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The Jesuit Relations and Allied Documents

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

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791



Edited by
REUBEN GOLD THWAITES

VOL. XXVI
LOWER CANADA, HURONS: 1642-1644

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PREFACE TO VOL. XXVI

Document LIII. (the *Relation* of 1643–44) was commenced in Vol. XXV., wherein we presented Chaps. i.–viii. of Part I. (by Vimont, as superior). In this volume, the remainder of Part I. is given, together with the first five chapters of Part II. (the belated Huron report, by Lalemant). It will be remembered, from the prefatory note in Vol. XXV., that Part I. is dated at Quebec, September 5, 1644; and that the principal portion of Part II., dated in the Huron country, September 21, 1643, is a second copy of the Huron report which had been intended for the *Relation* of 1642–43,—the first copy was captured by the Iroquois, and, although restored to Jogues, was left in his cabin when he went to visit the Dutch, who unexpectedly enabled him to escape. The conclusion of this report, together with a closing chapter dated March 31, 1644, bringing the account of Huron affairs up to that date, will appear in Vol. XXVII.

Continuing his report, Vimont describes the Huron seminary maintained at Three Rivers during the winter, and the instruction of its six adult pupils. In the spring, they set out to return to their own country, accompanied by Father Bressani; but they have journeyed only six leagues when they are captured by an ambushed band, and carried prisoners into the Iroquois country. Ten different bands of these ferocious invaders have this summer ravaged

the St. Lawrence valley, and have even captured several Frenchmen, besides Hurons and Algonkins. The news of Bressani's capture is brought by a Huron who escaped from the Iroquois; later, particulars of his experiences in captivity are given by "a trustworthy person, who was an eyewitness of all his sufferings." Bressani is horribly tortured by his captors, and is afterward given as a slave to a woman of their tribe; but is sent by her to the Dutch at Fort Orange, who pay her a ransom for the Father (August 19). The Dutch treat him with the utmost kindness, and keep him until he has recovered from his wounds, then send him back to France.

A Huron war party attack the Iroquois near Fort Richelieu, and capture three of their enemies, whom they carry in triumph to Three Rivers. Montmagny intercedes for the prisoners; one is yielded by the Algonkins, but the Hurons insist on taking theirs to their own country,—promising not to harm them, but through their means to negotiate a peace. The governor consents; and he also grants them the aid of twenty French soldiers, who are to winter in the Huron villages, and escort their fleet to Quebec next summer. With them go also three Jesuits—Brébeuf, Garreau, and Chabanel, the latter to instruct the Algonkins who dwell near the Hurons.

Vimont next praises the docility and Christian behavior of the Attikamègues, who had received some religious instruction at Sillery, two years before. They remember all they have been taught; not only do they repeat the prayers, but "they observe Sunday as religiously as if they had been with the French." They persuade many of their pagan countrymen to come down to Three Rivers for instruc-

tion. The Christians hold a formal council with the French there, and declare that they wish openly to embrace the Faith. Many prominent families in this tribe follow the example of their chief, and emulate one another in their pious zeal. They even exhort those of other tribes to become Christians. Upon returning to their own country, they desire that a Father should reside among them; but, as yet, no one can be spared for that purpose.

The mission at Tadoussac is growing in importance. Buteux had charge of it last year; his account thereof, not reaching Quebec in time, was omitted from last year's *Relation*, but is given in that for this year (1644). The Christians at Tadoussac have maintained during the winter the pious duties in which they were instructed in the summer. Numerous instances are related of the piety and devotion manifested by these new converts. A zealous neophyte has his head shaved like those of the Fathers; he also takes "a whip of rope, and goes through the cabins, calling the others to prayers, and striking those who do not promptly obey." The ships bring brick for building a mission house; the Indians carry it to the place appointed, and so eagerly that the Father has to warn them not to overload themselves,—but they answer that they are obeying "his exhortations to practice mortifications for their unbaptized brethren."

De Quen succeeds Buteux, this year; the savages come to Quebec for him, with a canoe, and he receives from them all a hearty welcome. They render him an account of the manner in which they have spent the winter, and he is much consoled by their devoutness. After hearing the confessions of the Chris-

tians, he devotes himself to the instruction of the pagans, and wins many souls; during the summer, he baptizes forty persons. With the ships from France, comes Father le Jeune, who is greeted with joy by the savages of Tadoussac, and by Noël Negabamat, who goes down from Quebec expressly to meet him. Five converts are presented to him for baptism, for some of whom a sponsor is found in Madame de la Peltrie, "who had gone to Tadoussac to witness the fervor of these Neophytes." De Quen carries on the work of instructing the savages at this post, and finds them very tractable. Many of them do penance for their sins; a public penance is imposed by the priest on some Christians who become intoxicated. The Christian idea and form of marriage are gradually making some progress among these savages. When De Quen is recalled to Quebec, the Indians complain, and even propose to "shut up the Father in the Chapel, until the shallop that awaits him has left."

Vimont devotes his last chapter to an account of "the creation of a Captain at Tadoussac,"—that is, the "resuscitation" of a dead chief, by conferring his name and authority on another. This ceremony is accompanied by many presents and speeches, and followed by a feast.

A short note from Vimont introduces the Huron *Relation* of 1643, explaining that this is a second copy, sent later to replace the one captured by the Iroquois. Lalemant relates the calamities that have befallen the Huron church, and the gains that it has nevertheless made. One of the Huron villages, "the most impious of them all," is destroyed by the Iro-

quois. During the entire summer, the invaders keep up their raids throughout the Huron country; and so crafty and alert are they, that only two of their men are captured throughout the season. These are, of course, tortured and burned; "but they were souls destined for Paradise," for they are baptized by the Jesuits.

Late in the summer, the Hurons receive news of the capture of many of their number, with some of the French (Jogues and others), by Iroquois on the St. Lawrence. Joseph Taondechoren, "the most faithful and the best of our Christians," escapes from their hands, and returns to his own country, where he relates all the particulars of their disaster and the fate of the prisoners. Amid all the sufferings of these, they are greatly aided and cheered by the heroic and self-denying ministrations of Father Jogues, who renders them every kindly office within his power. He also endures his torments with the utmost courage and devotion.

Lalemant gives a separate account of each of the Huron missions. The house at Ste. Marie is in the care of Fathers le Mercier and Chastelain. It is the center of the mission work, and comprises, besides the residence of the priests, "a hospital for the sick, a cemetery for the dead, a church, a retreat for pilgrims, and a place where the infidels can receive instruction." Through all these, but especially the hospital, the Indians are reached and influenced. The pious acts and holy deaths of various Christians are recorded by the writer.

The church of the Attignawantan (the Bear clan)—among whom were situated the oldest mission stations, Ihonatiria, now abandoned; and Ossossané, or

La Conception—has especially suffered. The oldest and best Christian families have been decimated by Iroquois captivities and massacres, and many are reduced to dire poverty. But the fervor, devoutness, and resignation of these poor harassed Christians increases with their sufferings and trials; and the unbelievers have been moved thereby to respect the Faith. Especially shining examples are those of Joseph Taondechoren, René Tsondihwannen, and Charles Tsondatsaa. The latter is almost suffocated in a sweat box by some infidels, who think thus to test his courage and his devotion to his religion; but he yields not.

At St. Joseph, the principal Christian is Étienne Totiri, who, with his wife, is devoted to the interests of the church. A child of theirs, but three years old, "has so imbibed piety with her mother's milk that she answers the Catechism in public, knows her prayers, and takes pleasure in unloosening her lisping tongue by speaking of God and the beauties of Paradise." Several influential chiefs have been baptized here; the character and experience of each are described. One of these has renounced his office as chief, "for fear that it might compel him to some offense against God."

The increasing number of native converts renders more conspicuous their opposition to the pagan customs of their tribesmen; and the latter, enraged at the restraints which the Christians would impose upon them, "redouble their calumnies against the Faith," and desire to suppress the new religion. The missionaries look forward to the possibility of martyrdom for both themselves and their neophytes; but no one, either priest or Indian, falters for a

moment. Death is, to each, only the blessed recompense for his suffering on earth. The Fathers have induced the Christians to wear rosaries around their necks, as a sign of their faith; this emblem seems also to be for them a defense from temptation.

Two of the Hurons who had been under Brébeuf's instruction return to their own country, and bring to the Fathers letters from Quebec. Both these men belong to the village of St. Michel, where they make public announcement of their conversion, and urge their countrymen to embrace the Faith. One of these, soon afterward, is assailed by dire calamities; but his faith and constancy remain unshaken. Striving to save his dying sister's soul, he commends her to God, and baptizes her five or six times,—but all to no avail, for, "although water was not wanting in her Baptism, he had forgotten the formula, or had never learned it." But God has mercy on them; the dying woman's strength revives for a little while, and her brother runs five leagues, without stopping, to Ste. Marie, to obtain the aid of a priest. Two of the Fathers hasten to her; they find her "quite prepared for Heaven, to which her soul soared, shortly after she was baptized." The Christians of St. Michel are now sufficiently numerous to warrant a permanent mission station among them, of which Chaumonot and François du Peron have charge.

An Algonkin chief from the Island tribe endeavors to instigate the people of St. Michel to hostility against the "black gowns." This hinders the conversion of the infidels; but those who are already believers are only roused to greater zeal and courage. In this village, the infant church has "a Preacher of its own nation, an Apostle who worthily

upholds its interests." He is able and eloquent, and a bold warrior; to see him with a weapon in his hand, "one would think him an animated portrait of those ancient Cæsars of whom in Europe we see but pictures, all dimmed with smoke." While on the lake in a storm, with infidel companions, their lives are in danger; this Barnabé calls upon God, and immediately the wind and waves become calm. The infidels, however, claim this result as due to the demon whom they had previously invoked.

R. G. T.

MADISON, WIS., July, 1898.

LIII (continued)

RELATION OF 1643 - 44

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1645

Chaps. i.-viii. were given in Volume XXV.; we herewith present chaps. ix.-xiv. of Part I., and chaps. i.-v. of Part II. (the Huron report). The remainder of the document will appear in Volume XXVII.

[139 i.e., 143] CHAPITRE IX.

DU SEMINAIRE DES HURONS AUX TROIS RIUIERES, & DE
LEUR PRISE AUEC CELLE DU PERE IOSEPH
BRESSANY, PAR LES IROQUOIS.

LE Seminaire des Hurons que nous entretenons icy a esté cette année extraordinairement heureux, & à parler humainement, extraordinairement malheureux il a esté à vray dire extraordinairement heureux en ce qu'il a esté cōposé de six excellens Neophytes, dont les vns se font singulierement perfectionnez en la Foy qu'ils auoient desia embrassée, les autres l'ont receuē avec de tres-bonnes dispositions, & tant les vns que les autres ont donné & receu toute sorte de satisfaction pendant tout le temps qu'ils ont feiourné avec nous.

Il a esté d vn autre costé extraordinairement malheureux en ce que [144] ces pauures Chrestiens fortans de nos mains sont tombez en celles des Iroquois pour seruir de proye aux flammes, & à leurs estomachs affamez de la chair & du sang de tous ces peuples qui nous escoutent. I'ay dit que ce Seminaire auoit esté en cette consideration extraordinairement malheureux humainement parlant, car nous deuons adorer tous les desseins de la Prouidence diuine, & esperer qu'elle tirera sa gloire, & le bien de ces peuples des estranges afflictions dont elle les frappe. Peut-estre que l'accident qui est arriué à ceux-cy, n'est qu'un malheur imaginaire dans nos penfées, & un véritable

[139 i.e., 143] CHAPTER IX.

OF THE SEMINARY OF THE HURONS AT THE THREE RIVERS, AND OF THEIR CAPTURE, WITH THAT OF FATHER JOSEPH BRESSANY, BY THE IROQUOIS.

THE Seminary of the Hurons that we maintain here has this year been extraordinarily fortunate, and, humanly speaking, extraordinarily unfortunate. In truth, it has been extraordinarily fortunate, because it has consisted of six excellent Neophytes,—some of whom have perfected themselves to a wonderful degree in the Faith, which they had already embraced; while the others have received it with very good disposition, and all have given and have received the utmost satisfaction during the whole time that they remained with us.

On the other hand, it has been extraordinarily unfortunate, because [144] these poor Christians on leaving our hands fell into those of the Iroquois, to serve as a prey for the flames, and for their stomachs hungering after the flesh and blood of all these peoples who hear us. I have said that this Seminary had been in this respect extraordinarily unfortunate, humanly speaking; for we must adore all the designs of divine Providence, and trust that he will derive his own glory and the good of these peoples from the unusual afflictions with which he smites them. Perhaps the accident that has happened to these persons is but an imaginary misfortune in our minds,

bon-heur dans celle de Dieu, qui auoit attaché leur predestination à leur prise, & au genre de mort que ces Barbares leur auront fait souffrir. Nous auons sujet de le coniecturer de la forte par les témoignages qu'ils nous ont donné d'vue parfaite probité, tandis qu'ils ont fejourné avec nous.

Quatre d'iceux estoient partis de leur pays dés l'Automne passée, pour venir hyuerner ça bas & y estre instruits [145] à loisir, esperant de profiter beaucoup des bons exemples, tant de nos François que des Sauuages Chrestiens, dont ils auoient appris la vertu & les bonnes mœurs par le rapport de leurs compagnons qui auoient hyuerné icy les années precedentes, & qui en auoient esté grandement touchez: La crainte des Iroquois, de la faim, & de plusieurs autres grands dangers & trauaux qu'il faut souffrir dans vn si long voyage ne fust pas assez forte pour les empescher de venir chercher cette perle de l'Evangile qui est preferable à tous les biens de la terre, & qu'on ne fçaurroitachepter trop cherement, mefmes avec la perte de la vie. Les deux autres estoient deux prisonniers qui vindrent se ietter entre nos mains apres s'estre eschappez de celles des Iroquois, qui les auoient tenus prisonniers, lvn depuis la prise du Pere Iogues, par qui il fust baptisé, l'autre depuis la funeste défaite des Hurons aupres de Montreal, caufée par vne insigne lascheté & trahison des Iroquois; qui ayant attiré les Hurons [146] dans leur Fort, sous pretexte de paix & amitié, en massacreron les vns, & firent les autres prisonniers à la referue de fort peu qui se sauuerent tous nuds à Montreal.

Ces six Hurons se rendirent par vn heureux rencontre aux trois Riuieres, au commencement de No-

and true happiness in the sight of God, who had connected their predestination with their capture and the kind of death that these Barbarians may make them suffer. We have reason to suppose this, from the evidences of perfect integrity that they gave while they dwelt with us.

Four of them had left their own country last Autumn, to come and winter here, and to be instructed [145] at leisure, hoping to derive great benefit from the good examples both of our French and of the Christian Savages, of whose virtue and good habits they had heard through the reports of their countrymen who had wintered here in previous years, and had been greatly impressed thereby. The fear of the Iroquois, of hunger, and of numerous other great dangers and hardships that have to be encountered on so long a journey, was not sufficient to prevent them from coming to seek that pearl of the Gospel which is preferable to all earthly goods, and which cannot be too dearly purchased, even with the loss of life. The two others were captives who came and threw themselves into our hands, after escaping from those of the Iroquois, who had taken them prisoners,—one since the capture of Father Jogues, by whom he was baptized; and the other, after the disastrous defeat of the Hurons near Montreal. This disaster was caused by a signal act of cowardice and treachery on the part of the Iroquois, who, having attracted the Hurons [146] into their Fort under pretext of peace and friendship, massacred some and made prisoners of the others, excepting a very few who fled, quite naked, to Montreal.

These six Hurons met together, by a fortunate coincidence, at the three Rivers, at the beginning of

uembre apres s'estre sauuez de diuers hazards. Ils y trouuerent le Pere Brebeuf qu'ils cherchoient, & qui les receust dans nostre maison, & prit le soin de leur instruction & nourriture assisté puissamment des liberalitez de Monsieur le Gouuerneur qui n'espargne rien en semblables actions, comme aussi de celle de Monsieur de Chamflour qui commande au Fort & habitation des trois Riuieres, & meisme des reuerendes Meres Hosptialieres, qui estendent bien souuent leur charité hors de l'enceinte de leur Hosptial, particulierement en faueur des Hurons.

Incontinent apres leur arriuée: ils s'appliquerent à apprendre les prieres, & le Catechisme, avec vn ardeur qui ne pouuoit prouenir que du fainct [147] Esprit, les plus auancez aydoient les plus reculez, & ceux qui estoient plus ignorans reconnoissoient volontiers les plus scauans pour leur maistres: ils passoient dans ces commencemens la meilleure partie de la nuict à dire, & repeter continuallement ce qu'ils auoient apris pendant la iournée, lvn deux qui auoit l'esprit plus grossier, & la memoire moins heureuse que les autres defesperoit quasi au commencement de pouuoir rien apprendre, neantmoins aydé de la grace de Dieu, & encouragé par les paroles du Pere, & par les bons exemples & discours de ses compagnons, il perfeuera si heureusement à se faire instruire qu'il apprist non feulement les prieres & le Catechisme, mais encore plusieurs autres choses non sans vn grand estonnement de soy-mesme. Ils assistoient tous les Dimanches au Catechisme qu'on faisoit aux François en la Chappelle, & bien qu'il fussent assez aagez, il auoient neantmoins vne singuliere satisfaction de responce publiquement de ce qu'ils auoient apris

November, after having escaped many dangers. They found there Father Brebeuf, whom they sought; he received them into our house, and took charge of their instruction and maintenance,—being greatly assisted by the liberality of Monsieur the Governor, who spares nothing on such occasions; also of Monsieur de Chamflour, the commandant of the Fort and settlement of the three Rivers; and even of the reverend Hospital Mothers, whose charity extends very frequently beyond the bounds of their Hospital, especially in favor of the Hurons.

Immediately after their arrival, they applied themselves to learning the prayers and the Catechism with an ardor that could only proceed from the holy [147] Ghost. Those more advanced helped those more backward, and those who were ignorant willingly accepted the more learned for their masters. In the beginning, they passed the greater portion of the night in continually repeating what they had learned during the day. One of them, who was of duller comprehension and had a less retentive memory than the others, almost despaired at the commencement of ever being able to learn anything. Nevertheless, aided by the grace of God, and encouraged by the words of the Father, and by the good examples and discourses of his companions, he persevered in becoming instructed, with such success that he learned not only the prayers and the Catechism, but also many other things, to his own great astonishment. Every Sunday, they attended Catechism, which was taught to the French in the Chapel; and, although they were somewhat advanced in years, they nevertheless experienced great satisfaction in answering publicly questions on what they had learned [148] during the

[148] pendant la femaine avec l'admiration des François, & de nos Sauuages: enfin ils profiterent tant en l'espace de deux mois, & donnerent tant de tefmoignage de leur bonne volonté, que le Pere qui les instruifloit, iugea à propos de conferer le bapteſme à ceux qui ne l'auoient pas encore receu, & fupler les ceremones aux autres: ce qui se fit au grand contentement de ces bons Neophytes.

Depuis ce temps-là iufques au iour dédié à la me-moire du glorieux fainct Ioseph ils se disposerent à la Saincte Communion par des frequentes Confessions, & par vne telle innocence & probité de vie, que bien souuent le Pere qui gouernoit leur conscience estoit obligé de leur faire redire des pechez de la vie passée, pour auoir quelque matiere d'absolution; Car apres s'estre examinez diligemment, vn chacun disoit ingenuëment & fans vanité: Pour moy, ie ne me souuiens point d'auoir offendu le souuerain Maistre de nos vies. Comment pourrions-nous [149] l'offencer icy parmy tant de bons exemples & instructions? Ce n'est point icy où demeure le meschant Oki, c'est dans nos villages que le Demon & le peché regnent, si nous pouuions tousiours demeurer avec vous, nous serions heureux, & nous espererions de conferer tousiours l'innocence de nostre bapteſme, c'est pour cela que nous sommes descendus icy, afin d'apprendre par vos discours & exemples à servir Dieu; nous n'aurions point d'esprit si nous l'offensions parmy tant de faueurs que nous receuons de lui, car c'est lui qui nous fait tout le bien que vous nous faites.

Pendant tout l'Hyuer ils furent troublez de songes espoouentables, capables de les effrayer, & les faire tomber dans leur anciennes superstitions, s'ils n'euf-

week, to the admiration of the French and of our Savages. Finally, they made such progress in the space of two months, and gave such evidence of their good will, that the Father who instructed them deemed it advisable to confer baptism on those who had not yet received it, and to supply the rites in the case of the others,— which was done, to the great joy of these good Neophytes.

From that time to the day dedicated to the memory of the glorious saint Joseph, they prepared themselves for Holy Communion by frequent Confessions, and by such innocence and uprightness of life that very often the Father who directed their consciences was obliged to make them repeat sins of their past life, to have some matter for absolution. For, after having diligently examined themselves, each one would say ingenuously and without vanity: “For my part, I do not recollect having offended the sovereign Master of our lives. How could we [149] offend him here, amid so many good examples and instructions? It is not here that the wicked Oki dwells; it is in our villages that the Devil and sin reign. If we could always live with you, we would be happy, and we might hope always to retain the innocence of our baptism. That is why we came down here,—that we might learn from your discourses and your examples to serve God. We would have no sense, were we to offend him in the midst of so many favors that we receive from him; for it is he who does us all the good that you do to us.”

Throughout the Winter, they were troubled by horrible dreams, sufficient to frighten them and to make them relapse into their old superstitions, had they not been steadfast in the Faith. But in this,

fent esté bien fermes en la Foy: Mais en cela, comme en toute autre chose, ils auoient vne pratique familiere d'offrir tout à Dieu & se resigner entre ses mains, Seigneur, disoient-ils, vous estes le souverain Maistre de nos vies, faites-en ce qu'il vous [150] plaira, ie vous offre tout ce dequoy ces songes me menassent: ie suis prest de l'accepter, si vous en ordonnez de la forte, il ne me peut arriuer que du bien en suiuant vos ordres, car vous estes mon Pere, & vous m'aymez parfaictement. Ils ieusnerent tous six le Careisme tout entier dans le desir qu'ils auoient de satisfaire à Dieu pour leurs pechez passez, & dans cette mesme considération qui leur estoit fort familiere, ils taschoient à supporter ioyeusement toutes leurs peines: S'ils alloient à la chasse, s'ils alloient pescher sous les glaces, s'ils entreprenoient quelque voyage ce qu'ils ont fait plusieurs fois pour nous faire plaisir pendant les rigueurs de l'Hyuer: Mon Dieu disoient-ils, nous vous offrons cette peine, & tout le mal que nous allons souffrir, c'est pour vous plaire, & pour satisfaire à vostre Iustice, pour nos pechez. Quelqu'un d'eux ayant esté par deux fois mal traité par vn de nos François, il ne s'en vengea point, & ne respondit aucun mot, ny ne s'en plaignit à personne, mais dit feulement [151] en son cœur: Mon Dieu, i'accepte volontiers ce desplaisir, & ie vous l'offre de bon cœur en satisfaction de mes pechez, & à vostre gloire, peut-estre luy ay-je donné occasion de se fascher, encore bien que ie n'aye eu aucunement l'intention de le faire: c'est ainsi que ces braues Seminaristes que Dieu alloit disposant doucement à la mort ou à l'esclauage, s'entretenoient pendant l'Hyuer dans la pratique de plusieurs saintes & vertueuses actions.

as in all other things, their usual practice was to offer everything to God, and to resign themselves into his hands. “O Lord,” they would say, “you are the sovereign Master of our lives; do with them as you [150] please. I offer you everything with which these dreams threaten me; I am prepared to accept it, if you so ordain. Nothing but good can happen to me while I obey your commands, for you are my Father, and you love me perfectly.” All six fasted through the whole of Lent, in their desire to atone to God for their past sins; and for this same reason, which was quite habitual with them, they strove to bear all their troubles joyfully. If they went out to hunt; if they went to fish through the ice; if they undertook any journey,—as they did several times, during the severe Winter weather, to gratify us,—they would say: “My God, we offer you this trouble, and all the ills that we may suffer. It is to please you, and to satisfy your Justice for our sins.” One of them was, on two occasions, ill-treated by one of our French. He did not avenge himself; he answered not a word, nor did he complain to any one, but merely said [151] in his heart: “My God, I willingly accept this grievance, and I cheerfully offer it to you in atonement for my sins, and to your glory. Perhaps I have given him cause to be angry, although I had no intention of doing so.” Thus did these worthy Seminarists, whom God was gently preparing for death or for slavery, maintain themselves during the Winter in the performance of many holy and virtuous actions.

Finally, when Spring came, and the river began to be somewhat free through the disappearance of the ice, they resolved to embark on the return to

Enfin le Prin-temps estant venu, & la riuiere commençant à estre vn peu libre par le depart des glaces, ils resolurent de s'embarquer pour retourner en leur pays promettans d'y parler hautement en faueur de la Foy, & de rendre leurs parens & compatriotes participans du mesme bon-heur qu'ils auoient receu aupres de nous. En effect, il y auoit de grandes apparences qu'ils eussent fort auancé la Foy dans leur pays, estant desia quasi tous hommes faits, & de bon esprit, bien instruicts, & grandement zelez pour la conuersion de leurs gens, parmy lesquels [152] quelques-vns d'eux auoient beaucoup d'authorité, & particulierement vn qui auoit esté desia choisi pour estre Capitaine de guerre, outre cela ils deuoient parler auantageusement des François, & de nos Peres qui les auoient chargez de beaux prefens, & tesmoigné toute forte d'affection, mais toutes ces esperances ont esté vaines, & si nous n'en auions d'autres plus solide-ment establies sur la prouidence de Dieu, nous aurions fujet de craindre que l'accident arriué à nos Seminaristes ne gaftast tous nos affaires dans les Hurrons, au lieu de les auancer, ces peuples se pouuant figurer par tant de mauuais éuenemens aufquels nous donnons ce semble quelque occasion, que nous leur apportons tous ces malheurs, & que nostre compagnie est fatale à leur ruine & defolation, s'ils n'ont pas ces penfées, c'est par vne speciale Prouidence de Dieu qui pousse nos affaires en confondant nos inuen-tions & industries, & en nous ouurant d'autres voyes que nous ne connoissions pas. Tant y a que nos Neophytes s'embarquerent dans trois canots le 27. d'Auril [153] avec le Pere Ioseph Bressany Italien de Nation & natif de la Ville de Rome, que nostre

their own country,— promising to speak there boldly in favor of the Faith, and to render their relatives and countrymen sharers of the same blessing that they had received while with us. In fact, there was every prospect that they would greatly advance the Faith in their country; for they were nearly all grown men, with good minds, well taught, and very zealous for the conversion of their people, among whom [152] some of them had great authority,—one especially, who had already been chosen as a war Captain. Besides this, they would have spoken favorably of the French, and of our Fathers, who had loaded them with fine gifts and shown them every kindness. But all these hopes were vain, and, if we had not others, solidly founded on God's providence, we would have reason to fear that the accident which has happened to our Seminarists might spoil all our affairs in the Huron country instead of advancing them; for these peoples may imagine—on account of so many unfortunate events, of which we seem to be the cause—that we bring all these misfortunes upon them, and that our company is fated to cause their ruin and desolation. If they have not such notions, it is due to a special Providence of God, who guides our affairs by confounding our own contrivances and skill, and by opening to us paths that we know not of. At all events, our Neophytes embarked in three canoes, on the 27th of April, [153] with Father Joseph Bressany,—an Italian by Birth, and a native of the City of Rome, whom our Reverend Father General had sent here to us,¹ two years ago,—and a young French lad, who was sent to serve our Fathers. It was believed that there would not, as yet, be much danger upon the river; and our

Reuerend Pere General nous auoit enuoyé icy il y a deux ans, & vn ieune garçon François qu'on enuoyoit pour feruir nos Peres, on ne croyoit pas qu'il y eust encore grand danger sur la riuiere, & nos Hurons particulierement estoient dans cette pensée, que les glaces n'estans pas encore entierement parties, les Iroquois n'auroient pas eu le loisir de venir de leur pays, outre qu'ils s'imaginoient quë la Paix auroit desia esté concluë entr'eux & les Iroquois, fuiuant vn pourparler qu'on auoit commencé sur ce sujet auant qu'ils partissent de leur pays; ce qui nous obligea à hazarder plusieurs paquets pour nos Peres des Hurons, dans la nécessité qu'ils souffrent apres tant de pertes.

Toutes ces asseurances n'empescherent pas que le Pere & les Hurons ne se disposassent comme des personnes qui deuoient bien-tost mourir, tous estoient resolus indifferemment à la vie ou à la mort, mais plustost à la mort qu'à la vie, [154] la diuine Prouidence leur donnant interieurement quelque presentiment de ce qui leur deuoit arriuer, non fans quelques indices exterieures, car le canot du Pere Bressany fist naufrage à vne lieuë des trois Riuieres, en vn lieu où il n'y auoit aucun danger, & en vn beau temps, le voisinage de la terre fauua tout ce qui estoit dedans, mais cét accident les arresta, & les obligea de coucher au deça de l'entrée du Lac, d'où estant partis le lendemain, le froid & les grandes neiges qui tombèrent, les retarderent beaucoup & ne leur permirent pas de passer la riuiere Marguerie, esloignée de six lieuës des trois Riuieres, où les Hurons ayant tiré quelques coups de fuzil sur des Outardes, se firent reconnoistre par trente Iroquois, qui n'estoient pas loin de là, & qui leur dresserent vn embuscade au

Hurons especially were of opinion that, as the ice had not yet entirely disappeared, the Iroquois had not had time to come from their country. Moreover, they imagined that Peace had already been concluded between them and the Iroquois, in consequence of overtures commenced upon this subject before they had left their own country. This induced us to risk several packages for our Fathers among the Hurons, owing to the need in which they were, after so many losses.

All these assurances did not prevent the Father and the Hurons from preparing themselves as persons who might soon die. All were ready alike for life or for death,—but for death rather than life, [154] because divine Providence gave them some inward presentiment of what was to happen to them. Nor were they without some outward indications; for Father Bressany's canoe was wrecked about a league from the three Rivers, at a place where there was no danger, and in fine weather. Owing to the proximity of the land, all in the canoe was saved; but this accident stopped them, and compelled them to sleep at this side of the entrance to the Lake. When they started thence on the following day, the cold and the quantity of snow that fell greatly delayed them, and did not allow them to proceed farther than the Marguerie river, six leagues beyond the three Rivers.² Here the Hurons fired a few gun-shots at some Bustards; this made their presence known to thirty Iroquois who were not far away, and who prepared an ambush for them beyond the river, behind a point which they had to double. Consequently, on the third day after their departure, when the canoe which carried Father Bressany, and

de là de la riuiere, derriere vne pointe, laquelle ils deuoient doubler, si bien que le troisiesme iour apres leur depart, le canot où estoit le Pere Bressany & qui alloit le premier, estant arriué à cette pointe se vid incontinent [155] attaquée par trois canots Iroquois, à la veue desquels le Pere commanda qu'on ne combatit pas, la partie n'estant pas esgale, n'y en hommes n'y en armes, les ennemis s'approchent, & se faisissent du Pere, & des deux Hurons qui l'accompagnoient, & les declarent leurs prisonniers.

Cependant les deux autres canots Hurons tachent de se sauver à la fuite, & desia ils estoient si esloignez qu'ils pensoient estre hors du danger, lors qu'ils apperceurent apres auoir doublé vn autre pointe, deux autres canots Iroquois bien armez qui les attaquent. A cette rencontre, vn de nos Hurons nommé Bertrand Sotrioskon voulust se feruir de son fuzil, mais il fust preuenu par vn Iroquois qui le coucha roide mort dans son canot, & espouanta si fort les autres, qu'ils se laisserent prendre sans autre resistance.

Les ennemis mettent pied à terre avec leurs prisonniers, rompent tous les paquets, ou estoient les necessitez de nos Peres, qui n'ont rien receu depuis trois ans, deschirent les lettres qu'on [156] leur enuoyoit partagent le butin esgalement, & se iettent fur le corps de celuy qui fust tué, luy arrachent le cœur de la poitrine, luy enleuant la cheuelure, luy coupent les leures, & les parties les plus charnues des cuisses, & des jambes, les font boü[i]llir, & les mangent en prefence des prisonniers; mais tandis que ces Barbares traitoient ce corps de la forte, il est croyable que Dieu couronnoit son ame de gloire dans le Ciel, en recompense de sa Foy, pureté & innocence de laquelle le Pere qui

which led the way, reached that point, it was immediately [155] attacked by three Iroquois canoes. On seeing them, the Father commanded his people not to fight, as their side was not of equal strength, in either men or arms. The enemies drew near, seized the Father and the two Hurons who accompanied him, and declared them their prisoners.

Meanwhile the two other Huron canoes endeavored to escape by flight, and were already so far away that they thought they were out of danger, when, on doubling another point, they saw two other Iroquois canoes, strongly manned, which attacked them. In this encounter one of our Hurons, named Bertrand Sotrioskon, tried to use his gun, but was prevented from doing so by an Iroquois who felled him in his canoe, quite dead; this so frightened the others, that they allowed themselves to be taken without further resistance.

The enemies landed, with their prisoners; broke open all the packages containing the articles needed by our Fathers, who have received nothing for three years; tore up the letters that we [156] sent them; and equally divided the spoils. They then threw themselves on the body of the man whom they had killed; they tore his heart out of his breast, and scalped him; they cut off his lips, and the most fleshy parts of his thighs and legs, which they boiled and ate in the presence of the captives. But, while these Barbarians so treated his body, it is probable that God crowned his soul with glory in Heaven, as a reward for his Faith, his purity, and his innocence,—whereof the Father who directed his conscience gives this testimony, that, from the moment of his baptism, he had never grievously offended

gouuernoit sa conscience rend ce tefmoignage, que depuis son baptesme il n'auoit iamais offendé Dieu griefuement, & qu'il auoit pratiqué plusieurs actions genereuses de vertu.

Ils ne firent alors aucun outrage au Pere Breffany, n'y aux autres prisonniers, qu'ils emmenerent en leur pays, à la referue d'*vn*, qui se fauua a demy chemin, cestoit Henry Stontrats homme meur d'aage, & d'esprit, & tres-excellent Chrestien, qui nous à raconté toutes les circonstances de leur prise, & nous a affeuillé que les Iroquois n'auoient [157] point encore despoüillé ny lié le Pere Breffany, & qu'ils luy auoient laissé son Breuiaire, & tout le petit meuble qu'il portoit sur soy, mais neantmoins qu'on menaçoit de le brusler à l'entrée du village, ayant esté donné en la place d'*vn* fameux Iroquois tué fraischemet à Montreal par les François, à quoy ce bon Pere estoit tres-bien resolu, & s'en alloit au rapport du Huron qui s'est eschapé, ioyeux & content, consolant, & animant grandement ses compagnons, il adiouste que depuis la fin de l'Hyuer en moins d'*vn* mois dix bandes de guerriers Iroquois estoient parties de leur pays pour venir en guerre contre les François, Algonquins & Hurons: les deux premieres estoient allées au Sault de la Chaudiere, lieu fameux par les embuscades des Iroquois, & defaites des Hurons, la troisième au pied du long Sault, la quatrième au deffus de Montreal, la cinquième dans l'Isle mesme de Montreal, & celle-cy estoit composée de 80. guerriers qui furēt trois iours en embuscade guettant les François de cette habitation, lesquels les ayāt apperceus, & attaquez [158] genereusement, enfin apres vne longue resistēce en laquelle ils tuerent quelques-vns de ces Barbares,

God, and that he had performed many generous acts of virtue.

At the time, they committed no outrage on Father Bressany or on the other captives whom they carried off to their country, with the exception of one who escaped halfway. This was Henry Stontrats,—a man of mature age and mind, and a most excellent Christian,—who related to us all the circumstances attending their capture. He assured us that the Iroquois had [157] neither stripped nor bound Father Bressany, and had left him his Breviary, and all the small articles that he carried on his person; but that they had, nevertheless, threatened to burn him at the entrance of their village, as he had been given in the place of a celebrated Iroquois recently killed at Montreal by the French. The good Father was very well prepared for this, and, according to the account of the Huron who escaped, he went his way quite joyful and content, greatly consoling and encouraging his companions. He added that, since the end of the Winter, in less than a month, ten bands of Iroquois warriors had started from their country to war against the French, Algonquins, and Hurons. The first two had gone to the Falls of the Chaudiere, a place famous for Iroquois ambuscades, and Huron defeats; the third, to the foot of the long Sault;³ the fourth, above Montreal; the fifth, to the Island of Montreal itself. He said that this last consisted of 80 warriors, who lay there three days in ambush, watching the French of that settlement, who saw and boldly attacked them. [158] Finally,—after a long resistance, in which they killed some of the Barbarians and wounded many,—they were compelled to fall back, having lost five out of their thir-

& en blesserent plusieurs, furent contraints de se retirer, apres auoir perdu cinq hommes de trente qu'ils estoient dont trois furent tuez, & deux emmenés prisonniers qui depuis furent bruslez tous vifs pendant quatre iours avec des cruautez espouventables: la sixiesme bande cōposée de 40. guerriez auoit marché vers la riuiere des prairies ou elle surprit vne bâde d'Algōquins qui furent tous emmenez prisonniers, la pluspart incontinent bruslez au village des Iroquois, la septiesme est celle qui a pris le Pere Bressany, & nos Hurons dans laquelle outre les Iroquois il y auoit six Hurons, & 3 de la Nation des Loups qui sont naturalizez Iroquois la 8. est vne compagnie de 30. qui rencontra nos prisonniers en chemin, & coupa vn doigt à Henry qui depuis s'est sauué, & vn autre à Michel Atiok8endoron, & espouuenta le Pere fans luy faire neantmoins aucun mal, cette bâde qui venoit en guerre aux trois Riuieres, deuoit laisser vne lettre qu'elle auoit receu du Pere Bressany au [159] bout d'vn baston sur le bord du grand fleue, mais on n'a rien trouué sinon le canot dudit Pere qui auoit esté donné à cette bande, & depuis fut laissé & reconnu pres des trois Riuieres. La 9. est vn autre qui à paru à Richelieu, & la 10. est allée du costé des Hurons, outre plusieurs autres qui sont parties ou qui partiront par apres, voila ce que rapporte ce Huron eschapé lequel s'estant embarqué peu de temps apres avec quelques autres fraischement descendus de leur pays, est tombé derechef avec tous ses compagnons entre les mains des Iroquois, lesquels ne manqueront pas de le faire mourir à leur façon, tant parce qu'il auoit desia esté destiné à la mort des sa premiere prife, qu'en vengeance d'vn autre Iroquois tué à Montreal,

ty men, three of whom were killed and two taken prisoners. The latter were afterward burned alive, during four days, with frightful tortures. The sixth band, consisting of 40 warriors, had marched toward the river des prairies, where they surprised a party of Algonquins, who were all carried off as captives, and most of these were immediately burned at the Iroquois village. The seventh is that which captured Father Bressany and our Hurons,—among whom, in addition to the Iroquois, there were six Hurons, and 3 of the Wolf Tribe, who are naturalized Iroquois.⁴ The 8th is a band of 30, who met our prisoners on the way; they cut off a finger from the hand of Henry, who afterward escaped, and one from that of Michel Atiokwendoron, and threatened the Father,—without, however, doing him any harm. This band, who were coming to attack the three Rivers, were to leave a letter that they had received from Father Bressany, at the [159] end of a stick, on the bank of the great river; but nothing was found save the said Father's canoe, that had been given to that band, and was afterward left behind and recognized near the three Rivers. The 9th band made its appearance at Richelieu; and the 10th went in the direction of the Huron country; besides, there are several others, that have started or will start later. That is what the Huron relates who effected his escape, and who—having reëmbarked not long after, with some others who had recently come down from their country—again fell, with all his companions, into the hands of the Iroquois. They will not fail to put him to death, according to their custom,—not only because he was already destined for death at his first capture, and in revenge

tant à cause de sa fuite, qui est vn crime parmy eux qu'ils ne pardonnent pas.

Telle a esté l'issuë de nostre Seminaire des Hurons qui nous seroit bien sensible, tant à cause de la perte de ces bons Neophytes que nous cherissons tendrement pour leur vertu, qu'à cause des grâdes espérances que nous donnoient leur zele, [160] pour l'auancemēt de la Foy, n'estoit que nous auons vne grande confiance en la prouidence de Dieu, qui fera réussir cét accident & au bien de ces pauures prisonniers, & à celui de leur nation, par des voyes que nous ne sçauons pas, nous ne pouuons neantmoins que nous ne regretions la perte du Pere Bressany excellent ouurier en ces Missions, & duquel nous attendions beaucoup: Si toutesfois on peut regretter avec raison la condition d'vne personne qui souffre avec plaisir de grandes chofes pour vne si belle occasion. Il a pleu à Nostre Seigneur de nous rendre le Pere Iogues, il nous a osté le Pere Bressany, sa volonté soit faite, il est le Maistre de nos vies, & de nos libertez. Ce nous fera tousiours vn grand honneur de les pouuoir sacrifier à sa gloire.

Nous estiōs pour estre priuez de la connoissance de tout ce qui est arriué au P. Bressany depuis sa prise, si nous ne l'eussions appris d'vne persōne digne de foy, qui a esté tefmoin oculaire de tout ce qu'il a souffert pendant sa captiuité. Cette premiere rencontre dont il est fait mention cy-deffus, s'estant ainsi passée, [161] les Iroquois trauerferent le Lac de saint Pierre & menerent coucher les prisonniers en vn lieu bien humide, mais fort retiré, où le Pere avec ses compagnons, tous liez & garrottez passerent la nuict sans autre abry que le Ciel & autre lict que la terre, ce

for another Iroquois killed at Montreal, but because of his flight, which is a crime among them that they do not forgive.

Such has been the end of our Seminary for the Hurons, which we would deeply regret,—both on account of the loss of these good Neophytes, whom we tenderly love for their virtue, and of the great hopes with which their zeal [160] for the advancement of the Faith inspired us,—had we not the utmost confidence in the providence of God, who will cause this accident to result to the benefit both of these poor captives and of their nation, by ways that we know not of. However, we cannot but regret the loss of Father Bressany,—an excellent laborer in these Missions, of whom we had great expectations,—if, nevertheless, we can reasonably feel regret for the condition of a person who cheerfully suffers great trials for so good a cause. It has pleased Our Lord to give us back Father Jogues, and he has taken Father Bressany from us. His will be done; he is the Master of our lives and of our liberties. It will always be a great honor for us to be able to sacrifice them to his glory.

We would have been deprived of all knowledge of what has happened to Father Bressany since the time of his capture, had we not heard it from a trustworthy person who was an eyewitness of all that he suffered during his captivity. After the first encounter, related above, [161] the Iroquois crossed Lake saint Pierre, and took the captives, for their sleep, to a very damp but very retired place,—where the Father and his companions, all securely bound, passed the night without any shelter but the Sky, or other bed than the earth. This was their usual lot, every

qui leur fust ordinaire toutes les nuictes pendant le voyage: Le lendemain on le fist embarquer, & apres deux iours de nauigation ils rencontrerent vne autre bande d'Iroquois, qui tous ioyeux de cette prise, deschargerent quelques coups de bastons fur le Pere, & le menacerent de quelque plus rude traitemēt. Ceuxcy, ayant racomté aux autres la mort dvn de leurs compagnons des plus considerables, arriuée à Montreal, furent cause qu'on n'espargna plus le Pere, qui apres deux iours de nauigation se mit à terre, & chemina six iours pieds nuds au trauers des bois, des broffailles & des mrets, à ieun iusques vers les quatre heures du soir qu'on faisoit alte pour prendre vn peu de repos: mais on n'en donnoit guere au Pere, qui tout moiillé de la pluye, des neiges fonduës, des torrens & des [162] fleuues qu'il falloit trauerfer, estoit obligé à toutes les charges de la cuisine, on l'enuoyoit à l'eau & au bois, & s'il ne faisoit bien, ou s'il n'entendoit ce qu'on luy disoit, les coups de bastons ne luy manquoient pas, non plus qu'à toutes les rencontres qu'il faisoit des Chasseurs & Pescheurs. Les six iours expirez, il se fallust embarquer sur la Lac des Iroquois, qu'ils trauerferent en 8 iours, puis ayans mis pied à terre cheminerent encore trois iours, le quatriesme iour qui estoit le quinziefme de May sur les trois heures du soir estant encore à ieun, ils arriuerent à vn lieu où il y auoit pres de 400. Sauuages cabanez pour la pesche. A deux cents pas enuiron loin des cabanes, le Pere fust despouillé tout nud, & les Sauuages s'estans rangez en haye de part & d'autre, armez de bastons, on luy commanda de marcher le premier au milieu de cette troupe, il n'eust pas plustost commencé à leuer le pied, qu'vn

night throughout the journey. On the following day, they were made to embark; and, after two days' navigation, they met another band of Iroquois, who, overjoyed at this capture, gave the Father several blows with cudgels and threatened him with rougher treatment. When the last comers informed the others of the death of one of their most distinguished companions, which had happened at Montreal, the Father was no longer spared. After two days' navigation, he landed, and walked for six days barefooted through the woods, brush, and swamps,—fasting until about four o'clock in the afternoon, when a halt was made for the purpose of taking a rest. But hardly any was given to the Father, who, wet with rain, with the water of melting snows, of the torrents, and of the [162] rivers that had to be crossed, was compelled to assume all the tasks of the cooking. He was sent for the water and wood; and when he did not do well, or did not understand what was said to him, blows from cudgels were not lacking,—nor were they, whenever the party encountered Hunters and Fishermen. When the six days had expired, he had to embark on the Lake of the Iroquois, which they crossed in 8 days; they then landed, and walked for three days more. On the fourth day, which was the fifteenth of May, about three o'clock in the afternoon, while he was still fasting, they reached a place where there were about 400 Savages, who had erected their cabins there for fishing. About two hundred paces beyond the cabins, the Father was stripped quite naked; and when the Savages had ranged themselves in two lines, facing each other, and armed with cudgels, he was ordered to march the first of all through the ranks of the band. No sooner had

des Iroquois prist sa main gauche & avec vn cousteau y fit vne grande fente entre le doigt annulaire & le petit doigt, & puis les autres deschargerent sur luy vne [163] grefle de coups de bastōs & le cōduisirent de la sorte iusques aux cabanes, là ils le firent mōter sur vn échaffaut (éleuē de terre d'enuiron six pieds) tout nud, trempé dās son propre sang, qui couloit quasi de toutes les parties de son corps, exposé à vn vent froid qui glaçoit le sang sur sa peau, & luy commanderent de chanter pendant le festin que l'on fist à ceux qui auoient amené les prifonniers; le festinacheuē les guerriers se retirerent & laisserent le Pere avec ses compagnons entre les mains des ieunes gens, lesquels les firent descendre de l'eschaffaut où ils auoient esté deux heures exposéz à la rifée de ces Barbares, estans descendus on les fit danfer à leur mode, mais parce que le Pere ne le faisoit pas bien, ils le frappoient, ils le piquoient & luy arrachoiient les cheueux, cinq ou six iours se passerent dans ces passe-temps, quelqu'vn par compassion luy ayant ietté quelque lambeau de sostanne pour se couurir, il s'en seruoit le iour, mais sur le foir on luy ostoit & s'amassant autour de luy, l'vn le piquoit d'vn baston fort aigu, l'autre le brusloit avec vn tifon, d'autres le cauterisoient avec des calumez tous rouges de feu, les enfans iettoient sur luy de la cendre chaude & des charbons ardens, puis le faisoient marcher à l'entour du feu, où ils auoient fiché de petits bastons pointus, & semé de la cendre rouge & du feu, d'autres luy arrachoiient la barbe & les cheueux, & chasque nuit on recomençoit ce beau ieu, & on luy brusloit à la fin quelque ongle ou quelque doigt, enuiron l'espace d'un demy quart-d'heure vn foir on luy brusloit vn ongle, vn

he lifted his foot than one of the Iroquois seized him by the left hand, and with a knife inflicted a deep gash between the third and the little fingers; and then the others discharged on him a [163] shower of blows with cudgels, and led him thus to the cabins. There they made him ascend a scaffold (raised about six feet from the ground),—quite naked, bathed in his own blood, that flowed from nearly every part of his body, and exposed to a cold wind that congealed his blood on his skin; and they ordered him to sing during the feast that they gave to those who had brought in the prisoners. When the feast was over, the warriors withdrew and left the Father and his companions in the hands of the young men, who made them descend from the scaffold, whereon they had stood for two hours, exposed to the jeers of these Barbarians. When they had come down, they were made to dance, after their fashion. But, as the Father did not do it well, they struck him, goaded him, and tore out his hair. Five or six days were spent in this pastime. Some one out of compassion threw him some shreds of a gown, wherewith to cover himself. He made use of it during the day; but at night they took it from him, and, gathering round him, one goaded him with a very sharp stick; another burned him with a [164] firebrand; others seared him with calumets heated red-hot. The children threw on him hot embers and glowing coals. Then they made him walk around the fire where they had stuck short, pointed sticks into the ground, and had scattered hot embers and live coals; others tore out his beard and his hair. Every night, they would begin anew this diverting sport; and, at the end, they would burn one of his nails or one of his fingers dur-

autre foir le premier artere [sc. article] d vn doigt, vn autre le second, ainsi ils luy appliquerent le feu aux doigts plus de dix-huit fois, & luy percerent le pied gauche avec vn baston, & cependant il falloit chanter; ce petit ieu duroit bien iusques à deux heures apres minuict: & lors ils le laissoient-là à platte terre en lieu où la pluye tomboit en abondance, n'ayant pour couverture qu'une petite peau qui ne couuroit pas la moitié de son corps: vn mois entier s'est passé de la forte.

De ce lieu il fust conduit au premier Bourg des Iroquois & souffrist plus en [165] ce voyage qu'au precedent, estant bleffé, foible, mal vestu, peu nourri, & la nuict exposé à l'air & lié à vn arbre; de forte qu'au lieu de dormir il ne faisoit que trembler de froid. Estant arriué au premier Bourg, il y fust receu à grands coups de bastons, qu'on luy donna sur les parties du corps les plus sensibles: mais les coups furent si grands qu'il tomba par terre à demy mort, ils ne laissoient pas pourtant de le frapper sur la poitrine & à la teste, & l'eussent assommé si vn Capitaine ne l'eust traifné sur l'eschaffaut qu'on auoit dressé comme en la premiere rencontre: Ce fut icy qu'on luy couppa le poulce gauche & deux doigts de la main droite, luy ayant auparavant fendu la main entre le seconde doigt & celuy du milieu, en mesme-temps furint vne grande pluye accompagnée de tonnerre & d'esclairs, qui donna fujet aux Sauuages de s'enfuir, & ainsi le laisserent-là tout nud, la nuict s'approchant on le fait venir dans vne cabane, on luy brusle le reste des ongles & quelques doigts des mains, on luy tordit ceux des pieds, on le força à

ing seven or eight minutes. One night, they would burn a nail; another night, the first joint of a finger; on another, the second joint. Thus they applied fire to his fingers over eighteen times. They pierced his left foot with a stick, and, meantime, he was compelled to sing. This little amusement lasted until fully two hours after midnight; and then they left him there, lying flat on the ground in a spot where rain fell abundantly,—his only covering being a small skin that did not cover one half of his body. A whole month passed in this manner.

From this place, he was taken to the first Village of the Iroquois, and suffered more on [165] this journey than on the previous one,—being wounded, feeble, poorly clad, with but little food, and at night exposed to the air and bound to a tree; so that, instead of sleeping, he could only shiver with the cold. On arriving at the first Village, he was received with severe blows, administered with cudgels on the most sensitive parts of his body; but the blows were so heavy that he fell to the ground, half dead. They still continued to strike him on the chest and on the head, and would have killed him, had not a Captain dragged him on the scaffold that had been erected, as on the first occasion. Here they cut off his left thumb, and two fingers of his right hand, after first slitting his hand between the second and middle fingers. In the meanwhile, there came a heavy shower accompanied by thunder and lightning, which drove the Savages away, and so they left him there quite naked. As night approached, they took him into a cabin where they burned the remainder of his nails and some of his fingers, twisted his toes, and

manger [166] de l'ordure & le reste des chiens fans luy laisser aucun repos.

Apres qu'on l'eust tourmenté de la forte dans ce Bourg, on le mene à vn autre éloigné de deux ou trois lieuës, où estant arriuuez, on luy fait souffrir derechef les mesmes tourmens, & de plus on le pend par les pieds avec des chaifnes, & puis l'ayant despendu on luy lie des mesmes chaifnes les mains, les pieds & le col, sept iours se passerent de la forte, & y adiousterent de nouueaux tourmens, car il le firent souffrir en des lieux, & en des façons que la bienfeance ne permet pas d'escrire. On luy versoit du fag-amité sur le ventre, & puis pour manger ce fag-amité on appelloit les chiens qui le mordoient en le mangeant; Toutes ces souffrances le mirent en tel estat qu'il deuint si puant & infect que chacun s'esloignoit de luy comme d'vne charogne, & on ne l'approchoit que pour le tourmenter, il estoit plein de pus & d'ordure, & les vers fourmilloient dans ses playes: apres tout, à peine pouuoit-il trouuer quelqu'vn qui luy donnaist vn peu de bled d'Inde cuit dans l'eau; Les coups qu'il [167] auoit receu luy auoient causé vne apostume à la cuisse qui luy empeschoit son repos, qui d'ailleurs estoit bien trauersé par la dureté de la terre, sur laquelle il estendoit son corps, qui n'auoit plus que la peau & les os, il ne sçauoit comme il pourroit ouurir son apostume, mais Dieu conduisant la main d'un Sauuage qui auoit dessein de luy donner trois coups de cousteau, fit en forte que ce Sauuage le frappa iustumēt dans l'apostume, d'où il sortist du pus & du sang en abondance & ainsi le guerit. Qui eust iamais creu qu'un homme peut tant souffrir sans mourir, abandonné *in terra aliena, in loco honoris* [sc.]

forced him to eat [166] filth and what the dogs had left, without giving him any rest.

After he had been so tortured in that Village, he was taken to another, at a distance of two or three leagues, where again he had to suffer the same torments. He was, moreover, hung up in chains, by the feet; and, when he was taken down, his feet, his hands, and his neck were bound with the same chains. Seven days passed in this manner, and new tortures were added; for he was made to suffer in places and in ways concerning which propriety will not allow us to write. Sagamité was poured on his stomach and the dogs were called to eat the sagamité, biting him as they ate. All these sufferings reduced him to such a state that he became so offensive and noisome to the smell, that all kept away from him as from carrion and approached only to torment him. He was covered with pus and filth, and his sores were alive with maggots. With all this, he could hardly find any one who would give him a little Indian corn boiled in water. The blows that he [167] had received caused an abscess to form on his thigh, that allowed him no rest,—which was, moreover, difficult to obtain on account of the hardness of the ground, on which he stretched his body, that was only skin and bone. He did not know how he could succeed in opening his abscess, but God guided the hand of a Savage—who wished to stab him three times with a knife—so that the Savage struck him directly on the abscess. whence flowed an abundance of pus and blood, and thus he was cured. Who would ever have thought that any man could have suffered so much without dying—abandoned *in terra aliena, in loco horroris et vastæ solitudinis;* without

horroris] & vastæ solitudinis, fans langue pour se faire entendre, fans amis pour se consoler, fans Sacremens & fans aucun remede pour adoucir ses maux. Il ne fçauoit pas pourquoi les Sauuages differoient tant fa mort, si ce n'estoit peut-estre pour l'engreffer deuant que de le manger, mais ils n'en prenoient pas les moyens. Enfin le 19. de Iuin, les Iroquois s'assemblèrent de tous les Bourgs au nombre de 2000. dans le Bourg où estoit le Pere, qui croyoit que ce iour [168] feroit le dernier de sa vie, apres l'asssemblée il pria le Capitaine qu'on luy changeast le tourment du feu en vn autre, que pour la mort il la receuroit volontiers, non seulement tu ne souffriras pas le feu, luy repartist ce Capitaine, mais qui plus est tu n'en mourras pas, la refolution en est prise; ie ne fçay comme il la prirent, mais bien, fçay-ie qu'eux-mesmes s'estonnoient apres de leur refolution sans fçauoir pourquoi, comme les Hollandois & le bon Cousture, qui fut pris il y a deux ans avec le Pere Iogues, & qui n'a veu le Pere Bressany qu'apres sa deliurance, l'ont rapporté.

Cette refolution prise, ils le donnerent avec toutes les ceremonies du païs, à vne bonne femme, dont le grand pere auoit esté tué autrefois dans vne rencontre par les Hurons, cette femme le receut, mais ses filles ne le pouuoient souffrir tant il faisoit horreur; Ie ne fçay si ce fut cela qui porta la mere à songer à sa deliurance, ou bien quelque compassion qu'elle eust de luy, ou plustost que le voyant inutile au traual pour la mutilation [169] de ses doigts, elle se persuada qu'il luy feroit à charge; Tant y a qu'elle commanda à son fils de le mener aux Hollandois, & tirant

language with which to make himself heard; without friends to console him; without Sacraments, and without any remedy wherewith to alleviate his suffering? He did not know why the Savages deferred his death so long,—unless, perhaps, to fatten him before eating him; but they did not take the means to do so. Finally, on the 19th of June, the Iroquois gathered together from all the Villages, to the number of 2,000, in the Village where the Father was, who thought that that day [168] would be the last of his life. After the meeting, he begged the Captain that the torture by fire might be changed for another; as for death, he would welcome it. “Not only shalt thou not suffer by fire,” replied the Captain, “but what is more, thou shalt not die. That has been resolved.” I know not how they came to take that resolution; but I know well that they themselves were afterward astonished at it, without knowing why, as the Dutch and the good Cousture—who was taken two years ago with Father Jogues, and who saw Father Bressany only after his deliverance—have related.

That resolution taken, they gave him, with all the ceremonies usual in the country, to a good woman whose grandfather had formerly been killed by the Hurons in an encounter. This woman received him; but her daughters could not bear him, because he inspired them with such horror. I know not whether it was this that led the mother to think of his deliverance, or whether it was through compassion that she took on him, or, rather, because she saw that he was unfit for work owing to the mutilation [169] of his fingers, and was convinced that he would be a burden upon her. In any case, she ordered her son to take

d'eux quelque present le remettre entre leurs mains, ce que le fils executa fidelement.

Mais auparauant que de partir le Pere eust cette consolation de baptiser vn Huron qu'on menoit au supplice, qui luy demanda avec instance le Baptefme auparauant que de mourir, ce que le Pere luy accorda, sçachant qu'il auoit receu de nos Peres vne suffisante instruction, mais il ne se peut faire si secretelement que les Iroquois ne s'en apperceussent, c'est pourquoi ils l'obligerent de sortir & de l'abandonner. Apres qu'il fut mort ils apporterent ses membres en la cabane où estoit le Pere, & les ayant fait cuire les mangerent en sa presence & mirent la teste du mort à ses pieds, luy demandant: Hé bien, que luy a feruy le Baptefme, si le Pere eust peu s'expliquer en leur langue, ce luy estoit vne belle occasion pour les instruire; ce luy fust neantmoins vne consolation [170] bien sensible de s'estre trouué là si à propos pour le bon-heur de ce pauure Sauuage. Il partist peu apres en compagnie de ce ieune Sauuage fils de cette bonne veufue, qui le mena aux Hollandois, lesquels le receurent avec beaucoup de bien-veillance & contenterent le Sauuage au dessus de ses esperances, donnerent des habits au Pere, & apres l'auoir retenu quelque temps pour reparer ses forces le firent embarquer, il arriua à la Rochelle le quinziesme de Nouembre de l'année 1644. en meilleure santé qu'il n'eust iamais, depuis qu'il est de nostre Compagnie.

him to the Dutch, and, on receiving some present from them, to deliver him into their hands. This the son faithfully carried out.

But, before leaving, the Father had the consolation of baptizing a Huron who was being taken to the torture, and who earnestly begged for Baptism before dying. This the Father granted him, knowing that he had received sufficient instruction from our Fathers. But it could not be done so secretly that the Iroquois did not perceive it, so they compelled him to go out and leave him. When he was dead, they brought his limbs into the cabin where the Father was, and, after cooking them, they ate them in his presence; then, placing the head of the dead man at his feet, they asked: "Well! of what avail was Baptism to him?" If the Father could have explained himself in their language, it would have been a good opportunity for him to instruct them. It was, nevertheless, a profound consolation [170] to have been there so opportunely for the happiness of that poor Savage. He started shortly afterward, in the company of the young Savage, the son of the good widow, who took him to the Dutch. He was received by them with great kindness, and they satisfied the Savage beyond all his expectations; they gave the Father clothes, and, after keeping him with them for some time, until his health was restored, they put him on board a ship. He reached la Rochelle, on the fifteenth of November of the year 1644, in better health than he has ever enjoyed since he has belonged to our Society.

[171] CHAPITRE X.

DE LA PRISE DE TROIS IROQUOIS.

UNE Escoüade de foixante Hurons estant descendue vers les François à dessein de cōbattre les Iroquois s'ils les auoient à la rencontre, arriua iusqu'aux trois Riuieres, sans trouuer aucun ennemy; mais ils n'y feurēt pas lōg-temps, qu'on leur rapporte que quelques canots auoient paru dans le Lac de saint Pierre qui n'est qu'à deux lieuës au dessus des trois Riuieres; ils y coururent aussi-tost accompagnez de quelques Algonquins qui voulurent estre de la partie, n'ayant trouué que des marques, & des vestiges de l'ennemy, ils montent plus haut & donnent iusqu'à Richelieu, qui est sur l'Emboucheure de la riuiere des Iroquois; estans arriuez en cette habitation, quelques-vns se reposerent, d'autres se doutans que les Iroquois ne feroient pas loin, s'embarquerent [172] la nuit sur cette riuiere pour les aller chercher; ils passent au trauers des sentinelles Iroquoises sans estre apperceus: trête Iroquois estoient comme en garde au dessous de leur gros, pour decourir si quelques François où quelques Sauvages de nos alliez ne paroistroient pas sur l'eau, où sur la terre; comme la nuit estoit obscure ils ne decouurirent point ces ieunes guerriers, qui montoient contre le courant de la riuiere pour aller décourir l'ennemy; ils entr'ouïrent neantmoins quelque bruit, ces Hurons s'estans donc auancez apperceurent quantité de feux dans les

[171] CHAPTER X.

OF THE CAPTURE OF THREE IROQUOIS.

A BAND of sixty Hurons who had come down toward the French with the intention of fighting the Iroquois, if they encountered them, reached the three Rivers without meeting an enemy. But they had not long been there, when information was brought them that some canoes had made their appearance on Lake saint Pierre, which is only two leagues above the three Rivers. They hastened there at once, accompanied by some Algonquins who wished to join them. Finding only signs and traces of the enemy, they went farther up, as far as Richelieu, which is at the Mouth of the river of the Iroquois. When they reached that settlement, some of them rested; while the others, thinking that the Iroquois were not far away, embarked [172] at night on that river to go and seek them. They passed through the Iroquois sentinels, without being noticed. Thirty Iroquois were posted as pickets below their main body, to watch for any French or any Savages of our allies who might show themselves, on the water or on land. As the night was dark, they did not perceive those young warriors who were ascending, against the current of the river, to discover the enemy. They heard some noise, however. When the Hurons had advanced some distance, they observed a number of fires in the woods. Having ascertained that they were enemies, and judging from the num-

bois, ayant reconnu qu'ils estoient ennemys, & conjecturans au nombre de leurs feux que la partie n'estoit pas esgalle, ils se retirerent vn peu pour consulter ce qu'ils feroient, faisans alte ils entendirent derriere eux deux canots qui voguoient à force de rames; ils furent bien estonnez, comme ils ne les auoient pas veus passans au milieu d'eux.

C'estoit l'embuscade de ces trente Iroquois, qui se doutans qu'il y auoit quelqu'vn [173] sur la riuiere, en vouloient auoir connoissance; voila donc nos Hurons entre le gros de leurs ennemys, & ces deux canots bien armez, ils tournent visage cõtre ceux-cy & se battent à coups d'Arquebuses, & de fleches sans grand effect, pource qu'il estoit nuit, ces deux canots se retirans avec leur gros; vn Huron qui auoit esté pris en guerre par les Iroquois, & qui auoit pris party avec eux, les quitta à la faueur de la nuit, & courant sur le bord de la riuiere appelle les Hurons, qui estoient en doute s'ils retourneroient au combat; apres quelque desfiance de cét homme, ils l'approchent; il s'escrie qu'il est de leur Nation, & qu'il desire se sauuer avec eux; combien estes-vous icy, leur demanda-il, nous ne sommes que soixante respondent les Hurons, sauuez-vous repart-il, car outre les canots que vous auez rencontré, qui faisoient trente Iroquois, il y en a vne centaine cachez tout proche d'icy; il ne comtoit pas ceux qui estoient espars ça & la par brigades du long de la grande riuiere; vn autre Huron qui s'estoit caché sur [174] le bord du bois, & qui auoit presté l'oreille aux Iroquois, leur dit que dix de cette bande de trente s'estoient destachez pour aller à la chasse des François; ces dix chasseurs estoient tout proche du fort de Richelieu

ber of their fires that the forces were unequal, they withdrew a little, to consult as to what they should do. While halting, they heard in their rear two canoes, propelled by many paddles. They were greatly surprised, because they had not observed these as they passed through them.

It was the ambush of those thirty Iroquois who, suspecting that there was some one [173] on the river, wished to find out who it was. Here, then, were our Hurons between the main body of their enemies and these two well-manned canoes. They turned toward the latter, and both sides fired Arquebus shots and arrows without much effect, owing to the darkness of the night. The two canoes retreated to their main body. A Huron who had been captured in battle by the Iroquois and had taken sides with them, left them under cover of night, and, running along the bank of the river, he called out to the Hurons, who were in doubt as to whether they should renew the fight. After some distrust of this man, they drew near to him. He called out that he belonged to their Nation, and that he desired to escape with them. "How many of you are here?" he asked. "We are but sixty," replied the Hurons. "Fly," he said; "for, besides the two canoes that you met, which contained thirty Iroquois, there are a hundred, hidden not far from here." He did not include those who were scattered here and there, in troops, along the great river. Another Huron, who had hidden himself in [174] the edge of the wood and had listened to the Iroquois, told them that ten out of the band of thirty had detached themselves therefrom to hunt for Frenchmen. Those ten hunters were quite near fort Richelieu, hidden amid the brushwood and trees,

cachez derriere des broffailles & des arbres, où ils attendoient que les François fortissent le matin pour aller visiter des rets tenduës bien proche de leur fort, ces guerriers fçachant cela s'en vont pour recônoistre cette embuscade, l'ayant descouverte, ils taschent de l'enuironner; mais ces espions se voyans descouuers se leuent comme vne volée de Perdrix effarées, n'ayans pas n'y l'aifle, n'y les pieds assez forts pour se sauver tous; il en tomba trois entre les mains de nos Hurons, lesquels en donnerent vn aux Algonquins, qui com mancerēt à le traicter d'vne façon estrāge; comme il y auoit quantité d'ennemis à l'entour de Richelieu, ne croyans pas estre en assurance ils s'embarquerēt tous tant Hurons qu'Algōquins pour descendre aux trois Riuieres, où ils amenerent leurs prisonniers en triomphe. Le 26. de [175] Iuillet sur les 4. heures du matin on vit des trois Riuieres vn canot, qui fuiuoit le courant de l'eau, & s'estant approché à la portée de la parole, on entendit la voix lugubre d'un Algonquin, qui crioit que lvn des Hurōs qui estoïet venus en guerre, estoit mort; mais il s'estoit trôpé, il est biē vray que lvn de ces trois Iroquois lors qu'on le prist, auoit donné vn coup de cousteau au Huron qui le faisit, & qu'on croyoit que le coup fut mortel, mais il ne l'estoit pas, quoy qu'il eust le poulmō fort offensé, & qu'il en fortit vne partie, que le chirurgien couppa & chose estrange, l'ayant iettée par terre, vn Huron la ramassa la fit griller, & la donna à manger a cét hōme blessé, qui l'aualla en chantant voila vne medecine bien extraordinaire.

Bien-tost apres on ouyt de loin des voix d'allegreffe on vit paroistre sur la grande riuiere douze où quinze canots, qui s'en venoient doucement au gré de l'eau

where they were waiting until the French should come out in the morning to visit the nets stretched near their fort. The warriors, on hearing this, went to reconnoitre that ambuscade; and, on discovering it, they tried to surround it. But, when the spies saw that they were found out, they rose like a covey of frightened Partridges; and having neither wings nor feet sufficiently swift to allow of their all escaping, three of them fell into the hands of our Hurons. They gave one to the Algonquins, who commenced to treat him in a barbarous manner. As there were many enemies around Richelieu, they did not feel safe; so both Hurons and Algonquins embarked to go down to the three Rivers, where they brought their prisoners in triumph. On the 26th of [175] July, at 4 o'clock in the morning, a canoe was observed from the three Rivers floating down the current. When it had approached within earshot, the doleful voice of an Algonquin was heard, calling out that one of the Hurons who had gone to the war was dead. But he was mistaken. It was quite true that one of those three Iroquois, on being captured, had stabbed with his knife the Huron who had seized him; and that the wound was considered mortal. But it was not so, although his lung was badly injured, and a portion of it protruded. The surgeon cut this off; and, strange to say, when he threw it on the ground, a Huron picked it up, roasted it, and gave it to the wounded man to eat. He swallowed it, singing: "That is very strange medicine."

Soon afterward, joyful voices were heard from afar; and from twelve to fifteen canoes made their appearance on the great river, floating gently down with the current, bearing about eighty warriors, who

portās enuiron quatre-vingt foldats qui frappoiēt de leurs auirons sur le bord de ces canots chantans tous ensemble, & faifans dancer les prisonniers à la cadēce de leurs voix, & de leur bruit, ils estoient [176] tous assis dans ces petits batteaux d'Esorce, excepté les trois pauures viētimes qui paroifsoient par dessus les autres, qui chantoient aussi courageusement que les victorieux, faifans paroistre au branle de leur corps & au regard de leurs yeux que le feu, & la mort qu'ils attendoient, ne leur faisoient point de peur.

Tout le monde sortit pour voir ce Triomphe de Sauages, la ioye posseidoit l'ame des vainqueurs, & la douleur affligeoit les vaincus. Ayant tous mis pied à terre on les mene dās les cabanes des Algonquins; quelques-vns fe iettent sur celuy, qu'on leur auoit dōné, il luy arrachēt les ongles, luy couppeut plusieurs doigts, luy bruslent les pieds avec des pierres ardentes: M de Chamflour qui commande en cette habitation, leur enuoye dire qu'ils s'arrestent, qu'il faut donner aduis à M. le Cheualier de Montmagny Gouuerneur du pays de la prise de ces prisonniers, & que l'affaire est d'importance.

A peine pût-on empêcher la rage de ces esprits vindicatifs au dernier point; car ce pauure miserabie ayant esté donné en la place d'un braue Algōquin pris, & bruslé [177] des Iroquois; tous ceux qui aimoient cet homme mort, déchargeoient leur colere sur ce demy-vivant.

Monsieur le Gouuerneur estant arriué assembla les principaux Algonquins; mais comme leur vengeāce auoit desja destiné cette victime au feu, ils répondirent que c'estoit fait de sa vie, que le bucher estoit desja préparé, qu'ils le traiteroient à la façon qu'ils

struck their paddles against the sides of the canoes, and sang all together,—making the prisoners dance in time to their voices, and to the noise that they made. They were [176] all seated in these little Bark boats, with the exception of the three poor victims, who appeared above the others, and who sang as boldly as the victors,—showing by the swaying of their bodies, and the look in their eyes, that the fire and death that they expected caused them no fear.

All the people came out to witness this Triumph of the Savages. Joy animated the souls of the victors, while sorrow afflicted those of the vanquished. When all had landed, they were taken to the cabins of the Algonquins. Some threw themselves on him who had been given to them, tore out his nails, cut off several of his fingers, and burned his feet with heated stones. Monsieur de Chamflour, the commandant of the settlement, sent word to them to desist; that information had to be given to Monsieur the Chevalier de Montmagny, the Governor of the country, of the capture of the prisoners and that the matter was important.

It was difficult to control the fury of these minds, that were vindictive to the last degree, for this poor wretch had been given in the place of a brave Algonquin, taken prisoner and burned [177] by the Iroquois. All those who loved the dead man vented their wrath on this one who was but half alive.

Monsieur the Governor arrived, and assembled the principal Algonquins. But, as their vengeance had already devoted the victim to the flames, they replied that his life was disposed of,—that the stake was already prepared; that they would treat him in the

font traitez par les Iroquois quand ils tombent entre leurs mains; en effet il auroit esté brûlé la mesme nuit, si Monsieur de Montmagny ne leur eust fait parler d'un bon accent; on arresta donc la violence de leur fureur, & tacitement on conseilla aux Chrestiens de representer à leurs compatriotes l'importance de l'affaire, & qu'on pouuoit traiter de paix par l'entremise de ces captifs, que la paix estoit le bien & le salut de tout le païs. Cette premiere furie estant appaisée, ils se rendirent plus traitables.

On parle aussi aux Hurons de rendre leurs prisonniers; mais ils font la sourde oreille: quelques fauages voyans les desirs de Monsieur le Gouverneur, luy [178] font entendre leur façon de deliurer leurs prisonniers; ils luy presentent trente-deux ou trente-trois brins de paille, disans qu'un pareil nombre de prefens parleroit plus efficacement pour la deliurance de ces prisonniers, que les bouches les plus eloquentes du monde, & que c'est ainsi que se comportoient ceux qui vouloient faire la paix. En effet les festins, les prefens & les harangues font tous les affaires des fauages. Monsieur de Montmagny voyant cela fit estaller dans la cour du fort par un beau iour trois grands prefens composez de haches, de couvertures, de chaudières, de fers de flèche & de choses semblables; Là dessus il fait appeler les Chefs & les principaux des Algonquins & des Hurons, qui estoient pour lors aux Trois Rivières. Ayans pris place chacun de son costé il leur fit expliquer par son Truchement ce que vouloient dire ces prefens; il les auoit desia fait presser puissamment, & leur auoit representé par de fortes raisons, qu'il estoit très-importat qu'ils fissent la paix avec leurs ennemis, & que l'unique

same manner as the Iroquois treated them, when they fell into their hands. Indeed, he would have been burned that very night, had not Monsieur de Montmagny caused orders to be given them in a very emphatic manner. The violence of their fury was therefore restrained; and the Christians were secretly advised to represent the importance of the matter to their countrymen,—that overtures of peace could be made only through those captives, and that peace meant the welfare and salvation of the whole country. When their first feelings of rage were appeased, they became more tractable.

The Hurons were also spoken to about giving up their prisoners; but they turned a deaf ear. Some savages, who saw what Monsieur the Governor desired, [178] made him understand their fashion of delivering prisoners. They handed him thirty-two or thirty-three straws, saying that a similar number of presents would speak more effectively for the deliverance of the prisoners, than the most eloquent tongues in the world; and that it was thus that those who wished for peace should act. Indeed, feasts, presents, and harangues do all the business of these savages. When Monsieur de Montmagny saw this, he caused to be spread out in the courtyard of the fort, on a fine day, three considerable presents consisting of axes, blankets, kettles, arrowheads, and similar articles. Then he ordered the Chiefs and principal men of the Algonquins and Hurons who were then at the Three Rivers to be summoned before him. When they had taken their places, each on his own side, he made his Interpreter explain to them what those presents meant. He had already caused to be strongly impressed on them, and had

[179] moyen estoit de renuoyer vn de ces captifs, qui disposeroit fes compatriotes à vn bon accord & à vne bonne paix entre toutes ces Nations. Les Algonquins qui s'estoient monstrez si fascheux au commencement, firent apporter leur prisonnier, qui ne pouuoit plus marcher, & lvn de leurs Capitaines prenāt la parole, dit qu'ils vouloient viure en bonne intelligence avec les François, veu mesmement que plusieurs d'entre eux estoient de mesme creance, qu'ils ne pouuoient rien refuser à Monsieur le Gouuerneur, qu'ils nommoient leur Capitaine, que ce n'estoit pas les presens qui les portoient dans cette obeissance, mais le desir que le païs fust libre, & que tous les peuples ioüissent d'vne profonde paix; ils ne laisserent pas de prendre ce qui estoit destiné pour la deliurance du prisonnier; vray est que la pluspart de ces dons n'estoit pas pour eux, mais pour effuyer les larmes des parens de celuy, à l'ame duquel deuoit estre sacrifiée cette pitoyable victime, qui se voyant échappée du feu qu'on luy auoit préparé, deuoroit des yeux son [180] libératice, repetant plusieurs fois ce nom que ces peuples luy ont donné, Onontio, Onontio, c'est à dire grande montagne, grande montagne, répandant sa ioye & produisant toutes ses actions de graces par vn feul mot, qui en vaut dix mille.

Quant aux Hurons, la veue des presens ne les toucha point; au contraire ils témoigneron de la tristesse, estans fâchez de ne pouvoir accorder ce qu'on leur demandoit avec tant de preffe & tant de raisons. Vn de leurs Capitaines se leuant s'écria tout fasché: Je suis homme de guerre, & non point vn marchand, ie suis venu pour combattre, & non en marchandise; ma gloire n'est pas de rapporter des presens, mais de

represented to them by powerful arguments, that it was highly important for them to make peace with their enemies; and that the only [179] way to do so was to send back one of those captives, who might prevail upon his countrymen to come to a good understanding, and agree to a lasting peace between all these Nations. The Algonquins, who had shown themselves so furious at the beginning, brought their prisoner, who was no longer able to walk; and one of their Captains made a speech, saying that they wished to live on good terms with the French, seeing likewise that many of them were of the same belief; that they could refuse nothing to Monsieur the Governor, whom they called their Captain; that it was not for the sake of the presents that they manifested such obedience, but through the desire that the country might be free, and that all the nations might enjoy profound peace. They did not fail to take what was intended for the deliverance of the prisoner. It is true that the majority of these gifts were not for them, but for the purpose of drying the tears of the relatives of him to whose soul this pitiable victim was to be sacrificed. When he saw that he had escaped the fire that had been prepared for him, he gazed eagerly at his [180] liberator, repeating several times the name that these people have given him: “Onontio, Onontio,”—that is to say, “Great mountain, great mountain;” expressing his joy and pouring forth all his thanks by a single word that is worth ten thousand.

