauvre miserable entre en fureur, blasphème contre Dieu, proteste qu'il ne croit plus en luy. Tout l'huyér faisoit-il, ie l'ay prié, & ie m'attendois qu'il me gueroit, & me voila plus mal que iamais, qu'il me damne s'il veut, ie ne m'en foucie pas. Ceux qui entendent ces blasphèmes creurent incontinent que les Sauvages ne croient que par intérêt. C'est chose étrange que le mal est mieux reçu que le bien. Tout le monde croit au premier récit toutes les simplicités que nous écrivions de ces peuples, mais si on remarque quelque trait d'esprit, de bon sens, en un mot, quelque faueur de la nature, ou de la grace, cela est comme révoqué en doute. Qui eust iamais crû que nostre blasphémateur deust chanter les loüâges de Dieu. Nous le fîmes porter dans la Cabane de quelques Sauvages ses parens; & au mesme temps que nous ne luy donnions plus aucun secours, sinon de luy remonstrer doucement son péché, il fut si contrit, qu'il nous tira les larmes des yeux. Il demanda le Baptême, protesta qu'il estoit marry d'auoir offensé son Seigneur, luy donne sa vie sans le prier de la prolonger d'un moment. Dit tout haut qu'il croit & qu'il veut [24] croire à iamais en celui qui luy a touché le cœur: on le baptize dans cette ferueur: le Diable furuient à la trauerse; un sien frere songe que si on mettoit un baston aupres de luy qui ressembloit à une couleur, qu'il gueroit: On en fait un aussi-tost, on le place aupres de sa teste. Ayant eu aduis de cette superstition, nous l'allâmes visiter; comme nous luy demandions si ce baston n'auoit point fait son corps, puis qu'on le mettoit aupres de luy pour le refaire, il le prit, & nous le donna. Emportez-le, fit-il, afin qu'il n'en soit plus de nou-

been given him, the devil almost turned his head. This poor wretch, being in a fury, blasphemed God, and protested that he no longer believed in him. "All the winter," said he, "I have prayed to him, and was expecting that he would cure me; and here I am, worse than ever! Let him damn me if he will, I do not care!" Those who hear these blasphemies immediately conclude that the Savages believe only through self-interest. Strange, how evil is better received than good! Every one believes, at the first recital, all the simplicities that we write about these peoples; but if we note some trait of intellect or good sense,—in a word, some boon of nature or of grace,—this is, as it were, called in question. Who would ever have believed that our blasphemer was to sing the praises of God? We had him carried into the Cabin of some of his Savage relatives; and at the very time that we were giving him no more assistance, except to remonstrate gently with him about his sin, he was so contrite that he drew tears from our eyes. He asked for Baptism, protesting that he was sorry to have offended his Lord; and offered him his life, without praying him to prolong it for a moment. He said aloud that he believed, and that he would [24] forever believe in him who had touched his heart. He is baptized while in this fervor. The Devil unexpectedly comes across his path; one of his brothers dreams that if a stick resembling a serpent be put near him, he will recover. One is immediately made, and placed near his head. Having been notified of this superstitious act, we went to visit him; when we asked him whether this stick had made his body, since it was placed near him in order to restore him, he took it and gave it to us. "Take

uelle, ils l'ont mis aupres de moy fans que i'y aye aucune creance. Je l'enuoye à V. R. encore qu'il n'ait autre rareté finon qu'il fera vn long voyage. Ayant suruefcu quelque temps apres son baptesme, il se confessa, & receut l'extreme-Onction avec vn tel sentiment de deuotion, que sa face en estoit toute épanouïe. Nous luy demandasmes, s'il ne craignoit point la mort. Non, ie ne la crains plus depuis mon baptesme, au contraire, ie desire fort d'aller voir mon Pere & mon Dieu. Nous luy remismes en memoire quelques offences qu'il pourroit auoir faites depuis qu'il estoit Chrestien, afin d'en demander pardon à Dieu: Il penfa vn petit à part foy, puis il nous dit. Non, ie ne fuis pas tombé dans ces pechez. Car me presentant au Baptesme, ie fis mon compte qu'estans enfant de Dieu ie ne le deuois plus offencer; & puis il me semble que ceux qui sont baptizés ne tombent point dans ces offences. Sa mort estonna ceux qui auoient desesperé de sa conuersion.

it away," he said, "in order that I may hear no more about it; they placed it near me without my having any belief in it." I send it to Your Reverence, although it is rare in no other respect except that it will make a long journey. Having survived some time after his baptism, he confessed and received extreme Unction, with such sentiments of devotion that his face was all aglow. We asked him if he did not fear death. "No; I no longer fear it since my baptism; on the contrary, I greatly desire to go and see my Father and my God." We recalled to his memory some offenses that he might have committed since he had become a Christian, so that he might ask God's pardon for them. He thought within himself a little; then he said to us, "No, I have not fallen into those sins, for, when I presented myself for Baptism, I considered that, being a child of God, I ought no more to offend him; and then it seems to me that those who are baptized do not fall into those offenses." His death astonished those who had despaired of his conversion.

[25] CHAPITRE V.

DE LA CONUERSION & DU BAPTESME D'VN IEUNE
HOMME, & DE QUELQUES AUTRES SAUAGES.

NON est abbreviata manus Domini ut saluare nequeat:
neque aggravata est auris eius ut non exaudiat.

Dieu n'a pas les mains plus foibles, ny les oreilles plus fermées qu'il auoit il y a mille ans. Ces paroles nous feruiront de garend contre ceux qui prendroient les faueurs que fa bonté commēce à faire aux Sauages pour des exagerations. Nous verrons en ce ieune homme vn triōphe de la prouidence & de la misericorde du grād Dieu. Il y a tantost deux ans que Mr Gand, homme fort charitable enuers les patures Sauages, recueillit ce miserable à demy mort de faim, de froid, & de maladie, quoy qu'il fust tres-biē apparēté parmy les siēs, il l'habille, le loge, luy procure des viures, & nous le met entre les mains pour l'instruire: on le presse par diuerfes raifons; on le fait prier Dieu soir & matin, il sçait la plupart de nos mysteres, mais il ne les croit qu'en apparence: en vn mot, il cherchoit la vie du corps, & nō de l'ame. L'hyuer passé, le froid cōtinuē dās son cœur, dequoy nous apperceuās, nous le chaffāmes cōme vne persōne qui nous fuiuoit à la façō des chiēs, pour auoir du pain, il passe l'Esté avec ses compatriotes, parlant tousiours honorablement de nous; sur l'Automne il luy arriue vne disgrace, faisant vne fuērie, il tomba [26] sur les pierres ardentes qui eschauffoient

[25] CHAPTER V.

OF THE CONVERSION AND BAPTISM OF A YOUNG MAN,
AND OF SOME OTHER SAVAGES.

NON est abbreviata manus Domini ut salvare nequeat:
neque aggravata est auris ejus ut non exaudiat.

God's hands are no weaker, nor his ears more shut, than they were a thousand years ago. These words will serve us as a guarantee against those who would regard as exaggerations the favors that his goodness is beginning to bestow upon the Savages. We shall see in this young man a triumph of the providence and mercy of the great God. It is almost two years since Monsieur Gand, a man who is very charitable to the poor Savages, rescued this poor wretch, half dead from hunger, cold, and sickness, although he was very well connected among his own people; he clothed him, lodged him, procured him food, and put him in our hands to be instructed. Different arguments were urged upon him; he was made to pray to God morning and evening, he knew the greater part of our mysteries; but he believed only in appearance. In a word, he sought the life of the body, and not that of the soul. The winter past, the cold continued in his heart,—perceiving which, we drove him away as a person who followed us, as a dog would, to get some bread. He passed the Summer with his countrymen, always speaking of us with respect. Toward Autumn, a misfortune happened to him; when he was taking a sweat, he

ces estuées, il se grilla & brüla vne grande partie du corps; c'estoit chose affreuse de le voir. Le voila donc aussi près de la mort que de l'hiver, car il connoit bien qu'il ne le passera jamais, s'il n'est fortement secouru: ce qu'il n'attendoit point de ses gens, qui ne sçavent non plus que c'est de charité que de chirurgie: il nous jette plusieurs œillades, nous parle de retourner avec nous: mais nous n'auions plus d'oreilles pour luy, croians qu'il n'en auoit point pour Dieu. En ce mesme temps nous reçeufmes lettres de nos Peres des Trois riuieres, lesquels nous demandoient quelque ieune Sauvage pour passer l'hiver avec eux, afin qu'en l'instruisans ils se formassent tousiours en la cognoissance de leur langue. Nous ne pensions guere à ce pauvre corps tout rosty: mais en fin apres en auoir trouué d'autres qui nous manquerent de parole, nous fumes contraints de leur enuoyer ce pauvre miserable, qui n'auoit plus que la moitié de son corps. O mon Dieu, quelle prouidence! ils le font penser, ils le traittent avec toute forte d'amour & de cœur; estant gñery, cét homme de pierre demeura tousiours froid cōme vne glace. En fin nos Peres ne pouans souffrir cette langueur, ont recours à Dieu, luy font quelques vœux par l'intercession du glorieux Apostre S. Paul, presentent le sainct Sacrifice de la Messe le iour de sa conuersion pour la conuersion de cette statuë insensible. Chose estrange! le voila changé en vn moment, son cœur est plain de regrets d'auoir si lōg temps resisté à Dieu, il presse qu'on le baptize pour estre deschargé du fardeau de ses pechez, il ieufne de [27] foy-mesme, faisant semblant de manger, & remettant dextrement à l'écart ce qu'on luy donnoit pour son viure: il passe dans la

fell [26] upon the burning stones which heat these baths, and scorched and burned a great part of his body; it was something frightful to see. Behold him, then, as near death as in the winter; for he knew very well that he would never survive it if he were not vigorously assisted; this he did not expect from his own people, who no more know what charity is than they understand surgery. He cast many glances at us, and spoke to us about returning to us; but we had no longer ears for him, believing that he had none for God. At this very time we received letters from our Fathers at the Three rivers, who asked us for some young Savage to pass the winter with them, so that in giving him instruction they might continue to improve their knowledge of their language. We hardly gave a thought to this poor badly roasted body; but finally, after having found others, who failed to keep their word with us, we were constrained to send them this poor wretch, who had no more than half of his body. Oh my God, what a providence! They had him cared for, they treated him with every evidence of love and affection; having recovered, this man of stone still remained cold as ice. Finally our Fathers, unable to endure this apathy, had recourse to God, made vows to him through the intercession of the glorious Apostle St. Paul, and offered the holy Sacrifice of the Mass on the day of his conversion, for the conversion of this insensible statue. Strange to say! behold him changed in a moment; his heart is full of regret for having so long resisted God; he urges them to baptize him, that he may be relieved from the burden of his sins; he fasts of [27] his own accord,—pretending to eat, but dexterously putting to one side the

rigueur de l'hyuer les heures entieres dans la Chapelle, attiré par vne vertu secrette qu'il adore fans la connoître. Son esprit qui iufques alors auoit paru maffif, & pefant comme du plomb, fe fubtilife en forte qu'il conçoit fans peine tout ce qu'on luy enfeigne de nos myfteres. Nos Peres s'en étonnans, il répondit: C'est vne faueur de mon bon Ange, auquel ie demande fecours autant de fois que vous m'appellez pour estre instruit. Comme on luy vint à parler de la prefence de Iefus-Christ au Saint Sacrement, il fit vn geste comme d'un homme plein de ioye. Ie ne m'étonne plus, fit-il, si ie prenois tant de plaisir d'approcher de l'Autel quand ie faisois mes prieres en la Chappelle: plus i'en estois proche, plus ie reffentois de contentement dans mon ame, fans pouuoir comprendre d'où cela procedoit.

Ses parens ayant rapporté force chair frefche de leur chaffe pendant le Carefme, on luy dit qu'il en pouuoit manger, puis qu'il n'étoit pas encore baptisé. Il repartit, vous vous en abstenez pour vn bien, ie desire me procurer ce bien à moy-mefme. Pour le fonder, on luy fit entendre que le Baptesme luy seroit peut-estre occasion de mort. Dieu puniffant la feintife de fon cœur par ce fupplice. Il répondit en ces termes. Si le Baptesme ne me doit faire mourir qu'en cas de feintife, ie ne la dois pas craindre: mais quand il tueroit abfolument mon corps, ie le demanderois pour faire reuiure ma pauure ame. Dieu est admirable dans [28] fes procedures: à mefme temps qu'on promet le Sacrement de lumiere à ce pauure Catechumene, il luy ofte les yeux du corps, vne defluxion luy tombe en vn moment fur la veuë, & le rend aueugle, ou peu s'en faut: car il ne voit pas

food that was given to him; he passes whole hours in the Chapel, in the rigor of winter, attracted thither by a secret virtue which he adores without recognizing it. His mind, which until then had seemed dull, and heavy as lead, becomes so alert that he conceives without any difficulty all that is taught him of our mysteries. Our Fathers showing surprise at this, he said, "It is a favor from my good Angel, of whom I ask help every time you summon me to be instructed." When they came to tell him of the presence of Jesus Christ in the Holy Sacrament, he made a gesture as of a man full of joy. "I am no longer astonished," said he, "that I took so much pleasure in approaching the Altar when I offered my prayers in the Chapel; the nearer I approached, the more contentment I felt in my soul, without being able to comprehend whence it proceeded."

His relatives having brought back an abundance of fresh meat from their hunting during Lent, he was told that he might eat of it, since he was not yet baptized. He rejoined, "You abstain from it for some good, I desire to obtain this good for myself." To try him, he was made to understand that Baptism would perhaps be the occasion of his death, God punishing the hypocrisy of his heart through this affliction. He answered in these words: "If Baptism is only going to cause my death on account of hypocrisy, I need not fear it; but if it should absolutely kill my body, I would ask it that I might cause my poor soul to live again. God is admirable in [28] his methods. At the same time that the Sacrament of light is promised to this poor Catechumen, he takes away from him the eyes of his body; an inflammation suddenly attacks his eyesight, and he becomes

afiez pour se conduire. Ce coup ne l'estonna point, il tint ferme dans sa resolution, le diable n'eust pas la force de réveiller dans son ame l'erreur des Sauvages, qui s'imaginoient il n'y a pas long temps qu'ils ne pouvoient procurer la vie de leur ame qu'en pendant celle du corps. Comme on le veit constant dans cette tentatiõ, & dans cette épreuve que Dieu luy donna, on le mit au nombre des enfans de Dieu, il fut nommé Paul, fuiuant la promesse qu'on en auoit fait à ce grand Apostre.

Quelque temps apres son Baptesme, nos Peres des Trois Riuieres nous l'enuoyerent à Kebec avec vn mot de lettre, dont voicy la teneur. Le peu de viures que nous auons, & le grand nombre de Sauvages qui ont besoin de nôtre secours, nous ont fait refoudre de vous enuoyer ce nouveau soldat de Iesus-Christ, peut-estre encore luy pourra-on trouuer là bas quelque remede à ses yeux. Au reste, il est vrayement touché, il a vne humilité vraiment Chrestienne, vne grande resignation à la volõté de Dieu. Nous luy auons fouent demandé s'il ne s'affligeoit point d'auoir perdu les yeux: il a tousiours respondu que n'estant pas maistre de foy-même, il falloit laisser agir Dieu, lequel estant nostre Pere, cognoissoit bien ce qui nous estoit le meilleur. Tout de mesme, disoit-il, que si mon corps n'eust esté bruslé cét Automne, mon ame fust tombée cét hyuer dans les feux; car i'eusse [29] fuiuy les Sauvages, & perdu la vie avec eux dans la foiblesse en laquelle ie me trouuois: de mesme, peut-estre que ie perdrais la veuë du Ciel, si Dieu ne m'ostoit la veuë de la terre. La Foy luy a fait perdre la honte de parler de Dieu deuant ses

blind, or nearly so, for he does not see well enough to guide himself. This stroke did not appal him, he continued steadfast in his resolution; the devil had not power to reawaken in his soul the error of the Savages, who not long ago imagined that they could only procure the life of their souls in destroying that of their bodies. As he was seen to be firm in this temptation, and in this trial which God made of him, he was placed among the number of the children of God; he was named Paul, in accordance with the promise made to this great Apostle.

Some time after his Baptism, our Fathers of the Three Rivers sent him to us at Kebec, with a brief letter, of which this is the tenor: "The small amount of food that we have, and the great number of Savages who need our help, have made us decide to send you this new soldier of Jesus Christ; perhaps, also, may be found down there some remedy for his eyes. It may be added that he is really touched; he has a truly Christian humility, and great resignation to the will of God. We have often asked him if the loss of his eyes did not afflict him; he has always replied that, not being master of himself, he must leave it to God to act, who, being our Father, knew well what was best for us. 'Just as,' said he, 'if my body had not been burned this Autumn, my soul might have fallen this winter into the fires,—for I might have [29] followed the Savages, and lost my life with them in the state of weakness in which I was; so, perhaps, I would have lost the sight of Heaven, if God had not taken away the sight of earth.' Faith has caused him to lose the shame he felt in speaking of God before his countrymen. I trust that he will give you consolation."

compatriotes, i'espere qu'il vous donnera de la consolation.

Aussi-toft qu'il fut arriué, il se confeffa & communia, & le iour mefme il tomba malade, mais fi brusquement & fi fortement, qu'on me vint vifte appeller pour le voir mourir. Estans aupres de luy, nous luy demādafmes en la prefence des Sauvages s'il craignoit la mort, il foufrit doucement, quoy qu'il fut extremement abatu. Je fuis baptifé, repliqua-il, ie ne crains plus ny la mort, ny le diable: Si ie ne croiois pas en Dieu, i'aurois peur: mais Dieu eftant avec moy, ie ne crains plus rien finon de l'offencer. N'estes vous point triste de mourir fi tôt, luy fifmes nous, demandez moy plutoft, fi ie ne fuis pas bien ioyeux d'aller au Ciel, que ceux-là s'attriftent de la mort, qui n'ont point d'esperance en Dieu, pour moy ie croy en fa parole, i'espere en fa bonté, c'est pourquoy ie ne fuis point triste, ces paroles nous touchèrent d'autant plus, qu'elles furent profitables à fes gens qui admiroient ce grād changement en vn ieune homme de leur nation. Ils furent encor plus eftonnez, quand à peu de iours de là ils le virent en fanté contre leur esperance: il frequente maintenant les Sacremens, voire mefme il goufte Dieu dans l'Oraison, voila où la grace peut porter vn Sauvage, Dieu luy donne la perfeuerance, car fi les estoilles tombent du Ciel, perfonne ne vit en affeurance.

[30] Nous adiouterons à ce ieune homme la conuerfion d'une famille plus heureufe pour le Ciel, que fortunée fur la terre. Vn grand homme bien fait & bien renommé parmy les Sauvages, apres nous auoir vn affés lōg temps prefté l'oreille, nous aborda, pour nous témoigner les sentimens de fon cœur: il nous

As soon as he arrived, he confessed and took communion; and that very day he fell sick, but so unexpectedly and seriously, that I was summoned in haste to see him die. Being with him, we asked him in the presence of the Savages if he feared death. He smiled gently, although he was extremely low. "I am baptized," he replied; "I no longer fear death, or the devil. If I did not believe in God I would be afraid, but God being with me, I no longer fear anything except offending him." "Are you not sad to die so soon?" we asked him. "Ask me, rather, if I am not very glad to go to Heaven; let those who have no hope in God be sad at the thought of death; as for me, I believe in his word, I hope in his goodness; this is why I am not sad." These words affected us all the more as they were profitable to his own people, who wondered at this great change in a young man of their nation. They were still more astonished when a few days afterwards they saw him in good health, contrary to their expectations. He now frequents the Sacraments; yea, more, he even enjoys God in Prayer. Behold how far grace can bear a Savage! May God give him perseverance; for, if the stars fall from Heaven, no one lives in certainty.

[30] We will add to the conversion of this young man, that of a family, happier as to Heaven than it was fortunate upon earth. A tall, well-built man, and of excellent repute among the Savages, after having listened to us for some time, approached us, to make known the sentiments of his heart. He said to us, on his return from burying one of his children, "My soul is filled with sadness, not for the death of my son, but because he died without baptism." Now

dit, venant d'inhumer l'un de ses enfans, i'ay l'ame remplie de tristesse, non de la mort de mon fils, mais de ce qu'il est mort sans baptême. Or comme il eut appris que son enfant estant mort en bas âge ne ressentoit point la peine du feu, pour n'auoir commis aucun péché actuel, il nous remercia fort de luy auoir enseigné vne doctrine si fauorable, disoit-il. Puis il adiousta, il court un bruit là haut que vous auez écrit à un grand Capitaine de France pour nous ayder à loger à la Frâçoise, & à defricher la terre, cela est-il vray? Luy ayant répondu que cela estoit veritable. Souuenez-vous, dit-il, que ie suis des premiers qui me veux ranger sous vos drapeaux, ie ne feray pas feul, ie vous en ameneray plusieurs avec moy: mais un point, faisoit-il, me tiët en haleine, si ce Capitaine auquel vous auez récrit vous enuoye un méchant papier, desisterez-vous de nous enseigner. A Dieu ne plaife, luy dismes nous, iamais nous ne vous abandonnerons. Voila, repart-il, le meilleur de vos discours, car ie ne veux m'arrester aupres de vous que pour le salut de mon ame. Sur ces entrefaites, fe preparant pour faire un voyage à Tadouffac, il nous dit plusieurs fois; Visitez souuët ma famille, si quelqu'un meurt sans baptême, vous en répondrez, car nous voulons tous croire en Dieu. Un autre mien fils est [31] malade, faites-le Chrestien au plustost, de peur de surprise. Les iugemens de Dieu sont des abyfmes, ce bon homme lequel nous resioüissoit iusques au fond du cœur, non pour sa feule conuersion, mais pour l'esperance que nous auions que plusieurs imiteroient son exemple, tomba malade le iour qu'il fe deuoit embarquer, & dans quatre iours apres, il est baptisé & mis au tombeau. Trois iours apres sa fem-

when he had learned that his child, having died in infancy, did not feel the pains of hell, not having committed any actual sin, he thanked us heartily for having taught him a doctrine so favorable, he said. Then he added, "A report prevails up yonder that you have written to a great Captain of France that he should aid us to settle in the French way, and to clear the land; is that true?" Having told him that it was, "Remember," said he, "that I am one of the first who wishes to place himself under your flags; I shall not be alone, I shall bring several with me. But one point," said he, "makes me hesitate. If this Captain to whom you have written sends you a bad paper, will you stop teaching us?" "God forbid," we replied; "we shall never forsake you." "There," said he, "that is the best of your speeches; for I do not wish to stay near you for anything except the salvation of my soul." Meanwhile, as he was preparing to make a journey to Tadoussac, he said to us several times, "Visit my family often; if any of them die without baptism, you will answer for it, for we all wish to believe in God. Another of my sons is [31] sick; make him a Christian as soon as possible, for fear of being taken unawares." The judgments of God are unfathomable. This good man,—who caused us to rejoice from the bottom of our hearts, not only for his own conversion, but for the hope we had that many would imitate his example,—fell sick, the day on which he was to embark; and within four days afterward, he was baptized and borne to the grave. Three days later, his wife was seized by the same malady; feeling that she was stricken with death, she summoned us and said: "The love that you bear me makes me believe that I cannot do bet-

me est faisie de mesme mal, se sentant frappée à mort, elle nous appelle, & nous dit : L'amour que vous nous portez ma fait croire que ie ne peux mieux laisser mes deux petits fils qu'entre vos mains, puisque vous avez chery le pere, cherifiez les enfans; le vous les donne, esleuez-les en vostre creance, & me baptifez, car ie fuis morte. Comme on les transportoit, cette pauvre mere les regardant, leur dit d'une voix doléte. Adieu mes enfans, c'est pour la derniere fois que ie vous verray ça bas en terre. Cela dit, on la fait Chrestienne, & du Baptisme on la porte au tombeau, ses deux enfans font deux petits germes du Seminaire. Sur ces entrefaites, sa sœur arriue toute malade, c'estoit l'une des meschantes femmes du païs, elle se mesloit de leur forcellerie, en quoy elle réussissoit mieux que les hommes. L'affliction ouvre les yeux de l'entendement, cette miserable demande le Baptisme, crie mercy à Dieu, proteste qu'elle croit, elle nous estonne par un changement subit, nous luy accordons ce qu'on ne luy pouvoit refuser sans impieté. A peine est-elle purgée de ses offences qu'on la met en terre, son mary se voiant chargé de son enfant encor fort ieune, nous le donne pour estre mis avec ses cousins. [32] La mort de ces deux pauvres creatures n'empesche pas que leur troisieme sœur ne se face maintenant instruire pour viure à Iesus-Christ. En mesme temps un ieune homme bien instruit, frappé de la mesme contagion, recherchant le salut de son ame dans les eaux du Baptisme, y trouua encor celuy du corps: car il guerit à mesme temps qu'il fut Chrestien. Cette guerison bien soudaine nous estonna, d'autant qu'il estoit aux abois quand on le baptifa. Reuenu à foy, il nous donna son

ter than to leave my two little sons in your hands; since you have cherished the father, cherish the children. I give them to you, rear them in your belief; and baptize me, for I am dead." As they were being carried away, this poor mother, looking at them, said in a mournful voice, "Farewell, my children; this is the last time I shall see you here below on earth." This said, she was made a Christian, and from Baptism was carried to the grave. Her two children are two little germs of a Seminary. Meanwhile her sister arrived, very sick; she was one of the wicked women of the country, taking part in their sorcery, in which she succeeded better than the men. Affliction opens the eyes of the understanding; this wretched creature demands Baptism, cries to God for mercy, protests that she believes; she astonishes us by a sudden change; we grant her what could not be refused to her without impiety. Scarcely is she purged from her transgressions than she is put in the ground. Her husband, finding himself burdened with her still very young child, gives him to us, to be placed with his cousins. [32] The death of these two poor creatures does not prevent their third sister from now having herself instructed, that she may live in Jesus Christ. At the same time, a young man, well instructed, stricken by the same contagion, seeking the salvation of his soul in the waters of Baptism, found therein also that of his body; for he recovered at the same time that he became a Christian. This very sudden recovery surprised us, inasmuch as he was almost dead when baptized. Upon his recovery, he gave us his little brother to be cast into the port of safety, both for the body and for the soul. A Father passing near a cabin without entering, a Savage

petit frere pour le ietter au pour [*sc.* port] de falut, tant pour le corps que pour l'ame. Vn Pere passant aupres d'une cabane sans entrer dedans, vne femme Sauvage luy dit en se plaignant. Je croy que tu ne nous aime plus, puis que tu passe sans nous visiter: le Pere souffrit à cette plainte, entre dans la cabane, y trouue vne pauvre femme fort malade, qui luy dit, sied toy vn petit aupres de moy, car ie me meurs, puis en luy montrant son petit fils, elle luy demande la larme à l'œil, s'il ne voudroit pas bien feruir de pere au pauvre petit enfant qu'elle alloit laisser, le Pere la consola bien-toft, il fit emporter ce petit innocent pour estre esleué avec les autres, puis comme cette femme estoit baptifée, il l'enquist si elle ne feroit pas bien aise de se confesser des pechés qu'elle auroit commis depuis son baptesme, elle le fit avec tant de preparation, & tant de candeur, que le Pere demeura quelques iours comme estonné, voiant comme la Foy iettoit de profondes racines dans les ames de ces pauvres Barbares.

Quelque temps apres, vn Capitaine estant tombé malade, & ayant receu le sainct Baptesme, nous [33] donna sa propre fille âgée d'environ trois ou quatre ans, nous la faisons esleuer chés vne famille Françoisse, la mere de cét enfant ne la pouuoit quitter qu'avec peine, mais ce bon Neophyte la pressa tant qu'elle nous l'apporta elle mesme, cognoissant bien qu'elle feroit mieux dans nos maisons Françoises, que sous l'une de leurs cabanes. I'obmets vn grand nombre de baptesmes, pour ne passer les limites que ie me suis proposé, encor qu'on y peut remarquer quelque chose de notable, quand ce ne feroit qu'une prouidēce de Dieu tres-particuliere. Par exemple, quel-

woman said to him complainingly, "I believe that thou dost not love us any more, since thou passest without visiting us." The Father smiled at this complaint, entered the cabin, and found there a poor woman very sick, who said to him, "Sit thou near me a little while, for I am dying." Then showing him her little son, she asked, with tears in her eyes, if he would not act as father to the poor little child she was about to leave. The Father soon consoled her; he had this little innocent taken away, to be brought up with the others; then, as this woman had been baptized, he asked if she would not like to confess the sins that she might have committed since her baptism. She did this with so much preparation, and so much candor, that the Father remained bewildered, as it were, for several days, seeing how deeply the Faith was becoming rooted in the souls of these poor Barbarians.

Some time afterward, a Captain having fallen sick, and having received holy Baptism, [33] gave us his own daughter, about three or four years old. We are having her reared in a French family. The mother of this child could hardly give her up; but this good Neophyte urged her so strongly that she herself brought her to us, knowing very well that she would be better off in our French houses than in one of their cabins. I omit a great many baptisms, in order not to go beyond the limits I have set for myself, although one can observe something remarkable in them, if it be only a very special providence of God. For example, one of us enters a cabin by mere chance, sees a slight movement under an Elk skin, finds a dying child, baptizes it, and sends it to Heaven at the same time.

qu'un de nous entre par cas fortuit dans vne cabane, voit vn petit mouuement fous vne peau d'Eslan, trouue vn enfant mourant, le baptize, & l'enuoye au Ciel à mefme temps.

Vn Sauvage vient querir vn de nos Peres pour aller baptizer vn malade dans fa cabane, le Pere le fuit, tous deux paffent fur le fleuve glacé: à peine font-ils à l'autre bord que la glace fe creue, & s'en va à vaux l'eau, s'ils euffent encor vn peu attendu, ils estoïent morts. Entrés qu'ils font en la cabane, le P. rencôtre vn enfât qui n'a plus que ce qu'il faut de vie pour recevoir le S. Baptesme: estant fait enfant de Dieu, il s'enuole au Ciel, & le P. retournât fur fes pas, trouue le pont fur lequel il auoit paffé mis en pieces: il reftoit encor vne groffe glace eschoïée fur les bords du grand fleuve, il môte dessus, appelle tant qu'il peut, afin qu'on le vienne querir avec vn canot: on l'apperçoit, on y court, il s'embarque, & la glace qui le portoit flotte auffi-toft qu'il l'a quittée, & s'en va dans le courant de la riuere, vous euffiés dit qu'elle n'attendoit finon [34] que le P. fut en lieu de fauueté. Toutes ces rencôtres font vn prodige de la prouidence de Dieu.

Vn Pere descendant à Kebec, arriue en mefme tēps que ceux qui alloient vifiter les Sauvages qui estoient malades: il s'en va donc luy-mefme en leurs cabanes, en baptize trois ou quatre à l'article de la mort, s'en retourne d'où il estoit venu, fans qu'on ait quasi peu cognoître ce qui l'auroit peu appeller au lieu où Dieu le conduifoit pour le falut de ces ames. Quant fa majesté veut fauuer vne ame, tous les demons ne la fçauroient perdre. Vne autre fois les Sauvages vindrent encor querir vn de nous pour

A Savage comes to seek one of our Fathers to go and baptize a sick person in his cabin; the Father follows him; both cross over the frozen river. Scarcely have they reached the other bank, when the ice cracks and floats away with the current; if they had waited a little longer they would have been killed. Entering the cabin, the Father finds a little child who has only enough life left to receive Holy Baptism. Having been made a child of God, it flies away to Heaven; and the Father, retracing his footsteps, finds the bridge upon which he had crossed broken to pieces. There still remained an immense cake of ice, stranded upon the shores of the great river; he climbs upon this, calls as loudly as he can, so that they may come after him in a canoe. He is perceived, they hasten thither, embark him, and the ice which bore him floats away as soon as he has left it, and goes off in the current of the river. You might have said that it was waiting for nothing else but [34] for the Father to be in a place of safety. All these occurrences are marvels of the providence of God.

A Father, going down to Kebec, arrives at the same time as those who were going to visit the Savages who were sick. Now he himself goes into their cabins, baptizes three or four of them at the point of death, returns to the place whence he had come,—almost without any one being able to recognize what might have called him to the place where God led him for the salvation of these souls. When his majesty wishes to save a soul, all the demons cannot cause it to be lost. Another time, the Savages again came to request one of us to go and visit their sick, at several leagues from our dwellings. The Father embarks with them; the devil, foreseeing the good

aller visiter leurs malades à quelques lieux de nos demeures, le P. s'embarque avec eux, le diable preuoiant le bien qu'il deuoit faire, ramasse tant de glaces à l'entour de leur canot, qu'ils furent contraints de se defembarquer sur vne isle noyée, & couuerte d'vne feule glace. Les Sauuages trouuerent l'inuention de faire du feu sur ce foyer sans le fondre, ils coupent vn grand arbre de bois blanc, lequel ne brusle guere au feu, ils en font leur atre, allument du feu dessus, & pour maison & lict tout ensemble, prennent des morceaux de bois sur lesquels ils se couchent avec le P. & y passent la nuict. Le matin ils se r'embarquent: les glaces les enuironnent derechef, ils criēt au secours: les Sauuages du lieu où ils alloient les entendans, accourent, leur tendent de lōgues perches, & les tirent des portes de la mort. Le P. ayāt remercié Dieu de cette faueur, instruit les sains & les malades, en baptize quelques-vns, entre autres vn enfant qui perdit la vie aussi-tost: cela fait, il s'en retourne avec facilité, admirant dans son ame les voyes que Dieu tient pour fauuer ses esleus.

he is about to do, masses so much ice around their canoe, that they are obliged to disembark upon an island, overflowed, and covered only with ice. The Savages found a contrivance for making a fire upon this hearth without melting it. They cut a large tree of green wood, which hardly burns in the fire; they make a hearth of it, and light a fire thereon; and, for house and bed all together, take pieces of wood upon which they and the Father lie down, and thus pass the night. In the morning, they reëmbark; the ice again encompasses them, they call for help. The Savages of the place whither they were going, hearing them, hasten thither, hold out to them long poles, and draw them from the gates of death. The Father, having thanked God for this favor, instructs the well and the sick, and baptizes some of them,—among others, a child who immediately gave up its life. This done, he returns with ease, admiring in his soul the ways that God takes to save his elect.

[35] CHAPITRE VI.

DES GRANDES DISPOSITIONS D'VN CATECHUMENE ALGONQUIN.

IE ne fçay pas bon gré à ceux qui ont crû qu'on ne remarquoit dans l'esprit des Sauvages aucun petit rayon de lumiere, ny de connoiffance touchant la Diuinité. I'ay autrefois escrit contre cét erreur. Voicy deux exemples qui combattent. Vne femme, nous difoit-il, n'y a pas long-temps qu'estant bien malade, elle eut vne penfée qu'il falloit qu'il y eust quelqu'un qui la peuft guerir, elle l'inuoque, recouure fa fanté: à quelque temps de là, difoit-elle, ie descendis vers Kebec, ie vous entendis parler de Dieu & de fa Toute-puiffance, auffi-toft ie commençay à dire en mon cœur, voyla celuy que i'ay prié, & qui m'a guery, ie ne fçauois pas fon nom, ie ne le cognoiffois pas, il faut que i'efcoute ce qu'on en dit pour croire en luy.

Ce ieune homme dont ie vay parler estant deliuré d'une maladie qui en auoit enleué plusieurs autres, philofophoit en cette forte: Il faut bien qu'il y ait dans l'Vniuers quelque puiffant genie qui m'ait conferué: car ie n'ay rien apporté à ma guerifon, non plus que les autres, & si mon corps n'est point d'une autre temps, ie voudrois bien cognoiftre ce bien-faicteur.

Vne autre fois estant feul, & contemplant fa main, il difoit: Ce n'est pas moy qui ay composé cette

[35] CHAPTER VI.

OF THE EXCELLENT INCLINATIONS OF AN ALGONQUIN
CATECHUMEN.

I AM not pleased with those who have believed that in the mind of the Savages one did not observe any little ray of light or knowledge touching the Divinity. I have previously written against this error; behold two examples which oppose it. A woman told us not long ago that, being sick, the thought occurred to her that there must be some one who could cure her; she invokes him, she recovers her health. "Some time after that," said she, "I went down to Kebec; I heard you speak of God and of his Omnipotence; I immediately began to say in my heart, 'This is he to whom I have prayed, and who has cured me.' I did not know his name, I did not understand him; I must listen to what is said of him, in order to believe in him."

This young man of whom I am about to speak, having been delivered from a sickness that had taken off many others, philosophized in this way: "There must certainly be in the Universe some powerful spirit which has preserved me; for I have done nothing for my recovery more than the others, and yet my body is not made of a different material. I would gladly know this benefactor."

Another time, being alone and contemplating his hand, he said: "It is not I who have formed this hand, or who stretched out these fingers; nor can

main, ny estëdu ces doigts, cela ne peut estre [36] non plus attribué à mon pere ny à ma mere; car outre qu'ils n'auoient point de cognoissance quãd ma main se formoit, ils ne sçauroient donner aucun mouuement à leur ourage: ils ne sçauroient faire ny auron, ny canot, ny autre manufacture qui s'ouure & se ferme par vn mouuement secret comme font mes doigts: sans doute il y a quelque grand ourier qui fait ces merueilles: fust-il ainsi que quelqu'un m'en donnaist la cognoissance. Je prie V. R. de croire que ie n'adiouste rien aux pensées de ce Sauvage. Nous sommes dignes de reproche d'en auoir perdu plusieurs semblables, pour ne les auoir marquées sur le papier.

Ce bon ieune homme estant dans cette disposition, descēdit par cas fortuit vers nos demeures: car il est de l'Isle, nation fort esloignée des Francois. Nous ayant entendu parler du grand Architecte de l'Vniuers, son cœur prend feu, il nous vient aussi-tost trouver en particulier; le voila touché, plus on luy parle de Dieu, & plus il en veut oïir parler, il gouste à longs traicts cette eau sacrée qui altere en raffaisant, il deuiet importun, mais d'une importunité qui nous estoit fort agreable, on l'enfeigne tous les iours deux fois, & apres vne grosse heure d'instruction, il demandoit permission d'aller à la Chappelle, pour demander à Dieu la grace de retenir ce qu'on luy auoit enseigné; au fortir de là, il se retiroit pour l'ordinaire à l'escart dans le bois pour ruminer à part soy ce qu'il auoit appris: retournant en sa cabane, il en faisoit part aux siens avec vne ardente affection, accompagnée d'une ancienne modestie.

Quand il se sentit fortifié dans la Foy, il fit vn [37]

this be [36] also attributed to my father or mother,—for, besides that they did not know when my hand was formed, they cannot give any motion to their work; they cannot make a paddle, or a canoe, or any other piece of work which opens and closes itself by a secret impulse, as my fingers do. Without doubt there is some great workman who performs these wonders; if it be so, would that some one would give me a knowledge of him!" I beg Your Reverence to believe that I add nothing to the ideas of this Savage. We deserve to be reproached for having lost many others like these, because we did not note them down on paper.

This good young man, being in this state of mind, came down, by mere chance, to our dwellings; for he belongs to the Island Savages, a nation far distant from the French. Having heard us speak of the great Architect of the Universe, his heart takes fire, he comes to see us immediately in private; lo, he is touched. The more we talk to him of God, the more he wishes to hear about him; he drinks in long draughts this sacred water, which produces thirst in quenching it; he becomes importunate, but with an importunity that was very agreeable to us. Twice a day, he was taught; and after a long hour of instruction he asked permission to go to the Chapel, to ask God for the grace to retain what had been taught him. On leaving there, he usually retired to a lonely place in the woods, in order to meditate by himself upon what he had learned; returning to his cabin, he communicated it to his people with glowing enthusiasm, accompanied by a quaint modesty.

When he felt himself fortified in the Faith, he made a [37] feast to all the Savages who were in the

festin à tous les Sauvages qui estoïent dans les cabanes voisines, pour leur décharger son cœur: estant assés, il leur dit: Mes chers cōpatriotes, ie vous ay fait venir pour vous declarer publiquemēt que dès ce moment ie quitte toutes les fottes coustumes de nostre nation, & pour preuue de mon dire, ie ne chanteray point, ie ne feray point les cris & les bruits que nous faisons à nos banquets, mais ie prieray Dieu & le beniray de ce qu'il nous a dōné ce que ie vous presēte à māger de bō cœur; Voiés si vous le voulés prier avec moy. A ces paroles les voila bien estōnés, ils baiffent les yeux, le fuiuent mot à mot dans les prieres qu'il presenta à Dieu.

Voici vne autre preuue de sa foy; cōme nous luy faisons quelque present pour gagner plus fortement son amitié, il le refusa, disant, qu'il ne croioit point pour tirer aucune vtilité des François; tous vos biens ne sauueront pas mon ame; c'est la Foy seule que i'attends de vous; si ie prenois quelque autre chose, ceux de ma nation s'imagineroiēt que ie ne croirois pas en Dieu, mais en vous autres. Je souhaitterois vne seule faueur, c'est qu'on m'aidast à deuenir sedentaire, afin d'estre aupres de vous pour entendre la parole de Dieu. On parle icy qu'on a desia bāty vne maisō prés de Kebec pour ce fujet. Mādés, s'il vous plaist, au Pere qui en a la conduite, qu'il me fera plaisir de m'accorder la mesme courtoisie qu'il pretend faire aux autres: mais faites luy bien entēdre, qu'encore qu'il m'esconduise, ie ne laisseray pas de croire en Dieu. Ce n'est pas luy qui a fait mon ame, & qui luy doit pardonner mes pechés: quād il n'y auroit plus aucun de vous autres sur le païs, ie ne pourrois pas [38] quitter Dieu. Il nous a dit iuf-

neighboring cabins, that he might unburden his heart to them. Being assembled, he said to them: "My dear countrymen, I have summoned you to declare to you publicly that from this moment I give up all the foolish customs of our nation; and, as a proof of what I say, I will sing no more, I will engage no more in those cries and noises that we make at our banquets, but I will pray to God and will bless him because he has given us what I freely present to you to eat; see if you wish to pray to him with me." At these words, behold them indeed astonished! They lower their eyes, and follow him word for word in the prayers he offered to God.

Here is another proof of his faith: Once when we gave him a present, to more completely gain his friendship, he refused it, saying that he did not believe in order to derive some benefit from the French. "All your possessions will not save my soul; it is the Faith alone that I expect from you; if I took anything else, the people of my nation would imagine that I did not believe in God, but in you people. I could desire only one favor; and that is that I might be aided to become sedentary, that I might dwell near you to hear the word of God. They are saying here that a house has already been built near Kebec for this purpose. Send word, if you please, to the Father who has charge of it, to do me the favor to grant me the same courtesy that he intends to show the others; but make him understand clearly that, although he refuse me, I will not cease to believe in God. It is not he who created my soul, and who must pardon my sins; if there were no longer any of you people in the country, I could not [38] abandon God." He even went so far as to say to us, "If all

ques là, quand tous les François me traitteroient avec rigueur, iufques à me frapper, & me mettre en pieces, ie n'abandonerois point la Foy, car ce n'est pas en eux que ie croy, mais en Dieu. Cette foy est accompagnée d'un grand zele qu'il a du falut de fes compatriotes, il les preffe inceffamment par viues raifons, il nous les amene pour entendre la doctrine de I. C. Quelques-vns faisât la fourde oreille, il dit vn iour au P. qui les enfeignoit. Allons, mon Pere, quittôs ces opiniaftres; allons parler de Dieu aux nations plus éloignées, ie m'affeure que fi elles entendoïêt ce que vous nous enfeignés ça bas, qu'elle receuroient la Foy à bras ouuerts, & nous faisons les retifs. Sa cõfiance en Dieu est d'autant plus digne d'admiration, qu'elle a commencé lors qu'il n'estoit encore que Catechumene. Estât biẽ esloigné dans les bois où il estoit allé à la chaffe, vne fême de son efcoiade tomba malade: cela les incõmodoit fort dedans leurs courfes d'abandonner cette pauvre creature, c'est ce qu'il ne pouuoit plus goufter, il s'adresse à son mary, & luy dit; Tu as appris ce qu'on nous enfeigne de la bonté & de la puiffance de Dieu, il est maistre de nostre vie, il nous l'a donnée, il nous la peut rendre quand nous l'aurons perduë: priõs-le qu'il gueriffe ta femme, mais prions-le de bon cœur, & nous confions en luy. Ce bon homme & toute la cabane y estant accordée, il fait mettre tout le monde à genoux, il inuoque la bonté de Dieu, & tous les autres prient mot pour mot apres luy. Ce n'est pas tout, desirant d'estre exaucé, il passa luy seul vne partie de la nuit en prieres. Nostre Seigneur foit beny à iamais. [39] Deuant que le iour fuiuant

the French were to treat me harshly, even striking me and tearing me to pieces, I would not give up the Faith; for it is not in them I believe, but in God." This faith is accompanied by great zeal for the salvation of his countrymen; he is continually urging them by keen arguments, and brings them to us to hear the doctrine of Jesus Christ. As some of them paid no attention, he said one day to the Father who was teaching them, "Come, my Father, let us leave these obstinate people; let us go and speak of God to more distant nations. I am sure if they heard what you teach us down here, they would receive the Faith with open arms, while we show ourselves stubborn." His confidence in God is so much the more worthy of admiration as it began when he was still only a Catechumen. Having gone far into the woods on a hunting trip, a woman of his party fell sick; this incommoded them greatly in their hunting, but to abandon this poor creature was something which he could no longer approve. He addresses himself to her husband, and says to him, "Thou hast learned what they teach us of the goodness and power of God; he is master of our life,—he gave it to us, he can restore it to us when we might have lost it; let us pray him to restore thy wife to health, but let us do it heartily, and let us trust in him." This good man and all the cabin having agreed to this, he makes all kneel down; he invokes the goodness of God, and all the others pray after him, word for word. This is not all; desiring to be listened to favorably, he passes a part of the night alone in prayer. Our Lord be forever blessed! [39] Before the following day was over, this woman was working as cheerfully and was in as good health as any of the others.

fut passé, cette femme traualloit aussi gaiement, & avec autant de fanté que toutes les autres.