As to the Hurons, the sight of all those presents produced no effect on them; on the contrary, they manifested their regret, being sorry that they were not able to grant what was insisted upon so urgently,

ramener des prisonniers, & partant ie ne puis toucher à vos haches ny à vos chaudieres; si vous auez tant d'enuie d'auoir nos prisonniers, prenez-les, i'ay encore affez de cœur pour en aller chercher d'autres; si l'ennemy m'oste la vie, on dira dans le païs qu'Onontio ayant retenu nos prisonniers, nous nous sommes iettez à la mort pour en auoir d'autres. [181] Celuy-cy ayant ietté son feu, vn autre Capitaine qui est Chrestien, nommé Charles parla bien plus modestement. Ne te fasche pas, Onontio, dit-il à Monsieur le Gouuerneur, ce n'est pas vne defobeissance qui nous fait agir de la forte; mais la crainte de perdre l'honneur & la vie. Tu ne vois icy que de la ieunesse, les anciens de nostre païs determinent des affaires, si on nous voyoit retourner au païs avec les presens, on nous prendroit pour des marchands auaritieux, & nō pas pour des guerriers; nous auons donné parole aux Capitaines des Hurons, que si nous pouuions prendre quelques prisonniers, que nous les leur remettriōs entre les mains, tout de mesme que ces soldats qui t'enuironnent te rendent obeissance, aussi faut-il que nous autres rendions nos deuoirs à ceux de qui nous dependons. Le moyen de souffrir le blasme de tout vn païs, qui fçachant que nous auons pris des prifonniers, ne verra que des haches & des chaudieres. Les presens que tu nous fais font plus grāds qu'il ne faut pour mettre ces hommes en liberté, & ton desir feul [182] suffiroit pour les auoir, si la crainte d'être tenus pour des ames lasches & pour des étourdis qui n'obeissent pas à ceux qui les commandent, ne nous portoit à les conduire iusqu'au païs. Vous me direz que les Algonquins ont donné leur prisonnier, & que nous pouuons donner

and with such good reasons. One of their Captains arose, and exclaimed very angrily: "I am a man of war, and not a trader; I came to fight and not to trade. My glory does not consist in bringing back presents, but prisoners; and, consequently, I cannot touch your axes or your kettles. If you are so anxious to have our prisoners, take them; I have still enough courage to go and find others. If the enemy kill me, it will be said throughout the country that, because Onontio kept our prisoners, we exposed ourselves to death in order to capture others." [181] This man having exhausted his vehemence, another Captain—a Christian, named Charles—spoke much more modestly. "Be not angry, Onontio," he said to Monsieur the Governor. "It is not through disobedience that we act thus, but because we fear to lose both honor and life. Thou seest here but young men; the elders in our country govern its affairs. If we were to return to our country with the presents, we would be taken for grasping traders, and not for warriors. We have given our word to the Captains of the Hurons that, if we succeeded in capturing any prisoners, we would deliver them into their hands. Just as those soldiers around thee obey thee, so must we perform our duty toward those who are over us. How could we endure the blame of a whole country when, knowing that we have taken prisoners, they would see only axes and kettles? The presents that thou givest us are much more than is necessary for restoring those men to freedom, and thy desire alone [182] would suffice to obtain them for thee, if the fear of being considered cowards, and heedless persons who do not obey those who command them, did not induce us to take them back to our country. You

les nostres, ie répons que les principaux des Capitaines Algonquins sont icy, que ceux qui concluent leurs affaires sont prefens, & qu'ils ne dependent de personne; & ainsi leur action ne peut estre improuuee: mais la nostre sera condamnée, & on nous regarde comme des gens sans esprit d'auoir determiné d'une affaire de telle consequence sans auoir consulté les anciens du païs. Vous monstrez par vos raifons, que la paix est desirable, que c'est le bien du païs que la riuiere soit libre: nous sommes dans les mesmes pensées; c'est pourquoy nous n'auons fait aucun mal à nos prisonniers, nous les traitons doucement desirans de les auoir pour amis; nous esperons bien que nos Capitaines ne contrarieront pas les volontez d'Onontio, ils accorderont quelque chose à nos desirs; [183] quand nous leur dirons que nous voulōs la paix, ils ne nous ferōt pas rougir; mais si nous traitions cet affaire, sans leur auoir representé ces prisonniers, ils nous couuriroiēt le visage de honte; il n'y va pas seulement de nostre honneur, mais encore de nostre vie; le bruit est que la riuiere est pleine d'ennemis, si nous en rencontrons de plus forts que nous, aussi tost nous ferons leuer debout nos prisonniers & nous leur ferons declarer tout haut le bon traitement qu'Onontio leur a fait, les grands prefens qu'il a offert pour leur deliurance, & les bonnes volontez que nous auons pour eux; ils témoigneront que nous ne leur auons fait aucun mal, que nous les menons au païs pour traiter de la paix, & ainsi nos captifs nous sauveront la vie dans ce mauuaise rencontre.

Cette harangue prononcée d'une façon affable & serieuse, fortifiée de toutes ces raisons, & de plusieurs autres, qui sont eschappées de ma memoire, fit ref-

will tell me that the Algonquins have given up their prisoner, and that we can give up ours. I reply that the chief Algonquin Captains are here,—that those who govern their affairs are present, and are dependent on no one; and that thus their action cannot be disapproved. But ours will be condemned, and we shall be looked upon as persons without sense for having decided a matter of such consequence without consulting the elders of the country. You prove by your arguments that peace is desirable,—that it is in the interest of the country that the river be free. We are of the same opinion; that is why we have done no harm to our prisoners. We treat them kindly, because we hope to have them for friends. We trust that our Captains will not thwart the wishes of Onontio. They will concede something to our desires; [183] when we tell them that we wish for peace, they will not make us blush. But if we were to settle this matter without bringing the prisoners before them, they would cover our faces with shame. Not only is our honor at stake, but our lives also. It is rumored that the river is full of enemies. If we meet any party stronger than ours, we will at once make our prisoners rise and declare aloud the good treatment that they have received from Onontio, the considerable presents that he has offered for their deliverance, and the good will that we have for them. They will testify that we have done them no harm,—that we are taking them to our own country, to negotiate a peace; and thus will our captives save our lives in the event of such an unfortunate encounter."

This harangue, delivered in a pleasing and serious manner, supported by all these arguments, and by

pondre à Monsieur le Gouuerneur, qu'il n'auoit que faire des prisonniers finon pour traitter la paix, & que si les [184] Hurons la vouloient traitter, qu'il estoit content, mais qu'ils ne manquaissent pas de parole en choses si importantes.

En suite de ces discours on fit venir les deux autres prisonniers, on leur fait ietter les yeux sur ces pre-fens, qu'on faisoit pour leur deliurance; on leur declare combien grande estoit la bonté des François, & qu'Onontio les traittoit bien d'vn autre façon, qu'ils n'auoient traité ses gens qu'ils auoient pris: ayans aduoüé que cela estoit vray, l'vn d'eux se leue au milieu de toute l'assemblée, & auançant deux pas avec ses liens il enuifage le Soleil, puis rabbaissant ses yeux sur les assistans avec vn regard tout plein d'affeurance, il s'escrie parlant à Monsieur le Gouuerneur: Ce sera ce Soleil, ô Onontio, qui rendra tefmoignage de tes bontez en nostre endroit, & qui descoururira par tout tes liberalitez: puis se tournant du costé de son païs; Escoutez moy, dit-il, vous qui commandez dans le païs des Iroquois; vous Capitaines de ma chere patrie prestez moy l'oreille, foyez bons & courtois d'oresnauant, & taschez de reconnoistre [185] par effect ce que les François ont offert pour ma deliurance, & encore que ie meure ne foyez pas ingrats. Non, non, repartit vn Capitaine Huron, tu n'en mourras pas, comme nous ne sommes point dans la volonté de t'oster la vie, tu ne dois pas estre dans le desespoir de ioüir bien tost de la liberté; Tu arriueras fain & sauf dans le païs des Hurons, & tu en sortiras fans souffrir aucun mal; nous esperons te ramener icy avec ton compagnon, afin d'applanir la terre, & de rendre douce toute la grande Riuiere; prenez

many others that have escaped my memory, induced Monsieur the Governor to reply that he required the prisoners only for the purpose of negotiating peace; and that if the [184] Hurons wished to negotiate it, he was satisfied; but that they must not break faith in matters so important.

After these speeches, the two other prisoners were brought in; they were shown the presents that were offered for their deliverance; they were told of the great kindness of the French, and that Onontio treated them in a fashion very different from that in which they had treated his people whom they had captured. They admitted the truth of this. One of them arose in the middle of the assembly, and, advancing one or two steps with his fettered limbs, he looked at the Sun, and lowering his eyes upon those who were present, with a look full of assurance, he addressed Monsieur the Governor, exclaiming: "That Sun, Onontio, shall bear testimony to thy kindness on our behalf, and show everywhere thy liberality." Then, turning in the direction of his country, he said: "Listen, ye who command in the land of the Iroquois; ye Captains of my beloved country, lend me ear. Hereafter, be kind and courteous, and endeavor to acknowledge [185] by your actions what the French have offered for my deliverance; and, even if I should die, be not ungrateful." "No, no," replied a Huron Captain, "thou shalt not die. As we do not intend to take thy life, thou must not despair of shortly enjoying thy liberty. Thou shalt reach the country of the Hurons safe and sound; and thou shalt leave it without suffering any harm. We hope to bring thee back here with thy companion, so as to level the soil and make the whole

tous deux courage, & n'oubliez iamais ce que les François ont fait pour vous.

Le refultat de ces Confeils ou assiemblées fut, qu'on creut, que si les Hurons entreprenoient de traiter la paix, qu'ils le feroient plus efficacement que les François, ayans plus de connoissance que nous, des façons d'agir des sauuages; la seule vengeance & la rage de quelque particulier est à craindre, car vne fantaisie fera descharger vn coup de hache sur ces prisonniers, & voila toutes les esperances de la paix à bas, Dieu [186] veüille conduire cet affaire pour sa plus grande gloire.

Enfin ces Hurons estants prests de retourner en leur païs, Monsieur le Gouuerneur voyant que les Iroquois prenoient ou maffacroient quasi tous ceux qui descendoient vers les François, leur donna plus d'vne vingtaine de braues Soldats du nombre de ceux que la Reyne a fait passer cette année en ce païs-cy, lesquels sont montez avec eux pour hyuerner dans leurs bourgades, & pour leur seruir d'escorte l'an prochain quand ils voudront descendre à Kebec. Croiriez vous bien que quelques-vns de ces Soldats, qui auoient esté autrefois assez mauuais garçons, nous tefmoignerēt que ce n'estoit pas le lucre ny l'esperance d'aucun gain qui leur faisoit entreprendre vn voyage où ils trouueront à qui parler pour les difficultez du chemin; mais ils protestoient que le desir de trauailier de leur mestier pour la Foy, & de donner leur vie pour vn si grand suiet, les portoit à se confier à ces barbares; il est vray que le R. Pere Iean de Brebeuf est remonté avec eux, il entend [187] la langue Huronne, il les soulagera beaucoup aussi bien que le Pere Leonard Garreau, & le P. Noel Chabanel, qui s'en vont

of the great River smooth. Take courage, both of you; and do not forget what the French have done for you."

The result of these Councils or meetings was, that it was considered that, if the Hurons undertook to negotiate peace, they would do it much more effectively than the French, as they have a better knowledge than we of savage usages. The only thing to be feared is the vengeance and fury of some individual; for a mere fancy will suffice to cause a blow from a hatchet to be struck at these prisoners, and then all hopes of peace will fall to the ground. May God [186] be pleased to direct this matter for his greater glory.

At last, when the Hurons were almost ready to return to their country, as Monsieur the Governor saw that the Iroquois took or massacred nearly all who came down to the French, he gave them more than a score of brave Soldiers from among those whom the Queen has sent over this year to this country. These went with them to winter in their villages, and to serve as an escort to them the following year when they should come down to Kebec. Would you believe that some of these Soldiers, who had formerly been rather bad fellows, told us that it was not lucre nor the hope of any reward that induced them to undertake a journey on which they will encounter great hardships in the difficulties of the road? But they protested that the desire of plying their trade for the good of the Faith, and of giving their lives for so great an object, led them to confide themselves to those barbarians. It is true that Reverend Father Jean de Brebeuf went up with them. He understands [187] the Huron language, and will

en ces quartiers là pour aider à la conuerstion des Algonquins voisins des Hurons, qui demandent instam-
ment qu'on les enseigne; mais on ne peut pas satis-
faire à tous ces pauures peuples; les Iroquois, & les
grandes dépenses en vn païs si esloigné apportent de
grands obstacles au salut de ces ames abandonnées.

be of great assistance to them,—as also will Father Leonard Garreau and Father Noel Chabanel, who are going to that quarter to aid in the conversion of the Algonquins who dwell next to the Hurons, and urgently ask to be taught. But we cannot satisfy all these poor peoples. The Iroquois, and the heavy expenses that have to be incurred in so distant a country, are great obstacles to the salvation of these abandoned souls.

CHAPITRE XI.

DES BONS DEPORTEMÈS DES ATIKAMEGUES.

DE toutes les nations que nous cultiuons icy, nous n'en reconnoissons point qui ait plus d'inclination & de disposition à la Foy, que celle des Atikamegues. Quoy que ce soit la moins instruite, c'est celle neantmoins qui nous donne de plus solides marques d'une bonté vrayement Chrestienne. Le petit nombre des ouuriers Euangeliques que nous auons icy, [188] & la multitude des Residences & Missions qui nous occupent, n'a pas permis qu'on les allast voir en leurs païs, & depuis deux ans qu'ils partirent de Sillery, ils n'ont paru qu'aux Trois Riuieres & en passant. Neantmoins dans ce defaut d'instruction & assistance spirituelle ils ont conserué la Foy, & la ferueur de leur pieté, le saint Esprit suppleant à notre defaut & leur seruant de Maistre, comme il est aisé à iuger par les bons sentimens & actions dans lesquelles ils ont perseueré depuis leur depart de Sillery. En voicy quelques particularitez.

Aucun d'eux n'a oublié les prières qu'on leur auoit enseigné, & ceux là mesmes qui ne les scauoient pas, les ont apprises. Ils ont gardé les Dimanches aussi religieusement que s'ils eussent esté parmy les François. Dés le samedy au foir on donnoit l'ordre pour solemniser ce fainct iour avec tout le respect possible. Vn des principaux Chrestiens crioit hautement par les cabanes qu'un chacun fist sa petite prouision de bois,

CHAPTER XI.

OF THE GOOD CONDUCT OF THE ATIKAMEGUES.

O F all the tribes among whom we sow the seed here, we know of none with better inclination and disposition for the Faith than that of the Atikamegues. Although the least instructed, they are, nevertheless, the tribe who give us the strongest evidence of truly Christian goodness. The small number of Evangelistic laborers that we have here, [188] and the great number of Residences and Missions that occupy our attention, have not allowed of our going to see them in their own country; and, during the two years since they left Sillery, they have made their appearance at the Three Rivers only in passing. Nevertheless, in spite of this lack of instruction and spiritual assistance, they have preserved the Faith and the fervor of their piety; for the holy Ghost has supplied our place, and has served as their Master, as may easily be seen from their good sentiments and actions, in which they have persevered since their departure from Sillery. Here are some particulars of these.

Not one of them has forgotten the prayers that had been taught to them; and even those who did not know these have learned them. They have observed the Sundays as religiously as if they had been with the French. Every Saturday night, orders were given to solemnize that holy day with all possible respect. One of the principal Christians would

& preparât tout ce qui luy estoit necessaire pour le iour fuiuant, afin qu'on ne fust [189] pas obligé de le violer par aucun trauail qui fust defendu. Le Dimanche matin ils s'asseembloient tous dans vne cabane, & pendoient à vne perche plantée au milieu, vn Crucifix en bosse qu'vn chacun adoroit les genoux en terre & les mains iointes, avec autant de respect comme s'ils eussent esté deuant l'Autel où se garde le fainct Sacrement. Ils disoient là deuotement tout ce qu'ils sçauoient de prières, après lesquelles ils recitoient ensemble hautement tout le chapelet, & puis vn chacun se retiroit chez foy. Que si quelqu'un n'auoit rien à manger, il eust plutost ieusné tout ce iour, que d'aller à la pesche ou à la chaffe, bien qu'on leur eust enseigné que Dieu ne les obligeoit pas à ces rigueurs. Vne bonne femme ne pouuant discerner de deux iours quel estoit celuy du Dimanche, pour ne se tromper pas, ne trauilla point pendant ces deux iours, & s'imposa cette penitence pour vne faute innocente, de reciter à chacun de ces deux iours deux fois le chapelet, & les passer tous deux sans rien manger.

Vn autre sauuage donna aussi assez à [190] connoistre l'estat qu'il faisoit du fainct Dimanche, & le desir qu'il auoit de l'honorer. Passant vn faut avec sa famille, il fut emporté par la violence du courant, & eut bien de la peine à se sauuer avec ses enfans, son meuble & par consequent tout son bien fut englouty dans les ondes. Ce n'est pas ce qu'il regrette le plus, son papier qui luy seruoit de Calendrier pour reconnoistre les Festes, luy est plus à cœur que tout le reste. Mais c'en est fait, il est perdu, que ferons-nous, dit-il à sa femme qui n'estoit pas encore

announce aloud through the cabins that each one should secure his little supply of wood, and prepare everything that he would need on the following day, that he might not be [189] obliged to violate it by any forbidden labor. On Sunday morning, they met all together in a cabin, and hung to a pole, planted in the middle of it, an embossed Crucifix, which all venerated on bended knees, and with clasped hands,—with as much respect as if they were before the Altar on which the blessed Sacrament is kept. There they repeated devoutly all the prayers that they knew, after which they recited together, aloud, the whole of the rosary; and each one withdrew to his own home. If any one of them had nothing to eat, he would rather fast the whole day than go out to fish or to hunt, although they had been taught that God did not exact such strictness. A good woman, who could not ascertain which of two days was Sunday, would, so as not to make a mistake, not work at all during those two days; and for an innocent error she imposed this penance on herself, to recite her rosary twice on each of those two days and to spend both without eating.

Another savage also gave sufficient [190] evidence of the esteem that he had for holy Sunday, and of his desire to honor it. While he was running a rapid with his family, he was carried away by the violence of the current, and had much difficulty in saving himself with his children; his small effects, and consequently all that he possessed, were swallowed up by the waters. That was not what he regretted most; the loss of his paper that served him as a Calendar, and enabled him to distinguish all the Festival days, affected him more than that of

Chrestienne? Ayons confiance en Dieu, tafchons de prendre quelques Castors en chassiant, & puis nous descendrons aux Trois Riuieres, le Pere qui y est nous donnera vn autre Maffinahigan, aussi feray-ie bien aise de me confesser par mesme moyen. En effet il vient, & rencontrant le P. Buteux sur le bord de leur fleue, ie viens de bien loin, luy dit-il, c'est pour te demander vn autre Maffinahigan, celuy que tu m'auois donné a esté perdu dans mon naufrage. On luy en donne vn autre, il se confesse, & s'en retourne content.

[191] Vne femme Chrestienne de la mesme nation estant interrogée comment elle faisoit parmy les bois pour suppleer à la Messe qu'elle n'entendoit pas; Ie me persuade, dit-elle, que ie suis tantost dans l'Eglise de Sillery, tantost en celle de l'hospital, vne autre fois en celle des Vrfulines, & puis à celle de Quebec avec les François, & dans cette pensée ie recite mon chapelet, disant à Dieu que si i'estoisois prefente en quelqu'vn de ces lieux, i'affisterois à la Messe par effect comme i'y affiste par desir: Qu'il fçait bien que ie me priue de cette consolation pour son amour, & celuy de mes compatriotes, lesquels ie ne pourois instruire comme ie fais, si ie ne les suiuois dans les bois, & ainsi ie le prie de m'aider, comme il feroit si effectiuement i'affistosois à la Messe dans l'vne de ces Eglises où ie suis prefente par desir & par pensée.

Vne autre estant surprise d'un grand mal de gorge qui l'empechoit de proferer aucune parole, disoit à Dieu dans le fonds de son cœur: Toy qui fçais tout, tu vois bien ma pensée. Si ie desire recouurer [192] ma santé & la parole, ce n'est pas pour mon plaisir,

the other things. “ But it is gone, it is lost; what shall we do? ” he said to his wife, who was not yet a Christian; “ let us have confidence in God; let us take some Beavers by hunting, and then we shall go down to the Three Rivers. The Father who is there will give us another Massinahigan; and I shall also be very glad to make confession at the same time.” Indeed, he came; and, meeting Father Buteux on the bank of their river, he said to him: “ I come from a great distance to ask thee for another Massinahigan; that which thou gavest me was lost when I was wrecked.” He was given another; made his confession, and went away satisfied.

[191] A Christian woman of the same tribe was asked how she managed in the woods to supply the place of the Mass that she did not hear. “ I imagine myself,” she said, “ to be sometimes in the Church of Sillery, sometimes in that of the hospital, sometimes in that of the Ursulines, and again in that of Quebec, with the French; and with that thought I repeat my rosary,—saying to God that, if I were present in any of those places, I would attend Mass in fact, as I assist in desire. He knows very well that I deprive myself of that consolation through love for him and for my countrymen, whom I could never teach as I do if I did not follow them in the woods; and thus I pray him to aid me as effectively as he would do were I to be present at Mass in one of those Churches, where I am present in wish and in thought.”

Another, who had a violent attack of sore throat which prevented her from uttering a word, said to God in the depths of her heart: “ Thou who knowest all things, thou seest well what my thoughts are.

mais afin de pouuoir répondre aux prieres avec les autres, & principalement pour pouuoir enseigner ce que ie sçay aux autres qui ne le sçauent pas. C'est pour cela que ie te demande d'estre guerie. Tu feras pourtant ce que tu voudras. Tout cecy nous affeure que la Foy est bien auant dans ces coeurs, puisque le zèle de la gloire de Dieu & le respect des choses saintes y est graué si profondement. En voicy vne autre marque.

Ces bons fauuages estans partis au milieu de l'hyuer de Sillery, s'en allerent chaffant dans les bois, & s'approchans tousiours de l'emboucheure de leur fleuue, où estans arriuez ils se trouuerent meslez avec plusieurs autres qui n'estoient pas encore Chrestiens, & dont quelques-vns mesme n'auoient iamais oïuy parler de la Foy. Le nombre des mécreans estant beaucoup plus grād que celuy des fideles, il semble qu'il deuoit auoir plus de force & d'autorité: Neantmoins cettuy-cy preualut en forte que les mescreans fe laisserent persuader [193] par les discours & exemples des bons à quitter leurs tambours, iongleries, festins à tout māger, & à venir tous ensemble aux Trois Riuieres pour se faire instruire. Ils descendirent donc au nombre de trente-cinq canots bien fournis. La premiere chose que firent les Chrestiens fut d'entrer dans nostre Chapelle & y amener les autres, aprés quoy ils demanderent de tenir Confeil avec Monsieur des Rochers qui commandoit pour lors au fort des Trois Riuieres, & avec le P. Buteux, auquel le Capitaine parla en cette sorte. Escoute ma parole, toy qui sçais bien le Massinahigan; tiens, regarde ce que tu vois là, ce sont les lettres que i'enuoye au Capitaine des François qui est à Quebec. Mes ieunes gens

If I wish to recover [192] my health and my speech, it is not for my own pleasure, but in order to be able to answer at prayers with the others, and above all to be able to teach what I know to the others who know it not. That is why I ask thee to cure me. However, thou wilt do as thou choosest." All this convinces us that Faith has penetrated far into these souls, since zeal for God's glory and respect for holy things are so deeply engraved in them. Here is another proof of this.

These good savages left Sillery in the middle of the winter, to hunt in the woods, all the time approaching the mouth of their river. When they arrived there, they found themselves intermingled with many others who were not yet Christians, some of whom had never even heard the Faith mentioned. The number of the ungodly was much greater than that of the faithful, and it would seem that the former should have had more power and authority. However, the latter so prevailed that the ungodly allowed themselves to be persuaded [193] by the discourses and examples of the faithful to give up their drums, their sorceries, and their eat-all feasts, and to come down to the Three Rivers to be instructed. They came down, therefore, to the number of thirty-five canoes well filled. The first thing that the Christians did was to enter our Chapel and bring thither the others, after which they asked to hold a Council with Monsieur des Rochers, who was then in command of the fort of the Three Rivers, and with Father Buteux, to whom the Captain spoke as follows: "Listen to my words, thou who knowest well the Massinahigan. Here, look at what thou seest before thee; these are the letters that I send to the Captain

les porterōt, mais toy qui a plus d'esprit qu'eux, écris luy ce que ie te diray.

L'an passé il nous fit vn beau present pour nous donner de l'esprit, nous en auons receu vn peu. Nous voulons répondre à son present embrassant la Foy, & nous luy témoignōs que ce que nous disons est veritable par cette lettre que [194] tu luy enuoyeras, (c'estoit vn paquet de Castors.) Il pourfuit, on nous a fait plaisir de nous enseigner & baptiser cet hyuer passé, nous en faisons des remercimēs, & demandons la cōtinuation de ce bien par cette autre lettre, (c'estoit vn autre paquet de foixāte-quatre Castors.) Vous auez pitié de nous, adiousta-t'il, les ennemis troubloint nostre riuiere par leurs courses, vous la bouchez par le moyen des forts que vous bastifiez contre les Iroquois. Voila dequoy affermir ces forts, & en disant cela il iette vn autre paquet de Castors. Il ne reste plus, dit-il, qu'à viure cōme freres & ne se pas quereler, puisque nous priōs tous. Mais parce que cela est difficile quand il s'agit de traite, voila des peaux pour adoucir les esprits, & iette vn quatrième paquet de Castors.

Nous respondimes à tous ces prefens, & luy fismes entendre qu'on ne les enseignoit pas sous espoir de quelque recompense, au contraire qu'on desiroit les assister corporellement aussi bien que spirituellemēt. Je le scay bien, dit-il, mais ce n'est que pour vous faire voir que [195] nous ne mentons point, lors que nous disons que nous voulons fortement embrasser la Foy. Je parle au nom de tous ceux qui sont icy, qui sont de mesme aduis que moy.

Si les paroles de ce Capitaine promettent beaucoup, ses actions ne le démentent pas. Il auoit été fort

of the French who is at Quebec. My young men will carry them; but thou who hast more wit than they,— write to him what I shall tell thee.

"Last year he made us a fine present, to give us sense; we have received a little of it. We wish to acknowledge his present by embracing the Faith; and we will prove to him that what we say is true, by this letter which [194] thou wilt send him" (it was a package of Beaver skins). He continued: "We were given the pleasure of being taught and baptized last winter. We return thanks for this, first; and we ask the continuation of that favor by this other letter" (this was another package of sixty-four Beaver skins). "You have pity on us," he added. "The enemies troubled our river by their incursions; you close it by means of the forts that you erect against the Iroquois. Here is something with which to strengthen those forts." As he said this, he threw down another package of Beaver skins. "Nothing further remains," he said, "but to live as brothers, and not to quarrel, since we all pray. But, inasmuch as that is difficult when trade is being carried on, here are furs to soothe the minds," and he threw down a fourth package of Beaver skins.

We replied to all these presents, and gave him to understand that we did not teach them in the hope of any reward,—that, on the contrary, we wished to assist them corporally as well as spiritually. "I know that very well," he said, "but this is only to show you that [195] we do not lie, when we tell you that we ardently desire to embrace the Faith. I speak in the name of all here, who are of the same opinion as myself."

If the words of this Captain promise much, his

mal traité par vn soldat François, qui l'auoit poussé, renuerfé, & traifné par terre, cette iniure faite à vn sauage de credit parmy ses gens, deuant qui cela se passoit, luy deuoit estre fans doute fort sensible selon la nature, & s'il n'eust eu la Foy bien auant dans le cœur, ne pouuant fe vanger de son ennemy, il s'en fust pris à la religion, comme ont fait quelques autres en semblables occasions, qui l'ont abandonnée par despit, au moins pour quelque temps. Mais l'affection qu'il portoit à la priere & l'estime qu'il en faisoit luy fit souffrir cet affront genereusement, & remporter vne glorieuse victoire sur soy mesme. Il s'addressa au P. Buteux, & luy demanda s'il fçauoit bien ce qui luy estoit arriué. Oùy, respondit le P. ie le fçay, il est vray, repliqua-t'il, [196] qu'on m'a fait tort, mais la Foy que i'ay dans le cœur, & que ie desire conserver, m'empesche d'en auoir aucun ressentiment. Ie pardonne volontiers à ce soldat, il n'a pas d'esprit, il ne faut pas pour cela que ie luy ressemble, ny que ie quitte la priere, ou que ie pense que tous les François ne valent rien, parce qu'un n'est pas bon. Mon cœur est en paix. Assure toy que ie n'ay aucune mauuaise penfée, si ie fuiuois mon naturel ie ferois vn mauuais coup. Mais ie ne veux pas fascher Dieu. Ceux qui connoissent l'humeur des sauuages, & combien la vengeance leur est naturelle, admireront cette action, & aduoieront que la grace de Dieu fait d'estranges changemens dans leurs cœurs.

La femme de ce mesme Capitaine nous a grandement edifiez. Elle estoit frapée d'vne dangereuse maladie, se trouuant dans cet estat dans les bois, elle pria son mary de la porter aux Trois Riuieres, où estant arriuée elle fit appeller le P. Buteux, auquel

actions do not belie them. He had been very badly treated by a French soldier, who had pushed him, thrown him down, and dragged him along the ground. Such an insult to a savage of high rank among his people, in whose presence this occurred, must beyond doubt have been deeply felt, according to nature; and had not the Faith penetrated very far into his heart, he, being unable to revenge himself upon his adversary, would have blamed religion for it, as others have done on similar occasions who have abandoned it out of spite, at least for a time. But his love for prayer, and the esteem that he had for it, led him to bear this insult bravely, and to win a glorious victory over himself. He addressed himself to Father Buteux, and asked him if he knew what had happened to him. "Yes," replied the Father, "I do know." "It is true," he said, [196] "that an injury has been done to me; but the Faith that I have in my heart, and that I desire to preserve, prevents me from feeling any resentment. I willingly pardon that soldier; he has no sense. For that reason, I must not be like him, nor must I abandon prayer, nor think that all the French are worthless because one of them is not good. My heart is at peace. Rest assured that I harbor no evil thoughts. Were I to follow my natural feeling, I would do a wicked deed; but I do not wish to offend God." Those who know the temper of the savages, and how natural revenge is to them, will admire this action, and admit that the grace of God works wonderful changes in their hearts.

The wife of this same Captain greatly edified us. She was attacked by a dangerous illness. When she found herself in that condition in the woods, she

elle tint ce discours: Tu vois en quel estat la maladie m'a reduit, elle ne me laisse rien de [197] libre que la parole, de laquelle ie me fers, non pas pour te demander quelque chose, mais seulement pour me confesser. C'est à ce dessein que i'ay désiré qu'on me portast icy. Depuis mon Baptefme ie n'ay eu gueres de santé, mais ie n'ay iamais creu pour cela que mon mal priſt fa source de la priere, comme disent quelques-vns qui n'ont pas d'esprit. Je crois fortement, & le mal que ie souffre ne me fera iamais quitter la Foy. Je feray malade tant qu'il plaira à Dieu. Si tu connois que la mort s'approche de moy, ne me cache pas la verité, ie ne crains pas la mort. Mais ie feray bien aife de ſçauoir ſi elle eſt proche, afin que i'apprenne ce qu'il faut faire pour bien mourir. La plus grande plainte qu'elle faifoit pendant qu'elle fut aux trois Riuieres estoit de ce qu'on ne la visitoit pas aſſez ſouuent pour l'enseigner & diſpoſer à la mort. Elle venoit tous les iours à la Meffe, quoy qu'auec de grādes difficultez tantoft fe trainant par terre, d'autres fois s'appuyant fur fon baſton, ou fe faisant porter par fa fille. Il fallut luy defendre abſolument [198] de fe donner cette peine, pour le moins les iours ouuriers. Il a pleu à nôtre Seigneur de luy prolōger la vie pour l'exemple des autres, & pour meriter dauantage. Auffi eſt-elle grandement vtile à ceux de fa nation, ayant vn ſoin tres-particulier de les faire prier Dieu par tout où elle fe trouue. L'adieu qu'elle dit au P. Buteux à ſon depart fut pathetique. Adieu donc, luy dit-elle, ie m'en vay mourir dans les bois, ie ne te reuerray iamais plus que dans le Ciel, ie te recommande ceux de nostre nation. Ne viendras tu iamais dans nostre païs pour les

begged her husband to carry her to the Three Rivers. As soon as she arrived there, she sent for Father Buteux to whom she said: "Thou seest to what a condition illness has reduced me; it has deprived me of everything [197] but speech, which I use not for the purpose of asking thee for anything, but only to confess me. It was for that object that I desired to be brought here. Ever since my Baptism I have had but little health; still, for all that, I have never thought that my illness was caused by prayer, as some say who have no sense. I believe firmly, and the pain that I suffer will never make me abandon the Faith. I shall be ill so long as God pleases. If thou knowest that my death is drawing near, do not hide the truth; I do not fear death, but I would like to know if it be near, so that I may learn what I should do, to die a good death." The chief complaint that she made while she was at the three Rivers was, that we did not visit her often enough to instruct her and prepare her for death. She came every day to Mass, although with great difficulty; at times, she would drag herself on the ground; at others, she would lean upon a stick, or have herself carried by her daughter. She had to be absolutely forbidden [198] to take that trouble, at least on working days. Our Lord has been pleased to prolong her life for the example of the others, and in order that she might have more merit. And she is of great use to the members of her tribe, for she takes most special pains to make them pray to God, wherever she is. Her adieu to Father Buteux at her departure was very pathetic. "Farewell," she said; "I am going to die in the woods. I shall never see thee again except in Heaven. I commend to thee

instruire, que t'auons nous fait pour nous abandonner de la forte? Il y a si long-temps qu'on t'inuite, tous nos gens desirent de croire. Il ne tient qu'à toy qu'ils ne soient tous baptisez. Prens courage, viens chez nous, & au plusloft, ayes pitié de tant d'ames qui se perdent, prie Dieu pour moy. Je n'ay plus qu'une demande à te faire, c'est que tu fasses communier ma fille. Il me semble que ie m'en irois plus contente & de ce lieu & de ce monde, si ie la voyois participer à ce Sacrement: elle n'est [199] plus folle comme elle estoit auant son Baptefme. Ne crains pas, elle est toute autre. En effet elle disoit vray. Cette fille auant son Baptefme estoit extremement remuante & volage, maintenant sa modeſtie est admirable, & l'a fait iuger digne de ce Sacrement, qui est le pain des grands & le vin qui fait germer les Vierges.

Il ne restoit plus en cette famille qu'un ieune homme de vingt ans à baptifer, on n'osoit luy confier ce Sacrement, apprehendant ce qui est à craindre en tous les autres ieunes hommes, qu'il ne se mariaſt contre les loix de l'Eglise, mais enfin son importunité luy fit obtenir ce qu'il demandoit. Le P. Buteux estoit pour lors affez occupé, & feignoit encore de l'estre dauantage. Il le renuoyoit fouuent à dessein pour l'esprouuer, cela ne le rebutoit pas, il reuenoit cinq & six fois le iour pour estre instruit, & ne s'inquietoit point quand on le faisoit attendre, s'occupant pour lors à dire fon chapelet & repeter à part ce qu'on lui auoit appris, & persistoit demandant tousloirs la mesfme chose: [200] Quand fera-ce que ie feray baptisé? Je ne partiray pas d'icy, ny mon oncle. (c'estoit le Capitaine de cette nation) que ie ne fois baptisé. Il le fut, & le zele qu'il a montré cet hyuer à enfei-

those who belong to my tribe. Wilt thou never come to our country to teach them? What have we done to thee, that thou shouldst abandon us? We have been inviting thee for so long a time. All our people wish to believe; it depends only on thee that they be all baptized. Take courage, come to us as soon as possible; have pity on so many souls that are going to destruction. Pray to God for me. I have but one request to make thee; that is to let my daughter receive communion. It seems to me that I could leave this spot and this world with greater content, if I saw her receive that Sacrament. She is no [199] longer flighty, as she was before her Baptism. Fear not. She is quite different." Indeed, what she said was true. That girl before her Baptism was very fickle and giddy; while now her modesty is admirable, and has made her worthy of that Sacrament which is the bread of the great and the wine that brings forth Virgins.

In that family there remained to be baptized only a young man twenty years of age. We did not venture to administer that Sacrament because we apprehended—what is to be feared in the case of all the other young men—that he might marry contrary to the laws of the Church. But, in the end, his importunity obtained for him what he demanded. Father Buteux was very busy at the time, and also pretended to be still more so. He frequently turned him away on purpose, to try him. That did not repel him; he came back five or six times a day to be instructed, and was not uneasy if he was kept waiting; he occupied the time in reciting his rosary, and in repeating to himself what had been taught him. He always persisted in asking for the same thing: [200]

gner ses compatriotes a fait voir que c'est l'esprit de Dieu qui le pousoit à demander si fermement le Baptesme. Il s'est rendu catechiste parmy ceux de sa nation, & son zele & capacité a suppleé au defaut de son aage pour exercer cette fonction.

Les plus considerables de cette nation suiuent le branle de leur Capitaine & de sa famille. Ils s'apperceurent que quelques ieunes folastres d'une autre nation entroient la nuit dans leurs cabanes, ils prierent le P. Buteux d'empescher ce desordre. Dis leur de nostre part, firent-ils, que nous ne prions pas à demy, ou par feintise, & partant que nous ne fçaurions supporter les libertez de leurs ieunes gens. S'ils veulent faire mal, que ce soit parmy ceux de leur nation, & non pas chez nous, où nous auons droit d'empescher ces desordres. Dieu & le Diable ne s'accordent pas [201] bien dans vne mesme cabane. Fais en forte que leurs Capitaines fassent vne criée publique pour arrester l'insolence des ieunes gens.

Ils ne se contentent pas d'empescher le mal quand l'occasion s'en prefente, ils procurent encore du bien aux autres peuples, soit en les enseignant & exhortant par eux mesmes, soit en nous les amenant pour estre instruits. Quelques-vns de la nation des Ouramanichek estant descendus icy en traite, les principaux des Atikamegues les amenerent incontinent chez nous. Escoutez, leur dirent-ils, ce qu'on vous dira, & fçachez que c'est la chose la plus importante de toutes celles qui vous touchent. C'est ce que nous estimons, & que vous deuez estimer vniquement: ne vous estonnez pas si vous ne conceuez pas d'abord ce qu'on vous dira, on vous repetera souuent la mesme chose; & enfin vous aurez de l'esprit si vous en vou-

"When shall I be baptized? I will not leave here nor shall my uncle" (this was the Captain of the tribe), "until I am baptized." He was baptized, and the zeal that he displayed last winter in teaching his countrymen has shown that it was the spirit of God that impelled him to ask so urgently for Baptism. He became a catechist among his tribe, and his zeal and ability supplied what was wanting in years for the performance of the duties of that office.

The chief persons of the tribe followed the impulse given by their Captain and his family. They noticed that some wanton youths from another tribe came into their cabins at night. They begged Father Buteux to prevent such disorderly conduct. "Tell them from us," they said, "that we do not pray by halves, or as a pretense; and, consequently, that we cannot endure the liberties taken by their young men. If they wish to do evil, let them do it among those of their own tribe, and not here among us, where we have the right to prevent such dissolute behavior. God and the Devil do not agree [201] together in the same cabin. Arrange that their Captains give public notice, so as to stop the disorderly conduct of their young men."

They are not content with preventing evil when the opportunity presents itself; they also do good to other tribes, either by themselves teaching and exhorting them, or by bringing them to be instructed. Some of the tribe of the Ouramanichek having come down here to trade, the chief men of the Atikamegues brought them at once to us. "Listen," they said, "to what you shall be told, and know that it is the most important of all the things that concern you. It is what we esteem, and what you must

lez auoir. Je crois que ceux-cy porteront des nouvelles de la Foy plus haut vers le Nort à plusieurs autres peuples qui ne nous font pas encore conneus, [202] & avec lesquels ils traitent.

La bonté de Dieu est admirable dans les changemens qu'elle fait tous les iours dans les cœurs de ce peuple. Vn fauusage n'auoit iamais voulu permettre autrefois qu'on baptifa vn de ses enfans; craignāt que le Baptefme ne luy caufast la mort. Estant arriué quelque temps après aux Trois Riuieres, il fit de grandes instances au P. Buteux pendant plusieurs iours pour le baptefme de trois de ses enfans. Vne femme pareillement qui auoit d'autrefois rebuté le mesme Pere & empesché de baptifer vn de ses enfans qui mourust sans baptefme dans les bois, vient par après le presser d'elle mesme pour estre baptisée avec quatre autres de ses enfans, *hæc mutatio dexteræ Excelsi.*

Paul Ouetamourat craignant que luy & ses gens ne retournassent à leurs surperstitions qu'ils auoient quittées à Sillery, ordonna qu'on n'appellaist point festin quand ils s'inuiteroient mutuellement, & qu'on ne mangeroit pas ensemble, mais qu'un chacun ayant receu sa part dans son plat se retireroit [203] chez soi. Il y auroit à craindre, disoient-ils, que le Diable ne nous trompaist, & d'un festin d'amitié ne nous induisist peu à peu à un festin de superftition. Le bon hōme ayant rencontré un ieune garçon de ses parens malade, le prit & le porta par des faults & precipices effroiables iusques aux Trois Riuieres, où il le mit entre les mains du P. Buteux pour receuoir de luy le baptefme, auquel luy mesme l'auoit desia tres-bien disposé. Il parla souuent & incita par son

esteem, above all. Be not surprised if you do not at first understand what shall be said to you; the same thing will be often repeated to you, and finally you will have sense, if you wish." I think that they will carry the news of the Faith further toward the North, to several other tribes who are not yet known to us, [202] and with whom they trade.

God's goodness is admirable in the changes that it effects daily in the hearts of these people. A savage had formerly never allowed one of his children to be baptized, fearing that Baptism would cause his death. When he came to the Three Rivers, some time afterward, he strongly urged Father Buteux for several days to baptize three of his children. A woman likewise, who had formerly repelled the same Father, and had prevented him from baptizing one of her children that died in the woods without baptism, afterward came of her own accord to be baptized, with four others of her children. *Hæc mutatio dexteræ Excelsi.*

Paul Ouetamourat feared that he and his people might revert to their superstitions which they had abandoned at Sillery. He ordered that they should not call it a feast when they invited one another, and that they should not eat together; but that, when each one had received his portion on his plate, he should withdraw [203] to his own house. "It is to be feared," they said, "that the Devil might deceive us, and friendly feasts might gradually lead us back to superstitious feasts." The good man found a young boy, one of his relatives, who was sick. He took him up, and carried him through rapids and by frightful precipices as far as the Three Rivers, where he placed him in the hands of Father Buteux in order

exemple les autres veillards à parler publiquement en faueur de la Foy, & neantmoins il n'estoit encore que Catechumene. Mais il desiroit avec tant d'ardeur d'estre baptisé, que le P. Buteux estant entré vn iour dans sa cabane & l'ayant trouué extraordinairement triste & affligé, comme il luy en demandoit la raison; N'ay-ie pas suiet, dit-il, de m'attrister? tu m'auois promis de m'enseigner souuent, & tu ne m'as dit mot aujourd'huy. Que fçay-ie ce qui m'arriuera? peut estre les Iroquois sont ils proches. Je suis en danger de mourir sans baptesme, ou de le receuoir avec fort peu de [204] cõnoissance & de fruct si tu ne te hastes de m'enseigner. Il fallut luy döner cette consolation, & le baptiser avec ses deux filles, dont l'aïfnée est dvn naturel grandement porté à la deuotion, qu'elle a communiqué à son mary, le rendät autant affectionné à la priere qu'il en étoit esloigné auparauant, & aliene. Elle se feruit d'vne sainte tromperie pour hâter son baptesme, persuadant au Pere qu'elle s'en iroit bien tost dans les bois. Voy tu bien, luy dit-elle, ie me dispose à partir au premier iour, ie cõmence à plier mes escorces, ie mourray sans baptesme, & tu en auras du regret aussi bien que moy. Attends, luy dit le P Buteux, tu n'as pas plus de haste que ton Pere. Je fçay les prieres mieux que luy, repliqua-t'elle, pourquoi l'attendrois-ie?

Si on eust accordé le Baptesme à tous ceux qui le demandoient, ils seroient desia quasi tous baptisez. On n'a peu neantmoins le refuser à vne bonne femme, qui à vray dire semble vne autre Ste Monique, ayant autant de zele pour le baptesme de sô fils que celle-là en auoit pour la conuersio[n] de S. Augustin. Aussi [205] en vint-elle à bout, & fut baptisée avec

to receive baptism from him, for which he himself had already very well prepared him. He frequently spoke, and by his own example incited the other old men to speak boldly in favor of the Faith, although he was, as yet, but a Catechumen. Still, he so ardently desired to be baptized that, when Father Buteux entered his cabin one day, he found him very sad and sorrowful, and asked him the reason of it. "Have I not cause to be sorrowful?" he said; "thou hadst promised me to teach me often, and thou hast not said a word to me to-day. Do I know what may happen to me? Perhaps the Iroquois are near. I am in danger of dying without baptism, or of receiving it with very little [204] knowledge and profit, if thou dost not hasten to teach me." It was necessary to give him that consolation, and to baptize him with his two daughters,—the elder of whom has naturally a great inclination for devotion, which she has communicated to her husband, making him as fond of prayer as he was formerly opposed and hostile to it. She made use of a holy deception to hasten her baptism. She persuaded the Father that she would go to the woods, before long. "Thou seest very well," she said, "that I am preparing to start at any day; I have begun to fold up my bark. I shall die without baptism, and thou wilt be sorry for it, as well as I." "Wait," Father Buteux said to her; "thou art in no greater haste than thy Father." "I know the prayers better than he does," she replied; "why should I wait for him?"

If we had granted Baptism to all who asked for it, they would nearly all be baptized. Nevertheless, we could not refuse it to a good woman, who really

fon fils, auquel pendant les ceremonies elle repetoit souuent, Prends courage mon fils, fais bien, dis en ton cœur, ie renonce à toutes mes meschancetez, ie ne veux pas aller dans les feux, ie desire estre bienheureux, & amy de Dieu. A mesme temps furent baptisez trois ieunes garçons, dont le dernier estant vn petit orfelin le plus ieune de tous, mais non pas le moins feruent, Et comment, disoit-il, pourquoy ne feray-ie pas baptisé, ie fçay les prieres, ie suis avec mon grand frere où l'on prie Dieu, ie ne suis descendu icy que pour estre baptisé, à quoy tient-il que ie ne le sois. Il plaida sa cause si efficacement qu'il la gagna.

Voicy deux ou trois marques de la bonté du baptême de quelques adultes. I'estois sutiète, disoit vne femme, auant mon baptême à dire de mauuaises paroles; depuis quatre à cinq mois que ie suis baptisée, ie ne fçache pas d'en auoir dit qu'vne, & encore ce fut par surprise & sans dessein. Cette mesme femme discourant vn iour avec vne autre de la [206] cruaute des Iroquois, & du danger qu'il y auoit de tomber entre leurs mains, Il en fera, dit elle, ce qui plaira à Dieu. Auant mon baptême ie n'estois iamais sans peur. Maintenant mon cœur est en asseurance, n'importe que ie sois prise, bruslée, & mangée, cela passé, après cela ie ioüiray d'une vie qui ne passera iamais.

Vne autre demandant au P. Buteux quelque remede contre vne fluxion qui l'incommodoit fort, estant interrogée s'il luy seroit fascheux de mourir maintenant. Oùy, dit-elle, non pas que ie craigne la mort, mais parce que i'ay si mal seruy Dieu iusques à present. C'étoit vn acte d'humilité en cette femme, car elle

seems another Ste. Monica,—having as much zeal for the baptism of her son as that saint had for St. Augustine's conversion. [205] She succeeded in this, and was baptized with her son, to whom during the ceremony she frequently repeated: "Have courage, my son, do well; say in thy heart: 'I renounce all my wickedness. I do not wish to go into the flames; I wish to be blessed, and a friend of God.'" At the same time, three young boys were baptized, the last of whom was a little orphan, the youngest of all but not the least fervent. "How!" said he, "why should I not be baptized? I know the prayers; I am with my elder brother, where they pray to God. I have come down here solely to be baptized. What is to prevent me?" He pleaded his cause so effectually that he won it.

Here are two or three proofs of the efficacy of the baptism of some adults. "Before my baptism," said a woman, "I was addicted to saying evil words. During the past four or five months, since I have been baptized, I do not remember having said more than one, and then it was through surprise and without intention." This same woman was speaking one day to another about the [206] cruelty of the Iroquois, and the danger of falling into their hands. "Whatever God pleases will happen," she said. "Before my baptism, I was never without fear; now my heart feels secure. No matter if I be taken, burned, and eaten; when that is over, I shall afterward enjoy a life that will never end."

Another asked Father Buteux for some remedy for a flux that troubled her greatly. She was asked whether she would be sorry to die then. "Yes," she said, "not because I fear death, but because I

est vne excellente Chrestienne. Vne autre à qui on demandoit si elle aimoit Dieu & la priere plus que la vie, respondit qu'oüy. Car, dit-elle, si quelqu'un me vouloit tuer ou faire quitter la priere, ie luy dirois, tue moy, à la bonne heure, i'iray au Ciel.

Il arriua trois ou quatre diuerxes fois pendant que le Pere instruifloit dans nôtre Chapelle les sauuages, qu'on donna [207] l'alarme, comme si les Iroquois eussent paru. Le Pere fortit pour voir ce que c'estoit, & les auditeurs demeuroient attentifs à repeter ce qu'on venoit de leur enseigner sans ietter feulement la veüe dehors, & attendoient paisiblement le retour de leur Maistre.

Ils abhorrent tellement leurs anciennes iongleries, qu'un Chrestien malade s'estât mis à chanter la nuit en refuant, les autres qui l'entendirent, l'esueillerent soudain, luy disant qu'il faisoit mal d'obeïr au Diable.

Vn ieune homme battit sa femme à cause de quelque desobeissance, & luy fit sortir le sang des narines: le P. Buteux en estant aduerty l'enuoye querir, il respond qu'il falloit attendre qu'il eust expié sa faute, ce qu'il feroit le lendemain dés qu'il feroit iour, estant pour lors trop tard pour le faire. En effet le lendemain il fut se confesser de grand matin, & s'offrit à en faire vne penitence publique, & d'estre foüetté ou bastonné publiquement par la main des François, qu'il auoit scandalisez par cette action. Il en fut quitte à meilleur marché, & fe [208] reconcilia chrestiennemët avec sa femme. Voila vne petite partie des bons sentimens & actions des Atikamegues, qui font communs à plusieurs Chrestiens de cette nation. Depuis ces remarques que nous venons de coucher, ils ont passé quasi vn an tout entier sans estre instruits

have served God so badly until now." This was an act of humility on the part of that woman, for she is an excellent Christian. Another, who was asked whether she loved God and prayer more than life, replied that she did. "For," said she, "if any one should wish to kill me, or make me abandon prayer, I would say: 'Kill me; it will be better for me,—I shall go to Heaven.'"

It happened on three or four different occasions, while the Father was instructing the savages in our Chapel, that [207] an alarm was given, as if the Iroquois had made their appearance. The Father went out to see what it was, and his hearers remained, attentively repeating what they had just been taught, without even looking out, and quietly awaited the return of their Master.

They have such an abhorrence for their former sorceries that, when a Christian who was sick began to sing in his dreams during the night, the others who heard him awoke him at once, telling him that he did wrong to obey the Devil.

A young man beat his wife, on account of some act of disobedience and made blood flow from her nose; Father Buteux was told of it, and sent for him. He replied that he must wait until he had atoned for his fault, which he would do on the following morning, as soon as daylight should appear, for it was then too late to do so. Indeed, he went to confession very early in the morning on the following day, and offered to submit to a public penance, and to be publicly whipped or beaten with a stick by the hands of the French, whom he had scandalized by that deed. He escaped more easily than that, and [208] became reconciled with his wife in a Christianlike

qu'vne ou deux fois fort legerement & en paßtant, nos Peres estant occupez ailleurs: ils ont neantmoins continué dans leur ferueur, comme nous écrit le P. Brebeuf qui les a veus ce Printemps aux Trois Riuières. Les Atikamegues, dit-il, font descendus icy en nombre de neuf canots la veille de Pentecoste. Ils fçauoient bien que le lendemain estoit vn Dimanche qu'on respectoit extraordinairement. Dés qu'ils eurent mis pied à terre, ils demanderent de prier Dieu dans nostre Chapelle, & de se confesser. Le Capitaine mesme demanda de communier, disant qu'il s'y estoit préparé durât tout l'hyuer. Vn ieune homme se confessa par trois diuerses fois, craignât touſiours d'auoir oublié quelque chose Ceux qui ne font pas encore baptifez demandent [209] fort instamment le Baptefme. Ils promettent de descendre encore icy fur la fin de Septembre, & desirerent de rencontrer vn Pere qui les instruise. En voila assez pour verifier ce que i'ay dit au commencement de ce Chapitre, que cette nation a de grandes inclinations & dispositions à la Foy.

manner. These are a small portion of the good sentiments and good actions of the Atikamegues, which are common to many Christians of that tribe. Since the events of which we have just written, they have passed nearly a whole year without receiving instruction,—except on one or two occasions, to a slight extent and in passing, for our Fathers were occupied elsewhere. Nevertheless, they have persevered in their fervor as Father Brebeuf, who saw them last Spring at the Three Rivers, writes us: “The Atikamegues,” he says, “came down here to the number of nine canoes on the vigil of Pentecost. They knew that the next day was a Sunday that is observed in an extraordinary manner. As soon as they landed, they asked to be allowed to pray to God in our Chapel, and to confess themselves. The Captain even asked to be permitted to receive communion, saying that he had prepared himself for it during the whole winter. A young man went to confession three separate times, fearing always that he had forgotten something. Those who are not yet baptized ask [209] most urgently for Baptism. They promise to come back here at the end of September, and are anxious to meet a Father to instruct them.” This is sufficient to prove what I said at the beginning of this Chapter,—that this tribe has a great inclination and disposition toward the Faith.

CHAPITRE XII.

DE LA MISSION DE SAINCTE CROIX À TADOUSSAC.

L E Pere Buteux succeda l'Esté passé au Pere Dequen dans le soin de cette Mission: le Pere Dequen l'a cultiuée cette année. Voicy les memoires du P. Buteux, qui n'ayant pû estre couchées dans la dernière Relation pour estre venuës trop tard, ne doiuent estre obmises dans celle-cy.

Arriuant à Tadoussac il trouua vn bon nombre de sauuages Chrestiens & Payens. Ceux-là estoient dans l'attente dvn de nos Peres pour ioüir du bien de la faincte Messe & des Sacremens, la [210] plus grand part de ceux-cy desiroient voir des Peres qu'ils n'auoient pas encore veu, & dont ils auoient tant oüy parler. Les Chrestiens & Catechumenes continuoient dans les exercices de pieté, comme à prier Dieu foir & matin, reciter le Chapelet, chanter des Cantiques spirituels, s'assembler trois fois à la Chapelle les Dimanches & les Festes, & autres semblables fonctions spirituelles, qui les entretiennent en deuotion. Le respect, l'obeissance, la ferueur & l'affiduité avec laquelle ils s'acquittent de ces saints exercices est telle, que les François qui les ont veus, mesme les Heretiques les ont admirez, & ont dit qu'on ne croyoit pas en France ce qu'ils ont veu de leurs yeux. Entre autres vn Capitaine dvn nauire de la Religion pretendue estant entré par curiosité dans la Chapelle pour y voir prier les sauuages, fut si surpris les

CHAPTER XII.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

FATHER Buteux succeeded last Summer to Father Dequen in the care of this Mission.

Father Dequen has had charge of it this year. Here are Father Buteux's notes, which could not be written in the last Relation, because they came too late, but which must not be omitted from this one.

When he reached Tadoussac he found a good many savages, both Christians and Pagans. The former were there awaiting the arrival of one of our Fathers, to enjoy the blessing of holy Mass and of the Sacraments. The [210] majority of the latter wished to behold the Fathers, whom they had not yet seen, and of whom they had heard so much. The Christians and Catechumens continued their pious practices, such as praying to God night and morning, reciting the Rosary, singing Hymns, meeting three times in the Chapel on Sundays and Festival days, and other like spiritual exercises which maintain them in the feeling of devotion. Such are the respect, obedience, fervor, and assiduity with which they acquit themselves of these holy exercises, that the French who have seen them, and even the Heretics, have admired them, and have asserted that what they had seen with their own eyes would not be believed in France. Among others, a ship Captain — who is of the pretended Religion, and who entered the Chapel through curiosity to see the savages at

voyant fléchir les genoux & faire le signe de la Croix, qu'il se mit luy mesme à genoux & fit le signe de la Croix avec eux. Descendons plus en particulier.

Nous auions souuent désiré que ceux [211] qui ont quelque autorité particuliere parmy les fauuages, & que l'aage ou la valeur rendent considerables, embrassaffent la Foy & en fissent vne genereuse profession, pour la perfuader plus facilement à la ieunesse, qui suit ordinairement les sentimens de ceux qui luy commandent. Nostre Seigneur a exaucé par tout nos desirs, & nous fait voir maintenant avec plaisir des Capitaines Barbares, qui n'auoient eu iusqu'à present d'autorité qu'en faueur du vice & de la cruauté, deuenir des Apostres & Predicateurs tres-zelez pour la gloire du Dieu qu'ils ne commencent qu'à connoistre. En voicy vn exemple.

Le Pere Buteux ayant fait vn discours aux fauuages pour leur enseigner ce que Dieu demandoit d'eux, & ayant insisté particulierement sur ce que Dieu desiroit que les Capitaines qui tiennent sa place eussent son honneur en recommendation, empêchât le mal qui le deshonore, vn Capitaine se leue, & luy dit: Attens, Pere Buteux, ne fors pas, écoute moy. Je veux parler, & vous ieunes gens écoutez. Voicy la resolution que [212] i'ay prise dés mon baptesme, & que ie renouuelle maintenant; ie veux aimer tant que ie viuray celuy qui a tout fait, ie veux m'abstenir de tout ce qu'il defend, & veux que tous ceux qui me recônoissent pour Capitaine s'en abstiennent. Escoute toy mesme Pere Buteux, & regarde ce que diront & ce que ferôt nos ieunes gens. Si quelqu'un deshonore la priere par quelque parole ou action mauuaise, ordonne toy mesme le chastiment, & ie le

prayer — was so astonished when he saw them kneel and make the sign of the Cross, that he himself knelt and made the sign of the Cross with them. Let us enter into further particulars.

We had often desired that those [211] who have any special authority among the savages and whose age or valor gives them some importance, should embrace the Faith, and boldly profess it, in order better to lead thereto the young people, who generally follow the opinions of those who command them. Our Lord has granted our desires everywhere, and now enables us to see with pleasure Barbarian Captains, whose authority has hitherto been only in favor of vice and cruelty, become Apostles and Preachers, most zealous for the glory of God, whom they are only beginning to know. Here is an example:

Father Buteux preached a sermon to the savages, to teach them what God required of them; and he laid particular stress upon the fact that God desires that the Captains, who hold his place, should have his honor in high esteem and prevent the evil that affronts him. A Captain arose and said: "Wait, Father Buteux, do not go out; I wish to speak; and you, young men, listen to me. This is the resolution that [212] I took at my baptism, and that I now renew: 'I intend, as long as I live, to love him who has made all; I intend to abstain from everything that he forbids, and I desire that all who acknowledge me as Captain should abstain from such things.' Listen, thyself, Father Buteux, to what our young men say, and observe what they do. If any of them should dishonor prayer by any evil word or action, order thyself his chastisement, and I will make the guilty one suffer it. They will accept it willingly,

feray subir à celuy qui sera coupable, ils l'accepterōt d'eux mesmes si ie le commande, & quand la faute meritera qu'un autre y mette la main, si mesme il en faut venir iusques là que de les pendre, comme l'on fait en France, ie le feray moy mesme si aucun autre ne le veut faire. Quelque faute que mes gens commettent contre Dieu, ie les puniray comme le Capitaine des François puniroit les siens. Escoutez mes neueux, escoutez mes freres, ieunes & vieux, ie le dis, ie le feray, & rien ne m'en empeschera, non pas mesme la crainte de la mort: il faut mourir tost ou tard, si ie meurs de cette [213] façon ie ne mouray pas d'une autre, & pourrois-ie mourir d'une mort plus glorieuse, qu'en defendant l'honneur de nostre grand Capitaine? Ie ne diray iamais comme quelques yurognes, que la priere fait mourir; si bien que ie veux mourir pour la defense de la priere. Voila ce que ie dis & ce que ie pense, pensez y de vostre costé. Du discours que le Pere vient de nous faire, i'ay pris ce qu'il auoit dit pour moy, & y ay répondu. Voyez ce que vous auez à faire touchant ce que luy & moy venons de dire pour vous.

Cette harangue animée d'une voix extraordinaire-
ment forte, & assistée de la grace du S. Esprit qui
l'auoit inspirée, fit une merveilleuse impression dans
les coeurs des auditeurs, autant qu'on pouuoit iugier
de l'estonnement qui paroifsoit sur leur visage. Un
François qui estoit present & n'entendoit rien de ce
qui se disoit, fut néanmoins autant attentif que tout
autre, rauy du zèle du Predicateur, & de l'attention
des auditeurs. En effet ceux qui connoissent la libér-
té des sauvages, & la peine qu'ils [214] ont à souffrir
toute sorte de violence, s'estonnerōt de la hardiesse

if I command it; and if the fault require that another should interfere, even if it come to hanging them, as is done in France, I will do it myself if no one else will. Whatever sin my people may commit against God, I will punish them as the Captain of the French would punish his people. Listen, my nephews; listen, my brothers,—both young and old; I say it, I will do it; and nothing shall prevent me, not even the fear of death. I shall have to die sooner or later. If I die in that [213] fashion, I shall not die in another; and how could I die a more glorious death than in defending the honor of our great Captain? I will never say, as some drunkards do, that prayer causes death; indeed, I am willing to die in the defense of prayer. That is what I say, and what I think; think of it, on your part. From the sermon that the Father has just preached to us, I have taken what he has said for me, and I have replied to it. See what you have to do with reference to what he and I have just said for you."

This harangue—delivered in an extraordinarily powerful voice, and assisted by the grace of the Holy Ghost, who had inspired it—produced a wonderful impression on the hearts of those who heard it, judging from the astonishment that showed itself on their faces. A Frenchman who was present, and who understood nothing of what was said, was nevertheless as attentive as any other, and was delighted with the zeal of the Preacher and the attention paid by his hearers. Certainly, those who know the freedom of the savages, and the difficulty that they [214] have in submitting to any kind of constraint, will be astonished at that man's boldness, and at the silence of the others; but not they who know the saying of the

de cet homme, & du silence des autres, mais non pas ceux qui sçauent ce mot de l'Apostre, *vbi spiritus Domini, ibi libertas*, & qu'il n'y a point d'empire sur les cœurs ny plus doux ny plus fort que celuy de la grace.

Vne femme dangereusement malade demandant quand elle fe confesseroit, le Pere luy determina le iour, & l'affeura qu'il iroit la confesser dans sa cabane; mais elle ne l'attendit pas, & ne pouuant cheminer se traina sur le ventre iusques à la Chapelle. Le Pere la voyant hors d'haleine luy demanda pourquoy elle estoit venuë: Ie respecte, dit-elle, la Confession, ma cabane n'est pas vn lieu conuenable à la sainteté de ce mystere, i'auray icy plus de deuotion. Mais, repliqua le Pere, tu te mets en danger de mourir? Hé bien, dit-elle, à la bonne heure que ie meure, le baptesme a effacé de mon esprit toutes les apprehensions de la mort, puisque tu nous enseignes qu'il y a vne autre vie, d'où sôt bannies toutes les souffrances, & où se rencontre [215] toute sorte de plaisirs, ie n'aurois point d'esprit si ie craignois la mort.

La sœur de cette bonne femme auoit vne petite fille griefuement malade. Le Pere luy demanda, Quelle est ta pensée voyant ta fille mourante? Quelle pensée pourrois-ie auoir, dit-elle, sinon qu'elle est à Dieu, & qu'il en disposera comme il luy plaira. C'est ta fille, luy dis-ie, elle t'appartient plus qu'à moy, ie te l'offre de bô cœur. Ie ne te demande point qu'elle viue, ny qu'elle meure, mais que tu fasses ce que tu veux. Si elle vit, à la bonne heure, elle croistra, elle aura de l'esprit, ie l'enseigneray, elle croira en toy, elle t'aimera. Si elle meurt, à la bonne heure, elle est baptisée, elle est encore innocente, elle te verra au Ciel, & fera bien-heureuse. C'estoit bien assez pour

Apostle, *Ubi spiritus Domini, ibi libertas*, and that there is no sweeter, no gentler, no stronger influence over the heart than that of grace.

A woman, who was dangerously ill, asked when her confession could be heard. The Father fixed the day, and promised to go and confess her in her cabin; but she did not wait for him, and as she could not walk, she crawled on her belly as far as the Chapel. When the Father saw her arrive, all out of breath, he asked her why she had come. "I respect Confession," she replied; "my cabin is not a fit place for the holiness of that mystery. I shall feel more devotion here." "But," replied the Father, "thou endangerest thy life." "Well," she said, "it is better that I should die. Baptism has removed all fear of death from my mind because thou teachest that there is another life, whence all sufferings are banished, and wherein we enjoy [215] pleasures of all kinds. I would have no sense were I to fear death."

The sister of that good woman had a little daughter, who was seriously ill. The Father asked her: "What thinkest thou, when thou seest thy daughter dying?" "What can I think," she said, "except that she belongs to God, and that he will dispose of her as he wills? 'She is thy daughter,' I say to him; 'she belongs to thee more than to me. I offer her to thee willingly. I do not ask that she live, or that she die; but that thou mayst do as thou wilt. If she live, it is well; she will grow up and will have sense. I shall teach her; she will believe in thee and love thee. If she die, it is well; she is baptized; she is still innocent; she will see thee in Heaven, and will be happy.'" This was certainly enough,

vne pauure femme baptisée depuis cinq iours, mais le S. Esprit est vn grand Maistre, & il semble qu'il se plaist particulierement à se communiquer à ces bonnes ames dans lesquelles il trouue la simplicité qu'il aime tant, & qui est vne excellente disposition à ses lumieres. Ayes bône volonté, [216] disoit cette mesme femme à vne sienne compagne, & Dieu t'aidera. Le iour que ie fus baptisée ie ne fçauois pas mon *Credo*, ie n'auois peu l'apprendre, ie priay Dieu, & le lendemain m'estant éueillée ie le dis toute seule. Celuy qui l'instruit de la forte interieurement, la renforce pareillement contre les aduersitez, & luy donne autant de courage qu'il luy en faut, pour supporter vne extreme pauureté, & la perte qu'elle a fait depuis peu de son mary & de trois petits enfans.

Vne autre voyant le Breuiaire du Pere, luy disoit vn iour: Deuine ce que ie penfe, i'ay enuie de dérober, ie voudrois fçauoir ce que tu fçais, & tout ce qui est dans ton liure, si ie te pouuois dérober tout cela, ie ne cesserois de prier Dieu. Mais quoy, luy dit le Pere, ne fçais-tu pas bien ton chapelet? Oüy dea, répondit-elle, ie le fçay bien. Ne le dis tu pas? Ie le dis trois fois chaque iour, le matin pendant la Messe, aprés midy, & le soir auant que de me coucher. C'est assez, luy dit le Pere, continuë. Aussi feray ie: mais si outre cela ie fçauois quelque autre [217] chose, ô que ie ferois aise! Ainsi ne te lasses point de m'enseigner.

En voicy vne autre qui n'est pas moins feruente, elle a vn zele admirable pour le respect qu'on doit porter aux choses saintes, & ne fçauroit souffrir qu'on parle tant foit peu pendant les prières, ou qu'on y commette la moindre immodestie. Lors que le Pere

for a poor woman who had been baptized five days before. But the Holy Ghost is a great Master; and he seems to take a special pleasure in communicating himself to these good souls, in which he finds the simplicity that he loves so well, and which is an excellent preparation for his enlightening influences. "Be of good will," [216] said this same woman to a companion, "and God will help thee. On the day that I was baptized, I did not know my *Credo*; I had not been able to learn it. I prayed to God, and, when I awoke on the following day, I said it all alone." He who instructs her inwardly also gives her strength to bear adversity, and as much courage as she needs to endure extreme poverty, and the loss of her husband and of her three little children, that she has recently experienced.

Another, on seeing the Father's Breviary one day, said to him: "Guess my thoughts. I am inclined to steal it; I would like to know what thou knowest, and all that is in thy book. If I could steal all that from thee, I would not cease to pray to God." "But," said the Father, "dost thou not know thy rosary well?" "Yes, indeed," she said, "I do know it well." "Dost thou not say it?" "I say it three times a day,—in the morning, during Mass; in the afternoon; and at night, when I am about to lie down to sleep." "That is enough," the Father said to her; "continue to do so." "I will; but if, in addition to that, I knew something else, [217] Oh, how pleased I would be! Therefore, do not weary of teaching me."

Here is another, who is no less fervent. She has an admirable zeal concerning the respect that should be paid to holy things, and cannot endure that any

confessoit, elle se tenoit à la porte de la Chapelle, & disoit à ceux qui entroient pour se confesser; Escoute, ne cache rien, dis tout, & fois bien marry d'auoir offendé Dieu; voila comme il faut dire tes pechez, & la posture en laquelle tu te dois mettre. Après leur confession elle les faisoit mettre à genoux, & écoutoit ce qu'ils disoient, pour voir s'ils sçauoient les prières, & s'ils ne les sçauoient pas elle les disoit avec eux pour les leur apprendre. Vn iour cõme le Pere se plaignoit qu'il n'auoit rien à mettre de l'eau beniste pour la Chapelle, cette bonne femme incontinent après la Messe s'en va faire vn petit bassin d'escorce qu'elle pendit à vn clou à l'entrée de la Chapelle. Je croy que Dieu agrea son present autant [218] que celuy des Princes, la bonne volonté supplant le prix que luy estoit la matiere.

Sa fille fut contrainte de s'en aller dans le Sagné à la sollicitation des parens de son mary. Elles ne se separerent pas sans pleurer, le fuet de ces larmes estoit que la fille feroit priuée d'instruction, des sacremens, & de la consolation d'afflister aux prières communes. Sa mere luy procura tout son petit meuble de deuotion, vn papier pour reconnoistre les festes, & les iours d'abstinence de chair, deux chapelets, afin que si elle en perdoit vn, elle pust se seruir de l'autre, & luy ayant recommandé l'affection à la priere luy dit adieu.

Le faint Esprit mene les hommes par diuerses voyes. Vn sauage Chrestien apprehendant la compagnie de quelques Infideles, qui peut-estre luy eussent donné occasion d'offenser Dieu, s'en alla tout seul avec sa femme chasser tout l'hyuer dans les bois. Vn autre au contraire par principe de charité se iette

one should speak a word during prayers, or manifest the slightest irreverence. When the Father heard confessions, she stood at the door of the Chapel, and said to those who entered it for the purpose of confessing themselves: "Listen, hide nothing; tell everything, and be very sorry for having offended God. This is how thou must tell thy sins, and this is the position in which thou must place thyself." After their confession, she made them kneel down, and listened to what they said, to see whether they knew their prayers; and, if they did not know these, she said them with such persons, to teach them. One day, the Father complained that he had nothing in which to put holy water for the Chapel. The good woman went immediately after Mass, and made a little basin of bark, which she hung from a nail at the entrance of the Chapel. I believe that God was as pleased with her present as [218] with the gifts of Princes, for her willingness compensated for the slight value of the material.

Her daughter was obliged to go to the Sagné, at the solicitation of her husband's relatives. They did not part without weeping; and the cause of their tears was that the daughter would be deprived of instruction, of the sacraments, and of the consolation of assisting at the prayers in common. Her mother supplied her with all the small articles for devotion,—a paper, showing the festivals and days of abstinence from meat, and two rosaries, so that if she lost one she might use the other; and, after having recommended her to love prayer, she bade her adieu.

The holy Ghost leads men by various ways. A Christian savage dreaded the company of certain Infidels who might perhaps have given him occasion

dans vne compagnie meslée de Chrestiens & Infideles pour auancer la gloire [219] de Dieu, trauailant à la conuersion des meschans, & retenant les bons dans leur deuoir. Ie te viens dire adieu, dit-il au P. Buteux, iusques au Printemps, & me recommander à tes prieres, ie vois bien le danger où ie m'expose me separant de toy. Il me semble, lors que ie me vois esloigné de vous autres, que ie suis comme vn enfant grandement foible qui n'est soustenu de personne. Neantmoins ie me refous à fuiure nos gens, pour tascher à les conferuer dans leur deuoir, & disposer ceux qui ne sont pas encore baptizez à se rendre dignes du Baptefme. Pour cet effect ie te demande premierement vn Crucifix deuant lequel nous puissions faire nos prieres, de la bougie pour brusler en l'hôneur du Crucifix, vn papier où tu marqueras les iours ausquels on doit s'abstenir de chair, les Dimanches, & les festes, & particulierement la nuit de Noel, afin que nous la passions en prieres, vn chapelet, car bien que i'en aye vn, ie le puis perdre dans les bois, ou quelque autre peut perdre le sien: que si tu fçais quelque autre chose necessaire, donne-la [220] moy, & enseigne moy comment ie me dois comporter. Ce bon ieune homme disoit cela quasi la larme à l'œil, & avec vne tendresse de deuotion tres-particuliere. Voicy vn autre trait de ce mesme ieune homme assez remarquable. Lors que les vaiffeaux furent arriuez à Tadoussac, le P. Buteux s'addressa à luy pour l'enuoyer à Quebec en porter la nouuelle, luy representant les offres qu'on faisoit à celuy qui entreprendroit ce voyage, & luy témoignant qu'il seroit bien aise que cela luy escheust, puis qu'il estoit assez mal couert. A ce discours il s'arreste vn peu,

to offend God; he went alone, with his wife, to hunt during the whole winter in the woods. Another, on the contrary, from a spirit of charity joined a mixed company of Christians and Infidels, in order to advance the glory [219] of God, working for the conversion of the wicked, and maintaining the good in their duty. "I am come to bid thee adieu," he said to Father Buteux, "until Spring, and to commend myself to thy prayers. I see well the danger to which I am exposed by separating myself from thee. It seems to me, when I am far from you all, that I am like a very feeble child who is not supported by any one. Nevertheless, I am resolved to follow our people to endeavor to keep them in their duty, and to induce those who are not yet baptized to make themselves worthy of Baptism. For that purpose, I ask thee first of all for a Crucifix, before which we may say our prayers; tapers, to burn in honor of the Crucifix; a paper, on which thou shalt mark the days when we must abstain from meat, the Sundays, and the festivals,—and especially Christmas eve, so that we may pass it in prayer; a rosary, for although I have one I may lose it in the woods, or some one else may lose his. If thou knowest of anything else that may be needed, give it [220] to me and teach me what I should do." The good young man said this almost with tears in his eyes, and with an exceedingly great devotion. Here is another rather remarkable trait of this same young man. When the ships arrived at Tadoussac, Father Buteux addressed him, desiring to send him to Quebec with the news. He informed him of the offers that were made to the person who would undertake the journey, and told him that he would be much pleased if

& puis regardāt le Pere, Ie feray, luy dit-il, tout ce que tu voudras. Mais que penfes tu me voyāt ainsi mal vestu? Tu te figures peut estre que c'est par neceſſité, ou faute d'industrie à prendre des Castors? Tu te trompes, ie n'ay encore dit mon deſſein à perſonne qu'à toy. Scache que ie suis bien aife d'estre mal vestu, afin de n'auoir pas fuiet de vaine gloire, & pour estre mesprisé, & imiter Iefus-Christ qui a esté ſi pauure. Mais ie m'eftonne fort que toy qui nous enfeignes qu'il faut [221] aimer la pauureté, tu me parles neantmoins d'auoir vne bonne robe, & de me la procurer, comme ſi c'eftoit vne meilleure choſe d'estre bien vestu que de l'estre pauurement. Si doncques ie t'obeïs, c'eſt à caufe que Dieu me le commande, & non pas pour aucune autre conſideration.

Il s'imagina que la couronne que nous portons ſur la teste influoit beaucoup pour faire prier Dieu les autres, & eſtoit neceſſaire à ceux qui fe meſſent d'inſtruire. Il s'en fit faire vne ſemblable aux noſtres, & prenant vn foüet de corde ſ'en alloit par les câbanes appellant les autres aux prières, & frapant ceux qui n'obeiſſoient pas prōptement. Ie fais, diſoit-il, l'office des Peres, allons viste, il eſt temps de prier Dieu. C'eftoit bien en effect ce que faifoient nos Peres d'appeller les fauages aux prières, mais non pas de fraper. Auffi n'eftoit-il pas neceſſaire: car à peine auoient-ils oüy la voix du Pere qui les appelloit, qu'ils répondioient incontinent, ho, & le Capitaine ſortant de ſa cabane redoubloit la criée & fe faifoit promptement obeir.

[222] Quoy que les Capitaines des fauages foient fort mal obeis de leurs gens, pource qu'ils n'vent point de violence, cettuy-cy neantmoins ſ'eſt acquis

it fell to his lot, for he was rather poorly clad. On hearing this, he hesitated a little and, looking at the Father, he said: "I will do all that thou wishest. But what thinkest thou on seeing me thus meanly clad? Thou imaginest, perhaps, that it is through necessity, or through lack of skill in catching Beavers. Thou art mistaken; I have not yet said a word of my purpose to any one but thee. Know that I am well pleased to be ill clad, so as to have no cause for vainglory, and so as to be despised, and to imitate Jesus Christ, who was so poor. But I am surprised that thou who teachest us that we should [221] love poverty, shouldst nevertheless speak to me of having a good robe and of getting one for me, as if it were better to be well than to be badly clad. If, therefore, I obey thee, it is because God commands me to do so, and not for any other consideration."

He imagined that the tonsure that we have on our heads had a great influence in making the others pray to God and was necessary for those who undertake to teach. He had his head shaved like ours, and, taking a whip of rope, he went through the cabins calling the others to prayers, and striking those who did not promptly obey. "I am doing the Fathers' office," he cried; "hasten; it is time to pray to God." It was this, in fact, that our Fathers did, to summon the savages to prayers, but they did not strike them. Nor was this necessary, for hardly did they hear the Father's voice calling them than they answered at once "Ho!" and the Captain, issuing from his cabin, repeated the call and made himself promptly obeyed.

[222] Although the Captains of the savages are very poorly obeyed by their people, because they use

tant d'autorité depuis son Baptême, que personne ne luy ose refuser l'obéissance. Vn ieune homme n'executoit pas vn iour assez promptement ce qu'il luy auoit commandé, Hé comment luy dit-il, tu pries, & tu n'obeïs pas. Viens ça que ie te donne trois coups de baston sur le dos. Cettuy-cy s'approche, les reçoit paisiblement & s'en va faire ce qui luy estoit commandé.

Le Pere désirât qu'on portast la brique qu'on auoit amenée pour bastir la maison de Tadouffac, le Capitaine commanda à tout son monde de trauailler. Quelques-vns se chargeans trop, le Pere les en voulut aduertir, & moderer leur ferueur; laisse nous faire, dirent-ils, c'est la pratique de ce que tu nous disois hier lors que tu nous exhortois de faire des mortifications pour nos freres qui ne font pas baptisez, à l'exemple des François qui en font tant à nostre occasion. Cecy fait voir que les ames [223] des sauvages sont capables de la perfection, autant que celles des Europeans. En voicy vne autre marque.

Le Pere Buteux auoit fait vn petit discours de la pureté d'intention qu'il faut auoir en toutes ses actions. Vn iour après il ouït quelques femmes qui s'entretenoient sur ce sujet, As tu bien retenu, disoit vne, ce qu'on nous disoit hier. Oüy, dit l'autre, mais neantmoins i'ay beau vne fois fans faire le signe de la Croix, & offrir cette action à Dieu. Et moy, dit vne autre, i'estois à demy chemin pour aller querir du bois, lors que ie n'auois pas encore pensé à Dieu. Ie n'ay pas manqué à cela, disoit celle qui auoit fait l'interrogation, mais ie n'ay pas remercié Dieu en retourñat du bois, & i'ay encore ioüé aujour-d'huy vn peu de temps fans offrir cette action à Dieu.

no violence, this one nevertheless has acquired such authority, since his Baptism, that no one dares to refuse obedience to him. One day, a young man did not execute with sufficient promptness what he had commanded. "Ha!" he said to him, "thou prayest, and thou obeyest not. Come here, that I may give thee three blows on the back with a stick." The other drew near, received them quietly, and went to do what he was ordered.