Il expérimenta le secours de Dieu dans sa chasse, tous les matins & tous les soirs il faisoit prier Dieu à tous les gens, & luy-mesme luy adreſsoit ces paroles. C'est vous, ô mō Dieu, qui m'avez fait, & par consequent ie suis à vous, vous pouvez disposer de moy cōme ie dispose des petits meubles que i'ay fait. Regardez-moy dōc cōme vne chose qui vous appartient: cōme l'usage d'un airon que i'ay fait est à moy, aussi faut-il que l'usage de mon corps & de mon ame, & de toutes mes puissances que vous avez bannies, soit à vous. Je vous offre tout, & le corps & l'ame, & toutes mes actions, ie me repose sur vous de ma chasse, me souvenāt que vous estes mon Pere, Il s'en alloit avec cette cōfiance, & faisoit merueille, iamais il ne disoit, i'ay pris, i'ay tué, mais Dieu m'a donné telle chose. Retournant certain iour de la chasse, il sōgeoit à part soy aux prieres qu'on luy auoit enseignée. Sur ces entrefaites, il aperçoit un Ours, le poursuit & le tuë, estant mort, il s'arreste tout court, cēt animal n'est pas à moy, faisoit-il, car Dieu me l'a fait tuer, non par mes merites, mais en vertu des prieres que font les François. C'est donc à eux qu'il appartient, & non à moy: il l'apporte, nous le presente pour le distribuer, disoit-il, à ceux qui faisoient biē leurs prieres.

Je ne sçay pas s'il a la charité, mais ie sçay bien qu'il en donne de grands indices. Entēdāt un iour un de nos Peres parler de Dieu, il le deuoroit des yeux; & pour conclusion luy dit. Que ne suis-je eternellement avec toy: c'est la verité que ce Catechumene [40] ne se lasse iamais de semblables dis-

He experienced the help of God in his hunting. Every morning and evening he had all his people pray to God; and he himself addressed to him these words: "It is you, O God, who have made me, and consequently I am yours; you can dispose of me as I dispose of the little utensils I have made. Look upon me, then, as a thing that belongs to you; as the use of a paddle that I have made belongs to me, so must the use of my body and my soul, and of all my powers that you have created, belong to you. I offer you all,—both body and soul, and all my actions; I depend upon you in my hunting, remembering that you are my Father." He went away in this confidence, and accomplished wonders; never did he say, "I have captured, I have killed," but, "God has given me such a thing." Returning one day from hunting, he was meditating apart upon the prayers that had been taught him. Meanwhile, he perceives a Bear, pursues and kills it; it being dead, he stops short; "This animal does not belong to me," he says, "for God made me kill it, not through my own merits, but in virtue of the prayers made by the French; so it is to them it belongs, and not to me." He brings it, and presents it to us to distribute, he says, to those who faithfully offer their prayers.

I do not know whether he has charity, but I do know that he shows strong indications of it. Hearing one of our Fathers speak of God, one day, he devoured him with his eyes, and at the conclusion said to him, "Why am I not always with thee?" Indeed, this Catechumen [40] never grows weary of such discourses. Having passed three whole hours there once, when he was sent away lest he become tired of it, you would have said that the morsel was

cours, y ayant passé les trois heures entières, cōme on le reuoioit de peur qu'il ne s'ennuiaft, vous euffiez dit qu'on ostoit le morceau de la bouche à vn affamé. Ne craignez pas, difoit-il, de me lasser, i'ay prou de regret d'auoir passé ma vie fans cognoistre Dieu. Le plus grand plaisir que i'aye au monde, c'est d'en ouïr parler. Il alla bien iufques dans cét excès, qu'ayant consommé toutes ses prouifions, il s'abstenoit d'aller à la pefche, ou à la chasse, de peur d'estre priué de nous venir voir, pour parler de Dieu & de nostre creance, passant quelquefois quasi les deux iours fans manger. Nous en estans apperçeu, nous le reprifmes de cette ardeur déreglée, le fecourant selon nostre pouuoir. Je fçay bien qu'à peine me croira-on, mais ie ne fçauois cacher les merueilles de Dieu.

Il n'y a pas long temps que regardant vn Huron fort âgé, il nous dit: Helas, que Dieu est bon! qu'il est bon! il y a peut-estre foixante & dix ans qu'il nourrit & qu'il cōferue ce vieillard, & ie m'affeure qu'il ne luy a iamais rendu vne parole d'action de grace! Si i'auois donné dix fois à manger à vn homme fans qu'il en fit aucune recognoiffance, ie ne le voudrois plus voir dependons de Dieu en toutes nos actions, & nous pẽsons si peu à luy.

Il n'entreprẽd iamais aucun voiage qu'il ne viẽne demander fecours à N. Seig. dans la Chapelle, & se recommander à nos prieres. Que vous estes heureux, dit-il par fois, d'auoir cogneu Dieu dés vōtre ieunesse, & de le fçauoir prier. Pour moy depuis que i'en ay la cognoiffance, ie pẽse incessamment en luy. C'est vne chose bien remarquable, [41] que les Sauvages fortement touchés, font ordinairement deuots à leurs bons Anges. Relifant les memoires de

being taken from the mouth of a famished person. "Do not fear to weary me," said he, "I feel great regret at having passed my life without knowing God. The greatest pleasure I have in the world is to hear about him." Indeed, he went so far in this excess that, having consumed all his provisions, he refrained from going fishing or hunting, lest he might be deprived of coming to see us that he might talk about God and our belief,—sometimes passing almost two days without eating. Becoming aware of this, we reproved him for this immoderate ardor, succoring him as well as we could. I know very well that I shall hardly be believed, but I cannot conceal the wonders of God.

Not long ago, looking at a very aged Huron, he said to us: "Ah, how good God is, how good he is! For perhaps seventy years he has nourished and preserved this old man, and I am sure he has never rendered him a word of thanksgiving! If I had given a man food ten times without his making any acknowledgment, I would not wish to see him again. We depend upon God in all our acts, and we think so little about him!"

He never undertook a journey without coming to ask help of Our Lord in the Chapel, and commend himself to our prayers. "How fortunate you are," he sometimes said, "to have known God from your youth, and to know how to pray to him. As for me, since I have a knowledge of him, I think of him continually." It is a very wonderful thing [41] that the Savages, when strongly moved, are usually devoted to their good Angels. In reading over again the memoirs of our Fathers, scattered in different regions, I have been astonished in seeing how the

nos Peres, disperfés en diuers endroits, i'ay esté eftonné, confiderant comme le faint Efprit va donnant les mefmes fentimens à ces Neophites. Car fans fe rien communiquer les vns aux autres, ils demandent lumiere à leur bon Ange quand ils viennent pour eftre inftruits: ils ont les mefmes eftonnemens de la grandeur & de la bonté de Dieu, quoy qu'ils les expliquent diuerfement. Nofre Cathecumene en a des fentimens fort doux; Ouy, mais dira quelqu'un, pourquoy retient-on encore au nombre des Catechumenes vn homme fi bien difpofé? Je reponds qu'il ne fe faut pas trop hafter dans les affaires d'importance. L'empreflement qu'apportent les vaiſſeaux, nous a fait differer fon bapteme iufques apres leur depart, deuant qu'ils ayent ietté l'Anchre dans vos haures, ce bon Catechumene fera Chreftien.

holy Ghost gives always the same sentiments to these Neophytes. For, without having any communication with one another, they ask light from their good Angel when they come to be instructed; they feel the same astonishment at the greatness and goodness of God, although they express it differently; our Catechumen has some very tender sentiments on this subject. "Yes," some one will say, "but why still retain among the number of Catechumens a man so well disposed?" I answer that there must not be too much haste in matters of importance. The activity occasioned by the ships makes us defer his baptism until after their departure; before they have cast Anchor in your harbors, this good Catechumen will be a Christian.

CHAPITRE VII.

DE QUELQUES SAUAGES ERRĀS DEUENUS SEDĒ-
TAIRES.

CE Chapitre donnera de la consolation à V. R. & à toutes les personnes qui prennent plaisir de voir regner IESVS-CHRIST dans nos grands bois; car il nous met dans vne grande esperance de la conuersion des Sauages, si tant est qu'on les puisse fecourir à la façon que ie le vay deduire.

L'vn des plus puiffans moyens que nous puiffions auoir pour les amener à IESVS-CHRIST, [42] c'est de les reduire dans vne espece de Bourgade, en vn mot de les aider à defricher & cultiuer la terre, & à se bastir. Comme nous cherchions tousiours quelque fecours pour faire cette entreprife, arriue qu'une personne de vertu de vostre France bien cognüe au Ciel & en la terre, & dont le nom ne peut fortir de ma plume sans luy deplaire, me donna aduis d'un deffein qu'il auoit de feruir Nostre Seigneur en ces contrées. Il gage à cét effet quelques artifans & quelques hommes de trauail pour commencer vn bastiment, & pour défricher quelques terres, m'affeurant dans ses lettres qu'il n'auoit point d'autre but en ce trauail que la plus grande gloire de Dieu: Nous mismes ses ouuriers dans vn bel endroit nommé à present la Residence de S. Ioseph, vne bonne lieuë au dessus de Kebec sur le grand fleue. Monsieur Gand auoit pris ce lieu pour foy, mais il le consacra volontiers à vn si

CHAPTER VII.

OF SOME WANDERING SAVAGES WHO HAVE BECOME
SEDENTARY.

THIS Chapter will give consolation to Your Reverence and to all persons who take pleasure in seeing JESUS CHRIST reign in our great forests, for it inspires us with great hope for the conversion of the Savages, so greatly can they be aided in the way I am about to describe.

One of the most efficient means we can use to bring them to JESUS CHRIST [42] is to organize them into a sort of Village,—in a word, to help them clear and cultivate the land, and to build homes for themselves. When we were continually seeking some help to accomplish this enterprise, it happened that a virtuous person of your France, well known in Heaven and upon earth, and whose name cannot go forth from my pen without displeasing him, informed me of a plan he had for serving Our Lord in these countries. He hired for this purpose some artisans and laborers, to begin a building and to clear some lands,—assuring me in his letters that he had no other object in this work than the greater glory of God. We located his workmen in a beautiful place, at present called the Residence of St. Joseph, a good league above Kebec, upon the great river.¹² Monsieur Gand had taken this place for himself, but he willingly consecrated it to so good an object. Affairs being in this condition, we sent word to this good Seignior that he

bon deffein. Les affaires eftant en cette difpofition, nous mandafmes à ce bon Seigneur, qu'il feroit vn grand facrifice à Dieu s'il vouloit appliquer le travail de fes hommes à fecourir les Sauvages. Il falloit attendre vne année pour auoir refponfe. Cependant il arriue que demandans à vn Sauvage fes enfans pour les mettre au Seminaire, il nous refpondit; c'est trop peu de vous donner mes enfans, prenez le pere & la mere, & toute la famille, & logez nous aupres de vofre demeure, afin que nous puiffions entendre vofre doctrine, & croire en celuy qui a tout fait. Nous luy demandafmes s'il parloit fans feintife. Il vous parle nettement, refpond-il, felon les penfées de [43] mon cœur. Cecy nous fit refoudre de luy offrir tout fur l'heure la maifon qu'on bafiffait en la refidence de S. Iofeph, à condition neantmoins que celuy à qui nous en auions refcrit n'en eftoit pas content, qu'il en fortiroit. Ce bon Sauvage nommé des fiens Negabamat, nous dit qu'il nous viendront voir pour parler de cette affaire, & qu'il prendroit avec foy vn sien amy de mefme volonté. Il s'allia d'un nommé Nenaskoumat. C'est noftre François Xavier dont i'ay parlé cy-deffus. Ils nous vindrent trouuer tous deux en vn foir, & nous dirent que les bonnes affaires fe faifoient bien mieux dans le filence de la nuict, que dans le bruit du iour; Et par confequent que nous leur donnaffions le couvert pour traiter avec nous de ce que nous leur auions parlé.

Le Soleil eftant couché, & tout le monde en repos, Negabamat me fit cette harangue Pere le Ieune, tu es defia aagé, & partant il ne t'eft plus permis de mentir; Sus donc, prends courage, dis hardiment la

would make a great sacrifice to God if he would apply the work of his men to succoring the Savages. We must wait a year for an answer. Meanwhile, it happened that, upon asking a Savage for his children to place them in the Seminary, he answered us: "It is too little to give you my children; take the father and mother, and the whole family, and lodge us near your dwelling, that we may hear your doctrine and believe in him who has made all." We asked him if he was speaking sincerely. "I am speaking to you frankly," said he, "according to the thoughts of [43] my heart." This made us resolve to offer him at once the house that was being erected at the residence of St. Joseph,—on condition, however, that if he to whom we had written were not satisfied with this, he should go out of it. This good Savage, named by his own people Negabamat, told us that he would come to see us to talk over this matter, and that he would bring with him one of his friends, of the same mind. He associated with himself a certain Nenaskoumat, our François Xavier of whom I have spoken above. They both came to see us one evening, and said to us that important affairs would far better be transacted in the silence of the night than in the noise of the day; and, consequently, that we should give them shelter, that they might treat with us regarding the matter which we had mentioned to them.

The Sun having set, and every one having gone to rest, Negabamat made me the following speech: "Father le Jeune, thou art already old, and therefore it is no longer permitted to thee to lie. Come now, take courage, and boldly speak the truth. Is it not true that thou hast promised me to lodge us in

verité. Est-il pas vray que tu m'as promis de nous loger en cette maison qu'on bastit, & de nous ayder à défricher, moy & vn autre famille? Voicy Nenafkoumat avec lequel ie me suis affocié, C'est vn homme paisible, tu le cognois bien. Nous venons voir si tu persiste en tes parolles, tous les Sauuages à qui nous auons parlé de ce deffein l'admirent, mais ils ne croient pas que tu le mettes iamais en execution; prends garde à ce que tu feras. Si tu veux mentir, ments de bonne-heure, deuant que de nous engager dans vne maison pour nous en faire fortir. Nous sommes en quelque credit parmy [44] ceux de nostre nation, s'ils nous voyoient deçeus par vous autres, ils se moqueroient de nous, ce qui nous facherait. Cette harangue si naïfue nous fit souffrir. Ie leur reparty que cette maison n'estoit point à nous, que les hommes qui la bastiffoient n'estoient point à nos gages, mais que i'auois rescrit en France à celuy qui auoit entrepris ce deffein de l'appliquer pour le bien de leur nation, & qu'eux se presentans les premiers pour estre secourus, on les aideroit aussi les premiers, si nous auions de fauorables respõces, qu'au reste ie me promettois tant de la bonté de cét homme de Dieu, qu'il leur accorderoit aisément cette grande & singuliere faueur.

Ils nous firent là dessus mille questions. Ce grand homme à qui tu as rescrit, n'est-il pas bien aussi bon que vous autres? Bien meilleur, luy difmes-nous. Voila qui va bien, repliquent-ils; car puisque vous nous voulez du bien, & que vous nous en faites, si ce Capitaine est meilleur que vous, il nous en fera encore dauantage. Mais est-il bien âgé. Il l'est en effet, leur fifmes-nous. Ne mourra-il point bien tost?

this house they are building, and to help us, me and another family, to clear the land? Here is Nenas-koumat, with whom I am associated; he is a peaceable man,—thou knowest him well. We come to see if thou art firm in thy promises; all the Savages to whom we have spoken of this plan admire it, but they do not believe thou wilt ever put it into execution; take care what thou doest. If thou art going to lie, lie soon, before getting us into a house only to make us leave it. We have some influence among [44] those of our nation; if they saw us deceived by you people, they would ridicule us, and this would anger us." This harangue, so ingenuous, made us smile. I replied to them that this house did not belong to us, and that the men who were building it were not hired by us; but that I had written to France to him who had undertaken this enterprise, to use it for the good of their nation, and that, as they were the first to present themselves to be helped, they would also be the first to receive assistance if we had a favorable answer; that, moreover, I was promising myself thus much from the goodness of this man of God, that he would readily grant them this great and especial favor.

Thereupon they asked us a thousand questions. "This great man to whom thou hast written, is he not as good as the rest of you?" "Much better," we replied. "That is very well," they rejoined, "for since you wish to benefit us, and as you have already done so, if this Captain is better than you, he will do still more for us. But is he very old?" "He is, indeed," we answered them. "Will he not die very soon?" "We know nothing about that." "Does he often pray to God?" "Very often." "It is

nous n'en fçauons rien. Prie il bien Dieu? grandement bien. S'en est fait, dirent-ils, nous ferons secours; car s'il prie bien Dieu, Dieu l'aimera, si Dieu l'aime, il le conferuera, & s'il vit longtemps, il nous aidera, puis qu'il est bon. Vous pouuez penfer si ce raisonnement si naïf nous confoloit. Voicy, firent-ils pourfuiuant leur discours, encore vn autre point d'importance: comme nous tirons desia sur l'aage, si nous venons à mourir, ne chafferez vous point nos enfans de cette maison, [45] ne leur refuserez-vous point le secours que vous nous aurez donné. Leur ayant expliqué comme parmy nous les biens des parens appartenoint aux enfans apres leur mort, ils s'escrierent. Ho, Ho, que tu dis de bonnes choses, si tu ne ments point, mais pourquoy mentirois-tu, n'estant plus enfant.

Voila donc mes gens les plus contens du monde: ils vont voir la maison qu'on bastiffoit, ils ne se fçauoient faouler de la regarder, ils demandent d'y loger au Printemps, si tost qu'elle fera acheuée & meublée; cependant, disoit Negabamat, nous irons faire nostre chaffe durant l'hyuer. Nenaskoumat qui pensoit autant aux biens du Ciel, qu'au secours de la terre, nous dit tous bas, pour moy ie viendray passer l'hyuer apres de vous pour estre instruit.

Les voila donc separez, l'vn trauerse le grand fleue pour aller chercher des Castors, l'autre se vient cabaner tout pres de Kebec. Les affaires de Dieu ne s'establissent que dans les difficultés, ils tombent tous deux fort malades à mesme temps. Qui n'eust pensé que tout ce dessein estoit renuersé? Nenaskoumat trouua la vie de l'ame dans la maladie du corps; il fut fait Chrestien, & nommé François Xauier, comme

done," said they, "we shall be aided; for if he prays frequently to God, God will love him; if God loves him, he will preserve him; and, if he lives a long time, he will help us, since he is good." You can imagine how much this so artless method of reasoning consoled us. "There is still another point of importance," said they, continuing their talk; "as we are already getting old, if we happen to die, will you not drive our children from this house,—[45] will you not refuse them the help that you will have given us?" Having explained to them how, among us, the property of the parents belongs to the children after their death, they cried out, "Ho, Ho, what good things thou tellest us, if thou art not lying; but why shouldst thou lie, being no longer a child?"

Behold, then, my men, the happiest in the world. They go to see the house that is being built, they cannot look at it enough; they ask to lodge there in the Spring as soon as it shall be completed and furnished. "Meanwhile," said Negabamat, "we will go and do our hunting during the winter." Nenas-koumat, who was thinking as much of the blessings of Heaven as of worldly assistance, said to us in an undertone, "For my part, I will come and pass the winter near you, to be instructed."

So they are separated,—the one crossing the great river to go in search of Beavers, the other coming to encamp very near Kebec. The affairs of God are established only in the midst of difficulties. They both fall very sick at the same time. Who would not have thought that all this project would be overthrown? Nenas-koumat found the life of the soul in the sickness of the body; he was made a Christian, and named François Xavier, as I have already re-

i'ay desia remarqué. Pour Negabamat, nous ne luy pouuions donner aucun fecours, estant trop esloigné de nous.

La bonté de Dieu qui a commencé cét ouurage, & qui le mettra en son dernier poinct, comme nous esperons, nous rendit nos deux profelytes en bonne fanté, non sans crainte, & sans beaucoup [46] de vœux & de mortifications qu'on luy presenta. Le Printemps venu, mes gens se presentent à la maison qui les attendoient, on les reçoit à bras ouuerts. Leurs cœur est tout plein de ioye, les autres Sauuages d'étonnement, & nous de cõfolation, voyant les premiers fondemens iettés d'une bourgade, & en suite d'une Eglise qui produit desia des fleurs & des fruicts tres-agreables aux yeux des Anges & des hommes. Ces deux familles sont composées d'environ vingt personnes, dont la plupart sont desia baptisés, le reste le fera bien-toft s'il plaist à Dieu. De l'heure que i'escris cecy, il y a desia plusieurs mois qu'ils sont ensemble dans vne chambre assez petite, & cependant ie puis dire avec verité que ie suis encore à remarquer la moindre querelle ou la moindre dispute qu'ils ayent eu par entr'eux.

Les autres Sauuages circonuoifins se vinrent Cabaner à l'entour de cette maison, demandans la mesme faueur, mais ils voyent bien qu'on ne les peut pas si tost fecourir, nos maisons ne se dressement pas en deux heures commes leurs Cabanes.

Le bruit de cette assistance qu'on vouloit donner aux Sauuages se respandit incontinent dans toutes les nations circonuoifines: cela les a tellement touchées, que si nous auions les forces de leur donner les mesmes fecours, on les reduiroit toutes en fort peu de temps. Et rema[r]qués s'il vous plaist vne

marked. As for Negabamat, we could not give him any help, as he was too far away from us.

The goodness of God, which began this work, and which will bring it to completion, as we hope, restored to us our two proselytes in good health,—not without fear, and many [46] vows and mortifications being offered to him. When Spring came, my people presented themselves at the house which was awaiting them; they were received with open arms. Their hearts were filled with joy, the other Savages with astonishment, and we with consolation, at seeing the first foundations of a village laid, and after that of a Church which is already producing flowers and fruits most acceptable in the sight of Angels and of men. These two families are composed of about twenty persons, the greater part of whom are already baptized, and the rest will be soon, if it please God. At the time I am writing this, they have already been several months together in one rather small room; and still I can say with truth that I have yet to notice the least quarrel or the least dispute among them.

The other Savages of the neighborhood came to Encamp around this house, asking the same favor, but they see clearly that they cannot be assisted so soon; our houses are not built in two hours, as their Cabins are.

The report of this assistance that we intended to give the Savages spread immediately in all the surrounding nations; it has touched them so deeply that, if we had the power to give them the same help, they would all be subdued in a very short time. And notice, if you please, a great blessing in this matter; not one of them hopes to be lodged and assisted who does not resolve to be an honest man, and to become

grande benediction en cette affaire, pas vn n'espere estre logé ny secouru qui ne se resolue d'estre homme de bien, & de se faire Chrestien, si bien que c'est vne mesme chose en [47] vn Sauuage de vouloir estre sedentaire, & de vouloir croire en Dieu.

Dans ces ioyes communes & publiques, vn point tenoit nos deux profelytes en haleine. Le doute qu'ils auoient tousiours que cét homme de bien qui faisoit bastir cette maison à ses despens, ne nous enuoiait point de bon papier comme ils parloient, c'est à dire, ne respondit pas fauorablement à leur dessein; ils souhaittoient avec passion la venuë des vaisseaux. En fin en ayant eu nouvelles, ils nous vindrent trouver, & nous demanderent si le papier venu de France estoit bon. Ils auoient belle peur qu'un mot de lettre ne les fit fortir de leur demeure, qu'ils cherissent extremement; Nous leur respondismes que les Peres qui apportoient ce papier estoient en chemin, de Tadouffac à Kebec dans vne barque qui les amenoit. Comme ils virent que le vent les pouuoit retarder, ils me demandent vn mot de lettre pour les aller querir dans leur canot; ie leur donne aussi-tost, & s'embarquent encore plus viste: ils vont comme le vent, abordent la barque, enleuent les deux Peres, & nous les amenant: Nostre ioye fut double, & de voir nos Peres en bonne santé, & d'apprendre les faintes volontés de cét homme vrayment de Dieu, lequel accorroit ce secours aux pauures Sauvages avec vn cœur si denué & plein d'amour que nous en restions tous estonnés. Si tost que i'en eus ouuert la bouche à nos deux sedentaires, ils triomphent de ioye, font mille actions de grace à leur mode, & me disent cent fois, que ie n'estois point menteur, que ce braue homme estoit vrayment Capitaine, [48] qu'ils connoissent bien

a Christian,—so much so that it is the same thing in [47] a Savage to wish to become sedentary, and to wish to believe in God.

In these common and public rejoicings, one point kept our two proselytes in suspense,—their continual uncertainty whether that kind man who had this house built at his expense, would send us good paper, as they termed it,—that is to say, would look favorably upon their plan; they ardently longed for the coming of the ships. Having at last had news of them, they came to see us, and asked us if the paper that had come from France was good. They had great fear that a written word would cause them to leave their home, to which they were greatly attached. We answered them that the Fathers who were bringing this paper were on the way, between Tadoussac and Kebec, in a bark which was conveying them hither. As they saw that the wind might delay them, they asked me for a written message, that they might go and bring them in their canoe; I gave it to them at once, and they embarked still more quickly. They went like the wind, came alongside the bark, took the two Fathers out of it, and brought them to us. Our joy was twofold,—that we saw our Fathers in good health, and that we learned the holy wishes of this man, truly a man of God, who granted this help to the poor Savages with a heart so disinterested and full of love that we stood amazed at it. As soon as I opened my lips to mention it to our two settlers, they exulted with joy; they performed a thousand acts of thanksgiving, after their fashion, and told me a hundred times that I was not a liar, that this kind man was truly a Captain; [48] that they fully recognized that I was now of their nation,

que i'estois maintenant de leur nation, qu'ils alloient dire par tout qu'ils estoient auffi de la nostre, & que ie ne manquasse point d'escrire vn bon papier en France pour affeurer ce bon Capitaine qu'ils ne mentiroient iamais en ce qu'ils nous auoient promis de feruir IESVS-CHRIST toute leur vie. Negabamat tenoit ce discours. Pour François desia Chretien, il me dit que sa grande ioye estoit de se voir aupres de nous pour pouuoir apprendre à mieux prier Dieu.

Au fortir de là ils publient par tout que nous estions veritables, que nous estions leurs peres, que nous voulions refusciter leur nation qui s'en alloit mourant. C'est merueille, combien la charité de cét homme de bien a de puiffans effets sur ces Barbares; Ils nous pressent maintenant, & nous ne pouuons subuenir à tous. La difficulté de bastir en ce pays-cy, pour la longueur de l'Hyuer, & pour les frais qu'il faut faire, estant extreme. S'ils voient iamais vn hospital dressé, & leurs malades bien logez & bien fecourus, c'est vn autre estonnement qui les rauira tous. La paureté du pays soulage peu ou point les grandes despenfes qu'il faut faire pour ces entreprises vrayment heroïques; mais pleust à Dieu que ceux qui peuuent fauorifer ces entreprises viuent du moins vne feule fois les exercices de deuotion qui se font tous les iours en la maison de ces nouveaux fedentaires. Si ie n'auois peur d'ennuyer, ie raconterois icy les grands desirs qu'ils ont de bien cognoistre Dieu, leur naïueté, leur bonté naturelle, leurs questions gentilles, le contentement [49] qu'ils ont de se voir logez non feulement à la Françoise, mais encore instruits en la Foy. Nostre Seigneur les veilles tenir sous sa faincte protection. Ainsi foit-il.

and that they were going to tell everywhere that they were also of ours; and that I should not fail to write a good paper to France to tell this good Captain that they would never belie their promises to serve JESUS CHRIST all their lives. Negabamat made this speech. As for François, already a Christian, he told me that his great joy was to be near us, so that he could better learn to pray to God.

In going thence, they published everywhere that we were truthful; that we were their fathers,—that we wished to revive their nation, which was rapidly dying out. It is wonderful what potent effects the charity of this good man has upon these Barbarians. They are crowding around us now, but we cannot supply the wants of all,—the difficulty of building in this country, on account of the length of the Winter and the expenses that must be incurred, being extreme. If they ever see a hospital erected, and their sick well lodged and cared for, that will be another wonder which will delight them all. The poverty of the country relieves but little, or not at all, the great expenses that must be incurred for these truly heroic enterprises. But would to God that those who are able to favor these enterprises might see, at least once, the devotional exercises that are daily practiced in the house of these new settlers. Were I not afraid of being tedious, I would relate here the great desire they have to know God, their ingenuousness, their natural goodness, their pleasing questions, and the satisfaction [49] they experience in finding themselves not only lodged in the French way, but also instructed in the Faith. May it please our Lord to keep them under his holy protection. Amen.

CHAPITRE VIII.

DE L'ESTAT PRESENT DES SAUAGES TOUCHANT
LA FOY.

POUR faire conceuoir à V. R. la difposition dans laquelle Dieu a mis nos Sauages, ie luy diray ce qui se passa au defembarquement des quatre Peres qu'elle nous a enuoiés de renfort, lesquels font tous arriuez en bonne fanté par la grace de Nofre Seigneur. Mettant pied à terre, ils baptizerent tous quelques Sauages. Mais ce qui les toucha plus viement; fut que les ayant menez à diuerfes reprises en la residence de S. Ioseph, où demeurent ces deux familles dont ie viens de parler, où s'estoit encore retiré quelque nombre de nos Sauages, nous les fimes affister aux prieres & à l'instruction que nous donnons à ces pauvres brebis égarées, qui ne demandent finon qu'on leur ouure la porte du bercail; Le signal donné pour les affembler, ils viennent tous, hommes, femmes & enfans, excepté fort peu, dont la plupart font malades, ou gardent les Cabanes. Ils quittent fouuent leur foupper, on leur jeu, ou quelque autre action que ce foit pour venir aux prieres. Entrant en la Chapelle, [50] ils saluënt l'Autel, puis se vont retirer aupres des bancs qu'on leur a préparé à cét effet. Estans affemblés, le Pere qui les instruit se met à genoux, fait les prieres propre du matin & du foir, car ils s'affemblent deux fois le iour, ils fuiuent tous le Pere mot apres mot, print auec luy les ge-

CHAPTER VIII.

OF THE PRESENT CONDITION OF THE SAVAGES, TOUCHING THE FAITH.

TO give Your Reverence some idea of the state of mind in which God has placed our Savages, I will tell you what occurred at the disembarking of the four Fathers whom you sent us as reinforcements, all of whom, by the grace of Our Lord, arrived in good health. Upon stepping ashore, they all baptized some Savages. But they were more deeply moved when we took them at various times to the residence of St. Joseph, where reside those two families of whom I have just spoken, and where also a considerable number of our Savages have withdrawn. We had them assist at the prayers and instruction we give to these poor wandering sheep, who ask for nothing but that the door of the fold be opened to them; the signal given for them to assemble, they all come, men, women, and children,—except a very few, who are mostly ill, or guarding their Cabins. They often leave their supper, their games, or other occupations, whatever they may be, to come to prayers. Entering the Chapel, [50] they salute the Altar, then withdraw to the benches which have been placed there for them. When they have assembled, the Father who instructs them kneels down, offers the prayers suitable to the morning or the evening,—for they meet twice a day; all follow the Father word for word, kneeling on the ground

noux en terre, & les mains jointes: apres les prieres ils s'afleoient, & le Pere leur explique quelque point de la doctrine de IESVS-CHRIST, où refute quelqu'vnes de leurs superstitions, eux demeurans fort attentifs, & faifans par fois quelques interrogations pour estre mieux éclaircis. Apres ce discours, ils chantent tous, ou le Symbole des Apostres, ou l'Oraison Dominicale, ou les Commandemens de Dieu, ou quelque autre hymne en leur langage, avec vn accord bien agreable: En fuite, ils se remettent à genoux, demandent à Dieu la grace de retenir ce qu'on leur a enseigné, font la reuerence à l'Autel, & s'en retournent en leurs Cabanes. Les Peres nouvellement arriüés estans dâs la Chapelle, & voyans cét agreable spectacle, parlerent du cœur, des yeux, & de la bouche, & nous dirent; On ne croit pas en Frâce ce que nous voions. Quoy que vous nous en ayez rescrit quâd nous estions encore à Tadouffac, il falloit se feruir de nos yeux pour voir vne si grande benediction. Nous voions bien maintenant que les miracles necessaires pour conuertir ces pauvres peuples, c'est de les aider à demeurer & viure par ensemble, & qu'en leur faifant tirer leur nourriture de la terre, vous leur ferez iouïr des biens du Ciel.

Or ce n'est pas seulement en la residence de S. Ioseph qu'on fait prier les Sauvages, & qu'on les [51] instruit, le mesme se fait aux trois Riuieres où ils se monstrent également affectionnés à nostre creance: *Hæc est mutatio dexteræ excelsæ*, c'est vn changement de Dieu bien soudain: Car l'année passée ils n'estoient point en cét estat. Voicy vn exemple qui fait voir le respect qu'ils portent à nos prieres. Vne femme estant tombée en phrenesie par la violence de la fièvre,

with him, and clasping their hands; after the prayers, they sit down, and the Father explains to them some point of the doctrine of JESUS CHRIST, or refutes some of their superstitions, they showing close attention and occasionally asking some question for better enlightenment. After this discourse, they all sing, either the Apostles' Creed, the Lord's Prayer, the Commandments of God, or some other hymn in their language, in very agreeable harmony; then they kneel down again, ask God for the grace to retain what has been taught them, make a reverence to the Altar, and return to their Cabins. The newly-arrived Fathers, being in the Chapel, and witnessing this agreeable spectacle, spoke with their hearts, their eyes, and their lips, and said to us: "In France, they do not believe what we see here. Although you wrote about it to us when we were still at Tadoussac, we had to use our own eyes in order to see so great a blessing. We now see clearly that the miracle necessary to convert these poor peoples is to aid them to settle down and live together; and that, in making them draw their sustenance from the earth, you will make them enjoy the good things of Heaven."

Now it is not only at the residence of St. Joseph that the Savages are made to pray, and are [51] instructed; the same thing is done at the three Rivers, where they show themselves equally interested in our belief. *Hæc est mutatio dexteræ excelsi*; it is a very sudden change, and of God, for last year they were not thus disposed. Here is an example which illustrates the respect they have for our prayers. A woman, being attacked by delirium in the violence of a fever, upset everything in the Cabin; a Father com-

renuerfoit tout dans fa Cabane; vn Pere y arriuant pour les faire prier Dieu, cette pauvre incêfée fe mit à genoux aupres du Pere, fans donner aucune marque de fa folie; & autant de fois qu'on alloit faire les prieres, autant de fois paroiffoit-elle en fon bon fens, hors de là elle eftoit phrenetique. Je ne cognois plus aucun Sauuage qui ait demeuré quelque tēps aupres de nos habitations, qui ofe publiquement refifter à noftre Foy. Je ne dis pas que tous la fuiuent ou en ayent enuie, mais IESVS-CHRIST eft maintenant fi cogneu parmy eux, que pas vn n'en oferoit parler mal à propos deuant nous. Il n'y a plus que ceux qui ne nous ont point encore entendu qui fassent difficulté de nous prefenter leurs enfans & leurs malades au Baptefme. Ces eaux facrées aiāt fauué la vie par fois à quelques familles entieres, font maintenant en grand credit parmy eux.

Si plusieurs ne demandent pas le Baptefme, c'est qu'ils s'en iugent indignes; d'autres ne voulāt pas quitter leur vices, approuuent noftre creāce, mais ils la croyent facheufe & difficile. C'est vne marque que le S. Efprit eft l'Efprit de l'Eglife, puifque pas vn Sauuage n'a pas pluftoft la volonté d'y entrer, que d'estre homme de bien. Ils s'imaginent que ceux qui font baptifez doiuent quitter leurs [52] pechez & leurs vices, pour mener vne vie nouvelle, ce qui eft veritable.

Les Sorciers & les Iongleurs ont tellement perdu leur credit, qu'ils ne foufflent plus aucun malade, & ne font plus ioüer leur tambour, finon peut-estre la nuict, ou en des lieux écartez; mais iamais plus en noftre prefence. On ne voit plus de feftins à tout manger, plus de confultes de demons: Tout cela eft

ing there to have them pray to God, this poor frenzied creature kneeled beside the Father without showing any indications of madness; as often as they went there to offer prayers, so often did she appear to be in her senses; but at other times she was insane. I do not know any Savage now who has lived for some time near our settlements who dares publicly to resist our Faith. I do not say that all of them follow it, or are inclined to do so; but JESUS CHRIST is now so recognized among them that not one would dare speak ill of him before us. There are no longer any, save those who have not yet heard us, who object to offering us their children and their sick for Baptism. These sacred waters, having sometimes saved the lives of whole families, are now in great repute among them.

If some do not ask for Baptism, it is because they deem themselves unworthy; others, not willing to give up their vices, approve our belief, but consider it inconvenient and difficult. It is a sign that the Holy Spirit is the Spirit of the Church; since no sooner has a Savage a desire to enter it than he wishes to become a virtuous man. They imagine that those who have been baptized must give up their [52] sins and their vices, that they may lead a new life, which is true.

The Sorcerers and Jugglers have lost so much of their credit that they no longer blow upon any sick person, nor beat their drums, except perhaps at night, or in isolated places,—but no longer in our presence. No more eat-all feasts are seen, no more consultations of demons: all these things are banished from our sight. The other superstitions will be suppressed, little by little. When any one of them does

banny de deuant nos yeux, les autres superstitions s'estoufferont petit à petit. Quãd quelqu'un d'eux s'en fert, il fait ce qu'il peut, afin que nous n'en foyons point aduertis, de peur d'estre tâchez. Si tous les Sauvages estoient arrestés cõme ces deux familles fedentaires dont i'ay parlé cy-dessus, nous ne ferions point difficulté de les baptiser bien-toft. Car vous les entendriez demãder à Dieu la grace de croire en luy, de luy obeyr, & de iamais plus ne l'offencer. En vn mot, c'est tout de bon que plusieurs de ces pauvres Sauvages pẽsent à leur salut. Il n'est pas iufques aux enfãs même qui ne prẽnẽt plaisir d'estre instruits. Vn Pere leur faifant vn iour le Catechisme à l'air, la pluye, furuenant, cinq ou six petits garçons prirent vne grande escorce, qu'ils tafchoient d'esleuer sur la teste du Pere pour le mettre à couuert. Cette actiõ pleine d'innocence, monstre que nostre Seigneur prend encore plaisir qu'on luy amene des enfans. Quelques Sauvages des Attikamegues, de la natiõ des Porcepics, & de l'Isle, ont demandé le mesme secours qu'on donnoit aux autres, notamment pour estre instruits. Helas, si le pays estoit plus facile à faire reũffir, ou si plusieurs mains s'ouuroiẽt à ces pauvres Barbares, qu'õ feroit vne belle [53] Eglise! Ce que fait ce grand homme dont i'ay parlé cy-dessus, en la residence de S. Ioseph, proche de Kebec, il le faudroit faire encore aux trois Riuieres, à la riuere des prairies, & aux nations plus hautes; Ce feroit le moien d'amener des ames à Iesus-Christ, peut-estre que nous enuoierons à ce Printemps vn de nos Peres à l'Isle, où on dit que la petite nation des Algonquins s'est retirée. Voila en general l'estat de cette Eglise naiffante. Les chastimens arriués à quelque mécreans, & les

practice these, he does all that he can to prevent our being informed of it, for fear of being reprov'd. If all the Savages were settled, like those two sedentary families of whom I have spoken above, we would not hesitate to baptize them quickly; for you will hear them asking God's grace to believe in him, to obey him, and never more to offend him. In a word, it is entirely in earnest that many of these poor Savages are thinking of their salvation. There are none of them, even to the very children, who do not take pleasure in being instructed. One day, when one of the Fathers was teaching the Catechism in the open air, it began to rain; and five or six little boys took hold of a large piece of bark, which they tried to raise over the Father's head to shelter him. This act, so full of innocence, shows that our Lord still takes pleasure in having children brought to him. Some Savages of the Attikamegues, of the Porcupine nation,¹³ and of the Island, have asked for the same help that was given to the others, and especially for instruction. Ah, if the country were such as more easily to ensure success, or if many hands would open to these poor Barbarians, what a glorious [53] Church could be formed! What that great man of whom I have spoken above is doing at the residence of St. Joseph, near Kebec, ought to be done also at the three Rivers, at the river des prairies, and in the nations higher up; this would be the means of leading souls to Jesus Christ. Perhaps we shall send one of our Fathers, this Spring, to the Island, whither it is said the petite nation¹⁴ of the Algonquins has retired. Such is, in general, the condition of this infant Church. The chastisements that have overtaken some unbelievers, and the favors granted to

faueurs accordées à ceux qui ont eu recours à Dieu, n'ont pas peu feruir pour en reduire quelqu'vns à leur deuoir. Vn miserable Sauuage se gauffant fort de nostre creance, deuint phrenetique au milieu de ses gaufferies. Comme il estoit sale & impudent dans ses folies, les Sauuages pour s'en défaire luy attachèrent vne corde au col & au pied, qu'ils ramenant contre sa cuiffe, afin que venant à s'estendre & à bander cette corde, il s'estranglast foy-mefme. Là deffus ils font sa fosse, & difent qu'il est mort: Nos Peres furuenans, le voyent remuer fous vn bout de couuerture, l'ayant descouuert, couppent vifte la corde qu'il auoit au col, mais trop tard, il estoit déjà estouffé: il mourut incontinent apres. Vn autre resîstant publiquement à la Foy, donna vn coup de pied à vn de nos Peres qui baptifloit vn enfant dans sa cabane; à quelque temps de là il est emporté par vne maladie aussi fâcheuse côme elle estoit estrange. Les Sauuages ont mesme recognu en quelques vns que Dieu leur dénioit le baptesme à la mort, dont ils s'estoient mocqués pendant leur vie. Laissons ces tristes discours, [54] voicy quelque chose de meilleur.

Deux ieunes Sauuages s'estans embarqués cét hyuer dans vn canot pour porter des viures à quelqu'vns de leurs gens au delà du grand fleuue, furent tellement affaillis des glaces, qu'en vn moment leur canot & tout ce qui estoit dedans fut froissé & mis en pieces. Eux se iettent sur vne grãde glace portée avec impetuofité par le courât de la marée. Ils s'attendoient à tous coups que cette glace venant à se brifer, ou à se culbuter contre les autres, ils couleroient à fond. De secours, ils n'en pouuoieēt esperer; car outre qu'il estoit nuict, la riuere estoit si chargée de glaces,

those who have had recourse to God, have not succeeded in bringing some back to their duty. One wretched Savage, while mocking at our belief, became insane in the midst of his jeers. As he was foul and shameless in his madness, the Savages, in order to get rid of him, fastened a rope to his neck and his foot, which they drew up against his thigh,—so that, when he came to stretch himself and to tighten the cord, he strangled himself. Thereupon, they made his grave, and said that he was dead. Our Fathers, coming just then, saw him move under one end of the covering; and, having uncovered him, they quickly cut the cord he had around his neck,—but too late, he was already strangled; he died immediately afterwards. Another one, publicly opposing the Faith, gave a kick to one of our Fathers who was baptizing a child in his cabin; some time after that, he was carried off by a disease as grievous as it was strange. The Savages have even recognized that, in the case of some, God denied them at death the baptism they had ridiculed during life. Let us end this sad account; [54] here is something better.

Two young Savages having embarked this winter in a canoe, to carry provisions to some of their people beyond the great river, were so assailed by the ice that in one moment their canoe and all within it was crushed and broken to pieces. They leaped upon a great cake of ice, that was swept impetuously along by the current of the tide. They were expecting every moment that this ice would break up, or overturn in striking against the other pieces, and they would go to the bottom. As to succor, they could not hope for it; for, besides that it was night, the river was so charged with ice that no human being

qu'homme du monde n'en eust osé aborder. Se voyant donc pourmenez plus d'une grande lieuë loin, plus près de la mort que de la vie, l'un des deux dit à son compagnon qui se mesloit de leurs forcelleries, ou de leurs iongleries, fers toy maintenant de ton art pour nous fauver la vie. L'autre respondit, il n'est pas temps de penfer à cela, mais bien à ce que les Peres nous enseignent. Ils difent que nous auons vn Pere au Ciel qui peut tout, & qui voit tout, que t'en femble, si nous le prions, feroit-ce pas bien fait ? Son camarade s'y accordant, celuy-cy fit la priere tout haut, & à mesme instant la glace qui les portoit au milieu du grand fleuve, tire à bord au trauers de quantité d'autres, ils quittent d'un plein faut ce pont flottant ; à peine estoient-ils à bord, que cette glace qui les auoit amené au port de salut, s'alla brifer entre mille autres en vne pointe qui leur eust feruy de sepulchre. Ces pauures gens bien estonnés, publierent par apres cōme ils auoiēt esté faués : L'un d'eux est desia baptisé, & sa femme & son enfant ; le forcier a quitté [55] toutes ses badineries, & nous a promis de se faire instruire.

Dans la grande contagion qui a massacré quasi tous ces peuples, fans s'attacher, aux François, quelques-uns ayans eu recours à Dieu tout de bon, font rechappez des portes de la mort. Le Baptesme a fauüé la vie à plusieurs : Car en verité il n'y auoit ailleurs aucune esperance de guerifon pour eux selon toutes les raisons humaines ; Tout cela joint au secours qu'on donne à ces pauures Sauvages, a faict brèche dās leurs cœurs. L'obmets vne infinité de bons sentimens que Dieu leurs donne pour trouuer la fin de ce Chapitre.

would have dared to venture upon it. Now seeing themselves carried more than a good league away, nearer to death than to life, one of the two said to his companion, who participated in their sorceries or their juggleries, "Use now thy art to save our lives." The other one answered, "This is no time to think of that, but of what the Fathers teach us. They say that we have a Father in Heaven who can do all and who sees all; what dost thou think, would it not be a good thing for us to pray to him?" His comrade assenting to this, he offered a prayer in a loud voice; and at the same instant the ice, which was bearing them to the middle of the great river, floated towards the shore through many other pieces, and with one great leap they left this floating bridge. They were hardly on shore ere this ice, which had brought them to a port of safety, drifted away and was broken among a thousand other pieces, at a place which might have served them as a sepulchre. These poor creatures, greatly astonished, afterwards proclaimed how they had been saved. One of them is already baptized, as well as his wife and child. The sorcerer has given up [55] all his tricks, and has promised us that he will be instructed.