The Father wished to have the bricks carried up that had been brought for building the house at Tadoussac. The Captain ordered all his people to work. Some of them overloaded themselves, and the Father tried to warn them and to moderate their eagerness. "Let us do it," they said, "we are putting into practice what thou toldst us yesterday, when thou didst exhort us to practice mortifications for our brothers who are not baptized, in imitation of the example of the French who perform so many for us." This shows that the souls [223] of the savages are as capable of perfection as those of Europeans. Here is another proof of this:

Father Buteux had preached a short sermon on the purity of intention that should guide all our actions. One day, he listened to some women who were conversing on this subject. "Dost thou remember well," said one, "what was said to us yesterday?" "Yes," replied the other; "but, nevertheless, I drank once without making the sign of the Cross, and without offering that action to God." "And I," said another, "had gone halfway to get some wood, without having yet thought of God." "I did not fail to do that," said the one who questioned her; "but I did not thank God when I came

Parmy ces bons Chrestiens il s'en trouua d'autres qui n'auoient encore iamais veu aucun de nos Peres, & oyant discourir le Pere qui les enseignoit des choses de la Foy, s'escrierent, ô que ce que tu nous dis est admirable! & à quoy pensons nous? Il y a si long temps que [224] nous viuons, & nous n'auons pas encore connu celuy qui nous a fait. Ce n'est pas tout, dit le Pere, il faut quitter vos tambours, vos pierres, & vos iongleries. Pour moy, dit vne bonne vieille, ie n'ay point de tambour, ny de pierre, ie n'ay qu'un embrion de Cerf feiché. Le manitou me le donna cet hieu passé durant vne grande maladie, de laquelle il m'a guery. Ce n'est pas le bon manitou, dit le Pere, si tu veux estre baptisée, il faut brusler cet embrion, & reconnoître un autre conferuateur de ta vie, qui est le Dieu que nous preschons, & qui te bruslera éternellement si tu ne crois en lui. Tien donc, dit-elle, le voila. Brusle-le toy mesme, & baptise moy. Elle le fut avec sept ou huit autres de sa cabane.

Tous les autres ne se rendent pas si aisément, il y en a que Dieu pousse dans son Eglise à coups de battons. Tesmoin un ieune garçon qui estoit l'vnique qui restoit à baptiser d'une grande famille: il demandoit bien le Baptême, mais ses actions démentoient ses paroles. Il alla à Miskou au printemps, où la traite [225] de la boisson se permet au grand préjudice de la Foy. Il s'enjure avec quelques autres; un de la bande entre en furie, fait le Démon deschaîné, menace de tuer, frappe tous ceux qu'il rencontre, renverse les cabanes, personne ne lui répond, il prend un arquebuse, la leue en haut, & en descharge trois ou quatre grands coups sur la face de celuy dont

back from the woods, and to-day I played for a short time without offering that action to God."

With these good Christians there were others, who had never seen any of our Fathers; and when they heard the Father who instructed them speak of matters pertaining to the Faith, they exclaimed: "Oh, how admirable is what you tell us! but of what are we thinking? We have lived for so long, [224] and have never yet known him who made us." "That is not all," said the Father; "you must give up your drums, your stones, and your sorceries." "For my part," said a good old woman, "I have no drum nor stone; I have nothing but a dried embryo of a Deer. The manitou gave it to me last winter, during a severe illness, of which he cured me." "That is not the good manitou," said the Father. "If thou wouldst be baptized, thou must burn that embryo, and acknowledge another preserver of thy life, who is the God whom we preach and who will burn thee in eternal fire, if thou do not believe in him." "Well, then," she said, "there it is. Burn it thyself, and baptize me." She was baptized, with seven or eight others of her cabin.

Not all the others submit so easily. There are some whom God drives into his Church by dint of blows. For instance, there was a young boy, the only one out of a large family, who was not baptized. It is true that he asked for Baptism, but his actions belied his words. In the spring he went to Miskou, where [225] intoxicating liquor is allowed, to the great detriment of the Faith. He becomes intoxicated, with some others. One of the band becomes furious,—he behaves like an unchained Demon, threatens to kill every one, strikes all whom he

ie parle: il luy abbat quatre ou cinq dents, luy caffe la machoire dvn costé, luy fend la levre, & luy couure tout le visage de fang & de playes. On croit que c'en est fait, & le pis est que luy mesme estant yure ne connoist pas son malheur. Enfin il reuient à foy, on le pense si bien qu'il en guerit, mais en telle forte qu'il demeurast défiguré, fans que ceux qui l'auoient connu le peussent reconnoître, non pas mesme à la voix. Voila vn effect de l'yurognerie, qui fut pourtant heureux en luy, & peut-estre vn effect de sa predestination. Car reconnoissant la main secrete qui l'auoit frapé, il commença à la redouter, & se mit dans l'estat qu'il falloit pour receuoir le Baptesme, que M. de Courpon Admiral de [226] la flotte honora comme il auoit fait plusieurs autres de quelques coups de canon.

La protection diuine esclate sur nos Neophytes aussi bien que la iustice. Vne ieune femme baptisée à mesme iour s'en alla le lendemain avec vn autre, & vn petit enfant emmailloté chercher des fruicts du païs. A son retour son canot renuerse, que fera-t'elle? de laisser perir son enfant, ce luy est vne affliction plus sensible que de perdre la vie. De le vouloir sauuer, c'est perdre la mere & l'enfant. Elle se recommande à Dieu, & se met à nager d'une main, & à pousser de l'autre la planche où estoit lié l'enfant à leur mode, qui par malheur auoit la face tournée & plongée dans l'eau. Dieu eut pitié de tous deux, quelques François qui n'estoient pas loin courrent au secours, & sauuent ce petit Moyse. La mere le porte soudain à l'Eglise & remercie celuy dont elle & son fils tiennent la vie.

Le finiray ce Chapitre par le raifonnement d'un

meets, and overthrows the cabins. No one answers him. He takes an arquebus, raises it, and fires three or four shots into the face of the boy of whom I speak,—knocking out four or five teeth, breaking his jaw on one side, splitting his lip, and covering his face with blood and wounds. They think that it is all over with him; and the worst of it is that he does not know of his misfortune, because he is intoxicated. Finally, he recovered his senses, and so well were his wounds dressed that he was cured of them; but he remained so disfigured that none of those who knew him could recognize him, even by his voice. That was an effect of drunkenness that was, nevertheless, fortunate in his case, and perhaps a result of his predestination. For, acknowledging the hidden hand that had struck him, he commenced to fear it, and made himself fit to receive Baptism, which Monsieur de Courpon the Admiral of [226] the fleet, honored as he had done several others, by having some rounds fired from the cannon.

Divine protection is manifested in the case of our Neophytes, as well as justice. A young woman who was baptized one day, went on the following one, with another, and a little child in swaddling clothes, to gather some of the fruits of the country. On her return, the canoe upset. What was she to do? To let her child perish would have been a greater affliction than to lose her own life. To try and save it would cause the death of both mother and child. She recommended herself to God, and swam with one hand, pushing with the other the board on which the child was bound, according to their fashion;⁵ but, unfortunately, he had turned over on his face, and was immersed in the water. God had pity on both

fauuage, qui peut-estre defabufera quelques personnes de France [227] qui veulent faire passer nos fauuages pour des hommes qui n'ont rien d'humain que la face. D'autres qui en font vn peu plus d'estat, les comparent à certains bons païfans qui demeurent muets lors qu'on parle d'autre chose que de leurs bœufs, & de leur charruë. Nous auons couché dans cette Relation & dās les precedentes plusieurs de leurs discours & harangues qui tefmoignent le contraire. Je le confirmeray icy par vn petit discours philosophique dvn fauuage non encore baptisé. Le Pere Buteux parloit vn iour dans vne cabane de l'immortalité de l'ame, apportant des raisons de conuenance, tirées mesme de quelques-vns de leurs principes. Comme de ce qu'ils disoient autres fois que les ames des trespassiez vont habiter dans vn village au Soleil couchant, où elles chassent aux Caftors & aux Eslans, font la guerre, & font les mesmes operations qu'elles faisoient en cette vie par le ministere des fens. Après ce discours, ce fauuage qui n'auoit encore iamais oyiy parler nos Peres de cette matiere, prenant la parole: Dequoy te mets [228] tu en peine, dit-il, de nous prouuer cela. Il faudroit estre fol pour en douter. Nous voyons bien que nostre ame est autre que celle dvn chien: celle-là n'a de l'esprit que par les yeux & les oreilles, & ne connoist rien sinon ce qui tombe sous ses fens. Mais l'ame dvn homme connoist plusieurs choses qui ne s'apperçoivent point par les fens, & ainsi elle peut agir sans le corps & sans les fens. Que si elle peut agir sans le corps, elle peut estre sans le corps. Doncques elle n'est pas corporelle, & partant immortelle. Je n'examine pas la verité de toutes ces consequences, ie rapporte seulement la suite de son

of them. Some Frenchmen, who were not far distant, hastened to help them, and rescued the little Moses. The mother carried him at once to the Church, and thanked him to whom she and her son were indebted for their lives.

I shall conclude this Chapter with the reasoning of a savage which will perhaps undeceive some persons in France [227] who seek to make our savages pass for men who have nothing human about them except their faces. Others, who think a little more highly of them, compare them to certain good peasants, who remain mute when one speaks to them of anything besides their oxen and plows. We have reported in this Relation, and in the preceding ones, several of their speeches and harangues, which prove the contrary. I shall confirm this now by a short philosophical discourse, delivered by a savage not yet baptized. Father Buteux was speaking one day in a cabin on the immortality of the soul, adducing arguments of convenience, and even taking these from some of their own principles,—as, for instance, what they said formerly, that the souls of the deceased went to reside in a village toward the setting Sun, where they hunt Beavers and Elk, carry on war, and do the same things that they did in this life through the agency of the senses.⁶ After this discourse, the savage, who had never heard our Fathers speak on that subject, said: “Why dost thou take [228] the trouble of proving that to us? One would be very foolish to doubt it. We see very well that our soul is different from that of a dog; the latter can perceive nothing except through the eyes and ears, and knows nothing that does not come under its senses. But the soul of a man knows many things

raifonnement, qui ne prouenant que de la feule force du fens commun de cet homme, sans aucune estude, est suffisant pour faire croire que les sauuages que nous cultiuons ne sont pas des satyres errans par les bois, & que la parole du Prophete est veritable, que Dieu a imprimé dans les ames les plus barbares vn charactere de raifon qui est vn rayon emané des lumieres de sa face. Voila ce qui se fit l'an passé de plus remarquable en cette Mission: [229] voyons maintenant quels fructs on y a recueilly cette année.

that are not perceived by the senses; and so it can act without the body, and without the senses. And if it can act without the body, it can exist without the body. Therefore it is not material, and consequently it is immortal." I do not examine the truth of all these conclusions. I merely repeat the course of his reasoning which, arising as it does from the sole force of that man's common sense, without any study, is sufficient to lead us to believe that the savages whom we instruct are not satyrs roaming through the woods, and that the saying of the Prophet is true that God has impressed upon the most barbarous souls a quality of reason, which is a ray emanating from the light of his countenance. Such are the most remarkable events that occurred last year in that Mission. [229] Let us now see what fruits we have gathered there this year.

CHAPITRE XIII.

CONTINUATION DE LA MISSION DE SAINCTE CROIX À
TADOUSSAC.

ON cultiue cette pauure petite vigne pendāt l'esté afin qu'elle porte du fruct pendant l'hyuer. C'est à dire qu'un Pere de nostre Cōpagnie se trouue en ce quartier là si tost que ces peuples s'y assenblēt pour les instruire, iusques à ce qu'ils s'en aillent à leurs grandes chasses & à leurs grandes pefches de Castor & de l'Eslan, & des autres animaux qui leur seruent de nourriture, l'hyuer ils en mangent la chair, & l'esté ils en vendent les peaux aux François qui viennent trafiquer en ces contrées.

Si tost que le cours de la riuiere a esté libre, & que les glaces n'en ont plus fermé le passage, vne escoüade de fauuages de Tadouffac s'en vint à Kebec dans vne chaloupe, pour demander & pour [230] emmener un Pere avec eux, tant pour entendre de confession les nouueaux Chrestiēs, que pour enseigner ceux qui ne l'estoient pas encore, en vn mot pour leur enseigner le chemin du Ciel. Le Pere Iean Dequen leur fut accordé, ils l'enleuent dans leur bateau, & l'emmenēt au plûtoſt pour la maladie d'un Capitaine qui ne vouloit point mourir fans baptesme. Cet homme n'estoit pas proprement de Tadouffac, il y auoit deux ans que les Chrestiens nouuellemēt regenerez dans le fang de Iefus-Christ luy auoiēt fait vn prefent afin qu'il amenaſt ceux de sa nation qui font plus auant

CHAPTER XIII.

CONTINUATION OF THE MISSION OF THE HOLY CROSS
AT TADOUSSAC.

WE cultivate this poor little vine during the summer in order that it may bear fruit during the winter. That is to say that a Father of our Society goes to that quarter as soon as the tribes are gathered there, for the purpose of instructing them until they start on their great hunting and fishing expeditions for Beaver, Elk, and the other animals that serve as their food. In winter, they eat the meat; and in summer they sell the skins to the French who come to these countries to trade.

As soon as the course of the river was free and the ice no longer barred its passage, a party of savages from Tadoussac came to Kebec in a shallop, to ask for and [230] take back a Father with them, both to hear the confessions of the new Christians, and to instruct those who were not yet Christians,—in a word, to teach them the way to Heaven. They were given Father Jean Dequen, whom they placed in their boat, and took away with them as soon as they could, on account of the illness of a Captain who did not wish to die without baptism. This man did not properly belong to Tadoussac. Two years ago, the Christians recently regenerated in the blood of Jesus Christ had made him a present, for the purpose of

dans les terres pour entendre parler de l'Euangile: le peu de cōnoissance qu'on luy donna de cette doctrine toute celeste le fit resoudre de se venir presenter luy mesme tout malade qu'il estoit: si tost qu'il vit le Pere, le voila plein de ioye, & encore qu'il eust la mort entre les dents comme l'on dit, il voulut estre porté à la Chapelle afin de receuoir le baptesme avec toutes les faintes ceremonys, conuant tous ses gens de s'y trouuer pour rendre vn témoignage public [231] de l'estat qu'il faisoit de la Foy & de la priere. Voila par où le Pere commença sa Mission.

Le Capitaine de Tadouffac ne fut pas moins content de sa venuë que ce bon Neophyte. Il fit le soir vne belle harangue en ces termes; Réioüiffons nous tous, voila nostre Pere arriué, il est avec nous, vous fçaeuez combien il nous aime, il ne fera pas icy pour vn peu de temps, nous en ioüirons tous. Que tout le monde assiste aux prieres tous les iours, & à l'instruction qu'il nous donnera, confessons nos pechez nous qui sommes baptisez, & puis taschons de marcher droit, ne l'attristons point pendant qu'il est avec nous. Tout ce monde répondit à ce discours par vn cry public, pour marque qu'ils auoient volonté d'obeir au desir de leur Capitaine, & de ioüir du bon-heur qu'ils receuoient de la presence du Pere.

Aprés cette commune réioüissance les fauverages commencerent à rendre compte de tout ce qui s'estoit passé pendant leur grande chasse de l'hyuer. Ils ont coustume de demander vn papier ou vn [232] Calendrier pour reconnoistre les iours qu'on respecte: c'est ainsi qu'ils nomment les Dimanches & les Festes. Ils disoient donc que leur coustume estoit d'estendre ces iours-là & de mettre en veuë vne belle grande image

bringing his tribe, who live further inland, to hear the Gospel. The slight knowledge that was given him of that most heavenly doctrine induced him to come himself, sick as he was. When he saw the Father, he was filled with joy; and, although he had death between his teeth, as the saying is, he wished to be carried to the Chapel, to receive baptism with all the holy rites; and he invited all his people to be present, to give public testimony [231] of the esteem that he had for the Faith and for prayer. Thus the Father commenced his Mission.

The Captain of Tadoussac was no less pleased at his coming than that good Neophyte. He showed it by an eloquent harangue, in these words: "Let us all rejoice; see, our Father has arrived, and is with us. You know how he loves us. He will not be here for a little while; we shall all enjoy his presence. Let every one attend the prayers every day, and the instruction that he will give us. Let us who are baptized confess our sins, and endeavor to walk straight. Let us not cause him any sorrow while he is with us." All the people replied to this discourse by a general exclamation, to show that they were willing to obey the wish of their Captain, and desired to enjoy the happiness caused them by the presence of the Father.

After this general rejoicing, the savages began to give an account of all that had happened during their great winter hunt. They are in the habit of asking for a paper, or a [232] Calendar to distinguish the days that are honored—thus they call the Sundays and Festivals. They therefore said that it was their custom on those days to spread out and expose to view a fine, large picture in the best cabin; to light

dans la plus belle cabane, d'allumer deux cierges comme on fait dans nos Chapelles, de s'assembler tous & de chanter des Hymnes & des Cantiques spirituels, de faire leurs prières à haute voix, & de reciter leur chapelet, & de prester l'oreille à ceux qui leur parlent quelquefois de la priere, c'est à dire de la doctrine de Iesus-Christ. Si quelqu'un a commis quelque defaut qui soit venu à la connoissance des autres, il est assuré que le Pere en fera aduerty: c'est pourquoy ils s'en accusent les premiers, & si par quelque negligence ils ont manqué à ces prières publiques, ils s'en confessent avec autant de regret comme feroient de bonnes ames qui auroient manqué à la sainte Messe. Ces bonnes gens racontoient qu'ils auroient fait rencontre d'une troupe d'Algonquins, dont quelques-vns auroient esté baptifez vn petit [233] à la haste, lesquels les inuiterent à des festins superstitieux, mais ces Neophytes n'y voulurent iamais assister. Ils s'étonnoient que ces gens qui se disoient Chrestiens ne se mettoient point à genouïil le soir & le matin pour prier Dieu, & ce qui les indigna bien fort, fut que dans le debries de leurs cabanes delaissées ils trouuerent des images qu'ils auoïët iettees là, ou du moins oubliées, ils les ramassèrent & les rapporterent au Pere Dequen avec vne grande reuerence. Il ne se faut pas precipiter ny trop haster de baptiser les sauverages, ny croire à la ferueur de quatre iours.

Aprés que le compte des choses qui s'estoient passées publiquement depuis qu'ils n'auroient veu aucun Pere fut rendu, il fallut descendre plus en particulier, ils se preparent tous à la confession. La France ne sçauroit croire avec quelle candeur, net-

two tapers, as we do in our Chapels; to meet all together, and to sing Hymns and Canticles; to say their prayers aloud; to recite their rosary, and to listen to those who sometimes spoke to them of prayer—that is, of the doctrine of Jesus Christ. If any one committed a sin that came to the knowledge of the others, he was assured that the Father would be told of it. Consequently, they are the first to accuse themselves thereof; and, if through neglect they have failed to attend these public prayers, they make confession of it, with as much regret as good souls would do who had missed holy Mass. These good people related that they had met a band of Algonquins, some of whom had been baptized somewhat [233] hastily. The latter invited them to superstitious feasts, but these Neophytes would never attend them. They were surprised that these people, who called themselves Christians, did not kneel night and morning to pray to God; and what made them very indignant was, that in the debris of their abandoned cabins they found pictures that the former had thrown away or at least forgotten. They picked these up, and brought them very reverently to Father Dequen. One must not be too precipitate or too hasty in baptizing savages, nor trust a four days' fervor.

After rendering an account of what had publicly occurred since they had seen a Father, it was necessary to enter into more minute details, and all prepared themselves for confession. Frenchmen could not believe with what candor, clearness, and knowledge of their sins the savages confess themselves; it is what we could hardly have hoped for. Parents bring their children to enjoy that blessing; they teach them what they should say, [234] remind them

teté & connoissance de leurs fautes les fauuages se confessent, c'est ce que nous n'eussions quasi osé esperer. Les parens amenant leurs enfans pour ioüir de cette benediction, ils les instruisent de ce qu'ils doiüet dire, leur [234] remettent leurs fautes en memoire, ils leur font faire la penitence qu'on leur donne.

Certain iour vne bonne femme disoit à sa fille, en forte que le Pere qui n'estoit pas loin le pouuoit entendre: Allez vous confesser ma fille, dites tout, n'oubliez rien, accusez vous que vous estes vne opiniaſtre, que vous aimez trop à ioüer, que vous n'estes pas asſez portée à prier Dieu foir & matin, allez, foyez triste d'auoir offendé Dieu, & ne le faschez plus.

Vn bon fauuage voyant que fon fils asſez ieune ne fe mettoit point à genouil après la confession, se douta qu'il auroit oublié ce qu'on luy auroit ordonné pour la penitence; il s'en alla tout simplement le demander au Pere afin d'en faire resouuenir fon fils, & de luy faire accomplir: le Pere ayma la candeur & la bonté de ce Neophyte & donna l'inſtruction neceſſaire à fon fils.

Vne bonne mere ne voyant pas fa fille parmy les autres qui s'alloient confesser, l'alla querir & luy dit qu'il ne falloit pas qu'elle fût priuée de ce bon-heur; fa fille quoy que mariée ne fut point honteufe [235] de cet aduertissement que luy donnoit fa mere; elle s'en va à la Chapelle, & encore que ces bonnes gens foient asſez portez à receuoir les Sacremens, fa mere ne fortit point de l'Eglise qu'elle n'eût veu de ses yeux fa fille au pied du Confesseur.

Le Pere ayant oüy de Confession tous les Chrétiens, & ayant repeu de la sainte Communion tous ceux qui en estoient capables, s'occupa fortement à

of their sins, and see that they perform the penances assigned them.

One day, a good woman said to her daughter, so that the Father, who was not far off, could hear: " Go and confess yourself, my daughter; tell everything; accuse yourself of being stubborn, of being too fond of play, of not being ready enough to pray to God night and morning. Go; be sorry for having offended God, and anger him no more."

A good savage observed that his son, who was rather young, did not kneel down after his confession; he thought that he might have forgotten what had been ordained him as a penance. He went in all simplicity to ask the Father about it, so as to remind his son and make him do it. The Father admired the candor and goodness of the Neophyte, and gave the necessary instruction to his son.

A good mother, who did not see her daughter among the others who were going to confession, went to seek her and told her that she must not be deprived of that happiness. Her daughter, though married, was not ashamed [235] of being so warned by her mother. She went to the Chapel, and, although these good people are very ready to receive the Sacraments, her mother did not leave the Church until with her own eyes she had seen her daughter at the feet of the Confessor.

When the Father had heard the Confessions of all the Christians, and had administered holy Communion to all who were capable of receiving it, he vigorously applied himself to impressing the fear of God on their minds and to beget Jesus Christ in the souls of those who had not yet received him in the waters of Baptism. He baptized forty persons, during

leur imprimer dans l'esprit la crainte de Dieu, & à engendrer Iefus-Christ dans l'ame de ceux qui ne l'auoiêt pas encore receu dans les eaux du Baptesme. Il a baptisé quarante personnes dans le peu de temps qu'il a esté à Tadoussac. Les meres apportent elles mesmes leurs enfans, & si quelque fauusage arriue de quelque endroit plus esloigné, les femmes plus deuotes prennent garde s'il n'y a point dans la troupe quelques enfans qui ne soient pas encore baptifez, afin d'en donner aduis au Pere. Quelques-vns d'entre eux ne sçauroient souffrir qu'on laisse vn enfant sans baptesme, tant ils ont peur qu'ils ne meurent sans [236] ce Sacremēt: d'autres disēt par vne charité erronée, qu'il ne se faut pas haster, que ces enfans ferōt peut-estre méchās, & que Dieu se faschera qu'on leur ait dōné le baptesme. Ils adioûtēt que leurs parens n'estants point Chrestiens feront peut-estre des superstitions, & commettront des crimes qui causeront la mort à leurs enfans, & puis on accufera le baptesme, on criera que la Foy tuē les hōmes, & que la priere est mauuaise. Le Pere les appaifa aisément, leur faisant voir la grāde necessité de ce bain celeste.

Toutes les personnes adultes qui ont esté purifiées dās ces eaux salutaires ont receu vne pleine instruction, elles ont tefmoigné de grands desirs de viure conformément aux loix de Iefus-Christ & de son Eglise. On n'accorde pas ce Sacrement de salut & de lumiere à tous ceux qui le demandent. Il y a trois ans qu'un certain iongleur presse qu'on le baptise, il sçait toutes les prieres, il a connoissance des principaux articles de nostre croyance, il est venu depuis peu à faint Joseph pour se lier avec les princ-

the short time he was at Tadoussac. The mothers themselves bring their children; and, if any savages come from some more distant place, the most devout women find out whether there are among the band any children not yet baptized, in order to inform the Father of it. Some of them cannot bear to leave a child unbaptized, so great is their fear lest it die without [236] that Sacrament. Others say, through mistaken charity, that there should be no haste,—that these children will perhaps be wicked, and that God will be angry because they have been baptized. They add that, as their parents are not Christians, they will perhaps be guilty of superstitious practices, and commit crimes that will cause the death of their children; then baptism will be blamed for it, and it will be said that Faith kills men, and that prayer is a bad thing. The Father easily pacified them by showing them the great necessity of being cleansed in that heavenly font.

All the adults who have been purified in those health-giving waters have been fully instructed. They have manifested a great desire to live conformably to the laws of Jesus Christ and of his Church. We do not grant that Sacrament of salvation and light to all those who ask for it. Three years ago, a sorcerer pressed us to baptize him. He could say all the prayers, and had a knowledge of the principal articles of our belief. He came recently to saint Joseph to form a friendship with the leading men of that Residence; but as [237] we mistrusted him on account of his rather fickle mind, and feared a relapse on his part, we have always refused him what he asked.

Tadoussac is the first port at which the ships stop

paux de cette Residence; mais comme [237] on se déifie de son esprit assez leger, & que l'on craint la cheute, on luy a tousiours refusé ce qu'il demande.

Tadouffac est le premier port où s'arrestent les vaisseaux qui viennent de France. C'est icy où les sauages virent arriuer le Pere Paul le Ieune qui retournoit vne autre fois de France, où les affaires de ces pauures peuples l'auoient fait repasser. Dieu sçait avec quelle ioye & avec quel contentement ils le receurent. Ceux de Tadouffac l'allerent aussi tost visiter dans le nauire qui le portoit. Noel Negab[a]mat l'vn des principaux Capitaines des sauages de Kebec l'allât embrasser luy fit cette petite harangue vrayement Chrestienne: Voila qui va bien mon Pere que tu fois de retour, ie suis descendu exprez de Kebec pour te voir; ayāt appris des premiers vaisseaux que tu deuois retourner, ie me suis mis en chemin pour te voir le premier, nous auons tous prié pour ton voyage, nous disions à celuy qui a tout fait, Conserue nostre Pere, ouure les oreilles de ceux à qui il doit parler en son païs, & dirige ses paroles afin qu'elles aillent [238] tout droit, & que pas vne ne soit perduë; c'est luy qui t'a conduit, c'est luy qui t'a ramené, c'est luy qui a calmé la mer, ô que nous sommes contens de ce que tu parois encore vne fois en nôtre païs! Cela confola fort le Pere, qui mettant pied à terre augmenta sa ioye, voyant cinq sauages que le Pere Dequen luy presēta pour les faire enfans de Dieu. Madame de la Pelterie qui s'estoit transportée à Tadouffac pour voir la ferueur de ces Neophytes, fut la maraine de quelques-vns, les deux Vrfulines nouvellement arriuées descendans du vaisseau pour la premiere fois depuis qu'elles s'estoient embarquées à

that come from France. It is here that the savages witnessed the arrival of Father Paul le Jeune, who came back once more from France, whither the affairs of these poor peoples had taken him. God knows with what joy and with what satisfaction they received him. Those of Tadoussac went at once to visit him, on board the ship that carried him. Noel Negabamat, one of the chief Captains of the Kebec savages, who went to embrace him, made this short and truly Christian speech to him: "It is a good thing, my Father, that thou hast returned. I came down from Kebec expressly to see thee. When I learned from the first ships that arrived that thou wert coming back, I set out, so as to be the first to see thee. We have all prayed for a safe journey for thee. We said to him who has made all: 'Preserve our Father. Open the ears of those to whom he is to speak in his own country, and direct his words so that they may go [238] straight, and that not one of them may be lost.' He it is who has guided thee, who has brought thee back, who has calmed the sea. Oh, how happy we are to see thee appear once more in our country!" This greatly consoled the Father, whose joy was increased when, on landing, Father Dequen presented to him five savages to be made children of God. Madame de la Pelterie, who had gone to Tadoussac to witness the fervor of these Neophytes, was godmother for some of them. The two Ursulines who had recently arrived, and who landed from the ship for the first time since they had embarked at la Rochelle, were greatly edified when they saw with their own eyes what they had so long and so ardently desired.

I shall exceed the length of a Chapter if I dilate

la Rochelle, furēt extrêmement consolées de voir de leurs yeux ce qu'elles auoient souhaité depuis vn long-temps avec tant d'ardeur.

I'excederay la longueur dvn Chapitre si ie m'estens dans les doux sentimens de pieté de ces nouvelles plantes, & dans la ferueur de leur deuotion. On a de coustume de les appeller le matin à la faincte Meffe, & de les asssembler vne autre fois deuant la nuiçt pour leur faire reciter quelques oraifons, & notammēt [239] le chapelet. Le P. Dequen leur faisoit reciter fort posément, & à chaque dizaine leur faisoit chanter vn Cantique spirituel, si bien que cela tirāt en longueur, il se voulut contenter de leur en faire dire la moitié, de peur de les ietter dans le dégouft; mais ces bonnes gens c'en apperceuans s'écrierēt: Il femble que nous ne foyons Chrestiens qu'à demy, difons tout, mon Pere, difons tout, ne feroons pas Dieu à demy. Oüy mais, repart le Pere, quelques-vns d'entre vous font peut-estre preffez de quelque affaire: Que ceux-là fortent qui font appellez ailleurs, répondirent ils, pour nous c'est la raison que nous n'obmetions rien de nos prières. Comme cette deuotion leur est fort agreable, elle fe communique iusques aux plus petits enfans, lesquels voyans quelque fois leurs parens sortir de leurs cabanes sans leurs chapelets, leur crient qu'ils ne l'oublient s'ils vont à la maifon de priere.

Quelques fauverages que nous appellons du Sagné, pour ce qu'ils viennent voir les François par vn fleue qui porte ce nom, ayans veu prier leurs compatriotes [240] preffoient si ardemment & si importunément qu'on leur enfeignast à prier celuy qui a tout fait, que le iour mesme de leur depart ils venoient trouuer le

upon the sweet sentiments of piety of these new plants, and upon the fervor of their devotion. It is the custom to summon them in the morning to holy Mass, and to assemble them once more before night, to make them recite some prayers and especially [239] the rosary. Father Dequen made them say it very slowly, and after each decade he made them sing a Hymn. This took some time, and, in order not to make it distasteful to them, he intended to content himself with their reciting only one half of it. But these good people noticed this, and exclaimed: "It looks as if we were only half Christians. Let us say the whole of it, my Father; let us say the whole of it. Let us not serve God only by halves." "Yes," said the Father, "but perhaps some of you have pressing business to attend to." "Let those depart who are called elsewhere," they replied. "For us, it stands to reason that we should not omit any of our prayers." As that devotion is very agreeable to them, it communicates itself even to the youngest children, who, when they sometimes see their parents going out of their cabins without their rosaries, call out to them not to forget these if they are going to the house of prayer.

When some whom we call the savages of the Sag-né—because they come to see the French by a river bearing that name—saw their countrymen pray, [240] they begged so earnestly and with such importunity to be taught to pray to him who has made all, that, on the very day of their departure, they came to the Father, and, kneeling with most delightful simplicity, they made him recite the prayers, in order the better to impress them on their memories. When they had said them two or three times, they revolved

Pere, & se mettans à genoüil avec vne simplicité toute rauifsâte, ils luy faisoient reciter les prières pour les grauer plus auant dans leur memoire, les ayant recitez deux ou trois fois ils les rouloïēt dans leur esprit, portant leur bagage sur le bord de l'eau où ils se deuoient embarquer, s'ils oublioient quelque mot ils quittoient tout & s'en courroient au Pere. Ils se iettoient vne autre fois à genoüil demandant qu'on leur fist encore dire les prières. Vn Chrestien de Tadouffac les ayant veu dans cette ferueur leur dit: Prenez courage mes amis, si vous aymez la priere, celuy qui a tout fait ne vous abandonnera pas, allez à la bonne heure, priez-le tous les iours, sur tout n'ayez plus de cōmunication avec les Demons, & taschez de retourner icy au printemps prochain afin que vous foyez bien instruits.

Le Pere instruifant vne autre escoüade d'vne petite nation venuë du profond [241] des terres, leur monstroit l'image d'vne ame damnée. Vn bon Neophyte l'ayant ouïy discourir sur ce fuiet, poussé d'vn zèle du salut de ces bōnes gens, s'écrie, Donnez moy mon Pere, dōnez moy cette image & me laissez parler: il la prend, & s'adressant à tout l'auditoire, Regardez, leur dit-il, ce tableau, vous ne connoissez pas celuy que vous y voyez dépeint, c'est vn Magicien, c'est vn batteur de tambour tels que vous estes pour la pluf-part. Voyez vous comme il est enchaîné. Regardez ces flammes qui l'envirownent & qui le bruslent, il est tout plein de rage & de fureur, voila comme vous ferez, voila comme vous traitera le Demon à qui vous obeïssez. Le Capitaine de cette escoüade épouuanté de ce discours luy repartit tout haut, Il est vray que ie me suis mestré autre fois de ce mestier,

them in their minds while they carried their baggage to the water's edge, at the place where they were to embark. If they forgot a word, they dropped everything, ran to the Father, and threw themselves once more on their knees asking that he would again make them recite the prayers. A Christian of Tadoussac who witnessed this fervor on their part, said to them: "Take courage, my friends. If you love prayer, he who has made all will not abandon you. Go; it is all right. Pray to him every day; above all, hold no communication with the Demons; and try to return here next spring, so that you may be properly instructed."

While the Father was teaching another party, belonging to a small tribe that had come from far [241] inland, he showed them the picture of a damned soul. A good Neophyte who had heard him speak on the subject, and was animated with zeal for the salvation of these good people, exclaimed: "Give me, my Father, give me that picture, and let me speak." He took it and, addressing the whole audience, said: "Look at that picture. You do not know what is depicted on it. It is a Magician, a beater of drums, such as most of you are. Do you see how he is chained? Look at the flames that surround and burn him. He is filled with rage and fury. See what you will be; see how the Demon whom you obey will treat you." The Captain of the band was frightened by this discourse, and exclaimed aloud: "It is true that formerly I engaged in such practices, but I have cast them off. I have burned my drum and all the instruments that I used. I love prayer, and I declare to you that I wish to be instructed with my people."

mais ie l'ay ietté par terre, i'ay brûlé mon tambour, & tous les instrumens dont ie me seruois, i'ayme la priere, & vous declare que ie veux estre instruit avec mes gens.

Vne bonne femme Chrestienne estant bien auant dans les bois avec vn sien [242] fils attaqué d'vne maladie qui donnoit de l'exercice à la Mere aussi bien qu'à l'enfant, consola bien fort le Pere, luy expliquant comme le pauure ieune homme estoit party de cette vie pour aller au Ciel. Je disois souuent à mon fils, racontoit cette pauure Mere, prends courage mon enfant, souffre patiemmēt tes douleurs, tu les vas bientost changer en des contentemens éternels, ne croy tu pas en Dieu? ne te souuiens tu pas bien qu'on t'a enseigné qu'il y a vne autre vie, & que ceux qui aiment Dieu feront bien-heureux. Je m'en souuiēs tres-bien, repartit le malade, mais helas! ie suis bien triste de ne me pouuoir confesser, ah! que ie me confesserois volontiers s'il y auoit icy quelque Pere: ne t'afflige pas mon enfant, Dieu te fera misericorde, aime le, il est tout bon, fois marry de l'auoir fasché. I'ay vne grande esperance en sa bonté, repliquoit ce pauure garçon, ie mouray dans cette esperāce qu'il aura pitié de moy; & iettant ses yeux sur cette pauure Mere qui s'affligeoit voyant que son fils l'alloit quitter, Ne vous faschez point ma mere, luy disoit-il dans [243] ses douleurs, ne pleurez point ma mort puisque ie vay dans vne meilleure vie que celle que ie quitte, recommandez mon ame à Dieu afin qu'elle ne s'écarte point du bon chemin. Enfin ce bon enfant estant mort, les sauauages qui estoient là prefens l'enterrerent, ils se mirent à genouil sur sa fosse, firent

A good Christian woman was very far away in the woods, with a [242] son of hers, who was attacked by a disease that caused both the Mother and the child a great deal of trouble. She gave the Father great consolation, when she explained to him how the poor young man had quitted this life to go to Heaven. "I often said to my son," related the poor Mother, "'Have courage, my child; endure thy sufferings patiently; thou wilt soon exchange them for eternal content. Dost thou not believe in God? Dost thou not remember that thou hast been taught that there is another life, and that those who love God will be happy?'" "I remember it very well," replied the sick youth, "but, alas! I am very sad because I cannot make my confession. Ah! how willingly would I confess myself, if there were a Father here." "Be not afflicted, my child; God will have mercy on thee. Love him; he is all goodness; be sorry for having offended him." "I have great hope in his goodness," replied the poor boy, "I shall die in the hope that he will have pity on me." And, casting his eyes on the poor Mother, who was so sorrowful because her son was about to leave her, "Be not sad, my mother," he said to her in the midst of [243] his sufferings. "Weep not because of my death, for I am going to a better life than that which I now leave. Command my soul to God so that I may not stray from the right path." Finally, when the good child was dead, the savages who were present there buried him. They knelt at his grave, said their prayers, and recited the rosary for the repose of his soul.

The Father who instructed them fell ill and threw himself on his bed,—that is, on a Bearskin spread

leurs prières, & reciterent leurs chapelets pour le soulagement de son ame.

Le Pere qui les instruifloit s'estant trouué mal se ietta sur son lict, c'est à dire sur vne peau d'Ours estendue sur la terre. Vn Chrestien le venant visiter fit en sō endroit vne partie des choses qu'il luy auoit veu pratiquer visitant les malades, il se mit à genoüil au cheuet de son lict, leue les yeux au Ciel & presente cette priere à Dieu d'vne voix assez haute: Toy qui a tout fait, tu vois bien que nostre Pere est malade, or fus guery-le donc, car nous auons besoin de luy, c'est luy qui nous instruit & qui nous enseigne comme il faut croire en toy. Cela dit il prend son chapelet & le recite en l'honneur de la sainte Vierge, mais comme il estoit vn peu long, & que [244] le Pere auoit besoin de repos, sa maladie prouenant peut-estre d'un trop grād trauail, il congedia ce bon Neophyte, & le remercia de sa visite.

Quelques sauuages ayant oüy parler des œuures satisfactoires & des penitences & macerations du corps, dirent qu'il falloit aussi qu'ils appaisissent Dieu, que ceux qui estoient baptisez le faisoient; les vns choisirent le ieusne, les autres se chastierent eux mesmes & se battirent avec des espines, pour payer celuy qui a tout fait comme ils parlent, & pour se venger de ceux qui l'ont offendé. Ces penitences furent particulières, mais en voicy vne publique.

Comme il n'est pas possible d'arrester l'auarice de quelques François, lesquels nonobstant les defenses & les dangers d'estre chastiez, ne laissent pas de vendre de l'eau de vie ou du vin aux sauuages; aussi est-il tres-difficile d'empefcher que ces barbares qui ne sont point accoustumez à ces boiffons ne s'enuyrent

on the ground. A Christian who came to see him did for him some of the things that he had seen him do when visiting the sick. He knelt at his bedside, raised his eyes to Heaven, and offered this prayer to God in a rather loud voice: "Thou who hast made all, thou seest well that our Father is sick. Pray, then, cure him, for we need him. It is he who instructs us, and who teaches how we should believe in thee." Having said this, he took his rosary, and recited it in honor of the blessed Virgin. But, as he was rather long about it, and [244] the Father needed rest,—probably because his illness was due to over-work,—he dismissed the good Neophyte, and thanked him for his visit.

Some savages, who had heard of works of atonement, penances, and mortification of the body, said that it was necessary that they also should appease God; that those who were baptized did so. Some chose fasting; others chastised themselves, and beat themselves with thorns, to atone to him who has made all, as they say, and to be avenged on those who have offended him. These penances were performed privately, but here is one that was public.

It is impossible to hinder the avarice of some of the French who, in spite of the prohibitions and of the risk of being punished, still sell brandy and wine to the savages. It is likewise very difficult to prevent barbarians, who are not accustomed to these liquors, from sometimes becoming intoxicated. Some Christians offended in this respect and the Father wished to punish them publicly, in order to give [245] an example to the others. It is proper at the very outset, in such matters, to punish public offenses by public chastisements, so as to make the Infidels

par fois. Quelques Chrestiens estans tombez dans ce desordre, le Pere les voulut publiquemēt chastier pour donner [245] exemple aux autres. Il est bon en ces premiers commencemens de punir les pechez publics par quelque penitence publique, pour faire entendre aux Infideles que l'Eglise ne souffre point ces defauts. Quant aux François & aux autres Chrestiens qui n'attribuēt point les fautes à la doctrine & à la Religion, mais aux personnes qui les commettēt, on se contente de leur donner des penitēces en particulier ou en secret. On fit donc tenir ces bōnes gens par trois iours consecutifs à la porte de la Chapelle, avec defenses d'entrer dedans, comme estans indignes de communiquer avec les autres, on les voyoit à genoüil hors de l'Eglise. Et quand on auoit instruit ceux qui estoient entrez, on faisoit prier ces penitens hors de l'Eglise, ils ne manquerent iamais tous ces iours là de se trouuer foir & matin au lieu qu'on leur auoit destiné, cela donnoit de l'edification aux sauages & de l'edification aux François, qui venans à la Messe & les rencontrans à genoüil auprès de l'Eglise benissoient Dieu de leur constance. Il y auoit entre autres vn Catechumene, [246] qui pour l'apprehension qu'il auoit que sa faute ne l'empescha d'estre receu au S. Baptefme, se monstroit beaucoup plus feraut que les autres. Il se fit Chrestien le iour de S. Ignace, & le nom de ce grand Saint luy fut donné. Se sentant obligé de la faueur que le Pere luy auoit fait, il le vint trouuer après son baptefme, & luy dit en luy faisant vn petit present, Tu me fais vn tres-grand plaisir, ie n'ay pas moyen de le reconnoistre, le peu que i'offre part d'un tres-bon cœur. Si i'auois de grands biens ie les voudrois tous donner pour

understand that the Church does not tolerate such errors. With respect to the French and to the other Christians,—who do not attribute faults to the doctrine and to Religion, but to the persons who commit them,—we content ourselves with giving them penances to be performed privately and in secret. These good people were kept for three consecutive days at the door of the Chapel, and were forbidden to enter it, as being unworthy to hold communication with the others. They were seen kneeling outside the Church; and, when we had instructed those who had entered, we made these penitents pray outside the Church. They never failed every day, night and morning, to be at the place assigned to them. This edified both the savages and the French, who, when they came to Mass and saw them kneeling near the Church, blessed God for their constancy. Among others, was a Catechumen [246] who, on account of the apprehension that he felt that his fault would prevent his being admitted to Holy Baptism, showed himself much more fervent than the others. He became a Christian on the feast of St. Ignatius and was given the name of that great Saint. Feeling himself under an obligation for the favor that the Father had done him, he went to him after his baptism, and offered him a small gift, saying: “Thou grantest me a very great kindness; I have no means of acknowledging it. The little that I have is offered with all my heart. If I had great wealth, I would wish to give it all to receive Holy Baptism.” The Father thanked him, and gave him to understand that no return was expected for such a gift.

Marriages after the Christian fashion are looked upon as miracles by the Infidels; this is a very heavy

receuoir le S. Baptesme. Le Pere le remercia & luy fit entendre qu'vn tel present ne demandoit aucune recompense.

Les mariages à la façon des Chrestiens passent pour des miracles chez les Infideles, c'est vn ioug bien dur & bien fascheux aux hommes de chair. Les Chrestiens s'y accommodent petit à petit. Les ieunes gens y ont bien de la peine. Ceux qui ont la Foy plus forte pressent les autres de les retarder iusques au printemps que le Pere viendra en Miffion; & quand il est avec eux on recherche [247] ceux qui sont en disposition de se lier ensemble, afin que cela se fasse deuant son depart: les parens ont cette deuotion de faire tenir leurs enfans debout dans la Chapelle, c'est à dire de les faire marier en face de l'Eglise. Et pource que l'espoux & l'espouse sont debout l'un au près de l'autre deuant le Prestre, s'ils veulent sçauoir quand quelqu'vn se mariera, ils demandent quand on le fera tenir debout à l'Eglise.

Vn ieune garçon & vne vefue estans amenez à l'Eglise pour se marier, les publications estoient faites, il ne falloit plus que leur consentement en presence du Curé & des témoins; comme on le demanda au garçon, il ne voulut iamais répondre. Le Pere ferme son liure, declare tout haut qu'il n'y a rien de fait, qu'ils ne sont point mariez, personne ne s'en estonne, chacun s'en retourne chez foy.

Vn Capitaine ne garda pas ce profond silence, car comme on luy eust demandé son consentement, & qu'il l'eut donné, sa femme comme plus vergogneuse ne répondit pas assez viste, il luy dit, Prenez [248] garde à ce que vous direz, ie ne vous diffimule point mes humeurs, ie suis vn homme prompt &

and galling yoke for carnal men. The Christians are gradually becoming accustomed to it; the young men find it very difficult to do so. Those who have the most Faith urge the others to delay until the spring, when the Father will come here on a Mission; and when he is with them, they seek out [247] those who are disposed to be joined together, so that it may be done before his departure. The parents have the devout practice of making their children "stand up in the Chapel,"—that is, of making them marry with the ceremonies of the Church. And, because the bridegroom and the bride stand side by side before the Priest, if they wish to know when such a one is to be married, they ask when he will be made to stand up in Church.

A young man and a widow were brought to the Church, to be married. The banns had been published, and all that remained was to express their consent in the presence of the Pastor and of the witnesses. When the young man was questioned, he would not answer. The Father closed his book, and declared aloud that nothing was done, and that they were not married. No one was surprised, and all returned to their homes.

A Captain did not maintain such profound silence, for when he was asked, and had given his consent and when his bride, who was more bashful, did not respond with sufficient promptitude, he said to her: "Be [248] careful of what you are about to say. I do not conceal my bad temper from you. I am a hasty and irritable man; I make all serve me; I wish my wife to obey me. Do not bind yourself ill-advisedly. Consider whether you will take me with those defects." The woman gave her consent and

colere, ie me fais feruir, ie veux que ma femme m'o-beisse, ne vous engagez pas mal à propos, considerez si vous voulez me prendre avec ces qualitez. Cette femme ayant donné son consentement verifia le Proverbe qui dit, que qui espouse vn mary espouse ses humeurs. Au reste cet homme est dvn tres-bon naturel.

Il est temps de terminer ce Chapitre. Le Pere estant occupé dans cet employ, aussi saint qu'il est penible, fut rappellé à Kebec: les fauverages en ayant eu le vent s'en plaignent, Pourquoy nous quittes tu, tu es nostre Pere iusques à nostre depart, voila tant de monde à instruire, nous sommes tes enfans, ne nous abandonne pas. Enfermons-le dans la Chappelle, disoient quelques-vns, iusques à ce que la chaloupe qui l'attend soit partie. Fut-il ainsi qu'il s'éleua vn vent qui le contraignist de rester avec nous. Enfin il se fallut separer, avec promesse de se reuoir quand il plairoit à nôtre Seigneur.

verified the Proverb which says that she who marries a husband also marries his humors. Apart from this, the man is of a very good disposition.

It is time to close this Chapter. The Father who was engaged in this employment, that was as holy as it is arduous, was recalled to Kebec. When the savages heard of it, they complained, saying: "Why dost thou leave us? Thou art our Father until our departure. There are so many to instruct. We are thy children; do not abandon us." "Let us shut him up in the Chapel," said some of them, "until the shallop that awaits him has gone away. Oh, that a wind might arise that would compel him to remain with us!" Finally, they had to part, with the promise that they would see each other again when it should please our Lord.

[249] CHAPITRE XIV.

DE LA CREATION D'VN CAPITAINE À TADOUSSAC.

LE desir de l'immortalité regne dans les esprits des fauverages aussi bien que dans l'ame des nations plus policées; quand vn homme de merite parmy eux est enleué par la mort, ils le refuscent & le font reuiure à la façon qu'on a remarqué dans les Relations precedentes. Voulant donc retirer du tombeau vn de leurs Capitaines, voicy les ceremonys qu'ils garderent.

On donne aduis aux nations voisines de se trouuer, si elles l'ont pour agreable, au lieu où se doit faire cette action, ou bien on prend vn temps où ordinairement ils s'entreuisitent. Le monde estat assemblé on dresse vn beau festin dans la plus grande cabane où tous les principaux fauverages sont inuitez. Pendant que le festin se prepare, on crée le Capitaine en cette forte.

Celuy qui est le Maistre des ceremonys [250] tient auprés de soy quelques personnes plus remarquables qui luy feruent d'officiers, ils étaillent premierement & mettent en veuë les presens qu'on doit faire aux Capitaines des nations qui se trouuet à cette creation. Ils étendët par aprés quelques peaux d'Eelan bien passées & bien douces, & bien peintes à leur mode, pour feruir de siege ou de trône à ce nouveau Capitaine. Cela fait, celuy qui le doit creer l'enuoye querir par deux de ses officiers, ils le vôt prendre dans

[249] CHAPTER XIV.

OF THE CREATION OF A CAPTAIN AT TADOUSSAC.

THE desire of immortality reigns in the minds of savages as well as in the souls of the most civilized nations. When a man of mark among them is removed by death, they resuscitate him and bring him back to life in the manner described in the previous Relations. As they wished to bring back one of their Captains from his grave, they observed the following ceremonies.

The neighboring tribes are notified to be present, if they desire, at the spot where the event is to take place; or a time is selected when they are in the habit of visiting one another. When all are assembled, a fine feast is made ready in the largest cabin, to which all the principal savages are invited. While the feast is being prepared, the Captain is created in this manner:

He who acts as Master of ceremonies [250] keeps near him some of the chief personages, who serve as his officers. In the first place, they set out and expose to view the presents that are to be given to the Captains of the tribes who are present at the ceremony of creation. They afterward spread out some Elk skins, well dressed, very soft, and handsomely painted in their fashion, to serve as a seat or throne for the new Captain. When this is done, he who is to create him sends two of his officers to bring him. They seek him in the cabin where he is conversing

la cabane où il s'entretient avec quelques-vns de ses proches en attendant qu'on le fasse venir; l'un des deux le prend par la main & le conduit au lieu qui luy est préparé, l'autre luy offre modestement la robe qu'il porte, & le couvre d'une autre bien plus belle & plus riche, il luy passe au col un grand collier de porcelaine, luy met en main un beau Calumet & luy présente du petun pour en viser. Tout cela se fait si grauement & dans un si profond filice, qu'on prendroit ces hommes pour des statuës qui se remuent sans parler.

Le Capitaine estant reuestu selon sa [251] qualité, un troisième officier richement couvert & peint par le visage selon leur coutume se leue tout debout, & faisant l'office d'un Herault declare le sujet de toute la ceremonie. Que tout le monde demeure en paix, s'écrie t'il, ouurez vos oreilles & fermez vos bouches, ce que ie vay dire est d'importance. Il s'agit de refusciter un mort & de faire reuiure un grand Capitaine; là dessus il le nomme & toute sa posterité, il rapporte le lieu & le genre de la mort, puis se tourne vers celuy qui doit succéder, il rehausse la voix: Le voila, dit-il, couvert de cette belle robe. Ce n'est plus celuy que vous voyiez ses iours passer qui se nômoit Nehap. Il a donné le nom à un autre fauvage, il s'appelle Etouait (c'estoit le nom du defunct) regardez-le comme le vray Capitaine de cette nation, c'est à luy à qui vous deuez obeir, c'est luy que vous deuez escouter, & que vous deuez honorer. Pendant que ce Heraut discoure, tous les assistans sont dans une grande retenuë, on ne dit pas un mot, ce nouveau Capitaine se tient dans une grauité qui ne fent rien de son barbare.

with some of his relatives, and waiting until he is summoned. One of the two takes him by the hand, and leads him to the spot prepared for him; the other respectfully removes the robe that covers him, and clothes him with another, much finer and richer; he hangs about his neck a collar of porcelain beads, places in his hand a handsome Calumet, and presents him with tobacco to put in it. All this is done so gravely, and in such profound silence, that one would take these men for statues, as they move about without speaking.

When the Captain is clothed as befits his [251] dignity, a third officer,—richly clad, with his face painted according to their custom,—rises and, acting as Herald, declares the object of all this ceremony. "Let every one remain quiet," he calls out; "open your ears, and close your mouths. What I have to tell you is important. We are here to resuscitate a dead man, and to bring a great Captain back to life." Thereupon, he mentions him, and all his posterity; relates the place and manner of his death, and then, turning toward him who is to succeed him, he raises his voice and says: "There he is, he who is clothed with that fine robe. It is no longer he whom you lately saw, and whose name was Nehap. He has given his name to another savage. His name is Etouait" (that was the name of the deceased). "Look upon him as the true Captain of this tribe. It is he whom you must obey; it is he to whom you must listen, and whom you must honor." While the Herald delivers this discourse, all present remain perfectly still, and not a word is said. The new Captain maintains a gravity that indicates nothing of his barbarism.

[252] Bref cet homme poursuivant son discours adresse sa parole aux principaux des diuerfes nations, & touchant les prefens qui leur sont destinez & posez en vn lieu eminent, il leur dit nommant les Capitaines les vns aprés les autres, Vn tel, ce collier de porcelaine fera entendre à vostre nation qu'il y a vn Capitaine dans Tadouffac, & que Etouait est refuscité. Monstrant vn paquet de Castors, il dit à vn autre, Ce prefent qui vous est destiné publierá dans vostre païs que nous auons vn Chef, & que la mort n'a point exterminé le nom d'Etouait. Ce Heraut toucha autāt de prefens qu'il y auoit de Chefs de diuerfes nations; mais remarquez qu'ils n'estoïēt pas tous égaux, les vns estoïēt plus riches que les autres, comme il y a des nations plus ou moins estimées parmy eux Le discoursacheué le Heraut s'affit cōme pour se reposer, & vn autre officier prit ces beaux dons & les distribua felon qu'ils auoient esté destinez. Cela fait, le Heraut reprend la parole, Resioüiffons nous, la premiere action de nostre Capitaine est de nous inuiter tous au festin, & en disāt [253] cela il leur monstre les chaudieres remplies de bled d'Inde, de pruneaux & de raisins. On se met à chanter & à danfer, chacun felō la coustume de sa nation, les Capitaines finissant leurs chansons, difent vn petit mot à la louange de celuy qu'on viēt de refusciter; lvn s'écrie, Prenons courage, ce braue homme sauverá le païs; l'autre adioûte, que sa liberalité bannira la pauureté & fera viure long-temps ceux qui feront sous sa conduite. Resioüiffez vous ieunes gens, chantoit vn autre, vous auez vn braue Capitaine qui vous enfeignera à dompter nos ennemis. Le Pere se trouuant en cette ceremonie fut honoré d'vn prefent aussi bien

[252] Then that man continues his discourse, briefly addresses the principal men of the various tribes, and, referring to the presents that are intended for them, and are displayed in a prominent place, he names the Captains, one after the other, saying: "So and so, that collar of porcelain beads will tell your tribe that there is a Captain in Tadoussac, and that Etouait has come back to life." Pointing to a package of Beaver skins, he says to another: "This present, intended for you, will proclaim in your country the fact that we have a Chief, and that death has not utterly destroyed the name of Etouait." The Herald points to as many presents as there are Chiefs of various tribes; but observe that they are not all equal,—some being richer than others, as there are tribes more or less highly esteemed among them. When he has finished his discourse, the Herald sits down, as if to rest; and another officer takes these fine gifts, and distributes them as they have been allotted. When this is done, the Herald resumes his discourse. "Let us rejoice; our Captain's first act is to invite us all to a feast;" and, as he says [253] this, he shows them the kettles full of Indian corn, of plums and grapes. They then begin to sing and dance, each according to the custom of his tribe. As the Captains conclude their songs, they say a few words in praise of him who has just been brought back to life. One calls out: "Let us take courage; this brave man will save the country." Another adds that his liberality will banish poverty, and cause those who shall be under his direction to live a long life. "Rejoice, young men," another will sing; "you have a brave Captain, who will teach you to overcome your enemies." The Father was present

que les autres, c'est pourquoy il voulut dire son petit mot. C'est maintenant, fit-il, que Iefus-Christ sera honoré dans Tadoussac, & qu'il fera reconnu dās ces vastes forests, puisque le Capitaine est Chrestien, & qu'il fait plus d'estat de sa Foy que de sa vie: il poursuivit son discours qui fut escouté avec vn grand silence & avec vne approbation de toute l'affistance.

Le Capitaine qui iusques alors n'auoit [254] point ouuert la bouche que pour y mettre son Calumet ou son petunoir, qui fert d'entretien & de contenance aux fauages, dit à toutes les natiōs qui estoïēt là prefentes: Ie ne suis pas digne de l'honneur que vous me faites, ie ne meritois pas le nom d'vn homme qui ne deuoit pas mourir, d'vn homme que vous aymiez tant, & que vous honoriez d'vn si grand respect. Cet homme auoit deux conditions qui me manquent, il estoit liberal & tout plein d'esprit & de conduite, vous me donnerez cette seconde qualité par vos bons cōseils, & ie m'efforceray de trouuer la premiere par mon industrie: si celuy qui a tout fait me donne quelque chose ie vous asseure qu'il fera plus à vous qu'à moy Ces quatre paroles estant prononcées on commence le festin, on fait entrer les femmes & les filles, on danse, on se réioiuït, on mange, tout se passe sans debat, sans dispute, sans infolence. Pour conclusiō vn vieux Capitaine enfoncé dans les montagnes du Nort, qui paroiffoit à Tadoussac pour la premiere fois, animât sa parole fit cette petite harangue. La [255] faim & la misere a tué vne partie de mes gens dans les grands froids où nous habitons, mais nous ne craindrons plus doresnauant, le Capitaine Etouait va bannir tous nos malheurs par ses liberaitez. Ie porte les marques de ses bontez (il mon-

at the ceremony, and was honored with a present as well as the others; he therefore wished to say a few words. "Now," said he, "Jesus Christ will be honored in Tadoussac, and will be acknowledged in these vast forests, because the Captain is a Christian, and holds his Faith in higher esteem than his life." He continued his discourse which was listened to in great silence, and approved by all present.

The Captain, who until then had [254] not opened his mouth except to place in it his Calumet or tobacco pipe,—which with the savages takes the place of conversation, and serves to sustain their demeanor,—said to all the tribes present there: "I am not worthy of the honor that you do me. I do not deserve to bear the name of a man who should not have died, of a man whom you loved so much, and whom you honored with so great respect. That man had two qualities in which I am deficient,—he was liberal, and he had abundance of wisdom and of ability to manage affairs. You will confer this latter quality on me by your good counsels, and I will endeavor to gain the first by my own industry. If he who has made all gives me anything, you may rest assured that it will belong more to you than to me." When he had pronounced these words, the feast began. The women and girls were brought in. All danced, enjoyed themselves, and feasted; everything passed without discussion, without dispute, and without any insolent acts. At the end, an old Captain—living far within the mountains of the North, who had come to Tadoussac for the first time—delivered, in animated language, this short harangue: [255] "Hunger and hardships have killed a portion of my people in the very cold region that we inhabit;

stroit le collier qu'on luy auoit donné,) ie le feray voir à ceux qui sont eschapez de la mort pour leur donner enuie de se venir ranger sous vn si braue Capitaine. Puissiez vous viure longues années, braue Capitaine, puissiez vous conferuer ceux qui sont sous vostre conduite.

Cette harangue finie chacun se retire en son quartier, & ce Capitaine resuscité voulant commencer sa charge fit venir à soi les principaux de sa nation & quelques pauures vefues, & sur l'heure mesme leur donne ce qu'il auoit de meilleur en sa cabane. A lvn il donne vne couverture, à l'autre vne robe de Castor, à celuy-cy vn Calumet, à ces autres vn fac de bled d'Inde, aux pauures femmes quelques peaux de Castor pour se faire des robes. Il donna à quelques guerriers son épée, son poignart & son pistolet, & [256] puis les congedia avec ces trois mots: Tandis que ie viuray ie vous assisteray & vous aideray de tout mon pouvoir. Voila les reuenus des charges des Seigneurs & des principautez des fauverages.

FIN.

but hereafter we shall fear nothing,—Captain Etouait will banish all our misfortunes by his liberality. I carry the marks of his goodness" (he showed the collar that had been given to him). "I shall show this to all who have escaped death, to make them wish to range themselves under so brave a Captain. May you live many years, brave Captain, and preserve those who are under your government."

When this harangue was ended, each withdrew to his own quarters; and the resuscitated Captain, who wished to begin the duties of his office, sent for the leading men of his tribe, and for some poor widows, and forthwith gave them the best that his cabin contained. To one he gave a blanket, to another a robe of Beaver fur, to a third a Calumet, and to others a sack of Indian corn. To the poor women he gave some Beaver skins, with which to make dresses. To some of the warriors, he presented his sword, his dagger, and his pistol, and [256] then he dismissed them with these words: "As long as I live, I will assist and help you, as far as lies in my power." Such are the revenues of the offices of the Seigniors and princes of the savages.

E N D .

Relation de ce qvi s'est passé dans
le pays des Hvrans, pays de
la Novvelle France.

Relation of what occurred in the
Huron country, a country
of New France.

Av Reverend Pere Iean Filleav, Provincial de
la Compagnie de IESVS, en la
Prouince de France.

MON REVEREND PERE,

*La premiere coppie de la Relation de nos Peres
des Hurons de l'an passé, ayant esté surpris par
les Iroquois, La seconde me vint trop tard entre les mains,
pour l'enuoyer à vostre Reuerence, les vaisseaux estant
desja partis: ie l'enuoye cette année, avec vne nouuelle
Lettre venuë de leur part, touchant ce qui s'est passé de-
puis de leurs affaires en general: La presente n'estant à
autre fin, ie me recommande tres-humblement à ses SS.
SS. & prières,*

De V. R.

De Kebec, ce 1. de Septembre, 1644.

Tres-humble, & tres-obeyffant
feruiteur en N. Seigneur.

BARTHELEMY VIMONT.

To the Reverend Father Jean Filleau, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

The first copy of the Relation of our Fathers among the Hurons for last year was taken by the Iroquois; and the second reached me too late to send it to your Reverence, as the ships had already sailed. I send it this year, with a new Letter that has come from them respecting what has since occurred in connection with their affairs generally. As the present one is intended for no other purpose, I most humbly recommend myself to your Holy Sacrifices and prayers.

Your Reverence's

From Kebec, this 1st of September, 1644.

Very humble and very obedient
servant in Our Lord,

BARTHELEMY VIMONT.

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[1] Relation de ce qvi s'est passé de plus remarquable en là Mission des Peres de la Compagnie de IESVS, avx Hvrans pais de la Novelle France : Depuis le mois de Iuin de l'année 1642. iusqu'au mois de Iuin de l'année 1643.

Adressée au R. P. Iean Filleau Prouincial de la Compagnie de IESVS en la Prouince de France.

MON REVEREND PERE,

La premiere piece qui l'an passé nous vint de France, fut le tableau d vn Crucifix, qui nous donna en mesme temps ces deux [2] pensées, que nous deuions nous disposer & nostre Eglise à quelque Croix plus pesante qu'à l'ordinaire, & en suite qu'il falloit esperer que le sang du Sauveur du monde répandu pour ces barbares aussi bien que pour nous, leur feroit plus abondamment appliqué. En vn mot que nos croix iointes à celle de Iefus-Christ auanceroyent le salut de ces peuples. La suite de cette Relation fera voir à V. R. que nos pensées n'estoient pas beaucoup éloignées des desseins de Dieu; qu'en effet il nous a éprouué, qu'il nous a rauy ce qui paroiffoit icy haut de plus florissant pour la foy, que nos meilleurs Chrestiens font morts, les vns de maladie, les autres maffacrez par les ennemis; & que ce qui estoit de plus choisi a éprouué la cruaute des Iroquois, avec le P. Isaac Iogues & deux autres de nos François. Mais aussi V. R. y verra en mesme

[1] Relation of the most remarkable events that occurred in the Mission of the Fathers of the Society of JESUS in the Huron country, a country of New France, from the month of June, of the year 1642, to the month of June, of the year 1643.

Addressed to the Reverend Father Jean Filleau, Provincial of the Society of JESUS in the Province of France.

M Y REVEREND FATHER,

The first thing that came to us last year from France was the picture of the Crucifixion, which inspired us at the same time with these two [2] thoughts,—that we must prepare ourselves and our Church for some Cross that would be heavier than usual; and also that we must hope that the blood of the Savior of the world, which was shed for these barbarians as much as for us, would be more abundantly applied to them. In a word, that our crosses, united to that of Jesus Christ, would further the salvation of these peoples. The sequel of this Relation will show Your Reverence that our thoughts were not far different from the designs of God; that, in fact, he has tried us; that he has taken from us what appeared up here to be the most flourishing for the faith; that our best Christians are dead,—some of illness, the others massacred by the enemies; and that the choicest among them have endured the cruelty of the Iroquois, with Father

temps que Dieu a tiré nos auantages de nos pertes, que nostre Eglise y est accreue & en nombre & en fainteté: que plusieurs Capitaines & gens d'autorité ont pris le party de la Foy: que le feu est aux quatre coins du païs, & que le Christianisme [3] y trouue plus d'honneur & plus de respect que iamais. Je prie nostre Seigneur de ne nous pas épargner ces croix, de nous en enuoyer quantité de semblables, & nous éprouuer iusqu'au sang, pourueu qu'il n'en tire pas moins sa gloire, & que nos vies confommées en son fainte feruice aillent tousiours luy augmentant ce Royaume des coeurs qu'il s'est acquis par le merite de son sang. Ce sont les desirs de tous nos Peres qui sont icy, & à quoy nous auons besoin des prieres de toute la France. Nous supplions V. R. de nous les procurer, & d'y ioindre plus particulierement les fiennes & ses SS. SS.

De V. R.

*Tres-humble & obéissant
seruiteur en nostre Seigneur
HIEROSME LALEMANT.*

*Des Hurons ce 21.
de Septembre 1643.*

Isaac Jogues and two others of our French. But Your Reverence will also see, at the same time, that God has turned our losses to our advantage; that our Church has increased, both in number and in godliness; that many Captains and persons of authority have adopted the Faith; that the fire has been lighted at the four corners of the country, and that Christianity [3] is held in higher honor and respect than ever. I beg our Lord not to spare us such crosses, to send us many similar ones, and to try us even to bloodshed, provided that they be none the less for his glory, and that our lives, expended in his holy service, continue ever to increase for his behalf that Kingdom of hearts that he has acquired through the merits of his blood. Such are the desires of all our Fathers who are here, and for this we need the prayers of all France. We beg Your Reverence to obtain them for us, and to add to them more particularly your prayers and your Holy Sacrifices.

Your Reverence's

*Very humble and very obedient
servant in our Lord,*

HIEROSME LALEMANT.

*From the Huron country,
this 21st of September, 1643.*

[4] CHAPITRE PREMIER.

DE L'ESTAT DU PAÏS.

LE fleau de la guerre qui cy deuant a emporté bon nombre de ces peuples, a continué si fortement depuis vn an, qu'on peut dire que ce païs n'est qu'vne image de maffacres.

A peine auois-ie terminé la precedente Relation, qu'vne troupe de barbares Iroquois ayant surpris vne de nos bourgades frontieres, n'y pardonna à aucun sexe, non pas mesme aux enfans, & reduisit le tout en feu, à la reserue d'vne vingtaine de personnes, qui trouuant iour au milieu de ces flammes, & des fléches ennemis, nous vint apprendre en mesme temps leur ruine, que la venuë de cet orage qui disparut auant le leuer du soleil. C'estoit le bourg le plus impie & le plus reuolté contre les veritez de la foy de toutes ces contrées, & qui plus d'vne fois auoit dit aux Peres qui les alloient instruire, que si tant est qu'il y eut vn Dieu vangeur des crimes, ils le défioient [5] de leur faire sentir son courroux, & qu'à moins que cela ils refussoient de recognoistre son pouuoir.

Quasi en mesme temps nos Hurons partoient en armée pour aller au rencontre de quelque autre troupe ennemie. Ils consultent vn fameux Magicien pour receuoir ses ordres. Ce supost de Satan se fait bastir vn tabernacle tenebreux de deux ou trois pieds de hauteur & autant de largeur, le remplit de cailloux enflammez de feu, & se iettant au milieu de cette

[4] CHAPTER FIRST.

OF THE STATE OF THE COUNTRY.

THE scourge of war, that has hitherto carried off a great number of these tribes, has continued to such an extent, for a year past, that one may say that this country is but one scene of massacre.

Hardly had I concluded the preceding Relation when a band of barbarous Iroquois having surprised one of our frontier villages, spared neither sex, not even the children, and destroyed all by fire, except a score of persons. These succeeded in effecting their escape from amid the flames and the enemies' arrows, and came to tell us at the same time of their ruin and of the coming of the storm that disappeared before the rising of the sun. It was the most impious of the villages, and that which had been most rebellious against the truths of the faith in all these countries; and its inhabitants had more than once told the Fathers who had gone to teach them that, if there were a God who avenged crimes, they defied him [5] to make them feel his anger, and that, for anything less than that, they refused to acknowledge his power.

Almost at the same time, an army of our Hurons started to meet some other band of enemies. They consulted a famous Magician, for the purpose of receiving his orders. That instrument of Satan caused a dark tabernacle to be erected for him, two or three feet in height, and as many in width; filled it with

fournaife, commande qu'on l'y tienne enfermé iusqu'à ce que son Demon luy ayt donné responce. Il chante ou plustost heurle là dedans, comme vne ame damnée, toute l'armée Huronne dansant autour de luy, & rendant l'echo de sa voix afin qu'elle soit entenduë iusqu'au plus profond des Enfers. En fin le magicien change de ton, & s'escrie d vn accent tout remply de ioye, Victoire! victoire! ie voy les ennemis qui viennent à nous du costé du midy, ie les voy qui prennent la fuite, ie vous voy tous mes camarades qui les prenez captifs. A ce mot vn chacun se prepare & cherche [6] plus ardemment des cordes pour lier l'ennemy, que des armes pour le combatre. Iamais ce magicien ne parla plus asseurément, iamais on ne rendit plus volontiers à son Demon les hommages qu'il desiroit, & iamais les infideles ne triompherent avec plus d'insolence qu'à ce iour, que leur impiété l'emportoit au-deffus de la foy de quelques bons Chrestiens qui les auoient repris d'auoir recours à des Demons impuissans de les afflister. Ils partent au mesme moment, & courrent du costé du midy, suiuant l'aduis du magicien.

Les seuls Chrestiens s'arrestent long-temps sans parler ne pouuans se refoudre d'obeyr à vn conducteur si impie. Enfin lvn d'eux des plus feruens s'adresse à Dieu au milieu de ces crys de victoire. Mon Seigneur, luy dit-il, il s'agit icy de vostre honneur, c'est vous seul qui estes le maistre de nos vies, & qui disposez des victoires. si les promeffes du Demon se trouuent veritables, luy seul en tirera sa gloire, & vostre nom en fera blasphemé. Je vous offre ma vie pour estre tué de l'ennemy plustost que de me voir victorieux [7] en cette façon. Après cela il s'adrefse

stones heated in the fire; and, throwing himself into the middle of this furnace, he commanded that he be kept shut up in it until his Demon had given him an answer. He sang, or rather he yelled, therein like a damned soul; while the whole Huron army danced around him, and reëchoed his voice so that it might be heard in the lowest pit of Hell. Finally, the magician changed his tone, and called out in most joyful accents, "Victory! victory! I see the enemies coming toward us from the south. I see them take to flight. I see all of you, my comrades, making prisoners of them." At these words, each one made ready, and sought [6] more eagerly for ropes to bind the enemy than for weapons wherewith to fight them. Never had that magician spoken more confidently; never had his Demon been more willingly accorded the homage that he desired; and never did the infidels triumph with more insolence than on that day, when their ungodliness overcame the faith of some good Christians, who had reproved them for having recourse to Demons who were powerless to assist them. They started at the same time, and hastened toward the south, in accordance with the magician's advice.

The Christians stood by themselves for a long time, without speaking, being unable to make up their minds to obey so impious a guide. Finally, one of the most fervent among them addressed himself to God amid those shouts of victory. "My Lord," he said, "your honor is at stake. You alone are the master of our lives, and dispose of victories. If the promises of the Demon are fulfilled, he alone will derive glory therefrom, and your name will be blasphemed for it. I offer you my life, that I may be

aux autres Chrestiens, & quoy que le plus ieune de la troupe son zele luy fait prendre l'autorité de leur parler. Mes freres, leur dit-il, nous pecherions de fuiure la route qu'a monstré le Demon, tirois plustost vers l'occident d'où plus souuent les ennemis abordent: si Dieu nous veut fauoriser, le diable n'aura point de part à sa gloire: si nos camarades infideles ont le succez qu'ils se promettent, renonçons y tous de bon cœur, plustost que de rien deuoir à leur impiété. Aussi tost il est obey, les infideles fuiuant leur route d'vn costé, les Chrestiens vont de l'autre.

Ie ne scay si Dieu eut égard aux prières de ce ieune Chrestien: quoy qu'il en soit, fans qu'il luy en coustaſt la vie, les Infideles & leur Demon se trouuerent confus: ils rencontrerent en effet l'ennemy, mais ils n'en tuerent pas vn seul, la perte entiere ayant esté de leur costé, & la peur les ayant tellemēt faisi, que quoy qu'ils fussent six fois en plus grand nombre toute l'armée se diffipa, & là se terminerent les desseins de leur guerre.

[8] En fuite de cela tout le long de l'esté ce n'estoient rien que nouueaux bruits de massacres arriuez l'vn sur l'autre iufqu'au cœur du pays, & proche des bourgades plus esloignées de l'ennemy, fans que iamais on n'ait pû prendre que deux de ces Auanturiers, qui s'estant aduancez trop indiscretement furent surpris dans leurs embuches. Ce furent des victimes destinées pour le feu, & vn obiet de la cruaute naturelle à toutes ces Nations barbares; mais c'estoient des ames destinées pour le Paradis. Ils n'eurent pas plustost entendu les paroles des Peres qui y coururent pour les instruire, qu'ils se rendirent aux veritez de nostre foy, receurent le Baptefme, &

killed by the enemy rather than see myself victorious [7] in that fashion." After that, he addressed himself to the other Christians, and, although the youngest of the band, his zeal made him assume authority to speak to them. "My brothers," he said, "we would sin were we to follow the road pointed out by the Demon. Let us rather go toward the west, whence our enemies most frequently come. If God choose to favor us, the devil will have no share in his glory. If our infidel comrades meet with the success that they expect, let us cheerfully renounce it, rather than owe anything to their impiety." He was at once obeyed; the infidels went their way in one direction, and the Christians in another.

I know not whether God granted the prayer of that young Christian. At all events, without his losing his life, the Infidels and their Demon were defeated. In fact, they met the enemy but did not kill one of them, the entire loss being on their side; and they were so overcome by fright that, although they were six times more numerous, the whole army melted away, and thus ended the plans of their war.

[8] Afterward, throughout the whole summer, there was nothing but fresh rumors of massacres happening one after the other, in the heart of the country, and close to the villages that were most remote from the enemy; and yet it never was possible to capture more than two of those Adventurers, who, having pushed ahead too recklessly, were surprised in their ambushes. They were victims doomed to the flames, and the objects of the cruelty that is natural to all these barbarous Nations; but they were souls destined for Paradise. No sooner

chantoient dans le plus fort de leurs supplices qu'ils feroïent heureux dans le Ciel: mais plus cruelle en deuenoit la rage des Hurons infideles, qui n'ayant pû empescher leur bonheur, quelque opposition qu'ils y eussent apporté, vouloient leur faire souffrir en cette vie vne image des peines que souuent on leur dit qu'endurent les Ames en enfer.

Sur la fin de l'esté nous receûmes enfin [9] la nouvelle du malheur arriué dessus la riuiere en la défaite & en la prise de quelques vns de nos François, & d'vne flote des Chrestiens plus choisis que nous eussions dans les Hurons; qui reuenans des Trois riuieres tomberēt dans les embuches d'vne troupe Iroquoise, ainsi qu'on l'aura pû apprēdre comme ie croy, par la Relation de l'an passé enuoyée de Kebec. Crainte d'vfer maintenant de redites ie ne parleray point de ce desastre, seulement ie diray que la perte des personnes qui y demeurerent a esté le coup le plus sensible qui iusqu'icy soit arriué au Christianisme des Hurons.

Nous auons passé enuiron l'espace d vn an dans l'incertitude des choses qui leur pourroient estre arriées, dans la crainte que ces barbares n'eussent exercé dessus eux la cruauté de leurs supplices; dans les desirs, d'en sçauoir les particularitez & les choses qui auroient rendu leurs souffrances plus precieuses aux yeux de Dieu; Enfin dans les esperances que quelqu'un d'eux à qui on auroit pû donner la vie, s'eschapant de sa captiuité, nous en apporteroit des nouvelles assurées, qui [10] nous feroient benir la bonté de Dieu dedans toutes nos pertes. Ces attentes n'ont pas esté sans leur effet, le plus fidele & le meilleur de nos Chrestiens Ioseph Taondechoren ayant trouué

had they heard the words of the Fathers who hastened to instruct them, than they surrendered to the truths of our faith, received Baptism, and, at the height of their tortures, sang that they would be happy in Heaven. But all the more cruel was the fury of the infidel Hurons, who, because they had been unable, with all the opposition they could make, to deprive these men of their happiness, wished to make them suffer in this life a semblance of the torments that, as they are often told, are suffered by Souls in hell.

About the end of the summer, we at last received [9] news of the misfortune that had happened on the river through the defeat and capture of some of our French, and of a fleet of the choicest Christians that we have among the Hurons. As they were returning from the Three rivers, they fell into the ambush of a band of Iroquois, as may have been learned, I believe, from the Relation of last year that was sent from Kebec. For fear of repetition, I will not speak of that disaster, but will merely say that the loss of the persons who were involved therein was the heaviest blow that has yet been dealt to the Christianity of the Hurons.

We have been almost a year in uncertainty as to what may have happened to them; in dread that those barbarians may have made them feel the cruelty of their tortures; in the desire of hearing particulars, and all that may have made their sufferings more precious in the sight of God; finally, in the hope that some one of them whose life might have been spared would escape from his captivity, and bring us back positive information which [10] would cause us to bless God's goodness in the midst

moyen de s'eschaper des mains de l'ennemy, & estant enfin arriué icy aux Hurons au commencement du mois d'Aoust, vn an après sa prise: qui dans le recit qu'il nous a fait des choses dont il a esté tefmoing plus qu'oculaire, nous a fait reconnoistre que Dieu tire le bien du mal, & que sa diuine prouidence va disposant également & les biens & les maux pour le salut & la gloire de ses Esleus.

Le iour auant leur prise, comme preuoyans leur malheur, si toutefois il le faut ainsi appeler, ils s'estoient confessez, & auoient tenu vn Conseil exprés pour s'animer les vns les autres. He quoy, mes freres, auoit dit le plus ancië de tous, y auroit-il quelqu'vn de nous qui desistast de croire en Dieu quâd bien il se verroit brûlé des ennemis? nous auons embrassé la foy pour estre heureux là haut au Ciel, & non pas icy bas en terre. Tous promettoient d'estre fideles à [11] Dieu: lvn disoit que la pensée du Paradis adouciroit ses peines; vn autre adioustoit à cela que ces tifons ardents, & ces haches enflâmées de feu qu'on luy appliqueroit sur le corps, luy renouelleroïêt la memoire du feu d'enfer qui brusle à iamais les pecheurs. Eustache Ahatsistari ce Capitaine Neophyte & la terreur des ennemis, dont l'an passé ie parlay dans la Relation, ayant pris la parole, Mes freres, leur dit-il, si ie tombe entre les mains des Iroquois, ie ne puis esperer de vie, mais auant que mourir ie leur demanderay ce que viennent apporter les Europeans en leur terre, des haches, des chaudières, des couvertes, des arquebuses, voila tout: ie leur diray qu'on ne les ayme pas, qu'on leur cache la plus precieuse marchandise que les François nous donnent fans la vendre: qu'on nous vient annoncer

of all our losses. These expectations have not been vain. The most faithful and the best of our Christians, Joseph Taondechoren, found means to escape from the hands of the enemy, and arrived here among the Hurons at the beginning of August, a year after his capture. By his recital of those things of which he has been more than an eyewitness, he has shown us that God derives good from evil, and that his divine providence disposes equally of good and evil for the salvation and glory of his Elect.

The day before the capture, as if they foresaw their misfortune—if, however, it should be called one—they had confessed themselves, and had held a Council for the express purpose of encouraging one another. “What! my brothers,” the oldest of all had said, “is there one of us who would cease to believe in God even if he were burned by the enemies? We have embraced the faith to be happy in Heaven above, and not here below on earth.” All promised to remain faithful to [11] God. One said that the thought of Paradise would alleviate his sufferings; another added to this that the burning firebrands, and the axes heated red-hot, that would be applied to his body, would remind him of hell-fire, that burns sinners forever. Eustache Ahatsistari,—that Captain who was a Neophyte and the terror of his enemies, whom I mentioned last year in the Relation,—began to speak, and said: “My brothers, if I fall into the hands of the Iroquois, I cannot hope for life. But, before I die, I will ask them what the Europeans bring into their country,—axes, kettles, blankets, arquebuses, that is all. I will tell them that those people do not love them,—that they conceal from them the most precious

vne vie eternelle, vn Dieu qui a tout fait, vn feu qui est sous terre préparé pour tous ceux qui ne l'honorēt pas, vn lieu de bon-heur dans le Ciel, vn feiour immortel de nos Ames & de nos corps qui refusciteront impassibles. Après cela ie leur diray que [12] c'est là ma consolation; qu'ils exercent sur moy toutes leurs cruautez; qu'ils pourrōt à force de supplices arracher l'ame de mon corps, mais non pas cette esperāce de mon cœur, qu'après ma mort ie feray bien-heureux. C'est ainsi que ie les prescheray lors qu'ils me brusleront. Après cela il s'addresse à Charles Tfondatsaa; Mon frere, luy dit-il, si Dieu permet que ie fois pris des ennemis, & que toy tu t'eschapes, estant arriué au pays va trouuer de ma part mes freres & mes parens; tu leur diras que s'ils ont de l'amour pour moy, & encore plus pour eux mesmes, ils embrassent la Foy, ils adorent cette diuine Maiesté qui est inuisible à nos yeux, mais qui se fait sentir dans le plus profond de nos ames, lors que nous ne refusons pas ses lumieres, & que nous soumettons nos volontez à ses commandemens. Dy leur que ie suis conuaincu des veritez de nostre foy, & que pour vn iamais nous ferōs separez d'ensemble s'ils ne suiuent le party de Dieu; que luy seul est mon esperance, & qu'en quelque lieu que ie fois ie veux viure & mourir en luy.

[13] Le lendemain ce bon courage n'eut pas plu stost veu l'ennemy, qu'il se mit en prières, & parmy les crys du combat on entendit sa voix qui furmon-toit les autres; Grand Dieu c'est à vous seul que i'ay recours. Il fut pris le premier de tous comme il s'estoit plus auancé, mais ce grand Dieu qu'il inuoquoit l'a fecouru d'vne façon bien plus aymable, car il

merchandise of all, which the French give without selling it to us; that the latter come to tell us of an eternal life; of a God who has made all; of a fire that is under the earth, prepared for those who do not honor him; of a place of happiness in Heaven, an immortal abode for our Souls, and for our bodies, which will rise again, freed from suffering. Then I will tell them that [12] herein is my consolation; that they may inflict all their torments on me; that they may by dint of torture tear my soul from my body, but not from my heart this hope that after death I shall be happy. Thus will I preach to them, while they are burning me." After that, he addressed himself to Charles Tsondatsaa: "My brother," he said to him, "if God should permit that I be taken by the enemy, and that thou shouldst escape,—when thou shalt reach our country, go and see my brothers and my relatives on my behalf; thou shalt tell them that if they have any love for me, and still more for themselves, they must embrace the Faith, and adore that divine Majesty which is invisible to our eyes, but which makes itself felt in the very depths of our souls, when we do not refuse to see its light, and when we submit our wills to its commands. Tell them that I am convinced of the truths of our faith, and that we shall be separated from each other forever, if they are not among the followers of God; that he alone is my hope; and that, wherever I may be, I wish to live and to die in him."

[13] On the following day, no sooner had this courageous heart perceived the enemy than he began to pray, and, amid the cries of the combat, his voice was heard above all the others: "Great God, to thee

mourut en bon Chrestien, & parmy toutes les cruautez qu'il souffrit du depuis auant son dernier supplice, iamais il ne fit paroistre qu'vn courage plus fort que les tourmens, & digne des enfans de Dieu.

Le P. Isaac Iogues fut aussi pris tout des premiers, comme en effet il ne songeoit pas à se sauver soy mesme, mais à pouruoir au salut de tant de pauures ames, pour lesquelles Dieu le referuoit. Au moins ce fut là sa premiere pensée au moment que parut l'ennemy, de baptiser son Pilote, qui seul de ce canot n'estoit pas encore Chrestien. Cette action est la dernière qu'il ayt fait estant encore en liberté, mais Dieu l'a tellement benie, que ce bon Neophyte qui du depuis fe [14] fauua du peril, ne peut comprendre l'exez de cette charité, il la raconte à tout le monde, il se console, & benit Dieu de l'auoir appellé en l'Eglise par vne voye que iamais il n'eust esperé; il ne peut oublier ce iour, il s'en confirme dans la foy, & excite les autres à croire par ce motif de charité; Il faut, dit-il, que ces gens qui nous viennent instruire ne doutent aucunement des veritez qu'ils nous enfeignent, il faut bien que Dieu seul soit leur vniue recompense, Ondesonk (c'est le nom qu'auoit icy dans les Hurons le P. Iogues) s'oublia de soy mesme à la veuë du danger, il ne pensa qu'à moy, & me parla de me faire Chrestien. Les balles d'arquebuse frisoient nos oreilles, la mort étoit deuät nos yeux, il songeoit à me baptiser, non pas à se sauver: c'est qu'il m'airoit plus que soy mesme, & qu'il ne craignoit pas la mort, pensant que si ie mourrois fans bapteſme i'estois perdu pour vn iamais.

Ce Chrestien baptisé au milieu des alarmes, & à la veuë de mille cruautez ineuitables à celuy qui l'en-

alone I have recourse." He was the first to be taken prisoner, as he was the foremost in the fight; but the great God whom he invoked assisted him in a much more pleasing fashion, for he died a good Christian; and, in the midst of all the cruelties that he endured from that time until the final torture, he manifested a courage greater than the torments, and worthy of the children of God.

Father Isaac Jogues was also one of the first taken, for indeed his thought was not to save himself, but to provide for the salvation of so many poor souls for which God reserved him. At least, his first impulse when the enemy approached was to baptize his Pilot, who was the only one in that canoe that was not a Christian. This was the last act that he performed while still at liberty, but God has so blessed it that this good Neophyte, who has since [14] escaped from peril, cannot understand such an excess of charity. He relates it to every one; he consoles himself and blesses God for having called him into the Church in a manner for which he would never have hoped; he cannot forget that day; and through it he confirms himself in the faith, and incites the others to believe through that motive of charity. "It must be," he says, "that these people who come to instruct us have no doubt whatever of the truths that they teach us. It must be that God alone is their sole reward. Ondesonon"⁷ (that is the name by which Father Jogues is called here in the Huron country) "forgot himself at the moment of danger; he thought only of me, and spoke to me of becoming a Christian. The arquebus balls whistled past our ears; death was before our eyes. He thought of baptizing me, and not of saving himself. It was because he loved me

fantoit en Iefus-Christ, [15] a du depuis icy receu les ceremonies du baptesme & le nom de Bernard, que Monsieur de Montmagny nostre Gouuerneur luy auoit destiné, lors qu'échapé des mains des Iroquois, & retournant icy il se trouua à la benediction du fort de Richelieu, & à la Messe qui s'y celebra pour la premiere fois le iour de S. Bernard. Son furnom est Atieronhonk, il s'est du depuis tellement comporté, que nous voyons en sa personne qu'il n'appartient qu'à la charité de faire des miracles, d'vn infidele & d'vn barbare vn excellent Chrestien.

Mais reuenons au Pere, lors qu'il se vit entre les mains de l'ennemy, comme ils vouloïët le lier à leur ordinaire. Non, leur dit-il, ces François & Hurons que vous auez pris avec moy sont les liens qui me tiendront vostre captif, ie ne les quitteray qu'à la mort, ie les fuiuray par tout, & tenez vous tout affeurez de ma personne, tandis qu'il en restera quelqu'vn d'eux parmy vous. Il le dit de si bon accent à ces barbares, qu'ils virent bien qu'il parloit plus de cœur que de bouche, & ainsi ils se contenterent pour [16] lors de le bastonner puissamment, & luy arracher quelques ongles des mains, puis le laisserent en liberté. Mais ses pas, ses mouuemens & ses pensées estoient toutes pour ces pauures Hurons captifs: Il ne songea qu'à leur salut, & Dieu donna tant de benediction à vn zele si saint & si actif au milieu des souffrances, que dés ce premier iour de sa captiuité il baptisa quatorze Hurons, dont vn mourut à l'heure mesme entre ses mains ayant esté blessé à mort en ce rencontre; il confessa les autres qui estoient desia Chrestiens, & les anima tous à souffrir genereusement & pour Dieu les cruautez qui leur estoient inéui-

more than himself, and he feared not death while he thought that, if I died without baptism, I would be lost forever."

This Christian, who was baptized in the midst of alarms and in view of a thousand inevitable cruelties to him who begat him in Jesus Christ, [15] has since received the rites of baptism here and the name of Bernard, which Monsieur de Montmagny, our Governor, had destined for him when—after his escape from the Iroquois, and while on his way here—he was present at the blessing of fort Richelieu, and at the Mass that was celebrated there for the first time, on the feast of St. Bernard. His surname is Atieron-honk. Since then his conduct has been such that we see in his person that charity alone can work miracles in making, out of an infidel and a barbarian, an excellent Christian.

But let us return to the Father. When he saw himself in the hands of the enemy, and when they wished to bind him in their usual manner, he said to them: "No, no; those French and Hurons whom you have taken with me are the bonds that will keep me captive; I will leave them only at death. I will follow them everywhere, and you may be assured of my person so long as one of them remains with you." He said this to those barbarians so emphatically that they saw that his words came more from his heart than from his lips; and they therefore contented themselves for the [16] time with giving him a severe beating, and tearing some nails from his fingers; then, they left him at liberty. But his steps, his actions, and his thoughts were all for the poor Huron captives. He thought only of their salvation, and so well did God bless so holy and so active a zeal

tables, n'y en ayant aucun qui ne s'estimast heureux dans son malheur, de voir vn homme qui auoit si tost enleue tous leurs cœurs, & leur rendoit le chemin du Ciel si court & si facile.

Le Pere alloit tousiours continuant ces exercices de charité, & ce d'autant plus ardemment qu'il fçauoit bien que le temps s'approchoit des plus grandes souffrances. En effet après enuiron six ou sept iourées de chemin ils firent rencontre [17] d'une troupe de trois cens guerriers Iroquois, qui dépoüillerēt nos François, & exercerent mille cruautez en leur endroit, & deffus les Hurons. On leur arrache à tous les ongles, on coupe aux vns les doigts, on transperce aux autres les mains, & pour tarir le sang on leur applique sur leurs playes des tifons & des torches ardentes, des pierres toutes rouges de feu; on leur scie les bras avec des cordes qu'on leur fait entrer iusques aux os. On leur decoupe les cuisses à coups de cousteaux & d'espées. Enfin il n'y en eut pas vn qui ne receust quasi autant de coups qu'il y auoit là d'Iroquois, à la reserue de deux ieunes enfans & d'une ieune fille qui reuenoit du Seminaire des Vrfulines de Kebec, qui ne furent point offendez. Ce fut là le premier traitement de ces pauures captifs, qui tousiours animez par le Pere benissoient Dieu dans leurs souffrances, & se preparoient à quelque chose de plus cruel.

Trois iours après ils arriuerent aux bourgades ennemis, où on se comporta avec tant de rage en leur endroit, qu'il n'y eut aucune partie de leurs corps qui [18] ne fut offendee. Ces barbares firent marcher nos François les premiers, afin qu'ils receuissent les premières décharges. En suite on les fit monter tous

in the midst of sufferings that, on the first day of his captivity, he baptized fourteen Hurons,—one of whom died at the very hour in his arms, for he had been mortally wounded in the fight. He confessed the others who were already Christians, and urged them all to suffer bravely, and for the love of God, the tortures that would inevitably be inflicted on them. There was not one who did not consider himself happy in his misfortune, at seeing a man who had so soon inspired all their hearts, and made the road to Heaven so short and so easy for them.

The Father continued always to perform these charitable acts, and he did so all the more eagerly because he knew very well that the time of the greatest sufferings was approaching. In fact, after six or seven days' journey they met [17] a band of three hundred Iroquois warriors, who stripped our French and practiced a thousand cruelties on them and on the Hurons. They tore off the nails of all of them; they cut off the fingers of some, and pierced the hands of others; to dry the blood, they applied to their wounds lighted firebrands and torches, and stones heated red-hot in the fire; they sawed their arms with ropes until these reached the bone; they slashed their thighs with knives and swords. Finally, there was not one who did not receive almost as many blows as there were Iroquois, with the exception of two young children and a young girl returning from the Seminary of the Ursulines in Kebec, who were not injured. This was the first treatment received by those unfortunate captives, who, ever encouraged by the Father, blessed God amid their sufferings, and prepared themselves for still greater cruelties.

nuds sur vn échaffaut préparé qui estoit à l'entrée du Bourg: ils y demeurerent depuis le matin iusques au foir; & pour commencer ce ieu de cruauté, vn vieillard fameux magicien parmy ces nations Iroquoises, qui leur a promis depuis plusieurs années qu'elles se rendroïet victorieuses de tous leurs ennemis, monta tout le premier sur ce theatre. C'est, dit-il, les François que i'ay pour ennemis, les Hurons ne meritent pas ma colere, i'ay de la compassion pour eux, & en disant cela il bastonne rudement nos François les vns après les autres: puis ordonne à vne femme de monter, & de couper le poulce au Pere: car c'est icy celuy que ie hais le plus, adioûta-t'il. Après cela vn tourment succede à vn autre, & toute la iournée ne fut qu'vn spectacle de cruauté. Le lendemain il falut recommencer tout de nouveau, mais i'ay horreur de parcourir tous ces tourmens, quoy qu'ils soient plus horribles à souffrir que non pas à écrire. Il [19] suffit pour nous consoler, de sçauoir que Dieu anima tellement le Pere d'vn courage tout à fait heroïque, qu'au lieu de se plaindre dans le plus fort de ces barbares cruautez, il éleuoit les yeux au Ciel, d'où il attendoit son secours, offrant luy meisme sans résistance aucune les parties de son corps, sur lesquelles ces bourreaux vouloient décharger la rage de leur cœur, & iamais ils ne pûrent tirer de sa bouche aucun cry, comme s'il eust esté insensible à toutes ces souffrances.

Enfin on resolut de ne le faire pas mourir, on luy donna la vie aussi bien qu'aux deux autres François, & à la pluspart de tous ces bons Chrestiens Hurons. Il n'y eut qu'Eustache Ahatsistar qui fut brûlé & mis à mort, & avec luy vn sien neveu, qui depuis son

Three days afterward, they reached the enemies' villages, where such was the fury vented on them that there was hardly a portion of their bodies that [18] was not injured. The barbarians made the French walk in front, in order that they might receive the first blows. Afterward they were made to ascend, quite naked, a scaffold erected at the entrance of the Village. There they remained from morning until night, and, in order to commence this cruel game, an old man—a famous magician among the Iroquois tribes, who had for many years promised them that they would be victorious over all their foes—was the first to mount upon the stage. “It is the French,” he said, “whom I consider my enemies. The Hurons do not deserve my anger. I have compassion on them;” and, as he said this, he severely beat our French, one after the other, with a cudgel. Then he ordered a woman to come up and cut off the Father’s thumb. “For,” added he, “I hate him the most.” After that, one torture succeeded another, and the entire day was but a scene of cruelty. On the following day, the whole had to be commenced anew. But I have a horror of repeating all these tortures, although they are more horrible to suffer than to write of. It [19] is sufficient for our consolation to know that God animated the Father with a courage altogether heroic; that, instead of complaining at the height of these barbarous torments, he raised his eyes to Heaven, whence he expected succor, himself offering, without any resistance, the parts of his body on which the executioners wished to vent the rage of their hearts; and they could never draw from his lips a single cry, as if he had been insensible to all those sufferings.

Baptesme n'auoit point quasi eu d'autres paroles en bouche, mesme dedans ses chanfons, finon qu'il alloit estre heureux dans le Ciel. C'estoit vn ieune homme des plus accomplis qui fust icy dans les Hurons, & qui ayant tousiours fait promesse à son oncle de l'accompagner dans les plus [20] forts dangers de la guerre, ne pouuoit mieux le fuiure que iusques dans le Ciel, qui ne pouuoit long-temps luy estre differé, ayant trouué si proche de sa mort vn si heureux Baptesme.

En mesme temps que le Pere arriua aux bourgades ennemis, il trouua moyen de baptiser quatre autres Hurons captifs, qui auoient esté pris le mesme iour que luy, mais à soixante lieuës plus haut dans la riuiere, dont lvn fut bien tost bruslé, après auoir receu les eaux du fainct Baptesme.

Du depuis le Pere a cultiué courageusement cette vigne qu'il auoit arrosée de son sang au point de sa naissance, & qui dans ce tēps d'orages & de tempestes ne semble pas pouvoir croistre dans l'esprit de la foy, que parmy les souffrances de sa captiuité. C'estoit à ces bons Chrestiens vne affliction bien sensible de voir leur bon Pere dans les miseres & les incommoditez tout le lōg d'un Hyuer tres-fascheux, qui n'auoit pour tout habit qu'un morceau d'une couverture, qui à peine luy couuroit la moitié du corps, & que le feu de sa charité obligeoit au plus fort des plus [21] grandes froidures de se traifner de bourg en bourg, pour y visiter les enfans qu'il auoit enfanté en nostre Seigneur. Mais aussi il faut confesser, nous adiouste Ioseph Taondechoren, que ses discours animez de cette charité, au milieu de toutes ces souffrances enflammoient tous les cœurs, & leur faisoit priser le bon-heur

Finally it was decided not to put him to death. His life was spared, as well as those of the two other Frenchmen, and of most of all the good Huron Christians. Eustache Ahatsistari alone was burned and put to death, and with him one of his nephews, who, ever since his Baptism, had hardly ever had other words in his mouth, even while singing, than that he would be happy in Heaven. He was one of the most accomplished young men among the Hurons; and, as he had always promised his uncle to accompany him amid the [20] greatest dangers of war, he could not do better than follow him to Heaven,—a blessing which could not long be deferred, for he had found, so near his death, so happy a Baptism.

At the same time when the Father arrived at the enemies' villages, he found means to baptize four other Huron captives who had been taken on the same day as himself, but sixty leagues higher up the river,—one of whom was burned, shortly after having received the waters of holy Baptism.

After that, the Father bravely cultivated this vine, which he had watered with his blood at its very birth, and which in such a time of tempests and of storms seems not to be able to grow in the spirit of faith, except amid the sufferings of its captivity. It was a profound affliction for these good Christians to see their good Father in such misery and inconvenience throughout a very severe Winter,—when his sole covering consisted of a piece of blanket, which barely covered one half of his body; and when the ardor of his charity impelled him, even in the worst of the [21] coldest weather, to drag himself from village to village to visit the children whom he had begotten in our Lord. “But it must be confessed,” adds Joseph

qu'ils posseadoient dans leur captiuite, que Dieu leur eust donne vn homme qui leur seruoit & de pere & de mere, de consolateur & de tout, en vn lieu où toute consolation leur manquoit, sinon celle que Dieu leur donnoit par sa bouche. Il alloit souuent les confesser & les instruire, en vn mot il faisoit l'office d'Apostre, & pouuoit dire aprés S. Paul, *Verbum Dei non est alligatum, idèò omnia sustineo propter electos.* La parole de Dieu ne peut estre captiue, & ie souffre tout pour le salut des ames predestinées, que Dieu a choisies & mises en liberté par mon moyen au milieu de mes liens & de leurs chaifnes.

Nous ne fçauons pas où tout cela aboutira, & iusqu'où ces barbares luy permettront de viure, seulement fçauons nous qu'il attend la mort de iour en iour & [22] d'heure en heure, & que tandis qu'il luy restera vn brin de vie il l'employera pour l'auancement de la gloire de Dieu, & fera vne Mission plus glorieuse que la nostre au milieu de nos plus cruels ennemis, puis qu'elle y est plus remplie de croix & herissée d'espines. *Sugit mel de petra, oleumque de saxo durissimo.* Il n'appartient qu'au grand Maistre que nous seruons de tirer des amertumes la douceur, & de fléchir les cœurs plus endurcis que la pierre & le diamant.

I'obmets des choses bien considerables qui sont arriuées à cette Eglise souffrante dans la feruitude des Iroquois. Ie ne parle point aussi de la mort d'un de ces deux François qui furêt pris captifs avec le Pere, & lequel fut tué sur la fin de l'Automne par la passion d'un particulier Iroquois; Ie crains de repeter icy ce qui en auroit esté dit dans la Relation de Kebec, & me referue à l'an prochain à en rapporter davantage,

Taondechoren, "that his discourses, animated by such charity in the midst of all those sufferings, inflamed all hearts, and made them prize this blessing that they enjoyed in their captivity—that God had given them a man who was to them a father, a mother, a consoler, indeed all, in a place where all consolation failed them except what God gave them through his mouth." He frequently went to confess and instruct them; in a word, he filled the office of an Apostle, and could say with St. Paul, *Verbum Dei non est alligatum, ideo omnia sustineo propter electos*,—"The word of God is not bound, therefore I endure all things for the sake of the elect whom God has chosen, and has freed through me, in the midst of my bonds and of their chains."

We know not where all this will end, nor how long those barbarians will allow him to live; we know only that he expects death from day to day, and [22] from hour to hour; and that, while a breath of life remains, he will employ it for the advancement of the glory of God and will fulfill a more glorious Mission than ours, in the midst of our cruellest enemies, for it contains more crosses and is more beset with thorns. *Sugit mel de petra, oleumque de saxo durissimo.* The great Master whom we serve can alone extract sweetness from bitterness, and touch hearts that are harder than stone and adamant.

I omit many important things that have happened to that suffering Church in its slavery to the Iroquois. I say nothing, also, of the death of one of those two Frenchmen who were taken prisoners with the Father, who was killed at the end of the Autumn through the passion of an individual Iroquois. I fear to repeat here what may have been related of

n'ayant pas le tēps maintenant de le faire, & toutefois y ayāt quantité de chofes qui meritent de n'estre pas obmises, puis qu'elles font à la gloire de Dieu.

it in the Relation of Kebec, and will wait next year to say more about it, as I have no time now to do so; and, moreover, there are many things that cannot be omitted, for they are to the glory of God.

[23] CHAPITRE II.

DE LA MAISON & MISSION DE SAINCTE MARIE.

Q VOY que cette Maifon ne foit pas la demeure ordinaire des Peres de nostre Compagnie qui font icy dans les Hurons, c'est toutefois le lieu où ils fe rendent de fois à autres après le trauail des Miffions, dans lequel autrement on ne pourroit pas subsifter.

Le fecours que l'an paſſé nous demandions de Kebec & de France, non feulement nous a manqué, mais de quatorze que nous eſtions, le P. Isaac Logues & le P. Charles Raimbaut eſtans descendus à Kebec, & le premier eſtant tombé entre les mains des enne-mis, le fecond ayant eſté emporté d'vne maladie na-turelle, nostre nombre s'eſt veū reduit à douze; dont dix ont trouué leur employ dans les Miffions Huron-nes, & Algonquines, & ainsi le foin de la Maison eſt demeuré en partage à deux feuls qui restoient, au P. François le Mercier, & au P. Pierre Chastelain.

[24] Cette Maison n'eſtant pas feulement pour receuoir les nostres, mais eſtant vn abord continual de toutes les nations voisines, & plus encore des Chre-ſtiens qui y viennent de toutes parts pour diuerſes neceſſitez, mesme pour y mourir avec plus de repos d'eſprit, & dans les veritables ſentimens de la Foy; nous nous ſommes veus obligez d'y faire vn hospital pour les malades, vn cemetiere pour les morts, vne Eglife pour les deuotions du public, vne retraite pour les pelerins, enfin vn lieu plus ſeparé, où les infideles

[23] CHAPTER II.

OF THE HOUSE AND MISSION OF SAINTE MARIE.

ALTHOUGH this House is not the usual residence of the Fathers of our Society who are here in the Huron country, it is nevertheless the place to which they repair from time to time, after the work of the Missions, in which otherwise they could not live.

Not only has the aid from Kebec and from France that we asked for last year failed us, but, out of fourteen that we were, Father Isaac Jogues and Father Charles Raimbaut went down to Kebec; the former fell into the hands of the enemies, and the latter was carried off by a natural disease. Thus our number was reduced to twelve, ten of whom found employment in the Huron and Algonquin Missions; and the care of this House fell to the share of the only two who remained, Father François le Mercier and Father Pierre Chastelain.

[24] This House is not only an abode for ourselves, but it is also the continual resort of all the neighbouring tribes, and still more of the Christians who come from all parts for various necessities,—even with the object of dying there in greater peace of mind, and in the true sentiments of the Faith. We have, therefore, been compelled to establish a hospital there for the sick, a cemetery for the dead, a Church for public devotions, a retreat for pilgrims, and, finally, a place apart from the others, where the infidels—who

qui n'y font admis que de iour au passage, y puissent tousiours receuoir quelque bon mot pour leur salut; il faut en ces pays plus qu'en aucun lieu de la terre, se rendre tout à tous, pour les gagner à Iefus-Christ.

Cet hospital est tellement separé de nostre demeure, que non seulement les hommes & enfans, mais les femmes y peuuent estre admises; Dieu nous ayant donné quelques bons domestiques capables de les secourir en leurs maladies, en mesme temps que nous les assistons pour le bien de leur ame. Si ce foing est [25] fuiet à des peines, les fructs nous en ont esté si sensibles, que nous souhaiterions vn nombre de malades encore plus grand que nous n'auons eû, le trauail deût-il croistre au centuple. Cette Maifon est vrayement la maifon de Dieu, & non pas des infirmes, disoit vn fauusage Chrestien nommé Thomas Sa8enhati du bourg de S. Ioseph, iamais ie n'auois reconnû que la maladie fust vn bien, & maintenant ie la prefere à la santé, les dons du Ciel me font venus avec mon mal, & c'est icy que Dieu me fait connoistre, que luy feul est capable de contenter tous nos desirs. Je ne souhaite pas la vie, qui me retarde la poffession des grands biens que la Foy me fait esperer; je ne recherche pas la mort, car celuy feul qui est le Maistre & de nos corps & de nos ames doit disposer de ce qui est à luy: mais quand il luy plaira m'appeller de ce monde, il m'est aduis que ie suis preft d'obeir à ses volontez.

Dieu alloit disposant ce Chrestien non pas à mourir en nostre Maifon, où il fut l'espace d'un mois, mais à vne mort moins preueuë, qui le trouua preparé [26] pour le Ciel peu de iours après. Ils estoient allez environ quarante personnes cueillir quelques herbes fauages dont ils font vne espece de fil à rets qui leur

are only admitted by day, when passing that way—can always hear some good words respecting their salvation. In these countries, more than in any other spot on earth, it is necessary to become all things to all men, in order to win them to Jesus Christ.

The hospital is so distinct from our dwelling that not only men and children, but even women, can be admitted to it. God has given us some good servants who are able to attend them in their sickness, while we assist them for the good of their souls. If such care be [25] accompanied by trouble, the results have been so obvious that we could have wished for a larger number of sick than we have had, even if the work had increased a hundredfold. "This House is truly the house of God and not of the infirm," said a Christian savage named Thomas Sawenhati, of the village of St. Joseph. "I would never have admitted that sickness is a good thing, but now I prefer it to health. Heaven's gifts have come to me with my illness, and it is here that God shows me that he alone is capable of satisfying all our desires. I do not wish for life, which keeps me back from the possession of the great gifts that Faith leads me to hope for. I do not seek death, for he alone, who is the Master of our bodies and of our souls, can dispose of what belongs to him. But, when he is pleased to call me from this world, I think that I am ready to obey his wishes."

God prepared this Christian not for death in our House, where he remained for the space of a month, but for a less expected death, which found him ready [26] for Heaven a few days after. About forty persons went to gather some wild plants, of which they make a kind of twine for the nets that they use in

fert pour la pesche. La nuit dans le plus fort de leur sommeil, vne vingtaine d'Iroquois se vient ietter sur eux, en massacre les vns, prend les autres captifs, quelque nombre s'estant sauué plus heureusemēt à la fuite. Nostre Chrestien tomba des premiers sous la hache de l'ennemy. Il ne preuoyoit pas sa mort, mais il n'eust pû s'y disposer plus saintemēt. Allant en ce lieu il ne parloit par le chemin que des biens qu'apporte la Foy à vn cœur qui l'embrasse; il exhortoit ses camarades à se rendre Chrestiens, afin leur disoit-il que nous allions de compagnie au Ciel. Tout le soir, & vne partie de la nuit accommodant sa chanure il offroit son trauail à nostre Seigneur avec tant de ferueur, que ne pouuant pas retenir cette deuotion en soy mesme, sa voix faisoit entendre aux infideles les paroles que son cœur addressoit à Dieu. Vn Capitaine de son bourg qui coucha cette nuit près de luy, & se sauua de ce massacre, [27] nous a rapporté que le voyāt parler si ardemment de Dieu, il luy disoit, Mon amy donne moy ta Foy. Ce bon Chrestien luy sous-rioit sans luy respondre; mais en effet il le fit heritier de ses vertus, & de sa foy incontinent aprés sa mort; & du depuis ce Capitaine a pris son nom dans le Baptesme, & s'est tellement comporté que nous benissons Dieu de ce que par des voyes esloignées de nos preuoiances, il enrichit en mesme temps, & avec auantage l'Eglise & triomphante & militante des Hurons. Nous devions parler en son lieu de ce Capitaine nouvellement conuerty nommé Thomas Sondaksa des plus considerables de tout ce pays.

Vne femme Chrestienne du bourg de la Conception estant allée visiter ses plus proches parens à douze lieües de nostre Maifon, s'y fentit attaquée d'vne

fishing.⁸ During the night, while they were sound asleep, about twenty Iroquois fell on them, massacred some, and took the others prisoners; a few, more fortunate, escaped by flight. Our Christian was one of the first to fall under the hatchet of the enemy. He had not foreseen his death, but he could not have prepared himself for it more holily. As he was going to the place, he spoke on the way of nothing but the benefits that Faith brings to a heart which embraces it. He exhorted all his companions to become Christians, "So that," he said, "we shall all go to Heaven in company." During the whole evening and a portion of the night, while he was preparing his hemp, he offered his work to our Lord with such fervor that he could not contain his devotion within himself, and his voice conveyed to the infidels the words that his heart addressed to God. A Captain of his village, who slept near him that night, and who escaped from the massacre, [27] related to us that, when he heard him speak so earnestly of God, he said to him, "My friend, give me thy Faith." The good Christian smiled at him, without answering; but in truth he made him the inheritor of his virtues and of his faith, immediately after his death. Since then, that Captain has taken his name in Baptism, and has behaved in such a manner that we bless God because, by ways far remote from our previsions, he enriches at the same time, and with advantage, both the Church triumphant and the Church militant of the Hurons. We will speak in due time of this newly-converted Captain, named Thomas Sondakwa, one of the leading men of all this country.

A Christian woman, of the village of la Conception, went to visit her nearest relatives at a distance

maladie qui ne sembloit pas dangereuse. Je ne fçay d'où luy vint le presentiment de sa mort; quoy qu'il en soit elle se remit en chemin. Je vous quitte, dit-elle à ses parens, parce que ie veux mourir parmy les fideles & proche de mes freres qui portent [28] les paroles de la vie éternelle. Ils m'affisteront à la mort, & ie desire qu'ils ayent soin de ma sepulture: ie refusciteray avec eux; & ne veux point auoir de part avec les os de mes parents defuncts, qui ne me feront rien dedans l'éternité. Je n'ayme que la Foy & ceux qui sont aymez de Dieu. Je le prie qu'il vous esclaire, & qu'aprés ma mort vous foyez tous plus sages que vous n'estes durāt ma vie. Si vous voyiez ce que ie voy! mais Dieu ne fait pas à tout le mōde cette grace. Là dessus elle monte en canot, arriue le mesme iour au bourg de la Conception, & fans s'arrester en sa propre maison, fait à pied trois lieies qui luy restent, & vient se rendre icy. Dieu feul dresse les pas de ses esleus, & tient leurs cœurs entre ses mains. Cette bonne Chrestienne depuis son baptesme auoit esté vne des perles de cette Eglise, mais plus elle s'approchoit de la mort, plus elle deuenoit precieuse. Si ie craignois la mort, nous disoit-elle, ie ne penserois pas croire vn Paradis qui m'attend. Il n'y a rien en terre qui retienne mon cœur; si i'ay agreé la mort de mes enfans dans la pensée qu'ils alloient [29] dans le Ciel, pourquoy refuserois-ie de mourir devant ioüyr d'un semblable bon-heur: ie m'aymerois moins qu'eux, puisque ie me voudrois moins de bien. Sa patience fut en tout heroique en cette maladie qui fut longue, & accompagnée d'excessiues douleurs, & elle fit en tout paroistre vn courage digne d'une ame vrayement Chrestienne.

A peine auoit-elle aucun mouuement lors que ie luy

of twelve leagues from our House. She felt herself attacked by an illness, that did not seem dangerous. I know not whence the presentiment of her death came to her, but, at all events, she set out on her return. "I leave you," she said to her relatives, "because I wish to die among the faithful, and near my brothers who bring [28] the words of eternal life. They will assist me at death, and I desire that they attend to my burial. I shall rise again with them, and I do not wish my bones to be mingled with those of my deceased relatives, who will be nothing to me in eternity. I love only the Faith, and those who are beloved of God. I pray him to enlighten you, and that, after my death, you may be wiser than you are during my life. If you could see what I see! But God does not grant such grace to every one." Thereupon she embarked in a canoe, reached the village of la Conception on the same day, and, without stopping at her own house, walked the three remaining leagues and came here. God alone guides the steps of his elect, and holds their hearts in his hands. This good Christian had, from her baptism, been one of the pearls of this Church; but the nearer death approached, the more precious did she become. "If I feared death," she said to us, "I would not think of believing in a Paradise that awaits me. There is nothing on earth that keeps back my heart. If I was resigned to the death of my children, in the thought that they went [29] to Heaven, why should I refuse to die when I am about to enjoy similar happiness? I would love myself less than I love them, since I would wish less good for myself." Her patience was heroic throughout her illness, which was a long one and was accom-

portay le viatique, mais sa foy luy donna des forces, elle fort de son liict, se iette à deux genoux en terre, & d'vne voix mourâte: Icy mon Seigneur, s'écriat'elle, ie croy fermement que c'est vous qui venez pour me visiter, ie meurs dans cette Foy, & dans le repêtrir d'auoir esté vn si lôg-temps fans vous connoistre, ayez pitié de moy. Plusieurs des assistans ne purent contenir leurs larmes, elle seule faisoit paroistre sur son visage la ioye que ressentoit son cœur, & les contentements d'vne ame qui ne respiroit que le Ciel. Elle tomba le lendemain dans vn assoupiissement mortel, & n'eut plus ny d'yeux, ny d'oreilles, finon lors qu'on luy parloit de prier Dieu, car alors [30] reuenant à soy, elle prenoit plaisir iusque dans l'agonie d'adorer celuy dont elle ioüyt maintenant.

Elle estoit grosse de cinq mois, & c'étoit là nostre vniue regret que la mort d'vne si faincte mere priuast son fruct du bon-heur que nous luy souhaitions. Nous fismes vn vœu d'vne Neufuaine en l'honneur de faincte Anne, afin qu'elle luy obtint le Baptesme. Il plut à Dieu exaucer nos prières au point mesme que nous en auions perdu l'esperance. Cet enfant vint au monde, & n'eut de vie qu'environ vn demy-quart d'heure, mais toutefois assez pour le faire viure à iamais dans le Ciel. Nous le nommâmes Ignace en son baptesme, la mere suiuit bien tost ce petit Ange, & leurs corps s'accompagnerent iusqu'au tombeau.

Ce fut lors que nous nous vismes obligez de confacer vn cemetiere auprés de nostre Eglise, qui deuoit receuoir pour ses premices vn si heureux deposit. L'enterrement fut solemnel, & si remply de deuotion,

panied by excessive pain; and she displayed a courage worthy of a truly Christian soul.

She could hardly move when I brought her the viaticum, but her faith gave her strength. She rose from her bed, knelt on the ground, and, in a dying voice, exclaimed: "Here, my Lord; I firmly believe that it is you who come to visit me. I die in that Faith, and in repentance for having been so long without knowing you. Have pity on me." Several of those who were present could not restrain their tears. She alone showed on her countenance the joy that she felt in her heart, and the content of a soul that breathed only Heaven. On the following day, she fell into a deathlike stupor, and had neither eyes nor ears except when they spoke to her of praying to God; for then [30] she would revive, and, even in her death agony, took pleasure in adoring him whom she now enjoys.

She was pregnant five months, and that was our sole regret, that the death of so saintly a mother should deprive her child of the happiness that we hoped for it. We made a vow of a Novena in honor of saint Anne, that she might obtain Baptism for it. God was pleased to grant our prayers, at the very moment when we had lost all hope. The child came into the world, and lived only a few minutes, but still long enough to make him live forever in Heaven. We named him Ignace at his baptism. The mother soon followed this little Angel, and their bodies went together to the grave.

It was then that we saw ourselves compelled to consecrate a cemetery near our Church, which was to receive as its first seed so blessed a deposit. The burial was solemn, and so replete with devotion that the

que les Chrestiens qui estoient accourus chez nous au bruit de cette mort, n'en fortirent que les larmes [31] aux yeux & les desirs au cœur de viure & de mourir comme elle.

Ce n'est pas tout, cette bonne femme a plus fait dans le Ciel pour ses parens qu'elle n'auoit fait en terre. Ils ont tous desir de la fuiure, & desia vne sienne sœur, qui gouerne toute la famille a voulu preuenir les autres, & a receu dans le baptesme le nom de la defuncte.

En suite de cela les Chrestiens qui sont morts, tant au bourg de la Conception qu'au bourg de Sainct Ioseph à cinq lieües de nostre Maison, ont désiré estre enterrez chez nous. Et la deuotion des viuans a esté si feruente, que les grands froids du plus fort de l'hyuer, & la hauteur des neiges n'ont pû les empêcher d'apporter dessus leurs espaules vne charge qu'ils ne trouuoient qu'aymable, dans la pensée qu'ils rendoient ce dernier deuoir à des corps qui vn iour deuoient refusciter avec eux dans la gloire.

De plus tous les Dimanches de l'esté de quinze en quinze iours, & les grandes festes de l'année ç'a esté vne consolation bien sensible de voir arriuer en cette [32] Maison de dix & douze lieües à la ronde les Chrestiens qui s'y assembloient, souuent pour trois & quatre iours, au moins ceux à qui la force & l'aage le permet. C'est alors que se voyant tous d'un esprit ils se parlent au cœur, ils s'animët les vns les autres, ils tiennent des Conseils pour auancer le Christianisme, pour establir la Foy dans leur pays, & y voir Dieu seul adoré. Les sermons ne leur manquent pas, & nous taïchons alors de les mettre dans la pratique de ce qui est de plus faint en l'Eglise: car ie

Christians, who had flocked to our place at the news of her death, left it only with tears [31] in their eyes, and in their hearts the desire to live and to die like her.

That is not all. This good woman has done more in Heaven for her relatives than she had done on earth. They all wish to follow her; and already one of her sisters, who is the head of the whole family, has forestalled the others, and has received the name of the deceased in baptism.

Since then, the Christians who have died not only at the village of la Conception, but at that of Saint Joseph, five leagues from our House, have wished to be buried in our cemetery. And the devotion of the living has been so fervent that the intense cold in the severest part of winter, and the depth of the snows, have not prevented them from carrying on their shoulders a burden that they considered only an agreeable one, because they thought that they were paying this last duty to bodies which would one day rise again with them in glory.

Moreover, on every Sunday in the summer, from fortnight to fortnight, and on the great festivals of the year, it was very consoling to witness the arrival at this [32] House of the Christians from a distance of ten or twelve leagues around, who assembled there often for three or four days,—at least, those whose strength and age permitted of their so doing. It is then that, seeing themselves all of one mind, they speak heart to heart; they animate one another; they hold Councils for the advancement of Christianity, for the establishment of Faith in their country, and for plans that God alone may be adored therein. Sermons are not wanting, and we then endeavor to make them practice what is most holy in the Church.

puis dire en verité, que iamais ie n'ay veu en France des gēs fans lettres plus susceptibles des mysteres de nostre Foy. Ils les penetrent avec tant de viuacité, & en tirent des sentimens si folides des choses du Ciel, que cela seul m'est vne conuiction d'esprit, que Dieu veut estre reconnu au milieu de cette barbarie, qu'il y a fes esleus, & que deuslions nous y mourir mille fois, il faut que l'Evangile y soit presché. Et vrayement c'est icy que nous voyons à l'œil, que la main n'est pas racourcie, & que des pierres & des cailloux il en tire, felon qu'il luy plaist, des enfans [33] d'Abraham, des ames choisies pour le Ciel. En vn mot il n'y a point de cœur barbare quand la Foy en a pris possession.

De plusieurs qui se font presentez au Baptesme nous en auons differé vn grand nombre pour les éprouuer davantage, & accroistre par ce delay l'estime qu'ils doiuent auoir de nos mysteres. Ceux qui nous ont parus plus choisis & mieux dispofez à receuoir le charactere des enfans de Dieu, font plus d'vne centaine. Qui dvn costé ayant deuant les yeux l'exemple & la ferueur des anciens Chrestiens, ont beaucoup moins de peine de fuiure ce qu'ils voyent desia pratiqué, & d'ailleurs estant mieux informez des veritez de nostre Foy se trouuēt aussi plus forts contre les tentatiōs, qui cy deuāt ébranloient les meilleurs courages, & ont cause la ruine de plusieurs, qui auoient assez bien cōmencé. Que puis-ie rechercher autre chose que le Paradis, répondoit vn Catechumene, maintenāt excellent Chrestien? Si vous me prometties vne longue vie ie vous démentirois publiquement, n'y ayant pas vn qui ne fçache que les meilleurs Chrestiens [34] aprés auoir perdu tout le fuport

For I can truly say that never in France have I seen illiterate people more susceptible to the mysteries of our Faith. They penetrate them with so much spirit, and derive from them such well-grounded opinions of Heavenly things, that this alone convinces my mind that God wills to be acknowledged in the midst of this barbarism; that he has his elect here, and that, even if we should have to die a thousand times, the Gospel must be preached here. And truly it is here that we are eyewitnesses that his arm is not shortened and that from rocks and stones he brings forth, as it pleases him, children [33] of Abraham and souls destined for Heaven. In a word, no heart continues to be barbarous when Faith has taken possession of it.

Of the many who have presented themselves for Baptism, we have put off a goodly number, the better to try them, and by that delay to increase the esteem that they should have for our mysteries. Those who have appeared to us to be the choicest, and the best disposed to receive the character of children of God, are over one hundred. These, on the one hand, having before their eyes the example and fervor of the older Christians, have much less difficulty in observing what they see already practiced; and moreover, being better informed regarding the truths of our Faith, have also more strength to withstand the temptations that formerly made the most courageous waver, and caused the ruin of many who had begun fairly well. "What else should I seek but Paradise?" replied a Catechumen who is now an excellent Christian. "If you were to promise me a long life, I would publicly give you the lie, for there is not one who does not know that the best Chris-

de leurs enfans, eux mesmes ont esté rauis de la mort, au plus fort de leur aage. D'esperer que la Foy m'apporte des richefles, ou les contentemens de cette vie, aurois-ie perdu la memoire de cette flote de Chrestiens, sur qui fraichement le malheur est tombé; les vns souffrent maintenant sous la cruauté des supplices, & la fureur des Iroquois, qui n'a pour eux rien que des flammes; les autres ont esté trop heureux de se sauver tout nuds de ce peril. Non non, adioustoit-il, ie ne voy rien dessus la terre qui m'attire à la Foy. C'est vn feu que ie ne voy pas, mais que ie crains, ce feu qui brusle dans l'enfer, qui fait que ie suis resolu d'obeir à Dieu: c'est vn paradis que ie croy fans le voir qui me fait Chrestien.

Le soin de la Mission qui porte le nom de cette Residence, & qui comprend les bourgades les plus voisines est escheuë en partage au P. Pierre Piiart. Comme le nombre des Chrestiens n'y est pas si considerable, que nous ayons iugé à propos de leur bastir vne Chappelle dans leurs bourgs, c'est en cette Maisō qu'ils se [35] rendent les Festes & Dimanches, pour y faire leurs deuotions. Vn iour d'hyuer que les vents estoient deschainez, que l'air estoit remply de neiges, d'orages & tempestes, le Pere reprit vn de ses Neophytes d'estre venu d'une lieüe & demie, par vne baye d'un lac glacé, ou plusieurs y demeurent quelquefois morts de froid, ou enfoncez dans les eaux sous le plancher qui leur est infidele. Ce bon homme luy respondit, Ie ne regrette point ces pas qui me feront contez dedans le Ciel, ie priois Dieu dedans mon chemin, & luy offrois ma peine, i'estime trop le saint iour pour ne pas me trouuer icy. Dieu les conferue tousiours dans cet esprit.

tians, [34] after having lost all the support of their children, have themselves been ravished by death in the prime of life. If I hoped that Faith would bring me wealth or content in this life, could I forget that fleet of Christians upon whom misfortune has recently fallen? Some of them now groan under the cruel torments and fury of the Iroquois, who have nothing but flames for them. The others have been only too fortunate to save themselves, quite naked, from such danger. No, no," he added, "I see nothing on earth to attract me to the Faith. It is a fire which I do not see, but which I fear, that fire that burns in hell, which makes me resolve to obey God; it is a paradise, in which I believe without seeing it, that makes me a Christian."

The care of the Mission which bears the name of this Residence, and which comprises the nearest villages, has fallen to the lot of Father Pierre Pijart. As the number of Christians is not so great as to make us consider it necessary to build Chapels for them in their villages, it is to this House that they [35] come on Festivals and Sundays, to perform their devotions. On a winter's day, when the winds raged furiously and the air was full of snow, of storms, and of tempests, the Father rebuked one of his Neophytes for having come a league and a half over a bay of a frozen lake, where sometimes several perish by the cold, or are plunged into the waters under the treacherous floor. The good man replied: "I do not regret these steps, which will be counted to me in Heaven. I prayed to God on the way, and offered him my hardships. I esteem the holy day too highly not to be here." May God ever preserve him in that state of mind.

CHAPITRE III.

DE LA MISSION DE LA CONCEPTION AUX ATINNIA-SENTAN.

IL semble que Dieu ne veüille establir son Eglise en ces contrées barbares, que par les mesmes voyes qui ont donné les commencemens à la Foy dans tout le reste de la terre. Je veux dire, qu'estre excellent [36] Chrestien, & estre en mesme temps dans les épreuves des souffrances, ce sont deux chofes inseparables. Nous l'auons veu particulierement dans cette Miffion, où Dieu s'est plû de nous rauir les vns après les autres ceux qu'il auoit le plus formé felon son cœur, où les familles les plus Chrestiennes se voyët depeuplées, où la pauureté les accueille, & tout leur manque hormis la foy qui feule les soutient, & qui croist à mesme mesure que croissent leurs souffrances.

Je pense, nous disoit vn iour à ce propos vn ieune homme qui presque seul se voit resté d'une famille nombreuse de Chrestiens, que la mort ou la guerre ont esleué à cette Eglise: Je pense, disoit-il, que Dieu veut voir si vrayement nostre Foy est sincere, & si nous desirons de lui autre chose que le Paradis. Il m'a osté l'un après l'autre tout le suport de mes parêts, & pour m'esprouuer iusqu'au bout, il vient fraichement de permettre que le chef de notre famille l'vnique appuy qui nous restoit, & tous nos biens foïet tombez entre les mains des Iroquois. Je suis à me plaindre

CHAPTER III.

OF THE MISSION OF LA CONCEPTION AMONG THE ATINNIAWENTAN.

IT seems that God intends to establish his Church in these barbarous countries solely by the same ways which have given birth to the Faith throughout the remainder of the earth. I mean to say that to be an excellent [36] Christian, and to be at the same time in the ordeal of sufferings, are two inseparable things. We have observed this particularly in this Mission, where God has been pleased to take away from us, one after the other, those whom he had best formed according to his own heart; where the most Christian families are decimated; where poverty assails them, and they lack everything but faith, which alone sustains them, and which grows in proportion as their sufferings increase.

"I think," said one day to us, in regard to this, a young man who was almost the only one left of a large family of Christians, whom death or war had removed from this Church, "I think," said he, "that God wishes to see whether our Faith is truly sincere, and whether we desire any other thing from him but Paradise. He has taken away from me, one after the other, all the assistance of my relatives; and, in order to try me to the end, he has recently permitted the head of our family, the sole support that was left us, and all our goods, to fall into the hands of the Iroquois. I complain to him, or rather

de luy, plûtoſt ie luy dy en [37] mon cœur qu'il
acheue de me dépoüiller s'il le veut, qu'il coupe, &
qu'il décharne iusqu'aux os, & qu'il m'oste ma femme
que i'ayme plus que moy: il me semble qu'alors ie
le feruirois encore plus parfaitement, car plus les
malheurs m'accueillent, les veritez de nostre Foy me
semblent plus aymables, & les chofes de Dieu sont
plus claires à mes yeux.

Charles Tfondatsfaa, qui l'an passé s'eschapa des
mains de l'ennemy, y ayant perdu tout fon bien, &
de plus vn sien frere, & vn fils, qu'il cherissoit vniue-
ment, parlant vn iour aux Infideles, Non, disoit-il,
iamais ie n'estois reuenu si riche d'aucun voyage;
mais Dieu m'a tout rauy en vn moment, à dessein de
m'apprendre que tout cela n'est rien, & que c'est dans
le Ciel que doiuent estre mes esperances. Vous ne
fçaeuez, leur disoit-il, vous autres Infideles ce qu'il
faut dire & faire pour confoler vn affligé, vos paroles
font fans effet, & il n'y a rien que la Foy qui fauorise
les veritables ioyes. Aprés nostre déroute m'estant
rendu aux Trois Riuieres ie m'y vis entouré de mes
freres les Chrestiens Montagnais Algonquins [38] &
François. Tous me parloient d'un langage inconnu,
& toutefois ils consoloirent mon cœur. I'en voyoſ
lvn qui leuant la main vers le Ciel me disoit ce que
ie conceuois fans le pouuoir entendre, & en ce mesme
temps ie fentois vne main inuisible qui raccommodoit
mon esprit, qui appaifoit ses troubles, & me faifoit
trouuer vn bonheur indicible dedans toutes mes
pertes. Nostre Foy ne nous a pas esté rauie avec nos
biens, elle est entiere en nostre cœur, & nostre con-
stance fera voir à tous les Infideles que nous sommes

I tell him in [37] my heart, to finish despoiling me,—to cut and strip off my flesh to my bones, and to take away my wife, whom I love more than myself. It seems to me that I should serve him still more perfectly; for the more do misfortunes fall on me, the more do the truths of our Faith seem lovable to me, and things pertaining to God are clearer to my eyes.

Charles Tsondatsaa, who last year escaped from the hands of the enemy after having lost all his goods, and also a brother, and a son whom he loved above all, while speaking one day to the Infidels, said, "No, I never came back so rich from any journey; but God took everything from me in one moment, in order to teach me that all that is nothing, and that my hopes should be in Heaven. You do not know, you Infidels," he said to them, "what should be said and done to console one who is afflicted. Your words are without effect, and Faith alone promotes true joy. After our defeat, I went down to the Three Rivers, where I saw myself surrounded by my brothers, the Montagnais, Algonquin, [38] and French Christians. All spoke to me in an unknown tongue, and nevertheless they consoled my heart. I saw one raise his hand to Heaven, and he told me what I could conceive without being able to understand him; and at the same time I felt an invisible hand which soothed my mind, calmed my troubles, and made me find an ineffable happiness in spite of all my losses. Our Faith has not been taken away from us with our goods; it is still entire in our hearts, and our constancy will show all the Infidels that we are so sure of Paradise that, to speak truly, we esteem nothing else."

si asseurez du Paradis, qu'à vray dire nous n'estimons rien que cela.

En effet les anciens Chrestiens de cette Miffion ont augmenté leur ferueur au milieu de toutes ces espreuves; leur exemple a plus feruy que nos paroles, pour donner vne vraye idée de la Foy à ceux qui de nouveau se font rangez au Christianisme. Les Infideles les respectent pour la pluspart, & quantité souhaiteroit d'auoir assez de forces pour fuiure leur party.

Voicy quelques actions & sentimens [39] de pieté que ie rapporteray fans ordre, afin qu'on puise reconno[i]stre ce que fait la grace en vn cœur, quoys que nay dans la barbarie. I'ay esté témoing de leur zele y ayant passé la plus grande partie de l'hyuer avec le Pere Paul Ragueneau.

Vn Chrestien d'enuiron foixante & dix ans estant interrogé des pensées qu'il falloit auoir dans les douleurs qui nous affligen. Il n'y a pas long-temps, dit-il, que bruslant de la fievre ie ne pûs prendre aucun repos toute la nuit: alors ie remerciois Dieu, songeant que dans le Ciel ces douleurs n'auroient point de lieu; ie luy offrois mon corps qui s'alloit ainsi confommant, & iugeois qu'il deuoit aggreer cette offrande, m'imaginant que c'estoit luy qui prenoit son plaisir à me faire sentir l'ardeur du feu qui me brûloit.

Le mesme fe bruslant vn iour à dessein, fut aduersty par vn de ses amis de se retirer de la flamme. Non non, dit-il, c'est ainsi que i'apprens qu'il fait mauuaise offense à Dieu, si on n'est resolu de brusler dans vn feu dont iamais on ne pourra se retirer, & dont cecy n'est rien qu'une ombre.

[40] Vn autre quasi de mesme aage venant aux

Indeed, the older Christians of this Mission have increased their fervor in the midst of all these trials. Their example has served, better than our words, to give a true idea of the Faith to those who have recently joined the ranks of Christianity. Most of the Infidels respect them, and many would like to have sufficient strength to follow their example.

Here are some pious actions and sentiments [39] which I shall relate without any order, that it may be seen what grace can do in a heart, although it be born in barbarism. I have been a witness of their zeal, for I passed the greater part of the winter there with Father Paul Ragueneau.

A Christian, about seventy years of age, was questioned regarding the thoughts that one should have amid the sorrows that afflict us. "Not long ago," he said, "I burned with fever, and could get no rest all night. Then I thanked God, for I thought that in Heaven there would be no such pains. I offered him my body, that was being consumed; and I considered that he should grant my request, because I imagined that it was he who took pleasure in making me feel the heat of the fire that burned me."

The same man burned himself one day, purposely, and was told by one of his friends to withdraw himself from the flames. "No, no," said he, "thus do I learn that it is a bad thing to offend God, unless we are resolved to burn in a fire from which we can never withdraw, and of which this one is but a shadow."

[40] Another, almost as old, while coming to the public prayers, nearly killed himself by a fall that tore all the flesh of one arm: "My God," he said, "I offer you this accident, and I accept it willingly, since you have permitted it to happen." After that,

prieres publiques penfa se tuer d'vn cheute qui luy décharna tout vn bras. Mon Dieu, s'écria-t'il, ie vous offre cet accident, & ie l'accepte volontiers, puis qu'ainsi vous l'auez permis. Après cela il pourfuit son chemin sans rien dire autre chose, entre dans la Chapelle, & iamais n'y fit ses prieres avec plus grande deuotion. Estant forty il nous monstre vne playe qui nous fait à tous de l'horreur: on tasche à luy donner quelque secours, mais à peine estoit-il resporty qu'il retombe pour la seconde fois, & se blesse rudement à la teste. C'est ce Dieu tout puissant que tu viens de prier, qui t'a recompensé de cette cheute, luy reprochent les Infideles, Oüy dea, replique ce bon homme, il n'a que de l'amour pour moy, & se contentera de cette douleur passagere pour la punition de mes fautes, mais il vous prepare à vous autres qui blasphemez sans cesse contre luy des supplices éternels qui n'auront que du desefpoir.

Vn de nos Peres prenoit vn iour plaisir à entendre, sans estre apperceu, vn bon [41] Chrestien malade qui exhortoit sa fille à embrasser la Foy. Oüy ma fille, luy disoit-il, ne doute aucunement qu'il n'y ait vn Dieu que les Chrestiens adorent. Autre que luy ne pourroit me donner la consolation que ie sens maintenant dans mon mal: ie suis aussi content, que si ie me voyois guery, & ie luy dis avec plaisir qu'il ordonne comme il luy plaira de ma vie, parce que ie reflens en mon cœur vne asseurance toute certaine que ie ne perdray rien perdant ce corps. C'est sans doute que nostre ame a quelque chose qui luy est plus precieux que cette vie, quelque amour que nous ayons pour elle.

Les exhortations de ce pere ont eu leur effet, il a

he continued on his way without saying anything else; he entered the Chapel, and never did he say his prayers with greater devotion. When he came out, he showed us a wound that horrified us all. We tried to give him some relief, but hardly had he gone out when he fell a second time, and hurt his head badly. "It is the all-powerful God, to whom thou hast just prayed, who has rewarded thee by that fall," the Infidels said, reproaching him. "Yes, indeed," replied the good man, "he has nothing but love for me, and will be satisfied with this passing pain as a punishment for my sins; but he prepares for you, who blaspheme unceasingly against him, eternal torments that will be accompanied by nothing but despair."

One of our Fathers took pleasure one day in listening, without being perceived, to a good [41] sick Christian who was exhorting his daughter to embrace the Faith. "Yes, my daughter," he said to her, "do not at all doubt that there is a God whom the Christians adore. No other than he could give me the consolation that I now feel in my illness. I am as satisfied as if I were cured; and I tell him with pleasure to dispose of my life as he pleases, because I feel quite sure in my heart that I shall lose nothing by losing this body. It is undoubtedly because our souls possess something more precious than this life, whatever may be our love for it."

The exhortations of the father had their effect. He first won his daughter to God, and afterward one of his sons, who was still older. Finally, the mother wished to follow her children; and they all live together in a sweet state of innocence that would be delightful in the midst of France.

gagné premierement sa fille à Dieu, puis vn sien fils encore plus aagé; enfin la mere a voulu fuiure ses enfans, & viuent tous dans vne douceur d'innocence qui se rendroit aimable au milieu de la France.

A peine y auoit-il trois iours qu'vne famille entiere auoit pris resolution d'embrasser la Foy, que la maistresse de la cabane trauaillant en plein midy en son [42] champ avec vne de ses nieces, deux Iroquois cachez là proche dans les bois fortirent de leurs embusches, & à la veuë de tout le monde se ietterent sur elles à coups de hache, leur enleuent la cheuelure & la peau de la teste, & ayans fait leur coup se retirent à la fuite avec tant de vitesse que iamais on ne pût les atteindre. On vient de trois lieuës nous querir en haste; nous y courons de mesme pas assez à temps pour mettre ces pauures femmes massacrées dans le chemin du Paradis. Ce font là, disoit l'vne, les penfées que i'auois dans mon champ, ie desirois d'aller au Ciel, & Dieu m'a prise au mot: ie voulois viure, & maintenant ie veux mourir Chrestienne, ne me refusez pas le Baptesme. Celle-cy en a réchappé, & du depuis s'est touſiours comportée tres-Chrestienne-ment, l'autre fut bien toſt dans le Ciel.

Vne ieune femme Neophyte fentât en ses premières couches de cruelles tranchées n'auoit recours qu'à Dieu, ses douleurs redoublant elle redouble ses prières, & se deliure enfin tres-heureusement de son fruct à mesme temps qu'elle acheue [43] son chapelet. Après six iours elle se sent réueillée ſubitement au milieu de la nuit, & trouue fon enfant qui tiroit à la fin, desia faisi d'vne froideur mortelle: fans fonger à aucun remede, Helas! il meurt fans estre baptisé, s'écrie cette pauure mere defolée, il n'ira pas dedans

Hardly three days after, an entire family had taken the resolution to embrace the Faith. While the mistress of the cabin was working in broad daylight in her [42] field, with one of her nieces, two Iroquois, who were hidden close by in the woods, rushed from their ambush; in the sight of every one these threw themselves upon them with their hatchets, tore off their hair and their scalps, and, after committing the deed, retreated so rapidly that it was impossible to overtake them. They came from a distance of three leagues to summon us in haste. We hurried thither, and were in time to place these poor butchered women on the road to Paradise. "These," said one, "are the thoughts that I had while in my field. I wished to go to Heaven, and God took me at my word. I wished to live, and now I wish to die, a Christian. Do not refuse me Baptism." This one recovered, and ever since then has behaved in a most Christian manner; the other was soon in Heaven.

A young woman, a Neophyte, who experienced cruel agony in her first confinement, had recourse only to God. As her pains increased, she redoubled her prayers, and finally was delivered very happily of her child, at the same time that she finished [43] her rosary. After six days, she suddenly awoke in the middle of the night, and found that her child was about to breathe his last, and was already seized with a deathlike chill, while she could think of no remedy. "Alas!" exclaimed the poor disconsolate mother, "if he die without being baptized, he will not go to Heaven." We were notified at once. No sooner had this little innocent been bathed in the sacred waters of Baptism, than he received at the

le Ciel. On vient nous aduertir sur l'heure, ce petit innocent ne fut pas plustost ondoyé dans les eaux sacrées du Baptefme, qu'il receut au mesme moment, & la vie du corps & de l'ame.

Vn autre enfant dans le berceau, dont le pere & la mere estoient morts excellens Chrestiens, deuant tomber dans les soins d'vne sienne tante infidele, fut porté à dix lieuës de nous où cette tante demeuroit, & où bien tost on le vit atteint à la mort. Les Infideles preffent fortement cette femme d'auoir recours à des remedes diaboliques. Non, leur dit-elle, c'est vn enfant destiné pour le Ciel, & le voyant à l'agonie, Dieu des Chrestiens, s'écria-t'elle, ie ne vous connois pas, mais ie vous offre cette petite baptisée, puis qu'on dit qu'elle est vostre fille; si ceux qui enseignent le chemin du Ciel estoïet [44] icy, ils luy diroient quelle route doit tenir son ame à la fortie du corps; vous qui estes son pere conduisez-la vous mesme, crainte qu'elle ne s'égare: pour moy i'enterray son corps en vn lieu separé, & il n'aura rien de commun avec les Infideles. Cette petite ame innocente est maintenant dedans le Ciel, & celle qui luy auoit rendu ces charitez sans quasi les connoistre, nous vint trouuer de son païs par deux ou trois diuer- ses fois, nous fit entendre son desir, & enfin receut le Baptefme avec tant de consolation, qu'alors son cœur se répandant par ses levres, Mon Dieu, s'écria-t'elle, feroit-il possible que iamais ie m'oubliaffe de ce iour, & des saintes promeffes que ie viens maintenant de vous faire, rien ne vous est caché, & vous voyez dans le fond de mon ame que plustost ie foulerois aux pieds mille coliers de pourcelaine, que de commettre vn peché contre vous.

same moment both the life of the body and that of the soul.

Another child in the cradle, whose father and mother had died excellent Christians, was about to come under the care of an aunt who was an infidel. She was carried a distance of ten leagues from us, to the place where this aunt resided, and where she soon became sick unto death. The Infidels urged the woman to have recourse to diabolical remedies. "No," she said to them, "she is a child destined for Heaven;" and when she saw her in the agony of death, she cried out: "God of the Christians, I do not know you; but I offer you this little baptized one, because they say that she is your daughter. If those who teach the road to Heaven were [44] here, they would tell her what road her soul must follow when it quits the body. You, who are her father, lead her yourself, for fear that she may stray. For my part, I shall bury her body in a separate place, and it will have nothing in common with the Infidels." This little innocent soul is now in Heaven, and she who had manifested such charity on her behalf, almost without knowing it, came to us from her country on two or three different occasions, told us her desire, and finally received Baptism, with so much consolation that her heart spoke out of her lips. "My God," she exclaimed, "could it be possible that I should ever forget this day and the holy promises that I have just made to you. Nothing is hidden from you, and you see in the depths of my soul that I would rather trample under foot a thousand porcelain collars, than commit a single sin against you."

Some days after his Baptism, a Christian met an

Vn Chrestien quelques iours après son Baptesme fit rencontre d'vne femme infidele, qui le tirant doucement par la robe luy dit, Ie suis à toy. Tu me prens pour vn autre, luy repliqua-t'il, tu es au diable, [45] ie n'ay point de part avec luy.

Vn ieune Payen ayant eu souuent le refus d'vne fille Chrestienne, épia l'occasion de la trouuer seule à l'écart lors qu'elle alloit querir du bois dans la forest voisine. Pas vn maintenāt ne te void, luy dit-il, pourquoi rougirois-tu de pecher avec moy? Maffacre-moy au milieu de ces bois, luy répond la fille Chrestienne, pas vn maintenant ne te void, pourquoi aurois-tu horreur de ton crime? pour moy ie souffri-ray plus volontiers la mort, que de commettre le peché dont tu me folicite. Ce fripon n'y est pas retourné, Maudite race de Chrestiens, disoit-il, en se retirant, ils sont par tout inexorables. Nous ne fça-uons pas en plusieurs rencontres semblables la fidelité de nos Chrestiens, qui souuent se contentent que le Ciel seul soit leur témoin, si les Infideles mesme n'estoient les premiers à publier ces actions de vertu: d'aucuns en s'en mocquant comme d'vne simplicité trop grande, de perdre (disent-ils) les plaisirs d'un aage qui iamais ne peut retourner, pour vne crainte imaginaire d'un feu que iamais ils n'ont veu, d'autres en font touchez [46] iusqu'au cœur, & n'en parlent qu'avec respect, iugeans de là que la pureté de la Foy a des plaisirs qui surpassent les sens, & qui releuent vne ame au dessus du commun.

Ce propos me fait refouuenir des larmes que ver-soit il y a quelques iours vn ieune homme Chrestien, pleurant le peché d'vne sienne tante qui s'oublioit de son salut: Vous ne fçauez, nous disoit-il, quel tour-

infidel woman, who pulled him gently by his robe, and said to him: "I am thine." "Thou takest me for another," he replied. "Thou belongest to the devil; [45] I have nothing to do with him."

A young Pagan, who had frequently been refused by a Christian girl, sought for an opportunity of meeting her alone, when she went for wood in the adjacent forest. "No one sees thee," he said to her, "why shouldst thou be ashamed to sin with me?" "Kill me in the midst of these woods," replied the Christian maiden. "No one sees thee now. Why shouldst thou have a horror of thy crime? For my part, I would more willingly suffer death than commit the sin to which thou solicitest me." The scoundrel did not repeat his request; "Cursed race of Christians!" he said as he withdrew; "they are everywhere inexorable." We would never learn of the fidelity displayed on many similar occasions by our Christians, who are often content that Heaven alone should be their witness, were it not that the Infidels themselves are the first to proclaim these virtuous deeds. Some do this by laughing at what they consider excessive simplicity in losing (so they say) the pleasures of an age that can never return, through fear of an imaginary fire that they have never seen; others are touched [46] to the heart by it, and speak of it only with respect, judging thereby that the purity of the Faith has pleasures that surpass those of the senses and raise the soul above the common.

This reminds me of the tears shed some days since by a Christian young man, who wept for the sin of an aunt who was forgetful of her salvation. "You do not know," he said to us, "what a torment it is

ment il y a d'auoir la Foy, & s'abandonner au peché, vous qui auez tousiours vescu dans l'innocence. Je fçay ce qui en est ayant demeuré quelques iours depuis mon Baptefme, dans ces débauches de ieunesse, ce m'estoit vn suppli[c]e, mon esprit n'estoit rien que trouble, & ces plaisirs de bestes n'estoient plus tels pour moy qu'ils m'auoïet paru autrefois auant que i'eusse les connoissances de la Foy. I'y sêtois plus d'amertume que de douceur, mon cœur n'auoit point de repos, & au milieu de ces delices, il n'y trouuoit que des dégouts. C'est fans doute que Dieu est bon mesme aux meschans, qu'il a pitié de ceux qui ont esté à luy, & ne veut pas qu'aprés auoir gousté les douceurs, [47] qu'il y a dans la Foy, ils trouuent quelque paix ou contentement hors de luy; Helas, adioustoit-il, son peché luy fert de tourment, & luy donne plus de tristesse que de ioye! Parlons à Dieu plûtost qu'à elle, car toutes les paroles du monde ne peuuent entrer au fond d'une ame qui est dedans ces troubles. Elle voit son malheur, elle sent sa misere non pas assez pour en sortir, mais assez pour iamais ne iouyr d'aucun bien ny en ce monde, ny en l'autre, si Dieu luy mesme ne fait le coup de son salut.

Vne Chrestienne ayant appris qu'un sien fils, toute sa ioye & le support de sa vieillesse, estoit tombé entre les mains de l'ennemy, ne pût pas contenir ses larmes: mais reuenant incontinent à soy, aprés auoir rendu à la nature ce que le cœur transpercé d'une mere ne pouuoit pas luy donner, Helas mon Dieu, s'escria-t'elle, pourquoi n'ay-ie pas mon recours à vostre bonté, n'est-ce pas maintenant que ie dois vous tenir parole, & garder dans l'affliction ce que ie vous ay promis dans la prosperité? continuez si vous vou-

to have the Faith, and to abandon oneself to sin, you who have always lived in innocence. I know what it is, for I lived, for some days after my Baptism, in the debauchery of youth. It was a torture to me; my mind was greatly troubled by it, and those bestial pleasures were no longer for me such as they had formerly seemed, before I had any knowledge of the Faith. I found in them more bitterness than sweetness; my heart had no rest, and in the midst of those pleasures it experienced nothing but disgust." It is, beyond a doubt, because God is good even to sinners, that he has pity on those who belong to him, and does not wish that after having tasted the joys [47] of Faith, they should find any peace or content outside of it. "Alas!" he added, "her sin is her torment, and brings her more sorrow than joy. Let us speak to God rather than to her, for all the words in the world cannot enter into a soul that is in such troubles. She sees her misfortune; she feels her misery,—not enough to extricate herself from it, but enough to prevent her from ever enjoying any good, either in this world or in the next, if God himself do not work her salvation."

A Christian woman, who learned that one of her sons, the sole joy and support of her old age, had fallen into the hands of the enemy, could not restrain her tears. But she at once recovered herself after rendering to nature what the transfixed heart of a mother could not forbear giving. "Alas! my God," she exclaimed, "why have I not recourse to your goodness? Is not this the time when I should keep my word to you, and perform in affliction what I promised you in prosperity? Continue to try me, if you will, provided that, at [48] the same time, you

lez à m'esprouuer, pourueu qu'en [48] mesme temps vous augmentiez ma foy: quand bien vous m'auriez renduë la plus miserable du mōde, i'espereray tousiours en vous. Paffons à quelques vns plus en particulier.

Ioseph Taondechoren qui fraichement s'est eschapé des mains des Iroquois, me fourniroit la matiere d'une Relation toute entiere, si i'auois le loisir de m'arrester à ce qui s'est passé en sa personne, & aux graces que Dieu luy a fait tout le temps de sa captivité, mais estant trop pressé, ie me contenteray de faire voir icy comme Dieu l'auoit faintement disposé auant son depart des Hurōs, aux malheurs qui depuis luy font arriuez, & l'estat dans lequel nous l'auons veu à son retour. Ce braue Chrestien auât que de nous quitter pour descendre à Kebec, le mesme iour qu'il s'embarqua, fit à tous les Chrestiens presens une harangue qui merite de trouuer icy quelque lieu. Mes freres, leur dit-il, me voicy sur mon depart, & peut estre iamais n'aurons nous icy bas en terre la consolation de nous voir: cela fait que ie desire vous parler, comme si ie me voyoys [49] sur le point de mourir, dans les plus veritables sentiments de mon cœur. Quelque malheur qui nous arriue, souuenons nous que nous sommes Chrestiens, que l'obiect de nos esperāces est dans le Ciel, que la terre n'a rien qui soit digne de nous, & capable de contenter une ame qui s'est donnée à Dieu. L'eternité nous donnera tout le loisir de gouster cette verité, c'est assez maintenant que la Foy nous l'enseigne, quand bien les sentimens que Dieu nous donne ne nous en feroient pas des preuues. Mes freres ne perdons iamais cette grace que vous & moy auons receu dans

increase my faith. Even if you should make me the most miserable being in the world, I would always hope in you." Let us pass on to some others, in more detail.

Joseph Taondechoren, who has recently escaped from the Iroquois, would furnish me with enough matter for an entire Relation, had I leisure to consider here what happened to him personally, and the graces that God gave him throughout the time of his captivity. But, as I am too much pressed for time, I will content myself with showing here in how holy a manner God had prepared him, before his departure from the Huron country, for the misfortunes that have since happened to him, and the condition in which we saw him on his return. This brave Christian, before leaving us to go down to Kebec, on the same day that he embarked, delivered a harangue to all the Christians present which deserves to find place here. " My brothers," he said to them, " here I am, about to depart; and perhaps we shall never have the consolation of seeing one another again here on earth. This makes me feel a desire to speak to you, as if I saw myself [49] about to die, with the truest sentiments of my heart. Whatever misfortune may befall us, let us remember that we are Christians; that the object of our hopes is in Heaven; that earth contains nothing worthy of us, and nothing capable of satisfying a soul that has given itself to God. Eternity will give us every leisure to experience that truth. It is sufficient, for the present, that Faith teaches it to us, even if the sentiments that God gives us were not proofs of it. My brothers, let us never lose that grace that you and I have received in the sacred waters of Baptism. It is the

les eaux sacrées du Baptesme, c'est le gage de nostre salut, la beauté de nostre ame, qui en a effacé les laideurs du peché, qui en a chassé les demons, & nous a fait enfans de Dieu. Que ce soit là nostre threfor, que ce soient nos richeſſes, & si le diable & tout l'enfer s'efforce de nous les rauir, aymons plus nostre bien, qu'ils ne souhaitent nostre mal; foyons iour & nuict fur nos gardes, inuoquons le secours du Ciel, l'afſtance des Anges, ayons recours à la priere autant de fois [50] que nous ſentirons nostre cœur attaqué. En vn mot estimons le don de la Foy, aymons vn Dieu qui nous a aymé le premier, & que tout l'effort de nos haynes ne soit rien que pour le peché. Refoluōs nous & à la mort & aux douleurs, de cette vie, offrons dés maintenant le tout à Dieu, afin qu'il en tire fa gloire, & que pour vn moment qui nous reſte à ſouffrir en terre, nous en receuions dans le Ciel vne recompense éternelle. Aprés ce discours que fa foy & fon zèle enflammoit, & qu'autre que le S. Esprit ne luy auoit pû ſuggerer; Mes freres, leur dit-il, mettons nous à genoux, offrons nous tous à Dieu & pour la vie & pour la mort, ſuiuez tous mes paroles, afin que n'ayans tous qu'un cœur nous n'ayons aussi qu'une langue & la meſme priere en bouche. Là deſſus il s'adrefſe à Dieu, mais avec des ſentimēs de deuotion ſi tendres, que le cœur les gouſte mieux, que le papier ne les exprime.

Ce furent là fes dernières paroles lors qu'il fe ſepara d'auec nous il y a près d'un an; & les graces de Dieu que nous voyons en luy nous font maintenant reconnoiſtre [51] qu'en effet les tourmens, la captiuité, & la mort n'ont rien qui puiffe nuire à un cœur vrayement Chreſtien.

pledge of our salvation; the beauty of our souls, which has removed from them the deformities of sin, which has driven from them the demons, and has made us children of God. Let that be our treasure, that our wealth; and if the devil and all hell should endeavor to take them away from us, let us love our welfare more than they wish us evil. Let us be on our guard night and day; let us pray for succor from Heaven, and for aid from the Angels. Let us have recourse to prayer whenever [50] we feel our hearts assailed. In a word, let us esteem the gift of Faith; let us love the God who has first loved us, and let all our hatred be directed against sin alone. Let us make up our minds to die and to endure the pain and sorrow of this life. Let us even now offer the whole to God, so that he may turn it to his glory; and, in exchange for a moment that remains to us to suffer on earth, we may receive an eternal reward in Heaven." After this discourse, which was animated by his faith and zeal, and with which none other than the Holy Ghost could have inspired him, he said: "My brothers, let us kneel and all offer ourselves to God both for life and for death; let all of you follow my words, so that, having but one heart, we may also have but one tongue, and the same prayer in our mouths." Thereupon, he addressed himself to God, but with such tender sentiments of devotion that the heart felt them more than can be expressed on paper.

These were his last words when he left us, about a year ago; and God's graces that we see in him now show us [51] that torture, captivity, and death cannot harm a truly Christian heart.

While he was returning here to the Huron coun-

Remontant icy aux Hurons, Dieu de nouveau l'a voulu esprouuer. Ils estoient cent de compagnie, & ayans fait enuiron cent lieüies de chemin, ils se croyoient hors les dangers des Iroquois; lors que cet ennemy qui estoit aux embusches les surprend au paßſage en vn lieu où la riuiere tombant en precipice d'vne hauteur espoueutable oblige nos Hurons de mettre pied à terre, & porter leurs canots & leurs meubles sur leurs espaules, pour reprendre plus haut le liet de la riuiere où elle se retrouue plus paisible en son cours. Dans l'embaras de ce paßſage les Hurons furent surpris à l'impourueû, & attaquez si viue-ment, que les premiers ayant esté ou tuez sur la place, ou pris captifs de l'ennemy, les derniers perdirent courage, & se sauuerent à la fuite, laiffans en proye toutes leurs marchandises qui desfa leur auoient cousté la mort ou la captiuité d'vne vingtaine de personnes qu'ils auoient perduë en vne autre rencontre il y auoit fort peu de iours.

[52] En ce combat ce bon Chrestien eut vne espaule transpercée de part en part d'vne balle de mousquet, & comme en suite il fut abandonné sans aucune assistance de deux ou trois iours, quasi tout son sang respandu, avec la fatigue d'un chemin qui de soy mesme fait horreur, le reduisirent dans le desespoir de la vie. Mon Dieu, s'escrioit-il, ie continue à esprouuer que par tout vous estes mon Dieu, autāt sur ces rochers où ie me voy abandōné, que vous l'estiez au milieu de ma captiuité, puisque par tout mon cœur est consolé dans la feule pensée que vous estes en tout lieu témoin de mes souffrances. Je m'estois eschapé des mains de l'ennemy pour mourir auprés de mes Peres qui m'ont engendré dans la

try, God chose to try him again. They were a company of a hundred, who had journeyed about one hundred leagues, and believed themselves beyond danger from the Iroquois; when the enemy, who lay in ambush, surprised them at a place where the river falls over a precipice of dreadful height, and compels our Hurons to land and to carry their canoes and their effects on their shoulders, to embark on the channel of the river higher up, where its course is once more smooth. In the midst of the confusion caused by this passage, the Hurons were overtaken unawares, and so swiftly attacked that, when the first had either been killed on the spot, or had been taken prisoners by the enemy, those behind lost courage, and escaped by flight, leaving behind them as plunder all their goods; these had already cost them the death or captivity of about twenty persons, whom they had lost in another encounter, a few days before.