In the great epidemic which has slain nearly all these peoples, without getting any hold upon the French, some who had recourse to God in earnest were recovered from the gates of death. Baptism saved the lives of many, for in truth there was no hope of recovery for them in anything else, according to all human considerations. All this, added to the assistance given to these poor Savages, has made a breach in their hearts. I omit an infinite number of good sentiments that God is giving them, in order to get to the end of this Chapter.

CHAPITRE IX.

DU SEMINAIRE DES HURONS.

ON a toujours bien iugé que les puissances d'Enfer banderoient toutes leurs forces contre le dessein de ce Seminaire, & de leur semblables: & que s'il auoit à reüssir comme on a beaucoup de sujet de l'esperer, ce ne seroit qu'apres auoir soustenu plusieurs batailles, & essay [*sc.* essayé] tout plein de disgraces, Nous vismes l'an passé comme il pensa estre estouffé dans son berceau: Voicy la fuite des efforts de ces malheureux esprits, qui veillent continuellement à la ruine des hommes.

Les ieunes Sauuages Hurons qui auoient passé l'année d'auarauant avec nous au Seminaire de Nostre-Dame des Anges, en auoient dit tant de bien à leurs compatriotes, descendus l'année d'apres pour la retraite, qu'ils firent venir l'enuie à plusieurs de se presenter pour y estre receus; mais il ne fut pas possible de donner satisfaction à tous [56] on se contenta du nombre de six, l'un desquels fut bien-tost apres defbauché par un de ses parens qui le ramena au pays, de sorte qu'il n'en resta que cinq, les deux qui nous estoient demeurez de l'an passé, & trois nouveaux. Mais comme les deux anciens faisoient iugement du bon heur de leur demeure en ce lieu, plus par le succès & par le profit de l'esprit, que par l'agrémēt de la nature corrompü; Les nouveaux venus au contraire, n'y pretendans que la satisfaction de leurs plai-

CHAPTER IX.

OF THE SEMINARY FOR THE HURONS.

IT has always been rightly thought that the powers of Hell would unite all their forces against the project of this Seminary, and of similar ones; and that if it were to succeed, as we have good reason to hope it will, it would only be after having sustained many battles and undergone abundant misfortunes. We saw last year how it was nearly smothered in its cradle. Behold the continuation of the efforts of those unhappy spirits who are constantly watching for the ruin of men.

The young Huron Savages who had before passed a year with us, at the Seminary of Nostre-Dame des Anges, had said so many favorable things about it to their countrymen, who had come down the following year to trade, that they inspired many with a desire to present themselves for admission thereto. But it was impossible to satisfy all; [56] we contented ourselves with six, one of whom was soon enticed away by one of his relatives, who took him back to their country; so only five were left,—the two from the year before, and three new ones. But,—as the two seniors measured the happiness of their life in this place more by their spiritual success and profit, than by the charms it had for corrupt nature; and these newcomers, on the contrary, aimed at nothing but the enjoyment of their pleasures and the gratification of their senses,—the results in the two cases were

firs & fenfualitiés, l'iffuë des vns & des autres a esté bien differente. Car ces nouveaux hoftes s'emportans felon leur coustume au larcin, à la gourmandife, au ieu, à la faineãtife, aux menfonges, & à femblables defordres, ne purent fouffrir les aduertiffemens pater-nels qui leur furent donnés de commencer à chãger de vie, & fur tout les reproches tacites des exemples de leurs compagnons, qui estoieēt autãnt dans la retenüë, que ceux-cy estoient dãs le defordre & dans le déreglemēt. Ce fut lors que le malin esprit prit son temps, & leur fit enfin prëdre la resolution de s'ëfuir; Pour cela il falloit vn canot des viures, & dequoy en auoir par les chemins: ils font si bien par leurs larcins, par leurs feintes, & par leurs diffimulations, qu'ils se trouuent fort bien equipés, & vn beau matin ils s'en vont à la dérobee, enleuãt tout ce qu'ils peurent fans qu'on en ait eu depuis aucune nouvelle.

Voila donc derechef le Seminaire reduit au petit pied; & au nombre de deux: ce qui n'est pas arriué fans vne speciale prouidence de Dieu: Car d'vn costé les Sauuages du païs ayant esté malades extraordinairement, on a eu le moien d'en assister dauantage qu'on n'eust fait, & de [57] faouer les corps & les ames de plusieurs, reduits à l'extreme necessité: De l'autre les anciens Seminaristes demeurans feuls, n'ont receu aucune alteration dans leur bonne disposition, par le mauuais exemple & par les mauuais discours des autres; ce qui estoit quasi necessaire pour les establir dans l'estat auquel en fin par la grace de Dieu, on les a veu apres leur Baptesme avec edification, & fatisfaction d'vn chacun: tout le monde aduoiant qu'on ne pouuoit desirer plus de pieté, plus

altogether different. For these new guests, giving themselves up, according to their custom, to thieving, gormandizing, gaming, idleness, lying, and similar irregularities, could not endure the paternal admonitions given them to change their mode of life, and above all the tacit reproofs conveyed by the example of their companions, who showed as much restraint as they did lawlessness and immoderation. It was then that the evil spirit seized his opportunity, and finally caused them to decide to run away. For this they needed a canoe-load of provisions, and the means of obtaining them on the way. They accomplished so much through their thefts, their deceits, and their dissimulations that they found themselves very well equipped; and one fine morning they stole away, taking with them everything they could, and nothing has been heard of them since.

Behold our Seminary again reduced to a small scale, and to two inmates, which happened not without a special providence of God. For on the one hand, as the Savages of the country were suffering unusually from sickness, we had the means to assist them more than we would have had, and of [57] saving the bodies and souls of many who were reduced to extreme necessity. On the other hand, the old Seminarists, being alone, experienced no change in their good dispositions through the bad example and evil talk of the others. This was almost necessary to establish them in the state of mind which, finally, by the grace of God, they made evident after their Baptism, to the edification and satisfaction of all, every one acknowledging that no greater piety, gentleness, and reserve could be desired in those who

de douceur, & plus de retenuë dans des Chrestiens de naissance: voicy ce qu'ë escrit leur instructeur.

Armand-Jean qui a esté baptisé le premier, a l'esprit bon & le iugement affés ferme: ie ne l'ay point veu chanceler depuis qu'il a conceu ce qui est de nostre creance, il est porté à se vaincre dans son naturel vn peu brusque, enquoy il n'a pas peu profiter.

Parlant vn iour avec son compaignon de l'indissolubilité du mariage, comme il voioit de grandes difficultés parmy ceux de sa nation touchant ce poinct, il monstra d'estre fort en peine. Car ou nous nous marierons, ou non, difoit-il, si nous prenons femme, la premiere quinte qui la prendra, elle nous quittera là, & partant nous voila reduit à vne vie miserable, attendu que ce font les femmes en nostre país qui fement, qui plantent, & qui cultiuent la terre, & qui nourrissent leurs maris. De refuir le mariage parmy les Hurons, c'est ce qui demande vne chasteté que nostre país n'a iamais cogneu. Que ferons-nous donc? Pour moy, dit ce braue ieune homme, ie ne prendray iamais de Huronne, si ie n'y voy vne constance extraordinaire, [58] ie rechercheray vne Françoisse, si ie suis écõduit, ie suis en resolution de viure & mourir chaste. Remarqués qu'il n'estoit pas encore baptisé. Pendant l'hyuer il a bien le courage de se faire quelquefois violence, par le motif d'vne patiëce vraiment Chrestienne, soit à tenir ses mains dans l'eau glacée, soit à y entrer par fois iusqu'à la ceinture, sous pretexte de quelque necessité qui s'en presente, soit traueillant teste nuë quand il pleut, lors mesme que tous les autres se mettent à couuert. Ce n'est pas là l'humeur des Sauvages qui ne cognoissent pas Iesus-Christ.

were Christians by birth. Observe what their instructor writes about them :

“ Armand Jean, who was baptized first, has a good mind and vigorous judgment. I have not seen him waver since he has conceived the true idea of our belief; he is inclined to conquer his somewhat hasty disposition, but has not been able to succeed.

“ One day, in speaking with his companion upon the indissolubility of marriage, when he observed the great difficulties in regard to this among the people of his nation, he showed himself much concerned thereat. ‘ For we shall either marry, or we shall not,’ said he. ‘ If we take a wife, at the first whim that seizes her, she will at once leave us; and then we are reduced to a wretched life, seeing that it is the women in our country who sow, plant, and cultivate the land, and prepare food for their husbands. To forego marriage among the Hurons is something which requires a chastity our country has never known. What shall we do then? As for me,’ said this worthy young man, ‘ I will never take a Huron woman, if I do not see in her extraordinary constancy; [58] I will try to find a French woman. If I am refused, I am resolved to live and die in chastity.’ Observe that he was not yet baptized. During the winter he really had the courage to inflict suffering upon himself, impelled thereto by a truly Christian fortitude,— either holding his hands in ice-cold water, or going into it sometimes up to his waist, under pretext of some necessity which presented itself, or working bare-headed in the rain, even when all the others had placed themselves under shelter. This is not the mood of the Savages who do not know Jesus Christ.

“ He sets an excellent example to our workmen,

Il est de si bon exemple parmy les ouuriers, que iamais il ne mettra la main à l'œuure, qu'auparauant il n'ait leué le cœur & les mains à Dieu pour luy dedier son action. Au reste, il s'applique si bien à tout ce qu'on luy commande, qu'il n'y a traual auquel il ne reüssisse passablement.

Depuis son baptesme il se confesse & se communie tous les huict iours avec vne deuotion & vne modestie qui nous fait recognoistre en luy la presence de la grace. Sur tout il a vne auersion grande du peché, nommément de l'impureté. Il ne faut que se figurer les debordemens d'un Sauuage lubrique pour admirer ce que ie vay dire: Se sentant attaqué la nuict en songe de quelque pensée messeante, il se leue en sursaut, se met à genoux pour prier Dieu iusqu'au son de quatre heures pour le leuer: Alors il me vient trouuer avec tant de confusion & d'humilité, qu'il me fut aisé de cognoistre que le Prince des superbes auoit quitté la place. Il s'accusoit comme coupable d'un grãd acte de vertu qu'il auoit exercé. Il desiroit fort ieufner [59] les Védredis & les Same-dis de l'année, pour la deuotion sensible que Dieu luy communique à la passion du Fils, & aux douleurs de la Mere; mais nous le contentasmes sur ce que nostre Seigneur auroit esgard à sa bonne volonté dans son traual, voicy vn trait de sa grande resignation. Il auoit vne iambe gelée, son compaignon voulãt aller à la chasse, & ne sçachant rien de son incommodité, le presse de luy tenir compagnie, luy de peur de luy déplaire, se leue de grand matin, & se dispose comme s'il eust deu partir quant & luy, durant la Messe il prie Dieu à ce qu'il inspire son instructeur ce qui feroit de sa volonté, estant tout prest de partir, si on le

for he will never put his hand to the work before he has raised his heart and his hands to God to dedicate to him his action. Moreover, he applies himself so thoroughly to all that he is commanded to do, that there is no work in which he does not succeed passably well.

“ Since his baptism, he confesses and communes every week with a devotion and modesty which makes us recognize in him the presence of grace. Above all, he has a great aversion to sin, especially to impurity. It is only necessary to imagine the lewdness of a dissolute Savage, to admire what I am about to say. One night, feeling himself assailed in a dream by some unseemly thought, he started up out of his sleep, knelt down, and prayed to God until the clock struck four for the rising hour. Then he came to see me with so much confusion and humility that it was easy for me to perceive that the Prince of the haughty had given up his post. He accused himself, as if guilty, of a great act of virtue he had performed. He was very desirous of fasting [59] on the Fridays and Saturdays of the year, impelled by the evident devotion that God communicates to him at the passion of the Son and the sorrows of the Mother; but we satisfied him by assurances that our Lord would have regard to his good will in his work. Here is an example of his noble resignation: One of his legs was frozen, and his companion, wishing to go hunting, and not knowing that he was disabled, urges him to go with him; he, for fear of displeasing him, rises early in the morning, and makes preparations as if he were to depart with him. During Mass he prays God to inspire his instructor according to his will, being all ready to depart if it were considered

iugeoit à propos, Dieu y pourueut, car de bõne rencontre, ie l'arrestay, aiant veu la mauuaife disposition de sa iambe.

Son compaignon femble vn peu plus morne, c'est ce pauvre fugitif que Saint Ignace nous ramena l'an passé, apres vn vœu que nous luy fîmes pour son retour: le changement & la constance d'Armand luy a beaucoup feruy. Depuis qu'il le vit Chrestien, il se rangea de foy-mesme aux ieufnes de l'Eglise: il a monsté vn desir extraordinaire du Baptesme, il entend volontiers quand on l'aduertit de ses manquemens, il est d'une humeur assez affable & complaisante. N'estant encore que Cathecumene, il s'abstint de manger d'un Eslan qu'il auoit pris à la chasse, pendant le Carefme, nonobstant les fatigues de ses courses.

Il se prepara au sainct Baptesme 1. par vn ieufne extraordinaire, 2. par le retranchement des plaisirs de la chasse, où il est fort enclin, 3. par vn recueillement interieur, s'entretenant quelques sepmaines [60] sur les Commandemens de Dieu.

Depuis qu'il a esté fait enfant de l'Eglise, on a remarqué en luy toute vne autre docilité, vne modestie, & vne honesteté exterieure, qui part d'une pureté interieure de l'ame, avec vne soubmission de sa volonté à la conduite du sainct Esprit, & à la direction de ses maistres.

Je ferme ce Chapitre, disant vn mot de l'vnion & de la concorde qui se retreuve entre ces deux ieunes Sauvages, si qu'on ne les a iamais veu se quereler l'un l'autre: Je sçay bien qu'il y a de la nature, & qu'une mesme langue, & les mesmes exercices leur lient naturellement les cœurs, mais aussi s'apperçoit-

proper. God arranged the matter, for by a happy chance I stopped him, having noticed the bad condition of his leg.

“ His companion seems a little duller. He is the poor fugitive whom Saint Ignace brought back to us last year, after a vow that we had offered for his return. Armand's alteration and steadfastness are of great service to him. Since he sees him a Christian, he participates of his own accord in the fasts of the Church; he has shown an extraordinary desire for Baptism, and listens willingly when he is admonished of his shortcomings; he is of an affable and compliant disposition. As yet only a Catechumen, he abstained from eating Elk meat that he had taken in the chase, during Lent, notwithstanding the fatigues of his expeditions.

“ He prepared himself for holy Baptism, 1st, by an extraordinary fast; 2nd, by diminishing the pleasures of the chase, to which he is strongly inclined; 3rd, by inward reflection, meditating for several weeks [60] upon the Commandments of God.

“ Since he has been made a child of the Church, there has been observed in him quite a new docility, a modesty, and outward refinement which emanate from internal purity of soul, together with a submission of his will to the guidance of the holy Ghost, and to the direction of his superiors.”

I close this Chapter with a few words on the union and harmony that exists between these two young Savages; so perfect is it, that they have never been seen to quarrel with each other. I know very well that nature, the same language, and the same occupations naturally unite their hearts; but also grace can be clearly perceived working within them, so

on bien de la grace qui agit là dedans, en forte qu'ils se preuient l'un l'autre avec des motifs d'une véritable charité. Le Chapitre fuiuant fera voir comme ils ont bien reüffy en leur pays.

that they are prepossessed toward each other from motives of true charity. The following Chapter will show how well they have succeeded in their own country.

CHAPITRE X.

CONTINUATION DU SEMINAIRE.

A PRES le depart de la flotte de l'année passée, les nouvelles que nous receuïos des Hurons alloient tousiours de mal en pis, si bien que nous n'attendions qu'un massacre general de nos Peres & de nos François en ce pais-là, ou quelque effect extraordinaire de la douce prouidence du grand Dieu en leur endroit. Nous auons passé l'hyuer dans ces craintes & dans ces esperances, follicitans le Ciel de resprendre ses benedictions sur ceux [61] qui nous chargeoient de mille maledictions. En fin le printemps venu, Mr le Cheualier de Montmagny nostre Gouverneur, homme vraiment sage & prudent, voulant conferuer la Religion en ces contrées, & le commerce de ces peuples avec nos François, se delibere d'y enuoyer quelques-vns de ses hommes, pour sçauoir en quel estat estoient les affaires: mais comme on auoit peur qu'un petit nombre de François ne fussent massacrés des Hurons au cas qu'ils nous eussent déclaré la guerre, nos Seminaristes se presenterent pour rendre ce seruice à Dieu, à Mr nostre Gouverneur, & à tous ces Messieurs de la Nouvelle France. On les fit promptement équiper avec un ieune François bien courageux: & pour conferuer ces deux ieunes Neophytes, nous enuoiâmes avec eux le P. qui les auoit instruit au Seminaire, afin de nous les ramener, au cas que tous nos Peres & nos François

CHAPTER X.

CONTINUATION OF THE SEMINARY.

AFTER the departure of the fleet last year, the news we received from the Hurons continued going from bad to worse; so that we expected nothing but a general massacre of our Fathers and our French people in that country, or some extraordinary effect of the gentle providence of the great God in their behalf. We have passed the winter in these fears and hopes, soliciting Heaven to bestow its blessings upon those [61] who were loading us with a thousand maledictions. Finally, when spring came, Monsieur the Chevalier de Montmagny, our Governor, a truly wise and prudent man, wishing to preserve Religion in these countries, and the commerce of these peoples with our French, decided to send thither some of his men to ascertain the condition of affairs. But as they feared that a small number of Frenchmen might be massacred by the Hurons, in case they had declared war against us, our Seminarists presented themselves to render this service to God, to Monsieur our Governor, and to all those Gentlemen of New France. They were promptly equipped, together with a very courageous young Frenchman; and, in order to preserve these two young Neophytes, we sent with them the Father who had instructed them at the Seminary, to bring them back to us, in case all our Fathers and our Frenchmen should be put to death in a general conspiracy

fuffent mis à mort par vne conſpiration generale de tout le païs. Que ſi ce meurtre prouenoit feulement de quelques particuliers, ils auoient ordre d'aſſeurer les innocens de l'amitié des François. Les voila donc embarqués avec des Algonquins qui vont comme le vent malgré le courant des eaux merueilleuſement groſſes & rapides au Printemps, à raiſon d'une infinité de neiges fonduës qui ſe viennent ietter dans les grands fleues. Je ſerois trop long ſi ie voulois rapporter toutes les particularités de ce voiage, ie me contenteray d'en toucher quelques-vnes en paſſant.

Comme nous auons fait publiquement prier Dieu nos Sauuages, foit à Kebec, foit aux trois Riuieres, foit en la Riuiere des prairies; le bruit de [62] cette bonne action ſ'eſtant reſpandu par tout, les Algonquins voulurent eſtre de la partie, ils prièrent le Pere de les inſtruire: mais cōme il ne ſçauoit pas la langue, il prit quelques Litanies que nous auõs dreſſées des attributs de Dieu, & leur fit chanter tous les foirs, & tous les matins, faiſant le meſme dans les nations qu'ils rencontroient. Ces peuples publians volontiers en leur lãgue les grãdeurs du maĩſtre qu'ils ne cognoiffent pas encor. Ils n'eſtoient pas trop auancés dans leurs voïages, qu'une diſgrace arriua à l'un de nos deux Seminaristes nommé Armand: doublant vne pointe, les bouillons d'eau comme d'une groſſe marée, venant à choquer ſon canot, le renuerferent, & tout ce qui eſtoit dedans, en forte qu'on croioit que tout fuſt perdu. Le ieune Algonquin qui n'auoit rien que ſon corps dans le canot, ne penſa qu'à ſe fauer; il fut bien-toſt à bord hors du danger: mais Armand voulant fauer vne Chapelle que le Pere portoit pour dire la ſaincte Meſſe, & quantité de

of the whole country. But, if this murder were only the work of individuals, they had orders to assure the innocent ones of the friendship of the French. Behold them, then, embarked with some Algonquins, who went like the wind in spite of the current of the river, which is enormously swollen and rapid in the Spring, on account of the vast quantity of melted snow that is precipitated into the great rivers. It would take too long if I tried to report all the details of this voyage; I will content myself with touching upon some of them in passing.

As we had had our Savages at Kebec, at the three Rivers, and at the River des prairies offer public prayers to God, the report of [62] this good action having been spread abroad, the Algonquins wished to participate in it; they begged the Father to instruct them. But, as he did not know the language, he took some Litanies that we had arranged, on the attributes of God, and had them sing these every morning and evening, repeating this in all the nations they encountered,—these peoples willingly publishing, in their own language, the greatness of the master whom they did not yet know. They had not advanced far in their voyage, when the one of our two Seminarists named Armand suffered a misfortune. In doubling a point, the surging of the water, as of a heavy tide, dashed against his canoe, and overturned it with all that was in it, so that they thought that all was lost. The young Algonquin, who had nothing but his own body in the canoe, thought only of saving himself; he was soon on shore, out of danger. But Armand, wishing to save a Chapel that the Father was carrying in order to say the holy Mass, and a quantity of porcelain and other baggage, en-

porcelaine, & autre bagage renfermé dās vne caiffe, s'engagea si auant qu'on le perdit de veuë : voila la caiffe & le calice, & l'aube, & la chafuble, & tout son equipage abyfmé d'vn costé, & luy de l'autre. Le P. ne le voiant plus en terre ny sur les eaux, le cherche au Ciel, se iettant à genoux au coing d'vn bois. Ce pauvre ieune Chrestien aiant combattu contre la mort iufques à auoir les mains toutes écorchées, & le corps tout brifé, se trouue assis au fond de l'eau sur vne roche : il en fait vne Chapelle plus fauorable que celle qu'il venoit de perdre : ie veux dire qu'il s'adresse à Dieu du fond des abyfmes, non de la bouche qu'il [63] tenoit bien fermée, mais du cœur, qu'il respandit deuant sa bonté. Vous estes le Maistre de la vie, luy difoit-il, la mienne n'est plus à moy, car ie ne la scaurois conferuer, vous pouués tout, laissez-moy mourir, faites-moy reuiure, vous estes mon Dieu. A peine son ame auoit elle pouffé ces affectiōs, que sō corps se vit esleué sur l'eau, où il rēcontre des broffailles qu'il attrappe en telle forte, qu'il trouua tousiours dequoy se retirer iufques au bord du torrent malgré sa rapidité : ses cōpagnons l'ayant veu disparoistre, regardoient si les ondes ne ietteroient point vn corps mort ; quand ils en virent vn viuant, ils s'écrierent de ioye, le P. accourt pour voir son pauvre nourriffon reffuscité. La perte que ce ieune homme venoit de faire des ornemens Ecclesiastiques, le rendoit confus, & le iettoit dans des excuses, quand le P. l'embrassant, luy dit ; C'est affés, mon fils, c'est affés que vous soiés viuant, ne parlons point de nostre perte, mais benissons Dieu de ce qu'il vous a retiré de la mort.