[52] In this fight, the good Christian had a shoulder pierced through and through by a musket ball; and as he was afterward abandoned without any assistance for two or three days, the loss of nearly all his blood, with the fatigues of a journey that of itself is horrible, reduced him so low that he despaired of his life. "My God," he exclaimed, "I continue to feel that you are everywhere my God,—as much upon these rocks, where I see myself abandoned, as you were in the midst of my captivity; for everywhere my heart receives consolation in this thought alone, that you are in all places a witness of my sufferings. I had escaped from the hands of the enemy, that I might die near my Fathers who have begotten me in the Faith. But O my God! if you

Foy: mais mon Dieu si vous me referuez ce plaisir pour le Ciel, foyez beny pour vn iamais; ie meurs aussi volontiers sur ces rochers, que dans le pays des Hurons, puis qu'en quelque lieu que ie meure, c'est vous seul qui disposerez de ma vie. Ces paroles iointes à sa misere toucherent enfin ses camarades Infideles, après que leur esprit se fut remis de l'espouente où la [53] terreur de l'ennemy les auoit ietté. Ils prirent soin de luy, & enfin après bien des fatigues ils aborderent icy en nostre Maifon. Ce fut bien lors que ce bon Chrestien ne pouuoit contenir sa ioye, & les ressentimens qu'il auoit des graces de Dieu nous parurent dés son abord. Vrayement, nous dit-il pour premieres paroles, le Dieu que vous preschez, & que ie croy est seul le tout puissant & le tout bon: il m'a conduit & protegé depuis vn an à trauers mille perils de ma vie, & s'il a voulu que mon corps ait souffert, ce n'a esté que pour faire fentir à mon ame qu'il y a des plaisirs mesme dans les souffrances, & que rien n'est terrible à celuy qui espere en luy.

Mais les discours qu'il fit aux Infideles surpassent ce qu'on peut croire d'un fauusage, s'il n'estoit vray que le faint Esprit rend disertes mesme les langues des enfans. Mes freres, leur dit-il, si vous ressentez de la ioye de me voir deliuré des cruautes des Iroquois, ie suis triste de vous trouuer encore sous la captiuité des diables, & moy mesme, ie ne m'estime pas encore entierement en liberté, [54] tandis que ie suis en ce monde, où le peché me peut rendre plus malheureusement captif que ie n'estois? Les cruautes que i'ay souffert sont tout à fait horribles; que sera-ce d'un feu éternel? mais i'ay crainte que plusieurs de vous ne se mocquent de moy en leur cœur,

reserve this pleasure for me in Heaven, be blessed forever. I die as willingly on these rocks as in the country of the Hurons, since, wherever I may die, you alone dispose of my life." These words, added to his unfortunate condition, finally touched his Infidel comrades, after their minds had recovered from the fright which [53] terror of the enemy had caused them. They took care of him, and in the end, after many hardships, they landed here at our House. Then the good Christian could not restrain his joy, and his gratitude for the favors of God manifested itself to us at his very approach. His very first words to us were, "The God whom you preach to us, and in whom I believe, alone is all-powerful and all-good. He has guided and protected me for a year through a thousand dangers of my life; and, if he has chosen that my body should suffer, it was only to make my soul feel that there are pleasures even in the midst of suffering, and that nothing is terrible to whomsoever hopes in him."

But the discourses that he addressed to the Infidels surpass what could be expected from a savage, were it not true that the holy Ghost makes even the tongues of children eloquent. "My brothers," he said to them, "if you feel joy at seeing me delivered from the cruelties of the Iroquois, I am sorry to see you still in the captivity of the devils; and even I do not yet consider myself entirely at liberty [54] as long as I am in this world, where sin can make me a more miserable captive than I was. The sufferings that I endured were altogether horrible; what will be those of an eternal fire? But I fear that many of you are scoffing at me in your hearts, and think me too simple, because I fear a fire that I have

& ne me croyent trop simple de craindre vn feu que iamais ie n'ay veu, plus que les flammes & les tourmens que i'ay souffert estant aux Iroquois. On m'a dit mesme que plusieurs se font resioüis à la nouuelle de ma captiuité, qu'ils s'en prenoient au Dieu que i'adore, qu'ils disoient qu'il estoit sans pouuoir, & que ie n'estois pas à plaindre dans les malheurs qui m'auoient accueilly, puisque la misere où il m'auoit abandonné retiendroit les autres de fuiure mon exemple, de se faire Chrestiens, & de seruir vn Maistre qui sans doute n'auroit pas la puissance ou la volonté de nous rendre heureux pour vn iamais, puis qu'il ne commençoit pas dés cette vie à nous faire sentir les effets de ce sien amour.

Mes freres, adiousta-t'il, ie ne fcay pas les desseins de Dieu dessus moy: estant [55] dans le plus fort de mes misereres, ie n'osois pas luy demander ny la mort ny la vie, pensant que i'estois vn enfant qui ignorois mon bien, & que luy qui estoit mon Pere auoit plus de sageesse pour ma conduite que moy mesme, & qu'il ne manqueroit point d'amour pour moy, tandis que ie ne manquerois point de confiance en luy. Me voila deliuré quasi contre mes esperances, ie ne fcay si ce n'est point vous qui en auez esté la caufe par l'horreur de vos blasphemmes. Le croy que Dieu a voulu vous confondre dans vos pensées, qu'il a voulu se iustifier en ma personne, & vous montrer qu'il ne m'auoit pas delaissé, & que iamais il ne manquera ny de pouuoir ny d'amour pour ceux qui sont à luy. Le croy que ceux qui se resioüissent de ma prise sentent leur cœur maintenant dans la confusion, qu'ils rougissent de honte, qu'ils condamnent eux mesmes leur sageesse, voyans que Dieu a tiré fa gloire mesme de

never seen, more than the flames and torments that I suffered while with the Iroquois. I have even been told that several rejoiced at the news of my captivity, and blamed for it the God whom I adore; that they said that he was powerless; and that I was not to be pitied for the misfortunes that had befallen me, because the calamity in which he had abandoned me would prevent others from following my example, from becoming Christians, and from serving a Master who would doubtless have neither the power nor the will to make us happy forever, inasmuch as he did not begin even in this life to make us feel the effects of this love of his.

"My brothers," he added, "I do not know what God's designs are respecting me. When [55] my misfortunes were at their height, I did not dare to ask him either for death or for life, because I thought that I was a child, who did not know what was good for me; that he who was my Father had more wisdom for guiding me than I; and that he would not fail in love for me, so long as I did not fail to have confidence in him. I am now delivered, almost against my hopes. I know not whether it is not you who have been the cause of it, through your horrible blasphemies. I think that God has chosen to confound you in your thoughts; that he has intended to do justice to himself in my person, and to show you that he had not abandoned me, and that he will never fail, either in power or in love, for those who belong to him. I am sure that those who rejoiced at my capture must now feel confusion in their hearts; that they must blush with shame; that they themselves condemn their own wisdom, when they see that God has derived his glory even from my

mes malheurs dont ils s'estoient seruis pour l'accuser. Je ne fçay pas à quelle mort il me referue, mais quelque malheur qui me puisse arriuer, ne vous en [56] prenez plus à luy, c'est assez qu'il vous ait confondu vne fois auant vostre mort, vostre impieté ne doit pas l'obliger de faire tousiours des miracles. Si vous ne reconnoissez & son pouuoir & fa bonté en cette vie, ce fera au iour du iugement où il se iustifiera pour vn iamais, & où ceux qui auront le plus blasphemé contre luy dans les miseres qui feront arriuées aux iustes icy bas en terre, feront plus dans la confusion lors qu'ils verront les eternelles recompenses qu'il nous preparoit alors mesme qu'il sembloit nous abandonner, n'y ayant plus pour les impies que des tourmens & vn desespoir eternel.

Charles Tsondatfaa s'estant aussi eschappé du peril où ce bon Ioseph demeura, nous a fait voir en sa personne que vrayement Dieu est bon, mesme lors qu'il afflige, & qu'à tous les cœurs qui l'aiment tout coopere pour leur bien. Ce bon Chrestien estoit vn des plus riches de son bourg, maintenant il est vn des plus pauures, mais sa foy, son zèle & sa vertu n'ont iamais eu plus d'éclat: la parole de Dieu est animée dedans sa bouche, [57] pas vn n'ose luy resister, il confond tous les Infideles, enseigne les Chrestiens, & par tout où il va on voit en ses discours & en sa vie que l'estime des chofes du Ciel, la crainte de Dieu, l'horreur du peché, & le zèle du salut des ames font les quatre elemens d'un cœur vrayement Chrestien.

Vn iour quelques Infideles le voyans inflexible à toutes leurs prières, lors qu'il s'agissoit de quelque offense cõtre Dieu, & iamais n'ayant pû tirer de luy d'autre réponce, sinon qu'il redoutoit moins le feu

misfortunes, of which they had availed themselves to blame him. I know not what death he reserves for me; but, whatever misfortune may happen to me, do not [56] blame him. It is enough that he should have confounded you once before your death; your impiety cannot oblige him to be ever performing miracles. If you do not acknowledge both his power and his goodness in this life, then will he do justice to himself forever on the day of judgment, when those who have blasphemed most against him, on account of the misfortunes that may have happened to the just here below on earth, will feel greater confusion when they shall see the eternal rewards that he prepared for us even when he seemed to abandon us, and that he reserves for the impious but torments and eternal despair."

Charles Tsondatsaa, who also escaped from the peril in which the good Joseph remained, has shown us in his person that God is truly good, even when he afflicts; and that, in all the hearts that love him, everything coöperates for their welfare. This good Christian was one of the richest of his village; now he is one of the poorest; but his faith, his zeal, and his virtue have never shone out more brilliantly. The word of God becomes vivified in his mouth. [57] No one dares to resist him. He confounds all the Infidels; he teaches the Christians; and, wherever he goes, one sees in his discourses and in his life that esteem for Heavenly things, fear of God, horror at sin, and zeal for the salvation of souls, are the four elements of a truly Christian heart.

One day, some Infidels — who found him inflexible against all their entreaties, when they wished him to commit some offense against God, and who never

que le peché, prirent dessein d'éprouuer son courage, & de voir en effet s'il feroit plus fort que le feu. Ils l'inuitent d'entrer dans vn bain: (c'est vne espece de four & vne forte d'hypocauste où incontinēt tout le corps se refout en fueur, & on feroit pour y estre bien tost étouffé, si souuent on ne la faisoit découurir pour respirer vn air plus libre) ce bō Chrestien qui ne sçait rien de leur dessein, prend cela comme vne faueur ordinaire à ces peuples quand ils veulent caresser quelqu'vn. Il entre dans ce bain, mais il y sent dés son abord vne chaleur si excessiue, [58] qu'il les prie de luy permettre d'en sortir. Camarade, luy répond celuy qui l'auoit inuité, i'ay songé cette nuit qu'il falloit que tu diffes trois mots en l'honneur de mon demon familier, autrement quelque malheur m'arriuera: ie te prie oblige ton amy, & si tu desire sortir ne me refuse pas trois paroles. Charles voit bien qu'on le veut obliger par force à ce que la douceur n'auoit iamais peu emporter de luy. Camarade, luy replique-t'il, le feu d'enfer est plus chaud que celuy-cy, pour éviter l'vn ie ferois fol de me ietter dans l'autre; Tu pourras bien me faire icy mourir si tu veux, mais non pas tirer de ma bouche aucun mot qui foüille mon cœur. Tu sçauras que ie n'ay point de langue lors qu'il faut commettre vn peché. On le coniure de n'estre pas si roide en vne chose qui luy coustant si peu doit tellement obliger son amy: on luy remonstre qu'il ne peut y auoir de sa faute, & que la contrainte où il est l'excusera devant tout homme; on luy proteste que iamais il n'en fera parlé, & que s'il redoute les reprimandes des François, ils ne pourront pas le sçauoir: Enfin si tu crains, [59] luy dit-on, vne ombre mesme du peché, ton mal ne

received any other answer from him than that he feared fire less than sin—resolved to test his courage, and to see whether he would really be stronger than fire. They invite him to enter a bath (this is a kind of oven or hypocaust, in which the whole body is at once bathed in sweat, and in which one would soon be suffocated, were it not often uncovered to allow fresh air to be breathed). The good Christian, who is ignorant of their design, considers this as a favor usual among these peoples when they intend to gratify any one. He enters the bath, but at the very first he feels a heat so excessive [58] that he begs them to allow him to come out. "Comrade," replies he who had invited him, "I dreamed last night that thou must say three words in honor of my familiar demon, or otherwise some misfortune would happen to me. I beg thee to oblige thy friend, and, if thou wishest to come out, refuse me not those words." Charles sees very well that they wish to compel him by force to do what gentleness could never obtain from him. "Comrade," he replies, "the fire of hell is hotter than this. To avoid one I would be very foolish to throw myself into the other. Thou canst make me die here if thou wilt, but thou canst not get a word out of my mouth that will soil my soul. Thou must know that I have no tongue, when a sin has to be committed." He is urged not to be so strict in a matter which will cost him so little, and so greatly oblige his friend. He is told that the fault cannot be his, and that the compulsion used against him will excuse him before all men. He is promised that it will never be mentioned; and that, if he dread the reproaches of the French, they can never know of it. "Finally, if

fera pas hors de remede, puisque tous les pechez s'effacent, & qu'on nous dit qu'il y a dans le Ciel plus de pecheurs que d'innocens. Mes camarades, leur dit-il, ie ne crains pas les hommes ny les François, mais l'œil d'vn Dieu qui penetre & vos consciences & la mienne, & qui condamneroit ma faute quand bien toute la terre m'en loüeroit, l'esperance que nos pechez soiêt effacez se doit auoir après qu'ils sont commis, mais non pas nous les faire commettre, si vous ne voulez excuser de folie celuy qui sous l'esperance de guarir d'vne playe mortelle se mettroit le cousteau dans le sein. Cependant la chaleur redouable, il se voit au milieu d'vn amas de pierres toutes rouges de feu & de charbons qui s'enflamment de plus en plus, & ne peut pas se remuer s'il ne veut marcher sur les braises. Mes camarades, leur dit-il, le cœur me manque, mais non pas le courage, i'estouffe icy & ne puis respirer, mais fçachez que quelque violence qu'on m'apporte, iamais ie ne plieray à vos desirs. Là dessus celuy qui l'auoit inuité change [60] de ton, & prend celuy de la colere, vomit mille blasphemmes contre Dieu, maudit la Foy & les croyans, renonce à l'amitié qu'ils auoient depuis leur ieu-nesse; mais plus il entre en rage plus il voit qu'vn courage vrayement Chrestien n'a de crainte que pour le peché. Enfin les autres Infideles se rangent du costé le plus iuste, prennent la cause de l'innocent, tancent cet insolent d'en venir à ces extremitez, & lui mesme est confus lors qu'ayant découvert l'hypocauste, il voit ce bon Chrestien qui n'auoit plus quasi ny de poux ny de force, & qui estât forty & reuenu à foy n'eut point d'autres paroles pour se vanger de toutes ces iniures, finon que le regardant d'vn œil aussi amy

thou fearest," [59] they say to him, "even the shadow of the sin, thy injury will not be beyond remedy, since all sins are forgiven, and we are told that in Heaven there are more sinners than innocents." "My comrades," he says to them, "I fear neither men nor the French, but the eye of God, which penetrates both your consciences and mine, and which would condemn my offense even if the whole earth should praise me for it. It is right to hope that our sins will be forgiven after they are committed, but not in order that we may commit them; unless you wish to excuse folly in a person who, in the hope of curing a mortal wound, plunges a knife into his breast." Meanwhile, the heat becomes more intense; he finds himself in the midst of a heap of stones all heated red-hot, and of coals that flame more and more; and he cannot stir without walking on the embers. "My comrades," he says to them, "my heart fails me, but not my courage. I am stifled here, and cannot breathe; but know that, whatever violence may be done to me, I will never yield to your desires." Thereupon he who had invited him changes [60] his tone, and, assuming an angry one, he utters a thousand blasphemies against God; curses the Faith and the believers; renounces the friendship that had existed between them from their youth; but the more furious he becomes, the more he sees that a truly Christian heart has no fear except of sin. Finally the other Infidels range themselves on the fairer side; they take up the cause of the innocent; they upbraid this insolent man for going to such extremes. He himself is filled with confusion when, on uncovering the hypocaust, he sees the good Christian with-

qu'à l'ordinaire, Mon camarade, luy dit-il, tu m'as tué, mais cela me console que ie n'ay pas offendé Dieu. Si iamais il t'ouure l'esprit & que tu ayes la Foy, tu fçauras que luy feul merite les honneurs que les diables s'vfurpent iniqueument, & que nos vies ne peuuent estre mieux consommées qu'en son seruice.

I'ay parlé bien amplement dans les [61] precedentes Relations d'vn excellent Chrestien, dont la foy, le zèle & la pieté ont esté depuis cinq années vne lumiere bien éclatante en cette Eglise. Il se nomme René Sondihxannen. Ie n'en diray qu'vn mot pour le present. Cet homme va tousiours croissant dans l'esprit de la Foy, qui anime si puissammēt ses actions, & ses discours & plus encore ses souffrances, qu'à voir la suite de sa vie, & entendant ses sentimens on ne peut pas douter qu'il ne soit tout à Dieu. Il passe bien souuent les nuicts quasi entieres en la priere avec tant de douceur, qu'à peine ressent-il aucune distraction. Non, disoit-il, vn iour, ce n'est pas moy qui prie, au moins ie ne fçay pas ce que ie dis à Dieu: ie voy bien qu'il me parle, mais ie ne fçay pareillement ce qu'il me dit. Il m'est aduis qu'il prend mon cœur, & le retient auprés de soy, comme fait vne mere lors qu'elle careffe son enfant. Si on demande à cet enfant ce que sa mere luy a dit, il ne peut rien respondre, & ne peut dire que deux mots, qu'il ayme sa mere, & qu'elle a de l'amour pour luy.

Ce bon Chrestien estoit allé sur la fin [62] de l'automne à la chasse du castor, où il gagna à Dieu son fils aifné, que feul il auoit mené avec foy, exprés pour auoir le moyen dans cette solitude d'vn mois, de luy parler plus à loisir & plus au cœur. Alors vne chose luy arriua qui merite peut estre de trouuer

out pulse and strength; and that, on coming out and recovering himself, the latter has no other words with which to avenge himself for all these wrongs than to say, while looking at him with as friendly regard as usual, " My comrade, thou hast killed me; but what consoles me is that I have not offended God. If ever he opens thy mind, and thou hast Faith, thou wilt know that he alone deserves the honors that the devils iniquitously usurp, and that our lives cannot be better sacrificed than in his service."

I have spoken at great length, in the [61] preceding Relations, of an excellent Christian, whose faith, zeal, and piety have for five years been indeed a shining light in this Church; his name is René Sondihwannen. I will say only one word of him for the present. This man continues to grow in the spirit of Faith, which so powerfully animates his actions, his discourses, and still more his sufferings, that, on seeing the course of his life, and on hearing his sentiments, one cannot doubt that he belongs wholly to God. He very often passes almost the whole night in prayer, with such enjoyment that he hardly notices any distraction. " No," he said one day, " it is not I who pray, at least I know not what I say to God. I see well that he speaks to me, but I do not know so well what he says to me. I think that he takes my heart and keeps it near him, as a mother does when she caresses her child. If we ask the child what his mother has said to him, he cannot answer, and can say only two things — that he loves his mother and that she loves him."

This good Christian had gone away, about the end [62] of the autumn, to hunt beaver. During

icy quelque lieu. Dans le plus fort de son sommeil il luy sembla que tout le Ciel estoit remply de tonnerres, & d'éclairs; & que les foudres venoient de tous costez fondre sur luy. La crainte l'auoit faisi si puissammēt, qu'il estoit dās le desespoir de sa vie. Vne personne d'vn visage inconnu, mais d'une maiesté pleine d'amour & de douceur, qui estoit descendue du Ciel, luy dit en s'approchant de luy, Prens ton chapelet, & prie Dieu. Il n'eut pas plûtost obey que ces images disparaissent, & que l'orage se diffise. Le mesme luy arriuue par trois diuerses fois, il est aduerty chaque fois d'auoir recours à la mesme priere, & toujours il en ressent le mesme effet. Le lendemain sur le midy, le Ciel qui étoit tres pur & serain se change tout d'vn coup: ce ne font que foudres & tonnerres, & il semble que tout cet orage [63] vienne se descharger sur eux. Prions Dieu, dit-il à son fils, dis avec moy ton chapelet. Ils n'auoient pas finy que les nuages se retirent, le Ciel est plus effuyé que iamais, & ne voyent plus devant leurs yeux aucun reste de cette tempeste. A quelques heures de là, le Soleil se recouure, & de tous costez les esclairs & les foudres les enuironnent. Reprenons nostre chapelet, dit le pere à son fils, Dieu veut nous obligier à la priere: le Ciel retourne incontinent en sa beauté. Enfin pour la troisième fois ils se voyent derechef accueillis de l'orage, la nuée va creuer sur leur teste, & les foudres du Ciel n'en veulent ce semble qu'à eux. Ce bon vieillard alloit encore recourir à la mesme priere, & desia tenoit en main son chapelet, lors qu'il s'auise qu'il obeïffoit à son songe. I'ay peché, dit-il à son fils, mais ç'a esté sans y penser, ne difons pas pour maintenant cette priere, autrement

that time he won over to God his eldest son, whom alone he had taken with him, expressly to have an opportunity, in that solitude of a month's duration, of speaking to him more leisurely, and more to his heart. A thing happened to him then, that deserves to be mentioned here. In his soundest sleep, it seemed to him that the whole Sky was full of thunder and lightning, and that the thunderbolts threatened to fall on him from all sides. So forcibly had fear taken possession of him, that he was in despair of his life. A person — whose face was unknown, but full of majesty, mingled with love and gentleness — came down from Heaven, and drawing near him, said: "Take thy rosary, and pray to God." No sooner had he obeyed than these images disappeared, and the storm passed away. The same thing happens to him on three different occasions; he is told each time to have recourse to the same prayer, and he always experiences the same effect from it. On the following day about noon, the Sky, that was clear and serene, suddenly becomes overcast; there is nothing but thunder and lightning, and it seems as if all this storm [63] were about to burst on them. "Let us pray to God," he says to his son; "repeat thy rosary with me." They have no sooner finished than the clouds disappear; the Sky is clearer than ever, and they no longer see before their eyes any vestige of the tempest. Some hours afterward, the Sun is again obscured, and they are surrounded on all sides by thunder and lightning. "Let us say our rosary again," says the father to his son; "God wishes to constrain us to prayer." At once the Sky is again visible in its beauty. Finally, for the third time, they again see themselves assailed by the

i'accomplirois mon songe: prions Dieu feulement de cœur; s'il veut nous preferuer de cet orage il n'est pas attaché plus à vne priere qu'à vne autre: ie ne scay pas si en cela il y eust quelque chose [64] extraordinaire, mais la nuée se diuisa, & s'estant déchargée de part & d'autre proche du lieu où ils estoient, ils n'eurent pas vne goute de pluye, & benirent notre Seigneur de les auoir gardé.

Il arriue affez souuent plusieurs choses à ces bonnes gens, qui sans doute sont affez remarquables, mais leur simplicité fait qu'ils n'y font pas d'autre reflexion que sur l'heure, se contentant d'en auoir remercié Dieu lors qu'ils ont receu le benefice. Pour cellecy ie ne l'ay sceu que par rencontre, ce bon homme long-temps après nous ayant demandé si son peché auoit esté grief d'auoir obey du commencement à son fonge, & comment en cela il se deuoit comporter felon Dieu.

Le me suis refolu d'estre court en cette Relation, & il faut laisser place pour les fuiuans Chapitres. Si ie dis que d'aucuns ont esté delaissiez de leurs propres parens en haine de la Foy; que d'autres estant follicitez au mal ont imitez le S. Ioseph & la chaste Susanne; que plusieurs prennent plaisir dans les souffrances & en remercient Dieu; que la pluspart menent [65] vne vie aussi innocente au milieu d'une nation toute infidele, que s'ils viuoient parmy vn peuple tout Chrestien: Si i'adiouste à cela qu'ils prient tous Dieu publiquement matin & foir, qu'ils conçoivent & goustent nos mysteres; qu'ils se confessent du moins tous les huit iours; qu'ils sont dans la pratique des vertus & dans l'horreur du vice; en vn mot que leur vie presche plus haut que nos

storm; the clouds are about to burst over their heads, and the thunderbolts of Heaven seem to seek only them. The good old man again was about to resort to the same prayer, and already held his rosary in his hand, when he reflected that he was obeying his dream. "I have sinned," he said to his son, "but without thinking of it. Let us not say that prayer now, for otherwise I should fulfill my dream. Let us only pray to God in our hearts. If he wishes to preserve us from this storm, he is not attached to one prayer more than another." I know not whether there is anything [64] extraordinary in this, but the cloud parted and discharged itself on either side near the spot where they were. Not a drop of rain fell on them, and they thanked our Lord for having protected them.

Very often many things happen to these good people which are, without doubt, rather remarkable; but, owing to their simplicity, they reflect on it only for the moment, and content themselves with thanking God when they have derived any benefit from it. This one I only heard by accident, when the good man, long afterward, asked us whether he had committed a grievous sin in obeying his dream at first, and how he should have behaved on that occasion, according to God's will.

I am resolved to be brief in this Relation, and space must be left for the following Chapters. If I say that some have been abandoned by their own parents, through hatred of the Faith; that others, who have been solicited to do evil, have imitated the Holy Joseph and the chaste Susanna; that many take pleasure in sufferings, and thank God for them; that most of them lead [65] as innocent a life, in the

paroles, & constraint les plus Infideles de respecter la Foy, quelque haine qu'ils en conçoivent; c'est ce qu'icy nous voyons de nos yeux, ce que Dieu opere en leur cœur, ce que le Ciel admire dans vn païs barbare, qui depuis cinq mille ans n'auoit iamais connu son Createur, & puis que le sangu de Iesus-Christ a esté répandu pour eux aussi bien que pour nous, pourquoy n'espererons-nous pas que la conuersio[n] de ces peuples ira touſiours croiffant, que la Foy y fera en ſon regne, & que la Croix fe verra enfin arborée par tout ce nouueau monde? Ne perdez pas courage, nous diſoit, il y a quelque tēps, vn fauusage Chrestien, nostre nombre va ſ'augmentant de iour en iour, celuy des [66] Infideles ſ'amoindrit, la plufpart connoiſſent aſſez la verité, & font les premiers à fe mocquer des ſuperſtitio[n]s du païs, ils redoutent le feu d'enfer, les feuls respects humains retiennēt ceux qui ont l'esprit mieux fait; quand nous ferons vn peu plus forts, vous verrez que tout dvn coup ils prendront nostre party, tout nôtre bourg fea Chrestien, & c'est alors que la Foy fe fera iour ſans rafistance dans tous les autres qui ont les yeux fur nous.

Ie me ſouuiens à ce propos d'vne harangue que faifoit cet hyuer vn Capitaine Infidele de ce mesme bourg, inuitant ſes fuiets à vne danſe ſuperſtitieufe du païs, & encourageant en mesme temps les Chrestiens de tenir bon dedans leur Foy. Courage mes neueux (diſoit-il) vous autres qui n'auez point de Foy venez à cette danſe que nos anceſtres ont honorée, venez querir vne malade qui vous demande ce ſecours. Courage, adiouſtoit-il, vous qui eſtes Chrestiens, retirez vous dans vos cabanes qui font faintes, ie n'y mets pas le pied pour aujourdhuy que nous

midst of an entirely infidel nation, as if they lived with a wholly Christian people; if to this I add that they all pray to God publicly, morning and evening; that they understand and enjoy our mysteries; that they confess themselves at least once a week; that they practice virtue, and have a horror of vice; in a word, that their lives preach more eloquently than our utterances, and force the most Infidel to respect the Faith, whatever hatred they may have of it; it is because here we see with our own eyes what God is working in their hearts, and what Heaven admires in a barbarous country, which for five thousand years had never known its Creator. And since the blood of Jesus Christ has been shed for them as well as for us, why should we not hope that the conversion of these peoples will go on increasing, that the Faith will reign among them, and that the Cross will in the end be planted everywhere in this new world? "Do not lose courage," a Christian savage said to us, some time ago. "Our number increases daily; that of the [66] Infidels decreases. Most of them know the truth well enough, and are the first to laugh at the superstitions of the country. They dread the fire of hell. Human considerations alone keep back those who have the best minds. When we shall be a little stronger, you will see that they will join us all of a sudden. The whole of our village will be Christian, and then Faith will make its way, without resistance, among all the others who have their eyes on us."

I remember, in connection with this, a harangue delivered last winter by an Infidel Captain of the same village, inviting those who were under him to a superstitious dance of the country, and at the

pechons, nous n'auons [67] point d'esprit, ne nous imitez pas & foyez plus fages que nous. S'il est véritable ce qu'a dit la mesme Verité, que tout Royaume qui se diuise contre foy mesme est proche de sa ruine, ne pourrois-ie pas dire icy que le Royaume de Satan n'est pas loin de sa decadence, puis que ceux qui font plus engagez en son party trauaillett eux mesmes à leur perte, soustenans le party de Dieu.

same time encouraging the Christians to remain firm in the Faith. "Courage, my nephews," (said he). "You that have not Faith, come to this dance, that your ancestors have honored; come, and cure a sick person who asks from you that assistance. Courage," he added; "you who are Christians, withdraw into your cabins, that are holy. I do not set foot in them, because to-day we sin. We have [67] no sense. Do not imitate us, and be wiser than we." If what the same Truth has said be true, that a Kingdom divided against itself is near its ruin, may I not say here that the Kingdom of Satan is not far from its decadence, since those who are its strongest partisans are themselves working for their own ruin by sustaining the party of God?

CHAPITRE IV.

DE LA MISSION DE S. IOSEPH AUX ATINGUEENNON-NIAHAK.

IL semble que le Ciel voulut partager avec nous dans la défaite de cette flotte de Chrestiens qui l'an passé tombèrent entre les mains des Iroquois: ou pour mieux dire, il semble que le dessein de Dieu ne fut autre que de moissonner ce qui estoit de plus meur pour l'eternité, & ne nous laisser de ce nombre que ceux dont il vouloit faire à chacune des Eglises de ce païs vn Predicateur pour la [68] Foy. Ce fut la pensée que leur donna à tous le premier sentiment de leur cœur, & le salut qu'ils se donnerent les vns aux autres, lors qu'ils se virent eschapez du peril. Allons, ce dirent-ils, publier les grandeurs de celuy qui nous a deliurez, & si nous y manquons renonçons à la vie, refoluons-nous tous de mourir: car maintenant nous ne viuons plus pour nous mesmes, mais pour prescher la Foy & rendre nostre païs Chrestien. Dés l'heure mesme ils en firent promesse à Dieu, & du depuis leur zele nous a bien fait connoistre, que cet esprit de verité qui souffle où il luy plaist, ne met aucune difference entre le barbare & le Grec, & se fait des Apostres en quelque lieu qu'il se veüille faire adorer.

Je commenceray ce Chapitre par l'vn de ces Chrestiens nommé Estienne Totiri. Remontant icy haut après la perte quasi de tout son bien qu'il venoit de

CHAPTER IV.

OF THE MISSION OF ST. JOSEPH AMONG THE ATINGUE-
ENNONNIAHAK.

IT seems as if Heaven wished to share with us in the rout of that fleet of Christians who last year fell into the hands of the Iroquois; or rather, it seems as if God's design were none other than to garner what was ripest for eternity, and to leave us of the number only those out of whom he wished to make a Preacher of the Faith for each of the Churches of this country. [68] This was the thought that inspired all of them with the first sentiment of their hearts, and the salutation that they gave each other, when they found that they had escaped from the peril. "Let us go," they said, "and publish the greatness of him who has delivered us, and, if we fail to do so, let us renounce life; let us all resolve to die, for now we no longer live for ourselves, but to preach the Faith and to make our country Christian." From the very hour that they made this promise to God, and ever since, their zeal has shown us clearly that this spirit of truth, who breathes where he pleases, makes no distinction between barbarian and Greek, and secures his Apostles wheresoever he chooses to be adored.

I shall commence this Chapter with something relating to one of these Christians, named Estienne Totiri. When he was returning up hither,—after having lost nearly all his property near the Three

faire proche des Trois Riuieres au rencontre des Iroquois, il apprit pour premiere nouuelle que sa mere estoit decedee depuis son depart. Son coeur en fut touché d'abord, comme il l'aymoit vniquement: [69] mais ayant rompu son silence, il s'enquist auant toutes chofes, si elle estoit morte en bonne Chrestienne? otiy, luy dit-on. A ce mot il ioignit les mains, & esleuant les yeux au Ciel, Mon Dieu, dit-il, qui pourroit se plaindre de vous, elle est heureuse dans le Ciel, & maintenant elle ne peut plus vous offenser. Pourueu que moy & mes parens mourions tous dans la Foy, ie ne puis regreter ny pour eux ny pour moy cette vie. Hastez, s'il vous plaist nostre mort, puis qu'ainsi vous hasterez nostre bon-heur. Estant arriué en son bourg, les Chrestiens qui venoient pour le consoler se trouuerent plus defolez que luy, aussi fut-ce luy qui les confola. Mes freres, leur dit-il, ne parlons pas de ce que i'ay perdu, mais songeons aux grands biens qui nous attendent dans le Ciel; vos larmes aussi bien que les miennes se changeront en ioye, & les Infideles connoistront sur nos visages que nous auons la Foy & l'esperance du Paradis dedans le cœur: Entrons dans la Chapelle, & louons Dieu de tout.

C'est luy qui est le gardien de cette Chapelle, où tous les Chrestiens & Catechumenes [70] viennent prier soir & matin; & comme plusieurs ont besoin d'instruction, il prend le soin des hommes en l'absence ou trop grande occupation des Peres qui ont charge de cette Mission; & sa femme qui ne luy cede en rien, soit en esprit, soit en vertu, prend le soin d'instruire les femmes, avec tant d'amour & de ioye que c'est vn plaisir de les voir das vne sainte ialousie d'auan-

Rivers, in the encounter with the Iroquois,—the first news that he heard was that his mother had died since his departure. At first, his heart was touched, because he loved her dearly; [69] but, as soon as he broke his silence, he asked first of all if she had died a good Christian. “Yes,” he was told. At this word he clasped his hands and, raising his eyes to Heaven, he said, “My God, who could complain of you? She is happy in Heaven, and now she can no longer offend you. Provided that I and my relatives all die in the Faith, I cannot regret this life, either for them or for me. Hasten our death, if it please you, for thereby you will hasten our happiness.” When he arrived at his own village, the Christians who went to console him were more disconsolate than he was, and it was he who consoled them. “My brothers,” he said to them, “let us not speak of what I have lost, but let us think of the great blessings that await us in Heaven. Your tears as well as mine will be changed into joy, and the Infidels will see by our faces that we have Faith and the hope of Paradise in our hearts. Let us enter the Chapel, and praise God for everything.”

It is he who is the custodian of this Chapel, in which all the Christians and Catechumens [70] pray, night and morning. Moreover, as many of them need instruction, he takes care of the men when the Fathers who have charge of this Mission are absent, or are too much occupied; and his wife, who is not inferior to him, either in intelligence or in virtue, undertakes the instruction of the women, with such love and joyfulness that it is a pleasure to see their holy rivalry, each duly promoting the concerns of God. By day, he visits all those whom he considers

cer chacun de son costé les affaires de Dieu. Sur iour il visite tous ceux qu'il iuge auoir quelque bonne disposition, & leur tient des discours si animez de cet esprit qui le possede, qu'il penetre iusqu'au fond de l'ame, & fait sentir aux autres vne partie de ce qu'il sët. Auffsi iamais ne va-t'il enseigner qu'il ne rentre en foy mesme, & ne demande à Dieu qu'il luy mette la parole en bouche: car, dit-il, ie voy bien que ce n'est pas moy qui leur parle, mais ie sens qu'on me dit au cœur des chofes dont ie ne puis exprimer que la moindre partie.

I'ay douté si ie deuois icy rapporter vne vision, ou si vous voulez, vn songe de cet homme: quelque nom qu'on luy donne, [71] voicy le rapport que luy mesme en a fait. Le voyois, disoit-il, vne croix dans le Ciel toute empourprée de fang, & nostre Seigneur estendu dessus, la teste à l'Orient, les pieds à l'Occident. Le voyois vne foule de monde qui s'aduançoit de l'Occident, que nostre Seigneur attiroit par des regards d'amour, & qui n'ayant osé s'approcher de sa teste sacrée, se tenoient en respect aux pieds. Demeurant en silence & tout estonné au milieu de cette compagnie, i'entendy vne voix qui me commanda de me mettre en prières: ie le fis dans vn faint effroy, & fentois en mon ame des mouuemens & de crainte & d'amour qui surpassent toutes mes pensées. Il a eu cette mesme vision par trois diuerses fois, mais ie n'en eusse pas fait plus d'estat que d'un songe, n'estoit que les impressions qu'elle a laissé dedans son cœur sont au dessus de la nature. Il faut que ces peuples d'Occident aillent adorer la croix de Iefus-Christ. Nous verrons en son lieu comme il a esté cet hyuer dans la nation neutre, comme il a presché la

as having some good inclination, and addresses discourses to them, so filled with the spirit that possesses him that he penetrates into the very depths of their hearts, and makes the others feel a portion of what he himself feels. Therefore, he never goes to teach without first retiring within himself, and asking God to put the words into his mouth: "For," he says, "I see very well that it is not I who speak to them, but I feel that things are said to me in my heart of which I can only express the smallest portion."

I have wondered whether I should relate here a vision, or if you will, a dream that this man had. Whatever be the name by which it is called, [71] here is the account he himself has given of it. "I saw," he said, "a cross in the Sky, all red with blood; and our Lord stretched thereon, with his head to the East and his feet to the West. I saw a crowd of people advancing from the West, whom our Lord attracted by his loving looks, and who did not dare to approach his sacred head, but remained respectfully at his feet. Remaining silent and quite astounded in the midst of that company, I heard a voice commanding me to pray. I did so, in holy awe, and felt in my soul emotions of fear and of love that surpass all my thoughts." He had the same vision on three different occasions; but I would have paid no more heed to it than to a dream, were it not that the impressions that it has left in his heart are supernatural. These peoples of the West must come to adore the cross of Jesus Christ. We shall see in due time how he went last winter to the neutral nation, and how he preached the Faith. Meanwhile, I will content myself with saying that

Foy: cependant il me suffit de dire qu'il ne veut & ne peut quasi parler d'autre chose.

[72] Sa femme, ses frères, ses enfants, tout se ressent de cet esprit. Dieu est leur entretien, le Paradis leur esperance, leur crainte n'est que pour le peché, enfin si les benedictions de la terre leur manquent, celles du Ciel y decourent abondamment. Il n'y a pas iusqu'à vne petite fille à peine de trois ans, qui ne participe à ces graces. Cet enfant a tellement succé la pieté avec le laict, qu'elle répond publiquement du Catechisme, fçait ses prières, & prend plaisir à dénoüer sa langue beguayante parlant de Dieu, & des beautez du Paradis, parce que n'entendant quasi que semblables discours, à peine pourroit-elle aimer autre chose.

Le P. Charles Garnier & le P. Simon le Moyne ont eu le soin de cette Mission. Le nombre des Chrestiens y est accréû notablement. Entre ceux qui ont receu le S. Baptême, ont esté trois Capitaines de consideration. Le premier se nomme Thomas Son-daksa. Il auoit des desirs, il y a desia quelques années de se faire Chrestien: iamais n'auoit eu que de l'amour & pour nous & pour les choses de la Foy, & tousiours a vescu dans vne [73] innocēce morale, & vne bonté qui le rendoit aymable à tous; mais cōme il voyoit les Chrestiens mal voulus, & que d'ailleurs sa charge l'obligeoit de tenir la main aux superstitions du païs, qui font la plus grande part de leurs Confeils, son courage n'estoit pas assez fort pour vouloir tout de bon ce qu'il ne vouloit qu'à demy. Après la mort d'un sien amy Chrestien, dont i'ay parlé dans quelqu'un des premiers Chapitres, Dieu luy toucha plus fortement le cœur: il commence à fe

he neither wishes nor hardly is able to speak of anything else.

[72] His wife, his brothers, his children, all manifest the same spirit. God is their subject of conversation; Paradise is their hope, and sin their only fear; finally, if earth's gifts fail them, those of Heaven flow abundantly. Even a little girl, barely three years old, participates in these graces. This child has so imbibed piety with her mother's milk that she answers the Catechism in public, knows her prayers, and takes pleasure in unloosening her lisping tongue by speaking of God and of the beauties of Paradise, because, as she hears almost nothing but such discourses, she could hardly love anything else.

Father Charles Garnier and Father Simon le Moyne have had charge of this Mission. The number of Christians in it has increased in a marked degree. Among those who have received Holy Baptism, were three Captains who are persons of consideration. The first is named Thomas Sondakwa. Some years ago he had already a desire to become a Christian; he never felt anything but love for us, and for the things of the Faith, and has always lived in a [73] state of moral innocence and of goodness that made him loved by all. But as he saw that there was ill will against the Christians, and, moreover, as his office compelled him to uphold the superstitions of his country, which constitute the greater portion of their Councils, his courage was not strong enough to choose altogether what he only partly desired. After the death of a friend of his, who was a Christian, and of whom I have spoken in one of the earlier Chapters, God touched his heart more

faire instruire, il prend goust aux choses du Ciel, & se refout à embrasser publiquement la Foy. Le Diable là dessus l'espouuante en songe; tantost il voit deuant ses yeux vn Capitaine de ses anciens amis, qui reuenant de l'autre monde luy reproche son peu d'amour, de vouloir ainsi se separer pour vn iamais de tous ceux qui auoient tant d'amour pour luy. Vne autre fois il aperçoit vn visage incōnu, qui luy met en bouche vn morceau qui doit le rendre bien heureux; & en effet se réueillant il trouue sur sa langue ie ne sçay quoy qu'il ne peut recognoistre; qu'un Huron Infidele eust tenu pour [74] vne marque de bonheur, & qu'il eust conserué comme vn present de quelque Demon familier: car c'est ainsi que les demons se cōmuniuent en ces païs sous des formes empruntées, tantost d'un ongle de hibou, tantost d'une peau de quelque serpent monstrueux, ou de choses semblables qui apportent avec soy le bon-heur pour la pesche & la chasse, pour le trafiq & le ieu; d'aucuns mesmes sont en visage comme des philtres pour attirer à soy l'amour.

Nostre Catechumene estoit desia trop auant dans les sentimens de la Foy pour s'estonner de ces menaces, ou se rendre aux promesses du Diable. Il renonce à tout ce commerce d'enfer, son recours est à Dieu; & depuis son Baptesme tous ces phantomes disparurent. Il fait incontinent profession publique de la Foy, refuse d'assister aux Conseils où il s'agiroit de quelque chose defendue par les loix de Dieu, & veut que tout le païs sçache qu'il prefere les devoirs de Chrestien à toute autre chose; & le bon est qu'en tout cela, quoy qu'il fasse paroistre vn courage vrayement heroique, [75] foulant aux pieds tous les ref-

deeply. He commenced to receive instruction, he took pleasure in Heavenly things, and resolved publicly to embrace the Faith. Thereupon the Devil frightens him in dreams. Sometimes he sees before his eyes a Captain, who had been one of his old friends, who comes back from the other world, and reproaches him with his want of affection in seeking thus to separate himself forever from all those who had such affection for him. On another occasion, he sees one whose face he does not know, who puts in his mouth a morsel that is to make him very fortunate; and indeed, on awakening, he finds something on his tongue that he cannot recognize, and that an Infidel Huron would have considered as [74] a sign of good fortune, and would have preserved as a gift from some familiar Demon. For it is thus that the demons manifest themselves in these countries, under assumed shapes,—sometimes an owl's claw, sometimes the skin of a hideous serpent, or similar things, that bring with them good luck in fishing and hunting, in trading and gambling. Some of them are even used as philters to attract love.

Our Catechumen was already too far advanced in the sentiments of the Faith to be frightened by such threats, or to yield to the Devil's promises. He renounces all such hellish intercourse; he has recourse to God; and after his Baptism all these phantoms disappear. He at once makes a public profession of Faith, refuses to attend the Councils when anything forbidden by the laws of God is to be discussed, and wishes the entire country to know that he prefers the duty of a Christian to everything else. And the best part of all is, that in all this,—although he has manifested a truly heroic courage,

pects humains, qui ne regnent pas moins icy qu'en France, c'est toutefois avec vn esprit de douceur si aymable, que les plus ennemis de la Foy ne peuuent rien reprendre en luy. Aussi a-t'il à cœur cette vertu de manfuetude, comme la voye la plus puissante de gagner les Infideles à Iesus-Christ.

Mes freres, dit-il souuent aux Chrestiens qu'il exhorte, preschons aux Infideles par nos exemples, & sur tout prenons garde à ne les pas aigrir. Vn esprit alteré se reuolte contre soy mesme & contre Dieu; la verité ne luy paroist qu'au milieu d'vn nuage, & il ne peut auoir d'amour pour la vertu, quelque beauté qu'elle ayt tandis qu'il la regarde comme ennemie de son peché. Gagnons les à Dieu par amour, supportons leur foibleſſe, ayons compassion de leurs fautes, ne parlons point si vous voulez de nos mysteres, pourueu que nous rendions nostre vie si aymable par fon innocence, qu'ils foient contraints en nous aymant d'aymer la Foy.

Le fecond de ces Capitaines fe nomme [76] Mathurin Astisk8a. C'est vne humeur toute cōtraire à celuy dont ie viēs de parler: ce n'est qu'ardeur, ce n'est que feu & flamme, & comme il est d'vn excellent esprit & naturellement eloquent, il ne peut cōtenir fon zèle, il faut qu'il reprenne le vice, qu'il fasse la guerre au peché, qu'il confonde les Infideles, qu'il se mocque de tous leurs demons, qu'il parle des grandeurs de Dieu, des beautez de la Foy, du miserable estat des hommes en cette vie, si l'attente d'vn bonheur eternel n'adouciffoit leurs peines, ne moderoit les craintes ineuitables d'vne mort qu'ils ont tousiours deuant les yeux, & ne contentoit les desirs infatiables qu'ils refsentent de fe voir bien-heureux. Mon cœur,

[75] by trampling on all human considerations, which prevail here not less than in France,— he nevertheless acts with such loving gentleness that those who are most hostile to the Faith can find nothing to blame in him. For this reason, this virtue of mildness is dear to his heart as the most powerful means of winning the Infidels to Jesus Christ.

“ My brothers,” he often says to the Christians whom he exhorts, “ let us preach to the Infidels by our examples, and let us, above all, be careful not to embitter them. A mind that is offended turns against itself and against God. Truth appears to it only in the midst of a cloud; and it can have no love for virtue, however beautiful it may be, while it looks upon that as hostile to its own sin. Let us win them over to God by love; let us bear with their weakness; let us have compassion on their faults; let us not speak of our mysteries, if you will, provided that we make our lives so lovable by their innocence that the Infidels shall be constrained, in loving us, to love the Faith.”

The second of these Captains is named [76] Mathurin Astiskwa. He is of an altogether different humor from him whom I have just mentioned. He is all ardor, all fire and flame, and as he has an excellent mind, and is naturally eloquent, he cannot restrain his zeal. He must reprove vice; he must make war on sin; he must confound the Infidels; he must scoff at all their demons; he must speak of the greatness of God, of the beauty of the Faith, of the miserable condition in which men would be in this life, if the hope of eternal happiness did not lighten their troubles, did not moderate the inevitable fear of a death that is ever before their eyes, and

dit-il, est tout à Dieu, & ne songeant qu'à luy ie ne puis parler que de luy. Le Ciel & la terre & les eaux, tout m'inuite à le loüier sans cesse: & quand mesme ie cesseroy de regarder les ouurages qu'il a exposé à nos yeux, pour se faire connoistre, iamais ie ne cesseray de l'aymer. Mais ce qui est d'excellent en cet homme, ses actions parlent plus haut que ses paroles. Il a renoncé à sa charge [77] de Capitaine, crainte de s'y voir engagé à quelque offense contre Dieu: sa mere, sa femme, ses parens, tout son bourg s'est bandé contre luy; rien de tout cela ne l'a pû esbranler. La pauureté, nous disoit-il, ne m'estonnera pas, Dieu me ferira de parens, & de mere & luy seul fera mon appuy. Que ma femme s'éloigne de moy & me rauisse mes enfans; ie les ayme en effet plus que chose du monde, mais iamais leur amour n'empeschera celuy de Dieu. Mon cœur est disposé à tout, vn regard vers le Ciel me fait paroistre cōme vn rien tout ce que ie voy sur la terre, & la Foy que i'ay dvn enfer me fait enuisager les miseres de cette vie comme de petits maux, qui ne meritent pas nos craintes, lors qu'il est question d'e-uiter vn malheur eternel. Enfin sa patience a gagné les plus Infideles, son courage les a constraint d'aduoüer que la Foy esleue vn cœur au dessus & des biens & des malheurs de cette vie: & fa ioye qui paroiffoit dans le plus fort de toutes ces trauerfes leur a fait reconnoistre qu'il y a des plaisirs en l'homme autres que ceux du corps, & où les sens n'ont point de part.

[78] Le troisiesme de ces Capitaines Neophytes est chef d'vne bande d'environ trois cens hommes de guerre, qui demeuroient à vne iournée des Iroquois plus proches des Hurons, mais se voyans trop expo-

did not satisfy the insatiate desire that they feel, of seeing themselves happy. "My heart," he said, "belongs entirely to God, and, as I think but of him, I can speak of him alone. Heaven and earth and the waters, all call on me to praise him continually; and, even if I should cease to look upon the works that he exhibits before our eyes, in order to manifest himself, I would never cease to love him." But what is excellent in this man is, that his actions speak more loudly than his words. He has renounced his office [77] of Captain, for fear that it might compel him to some offense against God. His mother, his wife, his relatives, all his village, are leagued against him; but nothing of all this has shaken him. "Poverty," he said to us, "will not frighten me. God shall take the place of relatives and of my mother, and he alone shall be my support. Let my wife leave me, and deprive me of my children. It is true that I love them above all else in the world, but their love shall never prevent my love for God. My heart is prepared for everything. A glance toward Heaven makes all that I see on earth appear to me as nothing; and the Belief that I have in a hell causes me to look upon the miseries of this life as slight evils, which are unworthy of fear when there is a question of avoiding eternal unhappiness." At last, his patience has won over the greatest Infidels; his courage has compelled them to admit that Faith lifts the heart above both the blessings and the misfortunes of this life; and his joy, that manifested itself in the midst of all these trials, has made them acknowledge that there are pleasures for mankind other than those of the body, and in which the senses have no share.

fez à l'ennemy abandonnerent leur païs il y a enuiron cinq ans, amenerent icy leurs familles, & depuis se sont répandus çà & là dans les bourgades Huronnes. Ce Capitaine se nomme Martin Tehoachiak8an. C'est vn courage qui ne respire que la guerre, & sa vie n'est qu'vn fuite de combats. Il estoit amy intime de ce grand guerrier Eustache Ahatsifstari dont nous auons desia parlé, & luy auoit promis de son viuant qu'il le suiuroit en la Foy. Mais le malheur arriué à ce sien amy si peu de tēps après qu'il auoit receu le Baptefme, nous faisoit croire que ces promeffes n'auroient pas leur effet, que plustost il auroit auersion de la Foy, qu'il redouteroit le Baptefme, & feroit confirmé dans vne opinion commune en ces païs, que se faire Chrestien c'est renoncer à cette vie & appeller à soy la mort. Dieu toutefois a tiré nos aduantages de nos pertes, ses voyes font [79] esloignées de nos penfées, & il veut que la mort d'un Chrestien soit la semance & le germe d'un autre. Ce fut alors que ce Capitaine encore Infidele se sentit plus touché au cœur, qu'il commença à redouter plus le feu d'enfer que la mort, & que la penfée de se voir vn iour bien-heureux dans le Ciel avec l'ame de cet amy qu'il regrettoit, luy en fit prendre le chemin. Non, disoit-il au Pere qui l'instruifsoit, tu m'aurois desia baptisé si tu voyois mon cœur, tu ferois conuaincu que ie desire bien faire, & que quoy qu'il arriue ie veux viure & mourir Chrestien. Veux tu donc que ie sois damné, adioustoit-il vne autre fois; ie suis continuallement ou à la chaffe dans les bois, ou aux prises avec l'ennemy; en quelque part que i'aille ie suis en danger de ma vie, & le feu plustost que la vieillesse consommera cette charogne que tu

[78] The third of these Neophyte Captains is the chief of a band of about three hundred warriors, who lived a day's journey from the Iroquois that are nearest to the Hurons, but who, when they saw themselves exposed to the enemy, left their country about five years ago, brought their families here, and since then have been scattered here and there among the Huron villages. This Captain is named Martin Tehoachiakwan. He is a brave man, who breathes but war; and his life is but a series of combats. He was the intimate friend of the great warrior Eustache Ahatsistari, of whom we have already spoken, and had promised him during his lifetime that he would follow him in the Faith. But the misfortune that happened to his friend, so soon after he had received Baptism, made us suppose that those promises would not be fulfilled,—that, on the contrary, he would have an aversion to the Faith; that he would dread Baptism, and would be confirmed in the general opinion of these countries, that to become a Christian is to renounce life, and to call down death upon oneself. God however has turned our losses to our advantage. His ways are [79] remote from our thoughts and he ordains that the death of one Christian shall be the seed and germ of another. It was then that this Captain, while still an Infidel, felt his heart more deeply touched, and began to fear hell-fire more than death; and then the thought of being one day happy in Heaven, with the soul of the friend whom he regretted, induced him to enter upon the road to it. "No," he said to the Father who taught him, "thou wouldest already have baptized me if thou couldst have seen my heart; thou wouldest have been convinced that I wish to do right, and

voy: que deuiendra mon ame si tu n'effaces mes pechez? veux tu que d'vn malheur ie me precipite en vn autre, & que ie meure sans estre baptisé?

Ayant eu iour pour son Baptefme il assembla ses gens. Mes neueux, leur dit-il, [80] les ennemis sont à nos portes, se sauve qui pourra: reprochez moy si iamais vous m'auez veu pasir au milieu des perils; mais à ce coup ie vous confesse que i'ay perdu courage, ie me retire du malheur, me fuiue qui voudra, nos affaires sont au desespoir. On iuge à l'entendre parler qu'vne armée ennemie est aux frontieres du païs, qu'il en a eu quelque aduis assuré: les vns songent aux armes, les autres à la retraite, tous sont faisis de crainte. Enfin les voyant dedans l'émotion il reprend la parole. Mes neueux, leur dit-il, ie ne crains pas les Iroquois, ie redoute les cruaitez plus inhumaines des demons de l'enfer, d'vn feu qui iamais ne s'esteint; ie vous quitte sans vous quitter, ou plustost ie quitte vos foyes, i'abandonne nos mauuaises coutumes, ie renonce dés ce moment à toute sorte de peché, & fçachez que demain ie feray Chrestien.

Ces Baptefmes de personnes si considerables en ont attiré plusieurs autres, mais ce qui nous console davantage, est de voir que l'esprit de la Foy prenne toujouors de plus en plus l'ascendāt dans leurs [81] ames, que la grace trouue entrée dans leurs cœurs autant que dans les noistres, & que pour eître nez barbares ils n'en sont pas moins bons Chrestiens.

Mon fils, disoit vn iour vn de ces bons sauvages à vn sien fils qu'il exhortoit au bien, maintenant que ie suis au monde ie crains que ta foy ne soit appuyée sur la mienne. Quoy qu'il m'arriue ne desiste iamais du service de Dieu, & quand bien ie ferois massacré,

that, whatever happens, I desire to live and to die a Christian." "Dost thou wish me to be damned?" he said another time; "I am continually either hunting in the woods or fighting the enemy. Wherever I go, I am in danger of my life; and fire, rather than old age, will consume this carcass that thou seest. What will become of my soul, if thou dost not wash away my sins? Dost thou wish me to throw myself from one misfortune into another, and to die without being baptized?"

A day having been fixed for his Baptism, he gathered all his people together. "My nephews," he said to them, [80] "the enemies are at our doors. Let all escape who can. Reproach me, if you have ever seen me pale in the midst of peril; but, this time, I confess to you that I have lost courage. I withdraw from misfortune; let who will, follow me; our affairs are in a desperate state." They thought, when they heard him, that a hostile army was at the frontiers of the country, and that he had received sure news of it. Some thought of fighting, others of retreating; all were seized with fear. Finally, when he saw them thus moved, he began again to speak. "My nephews," he said, "I do not fear the Iroquois; I dread the more inhuman cruelties of the devils in hell, in a fire that is never extinguished. I abandon you, without abandoning you, or rather I abandon your follies; I abandon our evil customs; from this moment, I renounce all kinds of sin, and know ye that to-morrow I shall be a Christian."

These Baptisms of persons of such importance have brought about many others. But what consoles us still more is, to see that the spirit of Faith gains more and more the ascendancy in their [81] souls;

dy tousiours d'vn mesme visage, Nostre Pere qui es au Ciel, ne songe pas à moy disant cette priere, mais souuiens-toy que celuy-là ne peut mourir qui doit estre l'vnique appuy & de ta foy & de la mienne, qui est ton Pere & le mien, & qui feul doit soustenir tes esperances, quād bien tu te verrois abandonné de tous les hommes. Ie ne sçay pas si Dieu auoit donné à ce bon sauage quelque veuë de sa mort prochaine, quoy qu'il en soit il fut assassiné peu de iours après d'vne bande Iroquoise; & l'enfant à peine aagé de quatorze ans a tellement fuiuy la vertu de son pere, ces dernieres paroles ont fait tant d'impression dedans son ame, que ie ne puis douter que cet [82] esprit diuin qui touche fortement d'vne extremité à l'autre, & va disposant toutes choses avec douceur pour le salut de ses esleus, n'eust animé & le cœur & la voix de ce pere, afin qu'en mesme temps il le disposerast à vne faincte mort, & le fils à vne faincteté de vie digne du nom de Chrestien, & de la Foy que tousiours il a du depuis conserué malgré sa mere & tous ses parens Infideles, en vn aage qui ne peut auoir de resolution pour vn fuiet si esloigné des sentimens de la nature, sinon celle qui vient du Ciel.

Cet enfant n'a pas esté seul vexé de ses parens à cause de la Foy: plusieurs ont eu besoin d'vn semblable courage. Tel a esté constraint de se voir errant çà & là, & de chercher ailleurs sa vie, estant chassé de sa cabane où on ne pouuoit le supporter dās l'exercice de Chrestien. D'autres se sont bannis eux mesmes de leur propre maifon, se sont priuez des contentemens de la vie, & du fuport de leurs parens, aimans mieux renoncer aux douceurs de cette amitié, & abandonner cet appuy de la nature,

that grace finds entrance into their hearts as much as into ours; and that, although they are born barbarians, they are none the less good Christians.

" My son," said one of these good savages one day to his son, whom he was exhorting to good, " now that I am in the world I fear that thy faith is founded on mine. Whatever may happen to me, never desert the service of God; and, even if I should be slain, say always, with the same countenance, ' Our Father who art in Heaven.' Do not think of me while saying that prayer; but remember that he cannot die who should be the sole prop of thy faith and of mine,—who is thy Father and mine, and who alone should sustain thy hopes, even if thou shouldst see thyself abandoned by all men." I know not whether God had given this good savage some presentiment of his approaching death. In any case, he was assassinated a few days afterward by a band of Iroquois. The child, who was barely fourteen years old, has so well imitated the virtue of his father, and his last words have produced such an impression on his mind, that I cannot doubt that this [82] divine spirit, who so profoundly influences, from one extremity to the other, and who disposes of all things with gentleness for the salvation of his elect, had inspired both the heart and the voice of the father. Thus, at the same time, he prepared himself for a holy death, and the son for a godliness of life worthy of the name of Christian and of the Faith, that he has since preserved in spite of his mother and of all his Infidel relatives, at an age which has no resolution in a matter so remote from the feelings of nature except that which comes from Heaven.

This child has not been the only one who has been

que de foüiller la beauté de la grace qu'ils auoient receüe [83] au Baptefme. Car plus, disoient-ils, nous sentons d'inclination pour nos parens, moins d'horreur auons nous naturellement de leurs fautes, & plus aussi deuons nous craindre qu'en les aimant nous n'aimions enfin leurs pechez.

Tous les Chrestiens de cette Mission ont esté fortement dans l'espreuve, principalement sur la fin de l'hyuer. Car comme leur nombre s'estoit rendu considerable, qu'ils tenoient bon à ne point vouloir assister aux superstitions du païs, qu'en suite de cela ces ceremonies diaboliques estoët delaissées de plusieurs, que les débauches deuenoient vn peu refroidies; on redoubla les calomnies contre la Foy, qu'elle tendoit à la subuersion du païs, que les malades demeuroient sans secours, que la guerre alloit tout rauageant de plus en plus, que la famine les menaçoit, que les plus innocentes recreations (c'est ainsi qu'ils appellent leurs crimes) ne trouuoient plus quasi de lieu, & que par tout où se rencontroit vn Chrestien, il falloit ou rougir de honte, ou abandonner la pensée du peché, que leurs ancetres ne viuoient pas dans ces [84] reserues, qu'en ce temps là le païs estoit florissant, que tous les malheurs les accueilloient depuis qu'on auoit commencé de publier icy la parole de Dieu, que les croyans (c'est icy le nom des Chrestiens) deuoient ou bien se retirer à part, ou conferuer leur Foy dans le fond de leur ame, sans condamner si publiquement les coustumes de leurs peres, qu'il ne falloit plus les inuiter ny aux conseils, ny aux festins, qu'on deuoit rompre le commerce avec eux: ou plustost si on vouloit conferuer le païs, assembler sans delay vn Conseil general pour faire renôcer la Foy ou de gré

persecuted by his relatives on account of the Faith. Many have had need of similar courage. One has been compelled to wander here and there, and to seek his livelihood elsewhere, after having been driven from his cabin where they could not bear his observance of Christian duties. Others have banished themselves from their own dwellings; have deprived themselves of the comforts of life, and of the aid of their parents,—preferring to renounce the pleasures of such friendship, and to abandon this natural support, rather than soil the beauty of the grace that they had received [83] in Baptism. "For," they said, "the more affection we feel for our parents, the less horror we naturally have for their faults; and the more also should we fear that, in loving them, we may in the end love their sins."

All the Christians of this Mission were greatly tried, especially at the end of the winter. For, as their number had become considerable, and they firmly persisted in refusing to join in the superstitious practices of the country,—so that those diabolical ceremonies were given up by many, and the debaucheries moderated to some extent,—the calumnies against the Faith redoubled. They asserted that it tended to the subversion of the country; that the sick remained without succor; that war ravaged everything more and more; that famine threatened them; that the most harmless amusements (thus they called their crimes) could hardly be indulged in; that wherever a Christian happened to be, they had to blush with shame or give up the thought of sin; that their ancestors did not live in such [84] restraint. They claimed that in those days the country flourished; that all these misfortunes had fallen on them

ou de force à ceux qui se trouuoient desia dans ce party. En vn mot les calomnies en viennent si auāt, & cette haine contre la Foy est renduē si publique, que les Chrestiens, qui du commencement ne croyoient pas que les affaires en deuffent venir à ce point, iugèrent qu'il falloit au plustost coniurer cet orage.

Ils s'assemblent pour cet effet & cherchent les moyens de parer à ce coup: mais plus ils parlent là deffus, plus ils y voyent d'obscurité. Enfin lvn d'eux [85] prend la parole. Mes freres, leur dit-il, ce sont les affaires de Dieu plus que les nostres, c'est à luy d'appaiser ces tempestes, & à nous de souffrir avec ioye, ou du moins avec patience autant qu'il le voudra. Voila les sentimens que Dieu me donne, faites moy part des vostres, puisque nos cœurs n'estans qu'vn dans la Foy ne doiuet auoir rien de secret lors qu'on s'attaque à nous comme Chrestiens. Pour moy, dit lvn, lors que i'entends ces calomnies, & que les iniures me suiuent, ie passe mon chemin, ie pense que ces pauures Infideles font comme des chiens qui abayent. Que m'importe quoy qu'ils disent ou fassent contre moy, pourueu que i'aille au Ciel. Ie me tourne vers eux, replique vn autre, ie leur dis qu'ils prennent courage, qu'ils continuent à me maudire, que Dieu me fait du bien lors qu'ils me font du mal, & qu'en me disant ces iniures, ils attirerent sur moy vn amas de benedictions qui leur font inconnuës. Mon cœur, dit vn troisiéme, voudroit bien quelquefois se vanger, mais quand ie songe que Iefus-Christ estant sur terre a plus enduré que cela, ie me confole, & [86] ie le prie qu'il me donne courage iusqu'à la fin. Chacun auance ses pensées, & après tout ils reconnoissent que Dieu est tousiours

since the word of God had commenced to be preached here; that the believers (such is the name of the Christians here) should either withdraw apart, or retain their Faith in the depths of their own souls, without condemning the customs of their forefathers in so public a manner; that these should not be invited either to councils or to feasts, and that all relations with them should be broken off,—or rather, if it were desired to preserve the country, a general Council should be called at once, to make those who were already of that party renounce the Faith, either willingly or by force. In a word, these calumnies went so far, and this hatred against the Faith became so public, that the Christians—who, at the beginning, did not think that matters would come to such a pass—considered it necessary to avert the storm as soon as possible.

They assemble for that purpose, and seek means whereby to parry the blow. But the more they speak of it, the less clearly do they see. Finally, one of them [85] addressing the others, says, “ My brothers, these are God’s affairs more than ours. It is for him to allay these tempests, and for us to suffer joyfully, or at least patiently, as long as he chooses. Such are the sentiments that God gives me; tell me yours, because, as our hearts are but one in the Faith, they should have no secrets from one another when we are attacked as Christians.” “ For my part,” said one, “ when I hear those calumnies, and when insults follow me, I go on my way; I look upon those poor Infidels as baying hounds. What matters it to me what they say or what they do to me, provided I go to Heaven?” “ I turn toward them,” says another, “ and tell them to take courage, to con-

femblable à soy mesme, qu'il est le Dieu de paix, & le Dieu de consolation, & que plus on endure pour luy, moins on s'estonne des souffrances.

Pour conclusion, Mes freres, leur dit Estienne Totiri, puis qu'en cette assemblée vous me regardez comme vostre Capitaine, voicy le resultat de ce Confeil, & la pensée que Dieu me donne, Ne craignons rien que le peché.

Ie ne sçay pas où aboutiront ces orages, mais ie ne suis pas hors d'esperance de voir en ces païs, dans peu d'années, des martyrs pour la Foy, & peut estre ne ferons-nous pas les premiers. La ferueur de quelqu'un de ces bons Neophytes meritera cette faueur du Ciel; au moins i'en voy que Dieu ce semble va disposant à cette grace, qui mesprisent leur vie, & enuisagent cette mort comme vne recompense de ce qu'ils font & voudroient faire pour l'auancement de la Foy. Quoy qu'il en soit, ces desirs ne font pas dans la portée de la nature, & les voyant dedans [87] vn cœur barbare, nous sommes contraints de reconnoistre que c'est vn ouurage de Dieu, qu'il y trauaille plus que nous, & qu'il veut en tirer sa gloire, c'est à nous de le fuiure, & d'affermir sur luy nos esperances, quelque opposition que l'enfer & la terre puissent apporter à la conuersion de ces peuples.

Ie m'estois referué sur la fin de ce Chapitre à rapporter quelques sentimens de ces bons Chrestiens, mais la crainte de la longueur me les fera obmettre; c'est assez que le Ciel les voit, & que l'Eternité nous donne tout le loisir de benir l'Autheur de ces graces, qui par tout est luy mesme, riche & abondant en ses misericordes. Encore vne ou deux choses auant que le finir.

tinue to curse me; that God does good to me when they do evil to me; and that, by uttering such insults to me, they call down on me a multitude of blessings that are unknown to them." "My heart," says a third, "would sometimes like to be revenged; but when I think that Jesus Christ, while on earth, endured more than that, I console myself, and [86] beg him to give me courage to the end." Each one tells his thoughts, and, after all, they acknowledge that God is ever true to himself; that he is the God of peace and the God of consolation; and that the more we endure for him the less shall we be afraid of suffering.

In conclusion, "My brothers," says Estienne Toti-ri to them, "since in this meeting you look upon me as your Captain, here is the result of this Council, and the thought that God gives me: let us dread nothing but sin."

I know not how these storms will end; but I am not without hope of seeing, in a few years, martyrs for the Faith in these countries, and perhaps we shall not be the first. The fervor of some one of these good Neophytes will deserve that favor from Heaven. At least, I see some whom God seems to be preparing for that grace, who disregard their lives, and look upon such a death as a reward for what they do and wish to do for the advancement of the Faith. In any case, such desires are not within the scope of nature; and, when we see them in [87] the heart of a barbarian, we are compelled to admit that it is a work of God, who does more for it than we, and who wishes to derive from it his glory. It is for us to follow him, and to rest our hopes firmly on him,

Vn bon homme aagé de foixante ans, sa femme, & deux de leurs enfans, tous Chrestiens, ayant appris qu'vne de leur parente se mouroit au milieu des bois, & qu'vn petit enfant encore à la mamelle ne pouuoit furuiure à sa mere, furent touchez de charité, & du desir de sauuer & la mere & l'enfant, au moins pour le Ciel. Ils se font tous instruire de la formule [88] du Baptesme, partent de compagnie dans vn temps bien fascheux sur la fin de l'hyuer, font trois iournees entieres de chemin sur des neiges profondes, & la pluspart sur les glaces d'vn lac, qui estant percées çà & là estoient remplies d'autant de precipices. A peine faisoient-ils cent pas sur ce lac, qu'ils ne se vissent en danger de la mort, & mesme quelques-vns enfoncerent bien auant dedans l'eau. Enfin après bien des trauaux, & bien des craintes, ils trouuent cette pauure femme malade, baptisent son enfant, secourent & lvn & l'autre des rafraichissemens qu'ils ont porté; & ie ne doute point que le Ciel ne prist plaisir à cette charité, & que Dieu n'ait voulu la benir. Maintenant & la mere & l'enfant sont pleins de vie, & cette famille Chrestienne va s'auançant de iour en iour dans les sentimens de la Foy. Non, disoient-ils à leur retour, iamais nous n'eussions crû qu'il y eut des plaisirs si remplis de douceur au milieu des perils, nous craignions tous la mort quasi à chaque pas que nous faisiōs dessus ces glaces, mais cette crainte estoit aimable, nous estions en mesme [89] temps & dans la peur & dans la ioye, & iamais nous n'auons prié Dieu de si bon cœur & avec tant d'amour: Nous n'osions luy demander ny la mort ny la vie. Mon Dieu, luy disions-nous fans cesse, vous voyez nostre cœur, & pourquoy nous sommes en

whatever opposition hell and earth may offer to the conversion of these peoples.

I had intended, at the end of this Chapter, to relate some sentiments of these good Christians, but fear of being tedious induces me to omit them. It is enough that Heaven sees them, and that Eternity will give us every leisure to bless the Author of such graces, who is everywhere true to himself, and rich and abundant in his mercies. One or two things more before finishing.

A good man, sixty years of age, his wife, and two of their children, all Christians, heard that one of their relatives was dying in the midst of the woods, and that a little child, still at the breast, could not outlive her mother. They were filled with compassion, and with the desire to save the mother and the child at least for Heaven. They all had themselves taught the formula [88] of Baptism; started in company, in very bad weather, at the end of the winter; performed a three days' journey through deep snow and, during most of the time, on the ice of a lake which was broken here and there,—presenting so many pitfalls that they could hardly go a hundred paces on that lake without seeing themselves in danger of death, and some of them even sank deep into the water. Finally, after great labor and many fears, they found the poor sick woman, baptized her child, and succored both of them with the restoratives that they carried with them; and I have no doubt that Heaven took pleasure in that act of charity, and that God has chosen to bless it. At present, the mother and child are full of life, and this Christian family is making daily progress in the sentiments of Faith. "No," they said on their return, "we would never

chemin, disposez de nos vies felon vos volontez, que nostre peine vous agrree, apr s cela quoy qu'il arriue nostre esprit est content, si nous nous noyons dedans ces eaux nous ferons heureux dans le Ciel.

Nous auons introduit icy dans les Hurons que les Chrestiens portassent leur chapelet au col comme vne marque de leur Foy: nous en voyons de bons effets. Je ne f ay, disoit vn iour vne femme infidele ´ vn ieune Chrestien, ce qui a p  changer la beaut  de ton naturel: depuis que tu porte ce chapelet tu n'es plus ce que tu as est , & moy mesme ie n'ay pas l'affeurance de te porter ces paroles de douceur dont autrefois tu m'as si souuent preuenu : c'est sans doute que ce chapelet t'enforcele; ostez-le de ton col & ie te parleray. En effet la deuotion que ressentent tous nos Chrestiens, soit ´ dire [90] leur chapelet, soit ´ le porter sur eux comme vn gage sacr  de ce que Dieu leur est, & de ce qu'ils veulent luy estre; cet amour qu'ils ont pour la Vierge, merite que le Ciel les protege d'un secours plus puissant, qu'il soit leur bouclier & leur defense, notamment pour la chastet , en vn pa s o  on met au rang des vertus d'estre impudique. Mais sur tout les Festes & Dimanches ils s'assebment sur le midy pour le reciter tous ensemble, ils le font ´ deux choeurs se r pondant les vns aux autres avec tant de douceur, qu'on voit bien que leur ame a des attrats particuliers ´ cette forte de priere.

Le finiray ce Chapitre par vne mort d'une Chrestienne, qui sans doute aura est  tres-pretieuse aux yeux de Dieu: elle se nommoit Christine Tforihia & auoit est  baptiz e en l'ann e 1639. elle estoit mere de cet excellent Chrestien dont i'ay desia parl ,

have thought that there were pleasures so sweet in the midst of perils. We all feared death, at almost every step that we took on the ice; but that fear was a pleasant one. We were at the same [89] time both in fear and in joy, and we never prayed to God so heartily and so lovingly. We did not venture to ask him either for death or for life. ‘ My God,’ we said to him continually, ‘ you see our hearts and why we are on this journey. Dispose of our lives according to your will. May our troubles be agreeable to you. After this, whatever may happen, our minds are content. If we are drowned in these waters, we shall be happy in Heaven.’ ”

We have introduced here in the Huron country, among the Christians, the custom of wearing their rosaries around their necks as a sign of their Faith. We see the good effects of it. “ I know not,” said an infidel woman one day to a young Christian, “ what can have altered the beauty of thy character. Since thou wearest that rosary, thou art no longer what thou wert; and I myself have not the assurance to say to thee those soft words with which thou didst formerly so often forestall me. It is doubtless because that rosary bewitches thee. Remove it from thy neck, and I will speak to thee.” In fact, the devotion felt by all our Christians either for saying [90] their rosary, or for wearing it as a sacred pledge of what God is to them, and of what they wish to be to him, and the love that they have for the Virgin, deserve that Heaven should protect them with most powerful assistance,—that it should be their shield and their defense, especially as regards chastity in a country where shamelessness is classed as a virtue. But, above all, they meet about noon on Festival

Estienne Totiri: & ie puis dire en verité, que depuis le moment de sa conuersio[n] elle auoit esté tousiours montant dans la pratique des vertus les plus hautes qui soient au Christianisme; mais sur tout dans vn amour des souffrāces [91] & afflictions de cette vie, qui, disoit-elle, luy sembloient ple[i]nes de douceur, depuis qu'elle auoit sceu que ce corps affligé deuoit enfin refusciter pour ioüir d'vne gloire qui n'auroit point de fin. Elle receut ses Sacremens avec des sentimens de pieté remplis d'amour; entre autres elle sentoit vne affection tres tendre enuers la faincte Vierge; Ie ne doute point que dans le Ciel elle ne gouste à iamais les fruits de cette deuotion: mais ie ne sçay si mesme auant la mort elle n'en a point ressenty les douceurs: au moins voicy ce qui luy arriua quelques heures auant que de mourir; lors qu'elle estoit proche de l'agonie ayant desia perdu l'vsage & le sentiment de la veuë, elle s'escria tout d'vn coup comme estonnée & rauie dans l'admiration, O mon fils ne voy tu pas cette rare beauté de cette grāde Dame éclatante en lumiere qui est icy à mon costé; ne voy tu pas ce beau liure qu'elle porte ouuert entre ses mains, n'entens tu pas ces paroles d'amour: ô qu'elle me parle bien mieux que nos freres les François, que ses discours penetrent bien plus auant dedans mon cœur, [92] qu'elle est aymable & qu'il fait beau la voir! Cette bonne femme parloit à vn de ses enfans excellent Chrestien nommé Paul Okatakasan; Ma mere vous refuez, luy dit ce ieune homme, ie ne voy rien, & vous comment pourriez vous voir ce que vous dites ayant desia les yeux fermez? Non, non, mon fils, replique cette mere, ie ne me trompe aucunement, ny ne te veux tromper.

days and on Sundays, to recite it all together; they do this in two choirs, who respond to each other with such sweetness that it is easy to see that that sort of prayer causes special delights to their souls.

I shall conclude this Chapter with the death of a Christian woman, which, without doubt, must have been most precious in the sight of God. Her name was Christine Tsorihiia, and she had been baptized in the year 1639. She was the mother of that excellent Christian of whom I have already spoken, Es-tienne Totiri; and I can truly say that, from the moment of her conversion, she had always progressed in the practice of the highest virtues of Christianity,—but, above all, in a love for the sufferings [91] and afflictions of this life, which, she said, seemed to her full of sweetness since she had known that this afflicted body will one day rise again, to enjoy a glory that will be without end. She received the Sacraments with sentiments of a piety full of affection. Among other things, she had a very tender devotion to the blessed Virgin. I have no doubt that in Heaven she will enjoy forever the fruits of that devotion; but I know not whether, even before death, she did not feel the sweetness thereof. At least, this is what happened to her some hours before her death. When her agony approached, she had already lost the use and sense of her sight. She suddenly exclaimed, as if astonished and ravished with admiration: “O my son, seest thou not the rare beauty of that great Lady, all brilliant with light, who stands at my side? Seest thou not that beautiful book that she carries open in her hands? Hearest thou not those words of love? Oh, how much better she speaks to me than our brothers, the French!

Regarde de l'autre costé ces ieunes François qui l'accompagnent, les plus beaux que i'aye iamais veu, que leurs habits sont riches, mais plustost preste l'oreille à ce que me dit cette Dame, ô qu'il fait beau la voir! là deffus elle encline à la mort. Elle fut la seconde enterrée en nostre Cemetiere de sainte Marie, y ayant esté transportée de son bourg où elle mourut, esloigné de six lieües, ainsi que de son viuant elle l'auoit désiré.

Nous auons esté plus de huit mois sâs fçauoir cette particularité de sa mort, son fils Paul n'ayant pas tenu plus de conte de cette vision que d'vn[e] refuerie, dans la pensée qu'il auoit qu'il ne pouuoit y auoir d'autre veue que celle des [93] yeux. Vn iour par vn rencontre il raconta le tout à son aifné Estienne Totiri, qui enfin nous le declara il y a quelques iours sur le point qu'il estoit de partir pour la guerre, nous disant qu'il croyoit pour luy que ces ieunes François d'vn[e] beauté si rare estoient des Anges du Ciel qui tenoient compagnie à la tres-sainte Vierge, pour qui sa mere auoit eu des deuotions si tendres.

How her words penetrate deep into my heart! [92] How amiable she is, and how beautiful it is to see her!" The good woman spoke to one of her sons, an excellent Christian named Paul Okatakwan. " My mother, you are dreaming," said the young man to her; " I see nothing, and how can you see what you say you do, since your eyes are closed?" " No, no, my son," replied the mother; " I am not at all mistaken, nor do I wish to deceive thee. See on the other side those young Frenchmen who accompany her; they are the handsomest I have ever seen. What rich clothes they wear! But listen rather to what that Lady says to me! Oh, how beautiful it is to see her." Thereupon she passed away in death. She was the second who was buried in our Cemetery of sainte Marie, for she was carried there from her own village, where she died, about six leagues distant, according to the wish that she had expressed in her lifetime.

We were more than eight months without knowing these particulars of her death; for her son Paul did not pay more heed to that vision than if it had been a dream, thinking that there could be no other sight but that of the [93] eyes. One day, by accident, he related the whole story to his elder brother, Estienne Totiri, who finally told it to us some days ago, as he was about to leave for the war, saying that, as for him, he believed that those young Frenchmen of such rare beauty were Angels from Heaven, who accompanied the most blessed Virgin, for whom his mother always had such a tender devotion.

CHAPITRE V.

DE LA MISSION DE SAINT MICHEL AUX TAHON-TAENRAT.

L'AN passé nous receumes les premières nouvelles de Quebec par deux Hurōs, qui y ayant hyuerné remonterent icy haut sur la fin du printemps, aborderent à nos portes, nous rendirēt quelques pacquets de lettres qu'ils auoient sauvez d'un naufrage où ils firent perte de tout leur bien: mais dirent ils nous n'auons pas perdu ce que nous estimons plus que nos biens & que nos vies. Le Pere Brebeuf a été nostre maistre, la Foy a trouué [94] entrée dans nos cœurs, les exemples que nous auons veu des François & des Algonquins conuertis, le zèle & la charité des saintes filles Religieuses, l'amour que les Capitaines François portent aux Chrestiens, & ces femmes de grād courage qui ont passé les mers pour auancer les momens de nostre conuersion, l'appuy qu'Onontio donne à la Foy (c'est Monsieur de Montmagny nostre Gouuerneur) & l'estime qu'il en fait paroistre par dessus toutes choses, sa vertu que nous voyions aussi souuent que son visage. Tout cela, disoient-ils, font des preuves qui nous ont constraint d'auoier que les veritez que tant de monde nous annonce meritent vniquement d'estre adorées, & qu'il faut que le Dieu des Chrestiens soit vrayement tout puissant, puisque tant de personnes de mérite s'emploient si faintement en son seruice. En vn mot

CHAPTER V.

OF THE MISSION OF SAINT MICHEL AMONG THE
TAHONTAENRAT.

LAST year we received the first news from Quebec through two Hurons who, after wintering there, returned up here at the end of the spring, landed at our doors, and handed us some packages of letters that they had saved from a wreck in which they lost all their own property. "But," they said, "we have not lost what we value more than our property and our lives. Father Brebeuf has been our master. The Faith has found [94] entrance to our hearts. The examples of the French and converted Algonquins that we have seen; the zeal and charity of those holy women, the Nuns; the love borne to the Christians by the French Captains, and by those women of great courage who have crossed the seas to hasten the moment of our conversion; the support that Onontio gives to the Faith" (that is, Monsieur de Montmagny, our Governor) "and the esteem that he manifests for it above all things; his virtue, that we saw as often as his face,—all these," said they, "are proofs which have compelled us to admit that the truths announced to us by so many people deserve above all things to be adored; and that the God of the Christians must, in truth, be all-powerful, since so many persons of merit exert themselves so holily in his service. In a word," they

dirent ils, nous estions descendus à Quebec infideles, & nous en reuenons Chrestiens.

Ils estoient tous deux du bourg de S. Michel, l'vn se nomme Paul Atondo, l'autre Iean Baptiste Aotio-k⁸andoron: [95] aussitost qu'ils y furent arriuez, on les accueille de toutes parts, on leur demande leur fortune, Paul Atondo prend la parole, comme il est Capitaine: Sçachez mes freres, leur dit-il, que i'ay promis à Dieu de viure & de mourir en son seruice, que ie suis baptisé, que ma gloire est d'estre Chrestien. Si i'ay esté d'vn naturel fâcheux, & si plusieurs m'ont redouté, attendez quelques mois à porter iugement de moy, les François en me baptizant ont tiré tout le mal qui estoit en mon ame, mon cœur est tout changé, & vous verrez que la douceur est entrée dans mon esprit avec la Foy. Faites vous baptizer mes freres, que tous craignent l'enfer, nos malheurs cesseront, nous n'aurons plus de traistres en nos conseils qui reçoivent pension de l'ennemy pour luy descouvrir nos desseins, le larcin sera banny d'avec nous, on ne sçaura que le nom de l'enuie, la médisance n'osera paroistre, nos haynes ne feront plus que pour le vice, & d'vne terre de malheur nous en ferons vn païs de benediction. Là dessus il prend vn Crucifix en main; Mes freres, adioûte-t'il, i'ay crû avec vous [96] que c'estoit là celuy qui nous causoit les maladies, & qui dépeuploit nos bourgades, i'ay esté des premiers à dire que les regars en estoient venimeux & apportoient la mort. Nos pechez ferment nos yeux à la lumiere, la Foy a fait tomber les tayes, qui caufoient mon aueuglement: maintenant c'est ce Crucifié que i'adore, c'est luy seul que ie reconnois pour maistre de nos vies, pour auteur de noſtre salut.

said, "we went down to Quebec infidels, and we come back Christians."

They both belonged to the village of St. Michel. One was named Paul Atondo and the other Jean Baptiste Aotiokwandonon. [95] As soon as they had arrived, they were welcomed on all sides, and were asked what fortune they had had. Paul Atondo spoke, as he is a Captain. "Know, my brothers," he said, "that I have promised God to live and to die in his service: that I am baptized; that I glory in being a Christian. If I have been of an irritable temper, and if many have feared me, wait some months before pronouncing judgment on me. The French, by baptizing me, have taken away all the evil that was in my soul. My heart is quite changed, and you will see that gentleness has entered into my mind with Faith. Have yourselves baptized, my brothers; let all fear hell. Our misfortunes will cease; we shall no longer have traitors in our councils, who receive pensions from the enemy for discovering our plans to him. Theft will be banished from among us; envy will be known only by name; calumny will hide its head; our hatred will exist but for vice; and, out of a land of misfortune, we shall make a country of blessedness." Thereupon he took a Crucifix in his hand. "My brothers," he added, "I have believed with you [96] that it was this that caused sickness and that depopulated our villages. I was one of the first to say that its looks were venomous and caused death. Our sins close our eyes to the light. Faith has made the scales drop that caused my blindness. Now it is this Crucified one that I adore. Him alone I acknowledge as the master of our lives, as the author of our salvation."

Ce changement d'un homme qu'on eust creu deuoir estre vn des derniers à embrasser la Foy estonne les esprits, mais sa constance leur donna plus d'admiration quelques iours après. Le malheur tout d'un coup l'accueille, la mort luy rauit vn enfant qui estoit son vniue; vne niepce, qui en ce païs est vn appuy plus asseuré à vn homme que ses propres enfans, est emportée en mesme temps de maladie; deux Iroquois cachez derriere vn arbre sortent de leurs embuches assassinent au milieu de son champ vne sœur qui seule luy restoit. Ces defastres m'euffent estonnez si ie n'auois la Foy, dit-il aux Infideles, & c'est maintenant que ie [97] voy que les richesses d'un Chrestien ne sont pas hors de luy, qu'il porte son thresor en son cœur, & que l'esperance du Ciel affermit plus vne ame que tous les malheurs de la terre n'auront de force pour l'abatre. Il restoit encore à sa sœur assez de vie pour son salut; Ce bon Neophyte luy parle du Paradis & de l'enfer, luy fait detester ses pechez, elle souhaite le Baptefme, luy qui n'auoit iamais fait ce mestier la recommande à Dieu, la baptize autant qu'il le peut, & afin, disoit-il, que plus asseurement elle soit baptisée, il luy fait renouueller ses actes, & renouuelle son Baptefme iusqu'à cinq & six fois. Mais tous n'eurent pas plus d'effet l'un que l'autre: car quoy que l'eau ne manquast pas à son Baptefme, il auoit oublié la formule, ou iamais ne l'auoit apprise. Tu es le Maistre de ta vie toy qui as fait le Ciel & la terre, n'importe qu'elle meure pourueu que so ame soit bien-heureuse dans le Ciel: c'est toy qui as mis la Foy dans ton cœur, & maintenant ie la baptife, afin que luy faisant misericorde tu luy efface tes pechez. Voila les paroles

Such a change, in a man whom one would have believed to be among the last to embrace the Faith, astonished the minds of all, but his constancy excited more admiration in them, a few days later. Misfortune suddenly came upon him; death deprived him of his only child; a niece—who in this country is a surer support for a man than are his own children—was carried off at the same time by sickness; two Iroquois, who were hidden behind a tree, rushed from their ambush and murdered, in the middle of her field, the only sister that remained to him. “Such disasters would have stunned me if I had not Faith,” he said to the Infidels; “and now I [97] see that a Christian’s riches are not without him,—that he carries his treasure in his heart; and that the hope of Heaven fortifies a soul more than all the misfortunes on earth can have strength to cast it down.” Enough life yet remained to his sister to secure her salvation. The good Neophyte spoke to her of Paradise and of hell, and made her detest her sins. She asked for Baptism, and he, who had never administered that rite, commended her to God; baptized her, as far as he was able; and, in order, as he said, that she might be more surely baptized, he made her renew her acts, and repeated her Baptism five or six times. But none of them had any effect, one more than another; for, although water was not wanting in her Baptism, he had forgotten the formula, or had never learned it. “Thou art the Master of her life, thou who hast made Heaven and earth. It matters not if she die, provided that her soul be happy in Heaven. It is thou who hast placed Faith in her heart, and now I baptize her, in order that thou mayst have mercy on her and wipe out her sins.”

dont il fe feruoit au [98] Baptefme. Mais ce Dieu de misericorde qui iamais ne manque aux esleus eut égard à sa charité, & à la Foy sincere de cette pauure femme, qui auoit plus de desir d'estre toute à luy à la mort, qu'elle n'auoit de regret de la vie; les forces luy reuiennent vn peu; ce feruent Neophyte court cinq lieuës d'vne mesme halaine pour venir en nostre Maison querir quelqu'vn des nostres. Deux de nos Peres y courent en haste, trouuent cette femme toute disposée pour le Ciel, où son ame s'enuola bien tost après auoir esté baptisée.

Ie ne fais pas moins d'estat de Iean Baptiste Aotio-k8andoron, que de Paul Atondo: il est vray qu'il n'est pas de si grand credit, qu'il a moins de paroles, mais ie croy que son cœur n'est pas moins touché, & nous voyons en son procedé ie ne fçay quoy qui paraist plus animé du S. Esprit. Quoy qu'il en fait ces deux bons Neophytes, & quelque nombre de Chrestiens qui estoient desia dans leur bourg avec plusieurs Catechumenes, nous prefferent si fortement sur la fin de l'Automne de faire vn plus long seiour [99] avec eux, de les instruire plus à loisir, & ne pas les priuer de la mesme consolation que nous donnioſ aux Bourgs de la Conception, de S. Ioseph, & de S. Iean Baptiste, que nous ne pûſmes refiſter à de ſi saints desirs. Il y fallut dresser vne Chapelle, & y eſtablir vne Miffion plus à demeure que nous n'auions fait iufques alors.

Le Pere Ioseph Marie Chaumonot & le Pere François du Peron en ont eu le foin, & Dieu m'a donné la consolation enuiron deux mois de l'hyuer d'y voir les premières ferueurs de cette Eglife.

Les Chrestiens fe voyant reuinis après le retour de

Such are the words that he used at the [98] Baptism. But the God of mercy, who never fails the elect, had consideration for his charity, and for the sincere Faith of this poor woman, who had more desire to belong to him entirely at death than she felt regret for life. Her strength returned for a little while. The fervent Neophyte ran five leagues without stopping, to our House, to get one of us. Two of our Fathers hastened thither; they found the woman quite prepared for Heaven, to which her soul soared, shortly after she was baptized.

I think no less highly of Jean Baptiste Aotokwanderon than of Paul Atondo. It is true that he is not a person of as much importance; that he is less fluent of speech. But I think that his heart is none the less touched, and in his manner of acting we see something, I know not what, that seems more vivified by the Holy Ghost. At all events, these two good Neophytes and a number of other Christians, who were already in their village, with several Catechumens, urged us so strongly at the end of the Autumn to make a longer stay [99] with them, to instruct them more at leisure, and not to deprive them of the same consolation that we gave to the villages of la Conception, of St. Joseph, and of St. Jean Baptiste, that we could not resist such holy desires. It was necessary to erect a Chapel and to establish a more permanent Mission than we had hitherto had there.

Father Joseph Marie Chaumonot and Father François du Peron have had charge of it; and God gave me the consolation, during about two months of the winter, of seeing the first fervor of that Church.

When the Christians were again united, after their

leurs pefches & voyages, firent vn Conseil entre eux pour s'animer plus puissamment au bien, & s'y oblier de nouueau par vne protestation publique de leur Foy. En suite ayant appellé ceux qui se dispofoient au Baptesme: Mes freres, leur dirent-ils, ce n'est pas sur vos levres qu'on doit reconnoistre la Foy qui est dans vostre cœur, vos œuures en feront des témoins plus fideles que vos paroles; quittez dés maintenant la [100] pensée que vous auez d'estre Chrestiens, si vous n'estes tous resolus d'en maintenir le nom par la pureté de vos vies. Vous auez à combattre les Demons de l'enfer, qui tant de siecles nous ont tenu dans leur captiuité, nous auons autant d'ennemis de nostre salut qu'il y a d'hommes en ces contrées, faites estat que vos peres & meres & mesme vos enfans font ceux que vous auez le plus à craindre, renoncez aux mouuemens de la nature, & n'escoutez pas vostre cœur qui le premier vous trahira si vous vous fiez trop à luy: en vn mot estre Chrestien, mes freres, c'est detester le mal, & pluoft mourir que pecher. A ces paroles les Catechumenes s'écrient qu'ils estoient donc Chrestiens, qu'ils font tous resolus de croire en Dieu, & luy obeïr iufqu'à la mort. En effet ils prefererent de telle façon leur Baptesme qu'on ne pût pas le differer. Mais il faut que la Foy trouue par tout des resistances, & si elle ne prend sa naissance dans la perfecution, il est à craindre qu'elle n'eust pas assez de vigueur pour se soustenir elle mesme, & croistre dans les actions de sainteté.

[101] Quelques Algonquins de l'Isle ayant hyuerné cette année aux Hurons, vn de leurs Capitaines appellé Agsachimagan, & par les Frācois le Charbon, ne manqua pas de faire icy vn coup de son mestier.

return from fishing and from their journeys, they held a Council among themselves to incite one another more strongly to virtue; and they bound themselves to it anew, by a public protestation of their Faith. Afterward, they called those who were preparing for Baptism, and said to them, " My brothers, not by your lips alone must you testify to the Faith that is in your hearts. Your works will be surer evidence than your words. Abandon at once the [100] idea that you have of becoming Christians, if you are not all resolved to maintain the name by the purity of your lives. You have to fight against the Demons of hell, who for so many ages have kept us in their bondage. We have as many enemies of our salvation as there are men in these countries. Consider that your fathers and mothers, and even your children, are those whom you have most to fear. Resist the emotions of nature, and listen not to your hearts, that will be the first to betray you if you rely too much upon them. In a word, to be a Christian, my brothers, is to detest evil; and it is better to die than to sin." At these words, the Catechumens exclaimed that therefore they were Christians; that they were all resolved to believe in God, and to obey him unto death. Indeed, they begged so earnestly for Baptism that we could not defer it. But it is necessary that Faith meet with resistance everywhere; and, if it be not born in persecutions, it is to be feared that it will not have enough strength to sustain itself, and to grow in holy actions.

[101] Some Island Algonquins wintered here this year with the Hurons; and one of their Captains, called Agwachimagan, and by the Frenchmen le Charbon ["the Coal"], did not fail to play one of

Cet homme malheureux plus noir en l'ame mille fois que le nom qu'il porte, & vray boute feu contre la Foy & les François, estant arriué au bourg de saint Michel y assemble secretemēt les Capitaines: Mes freres, leur dit-il, i'ay touïours eu autant d'amour pour vous, que de hayne contre les Iroquois nos ennemis communs, dont vous sçavez que l'an passé ie reffenty la cruauté, m'estant veu deux fois leur captif, & ayant chaque fois eschapé de leurs mains lors qu'ils estoët à la veille de me brusler tout vif. I'entends que vostre bourg est esbranlé par les discours des robes noires, que plusieurs ont desia receu le Baptesme, qu'un plus grand nombre le souhaitent, & que vous mesmes prestez l'oreille à ces discours qui charment en effect à l'abord. Mais sās doute vous ignorez, mes freres, où aboutiront ces promesses d'une vie éternelle. I'ay esté parmy les François à [102] Quebec & aux Trois Rivières; ils m'ont enseigné le fond de leur doctrinc, ie n'ignore rien des choses de la Foy: mais plus i'ay aprofondy leurs mysteres, & moins y ay-ie veu de iour. Ce sont des fables controuées pour nous donner de veritables craintes d'un feu imaginaire, & sous une fausse esperance d'un bien qui iamais ne nous doit arriuer, nous engager dans des malheurs inévitables. Je ne parle pas fans en auoir l'experience. Vous auez veu il y a quelques années les Algonquins en si grād nombre que nous estoions la terreur de nos ennemis; maintenant nous sommes reduits au neant, les maladies nous ont exterminé, la guerre nous dépeuple, la famine nous va pourfuiuant en quelque lieu que nous allions. C'est la Foy qui nous apporte ces malheurs; qu'ainsi ne soit lors que ie descendis il y a deux ans à Quebec

the tricks of his trade. When this wretched man—whose soul is a thousand times blacker than the name that he bears, and who is a very firebrand against the Faith and the French—arrived at the village of saint Michel, he secretly gathered the Captains together, and said to them: “ My brothers, I have always had as much love for you as I have had hate for the Iroquois, our common enemies,—whose cruelty I experienced, as you know, last year, when I was their prisoner on two occasions, and escaped each time from their hands, when they were about to burn me alive. I learn that your village is moved by the discourses of the black gowns; that several have already received Baptism; that a larger number desire it; and that you yourselves lend ear to discourses that, in sooth, charm them at first. But you are doubtless ignorant, my brothers, to what these promises of eternal life tend. I have been among the French at [102] Quebec and at the Three Rivers. They have taught me the very substance of their doctrine. I know everything about matters of the Faith. But, the more I fathomed their mysteries, the less clearly did I see. They are fables, invented to inspire us with real fear of an imaginary fire; and, in the false hope of good that can never come to us, we involve ourselves in inevitable dangers. I do not speak without having had experience of it. Some years ago, you saw the Algonquins in such numbers that we were the terror of our enemies. Now we are reduced to nothing; disease has exterminated us; war has decimated us; famine pursues us, wherever we go. It is the Faith that brings these misfortunes upon us. That you may not doubt that what I say is true, when I went down to Quebec two years ago, to

pour voir où auroit abouty la Foy des Montagnets & Algonquins qui auoient receu le Baptefme, on me fit voir vne maison remplie de borgnes & de boiteux, d'estropiats & d'aeugles, de squelettes toutes décharnées, & de gens qui tous portoient la mort sur [103] leur visage. Ce sont là les appanages de la Foy, c'est cette Maison qu'ils estiment, (il parloit de l'hospital basty proche de Quebec pour les malades) ce sont ces gés-là qu'ils careffent, parce que se resoudre à estre Chrestien c'est prendre le party de toutes ces miseres. Outre cela, il faut s'attendre de n'estre plus heureux ny à la pesche ny à la chasse. Enfin, mes freres, adiousta-t'il, si aujourd'huy ie voyois tout vostre bourg Chrestien, ie suis content d'estre estimé le plus grand imposteur du monde s'il en restoit aucun de vous qui ne fust mort auant la fin de la troisième année: pour moy i'ay presenty ces malheurs de la Foy, en vain l'ay-ie predit à ceux qui ayant refusé de me croire, ont trop tard après leurs miseres reconnu qu'ils estoient trompez. Aucun Chrestien s'est-il échappé comme moy des mains de mille morts qui m'estoient préparées; si leur Dieu est en effet le Tout-puissant, pourquoi les laisse-t'il dedans l'opprobre, que ne rompt-il leurs chaifnes, que n'est-il leur libératuer, que ne fait-il paroistre en vn païs où il veut estre reconnu, que vrayement il fait bon [104] de l'auoir pour son Souuerain? Mais puisque ceux qui refusent de l'adorer sont plus heureux que ne sont ses fuiets, si vous auez, mes freres, quelque reste de sentiment & d'amour pour vous mesmes, pour vos enfans, & pour vostre patrie, choisissez avec moy de le prendre plustost pour ennemy que pour amy.

Ce malheureux disgracié de la nature, estant plus

see what had been the result of the Faith of the Montagnais and Algonquins who had received Baptism, I was shown a house full of one-eyed, lame, crippled, and blind persons; of fleshless skeletons; and of people who all carried death on [103] their countenances. Such are the appanages of the Faith. That is the House that they esteem" (he spoke of the hospital built near Quebec for the sick); "those are the people upon whom they fawn, because to resolve to be a Christian is to resign oneself to all those miseries. Besides that, one must expect to be no longer lucky either in fishing or in hunting. Finally, my brothers," he added, "if to-day I saw the whole of your village become Christian I would be satisfied to be considered the greatest impostor in the world if one of you remained alive before the end of the third year. For my part, I foresaw those misfortunes caused by the Faith. In vain did I predict them to those who, after refusing to believe me, acknowledged but too late, after their misfortune, that they were deceived. Has any Christian escaped, as I have, from the clutches of a thousand deaths prepared for him? If their God be in reality the Almighty, why does he leave them in opprobrium, why does he not break their chains? why is he not their liberator? why does he not show in a country where he wishes to be acknowledged that it is truly good [104] to have him for one's Sovereign? But since those who refuse to worship him are happier than those who are his subjects, if you, my brothers, like me, have any feeling and love for yourselves, for your children, and for your country, choose with me to consider him rather as an enemy than as a friend."

This wretched being, ill favored by nature, was more

que demy fourd, portoit en sa personne la réponse à la plus forte calomnie. Mais n'y ayant pas vn qui fôutinst le party de Dieu, & qui luy demandast si c'estoit ou fa foy ou son impiété qui luy causast cette disgracie, & luy eust rauy ses enfans, ses freres & ses neueux, que la mort auoit trouué dedans les bois, lors qu'ils fuyoient avec luy les femonces qu'on leur faisoit de leur salut, il ébranla tellement les esprits, & leur donna des craintes si puissantes de ces malheurs dôt il les menaçoit, que la terreur en fut incontinent répandue dans le bourg. Les impies triompherent alors, les foibles perdirent courage, & plusieurs qui sembloient n'estre pas éloignez du Royaume de Dieu prirent desslein d'attendre & de [105] voir quel succéz auroit la Foy dans les autres qui y demeuroient engageez. Les Chrestiens cependant tiennent bon, leur courage s'anime, ils parlent aussi haut que iamais, & nous voyons en cette Eglise que si le Diable a du pouuoir sur ceux qui ne sont pas fortis encore de sa captiuité par le sacrement du Baptême, ces eaux sacrées élèvent vne ame au dessus des craintes terrestres, & font qu'elle ne redoute que Dieu & le peché.

Ie voy bien que ie diray vne partie des mesmes choses qu'aux precedens Chapitres, si ie veux icy rapporter les sentimens des Chrestiens de cette Mission: car nostre Seigneur leur donne les mesmes affections & les mesmes volontez. Ie diray feulement en passant que Dieu a aussi donné à cette Eglise vn Predicateur de sa nation, & si vous voulez vn Apôstre qui soustient dignement son party, il se nomme Barnabé Otsinonannhont. Cet homme a tousiours esté des plus considerables de toute sa nation à cause de sa naissance, (car ils ont icy leur noblesse aussi

than half deaf, and bore in his own person the answer to his greatest calumny. But, as there was no one to take part for God, and to ask this man whether it was his faith or his impiety that had caused such infirmity, and had deprived him of his children, his brothers, and his nephews,—whom death had found in the woods, when they fled with him from those appeals for their salvation,—he produced such an effect on the minds of his auditors and inspired them with so great fear of the misfortunes that threatened them, that the terror thereof spread at once through the village. Then the ungodly triumphed; the weak lost heart; and many who seemed not far from the Kingdom of God decided to wait, and [105] see what success the Faith would have with the others who remained attached to it. Meanwhile, the Christians continued steadfast; their courage rose; they spoke as boldly as ever; and we could see in this Church that, if the Devil has power over those who are not yet freed from his slavery by the sacrament of Baptism, those sacred waters lift a soul above earthly fears, and cause it to dread only God and sin.

I see very well that I shall repeat a portion of the same things that have been said in the preceding Chapters, if I undertake to relate here the sentiments of the Christians of this Mission, for our Lord gives them the same affection and the same will. I shall merely say, in passing, that God has also given to this Church a Preacher of its own nation, and if you wish, an Apostle who worthily upholds its interests; his name is Barnabé Otsinonannhont. This man has always been one of the leading personages of his tribe, on account of his birth (for they have their nobility here, as well as in France, and are as

bien qu'en France, & en font aussi ihaloux) mais son esprit qui est tout à fait [106] excellent, & son courage qui l'a rendu la terreur du païs ennemy, l'ont fait plus remarquable. En vn mot il est de ces personnes qui portent sur le front ie ne fçay quoy digne d'empire, & à le voir vn arc ou vne épée en main, on diroit que c'est vn portrait animé de ces anciens Cefars dont nous ne voyons en Europe que des images toutes enfumées: la Foy en a fait vn excellët Chrestien. Nous dirons dans quelqu'vn des fuiuans Chapitres cõme il a esté cet hyuer prescher le nom de Dieu dans les parties plus éloignées de la Nation neutre. Auant que de partir d'icy, & depuis son retour par tout où il se trouue il faut que l'impiété soit confonduë & Dieu glorifié. Il touche iusqu'au cœur & parle si fortement des mysteres de nostre Foy, que les plus infideles qui l'entendent à loisir sont contraints d'aduoüier qu'ils souhaiteroient que tout le païs fust Chrestien: mais tous ceux qui approuuoient ce que disoit nostre Seigneur ne se rangeoient pas de son party. C'est assez, & nous deuons nous contenter qu'appellant à la Foy tout le monde, ceux-là feulement s'y reduisent [107] qui ont la marque des esleus.

Auant que de finir ce Chapitre ie ne puis oublier vne chose assez remarquable, qui arriua il y a quelque temps à ce bon Chrestien. Il estoit au milieu d'un grand lac dans vn petit canot d'escorce en compagnie des Infideles: vne tempeste les surprend, le Ciel est tout couvert de tonnerres & d'esclairs, & l'eau d'autant de precipices qu'ils voyent de vagues deuant eux. Après auoir en vain espuisé & leur industrie & leur force pour résister à la tempeste, ils

proud of it); but his mind, which is most [106] excellent, and his courage, which has made him the terror of the enemy's country, have made him still more remarkable. In a word, he is one of those persons who bear on their foreheads something, I know not what, that is worthy of empire, and to see him with a bow or a sword in his hand, one would think him an animated portrait of those ancient Cæsars of whom in Europe we see but pictures all dimmed with smoke. Faith has made an excellent Christian of him. We shall relate in some of the following Chapters how he went last winter to preach the name of God in the most distant parts of the neutral Nation. Before leaving here and since his return, wherever he goes, impiety must be confounded and God glorified. He penetrates to the very heart, and speaks so strongly of the mysteries of our Faith, that the greatest infidels who listen to him at leisure are compelled to admit that they would wish the entire country to be Christian. But not all those who approved of what our Lord said, ranged themselves on his side. This is sufficient, and we must be content that, in calling all to the Faith, only those submit to it [107] who bear the mark of the elect.

Before concluding this Chapter, I cannot omit a rather remarkable incident that happened, some time ago, to this good Christian. He was in the middle of a great lake in a small bark canoe, in company with some Infidels. A storm surprised them; the Sky was full of thunder and lightnings; and the water presented as many precipices as they saw waves before them. After having in vain exhausted both their skill and their strength in resisting the tempest, they began to despair; they invoked a certain Demon named Ian-

en viennēt au desespoir, ils inuoquent vn certain Demon nommé Iannaoa, qui difent-ils, s'estant par desespoir ietté autrefois dans ce lac, y excite tous ces orages lors qu'il se veut vanger des hommes, & les appaife après qu'on luy a rendu quelque hommage; ils iettēt en son honneur du petun dedans l'eau, qui est en ces contrées vne façon de sacrifice. Courage, mes camarades, leur dit ce bon Neophyte, nous perirons bien tost, puisque vous appellez le malheur à vostre aide: pour moy ie mourray volontiers plustost que de deuoir ma vie à des Demons pour qui ie [108] n'ay que de la haine. Malheureux, luy difent ces Infideles, inuoque donc ton Dieu, & nous reconnoistrions son pouuoir s'il nous deliure de la mort. Le canot cependant fait eau, les vagues viennent fondre sur eux, & celuy qui gouerne abandonne le foin de son vaisseau, & sa vie. Barnabé là dessus s'escrie, Grand Dieu qui estes obey des tempestes ayez pitié de nous. A ce moment la furie des vents s'appaifa, ces montagnes d'eau s'aplanissent, ils voyent vn calme sur tout le lac si fauorable à leur dessein, qu'incontînēt ils aborderēt. Mais quoy, ces esprits Infideles en refusent la gloire à Dieu, ils difent que c'est le Demon qu'ils ont inuoqué qui a exaucé leurs prières, & que c'est là son ordinaire de les retirer du peril lors qu'ils font plus auant dans le desespoir. Après tout la famine les preffe, ils n'ont point d'autres prouisions que leur arc & leurs fléches: Que ton Dieu te fasse prendre vn cerf, difent-ils à ce bon Chrestien, puisque tu dy qu'il est aussi puissant dans les bois que sur l'eau. Que vos Demons, leur respond-t'il, vous fassent tuer aujourd'huy quelque vache [109] fauusage. Ils fortent chacun de son costé, & vont

naoa, who, they say, once cast himself into this lake in his despair, and causes all these storms when he wishes to revenge himself upon men; and he calms them after men have paid him some homage. In his honor, they throw tobacco into the water, which in these countries is a kind of sacrifice. "Courage, my comrades," said the good Neophyte to them. "We shall soon perish, since you call misfortune to your aid. For my part, I would willingly die, rather than owe my life to the Demons, for whom I [108] have nothing but hatred." "Wretched man," said the Infidels to him, "invoke then thy God, and we will acknowledge his power, if he delivers us from death." Meanwhile the canoe took in water, the waves came pouring upon them, and the steersman abandoned the care of his vessel and of his life. Thereupon Barnabé called out, "Great God, who art obeyed by tempests, have pity on us." At that moment the fury of the winds was appeased; the mountains of water fell to their level; they saw all over the lake a calm, that was so favorable to their designs that they reached the shore without difficulty. But those Infidel minds refused to give the glory thereof to God; they said that it was the Demon whom they had invoked that had granted their prayers; and that it was his custom to save them from danger, even when they were in still deeper despair. After that they were pressed by famine and had no other provisions than their bows and arrows. "Let thy God make thee catch a deer," they said to the good Christian, "since thou sayest that he is as powerful in the woods as on the water." "Let your Demons," he replied, "make you kill a wild cow today." [109] They started off in different directions,

chercher dans ces vastes forests dequoy subuenir à leur faim. A peine Barnabé auoit-il fait vn quart de lieüe, qu'il trouue à son rencontre vn ieune cerf, il le perce de ses fléches, il le despoüille sur la place, se charge de ce doux fardeau, retourne au lieu où estoit leur bagage, prepare le souper qui attend tous les autres absents. Sur le soir mes chasseurs arriuent plus affamez & moins chargez qu'ils n'estoient partis; le Chrestien les attend au chemin, & comme ils ne luy voyent que son carquois en main. Ton Dieu, luy difent-ils, a esté sourd pour cette fois à tes prières, quelque autre iour que tu auras esté plus heureux, alors il t'aura entendu. Non non, dit-il, nous ne viuons qu'à ses despens, vostre impiété ne l'a pas empesché de nous faire du bien; mais vous meritez de mourir icy de famine; il vous traite comme vn bon pere fait de meschants enfans qu'il espere quelque iour deuoir se reconnoistre.

to seek in the vast forests for something wherewith to satisfy their hunger. Hardly had Barnabé gone a quarter of a league than he came upon a young deer. He pierced it with his arrows, skinned it on the spot, loaded himself with the pleasant burden, returned to the place where their baggage had been left, and prepared supper, which awaited the absent ones. At night my hunters returned, hungrier and less burdened than when they started. The Christian waited for them on the road; and, when they saw only his quiver in his hand, they said, "Thy God has been deaf to thy prayers this time. Some other day, when thou shalt be more fortunate, then he will have heard thee." "No, no," he said, "we live only at his expense; your impiety has not prevented him from doing good to us; but you deserve to die here of hunger; he treats you as a kind father treats wicked children, who he hopes will one day acknowledge their errors."

NOTES TO VOL. XXVI

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

1 (p. 29).—See sketch of Bressani, vol. xxiii., *note 10*.

2 (p. 31).—*Rivière Marguerie*: evidently named for the interpreter François Marguerie (vol. x., *note 4*). Martin observes (*Bressany*, p. 18, *note*): “This little river has not retained its name; but we think it may be recognized in the stream now known as Rivière aux Glaises.”

3 (p. 35).—Concerning these rapids, see vol. viii., *note 25*; and vol. xii., *note 29*.

4 (p. 37).—This Wolf tribe seems to have been the Wolf clan of the Mohegan tribes,—Algonkins, allied to the Pequots and Narragansetts of New England. These Mohegans (Mohicans, Mahicans) occupied the banks of the Hudson, between the Iroquois on the north and the Lenape tribes on the south; and, later, the valley of the Connecticut River. Two noted chiefs among them were Uncas and Konkapot,—the latter a chief in the Housatonic tribe, occupying the river valley of that name, and (after 1736) the town of Stockbridge, Mass., by the name of which the tribe was afterward known. Missionary work among these Indians was begun in 1734, by Rev. John Sergeant, a tutor at Yale College, and continued by David Brainerd and Jonathan Edwards. In 1785, the Stockbridges removed to land given them by the Oneidas, in Madison county, N. Y.; and finally, in 1822–29, to Wisconsin, where they now occupy the Stockbridge reservation, in Shawano county. See Davidson’s *Muh-he-ka-ne-ok, a History of the Stockbridge Nation* (Milw., 1893).

5 (p. 123).—All the aborigines of America have used, from the earliest times, various styles of cradles or cradle boards for infants, serving at once as bed, vehicle, and playhouse. The cradle board here referred to is thus described by Sagard (*Voy. Hurons*, Tross ed., pp. 118, 119): “During the day, they swaddle their children upon a small board,—on which there is sometimes a rest, or little strip of wood, bent half round under the feet. This they set upright against the side of the Cabin, except when they carry the children while walking, with this board behind the mother’s back,

attached by a collar worn over her forehead. . . . The child is swaddled upon this board, which is usually adorned with little Matachias [vol. ii. of this series, *note 17*] and strings of Porcelain; . . . they place under it very soft down, from certain reeds, upon which the child sleeps very comfortably." Lafitau gives a similar, but more minute, description (*Mœurs des Sauvages*, vol. i., pp. 593-595). The subject is fully treated by Mason, in his "Cradles of the American Aborigines," *U. S. Natl. Museum Rep.*, 1887, pp. 161-235. Cf. additional information thereon, given by the same writer, in *Id.*, 1894, pp. 490-537.

6 (p. 125).—Cf. accounts of Huron belief in regard to the souls of the departed, and their occupations in their own land, given by Brébeuf (vol. x., pp. 141-155) and Le Jeune (vol. xii., p. 29).

7 (p. 187).—*Ondesonk*: this Huron appellation of Jogues is said by Beschefer (in a letter dated Oct. 4, 1666, preserved in the archives of St. Mary's College, Montreal) to mean "a bird of prey." The same name was given to Beschefer also.

8 (p. 205).—See, regarding Indian textile fabrics, vol. xxiii., *note 2*.

The Jesuit Relations
and
Allied Documents

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXVII

HURONS, LOWER CANADA: 1642-1645

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PREFACE TO VOL. XXVII

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

LIII. Part I. of this *Relation*, written by the superior, Vimont, was given in Vols. XXV. and XXVI.; Part II., sent to Vimont from the Huron country by Jerome Lalemant, was commenced in Vol. XXVI., and is here concluded.

Continuing his survey of the Huron missions for 1642-43, Lalemant states that lack of workers has prevented the Jesuits from carrying on their labors, begun two years before, among the Neutral Nation; some of the Christian Hurons, however, have preached among them, meeting with considerable success. At the end of the winter, one hundred of this tribe visit the Jesuits in the Huron country, and are so pleased with what they see and hear that they promise the Fathers a favorable reception by their people.

A sanguinary attack by this tribe upon the Mascoutens, last summer, is described. The latter constitute a nation more populous than the Neutrals, Hurons, and Iroquois, all together; they speak an Algonkin dialect, and offer a vast field for missionary labor.

The station of St. Jean Baptiste is still in charge of Daniel. A notable increase in the number of conversions is reported; and several instances of

devotion and piety are related. Driven hither by the murderous Iroquois, many Algonkins from the St. Lawrence valley have taken refuge with the Hurons; and in their behalf is established the mission of Ste. Elizabeth, in charge of Ménard. He soon finds ready access to them, and they listen to him willingly; several conversions occur among them.

The final chapter describes the labors of Pijart and Ménard, begun in the previous summer, among the Nipissing Algonkins. They meet a friendly reception; but on attempting to rebuke the superstitious and licentious practices of the natives, much opposition is aroused, and the missionaries are even threatened and assaulted. In December, these and several other Algonkin tribes come to winter among the Hurons, and Pijart continues his instruction to them. He secures some conversions, and baptizes several at the point of death.

It will be remembered (see Preface to Vol. XXV.) that the original Huron report for 1642-43 was captured by the Iroquois; and the second draft thereof reached Quebec too late, in the autumn of 1643, to be sent to France from Quebec, for insertion in the *Relation* of that year. In publishing this belated copy in the *Relation* of 1643-44, the account of affairs in the Huron mission is brought up to date by a supplementary letter from Lalemant to his provincial, dated March 31, 1644. In this epistle, Lalemant reports that the Iroquois have closed all passage by the rivers to Quebec; many of the Hurons, attempting to descend thither, have been slaughtered or captured, or have barely escaped with their lives; and their country has been continually harassed by the foe. Largely as a result of the war, a severe famine has

helped still further to desolate this afflicted land,—“prevailing among all the tribes for over a hundred leagues around.” There is hardly enough Indian corn for sowing the fields. Fortunately, the Jesuits have a good supply of corn; and this enables them to exercise toward the starving Indians a charity that wins their affection. On the whole, the church has been strengthened, rather than injured, by these afflictions. The mission stations have become residences, and the chapels have been everywhere enlarged. The Christians are notably more numerous, and even the Infidels are less hostile.

LIV. We here commence the publication of the *Journal des Jésuites*,—as its title indicates, a brief record, from day to day, of events occurring in the Jesuit residence at Quebec, and written by the superior in charge. It is prefaced by an outline of affairs in Canada, as they existed at the time when Jerome Lalemant came down to Quebec (September, 1645), to replace Vimont as superior of the Canadian mission. The *Journal* itself commences October 17, 1645, and continues to June 21, 1668, with some gaps between 1654 and 1656; we shall present its contents in yearly installments,—the portion given in this volume embracing September to December, 1645.

The *Relations* were formal accounts, carefully edited in Quebec and in Paris, and avowedly published for the purpose of attracting money and recruits for the missions of New France; it is to the letters and other informal documents of the period, that we must look for side lights with which to illumine the heroic picture of the Jesuits in New France. Among the mass of material of this character which will be supplied in the present series, no document will be more

serviceable to historians of the period than the *Journal des Jésuites*, which is the more valuable because obviously not intended for the public eye.

In his introductory note on the "state of the country" when he arrived at Quebec in September, 1645, Lalemant says that the Hundred Associates had just ceded the fur trade to the French colonists on the St. Lawrence. At Montreal, "there remain, of notable persons," only D'Ailleboust and his family, and Mlle. Mance. Le Jeune and Jogues are assigned to that post for the winter. Coûturé, the donné who had been captured with Jogues, two years before, by the Iroquois, returns from an embassy to the Mohawks, with whom he has been negotiating a peace. Fort Richelieu is almost abandoned, only eight or ten soldiers being left there. A list of the appointments at the various mission stations is given.

Here the *Journal* proper begins. Following are the principal entries: The fleet departs for France, October 24, "laden, as is estimated, with 20,000 pounds' weight of Beaver skins for the habitans, and 10,000 for the general company, at a pistole, or ten or eleven francs, a pound." The soldiers sent last year to the Huron country return, this September, to Montreal, with a valuable cargo of furs. "A dispute over this having arisen between the habitans, lately put in possession of the trade, and the messieurs of the general Company, they agreed to employ the proceeds in building a church and clergy-house, for which 6,000 livres were specially set aside." They make up for this, however, by allowing the Jesuits only thirty crowns apiece for the maintenance of these soldiers during the past year; "they caused us thereby a loss of more than 2,500 livres." Some

of the Hurons wintering at Sillery steal from a Frenchman; they are “intimidated with the anger of Monsieur the Governor at his return.”

Complaint is made of the Huron Atironta and his family, who lodge at the hospital, that they take the place of the sick there. A wedding, at which Le Jeune officiates, causes Chavigny to lose one of his men, for which he blames the priest; but it appears afterward that he was wrong in complaining of Le Jeune. A house for the Jesuits at Montreal is ready for erection, when orders come from France that all the workmen must at once begin work on Madame de Bullion’s hospital. Maisonneuve finds it hard to tell this news to the Fathers; Lalemant says: “I took it upon myself to do so, and to persuade them to regard the matter favorably; afterward, they flung the cat at my legs, as if I were the one who had hindered that work.”

November 15, Vimont obtains Des Chastelets’s consent that the prohibition of trade with the Indians shall not apply to the Jesuits, but that they must carry it on quietly. “The Algonquins of Sillery inflict on themselves severe disciplines for having been several times drunk; but they complain much and stoutly that the French get drunk and are bad, and that not a word is said about it.” At a wedding, “there were two violins, for the first time.” Much curious information is given, incidentally, about the values of wages, food, peltries, etc. Lalemant notes the great expenses incurred for the Sillery establishment,—nearly a thousand écus,—while the revenues therefrom are *nil*.

December 3, the Ursulines send a dinner to the Fathers—“a perfect banquet, indeed.” “About

this time, we began to make bread at the house, not only because that made for us at the warehouse oven was not good, but because we wished to use the corn of the land, which they did not use at the warehouse.' The religious ceremonies observed on the various church festivals of the month are described,—especially those at Christmastide. Two great kettles filled with fire have been furnished by the warehouse, to warm the chapel; through neglect to remove these after mass, the floor beneath them catches fire, early in the morning, but it is fortunately seen by the Jesuits' cook, who quietly extinguishes the fire. Two Frenchmen create a scandal by getting intoxicated, while waiting for the midnight mass. The Jesuits vigorously denounce this, "because the savages said: 'They make us take the discipline when we get drunk, and they say nothing to the French.' Nothing further was required than this public expression; Monsieur the governor had them put on the chevalet, exposed to a frightful Northeast wind."

Lalemant finds that his predecessor, Vimont, had granted to the two convents of nuns twelve arpents of the best meadow lands owned by the Jesuits, for a term of six years. He blames Vimont for this; but the latter soon afterward obtains a retrocession of the land, as appears by a marginal note in the text.

LV. The *Relation* of 1644–45 consists of but one part (dated at Quebec, October 1, 1645), written by Vimont, because his successor, Jerome Lalemant, had not arrived in time to perform the task; it is supplemented by a letter from Lalemant, dated in the Huron country, May 15, 1645, and treating of the mission in that quarter. We present the first eleven

chapters of the *Relation* in this volume; it will be concluded in Vol. XXVIII.

The great event of the year, says Vimont, is the peace which has just been concluded with the dreaded Iroquois. "Another blessing" to the country is the cession of the fur trade to the habitants by the Company of New France and the Montreal Associates, respectively.

Much space is this year devoted to the pious utterances and behavior of the Christian Indians. Some, who become intoxicated, are shut out from the church, and kneel by the door, in the midst of rain and mud. The Father orders some boards to be brought for them to kneel on, that they may not soil their clothing; but they decline this relief. Some even refuse to enter the church when he gives them permission, so humble and contrite are they.

One of these neophytes, while on a trading trip, meets a small tribe who have thus far had no intercourse with the French. He preaches to them, and so arouses their interest in the new religion that they help him erect a large cross on the banks of a river, where he promises to meet them in the following spring.

The new Christians persist in their religious duties, despite the scorn and jeers of their heathen companions. They resist the numerous temptations to anger, licentiousness, and superstition. They patiently suffer hunger, sickness, and affliction; and comfort one another in those troubles. At Tadoussac, one man is suddenly cured of an illness, and claims that he has been in heaven, where he has seen Jesus, who has given him a message to his tribesmen. This man has seen the book in which are

inscribed all their names, and the record of their sins; also he has seen hell itself, and men burning in the infernal fires. To all this, the Indians listen with the utmost attention, and in profound silence; it frightens the wicked, and consoles the good, and has excellent results. Some of them surprise their priest by inflicting the discipline upon themselves,—of their own accord, and in public. This arouses a contagion of fervor among those assembled: “the penance was so general that the innocent wished to share it with the guilty. Even the children were not spared; their fathers and mothers made them approach the altar, took off their little garments, and begged him who held the whip to chastise them. These poor victims went there cheerfully, and without shrinking, or shedding one little tear, they received the blows from the whip, which were gently delivered on their innocent flesh. Some of the mothers even struck with their Rosaries, in the manner of the discipline, their little children still at the breast. This flagellation would have been too long had not the Father put an end to it; he consoled them, assured them of the pardon of their sins, and warned them not to perform any other public penance without the advice of their Confessors.” Afterward, “the discipline was hung up on a nail in the Chapel,” as a warning.

A party of Sillery Indians go into the woods for their usual great hunt; and, at their request, Father Dreuillettes goes with them as their spiritual guide. They greatly edify him by their zeal in observing all religious duties, especially at Christmas. The poor Father becomes blind through the smoke of the cabins. An Indian woman attempts with a bit of rusty

iron to remove this difficulty, but to no avail. Finally, his sight is suddenly restored through an appeal to the intercession of the Virgin.

Vimont relates the particulars of several Iroquois raids upon Fort Richelieu, also of a retaliatory incursion made by the Algonkins, in which they capture two Iroquois prisoners; contrary to the usual savage custom, these prisoners are not harmed, but are kindly treated, and are delivered to Montmagny. He orders another Iroquois, who had been kept at Three Rivers, to be liberated and sent back to his own country. This man returns (July 5) with ambassadors, who negotiate a treaty of peace with both French and Hurons. These envoys bring back Coûture, who had been captured with Jogues, and restore him to the French. Ten days are spent in the preliminaries of a peace, which is finally ratified, early in September, at a general council of the Hurons, Algonkins, and French, who meet deputies from the Iroquois. The proceedings by which this treaty is made, with the speeches, gifts, and feasts accompanying, are given in much detail. The Iroquois envoys depart September 23, leaving three of their number with the French as hostages.

R. G. T.

MADISON, WIS., July, 1898.

LIII (concluded)

RELATION OF 1643-44

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1645

Chaps. i.-viii. of Part I. were given in Volume XXV. ; in Volume XXVI. were given the remainder of Part I., and the first five chapters of Part II. (the Huron report) ; we here-with present the remainder of Part II., thus completing the document.

[110] CHAPITRE VI.

DE LA MISSION DES ANGES AUX ATIOÜENDARONK, OU
NATION NEUTRE.

LE peu de nombre que nous sommes estant à peine suffisant pour cultiuer les bourgades qui nous font plus voisines, nous n'auons pû continuer l'instruction de la Nation neutre, où il y a deux ans que nous iettâmes les premières femences de l'Evangile. Quelques Chrestiens Hurons y ont esté en nostre place, y ont fait le devoir d'Apostres, & peut estre avec plus de succés pour le present que nous n'eussions fait par nous mesmes.

Estienne Totiri du bourg de S. Ioseph accompagné d'un sien frere s'estans arrestez dans les bourgades plus frontieres, trouuerent des oreilles si disposées à les entendre, qu'à peine auoient-ils trois ou quatre heures dans la nuit pour prendre leur sommeil. Ils portoient leur chapelet au col, & comme la curiosité picque autant ces peuples barbares, qu'elle [111] fait en Europe les Natiōs plus ciuilisées, cette nouveauté en des personnes qui d'ailleurs en tout leur ressemblēt, faisoit qu'à chaque bourgade on leur en demandoit la raifon. C'est, difoient-ils, vne des marques, que nous reconnoissons pour maistre celuy qui feul a créé le Ciel & la terre. Il nous est inuisible, quoy qu'il remplisse tout le monde, & que luy seul soustienne toutes choses, ainsi que l'ame remplit nos corps, les viuifie & les soustient, quoy qu'elle mesme iamais ne paroisse à nos yeux. En suite ils

[110] CHAPTER VI.

OF THE MISSION OF THE ANGELS AMONG THE ATI-OUENDARONK OR NEUTRAL NATION.

OUR small number being barely sufficient to attend to the villages that are nearest to us, we have been unable to continue the instruction of the neutral Nation, where two years ago we sowed the first seeds of the Gospel. Some Christian Hurons went there in our stead and performed the duty of Apostles, perhaps with more success for the present than we ourselves could have had.

Estienne Totiri, of the village of St. Joseph, accompanied by one of his brothers, stopped in one of their villages nearer the frontier, and found ears so well disposed to listen to them that they had barely three or four hours at night for sleep. They carried their rosaries around their necks, and, as curiosity excites these barbarous peoples, as it [111] does the most civilized Nations in Europe, such a novelty, in persons who in all other respects resemble them, caused them to be asked the reason thereof at every village. "It is," they said, "one of the signs that we acknowledge as our master him who alone has created Heaven and earth. He is invisible to us, although he fills the whole world; and he alone maintains all things, as the soul fills the body, vivifies and sustains it, though it never appears to our eyes." Afterward, they expounded the principal mysteries of the Faith. But what touched those people more

alloient deduisans les principaux mysteres de la Foy. Mais ce qui touchoit d'auantage ces peuples, estoit la crainte de ces feux qu'on disoit leur estre inévitables, s'ils n'adoroient ce grand maistre de la nature. Et pourquoi donc, repartoient-ils, n'a-t'on continué de nous venir instruire? pourquoi nous donnez vous la connoissance de ce malheur qui nous attend, si on ne vient en mesme temps pour nous en deliurer? autrement nous donnant cette crainte que iusqu'icy nous n'auions pas, c'est pour nous rendre miserables dès cette vie, auant que [112] nous le foyons en l'autre.

Barnabé Otsinonannhont excellent Chrestien du bourg de S. Michel ayant penetré iusqu'au fond du païs, y a fait vn plus long seiour; & comme il est de grande authorité parmy ces peuples, son zèle y a donné bien plus de iour aux veritez de nostre Foy, & son exemple a presché plus fortement que ses discours. Il refusa publiquement des desirs d'une femme effrontée, qui demandoit de luy ce que sa conscience ne luy pouuoit permettre, quoy que les coustumes de ces païs l'y condamnassent, & qu'on appelle icy vertu, ce qui devant Dieu n'est qu'un crime. Il a eu mille combats à rendre contre ceux mesme qu'il cheriffoit le plus, ayant tousiours constamment refusé d'obeyr à leurs songes, qui est le Dieu de tous ces peuples. Et comme on luy reprochoit que la Foy estoit vn ioug insupportable, l'obligeât de rompre ainsi les droits de l'amitié, & le priuer des plus grands plaisirs de la vie. Non, disoit-il, si pour aller en Paradis ie scauois vn chemin couvert de precipices, i'irois teste baissée & m'estimerois trop heureux de [113] mourir en la peine. A quelque prix que nous gagnions vn bon-heur eternel, nous ne l'auons qu'à bon marché.

than all was the fear of those fires that they were told they could not avoid, unless they adored the great master of nature. "And why," replied they, "have they not continued to come and instruct us? Why do you give us the knowledge of this misfortune that awaits us if no one come at the same time to deliver us from it? Otherwise by inspiring us with that fear, that we have not had till now, it is enough to make us miserable even in this life, before [112] we are in the other."

Barnabé Otsinnonannhont, an excellent Christian of the village of St. Michel, who penetrated to the heart of the country, made a longer stay there; and, as he has great authority among these tribes, his zeal has given much more publicity to the truths of our Faith, and his example has preached more forcibly than his words. He publicly refused the desires of a shameless woman, who asked him to do what his conscience could not permit, although the customs of this country sentenced him to it, and here they call a virtue what, before God, is but a crime. He had to fight a thousand battles against those even whom he held most dear; for he always firmly refused to obey their dreams, which are the God of all these peoples. And when they reproached him, saying that Faith was an intolerable yoke, as it compelled him thus to sever the bonds of friendship, and to deprive himself of the greatest pleasures of life, "No," said he, "if, in order to reach Paradise, I knew of a road full of precipices, I would courageously advance, and would consider myself only too happy if [113] I perished in the effort. At whatever price we win eternal happiness, we always acquire it cheaply."

Enfin lors qu'il fut prest de son retour il se vit obligé de donner le Baptefme à vne sienne fille qu'il laissoit en ce païs-là, où il a grand nombre de parens. Mais souuiens-toy ma fille, luy dicoit-il, de conseruer precieusement la grace que tu reçois par le Baptefme. Quand le Diable ou les langues impies te poufieront au mal, pense que Dieu te voit, quoy que ton pere soit absent; & si cette consideration ne t'arreste, refouuiens-toy au moins de celle-cy; Que la plus grande douleur que tu puise causer à ton pere, est de commettre vn peché qui te doive à iamais separer d'auec luy.

Sur la fin de l'hyuer vne bande d'enuiron cent personnes de ces peuples de la Natiō Neutre font venus nous visiter en ce païs. Ils y ont veu l'Eglise naif-sante des Hurons, se font informez de nos Chrestiens des choses de la Foy, nous les auons instruits nous mesmes, & s'il faut croire à leur parole, ils s'en font retournez avec vn regret que nous ne leur tenons [114] compagnie; & des promeffes que leur païs ne fera pas de resistance à receuoir la Foy, aussi tost qu'ayans suffisamment fait bréche icy dans les Hurons, nous aurons le moyen de donner iufqu'à eux. Dieu veüille que cette semence porte fructs en son temps.

Ces peuples de la Nation neutre ont tousiours guerre avec ceux de la Nation du feu encore plus éloignez de nous. Ils y allerent l'Esté dernier en nombre de deux mille, y attaquerent vn bourg bien muny d'vne palissade, & qui fut fortement defendu par neuf cens guerriers qui soustinrent l'assaut; enfin ils le forcerent après vn siege de dix iours, en tuerent bon nombre sur la place, prirent huit cens captifs,

Finally, when the time drew near for his return, he found himself obliged to give Baptism to a daughter of his, whom he left in that country, where he has a great many relatives. "But remember, my daughter," he said to her, "carefully to preserve the grace that thou receivest through Baptism. When the Devil, or impious tongues, shall impel thee to evil, think that God sees thee, although thy father be absent. And if that consideration do not stop thee, remember at least this one—that the greatest sorrow thou canst cause thy father is to commit a sin that will separate thee from him forever."

At the end of the winter, a party of about one hundred persons of these peoples of the Neutral Nation came to visit us in this country. They saw here the nascent Church of the Hurons; they questioned our Christians on matters of the Faith; we instructed them ourselves; and, if we may trust their word, they went away regretting that we could not [114] accompany them, and promising that their country would offer no resistance to the reception of the Faith. As soon as we shall have made a sufficient breach here among the Hurons, we shall be able to go to them. God grant that this seed may bear fruit in due time.

These peoples of the neutral Nation are always at war with those of the Nation of fire, who are still farther distant from us. They went there last Summer to the number of two thousand, and attacked a village well protected by a palisade, and strongly defended by nine hundred warriors who withheld the assault. Finally, they carried it, after a siege of ten days; they killed many on the spot, and took eight hundred captives,—men, women, and children.

tant hommes que femmes & enfans, après auoir bruslé foixante & dix des plus guerriers, creué les yeux & cerné tout le tour de la bouche aux vieillards, que par après ils abandonnent à leur conduite, afin qu'ils traifnent ainsi vne vie miserabie. Voila le fleau qui depeuple tous ces païs: car leur guerre n'est qu'à s'exterminer.

Cette Nation du feu est plus peuplée [115] elle feule que ne font tous ensemble ceux de la Nation Neutre, tous les Hurons & les Iroquois ennemis des Hurons: elle contient grand nombre de villages qui parlent la langue Algonquine, qui regne encore plus auant. La vie nous manquera plustost que des nations nouuelles à conquerester à Iefus-Christ; & il faut que la Foy adoucisse ces peuples, ainsi qu'elle commence d'apriuifer ceux de mesme langage qui habitent vers le Septentrion. Au moins quelques Hurons dignes de foy, qui tous les ans vont trafiquer avec des nations Algonquines qui y font répanduës çà & là, nous ont fait le rapport qu'ils en ont trouué de Chrestiens qui se mettent à genoux comme nous, ioignent les mains, regardent vers le Ciel, prient Dieu foir & matin, deuant & après le repas: & la meilleure marque de leur Foy, est qu'ils ne font plus méchās ny deshonnestes comme ils estoient auparauant. Ils les appellent Ondoutaoüakeronnon. Ce sont peuples enuirron cent lieuës dans les terres au deffus du Saguené tirant au Nort, qui ayans receu quelque instruction les vns à Tadoussak, les [116] autres aux Trois Riuières, où ils ne vont que comme des oiseaux de passage, portent dedans leurs bois, leurs lacs & leurs montagnes solitaires la Foy & la crainte de Dieu, qui trouue son feiour par tout.

After having burned seventy of the best warriors, they put out the eyes and girdled the mouths of all the old men, whom they afterward abandoned to their own guidance, in order that they might thus drag out a miserable life. Such is the scourge that depopulates all these countries; for their wars are but wars of extermination.

This Nation of fire alone is more populous [115] than all the Neutral Nation, all the Hurons, and all the Iroquois, enemies of the Hurons, put together. It consists of a large number of villages, wherein is spoken the Algonquin language, which prevails still farther on. Life will fail us rather than new nations to conquer for Jesus Christ. And it is necessary that the Faith should soften these tribes, as it is commencing to tame those of the same language who live toward the North. At least, some trustworthy Hurons, who go every year to trade with the Algonquin tribes scattered here and there, have informed us that they have met Christians who kneel as we do, clasp their hands, raise their eyes to Heaven, and pray to God night and morning, and before and after meals. And the best evidence of their Faith is that they are no longer wicked and dishonest, as they formerly were. They call them Ondoutaouakeronnon. These are people about a hundred leagues above the Saguené, toward the North, who have been instructed—some at Tadoussak, [116] and others at Three Rivers, where they go merely as birds of passage, bearing with them into their solitary woods, lakes, and mountains the Faith and the fear of God, which finds its abode everywhere.

CHAPITRE VII.

DE LA MISSION DE SAINCT IEAN BAPTISTE AUX ARENDARONNONS.

LE Pere Antoine Daniel a continué dans le foin de cette Miffion, qui cette année a eu dans son ressort les bourgs de S. Iean Baptiste & de S. Ioachim, & vn troisième éloigné d'enuiron six lieuës, qui porte le nom de S. Ignace. Dieu a par tout augmenté le nombre des Chrestiens & des Catechumenes: mais pour rapporter quelque chose plus en particulier de cette Eglise.

Vn bon vieillard Chrestien aagé de plus de cent ans, ayant appris que les ennemis s'approchoient de son bourg pour l'enleuer par force, se réioüiffoit au milieu des frayeurs publiques & des pleurs [117] qu'il entendoit de tous costez, disant aux Infideles qu'à ce coup il alloit estre heureux, & ioüir des plaisirs que sa Foy luy faisoit esperer.

Dans ce mesme esprit de la Foy vne femme Chrestienne qui venoit de perdre la veuë, & fentoit des douleurs quasi insupportables, chantoit au plus fort de son mal, que la penfée du Paradis adouciffoit ses peines, que sa misere troueroit vne fin, mais que la ioye qu'elle esperoit dedans le Ciel iamais ne finiroit.

Vn ieune homme Chrestien qui l'an passé se voyant pourfuiuy d'une bande Iroquoise, s'estoit ietté quasi par defespoir derriere vn arbrisseau où il trouua la vie lors qu'il n'attendoit que la mort, nous racon-

CHAPTER VII.

OF THE MISSION OF SAINT JEAN BAPTISTE AMONG
THE ARENDARONNONS.

FATHER Antoine Daniel has continued in charge of this Mission, which this year has had within its province the villages of St. Jean Baptiste, of St. Joachim, and of a third, about six leagues distant, that bears the name of St. Ignace. God has everywhere increased the number of the Christians and Catechumens. But let us give more particulars respecting that Church.

A good old man—a Christian, over a hundred years old—heard that the enemy were approaching his village to carry it by storm. He rejoiced amid the public alarm, and the weeping [117] that he heard on all sides, saying to the Infidels that this time he would be happy and enjoy the pleasures that his Faith led him to hope for.

In this same spirit of Faith, a Christian woman who had just lost her sight, and felt almost unbearable pain, sang while her sufferings were keenest, that the thought of Paradise alleviated her trouble; that her misery would come to an end, but the joy that she hoped to feel in Heaven would never cease.

A Christian young man, last year, saw himself pursued by a band of Iroquois, and threw himself, almost in despair, behind a bush, where he found life when he expected only death. He told us that, in the midst of his fears, he was about to call out to

toit qu'au milieu de ses craintes il fut tout sur le point d'appeler l'ennemy, songeant qu'après la mort il feroit heureux dans le Ciel. Mon Dieu, disoit-il dans le fond de son cœur, c'est vous qui me cachez icy, l'ennemy est à vingt pas de moy, si vous n'aidiez à me couurir ferois-ie icy en feureté? Disposez de ma vie felon qu'il vous plaira. Si ie sçauois vos volontez ie me prefenterois moy [118] mesme, & leur dirois qu'ils me bruslissent, & alors ie vous offrirois mes tourmens. Ie ne vous demande, mon Dieu, rien que le Ciel, où ie puisse à iamais vous voir comme vous me voyez maintenant. Ce ieune homme est venu bien souuent de dix & douze lieuës pour entendre la Messe; & comme c'estoit en vn temps dangereux pour la crainte des ennemis, & que nous luy disions qu'il auoit tort de s'exposer à ce peril fans bonne compagnie: Et quoy, nous disoit-il, Dieu n'est-il pas avec moy? si ie suis tué en chemin pourrois-ie mieux mourir? N'irois-ie pas droit dans le Ciel? Puis-ie craindre la mort, quoy que ie marche au milieu des perils, m'en-tretenant dans ces pensées.

Les parens d'un ieune Neophyte luy ayant proposé vn party qui luy estoit aduantageux, luy demanderent si la fille luy agreoit. Vous ne regardez qu'au dehors, leur dit-il, ce que ie veux aimer ne se voit point des yeux. A-t'elle de bonnes pensées pour le Ciel? Est-elle disposée de mourir en la Foy? Son cœur est-il à Dieu? Aimera-t'elle son salut? Si cela est [119] ie l'aime: fans cela iamais elle ne me fera rien.

Vn Capitaine Chrestien des plus considerables du bourg de S. Iean Baptiste, ayant parlé publiquemët en faueur d'un songe de quelque sien amy, en fut incontinent touché au cœur. I'ay fasché Dieu, dit-il

the enemy, thinking that after death he would be happy in Heaven: "My God," he said in the depths of his heart, "it is you who hide me here. The enemy are twenty paces from me. If you did not help me to conceal myself, would I be safe here? Dispose of my life as you please. If I knew your will, I would present myself, [118] and tell them to burn me; and then I would offer you my torments. I ask of you nothing, my God, but Heaven, where I may ever see you as you see me now." This young man came very frequently from a distance of ten or twelve leagues to hear Mass; and, as it was a dangerous time, owing to fear of the enemies, we told him that he was wrong in exposing himself to that danger without being in a numerous company. "What," said he, "is not God with me? If I were killed on the road, could I die a better death? Would I not go straight to Heaven? Can I fear death, even when walking in the midst of peril, while I have such thoughts?"

The parents of a young Neophyte proposed to him a marriage that was advantageous for him and asked him if the girl pleased him. "You look only at the outside," he said to them. "What I wish to love cannot be seen with the eyes. Has she good thoughts regarding Heaven? Is she disposed to die in the Faith? Does her heart belong to God? Will she cherish her salvation? If so, [119] I love her; if not, she will never be anything to me."

A Christian Captain, one of the leading men of the village of St. Jean Baptiste, who had spoken publicly in favor of a dream of one of his friends, was at once touched to the heart. "I have offended God," he said to the Father; "my sin deserves to be punished;

au Pere, mon peché merite punition; & comme il a esté public ne crains point de m'ordonner vne penitence publique, parle & ie t'obeïray. Le Pere luy ordonne d'estre huit iours fans se trouuer à aucun festin. C'estoit le condamner à vn ieufne plus estroit qu'au pain & à l'eau, & l'obliger plus de dix fois le iour de respondre à tous les Infideles, qu'il faisoit penitence de son peché. Quelquefois il estoit plus de trois heures après midy auant qu'il eust rompu son ieufne, à cause que les festins qui se faisoient en sa propre cabane empeschoient le repas ordinaire. Le Pere s'en estant apperceu voulut luy relascher sa penitence. Mon frere, luy repartit ce Capitaine, tu n'as pas affez de courage, tu te défies trop de nous autres; non, non, ne mollis point. Je prens plaisir à me punir [120] de mon peché, il fautacheuer iusqu'au bout: Quiconque offense Dieu est trop heureux d'en estre quitte à si bon marché.

Je penfois finir ce Chapitre par la conuersion d'un magicien le plus fameux qui soit en ces païs. La crainte de l'Enfer auoit ce semble touché son cœur: desia il auoit ietté publiquement dedans le feu ses characteres, il auoit protesté en la prefence mesme des Infideles, que iamais les Demons n'auroient plus de part avec luy, que Dieu seul meritoit d'estre adoré de tous les hommes, que les Diables en effet ne conspirent qu'à nostre mal-heur. Mais auant qu'il eust receu le faint Baptême, il est retourné à son vomissement; & la honte qu'il a maintenant d'auoir décreté son art, fait qu'il blasphemé contre Dieu plus horriblement que iamais, qu'il se donne à tous les Demons: quoy que de fois à autres sa conscience l'ayt pressé de venir nous demander pardon. Le prie

and, as it was a public one, fear not to order me to do penance publicly. Speak, and I will obey thee." The Father ordered him to abstain from going to any feast for a period of eight days. This meant condemning him to a fast stricter than if on bread and water, and compelled him, more than ten times a day, to reply to all the Infidels that he was doing penance for his sins. Sometimes it was past three in the afternoon before he broke his fast, because the feasts that were given in his own cabin prevented him from taking his usual repast. When the Father perceived this, he wished to relax his penance. " My brother," replied the Captain to him, " thou hast not enough courage; thou mistrustest us too much. No, no, do not waver. I take pleasure in punishing myself [120] for my sin; I must serve my penance to the end. Whosoever offends God is only too happy to be so easily forgiven."

I thought that I would conclude this Chapter with the conversion of a magician, the most famous one in this country. The fear of Hell seemed to have touched his heart. He had already publicly thrown his charms into the fire; he had protested, in the presence even of the Infidels, that the Demons would never have anything to do with him, that God alone deserved to be loved by all men, and that, in truth, the Devils conspired together only for our misfortune. But, before he received holy Baptism, he returned to his vomit; and the shame that he now feels for having cast discredit on his art makes him blaspheme against God more horribly than ever, and give himself up to all the Demons,—although from time to time his conscience has urged him to come to us and ask pardon. I pray our Lord that he may

nostre Seigneur qu'il en tire sa gloire: mais pour dire la verité, il semble que ce malheureux soit du nombre des reprouez; en vn mot il voudroit [121] bien estre tout à Dieu dans le Ciel, & tout au Diable fur la terre.

derive his own glory therefrom; but, to tell the truth, it seems that this unfortunate man is numbered among the reprobates. In a word, he would wish [121] to belong entirely to God in Heaven, and entirely to the Devil on earth.

CHAPITRE VIII.

DE LA MISSION DE SAINTE ELIZABETH AUX ALGON-
QUINS ATONTRATARONNONS.

LES Iroquois qui se font craindre sur le grand fleuve de S. Laurent, & qui tous les hyuers depuis quelques années ont esté dans ces vastes forests, à la chasse des hommes, ont fait quitter aux Algonquins qui habitoient les costes de ce fleuve, non feulement leur chasse, mais aussi leur païs, & les ont reduit cet hyuer à se ranger icy proche de nos Hurons, pour y viure plus en asseurance; si bien que s'estant trouué vne bourgade entiere de ces pauures Nations errantes & fugitives auprés du bourg de fainct Iean Baptiste, nous nous sommes veus obligez de leur donner quelque assistance, & de ioindre pour cet effet au P. Antoine Daniel qui auoit foin de la Miffion Huronne, dont i'ay parlé dans le Chapitre precedent, le P. René Menard, [122] qui ayant suffisamment l'vsage de l'vne & l'autre langue, auoit en mesme temps le foin de cette Miffion Algonquine, à laquelle nous auons donné le nom de sainte Elizabeth.

Dans ce ramas de peuples qui d'ordinaire n'ont point d'autre maison que les bois & les fleuves, il s'est trouué dix ou douze Chrestiens qui autrefois ont esté baptisez aux Trois Riuieres ou à Kebec, & d'autres qui iamais n'auoient oüy parler de Dieu.

Le Pere aprés quelques visites n'eut pas beaucoup

CHAPTER VIII.

OF THE MISSION OF SAINTE ELIZABETH AMONG THE
ATONTRATARONNON ALGONQUINS.

THE Iroquois, who make themselves dreaded on the great river St. Lawrence and who every winter for some years past have been hunting men in these vast forests, have compelled the Algonquins who dwelt on the banks of the river to abandon not only their hunting grounds, but also their country, and have reduced them this winter to come here near our Hurons, in order to live more in safety,—so much so, that a whole village of these poor wandering and fugitive Tribes came near the village of saint Jean Baptiste. We were obliged to give them some assistance, and for that purpose to associate with Father Antoine Daniel—who had charge of the Huron Mission of which I have spoken in the preceding Chapter—Father René Menard,[122] who, having a sufficient knowledge of both languages, had, at the same time, charge of this Algonquin Mission, to which we have given the name of sainte Elizabeth.

Amid this gathering of people—who, as a rule, have no other abode than the woods and the rivers—there were ten or twelve Christians who had formerly been baptized at Three Rivers or at Kebec, and others who had never heard of God.

The Father had not much trouble in winning the hearts of all after a few visits. “Take courage,”

de peine à leur gagner à tous le cœur. Prens courage, luy disfoïēt-ils, tu dis vray qu'il est raisonnable d'auoir recours à ce grand Maistre de nos vies: enseigne nous ce qu'il faut dire pour qu'il entende nos prières; ne te lasse point de parler, & iamais nous ne ferons las de t'entendre, quoy que nous n'ayōs pas tant d'esprit, ne laisse pas d'auoir pitié de nous. *Afflictio dat intellectum*, la misere a ce semble ouvert leur esprit; & si la crainte des Iroquois ne rendoit la demeure proche des François redoutable, ie croy qu'en peu d'années on en feroit [123] vn peuple tout Chrestien. Au moins deferent-ils beaucoup à nos paroles, & la pluspart se rendent souples à la raifon.

Le Pere ayant appris qu'un Infidele auoit deux femmes, dont l'une estoit Chrestienne, parle à cet homme de la griefueté de sa faute, de la grandeur de Dieu qu'il offendroit, & des peines d'enfer qui luy estoient inévitables s'il continuoit dans ce peché. Mon frere, repart l'Infidele, ie reconnois la verité de ce que tu m'enseigne, mais ie ne me fens pas encore assez fort pour obeir entierement à Dieu: ie luy obeiray en partie, & dés maintenant ie renonce à l'une de ces femmes, & ne veut retenir que celle qui croit en Dieu, prie le qu'il ait pitié de moy.

Vne mere Infidele cōmandoit à sa fille de se trouver à vn festin superstitieux, où les ceremonies demandent qu'on n'y assiste que tout nud. Le P. Menard ayant entendu ce commandement impudique reprēd & la mere & la fille. Nos Capitaines nous le commandent, repliquent-elles: Oüy mais Dieu le defend, & ce feu qui brusle à iamais les pecheurs sera vôtre [124] supplice, si vous refusez de luy obeir. A ce mot ces femmes demeurent fans replique, &

they said to him, “ thou sayest truly that it is right to have recourse to that great Master of our lives. Teach us what we should say, so that he may hear our prayers. Do not weary of speaking to us; we shall never be tired of listening to thee, although we have not much sense; fail not to have pity on us.” *Afflictio dat intellectum*—misfortune seems to have opened their minds; and, if dread of the Iroquois did not make them fear to live near the French, I think that in a few years we would make [123] an entirely Christian people of them. At least, they pay much deference to our words, and most of them are becoming amenable to reason.

The Father heard that an Infidel had two wives, one of whom was a Christian. He spoke to that man of the grievousness of his sin; of the greatness of God, whom he offended; and of the pains of hell, that would inevitably be his fate if he continued in that sin. “ My brother,” replied the Infidel, “ I acknowledge the truth of what thou teachest me; but I do not yet feel strong enough to obey God completely. I will obey him partly; and from this moment I give up one of my wives, and will keep only her who believes in God. Pray him to have pity on me.”

An Infidel mother commanded her daughter to be present at a superstitious feast, at which the ceremonial required that they should attend quite naked. When Father Menard heard of this shameless order, he reproved the mother and the daughter. “ Our Captains command it,” they replied. “ Yes, but God forbids it; and the fire that burns sinners forever shall be your [124] punishment if you refuse to obey him.” To these words, the women made no

n'oferten pas mesme sortir de leur cabane pour aller voir cette ceremonie, ayant appris que Dieu y feroit offensé.

Vne femme Infidele estant tombée grieuement malade, on luy dit que nous auions recours à Dieu en nos afflictions, comme à celuy qui nous en pouuoit deliurer, qu'elle le priaſt de tout fon cœur, & que peut estre il auroit pitié d'elle. Le mesme Pere qui l'auoit enseignée paſſant par là deux iours aprés, & s'estonnant de la veoir trauailler aussi fortemēt que les autres; cette femme l'appelle, luy dit qu'il n'est pas vn menteur, que vrayement Dieu est tout puissant, & que l'ayant prié, en mesme temps elle s'est veuë guerie. Puis luy parlant plus en ſecret, elle adiouſte que fon esprit estoit en peine, que le meſchant Manitou luy estoit apparu la nuit, l'auoit menacée de la mort ſi elle ne luy faifoit vn ſacrifice, & que publiquement elle n'aduoūiaſt tenir de luy la vie. Tu ſçais, luy repartit le Pere, que Dieu ſeul t'a guery, n'obeis [125] pas à ce Demon qui cherche les moyens de te perdre pour vn iamais. Non, non, replique cette femme, ie veux honorer Dieu, ie le prieray toute ma vie, & iamais ie ne m'oublieray de luy. Elle eſt tres-bien disposée au Baptefme, & toute ſa famille n'est pas eloignée du Royaume de Dieu.

Daucuns ſuiuoient le Pere de cabane en cabane, ne pouuans fe laſſer de l'entendre parler de Dieu: d'autres le venoient trouuer reglément tous les foirs & matins, quelque orage & tempeſte qu'il y eust au plus fort de l'hyuer, quoy que ces cabanes Algonquines fuſſent éloignées du bourg de S. Iean Baptiste vn quart de lieuë de tres-mauuais chemin; & c'eſtoit vne conſolation à nos Peres de voir en leur Chapelle

answer; and they did not even venture to go out of their cabin to witness the ceremony, when they heard that God would be offended by it.

An Infidel woman fell grievously ill. She was told that we had recourse to God in our afflictions as to one who could deliver us from them; that she should pray to him with all her heart, and that perhaps he would have pity on her. The same Father who had taught her passed that way, two days after, and was surprised to see her working as hard as the others. The woman called him, and told him that he was not a liar; that, in truth, God is all-powerful; that she had prayed to him, and at the same time she was cured. Then, speaking more privately to him, she added that her mind was in trouble,—that the wicked Manitou had appeared to her during the night, and had threatened her with death if she did not offer a sacrifice to him, and publicly avow that she owed her life to him. “Thou knowest,” said the Father to her, “that God alone has cured thee; obey [125] not that Demon who seeks the means of damning thee forever.” “No, no,” replied the woman, “I wish to honor God; I will pray to him all my life, and I will never forget him.” She is very well disposed to Baptism, and all of her family are not far from the Kingdom of God.

Some followed the Father from cabin to cabin, being never weary of hearing him speak of God. Others went regularly to see him, every night and every morning, no matter how stormy or tempestuous the weather in the depth of winter. Although these Algonquin cabins were distant from the village of St. Jean Baptiste a quarter of a league, and the road was very bad, it was consoling to our Fathers

Dieu adoré en mesme temps en ces deux langues differentes, Huronne & Algonquine, & par des peuples qui n'auoient rien de commun que la Foy.

La conduite de Dieu s'est particulierement fait pa-roistre sur quelques-vns qui ont receu le fainct Baptefme, & entre autres sur vn guerrier qui receut dans ces [126] eaux sacrées le nom d'Antoine. Cet homme s'est échapé plus de huit fois des mains de l'ennemy, & depuis son enfance fa vie n'a esté qu'une suite de combats & d'auantures qui succedoient les vns aux autres. Encore depuis peu, il n'y a pas six mois, qu'estant entre les mains des Iroquois qui auoient desia commencé d'exercer deffus luy leur rage, il trouua le moyen de couper ses liens, & se sauuer tout nud dans le plus profond de la nuit, faisant plus de cent lieuës dans des routes égarées, n'ayant pour toute nourriture que les herbes & les racines qu'il trouuoit dans le milieu des bois. Dés lors, dit-il, ie remerciay Dieu fans le connoistre, car iamais ie n'auois receu d'instruction: feulement il y a quelques années qu'un de mes camárades me dit, qu'il y auoit vn grand Maistre de tout ce monde qu'il falloit adorer. Le m'estoie oublié de luy, mais lors que ie me vis miserable, il fut tout mon refuge, i'attendois de luy du secours, & me voyant échapé des terreurs de la mort, & des feux qui m'estoiët preparez, ie reconnus qu'à luy seul i'estoie obligé de ma vie. Le Pere l'ayant [127] entendu parler de la sorte quasi en mesme temps qu'il arriua; Mais fçais-tu, luy dit-il, les desseins de Dieu dessus toy. Ce n'est pas assez que tu le reconnoisse, mais il veut que tu l'aime, & que luy ayant obey icy bas sur la terre tu sois heureux à iamais dans le Ciel. Ces paroles entrerent

to see God worshiped in their Chapel at the same time in two different languages, the Huron and the Algonquin, and by nations who had nothing in common but the Faith.