A peine ce ieune homme estoit-il retiré de ce dan-

closed in a chest, went down so far that he was lost to sight. Behold the chest, the chalice, the alb, and the chasuble, and all his outfit engulfed on the one hand, and he on the other. The Father, seeing him no more on land or on water, sought him in Heaven, kneeling down in the corner of a wood. This poor young Christian, having struggled with death until his hands were all skinned and his body all bruised, found himself at the bottom of the river, upon a rock; he made of it a more favorable Chapel than the one he had just lost. I mean to say that he addressed himself to God from the bottom of the abyss,—not from his mouth, which he [63] kept tightly closed, but from his heart, which he opened to his goodness. “You are the Master of life,” he said to him; “mine no longer belongs to me, for I do not know how to preserve it; you can do all; let me die, or cause me to live, you are my God.” Hardly had his soul uttered these affectionate sentiments, when his body felt itself lifted to the surface of the water, where he encountered some bushes, which he grasped in such a way that he found at least something with which to draw himself to the edge of the current, in spite of its rapidity. His companions having seen him disappear, looked to see if the waves would not cast up a dead body. When they saw a living one, they cried out with joy, and the Father ran to meet his poor resuscitated foster child. This young man’s loss of the Ecclesiastical ornaments embarrassed him, and caused him to begin making excuses; when the Father, embracing him, said, “It is enough, my son, it is enough that you are living; do not let us speak of our loss, but let us bless God for rescuing you from death.”

ger, que le P. tombe dans vne autre. Les canots s'estans separés, celuy qui menoit le P. demeura le dernier: comme ils arriuerent à vne iournée de l'isle, il fallut aller à pied, le pauvre P. pensa mourir en ce chemin; voicy comme il m'en rescrit. Nous partismes dès le grand matin sans boire ny manger, nous cheminions à grand pas par vn tres-mauuais chemin, & dans de grandes chaleurs; i'estois chargé de mō petit bagage, ie croiois que mes gens s'arrefteroient sur le Midy pour manger: mais ils me laisserent derriere, gagnant tousiours pais: ma foiblesse croissant avec [64] la chaleur du iour, ie demeure là comme tout euanoüy, ie me iette à terre n'en pouuant plus; puis aiant pris vn peu de repos, ie trouue trois ou quatre grofeilles qui ne me foulagerent pas beaucoup, car voulant reprendre mon chemin, ie fus contraint de me coucher vne autre-fois, tant i'auois de mal à la teste, & de foiblesse par tout le corps. Ie me souuenois assez de la pauvre Agar, & du Prophete Elie, que Dieu auoit fecourus dans leurs necessités, mais mes pechés me defendoient d'esperer cette faueur temporelle: mon ame neâtmoins se confoloit se voyant partir de ce monde par obeïffance, au cas qu'on ne me vint point fecourir, ie demeuray vne heure ou deux en cēt état, quand mes gens s'estans apperçeu que ie tardois trop, me vindrent chercher, ie leur demanday vn peu à manger, mais ils me respondirent qu'ils n'auoient rien: ils prennent mon petit bagage, & m'excitent à prendre cœur: nous trouuafmes vn ruisseau qui me rafraischit, & qui me donna quelques forces pour arriuer sur le soir à l'isle, où ie trouuay mes Seminaristes, & nostre François biē en peine; car ils m'attendoient depuis deux iours: Ie fis ren-

Hardly had this young man been extricated from this danger than the Father fell into another. The canoes being separated, the one which carried the Father was the last; when they had gone to within one day's journey of the island, they had to walk, and the poor Father almost died on the way; thus he wrote me about it: "We departed early in the morning, without eating or drinking; we journeyed with long strides over a very bad road, and in extreme heat; I was burdened with my little baggage; I supposed my people would stop about Noon to eat something, but they left me behind, continuing to advance. My weakness increasing with [64] the heat of the day, I stopped there, almost fainting, and threw myself upon the ground, able to do no more. Then having taken a little rest, I found three or four gooseberries, which did not help me much,—for, attempting to resume my way, I was compelled to lie down again, as my head ached severely and I felt a great weakness throughout my body. I well remembered poor Hagar and the Prophet Elias, whom God had helped in their necessity, but my sins forbade me to hope for this temporal favor; nevertheless, my soul was comforted in seeing itself depart from this world through obedience, in case they should not come to succor me. I remained an hour or two in this condition, when my people, having noticed that I delayed too long, came to look for me. I asked them for a little food, but they answered that they had nothing; they took my little baggage, and urged me to take heart; we found a brook that refreshed me, and gave me strength enough to get to the island towards evening, where I found my Seminarists and our Frenchman in great anxiety, for they had

contre de quelques Hurons, parens de nostre Armand, avec lesquels ie me retiray. Les Algonquins m'enuoierent querir sur le foir pour les faire prier Dieu, & pour chanter les Litanies en leur langue dans leurs cabanes. Ma debilité ne me pût empescher de leur donner ce contentement, qui m'estoit plus doux qu'à eux mesme. En fin nous apprifmes icy que nos Peres & nos François se portoient bien aux Hurons, & qu'ils nous raconteroient à nostre arriuée les dangers qu'ils [65] auoient encourus pendant l'hyuer. Apres nous estre rafraichis quelque temps dās cette isle, nous nous embarquāmes avec les Hurons, quittans les Algonquins en leur païs: à deux iours de là nous trouuāmes les amis & les alliés de Ioseph Theſathiron qui descendoient vers les François: ie fus d'aduuis qu'il se mit en leur cōpagnie, pour passer encor vn hyuer à Kébec, afin de s'y fortifier dauantage en la Foy. Bref, continuant nostre route, nous arriuāmes aux Hurons le 9. de Iuillet, estāt partis de la Riuiere aux [*sc. des*] prairies le 11. Iuin, feste de S. Barnabé. Voila vne partie des choses que le Pere m'escriuoit. Dieu ſçait quel contentement receurent nos Peres à cette entreueü, ils se consoloient tous comme des gens retirés du tōbeau, quoy qu'en diuerſes façons; ie ne racōteray point les persecutions qu'ils auoient souffertes pendāt tout l'hyuer. La Relatiō qu'ils m'ont enuoyée, & que i'adresse à V. R. rapporte tout cela; ie diray seulement qu'ils furent bien estonnez de voir les deportemens de nostre Seminariste: ce ieune hōme s'estant retiré dans sa bourgade, deuiant Predicateur, il loüe nostre foy, dit mille biens de la liberalité des François, crie partout que nous ſommes les Peres de tous ces peuples, que nous leur

been expecting me for two days. I met some Hurons, relatives of our Armand, with whom I retired to rest. In the evening, the Algonquins sent for me to exercise them in prayer to God, and to sing the Litanies in their own language, in their cabins. My weakness could not prevent me from giving them this satisfaction, which was more agreeable to me than to them. At last we learned here that our Fathers and our Frenchmen were prospering among the Hurons, and that they would recount to us on our arrival the dangers that they [65] had incurred during the winter. After having refreshed ourselves for some time at this island, we embarked with the Hurons, leaving the Algonquins in their own country. Two days after this, we found the friends and allies of Joseph Thewathiron, who were going down to the French. I deemed it advisable for him to join them, to pass one more winter at Kébec, that he might further strengthen himself in the Faith. In short, continuing our journey, we arrived at the Huron country on the 9th of July, having departed from the River des prairies on the 11th of June, the feast of St. Barnabas." These are some of the things that the Father wrote me. God knows what satisfaction our Fathers experienced at this meeting; they all solaced themselves as people who had been rescued from the grave, although in different ways. I will not recount the persecutions they had suffered during the whole winter; the Relation they have sent me, and which I forward to Your Reverence, reports all that. I will only say that they were greatly astonished to see the behavior of our Seminarist. This young man, having withdrawn to his own village, becomes a Preacher. He praises our faith, says a

venons annoncer des paroles de vie, il ne peut souffrir qu'on nous soupçonne d'auoir caufé leurs maladies: la honte naturelle aux ieunes Sauvages deuant les vieillards, est bānie de fon cœur, la foy le rend hardy comme vn lion, les gens l'efcoutent, admirent les discours, quittent petit à petit les penfées noires qu'ils auoient pris de nous. La vertu & la chafeté de ce nouveau Predicateur les [66] rait; voicy ce qu'en mande vn de nos Peres. Priez Dieu pour noſtre pauvre Armand, il fait merueille, mais il eſt au milieu des perils; il couche dans les cabanes des Hurons ſes parens, où les filles fōt gloire de rechercher les ieunes hommes, il a rendu de grands cōbats & remporté de ſignalées victoires, il teſmoigne hautement qu'il eſt Chreſtien, & qu'il ſe veut comporter comme tel en toutes ſes actions; il ſe vient confeſſer & communier tous les Dimanches en la bourgade où nous ſommes, eſloignée d'vne bonne lieuë de la ſienne: nous eſtions ſi décriés dans cette bourgade, que pluſieurs perſonnes ſont mortes cēt hyuer ſans Bapteſme, pource que nous n'en oſions approcher, les enfans meſmes nous regardoient cōme des forciers, & comme des empoifonneurs, ſi bien qu'un Pere ſe trouuant avec ce Neophyte, vn petit enfant voyant qu'on luy faiſoit bon viſage, demanda à ſes parens ſi les François ne faiſoient plus mourir les Hurons. Que le Ciel donne à iamais des benedictions à ceux qui ont ſouſtenu & qui ſouſtiennent les Seminaires des Sauvages. Dites moy, ie vous prie, toutes les grandes deſpēſes qu'on a faites iuſques à preſent pour eſtablir & pour conſeruer ce Seminaire, & les autres, peuuent-elles eſtre miſes en parangon avec le fruit que ce ieune homme a commencé de faire? En verité nous ſommes dans

thousand good things of the liberality of the French, and proclaims everywhere that we are the Fathers of all these peoples, that we come to announce to them the words of life; he cannot endure to have them suspect us of having caused their sickness. The timidity natural to the young Savages, before the old men, is banished from his heart,—the faith makes him as bold as a lion; his people listen to him, admire his speeches, and give up, little by little, the black thoughts they had conceived of us. The virtue and chastity of this new Preacher [66] delight them. One of our Fathers thus writes us about him: “Pray God for our poor Armand; he is doing wonderfully well, but he is in the midst of perils. He sleeps in the cabins of his Huron relatives, where the girls boast of seeking the young men. He has fought some great battles, and has won some signal victories. He openly proclaims that he is a Christian, and that he wishes to conduct himself as such in all his actions. Every Sunday he comes to the village where we are, a good league distant from his own, to confess and take communion. We were so decried in that village that several persons died this winter without Baptism, because we did not dare approach them; even the children regarded us as sorcerers and poisoners,—so much so that, a Father happening to be with this Neophyte, a little child, seeing that the Father was well treated, asked its parents if the French no longer made the Hurons die. Oh that Heaven may forever give its blessings to those who have sustained and who are sustaining the Seminaries for the Savages!” Tell me, I pray you, can all the great expenses that have been incurred up to the present to establish and to preserve

l'estonnement & dans les benedictions de Dieu, voyans ce que nous n'osions attēdre d'une plante née au milieu de la Barbarie, & si nouvellement ent[r]ée en l'Eglise de Dieu.

Nos Peres des Hurons voyans le fruit que faisoit [67] ce ieune homme, & cōme dés cēt hyuer prochain, peut-estre deux de nos Peres iront demeurer avec luy en sa bourgade, nous rescriuent que nous leur renuoyassions au pluſtoſt Ioseph Theſathiron, pour auoir vn autre Predicateur en sa ville ou bourgade bien belle, & biē peuplée, nous coniuans de faire nos efforts, d'arreſter autant que nous pourrions de ieunes Hurons qui voudroient reſter au Seminaire, qu'ils n'auoient osé en demāder sur le païs dans la difficulté du tēps, & pour les dangers qui font sur la riuiere qui les doit apporter: nous y ferons nos efforts, on nous en a desia donné quelques-vns; mais comme ce peuple descend cette année à la debandade, ie ne ſçay pas le nombre que nous pourrons auoir. Il s'en presente assez de grands, & de fort aagez, mais nous craignōs qu'ils n'enleuent les plus ieunes. Entre ceux que nous auons rebutez, il s'est trouué vn homme aagé de plus de 40. ans, lequel a voulu demeurer à toute force: voiant que nous luy fermions l'oreille, il est allé prier nos Frāçois de le receuoir avec eux, s'adressant tantost à l'vn, tantost à l'autre Si on craint que ie ne dérobe, disoit il, tenez voyla mon bagage que ie ne renuoye point au païs, ie ne ſçaurois commettre larcin qui vaille cela, Theſathiron que i'ay rencontré en chemin (c'est nostre Seminariste Ioseph) m'a tant dit de bien des Frāçois & de leur creance, que ie veux croire en Dieu, & demeurer avec eux pour estre instruit. Il tira vn Chapelet en nostre

this Seminary, and the others, be compared with the fruit that this young man has begun to produce? In truth, we are in the midst of wonders and of the blessings of God, seeing what we did not dare expect from a plant sprouted in the midst of Barbarism, and so lately grafted upon the Church of God.

Our Huron Fathers, seeing the results of [67] this young man's work,—and as, this coming winter, perhaps two of our Fathers will go and live with him in his village,—wrote to us that we should send them Joseph Thewathiron as soon as possible, to have another Preacher in his very flourishing and populous town, or village, conjuring us to put forth all our efforts to stop as many young Hurons as we could, who would like to remain at the Seminary, since they had not dared to ask for them through the country in those troublous times, and because of the dangers upon the river which was to bear them. We will strive to do so. Some have already been given us; but as, these peoples are descending this year in straggling parties, I do not know how many we shall be able to get. Enough adults present themselves, and very old men, but we are afraid they will take the younger ones. Among those whom we have rejected is a man more than 40 years old, who insisted upon remaining with us. Seeing that we closed our ears to him, he went and begged our French people to receive him among them, applying now to one, now to another. "If you fear that I will steal," he said, "here, take my baggage, which I will not send back home; I cannot commit any theft that will be equal to this in value. Thewathiron, whom I met on the way" (this is our Seminarist, Joseph), "told me so much that was good about the French and

presence que ce ieune Seminarifte luy auoit dōné pour tesmoignage qu'il vouloit estre Chrestien, neantmoins comme ces peuples font assez [68] diffimulez, nous l'auons laiffé aux trois Riuieres pour l'esprouuer dauantage. Ce pauure homme nous faisoit compassion, car il pressoit la larme à l'œil. Si ces compatriotes qui doiuent encor descendre ne l'esbranlent point, nous le receurons: nous n'auons que trop de cœur pour luy, mais comme il est aagé, & par consequent plus attaché à ses volonteze que les ieunes gens, nous auons peur qu'il ne se iette dans quelque débauche.

Au reste, ie voy bien que si Dieu nous en donne beaucoup, nous ferons accablez; car au lieu d'vn Seminaire, en voyla trois sur pied dans peu de temps, l'vn d'Algonquins, l'autre de Montagnets, & le troisieme des Hurons. On m'a donné sept petits enfans, tant Montagnets qu'Algonquins, il les faut pouruoir: on m'en presente encor 4. ou 5. autres pour mettre au Seminaire, & on m'a promis d'en amener encor au Printemps: ie ne scay comment satisfaire à tout cela, ie me trompe, la main de Dieu est grande, son cœur est plus grand que le nostre, tous les ans il me semble que nous allons manquer de forces, & tous les ans ie voy croistre à proportion que les occasions d'exercer la charité se presentent. *Confide in Domino, & dabit tibi petitiones cordis tui* Nous luy demandons le salut de ces pauvres Sauvages, dont nous en auons quinze sur les bras, qu'il faut nourrir & secourir plus particulièrement que les autres, aufquels il faut faire l'aumosne de temps en temps, iufques à ce qu'ils foient en estat de tirer leur vie de la terre. Outre ceux-cy, on auoit donné deux enfans à Mon-

their belief, that I wish to believe in God, and to remain with them to be instructed." He drew out a Rosary, in our presence, that this young Seminarist had given him, as a sign that he wished to be a Christian. Nevertheless, as these peoples are rather [68] deceitful, we have left him at the three Rivers for further trial. This poor man aroused our compassion, for tears came to his eyes. If his countrymen, who are yet to come down, do not unsettle him, we will receive him. We have only too much feeling for him; but, as he is old, and consequently more attached to his desires than young men are, we are afraid that he may engage in some debauch.

Besides, I see plainly that if God gives us many of them, we shall be overwhelmed; for, instead of one Seminary, behold three of them started in a short time,—one for the Algonquins, another for the Montagnais, and the third for the Hurons. Seven little children, both Montagnais and Algonquins, have been given to me, and they must be provided for; 4 or 5 others have been presented to me to put in the Seminary, and they have promised to bring me more in the Spring. I do not know how to meet all this; I am mistaken, the hand of God is strong, his heart is greater than ours; every year it seems to me that we shall lack means, and every year I see them increase in proportion as the opportunities for exercising charity present themselves. *Confide in Domino, et dabit tibi petitiones cordis tui.* We ask him for the salvation of these poor Savages, of whom we have fifteen on our hands, who must be more carefully fed and assisted than the others, and to whom we must give alms from time to time, until they shall be in a condition to draw their sustenance from the earth.

fieur Gand, l'vn defquels eft monté au Ciel apres fon Bapteme, il [69] fait efleuer l'autre avec vn grand amour, il rend bien d'autres fecours à ces pauvres peuples. Le fieur Oliuier a auffi deux petites filles Sauuages, & vn petit garçon, comme il eft icy Commis au Magazin de Meffieurs de la Nouvelle France, ie ne doute point que ces Meffieurs ne feruent de bras droit à la charité qu'ils exercent enuers ces ieunes plantes de l'Eglife de Dieu.

Besides these, two children have been given to Monsieur Gand, one of whom ascended to Heaven after his Baptism; the [69] other one he is having brought up with great and loving care. He gives a great deal of other help to these poor peoples. Sieur Olivier also has two little Savage girls, and a little boy. As he is a Clerk here in the Store of the Gentlemen of New France, I do not doubt that these Gentlemen use his right hand in the charities they practice toward these young plants of the Church of God.

CHAPITRE XI.

RAMAS DE DIUERSES CHOSSES.

LE iour de S. Barnabé nous auons eu vn tremblement de terre en quelques endroits, il se fit si bien sentir, que les Sauuages estoient bien estonnez de voir leurs plats d'escorces se choquer les vns les autres, & l'eau fortir de leurs chaudieres. Cela leur fit ietter vn grand cry plein d'estonnement.

Voicy vne façon gentille de terminer vn procès. Vn Sauuage s'estant esloigné du païs pour ie ne scay quel fujet, sa femme se voyât recherchée dans son absence, en espouse vn autre: quelques mois apres ce secondes nopces, le premier mary retourne & veut rauoir sa femme: l'autre ne la voulant pas rendre, les voyla en procès, le pere de cette femme iugea ce differêt en dernier ressort: il prêd vn baston, le porte vn peu loin, le fiche en terre, puis s'adrefsât aux plaideurs, leur dit. Celuy qui rapportera le premier ce baston aura ma fille, eux de courre. La femme fut adiugée à celuy qui auoit meilleures jambes, & le procès fut tellemêt [70] esteint, qu'il n'en fut plus parlé que pour rire. Ce traict est auffi gaillard que l'inconstâce dans leurs mariages nous causera de tristesse. Le lien si ferré qui tient l'homme & la femme sous vn mesme joug, aura bien de la peine d'y arrester les Sauuages. Messieurs de la Nouvelle France me semblêt auoir apporté quelque cōmencement de remede à ce malheur: veritablemêt ils font

CHAPTER XI.

A COLLECTION OF VARIOUS MATTERS.

ON St. Barnabas's day, we had an earthquake in some places; and it was so perceptible that the Savages were greatly surprised to see their bark plates collide with each other, and the water spill out of their kettles. This drew from them a loud cry of astonishment.

This is a fine way to end a lawsuit. A Savage having absented himself from home, for I know not what reason, his wife, being wooed in his absence, married another. A few months after these second nuptials, the first husband returned and wished to have her back again; the other one not consenting to give her up, a lawsuit results; the father of the woman decides the contention without appeal. He takes a stick, carries it a short distance away, and sticks it in the ground; then, addressing the litigants, he says, "He who shall first bring back that stick shall have my daughter," and tells them to run. The woman was assigned to him who had the better legs, and the suit was so entirely [70] settled, that it was never more spoken of except as a joke. This performance is as amusing as their inconstancy in marriage is cause for sadness. The bond, so strong, which holds man and wife under the same yoke, will be very hard to fasten upon the Savages. The Gentlemen of New France seem to me to have made some beginning towards correcting this evil; they are truly

loüables pour l'affection qu'ils portent au falut de ces pauvres peuples. L'apprend qu'ils ont donné cette année quatre arpens de terre defrichée à deux ieunes filles Sauvages qui se marieroient à quelques Chrestiens, fans preiudice du fecours qu'ils pourront dōner aux autres à l'aduenir. Te les remercie de tout mō cœur de cette charité au nō de deux Neophytes à qui cette aumofne est defia destinée. Ce font deux ieunes filles baptifées, dont les bons Anges ne feront pas ingrats enuers ces Meffieurs. Vne honnefte Dame dont on ne m'a point efcrit le nom, a fait present d'une bonne piece d'argent pour marier auffi quelque fille Sauvage baptifée. Tout cela est defia appliqué. Dieu qui pouruoit aux petits oifeaux du Ciel, benira ces ames d'eslite, puis qu'elles prennent les interests de Iefus Chrifft fon Fils en la perfonne de ces nouveaux enfans. Voila iuftement les moiens de rendre les mariages des Sauvages ftables & indiffolubles. Car vn mary ne quittera pas fi aifément vne femme qui lui apporte vn honeste dot, & vne femme ayant fes biens aupres de nos habitations Françoises, ne s'en esloignera pas facilement non plus que de fon mary. Adiouftez que s'estās donnez parole prez de nos Autels, la crainte des loix [71] les retiendra dans le deuoir. Les biens qu'on fait & qu'on procure à ces pauvres Neophytes, donne vn puiffant empire fur eux à ceux qui les gouernent, & vne grande autorité à la foy Chrestienne pour se faire rendre obeiffance: En voicy vn exemple.