The guidance of God has manifested itself particularly in the case of some who have been granted holy Baptism, and, among others, a warrior who received in those [126] sacred waters the name of Antoine. This man had escaped more than eight times from the hands of the enemy; and, ever since his birth, his life has been but one series of combats and adventures that succeeded one another. Quite recently, not more than six months ago, while in the hands of the Iroquois, who had already commenced to vent their fury on him, he found means to cut his bonds and to flee,—quite naked, in the dead of night,—making his way for over a hundred leagues by devious paths, with no other food than the grasses and roots that he found in the woods. “From that moment,” he said, “I thanked God, without knowing him, for I had never received any instruction,—only, some years ago, one of my comrades told me that there was a great Master of the whole world, who must be adored. I had forgotten about him; but, when I saw myself so wretched, he was all my refuge. I looked to him for help; and, when I found that I had escaped the terrors of death and of the fires prepared for me, I recognized that to him alone did I owe my life.” When the Father [127] heard him speak in that manner, almost as soon as he arrived, he said to him, “But knowest thou the designs that God has for thee? It is not enough that thou shouldst acknowledge him; he also wishes thee to love him, that, after obeying him here on earth,

si auant dans l'ame de ce pauure captif si souuent échapé de la mort, que dés lors il prit feu, se resolut d'estre Chrestien, & du depuis quelque resistāce qu'il ait trouué, quelques difficultez qui se foient presen- tées, iamais il ne s'est démenty de ses saintes resolu- tions.

Vn autre quasi de mesme aage qui luy tint compa- gnie au Baptefme, prit le nom de René. Ce ieune homme ne fut pas plustost retourné de la chasse qu'il vint trouuer le Pere. Efface moy ie te prie mes pechez, luy dit-il, nous sommes dans de continuels dangers de nos vies, où irois-ie n'estant pas baptisé? ie crains plus l'enfer que la mort, ie suis tout resolu de feruir Dieu; & quoy qu'il arriue iamais ie ne l'offenseray: il voit la sincérité de mon cœur, & ie croy qu'il est content de moy, ne me fois pas plus rigoureux [128] que luy. En effet ses actions n'ont point démenty ses paroles, & toûiours il s'est com- porté en Chrestien mesme auant que de l'estre.

thou shouldst be happy forever in Heaven." These words entered so deeply into the soul of the poor captive, who had so often escaped from death, that he at once ardently resolved to be a Christian. And ever since, no matter what opposition he may have encountered, whatever difficulties have arisen, he has never belied his holy resolutions.

Another of about the same age, who kept him company at Baptism, took the name of René. That young man had no sooner returned from hunting than he went to the Father. "Wipe away my sins, I beg of thee," he said. "We are in continual danger of our lives. Where would I go, if I were not baptized! I dread hell more than death. I am quite resolved to serve God, and, whatever may happen, I will not offend him. He perceives the sincerity of my heart, and I think that he is satisfied with me. Be not more rigorous [128] than he." Indeed, his actions have not belied his words; and he has always behaved as a Christian, even before becoming one.

CHAPITRE IX.

DE LA MISSION DU S. ESPRIT AUX ALGONQUINS NIPIS-SIRINIENS.

VOY que la langue Huronne ait vne tres-grande estendue & soit commune à quantité de peuples que la Foy n'a iamais éclairé; elle se trouve toutefois tellement ramassée au milieu d'vne infinité de Nations répanduës çà & là à l'Orient, à l'Occident, au Septentrion, au Midy, qui toutes ont l'vsage de la langue Algonquine, qu'il semble que les peuples de la langue Huronne ne soient quasi que comme au centre d'vne vaste circonference remplie de peuples Algonquins. Et ainsi nostre peine n'est pas de trouver ici de l'employ, mais plutôt dans le peu d'ourriers que nous sommes, de nous resoudre en quelle part nous deuons plustost appliquer nos trauaux.

[129] Finissant la Relation de l'an passé, ie dy que le P. Claude Piiart & le P. René Menard s'estoient depuis peu de iours embarquez avec les Nipissiriniens pour continuer de les instruire en leur païs, éloigné du lieu où nous sommes enuiron de foixante & dix lieuës. Ils y ont demeuré depuis le mois d'Auril iusqu'au mois de Septembre; ou pour mieux dire ils ont fuiuy tout ce temps-là ces peuples fans demeure, dans les bois, dans les fleuves, dans les rochers & dans les lacs, n'ayans pour abry qu'vne escorce, pour paué qu'vne terre humide; ou la pente de quelque

CHAPTER IX.

OF THE MISSION OF THE HOLY GHOST AMONG THE
NIPISSIRINIEN ALGONQUINS.

ALTHOUGH the Huron language is very widely spoken and is common to a number of peoples whom Faith has never enlightened, nevertheless it is so concentrated in the midst of a multitude of Tribes,—scattered here and there, to the East, to the West, to the North, and to the South,—who all speak the Algonquin language, that the tribes of the Huron tongue almost seem to be only at the center, as it were, of a vast circumference filled with Algonquin tribes. Consequently, our trouble is not to find employment here, but rather, considering our small number of laborers, in deciding where it were better that we should apply our labor.

[129] In concluding the Relation of last year, I said that Father Claude Pijart and Father René Menard had embarked a few days before with the Nipissiriniens, in order to continue instructing them in their own country, which is distant about seventy leagues from the place where we are. They remained there from the month of April to the month of September; or, rather, during all that time they followed those homeless people in the woods and on the rivers, over the rocks and across the lakes,—having for shelter but a bark hut; for flooring, but the damp earth or the slope of some uneven rock, which served

rocher inégal, qui fert & de table & de siege & de lict, de chambre & de cuisine, de caue & de grenier, de Chapelle & de tout. En vn mot on y mene vne vie où on apprend bien tost que la Nature se contente de peu: & s'il faut quitter sa maison en quelque lieu qu'on aille, il se trouue qu'on n'a rien perdu, & qu'en moins d'vne demie heure on s'est basty vn logement entier.

Les Peres commencerent leur instruction par les principaux Capitaines, *sed non hos elegit Dominus;* mais Dieu ne [130] commence pas ses ouurages par ce qui éclate le plus. Il faut qu'vne pauure vieille aueugle l'emporte, & reçoiue toute la premiere les benedictions qui decoulent du Ciel. La grace s'empara de son cœur & changea bien tost la nature: c'estoit vn esprit orgueilleux & plein de raillerie, qui se mocquoit des choses de la Foy. Dieu ne l'eut pas si tost touchée qu'elle ne fust plus ce qu'elle estoit; ses paroles ne font que douceur, elle respecte nos mysteres, elle souhaite le Baptefme; enfin l'ayant receu, & se voyant dans le bon-heur des enfans de Dieu, elle ne songe qu'au Ciel. C'estoit vn plaisir, disent nos Peres, de la voir le iour qu'elle venoit pour estre baptisée, par vn temps assez rude, par vn chemin de roches où elle s'égaroit à cause de son aueuglement, & où sans doute elle eust perdu courage, si sa ferueur ne luy eust rendu ces peines agreables, & ces égaremens pleins d'amour.

Vne femme infidele en trauail d'enfant estoit depuis deux iours dans le defespoir de la vie. Les Medecins ou plûtost les Sorciers du païs ayans épuisé tout [131] leur art, & iugeans que la mere & l'enfant n'en pourroient refchaper, vinrent trouuer nos Peres.

as table, seat, bed, room, kitchen, cellar, garret, Chapel, and all. In a word, one leads there a life in which one soon learns that Nature is content with little; and, if one has to abandon his house wherever he goes, he finds that he has lost nothing, and in less than half an hour he has erected a complete lodging.

The Fathers commenced their instruction with the principal Captains; *sed non hos elegit Dominus*, but God does not [130] commence his works by that which makes most display. It was necessary that a poor old blind woman should be preferred and be the first to receive the blessings that flow from Heaven. Grace took possession of her heart, and soon changed her nature; she had a proud and mocking spirit, which scoffed at the things of the Faith. No sooner had God touched her, than she was no longer what she had been. Her words were all gentleness; she respected our mysteries; she desired Baptism. Finally, when she had received it, and found herself in the happy condition of the children of God, she thought only of Heaven. "It was a pleasure," our Fathers say, "to see her on the day when she came to be baptized,—in rather severe weather, over a rocky road where she lost her way, owing to her blindness; and where, no doubt, she would have lost courage if her fervor had not made such difficulties agreeable to her, and made of her wanderings a means of showing her love."

An infidel woman, in the pains of childbirth, was for two days in despair of her life. The Medicine men, or rather the Sorcerers of the country, had exhausted [131] their arts; and, thinking that the mother and child could not escape death, they sought

Eſt-il donc vray, leur dirent-ils, que celuy que vous honorez ſoit plus puissant que nos Demons? qu'il faffe paroistre ſon pouuoir, priez-le qu'il refuſcite cette femme qui a perdu le iugement, & va perdre la vie; au moins qu'elle fe deliure de ſon fruct auant que de mourir. S'il entend vos prieres vous diſpoſez de l'enfant, vous le pourrez instruire, vous luy dōnerez le Baptefme, & pas vn ne vous refiſtera. Nos Peres fe tranſportent où eſtoit la malade, la recommandent à Dieu & aux prieres de S. Ignace. Ce grand Sainct fut bien toſt exaucé; fur l'heure meſme cette femme mourante fe deliure tres-heureuſement de ſon fruct, l'enfant fe trouue plein de vie, la mere reuient en fanté, tous en donnent la gloire à Dieu, & reconnoiſſent que c'eſt luy qui ſeul merite d'eſtre adoré.

Il n'eſt pas difficile de faire que ces peuples ayent recours à Dieu dans leurs neceſſitez; & ſi les Heretiques qui veulent que la Foy fans les œuures nous iuſtifie, [132] venoient en ces païs enſeigner leur erreur, ils troueroient nos fauages de tres-bon accord avec eux: car pourueu qu'on les laiſſe viure en barbares, ils fe feront bien toſt Chreſtiens. Mais quand nous leur diſons que pour honorer Dieu & eſtre heureux au Ciel, il faut abandonner le vice, viure en homme & non pas en beſte, fonger plus à nos ames qui font immortelles qu'à vn corps qui pourriſſe aprés la mort; enfin qu'il faut les bonnes œuures avec la Foy, c'eſt ce qui leur ſembla fascheux, ce qui les eſpouuante & les rebute de la fainteté de nos myſteres, & cela ſeul nous les rend ennemis.

Nos Peres l'eſprouuerent bien toſt au milieu de ce peuple errant, car lors qu'il fallut en venir au point,

our Fathers: "Is it true," they said to them, "that he whom you honor is more powerful than our Demons? Let him manifest his power. Entreat him to bring back to life this woman, who has lost the use of her senses, and is about to lose her life,—at least, that she may be delivered of her child before she dies. If he grant your prayers, you shall dispose of the child; you may instruct it and administer Baptism to it, and no one will oppose you." Our Fathers went to the place where the sick woman was, and recommended her to God and to the prayers of St. Ignatius. That great Saint was not long unheard. At that very hour, the dying woman was happily delivered of her child, who was full of life. The mother's health returned; all gave glory to God, and acknowledged that it was he alone who was worthy of being adored.

It is not difficult to induce these people to have recourse to God in their necessities; and if the Heretics, who claim that Faith without works can justify, [132] were to come to this country to teach their error, they would find our savages quite in accord with them. For, if they were allowed to live as barbarians, they would soon become Christians. But, when we tell them that, in order to honor God and to be happy in Heaven, they must abandon vice; live as men, and not as beasts; think more of their souls, that are immortal, than of a body that will rot after death; finally, that with Faith good works are needed,—that is what seems difficult to them, what frightens and repels them from the holiness of our mysteries; and that alone makes them hostile to us.

Our Fathers soon experienced this, amid this nomad people. For, when it was necessary to come to the

décrediter le vice, reprendre ceux qui auoient deux femmes, defendre le recours aux superstitions diaboliques, ce fut lors qu'ils trouuerent plus de resistance, qu'il y eut à combatre plus fortement; que les supposts du Diable & ceux qui paſſent icy pour Magiciens se rendirent plus infolens à blasphemer contre la Foy, à vfer de menaces, & faire quelque chose de plus. [133] Quiconque vienne icy doit apporter son ame entre ses mains, & attendre la mort peut estre autant de la rage d'un Algonquin ou d'un Huron, que d'un ennemy Iroquois. Vn barbare qui ne craint aucune iustice ny de Dieu ny des hommes, a bien toſt fait vn mauuais coup.

Vn de ces supposts de Satan s'estant vn iour mis en colere contre vn des Peres, fe ietta furieusement fur luy, & l'ayant terrassé estoit après pour l'estangler. Le Pere appellant Dieu à fon fecours fut entendu de quelqu'un qui de bon-heur n'estoit pas esloigné, & qui ayant horreur d'une méchanceté si noire fe ietta fur cet homme, luy arracha la proye des mains, & enfin erresta fon crime.

Ces resistances n'empeschoient pas que quelques-vns, mesme des principaux, ne gouſtaſſent les chofes de Dieu, ne fe fiffent affiduement instruire, & n'euffent recours aux prieres qu'ils faifoient dans vne Chappelle, qui n'auoit rien de riche qu'un Autel où les Anges adoroient tous les iours ce qu'ils voyent de plus auguste dans le Ciel. Mais nos Peres ne voyans pas encore en tout cela rien d'assez fort [134] pour les fondemens d'une Eglife, qui doiuent estre solides, si on veut bastir quelque chose qui soit de durée; & ayans appris que ces peuples deuoient hyuerner icy dans les Hurons, fe resolurent de ne baptifer rien

point,—to cast discredit on vice, to reprove those who had two wives, to forbid recourse to diabolical superstitions,—then they encountered more opposition, and had to contend more ardously; then the instruments of the Devil, and those who pass here for Magicians, became more insolent in blaspheming against the Faith, in making use of threats, and in doing something more. [133] Whoever comes here must carry his life in his hands, and expect death,—perhaps as much from the fury of an Algonquin or of a Huron as of an Iroquois foe. A barbarian, who dreads the justice neither of God nor of man, will very readily commit a crime.

One of these instruments of Satan one day became angry with one of the Fathers, rushed furiously on him, threw him down, and tried to strangle him. The Father called on God to succor him, and was heard by some one who fortunately was not far away, and who, having a horror of so black a crime, threw himself on the man, tore his victim from his hands, and prevented this crime.

These acts of opposition did not hinder some, even among the principal persons, from relishing matters pertaining to God. They assiduously obtained instruction and attended the prayers said in a Chapel which had nothing rich in it but an Altar whereon the Angels adored every day the most august object of their vision in Heaven. But our Fathers did not see, as yet, in all this anything sufficient [134] for the foundations of a Church, which must be solid, if we wish to build anything lasting on them; and, when they heard that these tribes were to winter here in the Huron country, they resolved to baptize only those whom they saw in danger of death, and

que ceux qu'ils voyoient en danger de mort, & different à esprouuer les autres pendant tout le cours de l'hyuer.

En effet sur la fin de Decembre non feulement les Nipissiriniens, mais aussi plusieurs autres de ces Nations errantes & de mesme langue Algonquine qui habitent sur les riuages de nostre mer douce, arriuerent quasi à nos portes, dressterent leurs cabanes assez proches de nous: & le Pere Claude Piiart qui feul alors nous restoit de la langue Algonquine continua de les instruire.

Le premier qui receut le Baptesme en estat de pleine santé, fut vn Capitaine de guerre nommé Ali-moueskan. C'estoit vn naturel fougueux & superbe, principalement en nostre endroit: La Foy en a fait vn agneau & l'a rendu méconnoissable. Il prit le nom d'Eustache lors qu'il se fit Chrestien, & du depuis il a tourné [135] tellement son courage à se vaincre foy mesme, à mépriser les railleries des Infideles, à resister à leurs attaques, que quelques efforts qu'ayent apporté les plus ennemis de la Foy pour l'engager à quelque faute, iamais ils n'ont pû rien gagner sur lui. Vn iour qu'on l'entraistnoit par force en vn lieu dont sa seule Foy luy pouuoit donner de l'horreur; voyāt qu'il n'eust pû vaincre en combattant, il se deliura par la fuite des mains de ceux qui vouloient le perdre en l'aimant. Souuent il a quitté les compagnies pour ce suiet; il a forty brusquement des festins au milieu des ceremonys, quoy que parmy ces peuples cela soit iugé pour vn crime. Mais, disoit-il, i'aime mieux estre criminel aux yeux de tous les hōmes qu'aux yeux de Dieu. Il prie publiquement foir & matin en sa cabane, & ne rougit en

to put off the others for a probation during the whole course of the winter.

Indeed, at the end of December, not only the Nipissiriniens but also several others of these nomad Tribes, and of the same Algonquin language, who dwell on the shores of our fresh-water sea, came almost to our doors. They set up their cabins quite near us; and Father Claude Pijart, who was the only one left us able to speak the Algonquin tongue, continued to instruct them.

The first who received Baptism while in full health was a war Captain, named Alimoueskan. He was of an impetuous and arrogant character, especially toward us. Faith has made a lamb of him, and has changed him beyond recognition. He took the name of Eustache when he became a Christian; and since then he has so exerted [135] his courage in conquering himself, in scorning the banter of the Infidels, and in repelling their attacks, that, whatever efforts the enemies of the Faith have made to induce him to commit sin, they have never been able to overcome him. One day, while he was being dragged by force to a place for which his Faith alone could inspire him with horror, when he saw that he could not win by fighting, he escaped by flight from the hands of those who sought to effect his ruin through love. He has often left the company of people on that account. He has abruptly come away from feasts in the midst of the ceremonies, although that is considered an offense among these peoples. "But," he said, "I prefer to be a criminal in the eyes of all men than in the sight of God." He prays publicly, night and morning, in his cabin, and is never ashamed to appear a Christian in any place.

aucun lieu de paroistre Chrestien. Comm[e] quelques railleurz luy reprochoient que fa Foy le rendoit esclauze, & que c'estoit trop s'abaiffer d'obeir au Pere qui l'enseignoit; Et bien, dit-il, ie ne veux plus luy obeir, mais ie veux obeir à Dieu duquel il porte la parole. Ie n'ay plus qu'vne [136] crainte en ce monde, disoit-il vne fois, de perdre la grace du Baptesme, c'est l'entretien de mes penfées, & le desir qui regne plus dedans mon cœur.

Vne faueur du Ciel en attire bien tost vne autre, & les graces de Dieu ne s'arrestent pas à vn feul. Celuy qui fuiuit au Baptesme ce Capitaine, fut appellé Estienne, son furnom est Mangouch. C'est vn homme d'vne fort douce humeur, qui auoit dèsfa connoissance de nos mysteres pour auoir quasi tousiours esté le Maistre de nos Peres en la langue: mais il les sçauoit sās les croire, & ce qu'il auoit entendu du Paradis & de l'Enfer iamais n'auoit fait de bréche en sō cœur.

Quand Dieu anime vne parole elle a mille fois plus d'effet que la plus forte Rhetorique des Aristotes & Cicerons. Le P. Charles Raymbaut paissant l'Esté dernier par les Nipissiriniēs, languissant d'une maladie dōt il mourut, estat arriué à Kebec, ne dit que trois lignes à cet hōme qui percerent son cœur. Mangouch, luy dit-il, tu voy bien que ie m'en vay mourir, c'est maintenant que ie ne voudrois pas te mentir: ie t'asseure qu'il y a [137] là bas vn feu qui bruslera eternellement les mēcroyans. Cet homme auoit entendu mille fois cette verité, mais alors il la redouta: il demeura fans repartie, quoy que son cœur fut plus fortement agité que iamais. Sans doute, conclut-il deslors en foy mesme, cela est vray, il

When some scoffers reproached him, saying that Faith made him a slave, and that it was lowering himself too much to obey the Father who taught him. "Well," said he, "I do not wish to obey him any longer, but I wish to obey God, whose word he bears." "I have now but one [136] fear in this world," he said on one occasion, "and that is that I may lose the grace of Baptism. That is the occupation of my thoughts, and the strongest desire of my heart."

One favor from Heaven soon attracts another, and the graces of God do not stop at a single person. He who followed this Captain in Baptism was named Estienne; his surname is Mangouch. He is a man of very sweet temper, who had already some knowledge of our mysteries through having nearly always been the Teacher of the language to our Fathers. But he knew them without believing them, and what he had heard of Paradise and of Hell had never effected a breach in his heart.

When God gives life to words, they have a thousand times more effect than the most forcible Rhetoric of an Aristotle or a Cicero. Father Charles Raymbaut spent last Summer with the Nipissiriniens, and while he was suffering from the disease that killed him after his arrival at Kebec, he said but a few words to this man, which pierced his heart. "Mangouch," he said to him, "thou seest well that I am about to die; and at such a moment I would not tell thee a lie. I assure thee that there is [137] down below a fire that will burn the wicked forever." This man had heard this truth a thousand times, but this time he feared it. He did not reply, although his heart was more strongly agitated than ever.

faut que i'obeïsse à Dieu; mais qui dénoüera les liens qui me tiennent enchaîné? en vn mot il se fentoit trop foible, & voyoit sa misere sans pouuoir encore en sortir.

Enfin la grace aacheué son coup. Cet hyuer lors qu'vn certain des plus considerables de toute la Natiō, que Dieu auoit touché tout le premier, perdit courage, & refusa sur le point d'estre baptisé le bonheur des enfans de Dieu, celuy-cy prit sa place, fut tout changé en vn moment; il brisa tout d'vn coup ses chaifnes, rompit le nœud de sa captiuité, se mit à prier Dieu publiquement, renonça aux superstitions du païs, se mocqua de tous ceux qui s'opposoient à son dessein; & il parut en sa personne, qu'en vn moment le S. Esprit donne plus de force à vn cœur dont il veut prendre possession, qu'il n'étoit [138] remply de foibleſſe lors qu'il estoit abandonné aux laſchetez d'vne nature corrompuë.

Sa ferueur est accreue depuis son Baptefme; il va tousiours montant dans cet esprit de Foy qui anime ſon zèle, qui enflamme ſa charité, qui viuifie tout ce qu'il fait, & par tout le donne à connoiſtre pour excellent Chrestien. Il a gagné ſa femme à Dieu, & luy même l'inſtruit pour la diſpoſer à la grace. Non, dit-il quelquefois, ie ne ſens plus de peine à rien, toutes chofes me font faciles, & il m'eft aduis que ie marche dans vn chemin tout applany ſçachât ce que ie ſçay. Quand mesme ceux qui m'ont inſtruit fe banderoient tous contre moy, & me chaffe-roient de la compagnie des Chreſtiens i'aurois recours à Dieu, il feroit ma conduite, & tousiours ie viurois dans l'esperance que voulant eſtre tout à luy,

"Beyond a doubt," he concluded in his own mind, "that is true. I must obey God. But who will loosen the chains that keep me captive?" In a word, he felt himself too weak, and saw his misfortune without being able, as yet, to extricate himself from it.

Finally, grace crowned its work. Last winter, when one of the most important personages of the Nation, whom God had touched first of all, lost courage and, just as he was on the point of being baptized, refused the happiness of the children of God, this man took his place, and was quite changed in a moment. He suddenly broke his chains, and burst the bonds of his captivity. He began to pray to God publicly; he renounced the superstitions of the country; he laughed at those who opposed his designs; and it was manifest in his person that in one moment the Holy Ghost gives, to a heart of which he wills to take possession, strength greater than was [138] the depth of its weakness, when abandoned to the baseness of a corrupt nature.

His fervor has increased since his Baptism, he continues to progress in the spirit of Faith, that animates his zeal, that inflames his charity, that gives life to everything that he does, and makes him known everywhere as an excellent Christian. He has won his wife over to God, and teaches her himself, to prepare her for grace. "No," he sometimes says, "I no longer find difficulty in anything. Everything is easy to me, and I feel that I walk in a road all smoothed, knowing what I know. Even if those who have taught me should league themselves against me, and should drive me away from the company of the Christians, I would have recourse to God. He would

quoy que fiffent les hommes, luy feul auroit pitié de moy.

Quelques autres personnes font esbrâlées de ces exemples, & donnent esperance de quelque bon succez; mais nous ne iugeons pas qu'il faille fe preffer avec [139] des fauuages, ny leur confier la faincteté de nos mysteres fans quelque forte espreuve. Cependant on ne laisse pas d'enuoyer tousiours dans le Ciel des ames innocentes, & quelquefois avec tant de bonheur, qu'il est aisé de voir que les conduites de la diuine prouidence font par tout adorables, & en tout lieu remplies d'amour pour ses Esleus. Ce sont autant d'Aduocats dans le Ciel, autant d'intercessseurs auprés de Dieu, qui en fin fléchiront sa misericorde & attireront sa benediction sur ces peuples.

be my guide, and I would always live in the hope that, as I wish to belong entirely to him, he alone will have pity on me, no matter what men may do."

Some other persons are moved by these examples, and give us hopes of fair success; but we do not consider that we should be in haste with [139] savages, or confide our holy mysteries to them without some thorough test. Meanwhile, we fail not at least to send to Heaven some innocent souls, and occasionally with so much happiness that it is easy to see that the ways of divine providence are adorable everywhere, and are in all places full of love for his Elect. These are so many Advocates in Heaven; so many intercessors with God, who in the end will cause his mercy to incline, and will call down his blessing on these peoples.

Lettre de M. DC. XLIV.

MON REVEREND PERE,
I'adressois l'an passé la Relation à vostre
Reuerence, mais les porteurs ayans esté pris
ou défaits en chemin par les ennemis, les Anges du
Ciel la conduisirent heureusement entre les mains du
P. Isaac Iogues, pour luy feruir de quelque consola-
tion dans sa captiuité, & luy faire voir les fructs de
ses trauaux & souffrâces Apostoliques. Nous [140]
en enuoyâmes depuis vne fecôde copie, nous ne fça-
uons encore ce qu'elle est deuenue. Nous auons tout
fuiet de craindre que les mesmes accidens n'arriuent
cette année; c'est pourquoy pour effayer toutes les
voyes possibles de faire fçauoir à vostre Reuerence de
nos nouuelles, n'ayât pû encore receuoir des me-
moires plus amples de nos Peres, pour vne nouuelle
Relation, voicy par auance vn mot qui pourra dôner
quelque idée de l'estat present des affaires de Dieu
en ce païs.

La guerre y a continué ses rauages ordinaires pen-
dant l'Estdé: les Iroquois ennemis de ces peuples ont
bouché tous les passages & les auenuës de la Riuiere
qui conduit à Kebec; & de ceux que la nécessité des
marchandises de France auoit constraint de fermer
les yeux à ces dangers, plusieurs y font demeurez;
les autres pour la pluspart font retournez tout nuds
ou percez d'arquebusades, après auoir eschapé sept
ou huit fois les mains & la cruauté de ces barbares.

La defolation n'estoit pas moindre sur le païs; de

Letter of M. DC. XLIV.

M^y REVEREND FATHER,

Last year, I sent the Relation to your Reverence; but when the bearers were captured or killed on the way by the enemies, the Angels of Heaven happily made it fall into the hands of Father Isaac Jogues, to serve him as some consolation in his captivity, and to show him the fruits of his Apostolic labors and sufferings. We [140] afterward sent a second copy, but we do not know what became of it. We have every reason to fear that the same accidents will happen this year. Therefore, in order to attempt every possible means of giving your Reverence some news of us, since I have not received more ample notes from our Fathers for a new Relation, I now send a few words in advance, to give you some idea of the present state of the affairs of God in this country.

War continued its usual ravages during the Summer. The Iroquois, who are the enemies of these tribes, have closed all the passages and avenues of the River that leads to Kebec; and of those whom the necessity of obtaining goods from France had compelled to close their eyes to these dangers, many have fallen therein. Most of the others have come back entirely naked, or pierced with arquebus balls, after having escaped seven or eight times from the hands and the cruelties of those barbarians.

There was no less desolation throughout the

pauures femmes se font trouuées presque tous les iours assommées [141] dans leurs champs; les bourgs dans les allarmes continues, & toutes les troupes qui s'estoient leuées en bon nombre pour aller donner la chasse à l'ennemy sur les frontieres, ont esté défaites & mises en déroute, les captifs emmenez à centaines, & souuent nous n'auons point eu d'autres courriers & porteurs de ces funestes nouuelles, que de pauures mal-heureux eschapez du milieu des flammes, dont le corps demy bruslé, & les doigts des mains coupez, nous donnoïēt plus d'affeurance que leur parole mesme, du malheur qui les auoit accueilly eux & leurs camarades.

Ce fleau du Ciel en estoit d'autant plus sensible qu'il estoit accompagné de celuy de la famine, vnuerfelle parmy toutes ces Nations à plus de cent lieuës à la ronde: le bled d'Inde, qui est icy l'vnique soustien de la vie, y estoit si rare, que les plus accommodez à peine en auoient-ils pour enfermancer leurs terres; plusieurs ne viuoient que d'un peu de gland, de potirons, & de chetives racines qu'ils alloient souuent chercher bien loin en des lieux de maffacre, & qui n'estoient [142] batus que des pas de l'ennemy.

Nous auons tiré cet auantage de la necessité publique, que Dieu par vne prouidence toute particulière nous ayant pourueu à suffisance de bled du païs, nous a en mesme temps donné vne belle occasion de faire connoistre à nos Chrestiens par des effets bien sensibles, l'étroite vunion que nous contractons avec eux par l'esprit de la Foy. Nostre maifon, dans laquelle nous auons vne espece d'hospital hors de nostre appartement, leur a touſiours esté ouuerte; ils y font venus fe rafraifchir de temps en temps les vns après

country. Nearly every day, unfortunate women were killed [141] in their fields. The villages were in a state of continual alarm, and all the troops that were raised in good numbers to pursue the enemy over the frontiers were defeated and routed; captives were taken by hundreds, and frequently we had no other couriers and bearers of these dismal tidings but poor unfortunates who had escaped from the midst of the flames, whose half-burnt bodies and mutilated fingers convinced us, more than their words, of the misfortune that had fallen on them and on their comrades.

This scourge of Heaven was all the more felt as it was accompanied by that of famine, which is universal among all these Tribes for over a hundred leagues around. Indian corn, which is the sole staff of life here, was so scarce that those who had the most had hardly enough for sowing their fields. Many lived only on a kind of acorn, on pumpkins, and on paltry roots which they often went to seek very far away, in places where they were exposed to massacre and which were [142] covered only with the enemies' tracks.

We have derived this benefit from the public necessity, that God, by a special providence, had furnished us with a sufficient supply of the corn of the country; and this gave us, at the same time, a fine opportunity of showing our Christians by very perceptible effects the close union that we contract with them through the spirit of Faith. Our house, in which we have a sort of hospital outside of our apartments, has always been open to them. They have come there from time to time, and one after another, to recruit their strength, so that they might afterward more easily work in their fields. The Infidels were

les autres, pour trauailler par aprés plus aisément à leurs champs. Les Infideles ont esté viuement touchez de cette charité inusitée parmy eux, & plusieurs en sont deuenus excellens Chrestiens.

Des moyens estudiez par la prudence humaine font trop bas pour conduire des entreprises que Dieu regarde comme siennes. La guerre, la famine, les persecutions, toutes ces tempestes qui sembloient plus que iamais deuoir abattre le Christianisme, l'ont puissamment [143] estably. Contre l'ordinaire des années precedentes, nos Peres ont eu autant & plus d'employ pendant l'esté que durant l'huyer: nos Missions ont esté changées en Residences, les Chapelles agrandies par tout: faute de cloches il nous a fallu prendre de vieux chaudrons à l'instance & à la follicitation de nos Chrestiens: les cimetieres ont esté benis, les processions dans les bourgs, les funerailles felon la coustume de l'Eglise, les Croix erigées & adorées solennellement à la veüe des barbares.

Les anciens Chrestiens menent vne vie irreprochable & pleine de sainteté, les bons sentimens que Dieu leur donne plus que iamais nous font connoistre que le fainct Esprit prend tous les iours vne nouuelle & plus forte posseffion de leurs coeurs. Ils font l'office de Dogiques en l'absence de nos Peres. Dans leurs guerres & leurs chasses estans mesmes en grandes troupes, font faire les prières publiques, & marcher le seruice diuin aussi exactement, que s'ils estoient dans leur Eglise; instruisent & baptisent avec beaucoup de satisfaction & [144] edification dans les dangers; remplissent les Nations estrangeres où ils vont en marchandise de l'odeur de leur vertu, y preschent la sainteté de la loy Chrestienne, font naistre par tout

greatly touched by such charity, which is unusual among them; and many of them have become excellent Christians.

Methods elaborated by human prudence are too inferior to carry out undertakings that God considers as his own. War, famine, persecutions, all these storms that seemed more likely than ever to overwhelm Christianity, have greatly [143] strengthened it. Contrary to the usual experience of previous years, our Fathers have had as much and more occupation during the summer than during the winter. Our Missions have been changed into Residences, and the Chapels have been everywhere enlarged. Through lack of bells, we have had to hang up old caldrons, at the request and solicitation of our Christians. The cemeteries were blessed; processions were held in the villages and funerals were solemnized according to the custom of the Church; Crosses were erected and solemnly adored, in the sight of the barbarians.

The older Christians lead a life that is irreproachable and full of godliness. The good sentiments, with which God inspires them more than ever, show us that the holy Ghost every day takes new and stronger possession of their hearts. They perform the office of Dogique,¹ in the absence of our Fathers. In their wars and on their hunts, even when they are in large bands, they offer public prayers, and hold divine service, as strictly as if they were in their Church; they instruct and baptize, with much satisfaction and [144] edification, in times of danger; the reputation of their virtue pervades the foreign Tribes with whom they trade; they preach there the holiness of the Christian law; they inspire everywhere

le desir de ioüir du bon-heur qu'ils possedent, & nous ouurent insensiblement la porte à plusieurs grands peuples qui ne pouuoient entendre nostre nom sans fremir, & ne nous auoient regardé par le passé, que comme des personnes qui leur portoient malheur.

Pour ce qui est des nouveaux Chrestiens, le nombre en a esté notablement plus grand cette année que les precedentes. Les Infideles mesmes humiliez & rendus plus dociles par l'affliction, nous semblent beaucoup moins éloignez du Royaume de Dieu. Enfin le corps des Chrestiens aprés de fortes épreuves du Ciel, se va rendant considerable & commence à emporter le dessus en quelques bourgs. Sur quoy vn des plus notables de ce païs se plaignant vn iour à vn Capitaine Chrestien, de l'empire que prenoit insensiblement la Foy sur les coutumes de leurs anctres, & disant qu'il feroit à [145] propos de s'opposer au plustost au cours de l'Evangile; cela eust esté bon dans les commencemens, dit ce braue Neophyte, mais maintenant que les chofes font si auancées, cette entreprise feroit tout à fait au dessus des forces humaines: il nous fera plus aisé à nous de convuertir ce qui reste encore dans l'infidélité, qu'à vous de nous faire quitter nostre resolution, & abandonner la Foy.

Dieu verifie ce bon courage, auant que d'en venir à ce point, nous auons encor de puissans obstacles à rompre, l'instabilité inueterée dans les mariages ne feroit pas vn des moindres, sans la charité de quelques personnes, ausquelles nous sommes redeuables d'un bon nombre de familles Chrestiennes, que nous n'aurions iamais gagnées à Dieu sans ces assistances temporelles; & nous auons tous sujet d'esperer que

the desire of enjoying the blessing that they possess, and imperceptibly open the door for us to many great nations who could not hear our name without a shudder, and who had looked upon us in the past only as persons who brought misfortune upon them.

As for the new Christians, their number has been much greater this year than in previous ones. Even the Infidels, who are humiliated and made more docile by affliction, seem to us to be less distant from God's Kingdom. Finally, the body of Christians, after heavy trials sent by Heaven, is becoming more considerable, and begins to be in the majority in some of the villages. Concerning this, one of the most important personages of this country complained one day, to a Christian Captain, of the sway that the Faith was imperceptibly gaining over the customs of their forefathers, and said that it would be [145] advisable to oppose the course of the Gospel as soon as possible. "That would have answered at the beginning," said the brave Neophyte; "but, now that matters are so far advanced, such an undertaking would be completely beyond human strength. It will be easier for us to convert those who still remain infidels, than for you to make us abandon our resolution and give up the Faith."

May God confirm what that courageous heart has said. Before obtaining it, we have still great obstacles to overcome, of which the inveterate instability of marriages would not be the least, but for the charitable assistance of certain persons, to whom we are indebted for a goodly number of Christian families, whom we would never have won over to God without such temporal assistance. And we have every reason to hope that our Churches will continue

nos Eglises iront touſiours croiffans par tout, tandis que ces fources de pieté ne tarirront point: vn mariage bien estably nous donne ſouuent quinze ou feize Chreſtiens.

Mais la plus forte eſpine que nous [146] ayons, eſt que les ennemis de ces peuples ayās le deſſus par le moyen des arquebuses qu'ils ont de quelques Euro-peās, nous ſommes maintenans comme inueſtis & affiegez de tous coſtez, fans pouuoir ſoulager la miſere d'vne infinité de peuples, qui viuent encore dans l'ignorance du vray Dieu; ny receuoir mesme du fecours de la France qu'auec des peines incroyables. Nous attendons vniquement du Ciel, l'aplanissement de ces diſſicultez & les prieres, & les vœux qu'on fera pour nous, & pour tant de pauures Barbareſ, feront sans doute les affiſtances les plus aſſeurées qu'on nous puiffe rendre. Au moins ſi le malheur des tems empesche que tous les effets de la charité de tant d'ameſ faintes, ne viennent iufques à nous, tant de larmes qu'elles verfent nuict & iour deuant les facrez Autels, leurs ſouſpirs & leurs gemifſemens penetrent malgré la rage des Iroquois, iufques au plus haut des Cieux, pour y crier misericorde en faueur de tant de Nations racheptées du precieux ſang du Fils de Dieu. Nous [174 i.e., 147] falüions tous humblement voſtre Reuerence, & nous recommandons affectueuſement à ſes SS. SS. & PP.

De V. R.

*Des Hurons, ce der-
nier de Mars, 1644.*

Tres-humble & tres-obeyſſant
ſeruiteur en N. Seigneur,
HIEROSME LALEMANT.

to grow everywhere, as long as such pious sources are not exhausted. A well-established marriage often gives us fifteen or sixteen Christians.

But our sharpest thorn [146] is, that the enemies of these tribes have the advantage over them through the arquebuses that they obtain from certain Europeans. We are now, as it were, invested and besieged on all sides, without being able to relieve the misery of a multitude of peoples who, as yet, live in ignorance of the true God. Nor can we receive aid from France without incredible trouble. To Heaven alone do we look for the removal of these obstacles; and the prayers that will be said and the vows that will be made for us, and for so many poor Barbarians, will, no doubt, be the surest assistance that can be given us. At least, if the misfortunes of the times prevent the effects of the charity of so many saintly souls from coming to us, all the tears that they shed night and day before the sacred Altars, their sighs and groans, will, in spite of the fury of the Iroquois, reach to the highest Heavens, and cry for mercy in favor of so many Nations redeemed by the precious blood of the Son of God. We [174 i.e., 147] all send our humble salutations to your Reverence, and affectionately commend ourselves to your Holy Sacrifices and Prayers.

Your Reverence's

*From the Huron country,
this last of March, 1644.*

Very humble and very obedient
servant in Our Lord,
HIEROSME LALEMANT.

LIV

JOURNAL DES PP. JÉSUITES

Septembre – Decembre, 1645

SOURCE: We follow the original MS., in the possession of
Laval University, Quebec.

*Si Vacat Annales nostrorum audire Laborum;
Ante annos clauso Componet Vesper olympos,
Quam, primâ repetens ab origine, singula tradam.
Quæ regio in terris, nostri tam plena Laboris?
Dispice sacratas nostrorum ex ordine pugnas;
Bellaque jam famâ totum Vulgata per orbem;
Et Laceros artus, ambustaque corpora flammis.
Juratus præclararam Huronum excindere gentem
Iroqueus, multa vastabat cæde colonos:
Hostibus occisis, pessum dedit Algonquinos.*

H. Lalement
1645.

Estat du pâys lors que i'y arriue en Sept.
1645.

*le 7. a montreal; le 10. aux 3. riu.; le 1er. d'oct. a Sil-
lery, & le 2. a Quebek. declaré supere.*

*le 16. de sept. a 8.h. du
soir aux 3. riu*

LE moys precedent scauoir au moys d'Aoust arriuerent 5. Vaisseaux dont Mons^r. de repentigny estoit admiral; la nouvelle principale qu'ils apporterent fut que Messieurs de la Comp^{ie}. generale auoient cedé la traite aux Habitans moyenant certaines Conditions portées par leurs Conuentions qui sont dans nos Archiues, agente regina & nobis impellentib.

Ensuite les Inuentaires furent faits, & les Hurons arriuerent avec moy heureusem^t. le 10. de sept. apres toutes les publicaçons faites; de sorte que tous les Castors s'en alierent aux Habitans. Montreal auoit fait Ses Conuentions a part avec les habitans, & sembloit s'estre dechargé sur eux de la plu part de ses obligaçons: Il ne demeura a Vilmarie que Mons^r. d'Alibour sa femme & sa sœur Mad^e. Manse de considerables; le P. le Ieune a la requeste de Mons^r. de la Dauuersiere Intendant des affaires de montreal en France, & le P. Iogues y furent destinés pour y hyuerner. le

State of the country when I arrive there,
in September, 1645.

*Hierosme Lalemant
1645.*

*The 7th at montreal; the 10th at 3 rivers; the 1st of Oc-
tober at Sillery; and the 2nd at Quebec. Declared
superior the 16th of September, at 8
o'clock in the evening, at 3 rivers.*

In the month preceding,—to wit, in the month of August,—5 Vessels arrived, of which Monsieur de repentigny was admiral; the principal news that they brought was that Messieurs of the general Company had ceded the right of trade to the Habitans, on certain Conditions conveyed by their Agreements, which are in our Archives, *agente regi-
na et nobis impellentibus*.²

Next the Inventories were taken; and the Hurons arrived with me prosperously, on the 10th of September, after all the announcements were published; so that all the Beavers went to the Habitans. Montreal had made Its own Agreements privately with the habitans, and seemed to have fulfilled, with respect to them, most of its obligations. There remained at Vilmarie, of notable persons, only Monsieur d'Alibour, his wife and sister, and Mademoiselle Manse. Father le Jeune, at the request of Monsieur de la Dauversiere, Intendant of the affairs of montreal in France, and Father Jogues, were appointed to winter there; father buteux and father Jogues had

p. buteux & le p Iogues y auoient hieuerné auparauant. mons^r. de maisonneue qui commandoit a montreal repassa cette année en france pr^r. la mort de son pere.

En mesme temps que i'arriue ou estoit en attente du retour de quelques françois & Captifs qu'on auoit enuoyé aux Annierons pour traiter la paix; ils retournerent icy avec Cousture le 17. du mesme moys de Sept & en repartirent le 22. les Hurons & les Algonq. s'estoient trouués a ce pourparler de paix, & auoient pris resolūion de reconduire les Annierons a leur pāys; mais estant arriuer a richelieu, ils s'en reuinrent; il n'y eut que Cousture avec 4. Annierons & trois Hurons qui passerent outre.

Enuiron le 12. d'oct. on tua trois ou quatre Montagnes qui estoient a la chasse, on eut peur que ce ne fussent Annierons, toutesfois on pensa que ce pouroient bien estre des sokokiois, dont on avoit tué il y a quelques années quelquesvns: il y auoit pour lors cinq Annierons: qui hyuernoient avec les montagnes & Algonquains qui n'eurent aucun mal; mais Piscaret, Cap. Algonquin qui en auoit deux ou 3 en sa charge, iugea a propos de renuoyer les siens: tant pour euiter tous les hasars & fūreurs des ieunes gens, que pr^r. donner aduis a Anniés de ce qui se passoit, on en donna aduis a Cousture, affin que si c'es- toient Annierons, il sceut qu'en cas qu'on

wintered there before. Monsieur de maison-neuve, who commanded at montreal, went back to france this year on account of the death of his father.³

At the very time when I arrived, they were expecting the return of some frenchmen and Captives, who had been sent to the Annierons to treat for peace; they returned here with Cousture the 17th of the same month of September, and went away again on the 22nd. The Hurons and the Algonquains had been present at this peace conference, and had adopted a resolution to escort the Annierons back to their country; but, having arrived at richelieu, they returned; only Cousture, with 4 Annierons and three Hurons, went beyond.

About the 12th of October, three or four Montagnais were killed, who were hunting; it was feared that these slayers might be Annierons, although it was thought that they might well be sokokiois, of whom some had been killed a few years ago. There were, at that time, five Annierons, who were wintering with the montagnais and Algonquains; these suffered no harm, but Piscaret, an Algonquin Captain, who had two or 3 of them in his care, deemed it advisable to send back his,— both to avoid all risks, and the fury of the young men, and to give warning to Anniés of what was going on. They notified Cousture of this, to the end that, if the offenders were Annierons, he might know that, in case satisfaction were made, the peace would not

satisfit, la paix ne seroit point rompue. vn de ceux que Piskaret auoit enuoyé n'alla pas loin: il reuint aussy tost craignant dit il les Algonquains.

Richelieu fut presque abandonné scauoir a la reserue de 8 ou 10 soldats. nos PP. dendemare & Ioseph duperon en reuinrent sur la fin de septembre: & personne n'alla a leur place pour y demeurer Mons^r. de Sennetaire qui y commandoit s'en retourna en france: mons^r. de Champhlour, qui a commendoit aux 3-riu. s'en retourna aussy; a sa place fut mis pour vn temps Mons^r. bourdon & enfin mons^r. de la poterie y alla pr. y commander: le p. buteux y fut mis sup. p de noüe, p. p. piiart procureur des Hurons & le p. Ioseph duperon; & trois hommes.

*nōe f. Claude
joyer*

A Sillery fut mis le p. de Quen le p. Masse & le p. druilletes vn frere et quatre hommes

A Quebec, le p. hierosme lalement Super^r. p. Vimont, & p. dendemare, trois de nos ff. & vn homme.—nos ff. liegeois, Ambr. Cauuet, & P. feauté—le P Quentin Procureur alloit & venoit dans les vaisseaux le f. liegeois estoit son Compagnon qui faisoit office de Procureur dans le pâys; il reuenoit de france freschement y ayant demeuré vn an.

Les 3. hommes qui estoient aux 3. riu. gangnoient 100ff. lvn se nommoit xstiennot; l'autre mathieu Chouré, & le 3^e. Ant. desrosiers. A Sillery les deux mercenaires a 100ff. aussy

be broken. One of those whom Piskaret had sent did not go far; he came back immediately,—fearing, he said, the Algonquains.

Richelieu was almost abandoned,—to wit, with the exception of 8 or 10 soldiers. Our Fathers dendemare and Joseph duperon returned thence, toward the end of September; and no one went to stay there in their place. Monsieur de Sennetaire, who commanded there, returned to france; monsieur de Champhlour, who commanded at 3 rivers, also returned; Monsieur bourdon was placed for a time in his stead; and finally monsieur de la poterie went thither as commandant. Father buteux was appointed superior there; with him were father de noüe, father p. pijart, procuror for the Hurons, father Joseph duperon, and three men.

At Sillery were stationed father de Quen, father Masse and father druilletes, a brother, and four men.

*Our brother Claude
Joyer.*

At Quebec, father hierosme lalement, Superior; father Vimont and father dendemare, three of our brethren, and one man—our brethren liegeois, Ambroise Cauvet, and P. feauté. Father Quentin, Procuror, went and came in the vessels: brother liegeois was his Companion, who performed the duties of Procuror in the country; he had recently returned from france, having sojourned there a year.

The 3 men who resided at 3 rivers received 100 livres; one was named chrestien-not, the second, mathieu Chouré, and the 3d, Antoine desrosiers. At Sillery, the two hired

se nommoient Simeon, & l'autre la neigerie: les deux Domestiques ad vitā, Iaques Iunier & robert hache. A Quebek il n'y auoit que Pierre Gontier Domest. ad Vitam: on verra dans les Archiues la Condition des Domest. ad vitam & leur histoire.

Archives.

men, also at 100 livres, were appointed — one Simeon, and the other la neigerie: the two Domestices *ad vitam*, Jaques Junier and robert hache. At Quebec there was only Pierre Gontier, as Domestic *ad Vitam*: we shall see in the Archives the Status of the Domestices *ad vitam*, and their history.

Archives.

Journal commencé 1645.

OCTOBRE

*Xstienut. entre a ûre
seruice*

LE 17. fut receu a nôe seruice Chrestien-naut a trente escus de gages par an & fut enuoyé aux 3. riu. pr. y seruir de Cuisinier & Cousturier en vn mot de tout: Il estoit passé de france icy dans le bord de M. de repentigny & y auoit receu du mescontentement, de sorte quil auoit resolu de se retirer dans les bois plustost que de re-passier: il n'y eut point de marché par escrit avec luy.

Four

le 19. on commença a faire vn four chez nvf [i.e., nous] apres en auoir demandé la permission aux MM. de la maison.

*habits de sauvage
pr. le roy.*

le mesme Iour sortit de la maison vne petite quaisse ou estoient 3. ou 4. habits de sauvages accomplis; pour estre présentés au roy par M. de repentigny; sur ce que le roy auoit tesmoigné desirer qu'on luy enuoyat quelque chose de par deça. le magazin en auoit fait la plvf grande depence.

*départ des vais-
seaux.*

le 29. partirent les vaisseaux cinq en nombre chargés a ce que l'on tient de vingt mille liures de Castor pesant pr. les habitans, & de dix mille pr. la Compie. gëale a vne pistole ou dix ou onse francs la liure. mons^r. de repen-

Journal begun, 1645.

OCTOBER.

ON the 17th, Chrestiennaut was received *Chrestiennaut enters our service.* into our service, at wages of thirty écus a year, and was sent to 3 rivers in order to serve there as Cook and Clothier,—in a word, for everything. He had come hither from france in Monsieur de repentigny's retinue, and had become discontented there, so that he had resolved to retreat to the woods rather than go back [to France]; there was no written contract with him.

On the 19th, we began to build an oven at our house, after having asked permission from Messieurs the owners of the house.⁴

On the same Day, there left the house a little box in which were 3 or 4 savage garments, all complete, to be presented to the king by Monsieur de repentigny,—because the king had expressed a desire that something from over here should be sent him. The warehouse had borne the main expense thereof.

On the 29th, the vessels sailed, five in number,—laden, as is estimated, with twenty thousand pounds' weight of Beaver skins for the habitans, and ten thousand for the general Company, at a pistole, or ten or eleven francs, a pound. Monsieur de repentigny was admiral; his brother, monsieur de Tilly,⁵ commanded the vessel of Montreal, in which

*Oven.**Savage garments for the king.**Departure of the vessels.*

tigny en estoit admiral; son frere mons^r. de Tilly commādoit le vaisseau de Montreal dans lequel repassoit Mons^r. de maisonneuue; & mons^r. Godefroy vn autre vaisseau; on tira trois coups du fort lorsque mons^r. de repentigny en fortit prenant congé de mons^r. le gouu. & trois du magazin lorsqu'il s'embarqua dans la chaloupe; reciproquem^t. tous les vaisseaux: leuant l'ancre saluerent mons^r. le Gouuerneur.

Le P. Quentin procureur ordinaire; & nōe f. dominique skot venu des Hurons pour son Infirmité de polmon, passerent dans l'Admiral

le 25. partit mons^r. le Gouuerneur pr^r. aller a l'Isle aux oyes, où il faisoit trauailler à la terre & y auoit 7. ouuriers: il laisse mons^r. de Chauigny pr^r. Son lieutenant, & me donna vn papier cacheté pr^r. dans lequel estoit l'ordre a garder en cas qu'il vint faute de luy: il mena avec soy mons^r. Nicolet prestre & me fit prier de luy prester vne chapelle garnie: on luy en donna vne où il y auoit calice d'Argent, chasuble neuue, fort belle nape & grande, belle ausbe & tout le reste a l'auenant, il desira sur tout qu'on luy donnast bougie & hosties: bref rien n'y manquoit.

*Chapelle prestée a
Mr. Nicolet ptre. &c
rendue & represtée
infra.*

*on va a beaupré.
M. de St. Sauveur.*

Ce mesme Iour partit mons^r. de St. Sauveur pour beaupré; messieurs de cette Comp^{ie}. luy donne 25. escus par an pour y faire quelques voyages & y auoir le soin du spirituel & tem-

Monsieur de maisonneuve was returning; and monsieur Godefroy, another vessel. Three shots were fired from the fort, when monsieur de repentigny left it, having taken leave of monsieur the governor; and three shots from the warehouse, when he embarked in the shallop. All the vessels, upon weighing anchor, saluted, in their turn, monsieur the Governor.

Father Quentin, procuror in ordinary, and our brother dominique skot—who had come from the Hurons, because of his Infirmity of the lungs—went over in the Admiral's ship.

On the 25th, monsieur the Governor set out to go to the Isle aux oyes, where he was cultivating the land, and had thereon 7 workmen. He left monsieur de Chavigny⁶ as His lieutenant, and gave me a sealed paper, in which was the order to be observed in case any accident befell him. He took with him monsieur Nicolet,⁷ priest, and sent the request to me to lend him a *furnished oratory*. He was given one in which there was a Silver chalice, a new chasuble, a very beautiful and large cloth, and a handsome alb, and everything else in keeping; he especially desired that he be given a candle and hosts; in short, nothing was wanting.

This same Day, monsieur de St. Sauveur⁸ left for beaupré; messieurs of this Company give him 25 écus a year to make some trips thither, and to have charge there of spiritual and temporal affairs. This has been done with our consent, in order to provide meanwhile for a priest at the hospital; but that will

Oratory lent to Monsieur Nicolet, priest, etc., delivered, and described infra.

*Trip to beaupré.
Monsieur de St.
Sauveur.*

porel; ce qui s'est fait avec nōe consentemt. pour pouruoir cependant de prestre a l'hospital: mais cela ne sera que pr. vn an, on mande vn autre prestre en france pr. l'hospital a la place de m. de St. Sauveur.

Mariage

le 26. fut marié françois Marguerie avec la fille de Mr^e. Zacharie le P. Vimont fut inuité aux noces & y alla.

22. Soldats ayant esté envoies aux Hurons en 1644. envoies de france par la royne avec plusieurs autres pr. le bien du pāys laquelle pr. ce sujet auoit donné cent mille francs: ils logerent chez nvf aux Hurons & vescurent a nōe table; ils retournerent vn an apres iour pour iour: car estant arriués aux Hurons le 7. de Sept. ils arriuerent a montreal avec 60. canots Hurons le 7. de Sept. de l'annee d'apres: ils reuinrent chargés de quantité de Castors pour trente ou 40. mille francs. Sur quoy y ayant eu dispute entre les habitans mis nouuellemt. en possession de la traite & messieurs de la Comp^{ie}. gñile, ils s'accorderent d'employer le prouenu a bastir vne Eglise & presbytere pr. lequel en particulier six mille liures furent destinées, sauf a nvf d'y adiouster si bon nvf sembloit. Au reste n'y ayant rien de plvf raisonable que de nvf donner la nouriture destinée pr. ces soldats, qui pouuoit monter a ca 200fl. par teste on ne nvf en donna que trente escus par teste y compris tous les autres fraits d'auoir refait les armes assis-

*dessein de bastir
l'Eglise Et vn
présibitere*

*Payement de depence
des soldats aux
Hurons.*

be only for one year; another priest is sent by those in france for the hospital, in the place of monsieur de St. Sauveur.

On the 26th, françois Marguerie was married to the daughter of Master Zacharie;⁹ Father Vimont was invited to the wedding, and went thither.

Marriage.

22 Soldiers had been despatched to the Hurons in 1644,—sent from france with several others, for the good of the country, by the queen, who for this purpose had given a hundred thousand francs. While among the Hurons, they lodged at our house, and lived at our table. They returned a year later, to the very day; for, having arrived among the Hurons the 7th of September, they arrived at montreal, with 60 Huron canoes, on the 7th of September in the following year; they came back laden with a quantity of Beavers, to the amount of thirty or 40 thousand francs. A dispute over this having arisen between the habitans lately put in possession of the trade and messieurs of the general Company, they agreed to employ the proceeds in building a Church and clergy-house, for which six thousand livres were specially set aside,—with the proviso that we might add to the same if we were so disposed. Moreover,—as it was no more than reasonable to give us the maintenance intended for these soldiers, which might amount to about 200 livres apiece,—they gave us only thirty écus apiece, including in this all the other expenses of having repaired the arms, aided the sick, etc.; they

*Plan for building
the Church And a
clergy-house.*

*Payment of outlay
for soldiers among
the Hurons.*

té les malades &c on n' fit tort de plvs de deux mille 500 liures.

Charles le Moyne

description donnée en mesme temps à mons^r. du Chesne oncle de Charles le Moyne de 20 escus que n' fit donnions à son nepueu pr^r. le seruice de quatre ans rendu aux Hurons; on l'habilla & luy donnat-on du linge honestement, il fut enuoye aux 3-riu. soldat & Interprete.

Nicolas Giffar

Nicolas Giffar qui aussy en qualité d'Enfant n' auoit serui 4. ans aux Hurons eut vn habit honneste, & vn autre de toile pr^r. le conseruer, du linge honestem^t. & 50fl. dont n' fit luy demeurasmes redueables; il fit marché avec Mr^e. Zacharie charpentier pr^r. estre avec luy 5. ans moyenant 40fl. de gages: ils eurent tous deux quelques profits de Castors:

*plainte des Hurons
hiuernans à
Sillery.*

*Il se trouue que la
plainte estoit plus
grande que le mal;*

*Hurons hyuernans
a l'hospital.*

Sur la fin du moys il y eut de grandes plaintes des Hurons qui hieuernoient à Sillery avec les Algonq. scauoir entr'autres choses que ils auoient plusieurs fois monté par la fenestre du logis de Gadois, & auoient pris du cochon salé dedans; qu'ils auoient battu ledit gadois qui auoit despouillé quelques vns de quelque mechant bout de Couverture: le remede qu'on y apporta fut de les Intimider de la colere de m. le Gouu. a son retour, & de les porter à quelque satisfaction.

Atironta sa femme son petit fils; & Iaques Acharo, Hurons, logeoient à l'hospital; n' fit leur fournissions vne partie des viures, ble &

caused us thereby a loss of more than two thousand 500 livres.

An order was given at the same time to monsieur du Chesne,¹⁰ uncle of Charles le Moyne, for 20 écus, which we were giving his nephew for four years' service rendered among the Hurons. He was clothed and decently supplied with linen, and was sent to 3 rivers as soldier and Interpreter.

Nicolas Giffar—who also, in the capacity of a Lad, had served us 4 years among the Hurons—had a decent coat and another of linen to keep it clean; sufficient body linen; and 50 livres, for which we were in debt to him. He made a bargain with Master Zacharie, carpenter, to be with him 5 years, in consideration of 40 livres in wages. They both had some profits from Beavers.

Toward the end of the month, there were great complaints of the Hurons who wintered at Sillery with the Algonquains,—to wit, among other things, that they had several times climbed through the window of the Gadois dwelling, and had taken some of the salt pork therein; that they had beaten the said gadois,¹¹ who had stripped certain ones of some wretched scrap of Covering. The remedy applied thereto was to Intimidate them with the anger of monsieur the Governor at his return, and to induce them to make some satisfaction.

Atironta, his wife, his grandson, and Jaques Acharo, Hurons, were lodging at the hospital; we furnished them a part of their provisions,—wheat and Eels; they supplied their

Charles le Moyne.

Nicolas Giffar.

*Complaint about the
Hurons wintering
at Sillery.*

*It appears that the
cry was worse than
the hurt.*

*Hurons wintering at
the hospital.*

Anguille ils faisoient leurs bois: on se plaignit qu'ils y tenoient la place des malades.

retour de mr. le Gouuerneur.
le 29. retourna mons^r. le Gouuerneur, on tira trois coups du magasin a son arriuée.

Ce mesme Iour on aporta nouuelle de nouvelles frayeurs & apprehensions des Algonq. pour de nouueaux massacres; commençoient a penser que c'estoient en effect Annierons.

le 30. fut arresté qu'on n'allumeroit plvs qu'vn Cierge dans nos Chapelles pendant la Messe, au moins les Iours ouuriers.

Mariage de Nopce.

Sur la fin du moys d'oct. le p. le Ieune & le p. buteux s'en retournant de Quebek pr^r. les 3. riu. & Montreal: marierent en chemin vn nommé Nopce avec la fille d'vn nommé Picar qui estoient pour lors chez mons^r. de Chauigny & puis demeurerent chez Mons^r. de la poteirie: mons^r. de Chauigny se ressentit de ce changem^t. & s'en prenoit au p. le Ieune, mais il parut depuis que Mons^r. de Chauigny auoit tort de se pleindre du p. le Ieune.

*bastiment pr. nos PP.
a Montreal*

Lors que i'arriué a montreal on auoit préparé vn logis de charpente pour nos PP. & il sembloit qu'il n'y eut plvs qu'a le leuer; comme on en estoit sur le poinct, les vaisseaux arriuerent, qui apporterent nouuelle & ordre de france a ceux qui commandoient a Montreal, d'employer tous les ouuriers a autre chose scauoir a dresser vn hospital pr^r. lequel on auoit touché de grāds deniers des les années precedentes & cependant il n'y auoit rien de

*materiaux emploiez
pour L'hôpital...*

wood. Complaint was made that they took the place of the sick there.

On the 29th, monsieur the Governor returned; three shots were fired from the warehouse, at his arrival.

*Return of monsieur
the Governor.*

This same Day, word was brought of new terrors and apprehensions, on the part of the Algonquins, concerning fresh massacres; they were beginning to think that these slayers were indeed Annierons.

On the 30th, it was decided that no more than one Candle should be lighted in our Chapels during Mass,—at least, on working Days.

*Candles in the
Church.*

Toward the end of the month of October, father le Jeune and father buteux, while returning from Quebec to 3 rivers and Montreal, married by the way a certain Nopce and the daughter of one Picar,¹² who were at that time with monsieur de Chavigny; after this, they lived with Monsieur de la poterie. Monsieur de Chavigny resented this change, and blamed father le Jeune for it; but it appeared afterward that Monsieur de Chavigny was wrong in complaining of father le Jeune.

Marriage of Nopce.

When I arrived at montreal, they had prepared a timber dwelling for our Fathers, and it seemed that there was nothing more to be done than to raise it; but, when they were on the point of doing so, the vessels arrived, bringing word and orders from france to those who commanded at Montreal, to employ all the workmen for other things,—namely, in erecting a hospital, for which large funds had been received in the preceding years; and yet

*Building for our
Fathers at Montreal.*

*Materials used for
the Hospital.*

commencé: *Monsr. de maisonneuve* qui estoit p^r. lors a Montreal, auoit de la peine de dire cette nouuelle a nos PP. ie me chargé de le faire & de leur faire trouuer bon: depuis on me ietta le chat aux iambes, comme si c'estoit moy qui l'auois empesché.

*fermiers des 3.
riuieres*

Aux 3. riu. il y auoit deux fermiers tenant nos terres per modū Vnivf; ils n'y vaquoient qu'a demy, trauaillant ailleurs pour eux: on mit en deliberāon si on reprendroit les terres p^r. les gouuerneur, & il fut dit qu'ouy: les fermiers y condescendirent volontiers, & dans l'Impuissance de trouuer des hommes p^r. nvf, cõe on voulut les porter a les reprendre, ils n'y voulurent point entendre; on fut donc constraint de faire les terres nvf mesme.

*ordre de la Cōnion,
pr. le gouuerneur.*

Arriuant icy on donnoit la Cōnion. 1^o. a M^r. le Gouuerneur & puis on s'en alloit commencer par où il falloit: ne m'estant pas fait Instruire la dessus la 1^e. fois ie ne commencé pas par M la Gouern^r. ayant esté aduerti de la coustume ie commencé par luy la 2^e. fois; mais luy mesme m'ayant dit qu'il en estoit choqué, ie fis depuis cõe la 1^e. fois, & ainsy il cōnie le dernier de la 1^e. tablée a son rang selon la place où il se met.

NOUEMBRE

Il y eut grande messe le Iour de la Touss.
& le Iour des morts.

no beginning had been made. *Monsieur de maisonneuve*, who was then at Montreal, found it hard to tell this news to our Fathers; I took it upon myself to do so, and to persuade them to regard the matter favorably; afterward, they flung the cat at my legs, as if I were the one who had hindered that work.

At 3 rivers, there were two farmers holding our lands *per modum Unius*; they only half attended to the land, working elsewhere for themselves. We deliberated whether we should take back the lands, in order to manage them, and it was decided to do so. The farmers willingly agreed; and when, in view of our inability to find men for ourselves, we sought to incline them to take back the land, they would not listen to it; we were then constrained to cultivate the lands ourselves.

When I arrived here, Communion was given 1st to Monsieur the Governor, and then they proceeded in the proper order. Not having informed myself in the matter the 1st time, I did not begin with Monsieur the Governor. Having been apprised of the custom, I began with him, the 2nd time; but he himself having told me that he was thereby offended, I did afterward the same as the 1st time, and thus he receives communion the last at the 1st round, in his turn, according to the place which he himself takes.

Farmers at 3 rivers.

Order of Communion for the governor.

NOVEMBER.

There was high mass on All Saints' Day and on all souls' Day.

Accordailles

Le 4. nvs fusmes Inuités le p. Vimon & moy d'assister au Contract de mariage de la fille de Mons^r. Giffar, nvs y assistasmes mais nous n'y signasmes point. M. le gouu. & plusieurs autres signerent.

*Chapelle prestée pr
vn an*

le 6. Mons^r. Nicolet remporta de rechef vne chapelle garnie de tout a l'Isle aux oyes, il y auoit calice d'argent doré, chasuble de damas blanc &c. on luy donna deux pains de bougie, 3. Images grandes en papier: on luy presta deux liures, la vie de I. X. & l'abregé de dupont.

Mariage

le 7. se maria M. de launay avec la fille de pinguet; le p. Vimon assista aux noces.

*donné a madle
giffar*

le 12. on donne a Mad. giffar de l'estoffe noire de vieille sotanne pr^r. doubler des manches.

*Changement de
Pierre Gontier & de
mathieu Chourel.*

Ce mesme Iour arriua Pierre Gontier des 3. riu. que robert hache estoit allé querir dans vn Canot pr^r. faire icy la cuisine, a la place de nos ff qui y auoient trop de peine: on enuoya pour soulager nos PP. a sa place mathieu Chourel qui demeuroit icy.

*Presens acceptés,
nuisent*

le p. de Quen sup. a Sillery se trouua en peine pour auoir pris quelques Castors d'une vieille & de sa parenté, qui le prenoient a la place d'un de leur parens tué; tous les Iours ces nouueaux parens l'accabloient de demandes comme celuy qui leur deuoit faire tout ce que le defunct leur faisoit, il les fallut nourrir loger &c pendant l'hyuer.

On the 4th, we were Invited, father Vimon and I, to witness the marriage Contract of Monsieur Giffar's daughter; we were present, but we did not sign it. Monsieur the governor and several others signed.

Marriage Contract.

On the 6th, Monsieur Nicolet again took away an oratory completely furnished, to the Isle aux oyes; there was a gilded silver chalice, a chasuble of white damask, etc. We gave him two cakes of candle wax, and 3 large paper Images; and we lent him two books—the life of Jesus Christ, and the abridgment of dupont.¹³

Oratory lent for a year.

On the 7th, Monsieur de launay married the daughter of pinguet; father Vimon was present at the wedding.

Marriage.

On the 12th, we give Mademoiselle giffar some black stuff from an old cassock, for lining sleeves.

Given to mademoiselle giffar.

This same Day, Pierre Gontier arrived from 3 rivers, whom robert hache had gone to fetch in a Canoe, to do the cooking here, in the place of our brethren, who found it too hard; to relieve our Fathers, we sent in his place mathieu Chourel, who lived here.

Exchange of Pierre Gontier and mathieu Chourel.

Father de Quen, superior at Sillery, found himself embarrassed, for having accepted some Beavers from an old woman and her kindred, who were adopting him in the place of one of their relatives, who was killed. Every Day, these new relatives overwhelmed him with requests, as one who was expected to do for them all that the deceased was accus-

Gifts accepted are an injury.

*Pr. la traite des
Castors*

Le 15. de nou. le bruit estant qu'on s'en alloit icy publier la defense qui auoit esté publiée aux 3. riu. que pas vn n'eut a traiter avec les sauvages: le p. Vimon demanda a Mons^r. des Chastelets Commis gēal si nvf serions de pire condition soubs eux que soubs Messieurs de la Comp^{ie}?. la Conclusion fut que non, & que cela iroit pr. nvf a l'ordinaire mais que nvf le fissions doucem^t. le p. Vimont luy adiousta qu'on en donneroit aduis au p. buteux, & M. des Chastelets le trouua bōn.

Neiges

Ce mesme Iour commencerent les neiges a demeure il auoit puissament neigé le Iour de St^e. Vrsule le 21. d'oct. mais cela ne dura pas.

Mariage

le 21. se fit le mariage & les nöpces de Marie Giffar & du fils de Mons^r. de Maure, où le p. Vimon assista.

*reliquies données par
nous a l'hôpital.*

Enuiron ce temps furent données par nous de belles reliques a l'hôpital, elles n'estoient point enchassées & depuis plusieurs années estoient sans vénéraon & reliquaire, & les hospitalieres auoient des reliquaires, sans reliques.

*Confirmāon de la
rupture de paix.*

En ce temps aussy se sauua des Ennemys Annierons vn Ieune Algonquin & vn peu apres vn Huron qui y estoient captifs ils rapportoient que les Annier n'auoient aucune bonne volonté pr. les Algonquains: on dit, que le Ieune Algonq. deuant que partir se voyant seul dans la Cabane amassa tout ce qu'il y auoit & surtout les peaus & brusla tout; ils confir-

tomed to do; they had to be fed, lodged, etc., during the winter.

The 15th of November,—the rumor prevailing that the prohibition was about to be published here which had been published at 3 rivers, to the effect that no one was to trade with the savages,—father Vimon asked Monsieur des Chastelets, general Manager, whether we would be in worse condition under them than under Messieurs of the Company. The Conclusion was that we would not be, and that this matter would proceed for us as usual, but that we should carry it on quietly; father Vimont added that we would notify father buteux, and Monsieur des Chastelets approved this.¹⁴

This same Day, the lasting snows began: it had snowed heavily on the Day of St. Ursule, the 21st of October, but that did not remain.

On the 21st occurred the marriage and the nuptials of Marie Giffar and the son of Monsieur de Maure,¹⁵ at which father Vimon was present.

About this time, some excellent relics were given by us to the hospital; they were not enshrined, and for several years had been without veneration and reliquary; and the hospital nuns had reliquaries, without relics.

At this time also, a Young Algonquin escaped from the Annieranon Enemies, and a little later a Huron, who were captives there; they reported that the Annier had no good will for the Algonquains. It is said that the Young Algonquin, before going away, seeing

*Concerning the
Beaver trade.*

Snows.

Marriage.

*Relics given by us to
the hospital..*

*Confirmation of the
breach of peace.*

moient que c'estoient les Annierons qui auoient ou fait ou fait faire le massacre du moys passé.

disciplines par les Algonquins.

Les Algonq. de Sillery font de rudes disciplines pr. s'estre enyurés plusieurs fois: mais se pleignent fort & ferme que les françois s'enyurent & sont vilains & qu'on n'en dit mot.

Changement de Cloche à la paroisse.

Le 25. fut mise à la paroisse vne plus grosse cloche au lieu de la petite qui y estoit.

Mariage de Guyon —

Le 27. Mariage de la fille de Mons^r. Couillar avec Le fils de Iean Guion: le p. Vimont assista aux noces, il y eut deux violons pr. la 1^{re}. fois.

Vn Chirurgien à Sillery

Vn nommé dubok soldat Empyrique fut invit^té d'aller voir les malades de Sillery pour 3 ou 4. Iours: Il fut logé chez nvi sans en rien communiquer au Superieur & hoc male; & y demeura depuis le 20^e. ou enuiron de nouembre iusques au 22. de Ianvier: la chose ne réussit pas; Inuisus barbaris et gallis.

Tabernacle presté

Ce moys icy au Commencem^t. on presta le Tabernacle de nöe dame des Anges aux Vrsulines, excepté les Anges qui furent prestés a la paroisse pr. ornem^t. de leur Autel.

Meubles de sacristie vendus

On vendit aussy ce moys icy a la paroisse pour pres de 400fl. de meubles ou ornemens d'Eglise dont ils se seruoient, & la separation de meubles fut faite, & les Catalogues dressés.

himself alone in the Cabin, piled up whatever there was, especially the skins, and burned everything. They confirmed the idea that it was the Annierons who had either committed or instigated the massacre in the past month.

The Algonquains of Sillery inflict on themselves severe disciplines for having been several times drunk; but they complain much and stoutly that the french get drunk and are bad, and that not a word is said about it.

On the 25th a larger bell was placed in the parish church, instead of the small one which was there.

On the 27th, Marriage of the daughter of Monsieur Couillar to The son of Jean Guion;¹⁶ father Vimont was present at the nuptials; there were two violins, for the 1st time.

One dubok—a soldier, and an Empiric—was invited to go and see the sick at Sillery for 3 or 4 Days: he was lodged with us, without giving any information thereof to the Superior, *et hoc male*; and he stayed there from the 20th of November, or thereabout, until the 22nd of January. The affair was not a success—*Invisus barbaris et gallis.*

At the Beginning of this month, the Tabernacle of nostre dame des Anges was lent to the Ursulines,—except the Angels, which were lent to the parish church as ornament for their Altar.

There was sold, also during this month, to the parish church, nearly 400 livres' worth of Church furniture or ornaments, which they

*Acts of discipline by
the Algonquins.*

*Change of Bells at
the parish church.*

Marriage of Guyon.

*A Surgeon at
Sillery.*

Loan of Tabernacle.

*Vestry Furniture
sold.*

*Messe anniuersaire
de l'hospital.*

la messe, qui se deuoit dire du St^e. Esprit a l'hospital pr^r. messieurs de la Comp^{iø}. gene-ralle, le dernier Iour de ce moys, fut remise au lendemain qui estoit le Vendredy.

Dons aux sauuages.

On donna plusieurs choses aux sauuages Al-gonq. ce moys icy par les mains du p. Vimont, entr'autres deux bariques de pois; quelques estoiffes, &c. ces sauuages estoient Noel & Iean bapt. cõe ie croy. outre cela on ne rece-uoit rien du reuenu de Sillery, & cependant on y faisoit vne depence de près de mille escus; on nourrissoit aussy 3. ou 4. hurons a l'hospital, scauoir Atironta sa femme, son fils, & Iaques Acharo.

defense de traiter

le 26. du moys fut affichée la défence de traiter aucune pelleteerie mais de porter au magazin le tout qui le feroit valoir aux por-teurs. cette defense longtemps auparauant auoit esté faite aux 3. riuières.

On commence a ven-dre le bois.

Cette année on commença a vendre le bois & celuy qui le fournissoit par les maisons en auoit 30. s. de la corde s'il le prenoit sur les terres d'autruy, mais de celuy qu'il prenoit sur ses terres, il en auoit 211. c'estoit donc dix sols la corde.

fourniture de bois

On n^vf fournit du bois a l'ordinaire le plv^f souuent deux traines par Iour.

Valeur du pain

Le pain valoit au magazin en ce temps 15 sols

assemblées du Ven-dredy, de ñreInstitut.

Les vendredys vne demy heure deuant la Col^aon n^vf n^vf assemblions pour lire quelque

used there; also the classification of the furniture was made, and the Lists were drawn up.

The mass of the Holy Ghost, which was to be said at the hospital for messieurs of the general Company, on the last Day of this month, was postponed till the next day, which was Friday.

Sundry things were given to the Algonquain savages this month by the hand of father Vimont,—among others, two kegs of peas, some stuffs, etc.; these savages were, I believe, Noel and Jean baptiste. Besides that, we received nothing in the way of revenue from Sillery, and yet we incurred an expense there of nearly a thousand écus; we also fed 3 or 4 hurons at the hospital,—to wit, Atironta, his wife, his son, and Jaques Acharo.

On the 26th of the month was posted the order not to trade any peltry, but to carry everything to the warehouse, which would pay the bearers its value; this prohibition had been made long before at 3 rivers.

This year they began to sell wood; and the man who furnished it through the houses had 30 sols a cord for it, if he took it from the lands of others; but, for that which he took from his own lands, he had 2 livres,—which is, therefore, ten sols a cord [more].

They furnish us with wood as usual: most frequently, two sledges a Day.

Bread, at this time, was worth 15 sols at the warehouse.

On Fridays, a half-hour before Supper, we assembled to read something about our

*Anniversary Mass
at the hospital.*

Gifts to the savages.

Prohibition of trade.

*Sale of wood
begins.*

Supply of wood.

Value of bread.

*Friday assemblies of
our Institute.*

chose de nostre Institut, ou qui y eut du rapport; n'vf le faisions tous les Vendredys dans la veüe qu'apres pasque il seroit difficile de le faire pour les diuerses absences & voyages: n'vf commençasmes par la lecture du 3^e. traité de rodriguez de la Comp^e. & on l'Interrompoit de fois a autre pour lire le sommaire & autres choses qu'on lit tous les moys chez n'vf; n'vf y estions trois PP trois ff & vn de nos Domestiques.

DECEMBRE 1645.

St. Eloy

le 1^{er}. ceux de la forge vinrent demander le vin de la St. Eloy. ils estoient quatre, on leur donna quatre chapelets, & au maistre vne bouteille de vin.

St. fr. Xauier

le 2nd. a la messe St. fr. xauier, on dit vne grande messe, où nos ff seruiren en surplis; on intima le Dimanche auparauant les Indulgences & Mons^r. le Gouuerneur fit sonner le matin au point du Iour la Diane, & tirer vn coup de canon; il n'y eut autre Ceremonie ce Iour-la: on y renouuela a la maison le veu de la Conception & a cet effect on fut dire devant le St. Sacrem^t. les litanies & aux Vrsulines la veuille.

Vrsulines n'vf en uoyent a disner.

le 3^e. les Vrsulines enuoyerent a disner a la maison; mais vn festin accompli: c'estoit le 1^{er}. Dim. de l'Aduent que le P. Dendemare commença a y prescher & moy aux Hospitalieres.

Institute, or bearing thereon; we did so every Friday, considering that after easter it would be difficult to do this, because of the various absences and journeys. We began with the reading of the 3rd treatise of rodriguez,¹⁷ of the Society; and we Interrupted it from time to time, in order to read the summary and other things which are read every month with us; we were three Fathers, three brethren, and one of our Domestics.

DECEMBER, 1645.

On the 1st, those of the forge came to ask for the wine for the feast of St. Eloy. They were four: we gave them four rosaries, and to the master a bottle of wine.

St. Eloy.

On the 2nd, at the mass of St. françois xavier, high mass was said, at which our brethren served in surplices. On the Sunday before, the Indulgences were announced; and Monsieur the Governor had the Reveille sounded in the morning at Daybreak, and a gun fired; there was no other Ceremony on that Day. At the house, the vow of the Conception¹⁸ was then renewed; and to this end the litany was said before the Blessed Sacrament,—and, the day before, at the Ursulines'.

On the 3rd, the Ursulines sent dinner to the house,—a perfect banquet, indeed. It was the 1st Sunday in Advent when Father Den-demare began to preach there, and I to the Hospital Nuns.

Ursulines send us dinner.

*Chapelle a beauport
1645*

le 4^e. on enuoya vne Chapelle complete a beauport dont le calice estoit d'estain, il fut rompu, & on le refit & reconsacra.