Quatre cabanes affligées de maladies, se voyant vn peu fecouruës par nostre entremife, se font assemblées en cōfeil, où ceux qui sōt encor en fanté, ont cōclud qu'il falloit croire en Dieu, & auoir recours à

praiseworthy for the interest they take in the salvation of these poor peoples. I learn that they have this year given four arpents of cleared land to two young Savage girls who would marry Christians, without detriment to the help they may give to others in the future. I thank them with all my heart for this charity, in the name of the two Neophytes to whom this alms is already assigned. They are two young baptized girls, whose good Angels will not be ungrateful to these Gentlemen. A worthy Lady, of whose name I have not been informed, has made a present of a goodly sum of money, also to provide for the marriage of some baptized Savage girl. All this has already been thus employed. God, who provides for the little birds of Heaven, will bless these chosen souls, since they take up the interests of Jesus Christ, his Son, in the persons of these new children. This is the very best means to render the marriages of the Savages permanent and indissoluble. For a husband will not so readily leave a wife who brings him a respectable dowry; and a woman, having her possessions near our French settlements, will not readily leave them, any more than her husband. Add to this that having given their word at our Altar, the fear of the law [71] will hold them to their duty. The good that is being done and procured for these poor Neophytes gives a powerful influence over them to those who govern them, and strong authority to the Christian faith in making them render obedience to its laws. Here is an example of this:

Four cabins afflicted with sickness, finding themselves somewhat relieved through our agency, assembled in council, where those who were still in

fa bonté. Voila la premiere affemblée qu'ils ont faite entre eux purement pour la Foy, d'autât plus remarquable, qu'en même temps Mr nostre Gouverneur nous parloit de les secourir fortement, & pour la foy & pour leur maladie; si bien qu'eux & nous fans sçauoir rien l'un de l'autre, estions affemblés pour le mesme fujet. Depuis ce temps-là ils n'ont point manqué, tant qu'ils ont esté proches de nos demeures, de venir tous les iours soir & matin à la Chapelle pour prier Dieu, & pour estre instruits en sa doctrine. L'apprend que Makheabichtichis parla le premier en ce conseil, & dit; Mes compatriottes, i'ay presté l'oreille vn lög temps aux Peres, ce qu'ils m'ont enseigné est tres-bon: ie leur auois promis de croire en Dieu, i'ay manqué de parole, i'en suis marry: c'est à ce coup qu'ils feront preuue de ma constâce. Sus, rangeons nous tous sous la protection de celui qui a tout fait; ne perdös point courage, si quelqu'un de vous luy promet de croire en luy, qu'il tienne sa parole, & n'imite pas mon inconstance. En fuite de ces bönes resolutions, les Sauvages de ces quatre cabanes se trouuerent tous en [72] nostre maison le iour de la glorieuse Assomption de la Vierge, afin d'affister à la processiõ que nous fimes pour recognoistre cette grande Princeffe comme Superieure & protectrice de l'un & l'autre France, selon les sainctes affections de nostre bon Roy, & encor pour benir Dieu de ce qu'il a pleu à sa bonté de luy dõner vn enfant de miracle & de benedictiõ. Mr nostre Gouverneur n'oublia rien de toute la magnificēce possible pour honorer cette processiõ. Il faisoit beau voir vne escoüade de Sauvages marcher apres les François avec leurs robes peintes, & figurées, tous deux à deux, & fort modeste-

health concluded that they must believe in God and have recourse to his goodness. This was the first assembly they have held among themselves purely for the Faith, and all the more remarkable as at the same time Monsieur our Governor was talking with us about aiding them vigorously, as regarded both the faith and their sickness; so that they and we, without knowing anything about each other's movements, had assembled for the same purpose. Since that time they have not failed, whenever they have been near our dwellings, to come to the Chapel every evening and morning, in order to pray to God and to be instructed in his doctrine. I learn that Makheabichtiou was the first to speak in this council, saying, "My countrymen, I have been listening for a long time to the Fathers; what they have taught me is very good. I promised them to believe in God; I have failed to keep my word, but I am sorry for it; it is at this time that they shall prove my constancy. Come, let us range ourselves under the protection of him who has made all; let us not lose courage; if any of you promise to believe in him, keep your word, and do not imitate my inconstancy." In consequence of these good resolutions, the Savages of these four cabins were all present in [72] our house on the day of the glorious Assumption of the Virgin,—in order to take part in the procession that we made, to acknowledge this great Princess as Superior and protectress of both old and new France, according to the holy desires of our good King; and, besides, to bless God that it has pleased his goodness to give her a child of miracle and of blessing.¹⁵ Monsieur our Governor overlooked nothing of all the magnificence that could be displayed, to do honor to

ment. Les hayes de foldats en diuers endroits les faluent de moufquetades, les canons qui estoïët sur la terre & sur l'eau, iotians vn bel ordre, cauoient ie ne fçay qu'elle refiouïffance, accompagnée d'une faincte deuotiõ que tous offroient à Dieu pour l'accomplissement des desseins de nostre grand Roy, & pour le salut de ces peuples. En ce mesme tẽps trois iongleurs ou forciers, nous apporterent cinq tambours, dont ils s'estoïët feruis dans leurs Sabbats, protestans par cette action qu'ils abandonnoient le party de Belial pour fuiure Iesus Christ. Comme ce Chapitre n'est qu'un ramas de diuerfes choses qui n'ont point de liaifon, il contiendra quelques articles bien differens les vns des autres: voicy vne nouvelle assez fascheuse.

Le Pere Hierofme Lalemant nous ayant quitté pour aller aux Hurons, fit rencõtre en chemin de quatre cabanes d'Algonquins de l'Isle, les Hurons qui les menoient mettans pied à terre, entrerent dans l'une de ces cabanes, & le Pere se [73] retira à part pour prier Dieu; mais on le fit bien-toft appeller, & on luy fit signe qu'il se mit aupres d'un certain Sauvage de mauuaife façon. Celuy-cy voyant le Pere, entrer en cholere, & se plaint de ce qu'un François passé par là depuis peu de iours, auoit faigné l'un de ses malades, dont la mort s'en estoit ensuiuie: Là dessus se mettant en humeur & en furie, il me monstre vn licol, & vne hache (dit le P. qui m'a rescrit toute cette tragi-comœdie) me faisant signe qu'il failloit mourir! En fuitte il dispose ce cordeau par vn nœud courant, & avec vn action de furieux & d'enragé, il me prend la teste avec les deux mains pour me la faire passer dans ce licol; ie l'arreste avec la main, luy faisant entendre mon innocẽce le mieux qu'il

this procession. It was a beautiful sight to see a company of Savages marching behind the French, in their painted and figured robes, two by two, and very modestly. The lines of soldiers in different places saluting them with musket-shots, and the cannons which were upon land and water being fired in excellent order, caused an indescribable rejoicing, accompanied by a holy devotion, which all offered to God for the accomplishment of the designs of our great King, and for the salvation of these peoples. At the same time three jugglers or sorcerers brought us five drums, which they had used in their Orgies, protesting by this act that they abandoned the party of Belial to follow Jesus Christ. As this Chapter is only a collection of various matters that have no relation, it will contain articles on very different subjects. Here is a rather unpleasant piece of news:

Father Hierosme Lalemant, having left us to go to the Hurons, encountered on the way four cabins of the Algonquins of the Island. The Hurons who were conveying them, having gone ashore, entered one of these cabins, and the Father [73] withdrew to one side to pray to God. But they soon called him, and motioned him to take his place near a certain evil-looking Savage. This man, perceiving the Father, fell into a rage, and complained that a Frenchman who had passed that way a few days before had bled one of his sick people, and death had followed. "Thereupon, becoming angry and enraged, he showed me a halter and a hatchet" (says the Father, who wrote to me all about this tragic comedy), "making me a sign that I must die! Finally, he arranged this cord with a running knot; and with a furious and violent gesture he seized my head with

m'estoit possible. Luy se mocquant de tout cela, deuenoit tousiours plus furieux, & leuant la hache, me donne à entendre que si ie ne finissois par l'un, ie finirois par l'autre. Voyant que le colet de ma fottanne l'empeschoit de m'estrangler, il s'efforça de la degraffer. Dans cette contraſte nos Hurons petunoïët fans dire vn seul mot; deux de nos François qui estoient hors la cabane coururent aux armes, mais ie les arrestay de peur de plus grand mal-heur, les aduertiffant qu'ils agiffent pluſtoſt avec les Hurons qui nous auoient pris en leur protection & fauegarde. Enfin ce barbare fit fortir nos Hurons de sa cabane, & me tirant par vn pied, me retint prifonnier pour m'expedier. Les Hurons venoient par fois regarder dans la cabane ce qu'on y faifoit, difans qu'ils demeureroïët là toute la nuict, pour auifer à ce qu'ils auoient à faire, se portans pour respondant de ma [74] perſonne, au cas qu'on me voulut deliurer; ce qui fit que ce barbare me laſcha. Je m'en retournay dire mon breuiaire, & nos Hurons s'en vont au conseil, dans lequel ils arrestët de faire des presens à cët homme forcené; ils le font venir en leur cabane, pour luy donner des haches & vne lame d'espee: Le plus âgé de nos Hurons leuant ces haches l'une apres l'autre, s'efcrioit à chacune; Voila pour deliurer les François qui font avec nous. Ce barbare ayant regardé toutes ces haches, dit; La penſee de tuer les François commence à fortir de mon esprit; mais à ce que ie ſois content, & qu'elle forte toute à fait, il me faut encore vne chaudiere: ne s'en trouuant point, il demande en la place vne chemise; on la luy donne, alors il tesmoigna d'estre parfaitement content; & se faifant apporter vn plat d'écorce plain d'eau, il en

both his hands to compel me to pass it into this noose. I stopped him with my hand, explaining to him my innocence as best I could. He ridiculed all this, became still more enraged, and raising his hatchet, gave me to understand that if I did not perish by the one I would by the other. Seeing that the collar of my gown prevented him from strangling me, he tried to unhook it. During this struggle, our Hurons smoked without uttering a word; two of our Frenchmen who were outside the cabin hastened to arm themselves, but I stopped them for fear of a greater misfortune,—advising them rather to negotiate with the Hurons, who had taken us under their protection and safe guidance. Finally, this barbarian made our Hurons leave his cabin; and, holding me by one foot, kept me a prisoner, with the intention of despatching me. From time to time, the Hurons came and looked into the cabin to see what was going on, saying that they would remain there all night to consider what was to be done, holding themselves responsible for my [74] person, in case he consented to release me; this caused the barbarian to let me go. I returned to say my breviary; and our Hurons went into council, where they decided to make presents to this madman,—sending for him to come into their cabin, to give him hatchets and a javelin-blade. The oldest of our Hurons, raising these hatchets one after the other, said with each one, ‘This is to free the Frenchmen who are with us.’ This barbarian, having looked at all these hatchets, said, ‘The idea of killing the Frenchmen is beginning to go out of my mind; but that I may be satisfied, and that it may go out altogether, I must have a kettle besides.’ There being none forthcoming, he asked for a shirt

laue sa face & ses yeux, puis auant le reste; voila; dit il, pour effuyer mes larmes & chāger mon visage; voila pour aualer toute l'amertume & le fiel de ma cholere; ie ne fuis plus fasché. Là dessus s'en va emportant les presens. Estant de retour en sa cabane, il enuoya la chair d'un Castor à nos gens pour tesmoignage de reconciliation. Nos Hurons m'ont fort pressé descrire cette histoire à Monsieur le Gouverneur; Le desplaisir qu'ils ont de ce qui s'est passé en a tellement irrité l'un d'eux, qu'il pensa tuer ce barbare d'un coup de hache le lendemain matin. Il ne m'est pas possible d'escrire dauantage, les Maringuois ou cousins me maffacent à milliaffe, ne me donnant pas la permission d'escrire vne seule syllable sans douleur. C'est bien à ce coup qu'il me faut pardonner [75] si i'escris mal, & m'excufer aupres de Monsieur le Gouverneur, dont ie ne vous puis dire la charité pendant que i'ay eu l'hōneur d'estre avec luy. C'est l'invariable, & tousiours luy-mesme, & tousiours l'incomparable. Dieu le beniffe à iamais. Tout cecy est tiré des lettres du Pere. Je me promets bien que Monsieur le Cheualier de Montmagny ne manquera pas d'arrester l'orgueil de cēt Infulaire.

Le Pere Le Moine que nous enuoyons aussi aux Hurons a couru vne autre fortune nō moins dangereuse. Ses gens ayāt gaspillé les viures qu'ō leur auoit donné, voir mesme en ayant vëdu vne partie aux Algonquins, desembarquerent le Pere & deux Francois qui estoient avec luy. D'autres François descendans des Hurons se trouuerent à ce beau rencontre; & comme ils tâçoient ces barbares de n'auoir pas conferué leurs viures, ils repartirent qu'ils estoient courageux, & qu'ils passeroient bien huict iours sans manger. Ces

instead; one was given to him, and he declared that he was perfectly satisfied; then, causing a bark dish full of water to be brought to him, he washed his face and eyes, and, swallowing the rest, 'This,' said he, 'is to wash away my tears and to change my countenance; this is to swallow all the bitterness and gall of my anger; I am no longer angry.' Thereupon he went away, taking with him his presents. Having returned to his cabin, he sent the flesh of a Beaver to our people as an evidence of reconciliation. Our Hurons urged me strongly to relate this story to Monsieur the Governor. The anger they felt at what had taken place so irritated one of them that he almost killed this barbarian, the next morning, with a blow of his hatchet. It is impossible to write any more, as the Mosquitoes or gnats are attacking me by the thousands, not allowing me to write a single syllable without pain. So for this time you must pardon me [75] if I write badly, and excuse me to Monsieur our Governor, whose charity, while I have had the honor of being with him, I cannot describe to you. He is invariable,—always himself, and always incomparable. May God bless him forever." All this is taken from the Father's letters. I promise myself that Monsieur the Chevalier de Montmagny will not fail to curb the pride of this Islander.

Father Le Moine,¹⁶ whom we are also sending to the Hurons, met with another adventure, not less dangerous. His people having wasted the food that had been given them, and having even sold some of it to the Algonquins, put on shore the Father, and two Frenchmen who were with him. Other Frenchmen, who were going down from the Hurons, hap-

François fierent donner au Pere vn peu de bled & de farine d'Inde pour viure dans le grand defert où il estoit abandonné, en attédant que l'vn des canots qui descendoïët le prit en repaffant. Le pauvre Pere m'efcriuit fon defastre en peu de mots.

Le ne fçay fi mes pechez me ferment la porte au pays que i'ay tant desiré; mais quoy que s'en foit, me voila dégradé & delaiissé à vne pointe de fable au delà de la petite nation des Algonquins, n'ayât point d'autre maïson que le grand monde: Il n'y a que trois iours que l'vn des canots qui portoit nostre petit bagage tourna dans l'eau; Nos paquets furent emportees par le courât, nous en repechafme [76] vn avec grande peine, l'autre fut perdu; Dieu foit beny de tout.

I'ay defia dit cõme le Pere qui remenoit les Seminaristes. Hurõs, auoit auffi perdu sõ equipage dans le mesme chemin. Si les Sauuages se riët dedãs leurs pertes, nous ne de deuõs pas pleurer dedãs les nostres, puiſq; Dieu les fçaura biẽ reparer.

Le Pere du Perron qui monte auffi là haut aura peut-estre vn plus heureux fucces que ces trois premiers, fa gayeté à fon depart, & l'honneur que luy fit Monsieur nostre Gouverneur auffi-bien qu'aux autres, ietta les Sauuages dãs vne allegresse qui nous promet quelque chose de bon; celuy qui le mene nous dit en s'embarquant: Je fuis Capitaine, il ne peut arriuer aucun mal au Pere en ma presence, ils nous promirent de prendre en passant le Pere le Moine, & les François qui estoient avec luy.

Voicy vn bout de lettre du Pere que i'ay laiffé à la residence de S. Ioseph, où les Sauuages se rendent fedentaires. Apprenant qu'vne barque mōtoit aux

pened to be present on this fortunate occasion; and when they chided these barbarians for not having kept their provisions, the latter replied that they were courageous, that they could easily pass a week without eating. These Frenchmen made them give the Father a little corn and Indian meal to live upon, in the great desert where he had been abandoned, while waiting until one of the canoes that was going down should take him on its way back. The poor Father wrote me about his misfortune in a few words:

“ I do not know whether it is my sins that close to me the gate of the country I have so greatly desired; but at all events here I am, stripped and forsaken, on a point of sand beyond the petite nation of the Algonquins, with no other house than the great world. Only three days ago, the canoe that carried our little baggage upset in the water, and our packages were carried away by the current; we fished up [76] one of them with a great deal of trouble, but the other was lost. God be blessed for all.”

I have already told how the Father who was taking back the Huron Seminarists also lost his baggage, traveling over the same route. If the Savages laugh at their own losses, we should not weep over ours, since God can fully retrieve them.

Father du Perron,¹⁷ who is also going up there, will perhaps be more successful than his three predecessors. His cheerfulness at his departure, and the honor shown by Monsieur our Governor to him as well as to the others, put the Savages into so good a humor that it promised us good results. The one who took him said to us, in embarking, “ I am Captain; no harm can happen to the Father in my presence.” They promised us that they would take up,

trois Riuieres; ie dy aux Sauuages, que voulez-vous que i'efcriue au Pere le Ieune par la barque qui doit monter là haut: Tu luy manderas, me respondirent-ils vniuerfellement, que nous defirons tous croire en Dieu, que nous voulons tous estre baptifez, & que nous le prions qu'il retourne au pluftoft ça bas pour nous donner le Baptesme. Ayant receu cette refponfe, ie me retiray plein de confolation; n'en auois-je pas bien fuiet? Ce font les propres mots du Pere. Si toft que ie fuis defcendu à Kébec, ces bon Sauuages me vindrent voir, les Chreftiens fe confefferent [77] & cōmunierent ceux qui ne font pas encore baptifez me prefferent de leur dōner le Baptesme; Le mefme Pere m'efcriuit vne autrefois en ces termes Makheabichtichiou, Pigarouich, Ouchekouetou, & plusieurs autres Sauuages font arriues à S. Iofeph: mettant pied à terre, ils font venus droit en ma chambre pour les conduire en la Chapelle, afin de remercier Dieu de ce qu'il les auoit conferuez dans leur voyages; ne m'ayant point trouué, ils ont esté prier vn autre de nos Peres qui estoit icy, lequel s'excuſant fur le peu de connoiffance qu'il a de la langue, ils ont pris Paul le bon aueugle, l'ont mené à la Chapelle, & l'on[t] fait prier Dieu. Ce bon Neophyte leur a fait faire les prieres qu'il recite foir & matin. Que pouuez-vous eſperer dauantage des Sauuages? On croyoit que ces pauures errans feroient les derniers à fe ranger, & ils fe prefentent des premiers, aidez-les à cultiuer la terre, & à fe loger, & vous les aurez tous.

Le Pere Charles Lalemant qui paffe en France pour nos petites affaires au lieu du Pere Quentin, qui a

on the way, Father le Moine and the Frenchmen who were with him.

Here is part of a letter from the Father whom I left at the residence of St. Joseph, where the Savages are forming a settlement: "Learning that a bark was going up to the three Rivers, I said to the Savages, 'What do you wish me to write to Father le Jeune, to send by the bark that is going up there?' 'Thou wilt send him word,' they all answered, 'that we all desire to believe in God, that we all wish to be baptized, and that we pray him to come down here again as soon as possible, to give us Baptism.' Having received this response, I withdrew, greatly comforted; had I not good reason to be?" These are the very words of the Father. As soon as I went down to Kébec, these good Savages came to see me; the Christians confessed [77] and took communion, and those who were not yet baptized urged me to give them Baptism. The same Father wrote me another time in these words: "Makheabichtichiou, Pigarouich, Oucheskouetou, and several other Savages have arrived at St. Joseph. As soon as they stepped on shore, they came directly to my room for me, to take them to the Chapel, in order to thank God that he had preserved them in their voyages; not finding me, they entreated another of our Fathers who was here; but, as he excused himself upon the plea of knowing so little about the language, they took Paul, the good blind boy, led him to the Chapel, and made him pray to God. This good Neophyte had them offer the prayers that he says evening and morning. What more can you expect from Savages? It was thought that these poor wanderers would be the last to fall in line, and they present themselves first.

esté enuoyé à Misikou, dira de bouche ce que ie ne puis coucher sur le papier sans l'ogueur.

Il est temps de tirer à la fin; Je croy que ie n'ay point contreueny à la resolution que i'auois prise d'estre court, puisque i'obmets quantité de choses de peur d'estre long. J'auray cette consolation cette année que disant peu, il se gliffiera peu de fautes sous le rouleau de la presse.

La Relation de l'année passée en est remplie: il faut que i'ẽ conte vne pour inuiter l'Imprimeur à prendre quelque jalousie de son ouurage. Au [78] Chapitre 8. page 145. où il s'agist de quelque prise que i'eus avec vn forcier; au lieu de me seruir d'exorcismes contre le diable, l'Imprimeur me fait seruir d'vne espee. Voicy ce que i'auois couché dans l'original. En effet i'auois dessein de me seruir d'vne espee d'exorcismes, l'Imprimeur a mis; En effect i'auois dessein de me seruir d'vne espee deormais. Je vous confesse que ce beau rencontre m'a fait rire. Quand on parle de si loing, on ne fait pas si bien entendre ses pensees, l'escriture est vne parole muette, qui se change aussi facilement, qu'il est aisé de prendre vn Caractere pour vn autre: on fait dire à vn enfant ce qu'on veut quand son pere est absent. C'est assez pour ce coup.

Cependant nous demanderons à Dieu sa grande benediction pour ces ames d'eslite, qui par leurs mains & par leurs vœux attirent nos pauvres Sauvages à Iesus-Christ. Nous coniurons tous V. R. & tous nos Peres & nos Freres de sa Prouince, de ioindre vos prieres avec les nostres, afin que nostre recognoissance aupres de Dieu attire les graces & les faueurs du Ciel, & sur nostre Colonie, & sur nos Neophytes, & sur ces

Help them cultivate the land, and give them a place to lodge, and you will have them all."

Father Charles Lalemant, who is going to France to look after our little affairs instead of Father Quentin, who has been sent to Miskou, will relate verbally what I cannot record upon paper without tediousness.

It is time to draw to a close. I do not think I have infringed upon the resolution I made to be brief, since I omit many things lest I be tedious. I shall have this consolation this year, that, in saying little, few faults will slip under the roller of the press.

The Relation of last year is full of them; I must mention one of them, in order to induce the Printer to take some pride in his work. In [78] Chapter 8, on page 145,—where some quarrel I had with a sorcerer is in question,—the Printer makes me, in place of employing exorcisms against the devil, use a sword. This is what I wrote in the original: "In fact I intended to employ a sort of exorcism;" the Printer made it: "In fact, I intended to use a sword hereafter." I must confess that this pretty witticism made me laugh. When one speaks from so great a distance, his thoughts are not so well understood. Writing is a mute language, which is so easily changed that it is easy to take one Character for another; a child is made to say whatever one wishes, when its father is absent. This is enough for this time.

Meanwhile, we shall ask God for his great blessing upon those elect souls, who with their hands and their vows draw our poor Savages to Jesus Christ. We all conjure Your Reverence, and all our Fathers and Brethren of your Province, to join your prayers with ours,—that our acknowledgments to God may draw down mercies and favors from Heaven, upon

paüres peuples, & fur fes enfans, lesquels se profeffent tous en general, & moy en particulier; ce que ie fuis de tout mon cœur.

DE V. R,

Tres-humble & tres-obligé feruiteur
felon Dieu PAVL LE IEVNE.

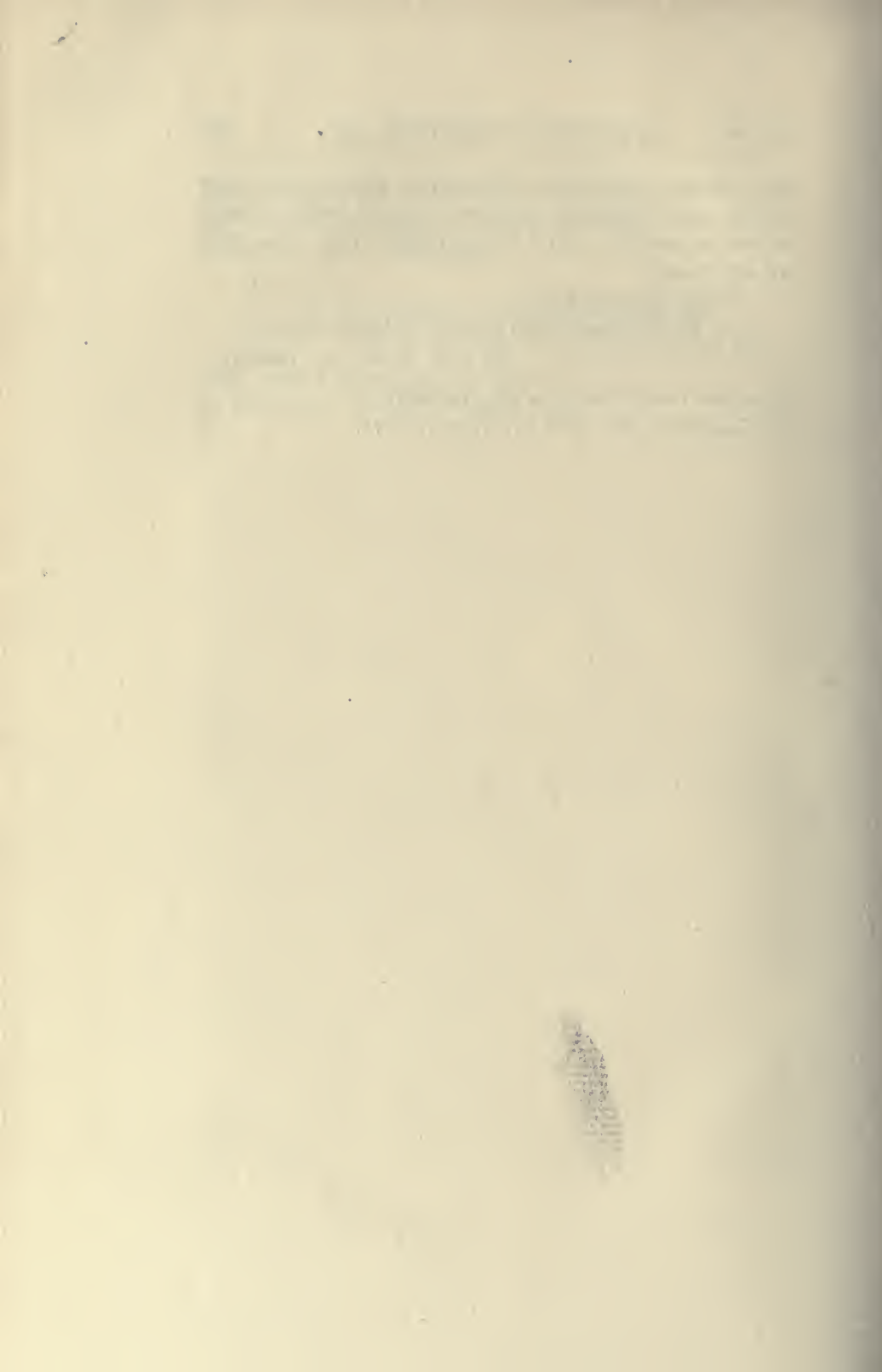
*Aux trois Rivieres en la Residence de
la Conception, ce 25. d'Aouft 1638.*

our Colony, upon our Neophytes, upon these poor tribes, and upon your children, who all profess themselves in general, and I in particular, what I am with all my heart,

YOUR REVERENCE'S

Most humble and greatly obliged servant
in God, PAUL LE JEUNE.

*From the three Rivers, at the Residence of
la Conception, this 25th of August, 1638.*



BIBLIOGRAPHICAL DATA: VOL. XIV

XXIX

For particulars of this document, see Vol. XI.

XXX

The *Relation* of 1638 (Paris, 1638), is a composite, although for convenience classed by bibliographers as Le Jeune's. His *Relation* proper, as superior of the Jesuit missions in New France, occupies Part I. of the document. It is addressed to the provincial at Paris, and signed at Three Rivers, August 25, 1638. Part II. consists of the usual Huron *Relation*, rendered by Le Mercier to Le Jeune, and is dated at Ossossané, June 9, 1638.

For the text of this document we have had recourse to the original printed *Relation* (first edition), at Lenox Library, which is there designated as "H. 69," because described in Harrisse's *Notes*, no. 69.

Collation (H. 69). Part I.: Title, with verso blank, 1 l.; "Table des Chapitres," pp. (2); text of Le Jeune (11 chaps.), pp. 1-78. Part II. (separately paged): Half-title, with verso blank, 1 l.; text of Le Mercier (Huron *Relation*, 10 chaps.), pp. 1-67 (misnumbered 76); "Extraict du Priuilege du Roy" (dated Paris, Dec. 14, 1638), and "Permifsion du P. Prouincial" (dated Paris, March 26, 1638), on verso of p. 67. Page 12 of Le Jeune is mispaged 2. Harrisse's line-title of this edition is incorrect.

There is a second edition of this *Relation*, known as "H. 70," and it collates as follows:

Relation | de ce qui s'est passé | en la | Nouvelle
 France | en l'année 1638. | Enuoyée au | R. Pere
 Provincial | de la Compagnie de Iesvs | en la Prouince
 de France. | Par le P. Pavl le Ievne de la mesme
 Compagnie, | Superieur de la Residence de Kébec. |
 [*Cut, with storks*] | A Paris, | Chez Sebastien Cra-
 moisy Imprimeur ordinaire du Roy, ruë saint
 Jacques, | aux Cicognes. | M. DC. XXXVIII. | Avec
 privilege dv roy. | Title, with verso blank, 1 l.;
 "Table des Chapitres," pp. (2); text of Le Jeune,
 pp. 1-78; half-title, with verso blank, 1 l.; text of
 Huron *Relation*, by Le Mercier, pp. 1-67, with
 Privilege and Permission on the verso of p. 67. In
 Le Jeune's *Relation*, pp. 23 and 35 are misnumbered
 2 and 3, respectively.

That the second edition is an entire reset, is evi-
 denced by variations on every page, in the head-lines,
 line-endings, spelling, contractions, and typograph-
 ical arrangement. The following particulars will be
 sufficient to enable collectors to distinguish between
 the two editions. In the first edition, the fifth line
 of the title-page is in larger type than in the second
 edition, and while in the former the eighth line ends
 with "en," in the latter it ends with "IESVS." Le
 Jeune's baptismal name is spelled "PAVLE" in the
 first edition, but "PAVL" in the second. Other dif-
 ferences, mainly of punctuation, may upon compari-
 son be noticed in the title-pages. The head orna-
 ment to the "Table des Chapitres" consists of
 seventeen parts in the first edition, and of eighteen
 parts, equally divided, in the second edition. The
 initial *R* is much larger in the first edition than in the
 other. In the Permission (which bears an earlier
 date than either of the Relations), the signature,

misprinted "BSTIENNE EINET" in the first edition, is corrected to "ESTIENNE BINET" in the second edition. We have noticed many more differences or corrections, as, *e.g.*, "de ceste perfecutions" changed to "de ceste perfection," and "toufjour" to "toufjourns."

Harrisse's *Notes*, p. 62, mentions a Latin version "dans le recueil du P. Trigaut" (Cologne, 1653). He doubtless here refers to the following Latin work, in 12mo, 60 pp.:

Progressvs Fidei | Catholicae | in Novo Orbe. | I. |
 Jn Canada, Sive | Noua Francia. | II. | Jn Coch
 China. | III. | In magno Chinensi | Regno: | De quo
 R. P. Nicolaus Trigautius | Societ. Iesv libris V.
 copiosè & accuratè | scripsit. | . . . | Coloniae
 Agrippinae, | Apud Joannem Kinchium sub | Mono-
 cerote veteri. | Anno M.DC.LIII. | Permissu Super-
 ior. & Priuil. S. C. M. general. |

As the name of Trigaut appears so prominently upon the title, the authorship of the entire work has, in several catalogues, been attributed to him. A close examination of the phraseology, however (note the colon in the eleventh line), reveals that he is actually accredited only with Part III. The book is merely a compilation: Part I. is a rather free translation into Latin, in condensed form, of the *New France Relation* of 1648-49, by Ragueneau, which had originally been published in Paris, in 1650. On p. 3 of the work it is called "Excerpta ex Relatione." Doubtless both Parts II. and III. are by Trigaut, who was a Jesuit missionary to China, and in his later years an author of several publications relating to that field; he died in 1628, twenty-five years before this Cologne compilation. In making the above ref-

erence, HARRISSE appears, curiously, to have confounded the *Relation* of 1638 with that of 1648-49; it is evident, also, from the style of his citation on p. 96 of the *Notes*, that he had not examined the *Progressus Fidei*, but had taken his title at second-hand. It is a very rare book, the only copy known to us being in the Brown Library.

Copies of the *Relation* of 1638 are in Brown (first edition), Harvard College (second edition), Lenox (both editions), and New York State libraries; in Laval University, Quebec (second edition), and in the British Museum (first edition).

For further references, see HARRISSE, nos. 69, 70, 99, and p. 62; SABIN, vol. x., nos. 39954, 39955, and vol. xvi., p. 538. Also, the following sales catalogues: Dufossé's *Librairie Américaine*, n.s., xxi^e année, no. 2898, copy offered for 300 fr. (he has also offered copies of late years at 170 to 225 fr.); DODD, Mead & Co., April, 1896, no. 42, copy of second edition (a Lenox duplicate) offered for \$50; O'CALLAGHAN, no. 1217, second edition, but called there "first issue," sold for \$45; HARRASSOWITZ (1882), no. 25, priced at 125 marks.

NOTES TO VOL. XIV

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

1 (p. 7).—Concerning the Bissiriniens (Nipissings), see vol. v., note 19 (but for "winter" read "summer").

2 (p. 9).—For sketches of the Agniers (Mohawks) and the Andastes, see vol. viii., note 34, pp. 300, 301.

3 (p. 13).—The small village of Arendaonatia, although in Tiny township, was at some distance from the main trail connecting the mission towns north and south.—A. F. HUNTER.

4 (p. 17).—Regarding the separation here referred to, see vol. x., pp. 279, 281, 307.

5 (p. 27).—*Ekhiondaltsaan*: see vol. xii., note 7.

6 (p. 33).—Angouteus is probably a misprint for Angoutenc (vol. xiii., note 15).

7 (p. 39).—Sonontouan was the chief town of the Seneca tribe (vol. viii., notes 21, 35).

8 (p. 81).—This game of the dish is described by Brébeuf in vol. x., pp. 187, 189.

9 (p. 99).—*Cheveux relevez*: a sedentary tribe living west of the Petun or Tobacco Nation, according to Champlain's map of 1632. The latter visited (1615) this people,—to whom he gave the above name, on account of their peculiar mode of dressing the hair,—and describes them at some length (*Voyages*, Laverdière's ed., pp. 512, 513, 546-548), praising their enterprise, industry, and uncommon domestic neatness. They were then at war with the Fire Nation (Mascoutins), in which they were assisted by the Neutrals. Sagard (*Canada*, p. 199) mentions the same tribe, under their Huron appellation, *Andatahouats*; this name is derived from *ondata* ("wood" or "forest"), thus signifying "the people of the forest." Sagard also met (p. 197) some Indians "of the *gens du bois*, a distant tribe, far towards the Southern sea, dependent on the *Cheveux relevez*, and, as it were, the same people." Laverdière (*Champlain*, p. 512), says: "From the word *Ondatahouat* is formed *Otaouat*, or Ottawa—the name by which all the Upper Algonquins were afterward designated. . . . Champlain, in his large map of 1632, places them west of the Petun nation, which leads to the be-

lief that they occupied the long point that juts into Lake Huron, toward the Manitoulin islands. On the other hand, the *Relation* of 1640 locates on those very islands the Outaouan, 'people who came from the tribe of Cheveux-Relevés.' This agrees with the *Relation* of 1671, where it is said (chap. ii., art. iii.) that the island of Ekaentoutan (Manitoulin) was formerly the land of the Outaouais; and with Nicolas Perrot, who calls that island 'the island of the Outaouaks' (*Mémoire*, Tailhan's ed., p. 126)." Du Creux's map also locates the Cheveux-Relevés on Manitoulin.

All these citations would indicate that a Southern group of Algonkin clans—tillers of the soil, and marked by habits and customs somewhat different from those of the Northern—were, at a very early date, dwelling in the region between Lake Huron and the western end of Lake Ontario; but that during the first half of the seventeenth century—driven northward by the frequent attacks of the fierce Iroquois—they retreated to the southern shore of Georgian Bay, thence to the long peninsula N. W. of Owen Sound, and finally to the Manitoulin Islands and to the mainland north of Georgian Bay.

A. F. Hunter supplies the following information: "The Ottawas of Manitoulin Island still form the greater part of the mixed Indian population there. They appear to have received more fugitive Hurons, after the dispersion of that people, than did any other Algonkin nation. The unusually large stature of many individuals among the modern Ottawas, compared with that of other Eastern Algonkins, would seem to support this view." A history of this tribe has been published, by an Ottawa chief, A. J. Blackbird,—*History of the Ottawa and Chippewa Indians of Michigan* (Ypsilanti, Mich., 1887).

10 (p. 111).—For sketch of Le Mercier, see vol. viii., *note* 11.

11 (p. 127).—For sketch of the Duchess d'Aiguillon, see vol. viii., *note* 62.

12 (p. 127).—Noël Brulard (or Brulart), chevalier de Sillery, descended from an old and noble Burgundian family, was born at Paris, Dec. 25, 1577. At the age of eighteen, he was sent to Malta, where he served twelve years, gaining much renown as a military officer, and high rank among the Knights of St. John (vol. xi., *note* 3). Returning to France, he received the commandery of Troyes, with an annual income of 40,000 livres. He was sent as ambassador to Madrid (1614) and to Rome (1622), and held important State offices; his rank, wealth, and military renown rendered him for many years a personage of distinction at the French court. In the midst of this brilliant career (1625), he renounced the world and embraced the religious life,—probably led thereto by the influ-

ence of his friend, Vincent de Paul,—and was ordained a priest at the age of 57 (1634). By a special dispensation from Rome, he was, however, allowed to retain possession of his still great fortune, that he might personally expend it in pious and charitable works. He was especially interested in Le Jeune's project for rendering sedentary the wandering Indian tribes; and in 1637 he gave to the Jesuit missions in Canada the funds for establishing at Sillery (named for its benefactor) their colony of Indian neophytes—the first in New France of those "reductions" which had already rendered the missions in Paraguay so flourishing (vol. xii., *note* 28). Garneau says (*Canada*, vol. i., p. 132) that the commander de Sillery was interested in Canada, and induced to join the Hundred Associates, by another member of his order, Isaac de Razilly (vol. viii., *note* 2). Brulard gave liberal aid also to other mission enterprises in New France; and he lavished his wealth on the charitable undertakings of Vincent de Paul. His death occurred Sept. 26, 1640.

Other members of the Brulard family were notable both in civil and religious affairs. The father, Pierre, was a magistrate, highly esteemed by Henry IV. Noël's eldest brother, Nicolas, marquis de Sillery, was appointed by that monarch (1607) chancellor of France and Navarre, and was interested in Canadian affairs. The second son, François, caused a Jesuit college to be built at Rheims, and was an archdeacon in the Church. A third brother, Jean Baptiste, was a Capuchin priest, and became commissary general of the houses of his order in France. A sister, Catherine, was for many years abbess of Longchamp, near Paris; and another sister founded a religious order (the Hospital Nuns of St. Augustin) at Paris.—See Sulte's *Can.-Français*, vol. ii., pp. 63, 64, where he gives a sketch condensed from the Abbé Bois's *Le Chevalier de Sillery* (Quebec, 1871). Cf. Rochemonteix's *Jésuites*, vol. i., pp. 246–248.

13 (p. 225).—*Porc-épic* (Porcupine): the French translation of *Kakouchac*, the name (in their own dialect, and referring to the great abundance, in that region, of porcupines—*Erethizon dorsatus*) of a tribe dwelling on the banks of Lake St. John. In July, 1647, the Jesuit De Quen (vol. viii., *note* 15) made a journey up the Saguenay from Tadoussac, to visit this tribe, whom he found receptive to the faith, and most hospitable to himself; in his letter describing this voyage (*Relation* of 1647, chap. xiii.), he states that he "was the first Frenchman who had set foot on their soil." In September, 1671, Charles Albanel halted a few days among this people, on his way to Hudson's Bay; he says of them (*Relation* of 1672, chap. vi.): "The Inhabitants have been greatly diminished in numbers by the late wars they have carried on with the Iroquois, and by the smallpox, which is the pest of the Savages: now they are beginning

to rehabilitate themselves through people from outside tribes, who, since the peace, resort there from many quarters."

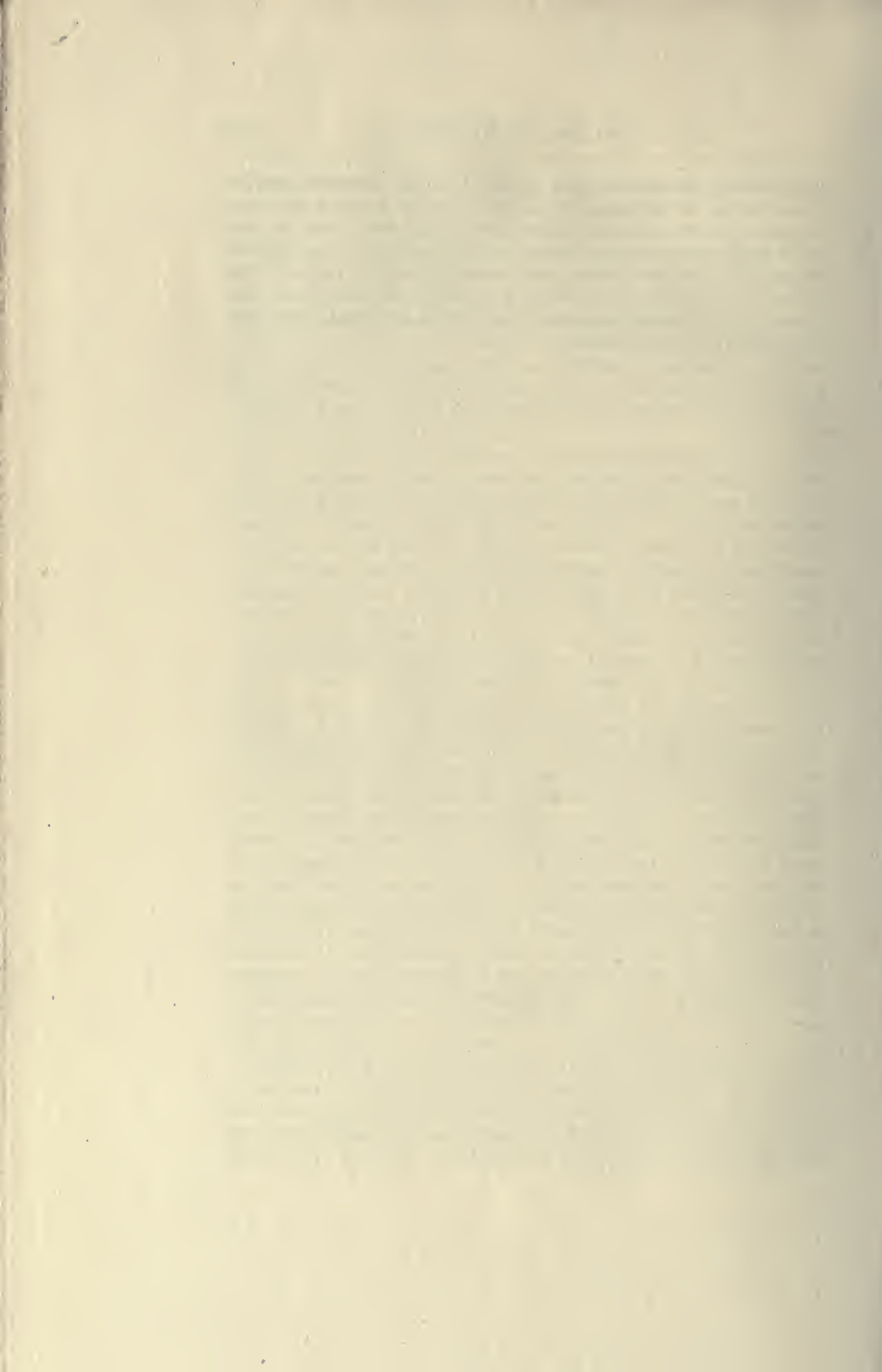
14 (p. 225).—Regarding the Petite Nation, see vol. v., *note* 56.

15 (p. 265).—*A child of miracle and blessing*: the birth of the Dauphin was considered miraculous. Anne of Austria had despaired of giving the king a son and heir; she therefore made a vow to her patroness, Ste. Anne. After the birth of the Dauphin, Anne, in fulfillment of her vow, sent *ex voto* gifts to the shrines of Ste. Anne d'Auray, in Brittany; Ste. Anne d'Apt, in Provence; and Ste. Anne de Beaupré, near Quebec. To the last-named, she sent a chasuble worked by her own hands, which is still to be seen in that shrine.—CRAWFORD LINDSAY.

16 (p. 271).—Simon le Moyne, at the age of eighteen, entered the Jesuit novitiate at Rouen, Dec. 10, 1622; his studies were pursued here, and at Clermont and La Flèche, and he was an instructor at the Rouen college during 1627-32 and 1636-37. While a student at Clermont, he was an active member of the "league of prayer for the Canadian mission," to which belonged Le Jeune, the Lalemants, and many others. Assigned to the mission in Canada, he went thither in the spring of 1638, and at once departed to the Huron country; by that people he was surnamed *Wane*. In the following year, he began (with Daniel) a mission among the Arendarhonons (vol. viii., *note* 24), that of St. Jean Baptiste; and for several years was in charge of this mission and of that at Teanaustayé (St. Joseph). After the dispersion of the Hurons, he probably served at Quebec and other posts on the St. Lawrence, until 1653, when he was sent as an ambassador to the Iroquois, and likewise opened a mission among the Onondagas. Much of his time during the next five years was spent among the Iroquois tribes, by whom he was known as *Ondessonk*—the appellation they had formerly bestowed upon Jogues (vol. ix., *note* 41), and after the martyrdom of the latter had conferred upon Le Moyne, in accordance with their custom. While in the Iroquois country, Le Moyne visited New Amsterdam (New York), and formed a strong friendship with the Dutch minister there, Jan Megapolensis, who had formerly aided Jogues in his captivity. Le Moyne made a fifth journey to the Iroquois country in 1661, and spent the following winter there; and again in 1663, according to the *Jour. des Jésuites*, went to Sonontouan. He died Nov. 24, 1665, from a fever, at Cap de Magdeleine.

17 (p. 273).—François du Peron was born at Lyons, Jan. 26, 1610; he became a Jesuit novice at Avignon, Feb. 23, 1627. He was, in turn, both student and instructor at Dôle and Lyons; and while at the latter college, was also superintendent of the Trinity boarding-school. He was sent to Canada in 1638, and labored among the

Hurons (who named him *Anonchiara*) from that time until their dispersion by the Iroquois. In August, 1650, he made a voyage to France; his name does not again appear until 1657, when he went with Ragueneau to the Onondaga mission, escaping in the following March from the hostile savages of that tribe (vol. ix., note 40). The *Journ. des Jésuites* mentions his arrival from France, June, 1665; and, in the following November, his death at Fort St. Louis (Chambly), where he was chaplain.



51. 107