*pain fait a la
maison*

Enuiron ce temps on commença a faire le pain a la maison tant a cause que celuy qu'on n'vf faisoit au four du magazin n'estoit pas bon; que parce qu'on se vouloit seruir du blé du pâys dont on ne seruoit point au magazin.

*Iour de la Concep-
tion.*

le 8. Iour de la Conception le matin au point du Iour on tira vn coup de Canon, & a l'Elevaõ de la grande Messe trois autres: ie publi  le Dimanche d'auparauant Indulgence pleniere, en vertu de la bulle de Paul. 5^e. qui  [i.e., est] aux Hurons par laquelle Indulgence pleniere   accord e   toutes nos Eglises le Iour du Patron ou Titulaire de l'Eglise. Ayant Ieusn  la veuille, on ne fit point abstinen e le Iour, qui estoit vendredy.

*Commencemt. de
saluts, pri res
extraordinaires.*

le 7. premier Jeudi de l'Aduent commen erent les saluts du St. Sacrement avec quatre cierges; le salut consiste aux vespres du Iour, du St. Sacrement a commencer par le pange Lingua. & y adioustant quelques oraisons conuenables aux necessit es du temps. Cette deu on succeda aux Litanies de n e Dame qu'on disoit tous les Iours a l'issue des messes, & qui dura iusques aux Aduents; on retint toutesfois les Litanies de n e Dame tous les samedys a l'Issue des messes, dont il y en auoit vne principale qui deuoit estre tousiours de Beata autant qu'il se pourroit, ou avec comme-

CURBANVS.PP.VIII.

Gloss pro ~~eo~~ Descriptione

Al. A. Hartley

REDUCED FACSIMILE OF BRIEF OF POPE URBAN VIII.

[Granting plenary indulgence, for seven years, to those who, after approaching the Sacraments, should visit on the feast of St. Joseph, the chapel of St. Mary's in the Huron country. It bears date February 18, 1644, and is accredited with being "the first Apostolic document issued in behalf of the Church in what is now the Province of Ontario." The original is in the archives of St. Mary's College, Montreal.]

On the 4th, we sent a complete Chapel to beauport, in which the chalice was of pewter; it was broken, but was repaired, and consecrated anew.

*Chapel at beauport,
1645.*

About this time we began to make bread at the house,—not only because that made for us at the warehouse oven was not good, but because we wished to use the corn of the land, which they did not use at the warehouse.

*Bread made at the
house.*

On the 8th,—Day of the Conception,—a Cannon was fired in the morning at Daybreak, and three others at the Elevation during high Mass. On the Sunday previous, I announced plenary Indulgence, by virtue of the bull of Paul 5th, which is among the Hurons,—whereby plenary Indulgence is granted to all our Churches on the Day of the Patron or Titular Saint of the Church. Having Fasted the day before, we did not observe abstinence on the Day itself, which was Friday.

*Day of the Concep-
tion.*

On the 7th,—first Thursday in Advent,—the benedictions of the Blessed Sacrament with four candles began; the benediction consists, of the vespers of the Day, of the Blessed Sacrament, beginning with the *pange Lingua*, and some prayers are added, suitable to the exigencies of the time. This devotion took the place of the Litany of our Lady, which was said every Day at the end of the masses, up to the season of Advent; nevertheless, the Litany of our Lady was said every Saturday at the End of the masses,—among which there was a principal one, which was always *de Beata*, so far as possible: or, if not possible,

*Beginning of bene-
dictions; special
prayers.*

morāon s'il ne se pouuoit, au lieu de Congrégāon ou Confrerie du Rosaire.

Dimanches de l'Aduent dans les octaues

Le 9. on fut en doute si a cause des octaues de St. fr. Xauier & de la Conception il falloit aux Dimanches de l'Aduent mettre du Violet & dire gloria, & il Se trouua que selon les rubriques, il falloit du Violet & ne point dire gloria.

Le 17. Commença le Iubilé accordé par Innocent. X. on ne fit point icy de Procession, mais le matin de ce Dimanche qui estoit le 3^e. de l'Aduent apres l'eau beniste faite & iettée, on commença *vn Veni Creator*: pendant lequel le St. Sacrement fut exposé, & en suite on dit la grande messe du Dimanche avec paremens violets & sans Gloria, avec Commemorāon du St. Sacrement: pendant le *Veni creator* lors qu'on exposoit le St. Sacrement on tira trois Coups de Canon; les 3. stations estoient la paroisse de Quebec, les Hospitalieres & les Vrsulines: les Vespres furent dites par les prestres debout & nue teste, & tout le peuple en ayant esté aduerti auparauant se tint debout ou a genoux, Mons^r. le Gouuerneur se tint debout; le tout suivant l'aduis donné le Dimanche d'auparauant de l'honneur extraordinaire qu'il falloit rendre au St. Sacrem^t. lors qu'il ê exposé conformement au Ceremonial des Euesques chez Gauantus: au commencement de Vespres, il n'y eut que deux cierges allumés, & au Magnificat on en alluma 6. autres pour le salut qui se fit en suite de Ves-

Il est mieux de ne point faire de Commem. a vespres & de se contenter de dire à la fin le Tantū ergo sacramentū pr. salut avec l'oraison du St. Sacrem^t. & l'oraison Deus refugiū nrūm & virtus &c.

with commemoration, instead of the Congregation or Brotherhood of the Rosary.

On the 9th, we were in doubt whether, because of the octaves of St. françois Xavier and of the Conception, it was required to wear Violet and say the *gloria* on the Sundays in Advent; and it was found that, according to the rubrics, Violet was required and not the *gloria*.

On the 17th, Began the Jubilee granted by Innocent X. We made no Procession here, but on the morning of that Sunday,—which was the 3rd in Advent,—after the holy water had been blessed and sprinkled, we began a *Veni Creator*, during which the Blessed Sacrament was exposed; and then we said the Sunday high mass, with violet vestments and without the *Gloria*, with Commemoration of the Blessed Sacrament. During the *Veni creator*, while the Blessed Sacrament was being exposed, three Cannon Shots were fired; the 3 stations were the parish church of Quebec, the Hospital, and the Ursuline Convent. Vespers were chanted by the priests, standing and bareheaded; and all the people, having been previously notified thereof, stood or knelt, Monsieur the Governor standing,—all conforming to the notice given the Sunday before, concerning the extraordinary honor which must be rendered to the Blessed Sacrament when it is exposed, conformably to the Ceremonial of the Bishops in Gavantus.¹⁹ At the beginning of Vespers, there were only two candles lighted, and at the *Magnificat* 6 others

*Sundays in Advent
within the octaves.*

It is better not to make a Commemoration at vespers, and to stop with saying at the close, the Tantum ergo sacramentum for benediction, with the prayer of the Blessed Sacrament and the prayer Deus refugium nostrum et virtus, etc.

pres par vne commemoräon du St. Sacrement O sacrû Conuiuiü avec l'oraison; apres laquelle on dit l'Alma redemptoris &c. apres quoy on donna la benediction au peuple avec le St. Sacrement, on y fit vne faute de ne point chanter pour lors Tantū ergo Sacramen-
tu pendant lequel se deuoient faire les encensemens sans dire l'oraison: on finit par vn laudate, & le sermon se fit apres. le St. Sacrement ne fut exposé que les Dimanches & festes de la quinzaine, les Iours ouuriers il ne l'estoit pas. Les Vrsulines entr'autres firent de belles aumosnes d'Estoffe aux pauures françois & sauuages. pour nvf nos Aumosnes principales furent de 7. pains, chaqu'vn de la valeur de 15. sols pour autant de personnes que nvf estions a cette maison de Quebec. cela toutesfois fut changé en estoffes souliers & linge dont les pauures gens auoient plvf de besoin. Monsr. le Gouuerneur aussy fit de belles aumosnes, 1°. de deux pistoles a donner sur le champ dont vne pour les pauures françois fut changée en estoffe, l'autre fut laissée a la disposiön du p. dequē pr. les pauures sauuages de Sillery. 2°. il donna charge a Monsr. des Chastelets de donner ce que nvf luy demanderions pr. les pauures iusques a la concurrence de 200fl.

les saluts se faisoient aux religions a quatre heures l'vne apres l'autre Indifferemment selon la commodité du Superieur qui preschoit

were lighted for the benediction, which occurred after Vespers, with a commemoration of the Blessed Sacrament: *O sacrum Convivium*, with the prayer. After this, was said the *Alma redemptoris*, etc., and then we gave the benediction to the people, with the Blessed Sacrament,—a mistake was made herein, by not singing just then the *Tantum ergo Sacramentum*, during which the incense should be burned without saying the prayer; we ended with a *laudate*, and the sermon was preached afterward. The Blessed Sacrament was exposed only on Sundays and feasts within the fortnight; on working Days, it was not. The Ursulines among others, gave noble alms of Cloth to the french and savage poor; as for us, our chief Alms were 7 loaves, each of the value of 15 sols, for as many persons as we were in this house at Quebec,—however that was exchanged for cloth, shoes, and linen, of which things the poor people had more need. Monsieur the Governor also gave generous alms: 1st, two pistoles, given upon the spot,—one of which, for the french poor, was exchanged for cloth; the other was left to the disposition of father dequen, for the poor savages of Sillery. 2nd, he gave orders to Monsieur des Chastelets to give what we should ask of him for the poor, up to the amount of 200 livres.

The benedictions were held at the religious orders at four o'clock, one after the other,—Indifferently, according to the convenience of the Superior; he preached at one of them, and

a l'vne des deux & ensuite n'en partoit bien qu'apres le salut & puis alloit a l'autre, & Mons^r. le Gouuerneur & le monde suiuoit.

*Ceremonies supplées
& 1^{re}. Communion
de Caterine femme
d'Atironta.*

le 23. de Dec. furent supplées les Ceremonies de baptesme a Caterine femme d'Atironta, & a son fils mathieu aagé de deux ans; ce fut dans la chapelle de Quebek ils se tinrent dans le banq de Mons^r. le gouuerneur au commencement & furent par la Introduits a l'Eglise. Mons^r. Tronquet secretaire de mons^r. le Gouuerneur fut le parain du petit, & Madame de la ferté nouuelle mariée fille de mons^r. Giffar fut la maraine de Caterine, qui fit sa 1^{re}. Comōn a Minuit.

*Ceremonies a la feste
de Noel.*

le 1^{er}. coup de la messe de minuit sonna a vnse heures, le 2^{on}. vn peu deuant la demye & p^r. lors on commença a chanter deux airs, Venez mon Dieu &c & Chantons noe &c. Mons^r. de la ferté faisoit là basse St. martin Ioüoit du violon, il y auoit encores vne fluste d'alemagne que ne se trouue pas d'accord quand se vint a l'Eglise: nvi eusmes fait vn peu deuant minuit; on ne laissa pas de chanter le Te Deū, & vn peu apres on tira vn coup de canon p^r. Signal de minuit ou commença la messe; le pain benist se fit lors que le prestre alla p^r. ouurir son liure. Ce fut le 1^{er}. depuis plusieurs années qu'il auoit esté intermis p^r. les preferences en la distribūon que chaquvn pretendoit. Le renouuelement s'en fit par la deuōon des taillādiers qui eurent deuōon de le faire a la

then withdrew only after the benediction, and then went to the other; and Monsieur the Governor and the people followed.

On the 23rd of December, the Ceremonies of baptism were completed upon Caterine, wife of Atironta, and on her son mathieu, aged two years; this took place in the chapel at Quebec; they sat in Monsieur the governor's pew, at the start, and were thereby Introduced to the Church. Monsieur Tronquet, secretary to monsieur the Governor, was godfather to the little one; and Madame de la ferté, the newly-married daughter of monsieur Giffar,¹⁵ was godmother to Caterine, who received her 1st Communion at Midnight.

The 1st stroke of the midnight mass rang at eleven o'clock, the 2nd, a little before the half-hour; and then they began to sing two airs—*Venez, mon Dieu*, etc., and *Chantons noe*, etc. Monsieur de la ferté sang the bass; St. martin²⁰ Played the violin; there was also a german flute, which proved to be out of tune when they came to the Church. We had finished a little before midnight; they nevertheless sang the *Te Deum*, and a little later a cannon shot was fired as the Signal of midnight, when mass began; the bread was blessed when the priest went to open his book. This was the 1st bread blessed for several years, during which it had been stopped, on account of the precedence in its distribution, which every one claimed. The renewal of the custom was caused by the devotion of the tool-makers, whose devotion urged them to have

Ceremonies completed, and 1st Communion of Caterine, wife of Atironta.

Ceremonies at the feast of Christmas.

messe de minuit; & les esprits se trouuerent disposés a remettre cette coustume; Mons^r. le Gouuerneur eut le chanteau p^r. le faire le Dimanche d'apres: ce que l'on fit p^r. obuier aux brouilleries des preferences pretendues fut d'ordonner qu'en ayant donné au prestre & au Gouuerneur, on donneroit a tout le reste comme il viendroit & se trouueroit a l'Eglise, commençant tantost par en haut, & tantost par en bas.

Mons^r. le Gouuerneur auoit donné ordre de tirer a l'Eleuāon plusieurs coups de Canon lors que ñire f. le sacristain en donneroit le Signal, mais il s'en oublia, & ainsy on ne tira point: le monde Communia a la fin de la grande messe, apres laquelle s'en dit vne basse.

Danger du feu.

Il y auoit quatre chandeles dans l'Eglise dans des petits chandeliers de fer en façon de Goncole & cela suffit. Il y auoit en outre deux grandes chaudieres fournies du magazin pleines de feu pour eschaufier la chapelle; elles furent allumées auparauant sur le pont, on auoit donné ordre de les oster apres la messe, mais cela ayant esté negligé le feu prit la nuit au plancher qui estoit au dessous de l'vne des chaudieres dans laquelle il n'y auoit pas au fond assez de cendre, mais par bonheur dirigente Dño le feu ne parut que sur les 5. h. du matin au dessus de ñire sale ou refectoire & cuisine dans laquelle estoit pierre

it during midnight mass; and people's minds were disposed to restore this custom. Monsieur the Governor received the chanteau²¹ that he might furnish it on the Sunday following: what was done to obviate the complications of the preferences claimed was, to order that after a portion had been given to the priest and to the Governor, all the others should receive as they might come and chance to be in the Church: beginning now in front, and now in the rear.

Monsieur the Governor had given orders to fire several Cannon shots at the Elevation, when our brother the sacristan should give the Signal; but he forgot it, and thus there was no salute. The people received Communion at the end of high mass; after which a low mass was said.

There were four candles in the Church in small iron candlesticks in the form of a Bracket, and that is enough. There were, besides, two great kettles full of fire, furnished by the warehouse in order to warm the chapel; they were kindled beforehand, on the bridge. Directions had been given to remove them after mass, but, that having been neglected, the fire caught in the night on the floor which was under one of the kettles, in which there were not enough ashes at the bottom. But fortunately, *dirigente Domino*, the fire did not appear till toward 5 o'clock in the morning, above our hall or refectory, and kitchen, in which was pierre gontier, our Cook,—who, perceiving this, immediately

Danger of fire.

gontier ñtre Cuisinier qui s'aperceuant de cela monta aussy tost & sans autre bruit esteignit le feu.

on dit la grande messe du Iour sur les 8. heures, & deuant & apres deux prestres dirent leur trois messes.

a vespres on chanta quelques pscaumes en faux-bourdon.

on va a beauport

Le P. Vimont apres auoir assisté au Salut des Hospitalieres s'en alla a beauport pr^r. ceux qui n'auoient pu venir icy; il y fut 3. Iours.

*Sauuages gagnent
le Iubilé.*

Le 26. Iour de St. Estienne La bourgade de Sillery vint icy en procession faire ses stations pr^r. gangner le Iubilé deux de nos hommes portoient la baniere & la croix, les PP. de Quen & d'reuillettes vinrent avec eux en Surplis & dominau, & entre'eux deux toute la troupe des sauuages Xstiens au nombre de plus d'vene centaine. ils vinrent a Ieun en vn temps grandement froid, & s'en retournèrent sans manger. on leur fit festin au retour a Sillery de la part de Mons^r. le Gouuerneur: ils chanterent par tout fort melodieusement, & dirent vne dizaine de leur chapelet.

On ferme le Iubilé.

Le dernier Iour de l'an se firma le Iubilé; nvf pensasmes faire procession, mais le temps d'hyuer n'est nullem^t. commode pour cela. on se contenta donc de faire le salut a l'ordinaire a l'issue de vespres, on tira trois coups de Canon lors qu'on donna la benediction avec le St. Sacrement, & on alla aux maisons

went up and, without other noise, put out the fire.

High mass for the Day was said at 8 o'clock, and, before and afterward, two priests said their three masses.

At vespers, some psalms were chanted in *faux-bourdon*.

Father Vimont, after being present at the Benediction at the Hospital Nuns', went away to beauport, for those who had not been able to come here; he was there 3 Days.

On the 26th, Day of St. Stephen, The village of Sillery came here in a procession to make its stations in order to gain the Jubilee; two of our men bore the banner and the cross; Fathers de Quen and dreuilletes came with them, in Surplices and dominoes, and between them the whole troop of Christian savages to the number of more than a hundred. They came Fasting, at an extremely cold season, and returned without eating. A feast was given them on their return to Sillery, on the part of Monsieur the Governor. They sang very melodiously everywhere, and said a decade of their rosaries.

On the last Day of the year, the Jubilee was closed; we thought of making a procession, but the winter season is not at all convenient for that; accordingly, we were content with giving the benediction as usual at the end of vespers. Three Cannon shots were fired when the benediction with the Blessed Sacrament was given, and we went to the religious houses to give the benedictions in

Trip to beauport.

Savages gain the Jubilee.

The Jubilee is closed.

religieuses faire le salut pareillement, & fermer le Iubilé, on ne tira point.

difficulté sur le pain benit.

Le pain benit du Dimanche fut transporté au lundy, iour de la Circoncision. Mons^r. le Gouuerneur le donna; il y eut quelque parolle en suite a qui on le donneroit apres luy, & il fut trouué plvs a propos de le donner aux deux marguillers, Mons^r. Giffar & Mons^r. des Chastelets, & puis commencer par le haut de la coste de St^e. geneuieue, comme par vne rue; puis reuenir par en bas, comme par vne autre rue, & continuer de la sorte le p. Vimont en dressa vn Catalogue.

Justice de deux yurongnes.

Deux de nos françois s'estant mis a boire, attendant la messe de minuit, s'enyurerent avec beaucoup de scandale de quelques françois & sauuages qui les virent, on prescha fortement contre, a raison de ce que les sauuages disoient on nvs fait prendre la discipline, quand nvs nvs enyurons & on ne dit rien aux françois. il n'en falloit pas dauantage que ce qui en fut dit en public. Mons^r. le gouuerneur les fit mettre sur le cheualet exposes a vn Nord est espouuantable.

on va a richelieu

le p. de noüe partit du 3. riu. le Dimanche deuant Noël pr. aller a richelieu leur faire gangner le Iubilé. il y demeura 12. Iours, & en raporta, qu'il y auoit quelque espece de nécessité qu'on y retourast pour empescher bien du desordre & de la brouillerie

Sur la fin de l'année, les Vrsulines & Hos-

like manner, and to close the Jubilee; there was no salute.

The bread blessed on Sunday was distributed on Monday, day of the Circumcision; Monsieur the Governor gave it. There was some discussion afterward as to whom it should be given after him; and it was found more suitable to give it to the two churchwardens, Monsieur Giffar and Monsieur des Chastelets, and then to begin at the top of the side of Ste. genevieve, as in case of a street; then to return from behind, as if by another street, and to continue in that way. Father Vimont drew up a List for them.

Two of our french having begun to drink, while waiting for the midnight mass, became intoxicated, with much scandal to some frenchmen and savages who saw them. We preached vigorously against it, because the savages said: "They make us take the discipline when we get drunk, and they say nothing to the french." Nothing further was required than this public expression; Monsieur the governor had them put on the chevalet, exposed to a frightful Northeast wind.

Father de noüe started from 3 rivers the Sunday before Christmas, in order to go to richelieu, and have them gain the Jubilee; he remained there 12 Days, and reported that there was some sort of necessity to return there, in order to prevent much disorder and confusion.

Toward the end of the year, the Ursulines and Hospital Nuns showed me a document by

Difficulty about the consecrated bread.

Justice to two drunkards.

Trip to richelieu.

*Concession de prairie
aux religieuses*

*le p. Vimont luy
mesme reparâ le
tout puis apres;
voyez cy apres
au moys de
Juin.*

*sauuages Xstiens
hiu. a Sillery.*

pitalieres me firent voir vn escrit, par lequel le p. Vimont mon predecesseur leur avoit donné & cedé pour 6. ans 6. arpents de prez a chaqu'vne sur les meilleures prairies que nvs eussions: scauoir depuis la riuiere de la Cabane aux Topiers 12. arpens en tirant vers Monsr. Giffar le don estoit signé du moys d'Auril ou de May 1645. vn an presq. apres qu'il auoit receu les patentes de son successeur, qu'on attendoit en ce temps-là: apres auoir veu les papiers, ie les rendis sans les approuuer ou Improuuer, ne Iugeant pas a propos de rien faire dauantage; au fond i'y trouuois deux choses a redire. l'vne qu'il eut fait ce don pour 6. ans se deuant contenter au plvf de le faire pour vn an; l'autre qu'il leur eut cedé cela pour vn temps notable gratis sans aucune charge cõe d'vn x^e. ou xx^e. ou xxx^e.

Il y auoit a Sillery cette année enuiron 167. ames, tous Xstiens ou Catecumenes; 98. de Communians, 47. non capable de Confession, 14. capable de la seule Confession, le reste passoit pr^r. Catecumene

which *father Vimont*, my predecessor, had given and ceded to them, for 6 years, 6 arpents of grazing land to each convent, on the best natural meadows that we had,—to wit, from the river of the Cabin to the Topiers,²² 12 arpents, in the direction of Monsieur Giffar. The grant was signed in the month of April or of May, 1645, almost a year after he had received the letters patent of his successor, who was expected at that time. After seeing the papers, I returned them without approving or Disapproving them,—not Judging it advisable to do anything further. In reality, I found two things to criticize therein,—one, that he had made this gift for 6 years, whereas he should have been content to make it for one year, at the most; the other, that he had made them such a concession for a considerable time, gratuitously, without any charge—as, for instance, a tenth, or twentieth, or thirtieth.

There were at Sillery, this year, about 167 souls, all Christians or Catechumens,—98 Communicants, 47 not qualified for Confession, 14 qualified for Confession alone, the rest were considered Catechumens.

*Grant of meadow
land to the nuns.*

*Father Vimont him-
self recovered the
whole subsequently;
see hereinafter
under the month of
June.*

*Christian savages
wintering at Sillery.*

LV

RELATION OF 1644-45

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1646

SOURCE: We follow a copy of the original Cramoisy edition, owned by The Burrows Brothers Company, Cleveland, a duplicate of the one at Lenox Library (H. 84).

Chaps. i.-xi. are given in the present volume; the remainder of the document will appear in Volume XXVIII.

RELATION

DE CE QUI S'EST PASSE'

EN LA

NOUVELLE FRANCE,

es Années 1644. & 1645.

ENVOYEE AV R. PERE

Prouincial de la Compagnie de

I E S V S en la Prouince de France.

*Par le P. BARTHELEMY VIMONT de
la mesme Compagnie, Superieur de la
Residence de Kebec.*



A PARIS,

SEBASTIEN CRAMOISY,

Imprimeur ordinaire du Roy,

& de la Reyne Regente.

ruë S. Iac:

ques, aux

Cicognes,

Chez {

ET

GABRIEL CRAMOISY.

M. DC. XLVI.

AVEC PRIVILEGE

RELATION
OF WHAT OCCURRED
IN
NEW FRANCE,
in the Years 1644 and 1645.

SENT TO THE REV. FATHER
Provincial of the Society of JESUS
in the Province of France.

*By Father BARTHELEMY VIMONT of
the same Society, Superior of the
Residence of Kebec.*

PARIS,
Printed by { SEBASTIEN CRAMOISY,
Printer in ordinary to the King,
and to the Queen Regent;
AND
GABRIEL CRAMOISY. } ruë St. Jacques, at the Sign of the Storks.

M. DC. XLVI.
BY ROYAL LICENSE.

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gnie de IESVS en la Prouince de France, par le P. Bar-
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Permission du P. Prouincial.

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du Roy, l'impreffion des Relations de la Nouuelle
France. Fait à Paris le 26. Mars 1638.

ESTIENNE BINET.

Permission of the Father Provincial.

WE, ESTIENNE BINET, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sébastien Cramoisy, Bookseller and Printer in ordinary to the King, the printing of the Relations of New France. Done at Paris, the 26th of March, 1638.

ESTIENNE BINET.

[1] Relation de ce qui s'est passé en la Novvelle France, es Annees 1644. & 1645.

MON REVEREND PERE,

Voila nostre Relation que i'envoye encore cette Année à vostre Reuerence. Le R. P. Hierosme Lallement nostre Superieur estant arriué si tard, qu'il ne luy a pas esté possible d'y vacquer: ie croy que les nouuelles de cette Année donneront de la consolation à Vostre Reuerence, & à tous ceux qui prennent quelque part dans les affaires de l'establissement du Royaume de Dieu en ces contrées; il plaira à V. R. nous ayder [2] à en remercier la diuine Bonté, & à obtenir les graces necessaires pour nous rendre dignes de ses faueurs

De V. R.

*De Quebec, ce
1. d'Octobre, 1645.*

Tres-humble & tres-
obeissant serviteur,
en N. Seigneur,

BARTHELEMY VIMONT.

[1] Relation of what occurred in New France, in
the Years 1644 and 1645.

M Y REVEREND FATHER,

Here is our Relation that I send this Year again to your Reverence. Reverend Father Hierosme Lallemant, our Superior, arrived so late that he was unable to attend to it. I think that this Year's news will give consolation to Your Reverence, and to all who take any interest in the affairs of the establishment of God's Kingdom in these countries. Your Reverence will be pleased to help us [2] to thank the divine Goodness for it, and to obtain the necessary graces to make us worthy of his favors.

Your Reverence's

*From Quebec, this
1st of October, 1645.*

Most humble and most
obedient servant in
Our Lord,

BARTHELEMY VIMONT.

CHAPITRE PREMIER.

DE L'ESTAT GENERAL DE LA MISSION.

DIEU foit beny dans le temps & dans l'Eternité, le sang respandu pour IESVS-CHRIST dans les pays des Iroquois, meslé avec les prières & les vœux de tant d'ames faintes, qui s'intereffent pour l'amplification de son Royaume en ce nouveau Monde nous a enfin produit la Paix avec ces Barbares. Le P. Isaac Iogues & le P. François Breffani à son retour ont embrassé comme amis ceux qui [3] ont déchiré leurs corps, arrachés leurs ongles & couppez leurs doigts, en vn mot ceux qui les ont traitez en tygres, ce coup est venu du Ciel, nous verrons tantost cōme la chose s'est passée. Voila vne grande porte ouuerte aux Croix & à l'Euangile, dans pluseurs Nations fort peuplées pourueu qu'on y puisse entretenir des ouuriers Euangéliques. Pendant que Monsieur le Cheualier de Montmagni nostre Gouuerneur traittoit ceite Paix avec sa prudence ordinaire, le pays posseidoit vn autre bon-heur dont il n'a eu connoissance qu'à la venuë des vaisseaux. Meffieurs de la Compagnie de la Nouuelle France voulant procurer la conuersion des Sauuages, & amplifier la Colonne Françoise, luy ont remis entre les mains le trafic de la Pelterie, que Sa Majesté leur auoit accordé, n'ignorant pas que la force des François sera l'apuy des nouuelles Eglises qu'on tasche d'engendrer à IESVS-CHRIST dans cette extremité du Monde.

CHAPTER FIRST.

OF THE GENERAL STATE OF THE MISSION.

GOD be praised in time and in Eternity; the blood shed for JESUS CHRIST in the country of the Iroquois—mingled with the prayers and vows of so many holy souls, who are interested in the spread of his Kingdom in the new World—has finally brought us Peace with those Barbarians. Father Isaac Jogues and Father François Bressani, on their return, embraced as friends those who [3] had lacerated their bodies, torn out their nails, and cut off their fingers,—in a word, those who had treated them as tigers would. This event was due to Heaven; we shall presently see how it came to pass. This is a wide gateway opened for Crosses and to the Gospel in many very populous Nations, provided we can maintain Evangelistic laborers there. While Monsieur the Chevalier de Montmagni, our Governor, was treating for this Peace with his usual prudence, the country possessed another blessing, which came to its knowledge only when the ships arrived. The Gentlemen of the Company of New France, wishing to procure the conversion of the Savages, and to increase the French Colony, returned into His Majesty's hands the traffic in Furs that he had granted them,—being fully aware that the strength of the French would be the support of the new Churches that we endeavor to beget to JESUS CHRIST at this extremity of the World. Now as

Or comme cette Colonie est encor en son Enfance, Meffieurs de Monſtreal zélé pour la Conuerſion de ces peuples, ont auſſi fait paroifſtre l'excez de leur amour & de leur charité enuers la Colonie [4] Françoife. La Reyne dont les bontez ne font point limitées par les bornes de l'Europe, s'est nettement declarée la Mere & la Protectrice de ſes ſujets François & Sauuages de ces contrées. Toutes ces benedictiōns font d'autant plus douces qu'il y a d'amertumes dans vn païs tout remply d'horreur & de barbarie, car il faut auoüer que ces peuples font extremement esloignez de la courtoisie Françoife, & qu'il faut des Heros, des Hercules, & des Geans pour combattre des Monſtres, des Hydres, & des Demons. Les Sauuages qui fe trouuent ordinairement dans toutes nos habitations, depuis Tadouſac iufques à Monſtreal, ont eſté cultuez avec vn grand foin, & avec beaucoup de peines en diuers endroits. Les Vrſulines & les Hosptitalieres fe font acquittées de leurs fonctions avec des ioyes & des contentemens dignes de leurs courages; celles-cy ont eſté affligées par de longues maladies de leurs Sœurs, & les premières ont trouué vn nouuel employ pour l'inſtruction des Sauuages. Les femmes Chreſtiennes demanderent à vn Pere de nostre Compagnie ſ'il n'y auroit pas de moyen que quelqu'vene de ces bonnes [5] Meres vint demeurer avec elles pour les faire prier Dieu, cela n'eſtant pas dans la bien-feance, elles leurs enuoyerent l'vne de leurs Seminarifes, qui ſ'eſt fort bien acquittée de ſon petit deuoir.

Les Peres de nostre Compagnie ont trauaillé avec ſuccez. Les Sauuages de plusieurs petites Nations fe font petit à petit approchées, & le bruit de l'Euan-

this Colony is, as yet, but in its Infancy, the Gentlemen of Montreal, zealous for the Conversion of these peoples, have likewise manifested the excess of their love and of their charity toward the French Colony. [4] The Queen, whose kindness is not limited by the boundaries of Europe, has distinctly declared herself the Mother and Protectress of her French and Savage subjects in these countries. All these blessings are the sweeter, since there are bitter experiences in a country so filled with horrors and barbarism; for it must be admitted that these peoples are very far from having the French courtesy, and that Heroes, Hercules, and Giants are needed to fight Monsters, Hydras, and Demons. The Savages who are usually found in all our settlements, from Tadousac to Montreal, have been fostered with much care, and with much trouble in various ways. The Ursulines and the Hospital Nuns have performed their duties with joy and content worthy of their courage. The latter have been afflicted by long illnesses of their Sisters; and the former have found a new employment, in the instruction of the Savages. The Christian women asked a Father of our Society if it would not be possible to have one of these good [5] Mothers reside with them, to make them pray to God. As this would not be proper, they sent them one of their Seminarists, who has very well performed her little task.

The Fathers of our Society have labored with success. The Savages of many small Tribes have gradually drawn near, and the fame of the Gospel is spreading to the remotest depths of the thickest forests, where Barbarism has its lair. We will not say anything in particular of the various residences, or of

gile se va respandant iusques dans le fonds des plus épaisses forests, où la Barbarie fait son repaire. Nous ne parlerons point en particulier des diuerses résidences ny des diuerses Missions de nostre Compagnie, de peur d'vfer de redites, les chofes qui se paſſent de nouueau ont tant de rapport avec celles qui ont desia esté eſcrites, que le danger du degouſt nous rendra ſuccints de plus en plus: fi bien que nous ne toucherons en cette Relation que quelques ſentimens, & quelques actions des plus feruens Chrétiens, fans ſpecifier ſ'ils font de Monſtreal, de Sainct Iofeph, ou de Tadouſac; Et en fuite nous verrons les Ceremonies qui fe font faites dans le traitté de la Paix avec les Iroquois. Comme nous eſtions dans cette aymable occupation, qui depuis long-temps auoit plutoſt eſté [6] l'objet de nos ſouhaits que de nos attentes, Dieu nous voulut donner la ioye toute entiere: Car le Reuerend P. Hierofme Lallemant qui eſt venu prendre la charge de toute nostre Miffion, avec vne bonne troupe de Hurons, parmy lesquels il y auoit vne trentaine de braues Chrétiens qui ont tenu les premiers rangs dans les harangues & dans les affaires qu'on a cōclu avec les Iroquois. Que le Dieu d'Ifraël foit beny à iamais pource qu'il nous a cōblé de fes plus grandes misericordes il ſçait abaiffer & releuer quand il luy plaift, mais au bout du compte ce nouuel éclat eſt vn rayon de la Montagne de Thabor où on ne parle que des excés de I E S V S - C H R I S T , il ne faut pas ſucrer nos trauaux, le falut des hommes s'est operé en la Croix, on ne ſçauroit le procurer par autre voye, C'eſt par ce chemin feul qu'on ameine les ames à Dieu, & qui n'y veut point entrer, n'a que faire de paroifſtre parmy les Sauuages.

the various Missions of our Society, for fear of repetition; the new events that occur are so similar to those which have already been written of, that the fear of causing distaste will make us more and more concise,—so much so that, in this Relation, we will mention only some sentiments and some actions of the most fervent Christians, without specifying whether they belong to Montreal, to Saint Joseph, or to Tadousac. And afterward we will see the Ceremonies that were observed in the negotiation of the Peace with the Iroquois. While we were engaged in that pleasant occupation, which had long been more [6] the object of our desires than of our expectations, God chose to give us the fullest joy. For Reverend Father Hierosme Lallement came to take charge of the whole of our Mission, with a considerable band of Hurons, among whom were some thirty worthy Christians, who occupied the foremost rank in the harangues, and in the affairs that were concluded with the Iroquois. Praised forever be the God of Israel, because he has showered his greatest mercies upon us. He can both humble and exalt when he pleases; but, after all, this new light is a ray from Mount Tabor, where the death-sufferings of JESUS CHRIST alone are mentioned. Our labors must not be sweetened; the salvation of mankind was effected on the Cross and it cannot be obtained in any other way. It is by that road alone that souls can be brought to God; and he who has no desire to enter upon it need not make his appearance among the Savages.

[7] CHAPITRE II.

DE QUELQUES BONNES ACTIONS & DE QUELQUES BONS SENTIMENS DES SAUUVAGES CHRESTIENS.

I ,VSERAY de redites si ie fais mention des prieres que font les Chrestiens tous les foirs & tous les matins. Leur chasse & les Iroquois les ont esloignez de l'Eglise pendant tout l'hyuer; mais ny les hommes ny les Demons ne les ont pû empescher de rendre à Dieu leur petit deuoir. Ils emportent avec eux dans les bois vn memoire ou vn petit Catalogue des iours de Feste, qu'ils gardent avec beaucoup de respect pour des hommes naiz & nourris dans les forests comme des bestes. Ils s'assemblent tous dans vne Cabane, font leurs prieres publiquement, ils chantent quelque Cantique Spirituel, & lvn d'eux tiendra par fois quelques discours sur quelques points de nostre creance, ces Assemblées n'empeschent pas que chacun ne prie encor en sa Cabane à son réueil [8] & à son coucher, s'ils sont proches de l'Eglise, la cloche les appelle tous les iours à la Messe, & les fait venir sur le foir aux prieres & à l'instruction. Cela va son train en forte neantmoins que les vns marchent bien plus viste que les autres.

Retournant de leur longues chasses ils se confessent ordinairement deux fois deuant que de se Communiere, ils disent pour raison que leur memoire est courte, qu'ils n'ont point de papier ny d'ancre comme nous pour marquer leurs fautes, & que s'ils en obmet-

[7] CHAPTER II.

OF SOME GOOD ACTIONS AND OF SOME GOOD SENTIMENTS OF THE CHRISTIAN SAVAGES.

I WOULD only use repetitions were I to mention the prayers said by the Christians, every night and morning. Their hunting and the Iroquois kept them away from the Church throughout the winter, but neither men nor Demons could prevent them from performing their minor duties toward God. They take with them to the woods a memorandum or short Catalogue of the Festival days, which they observe with much respect, for men born and brought up in the forests like beasts. They all assemble in one Cabin, say their prayers publicly, and sing a Hymn, and sometimes one of them will give a discourse on some points of our belief. These Meetings do not prevent each one from saying his prayers again in his Cabin, on rising [8] and on going to sleep. If they are near the Church, the bell calls them every day to Mass, and summons them at evening for prayers and instruction. This goes on regularly—in such manner, however, that some advance much faster than others.

When they return from their long hunts, they usually confess themselves twice before receiving Communion. They give as a reason for this that their memory is short; that they have neither paper nor ink, as we have, wherewith to write down their sins; and that, if they omit some through forgetfulness at

tent quelques vnes par oublie à la premiere Confession, qu'ils s'en pourront souuenir à la seconde, quelques-vns se seruent des grains de leurs Chappelets pour memoire locale. Vne bonne feme doiée d'une aussi grande simplicité qu'elle a peu de memoire, abordant vn Pere luy dit avec vne ingenuité toute aymable: voilà tous mes pechez, elle monstroit enuiron vne dixaine de son Chappelet, ils font tous sur ces grains, disoit-elle, & les maniant les vns apres les autres comme si elle eust fait sa priere, elle s'accusoit comme coupable de beaucoup de chofes innocentes.

Vne autre enuoye son mary pour s'excuser [9] si elle ne venoit point à la sainte Table comme elle auoit promis, elle a oublié, disoit son mary, vn gros peché: & ie croy qu'il auoit charge de le dire au Pere; mais cette bonne femme estant venueë elle mesme, le Pere la fit Communier, ayant reconnu la crainte & la simplicité innocente du mary & de la femme.

Vn ieune homme ayant ordre de se Communier, car pour l'ordinaire ils ne s'aprochent point de ce diuin Sacrement qu'on ne leur permette, se vint aussi excuser disant, qu'il vouloit preparer son cœur & ieusner plusieurs fois, & s'attrister long-temps de ses pechez devant que de receuoir son Seigneur. Quelques-vns prient leurs Confesseurs de leur enioindre de bonnes Penitences, de les faire ieusner, tefmoignans de grands regrets d'auoir fasché Dieu comme ils parlent.

Vn Capitaine ayant trouué le moyen d'auoir du vin, en donna à boire à quelques-vns de ses amys, l'un d'eux s'enyura: Cela nous estant rapporté nous

the first Confession, they will be able to remember them at the second. Some of them use the beads of their Rosaries as a local reminder. A good woman, whose simplicity is as great as her want of memory, approached a Father one day, and said to him, with most pleasing ingenuousness, "Here are all my sins;" and she showed him about a decade of her Rosary. "They are all on those beads," she said; and, passing them one after another through her fingers, as if she had been saying her prayers, she accused herself of having committed many harmless things.

Another sent her husband to bear her excuses [9] for not having approached the holy Table as she had promised. "She has forgotten," said her husband, "a great sin;" and I think that he had been charged to tell it to the Father, but the good woman herself came, and the Father gave her Communion, having recognized the fear and innocent simplicity of the husband and wife.

A young man who had obtained permission to receive Communion—for, as a rule, they do not approach that divine Sacrament unless we allow them to do so—also came to excuse himself, saying that he wished to prepare his soul, to fast several times, and to sorrow for his sins a long while, before receiving his Lord. Some beg their Confessors to give them hard Penances, and to make them fast; and they manifest great regret for having made God angry, as they say.

A Captain found means to procure wine, and gave some of his friends a portion of it to drink, so that one of them became intoxicated. When we were informed of this, we protested against such disorderly

criōs contre ce defordre. Ce Capitaine vint trouuer le Pere qui a soin de la residence, & luy dit: C'est moy qui ay cōmis le peché, ne criez point ie vous prie contre ce pauure [10] Homme, c'est moy qui en dois faire la Penitence. Le Dimanche suiuant tout le monde estant allé à la Messe, ce Capitaine se mit à genoüil deuant l'Autel, & leuant sa voix, s'écria, toy qui as tout fait ie t'ay fasché ayes pitié de moy, ne prends point de meschantes pensées pour mon peché, ie le deteste, ie suis bien marry de l'auoir commis: là dessus il iette vn collier de deux ou trois mille grains de Porcelaine sur le marchepied de l'Autel, voila pour reparer ma faute & secourir les pauures. Voila pour empescher que personne ne me suiue dans vn si mauuais exemple. Je suis triste iusques au fond de mon cœur d'auoir fasché Dieu. Le Pere qui estoit desia vestu pour commencer la Messe, se tourna vers le peuple & expliqua aux François qui se trouuerent present, ce que disoit ce bon Neophyte, cela les edifia tous & en toucha quelques-vns. On luy rendit vne partie de son present & on employa l'autre pour le secours de quelques necessiteux.

La faute qui suit me semble plus coupable, mais aussi semble-elle plus fortement reparée. Quelques Sauuages Chrestiens ayant trouué ce Printemps vn vaisseau [11] Basque au dessus de Tadouffac,acheptèrent du vin & quelques-vns en burent avec excez. Le Pere qui a soin d'eux ayāt appris ce defordre leur dit, qu'ils n'entreroient point à l'Eglise, qu'ils n'eussent expié leur offense. Ils se tindrent tous à la porte vn iour de Feste, que les François & les Sauuages y entroient le lieu estant fangeux: car il pleuoit actuellement pour lors. Ils se mirent à deux

conduct. The Captain came to the Father who has charge of the residence and said to him: "It is I who have committed the sin; do not, I beseech you, upbraid that poor [10] Man; it is I who must do Penance for it." On the following Sunday, when every one had gone to Mass, this Captain knelt before the Altar, and, raising his voice, exclaimed: "Thou who hast made all, I have angered thee. Have pity on me. Let not my sin lead thee to think badly of me; I detest it, and I am very sorry for having committed it." Thereupon he threw a collar of two or three thousand Porcelain beads on the step of the Altar, saying: "This is to atone for my sin, and to succor the poor; this is to prevent every one from following my bad example. I am sorry in the very depths of my heart for having angered God." The Father, who was already robed in his vestments to begin Mass, turned toward the people and explained to the French who were present what the good Neophyte had said. This edified them all, and touched some of them. A portion of his present was given back to him, and the remainder was employed in succoring some needy persons.

The following offense seems to me more culpable, but also it seems to have been more thoroughly atoned for. Some Christian Savages, last Spring, came across a Basque ship [11] above Tadoussac, from which they bought wine; and some of them drank to excess. The Father who has charge of them heard of this bad conduct, and told them that they could not enter the Church until they had atoned for their offense. They all remained outside the door on a Festival day, while the French and Savages went in. The spot was muddy, for it was actually raining at

genoux dans la fange, le Pere donnant charge qu'on aportast quelques planches de peur qu'ils ne salissent leurs habits: Non, mon Pere, disent-ils, nous en meritons bien davantage, nous auons fasché celuy qui a tout fait. Ils demandent publiquement pardon à Dieu, se reconnoissant indignes d'entrer dans son Eglise; ils prierent néanmoins qu'on eust pitié d'eux, & qu'on les receut en la compagnie des autres, priez pour nous, disoient-ils, à ceux qui estoient dans l'Eglise, on fit en effet vne petite Oraison publique, puis le Pere leur dit que Dieu estant plein de bonté, leur permettoit l'entrée en sa Maifon. Quelques-vns entrent aussi-tost, mais d'autres se faschans contre eux-mesmes de leur faute, se mirent dans l'eau fangeuse [12] qui estoit hors l'Eglise, & s'écrierent, nous n'entrerons pas mon Pere, nous auons trop fasché Dieu, il n'importe que nous soyons dans la fange, & que la pluye tombe sur nous, nous sommes indignes d'estre en la compagnie de ceux qui aymen Dieu. Le Pere fut surpris & attendit voyant cette ferueur, il les laissa faire, si bien qu'ils passèrent tout le temps de la Messe dans cette action d'humilité & de Penitence. Ces deuotions sont bonnes dans vne Eglise naissante; afin que les Payens connoissent que les pechez des Chrestiens ne prouviennent pas de leur doctrine, mais de leur foibleſſe.

Ce n'est pas tout, le Capitaine de cette escoiiade voulant subir la mesme ignominie que ses gens, disant qu'encor qu'il ne se fust pas enyuré, que neantmoins il auoit bû, & qu'il estoit coupable. La conclusion fut, que quelques-vns entrans dans l'Eglise ietterent sur le marche-pied de l'Autel quelques aumofnes qui feruirent pour donner à manger aux plus pauures.

the time; but they knelt on both knees in the mud. The Father gave orders to bring them some boards to kneel on, that they might not soil their clothes. "No, my Father," they said; "we deserve much more, for we have angered him who has made all." They publicly begged pardon of God, acknowledging themselves to be unworthy to enter his Church. They nevertheless prayed us to have pity on them, and to admit them in the company of the others. "Pray for us," they said to those who were in the Church. In fact, we said a short public Prayer, and then the Father told them that, as God was all kindness, he would allow them to enter his House. Some of them entered at once; but others, who were angry with themselves on account of their sin, took their places in the muddy water [12] outside of the Church, and cried out: "We will not enter, my Father; we have too deeply offended God. It matters not that we are in the mud, and that the rain falls on us. We are unworthy to be in the company of those who love God." The Father was surprised and touched, on observing such fervor; he left them alone, and they passed the whole time of Mass in this posture of humility and Penance. Such devotions are good in a nascent Church, in order that the Pagans may know that the sins of Christians come not from their doctrine but from their own weakness.

That is not all; the Captain of that band wished to submit to the same ignominy as his people, saying that, although he had not become intoxicated, he had nevertheless drunk, and was guilty. The conclusion was that some of them on entering the Church threw on the steps of the Altar some alms which served to provide food for the poorer ones.

Apres cette Penitence l'vn de ces bons Neophytes venant visiter le Pere en particulier, luy disoit avec vn oppreslement de poitrine, falloit-il que i'offensasse Dieu [13] si lourdemēt, ie n'auois pas encor foüille mon Baptesme, ie ne m'estois pas encore beaucoup escarté du chemin, le Diable ma trompé, la boisson m'a renuersé l'esprit. Ie n'ay point de bien quand ie pense à mon peché, il pouffoit ces paroles entrecouppées de fanglots qu'il taschoit de cacher, mais la tristesse le decouuroit.

Ie ne sçay, disoit vn autre, si ce qui m'anime est bon quand ie suis en la Chappelle, & que ie pense à mes pechez, les larmes me viennent aux yeux, ie sens mon visage tout mouillé, & ie dis en moy-mesme, C'est mon cœur qui doit pleurer & non pas mes yeux, cela est-il bon, disoit-il, car cela m'arriue assez souuent pour les pechez que i'ay commis devant mon Baptesme: Ie sens ces mesmes regrets quand ie voy que mes gens n'obeyssent pas bien à Dieu.

Vne femme veufue fort pauure & delaissée, se maria à la façon des Sauuages, elle se laissa cajoler par vn Payen qui la trompa, elle eut vn tel regret de sa faute, qu'apres en auoir demandé pardon publiquement en l'Eglise, elle disoit au Pere que sentant les douleurs de sa grossesse elle souhaittoit la mort pour expier son crime: [14] ie prie Dieu tous les iours, faisoit-elle, qu'il me chastie: quand ie voy des femmes qui se mocquent de moy; quand ie les entend se gauffer de mon peché ie dis à part moy, i'ay bien merité cela, ie ne réponds rien, ie demeure toute confuse, c'est la raison que ie souffre toute ma vie, i'auois belle peur qu'on me chassast pour tousiours de la maison des Prieres. Comme elle alloit quel-

After that Penance, one of these good Neophytes came to see the Father in private, and said to him, with his heart oppressed with woe: "Alas, that I should offend God [13] so grievously! I had not yet defiled my Baptism; I had not yet strayed far from the road. The Devil deceived me, and the liquor upset my mind. I have no comfort when I think of my sin." He uttered these words mingled with sobs, which he tried to repress, but his sorrow revealed itself.

"I know not," said another, "whether what animates me is good. When I am in the Chapel, and think of my sins, tears come to my eyes; I feel my face quite wet, and I say to myself: 'It is my heart that should weep and not my eyes.' Is that good?" said he, "because it often happens to me for sins that I committed before my Baptism. I feel these same regrets, when I see that my people do not obey God as they should."

A widow, who was very poor and forsaken, was married in the fashion of the Savages. She allowed herself to be cajoled by a Pagan, who deceived her. She felt such regret for her fault that, after asking pardon publicly in Church, she said to the Father that when she felt the pains of her pregnancy she wished for death, in order to expiate her crime. [14] "I entreat God every day," she said, "to punish me. When I see women who scoff at me, when I hear them jesting about my sin, I say to myself: 'I have well deserved this.' I answer nothing and remain quite ashamed. It is just that I should suffer all my life. I was greatly afraid that I would be expelled forever from the house of Prayer." When she sometimes went to the Ursulines, she kept her child away

ques-fois aux Vrsulines elle esloignoit son enfant de la grille, de peur qu'on ne le vist; mais ce pauure petit s'estant vn iour produit soy-mesme par ses cris, la Religieuse qui luy parloit luy demanda innocemment si c'estoit son enfant & si elle s'estoit remariée, la pauure femme rougit & confessa son peché avec tant de douleur & de pudeur, que cette bonne Mere en resta edifiée au dernier point; Elle luy disoit qu'elle auoit esté fortement tentée de tuer son enfant & de se faire mourir soy-mesme, mais qu'elle n'auoit pas voulu offenser Dieu, & qu'il valloit mieux qu'elle beust la honte de son peché que d'en commettre vn autre.

from the grating, lest some one might see it. But the poor little thing made its presence known one day, by crying; and the Nun who was speaking to her innocently asked her if that were her child, and if she were married again. The poor woman blushed, and confessed her sin with such sorrow and modesty that the good Mother was edified to the highest degree. She told her that she had been strongly tempted to kill her child, and to bring about her own death; but that she did not wish to offend God, and it was better to bear the shame of her sin than to commit another.

[15] [CHAPITRE III.]

CONTINUATION DU MESME SUIET.

V^N bon Neophyte ayāt penetré bien auant dans les terres du costé du Nord, rencontra le Capitaine d'vne petite Nation qui n'a aucun commerce avec les François, sinon par l'entre-mise des Sauuages qui nous font voisins; Cét homme qui estoit allé en ce pays-là pour trafiquer se fit de Marchand Predicteur, il parle de Dieu à ces nouueaux hostes; il leur fait ententre que son Fils s'est fait Homme, & qu'il est venu iusques à ce point d'amour pour ses freres que de perdre la vie sur vne Croix: Et comme il vit que ces Auditours prenoient goust à cette nouvelle Doctrine, il les prie de mettre la main avec luy pour dresser dans les terres ce grand Memorial de nostre Salut, aussi-tost dit aussi-tost fait, ils se mettent en action, ils abattent vn grand arbre, & l'ébranchent avec plus d'affection que d'industrie, ils esleuent vne grande Croix sur les riuies dvn beau fleuue où ils s'estoient rencontrez. Le me feruy, disoit ce nouveau Charpentier, de quelque os de [16] Cerf que i'appointy comme des cloux pour atacher le trauers de cette Croix que nous plantasmes en vn lieu fort éminent & fort aisé à décourir de bien loin: Le leur dis que ce bois leur porteroit bon-heur, que les Demons le craignoient, que c'est là qu'ils se doiuent assebler, & que c'est en ce lieu que ie les viendrois trouuer le Printemps prochain. Le fentois, disoit ce bon

[15] [CHAPTER III.]

CONTINUATION OF THE SAME SUBJECT.

A GOOD Neophyte, who had penetrated very far inland toward the North, met the Captain of a small Tribe which has no intercourse with the French except through the Savages who are our neighbors. This man, who had gone to that country to trade, from a Merchant became a Preacher. He spoke of God to these new hosts; he explained to them that his Son had been made Man, and had loved his brothers to such an extent as to give up his life on a Cross. And, when he saw that his Auditors relished this new Doctrine, he begged them to help him erect in that land the great Memorial of our Salvation. No sooner said, than done; they set to work at once, cut down a large tree, from which they remove the branches with more affection than skill, and raise a great Cross on the banks of a fine river where they had met each other. "I made use," said this new Carpenter, "of some bones of [16] a Deer that I sharpened to a point, like nails, to hold the transverse piece of this Cross, which we planted in a very prominent place where it can easily be seen from a great distance. I told them that that tree would bring them happiness; that the Demons feared it; that they must assemble at that spot; and that I would come and meet them there next Spring. I felt," said the good Christian, "pleasure and joy in my heart while I labored at that holy Work. I said

Chrestien, vn plaisir & vne ioye dedans mon cœur trauaillant à ce saint Ouurage. Le disfois à IESVS tu es bon, fecoures ces pauures peuples, tu es mort pour eux, ouures leurs yeux, fais qu'ils te connoissent & qu'ils croyent en toy. Cette ame est bien choisie, elle a des sentimens qui ne font pas du commun.

Mademoiselle d'Alibour demandoit certain iour à vn bon Neophyte quelles pensées il auoit eü voyant les Iroquois arriuez aux trois Riuieres pour traitter de la Paix, à cette demande il prit son Tapabot, ioignit les mains esleuant les yeux au Ciel, il parut grandement touché! helas disoit-il, [ie disfois] en mon cœur parlant à celuy qui a tout fait, ces gens ne te connoissent pas, la paix leur apportera de grāds biens, car ils feront instruits & nous ferons avec [17] eux dans le Ciel. Ie ne me resiouys pas tant de me voir deliuré de la main & de la dent de ces peuples fort cruels, comme de les voir en la disposition d'estre faits enfans de Dieu, nous ne ferons plus qu'une mesme chose avec eux; voila, faisoit-il, ce que ie penfois. Monsieur d'Aliboust fut rauy voyant des sentimens si épurez dans l'ame d'un Barbare. Il faut auouër que la grace fait d'estranges metamorphoses.

Ce mesme homme estoit estrangement addonné à petuner, cette passion est si grande qu'il se trouue des François mesmes qui vendēt iusques à leurs habits pour y satisfaire. Ce nouveau Chrestien voyat que cette fumée luy estoit inutile s'en est tellement abstenu qu'on diroit qu'il n'a iamais aymé cette herbe. Il ne s'est pas fait seulement violence en ce point: mais souuent il a passé les iours entiers sans rien manger du tout, pour garder le Commandement de

to JESUS: ‘Thou art good; help these poor people. Thou didst die for them; open their eyes; make them know thee and believe in thee.’” This is indeed a chosen soul, and its sentiments are out of the common.

Mademoiselle d’Alibour one day asked a good Neophyte what his thoughts were when he saw the Iroquois arrive at three Rivers to negotiate the Peace. On hearing this question, he took off his Cap, clasped his hands, raised his eyes to Heaven, and seemed greatly touched. “Alas!” exclaimed he, “I said in my heart, speaking to him who has made all: ‘These people know thee not. Peace will bring them great blessings, for they will be taught and we shall be with [17] them in Heaven. I rejoice, not so much at seeing myself delivered from the hands and teeth of those so cruel people, as at seeing them disposed to become children of God. We shall hereafter be but one with them.’ That,” said he, “is what I thought.” Monsieur d’Aliboust was delighted to find sentiments so refined in the soul of a Barbarian. It must be admitted that grace effects strange transformations.

This same man was singularly addicted to smoking. This passion is so great that there are Frenchmen themselves who sell even their clothes to gratify it. When this new Christian saw that that smoke was useless to him, he abstained from it to such an extent that one would have said that he never cared for this plant. Not only on this point has he done violence to himself, but he has frequently passed entire days without eating anything, in order to keep the Commandment of the Church which orders its Children to abstain from meat on certain days. As a rule, he

l'Eglise, qui ordonne à ses Enfans l'abstinence de viande en certains iours; pour l'ordinaire il se contente d'un peu de pain & d'eau, ou de pois pour rendre cette obeyssance, quoy qu'on luy fasse entendre que la necessité l'en dispense.

[18] Vn Capitaine Chrestien parlant à vn Payen qui l'estoit venu visiter & qui entreprenoit vn grand voyage, luy dit, d'y moy ie te prie nettement quelle est ta pensée touchant la priere: Il y a long-temps que ie t'ay dit que ie priois du fond du cœur: ie t'ay pressé autre-fois de prendre nostre Creance, & tu ne m'as pas respondu; si tu me donnois quantité de viures & de robbes ie ne m'en resiouyrois pas, mais si tu me difois, ie croy en Dieu, mon cœur feroit espanoüy. Pour moy ie ne suis pas capable de te donner conseil, va t'en neantmoins avec cette pensée de moy, que ie perdrois plutoist toutes choses & la vie que la Foy.

Vn impie debatant contre vn Pere sur la vérité de nostre Doctrine, & apres plusieurs paroles s'écriant que nos prières faisoient mourir les Sauvages, vn Chrestien qui estoit là présent ne se pouuant plus taire esleua sa voix tout en colere, ne parle plus en ces termes, dit-il à cet homme infidelle, c'est vostre impiété qui gaste tout, c'est vostre incredulité qui nous tuë, vous retenez les Demons avec vous. Mon Pere, adioustoit-il, i'ay tousiours eu cette pensée, que la malice & l'infidélité [19] de ces gens-là nous perdoient, ie leur ay souuent dit, & il s'en trouue encor qui ose nous faire ce reproche.

Ce mesme Chrestien qui est Attikameg de nation, se trouuant dans l'assemblée de ses Compatriotes, dont la plus part n'estoient pas encore baptisez, &

contents himself with a little bread and water, or peas, in order to observe such obedience, although he is given to understand that necessity dispenses him from it.

[18] A Christian Captain, speaking to a Pagan who had come to see him and who was about to go on a long journey, said to him: "Tell me clearly, I beg thee, what thou thinkest of prayer. It is a long time since I told thee that I prayed from the bottom of my heart; formerly I urged thee to adopt our Belief, and thou didst not answer me. If thou wert to give me a quantity of food and of robes, I would not rejoice at it; but if thou saidst to me, 'I believe in God,' my heart would be delighted. For my part, I am not able to give thee advice. Go, however, with this thought of me, that I would rather lose everything, even life itself, than the Faith."

An impious man was arguing against a Father respecting the truth of our Doctrine; and, after much talk, he cried out that our prayers caused the Savages to die. A Christian who was present could no longer keep silent, and, raising his voice in anger, he said to that infidel man: "Speak no longer in such terms. It is your impiety that spoils all; it is your incredulity that kills us. You retain the Demons with you. My Father," he added, "I have always had this thought that the malice and infidelity [19] of those people would be our ruin. I have often told them so, and there are still some of them who venture to cast that reproach at us."

This same Christian, who is of the Attikameg tribe, was present at a meeting of his Countrymen, most of whom were not yet baptized; and, when he saw that a Father wished to preach to them, he

voyant qu'vn Pere les vouloit prescher, il le preuint pour les disposer à receuoir ce qu'on leur diroit. Mes parēs, leur dit-il, vous sçavez bien qu'encor que ie fois esloigné de nostre pays ie ne laisse pas d'estre de vostre Nation; mais prenez garde que la parenté d'icy bas est bien courte: nous ferons bien-tost separez les vns des autres, rencontrons-nous au Ciel. Escoutez le Pere, ie vous affeure que ce qu'il dit est véritable, il vous enseignera le moyen d'estre content & bien-heureux à tout iamais.

Cét homme qui ne se produit que dans les occasions, parlant à quelques ieunes Cadets, leur disoit, ie vous ayme parce que vous croyez en Dieu, mon plus grād contentement est de vous voir constant en la Foy. I'ay fait plusieurs folies deuant que d'estre baptisé, ne me considerez pas en ma ieunesse, mais apres mon baptême, ie n'ay plus qu'vne femme & ie publie [20] hautement que ie n'en veux pas d'autre; ne tombez pas dans les defauts que i'ay commis deuant que de reconnoître Dieu; vous estes mes neueux, mais ma plus forte parenté est dans la Foy. Vn tel, qu'il nommoit, quoy qu'il soit d'vne nation ennemie de la nostre ne me semble plus estranger: Ie le tiens pour mon parent, parce qu'il croit fortement en Dieu.

Vne femme s'accusoit vn iour de ce qu'elle fentoit vne alienation contre son pere, celuy qui l'escoutoit luy en demandant la raifon, elle respondit: Il n'aime point la Foy, il ne veut pas croire en Dieu, il me semble que quelqu'vn me dit en mon cœur, ce n'est point-la ton pere, il n'y a plus que Dieu qui soit ton Pere, i'ay tasché de me forcer, mais ie ne sçaurois aimer celuy qui n'aime pas Dieu.

forestalled him, that he might prepare them to listen to what should be told them. "My relatives," he said to them, "you know well that, though I am far from our own country, I still belong to your Tribe. But observe that relationship here below is very short; we shall soon be separated from one another,—let us meet in Heaven. Listen to the Father; I assure you that what he says is true. He will teach you how to be content and happy forever."

This man, who introduces himself only when opportunity presents, while speaking to some young Relatives, said to them: "I love you, because you believe in God; my greatest happiness is to see you constant in the Faith. I committed many follies before I was baptized. Consider not what I was in my youth, but what I have been since my baptism. I have no more than one wife, and I proclaim [20] aloud that I do not desire another. Fall not into the errors that I committed before I acknowledged God. You are my nephews; but my closest relationship is in the Faith. Such a one"—naming him—"although he belongs to a tribe that is hostile to ours, no longer seems a stranger to me; I consider him as a relative, because he believes firmly in God."

A woman accused herself one day of feeling estrangement against her father. He who heard her asked the reason of it, and she replied: "He loves not the Faith; he will not believe in God. It seems to me that some one says to me in my heart, 'That is not thy father; God alone is thy Father.' I have tried to force myself to it, but I cannot love one who does not love God."

It must be admitted that God has his elect everywhere, and that Faith produces powerful effects in

Il faut auoüer que Dieu a ses esleus par tout, & que la Foy a de puissans effects dans les ames les plus fauages. Vn ieune homme grand chasseur & grand coureur s'estant fort long-temps esloigné du lieu où il auoit esté instruit, a passé l'hyuer en tres-mauuaise compagnie; mais sa constance & sa fermeté en la Foy, l'ont fait marcher droit où les autres ont bronché. [21] Il n'a pas manqué vn soir ny vn matin de faire ses prières à genouïl, & en public tant qu'il a esté en santé, sa femme prioit avec luy. Il estoit parmy des Payens, & avec des hommes demy Apotats. Ils se gaussoient de luy, ils l'excitoient à chanter des chansons supersticieuses, dont ils se feruent pour auoir recours au Demon. Ils luy reprochoient qu'il ne trouueroit aucune bonne chasse. Ce bon ieune homme n'a iamais bronché en sa creance, ny du cœur, ny de la parole, ny d'aucun geste, l'exemple de ceux qui tomboient, les railleries de ceux qui le gaussoient n'ont iamais pû l'esbranler. Ie luy demandois si du moins son cœur n'estoit point quelques-fois fecoué, point du tout respondit-il: ie sentois assez souuent de la tristesse & de la douleur de mes pechez; mais il me semble que i'auois vne telle force dans mon cœur pour la priere & pour la Foy, que i'estois plus touché de compassion pour ces pauures gens, à cause de leur incredulité & de leur badineries, que ie n'en auois d'auersion pour les mespris qu'ils faisoient de moy: Aussi est-il vray que ce ieune homme est fils de lvn des plus genereux Chrestiens de la reduction de S. Ioseph.

[22] Sa femme accoucha dans ce grand esloignement, l'enfant disoit-il, ne paroifsoit quasi pas estre viuant, on me dit qu'il estoit mort, que c'en estoit

the most savage minds. A young man, who was a great hunter and a great runner, was away for a long time from the place where he had been instructed, and passed the winter in very bad company. But his constancy and firmness in the Faith kept him straight, where others wavered. [21] He did not fail, a single night or morning, to say his prayers on his knees, and in public, so long as he was in good health; his wife prayed with him. He was among Pagans, and with men who were half Apostates. They scoffed at him; they urged him to sing superstitious songs which they use when they have recourse to the Devil. They reproached him, saying that he would not be fortunate in his hunting. This good young man never faltered in his belief, either in heart or by word or deed. The example of those who fell, the raillery of those who scoffed, could never shake him. I asked him if at least his courage had not been sometimes weakened. "Not at all," he replied, "I very often felt sorrow and regret for my sins; but it seems to me that I had in my heart such strength for prayer and for Faith that I was more touched with compassion for these poor people, on account of their incredulity and their jests, than I felt aversion for the contempt with which they treated me." It is true that this young man is the son of one of the bravest Christians of the reduction of St. Joseph.

[22] His wife was delivered of a child in that very remote region. "The child," he said, "appeared to be barely alive. They told me that he was dead—that it was all over with him. I knelt and offered him to God, begging him that he might at least be spared until he could be baptized. God granted my

fait; ie me mis à genoux & le presentay à Dieu, le suppliant qu'il fist en forte pour le moins qu'il pût estre baptisé: Dieu exauça ma priere, car tout soudainement l'enfant reprit vie, avec l'estonnement de tous ceux qui estoient dans la Cabane.

Il fe trouua dans cette Compagnie quelques Chrestiens, que l'exemple de la parole de ce bon Neophyte animerent, il les soustant & les fit perseuerer en la Foy. Et mesme il est croyable que ces demy-Apostats qui par apres firent Penitence, y furent attirez par la vertu & par la constance de ce braue soldat de IESVS-CHRIST. Sur tout il consola vn pauure malade fort persecuté de ces impies, ils le gaussoient & excitoïēt à auoir recours au Demon, le bon malade dit qu'il aimoit mieux mourir. Le Pere racontant vn iour l'histoire de Job en presence de ce bon Neophyte, il se mit à rire, entendant les reproches que luy faisoit sa femme: voilà iusement, fit-il, tout ce qu'on me croioit cēt hyuer. Tu mourras, me disoit-on, si tu prie Dieu, tu [23] ne gueriras iamais si tu ne chāte vne chanfon qui estoit pour implorer le Demō. Les Sauuages disent fort peu ce qui se passe en eux. Si on n'eut racōté par occasiō l'histoire de Job, nous n'aurions pas eu la connoissāce de la generosité de ce braue Athlete.

Le fermeray ce Chapitre par quelques actions d'un ieune garçon nouvellement baptisé. Au commencement, disoit-il, que i'ay ouÿ parler de la priere, i'ay voulu mettre en pratique ce qu'on me préchoit. I'estois avec des Algonquins proches voisins des Hurons, voulant donc le soir faire ma petite priere, tout le monde se prist à rire, plusieurs se gaussoient tout hautement de moy; Tu n'as point d'esprit, me disoit-

prayer, for all of a sudden the child's life was restored, to the astonishment of all who were in the Cabin."

There were in this Band some Christians whom the example of this good Neophyte's testimony encouraged; he sustained them, and made them persevere in the Faith. And we may even believe that those semi-Apostates who afterward did Penance were attracted to it by the virtue and constancy of that brave soldier of JESUS CHRIST. Above all, he consoled a poor sick man who was greatly persecuted by the ungodly. They jeered at him and urged him to have recourse to the Demon; the good sick man said that he would rather die. One day, the Father related the story of Job, in the presence of this good Neophyte. He began to laugh and, on hearing his wife's reproaches, said: "All that is exactly what they shouted at me this winter. 'Thou wilt die,' they said to me, 'if thou pray to God; thou [23] wilt never be cured unless thou sing'" a song which was to implore the aid of the Demon. The Savages say very little of what passes in their minds. If we had not by accident related the story of Job, we would not have had any knowledge of the courage of that brave Athlete.

I will close this Chapter with some actions of a young boy but newly baptized. "When I first heard prayer mentioned," he said, "I wished to put into practice what was preached to me. I was with some of the Algonquins who are near neighbors to the Hurons. At night, when I wished to say my little prayer, every one began to laugh, and many jeered aloud at me. 'Thou hast no sense,' they said to me. 'To whom speakest thou? Where is he? Dost thou

on, à qui parle-tu, où est-il? le vois-tu, te laisse-tu amuser par ces estrangers nouveaux venus! Je ne disois mot à tout cela. Le lendemain voulant manger, ie commençay à prier Dieu, ils se mirēt vne autre-fois à rire à gorge déployée: là-dessus l'vn de mes parens me dit, mon neveu, tu n'a pas d'esprit, tu ne t'estonne de rien, tu n'entends pas ces gens-là qui se mocquent de toy. Je ne voulu pas pourtant quitter ma priere; ils continuèrent leurs gaußeries: est-il fou, disoient-ils? ie ne [24] perdis pas courage pour cela, ie ne me cōtentay pas de croire tout seul: ie m'efforçay de gagner vne mienne petite sœur, ie la tiray à part & luy dit, ma sœur, que dirois-tu, si on t'enseignoit à prier Dieu, elle me respondit, ie ne veux pas prier car ie mourrois; le moyen de parler à celuy qu'on ne voit pas. Le Pere qui m'inſtruifloit m'auoit donné vne petite fonnnette, ma sœur la voyant me la demande, ie luy dis que ie la luy donnerois si elle vouloit prier: non dit-elle, ie ne prieray point, car ie mourrois, & si tu prends la fonnnette ne mourras-tu point? non ie n'en mourray pas, fit-elle, alors ie luy repliquay, si tu ne meurs pas pour prendre vne fonnnette qui vient de la main des François? pourquoi mourrois-tu receuant d'eux la priere qui est bien meilleure? elle ne repartit rien pour lors; enfin ie luy donnay ma fonnnette pour la gagner, mais en ce même temps ie la quittay pour venir çà bas.

Ce ieune Neophyte rendant compte de sa conſcience à celuy qui le dirigeoit, luy disoit quelques-fois, en verité, mon ame n'a point d'esprit: elle fort quelques-fois de fon chemin fans rien dire, ie ne la sens pas partir; & puis m'auifant tout à coup [25] qu'elle s'égare ie la ramene. Quelques-fois il est si fort

see him? Dost thou allow thyself to be tricked by those strangers who have recently come here?' To all this I answered not a word. On the following day, as I was about to eat, I began to pray to God; again they commenced to laugh immoderately. Thereupon one of my relatives said to me: 'My nephew, thou hast no sense; thou art not surprised at anything; hearest thou not those people who are scoffing at thee?' Nevertheless, I would not give up my prayer. They continued their banter. 'Is he mad?' they said. I [24] did not lose courage for all that. I did not content myself with merely believing; I endeavored to win over my little sister. I took her to one side, and said to her: 'My sister, what wouldest thou say if thou wert taught to pray to God?' She replied, 'I do not wish to pray, for I would die. How can one speak to him whom one does not see?' The Father who instructed me had given me a little bell; when my sister saw it, she asked me for it. I told her that I would give it to her if she would pray. 'No,' she said, 'I will not pray, for I would die.' 'And if thou takest the bell, wilt thou not die?' 'No, I shall not die,' she said. 'Then,' I replied, 'if thou wilt not die because thou takest a bell that comes from the French, why shouldst thou die for receiving prayer from them, which is very much better?' She answered nothing then. Finally, I gave her my bell to win her; but, at the same time, I left her to come down here."

While this young Neophyte was baring his conscience to his director, he said: "Sometimes, in truth, my soul has no sense. It sometimes leaves its path, without saying anything,—I do not notice its going; and when, all of a sudden, I observe [25]

touché du rapport qu'on luy fait de quelques Histoires sacrées, que les larmes luy tombent des yeux. Enfin il ne sçauroit souffrir vne chose qu'il pense estre griefue qu'il ne s'en décharge au plutost par la Confession.

that it wanders, I bring it back." Sometimes he is so affected by the recital of some sacred Stories, that tears fall from his eyes. Finally, he cannot do anything that he considers wrong, without at once unburdening himself of it through Confession.

CHAPITRE IV.

SUITE DU MESME SUJET.

NOUS auons eu peu de malades cette année & encor moins de morts. La maladie auroit bien-tost tout égorgé si elle perfeueroit dans la fureur où nous l'auons veuë.

Vne bonne femme vrayement Chrestienne fut prise d'un mal affez violent, si tost qu'elle en sentit l'effort, elle dit à l'vne de ses compatriotes, ie vous prie de me faire voir le Pere, ie voudrois bien me confessier & me disposer à la mort pendant que ie suis encore en mon bon sens. Le Pere l'alla visiter, & voyant qu'elle n'estoit loin de la Chappelle, il luy fit cõduire pour luy donner le saint Viatique. [26] Vn malade parmy les Sauuages est bien-tost leué & bien-tost couché: Cette pauure creature s'estant confessée, dit au Pere, ie n'en puis plus les forces me manquent: ie ne suis pas triste pour me voir proche de la mort, mon corps est abbatu; mais mon ame est contente, il me semble que ie m'en vais au Ciel, rien ne me trouble, la mort ne me fais point de peur. Ie souffre beaucoup mais cela se passera bien-tost, i'ay tousiours dans l'esprit les dernieres paroles que mon fils me dit en mourant, il m'appella & me dit, ma Mere, ie m'en vay au Ciel, croyez fortement en Dieu, ne quittez iamais la Foy, ne perdez point l'Esperance que vous auez en celuy qui a tout fait, pour moy ie meurs dans la creance de mon Baptefme, nous nous verrons au Ciel si vous perfeuerez dans la Foy: i'ay tousiours

CHAPTER IV.

CONTINUATION OF THE SAME SUBJECT.

WE have had but few cases of sickness this year, and still fewer deaths. Disease would soon have killed all, had it continued to rage as furiously as we have seen it do.

A good and truly Christian woman was attacked by a rather violent illness. As soon as she felt its stress, she said to one of her countrymen: "I beg you to bring a Father to me. I would like very much to confess, and to prepare myself for death, while I still have possession of my senses." The Father went to visit her, and, seeing that she was not far from the Chapel, he had her carried thither, in order to give her the holy Viaticum. [26] A sick person among the Savages is soon raised and soon bedded. When this poor creature had confessed, she said to the Father: "I am exhausted; my strength fails me. I am not sorry to see myself near death; my body is cast down, but my soul is content; it seems to me that I am going to Heaven. Nothing disturbs me; death causes me no fear; I suffer much, but that will soon pass. I have always in mind the last words that my son said to me, when he was dying. He called me and said: 'My Mother, I am going to Heaven; believe firmly in God; never abandon the Faith; do not lose the Hope that you have in him who has made all. For my part, I die in the belief of my Baptism that we shall see each

ces paroles grauées dans mon cœur depuis la mort de mon fils, i'espere que ie le verray bien-tost: car en verité il croyoit fortement en Dieu. Elle se confessa & reçeut le Viatique dans vn grand oppresſement de poitrine. Ce qui n'empeschoit pas de dire de fois à autre IESVS ma regle & mon Capitaine, ie croy en vostre parole: vous estes dās mon [27] cœur, quoy que vous ne paroiffiez pas, ie le croy, oüy en verité, ie le croy: determinez de moy comme il vous plaira, ie vous verray, ie vous verray. Estant reconduite en fa Cabane, le Pere luy porta quelque temps apres l'Extreme-Onction, elle ne donna iamais aucun indice ny de tristesse ny de crainte, vous euffiez dit qu'elle estoit affeurée du lieu où elle alloit. En effet si nous procedons avec amour & avec simplicité deuant Dieu, nous passerons de la mort à la vie comme on passe de l'Hyuer dans le Printemps.

Vn bon Chrestien la voyant fort oppresſée luy dit, Charité, c'est ainsi qu'elle se nommoit, ne t'afflige point, i'ay tousjours eu cette pensée de toy que tu croyois fortement en Dieu, si cela est ne t'attriste point: car tu iras bien-tost au Ciel, fois constante en la Foy iusques au dernier foûpir. Mi entian, respondit-elle, Ka nont niteponetauzin. Ie suis dans cette disposition, ie ne croiray plus à demy, ie croy tout de bon: c'est pourquoy ie ne suis point triste, ie m'en vay au Ciel, ie le croy, elle mourut dans cette ferueur.

Quelqu'vn des Peres ayant rencontré vne femme qui portoit du bois à vn malade, [28] luy dit apres auoir loué sa charité, quand vous faites quelque bonne action enuers vostre prochain, il faut que vous disiez en vostre cœur, ie m'en vay porter du bois à mon Sauveur IESVS. Ie m'en vay faire du feu, ie

other in Heaven if you persevere in the Faith.' I always have those words graven in my heart, since my son's death. I hope that I shall soon see him, for, in truth, he firmly believed in God." She confessed herself and received the Viaticum, while she had a great oppression on her chest. This did not prevent her from saying, from time to time, "JESUS my guide and my Captain, I believe in your word; you are in my [27] heart, although you appear not. I believe it; yes, in truth, I believe it. Do with me as you will. I shall see you; I shall see you." When she was taken back to her Cabin, the Father some time afterward carried to her Extreme Unction. She never betrayed the slightest sign of sorrow or of fear. You would have said that she was sure of the place to which she was going. Indeed, if we proceed with love and simplicity before God we shall pass from death to life as from Winter to Spring.

A good Christian, who saw that she was greatly oppressed, said to her: "Charité,"—such was her name,—"be not afflicted. I have always had this thought of thee that thou believest firmly in God. If that be the case, be not sorrowful, for thou wilt soon go to Heaven; be constant in the Faith to the last breath." *Mi entian*, she replied, *Ka nont nite-ponetauzin*; "I am in that disposition, I will no longer only half believe; I believe fully. That is why I am not sad. I am going to Heaven; I believe it." She died while in that fervor.

One of our Fathers met a woman carrying wood to a sick person. [28] He said to her, after having praised her charity: "When you do a good action toward your neighbor, you must say in your heart,

vay luy donner à manger, ie le vay soigner & penfer, car il a dit que ce qu'on feroit au moindre des siens qu'il le recompenseroit, comme s'il estoit fait à sa propre personne. Cette pauure femme respondit, mon Pere ie penfois actuellement à ce que vous dites, & comme Dieu m'afflige moy-mesme, & qu'il m'a osté la plus-part de mes enfans, & que les autres sont malades, ie dis en mon cœur, il n'importe encore qu'il m'éprouue, Aiantch nigatepouet, ie croiray dauantage, c'est à luy à determiner du tout.

Vne femme estant venuë de Tadousac à S. Ioseph, en partie pour se confesser & communier, fist paroistre vne grande innocence; depuis que ie suis baptisée, disoit-elle, i'ay tasché d'aymer IESVS, i'ay souuent la pensée de ne le iamais fascher; en verité i'ayme la priere. Ie dis à part moy dans mon cœur, ceux qui sont baptisez ne font plus de mal, ie n'en veux point [29] faire, sur tout, ie ne me mets point en colere quoy qu'on me fasse, ma fille est mariée à vn Payen qui est tres-colere, il l'a voulu precipiter de son canot dans la riuiere: ie voulus entrer en colere contre luy, mais ie dy dans mon cœur, ie fascheray celuy qui a tout fait. Ie me retins, ie ne dis mot, i'estois feulement honteuse & confuse, voyant comme il traitoit ma fille, mais ie ne me mis point en colere.

Vn Capitaine voyant embarquer quelques personnes de ses gens, leur dit tout haut en peu de paroles à leur depart, prenez vn escrit des Peres comme vous estes Chrestiens, & ne le dementez point, priez Dieu tous les soirs & tous les matins, ne vous mettez point en colere, vous femmes obeissez à vos maris, sur tout, qu'on fçache que vous aymez la priere, & que vous ne pouuez commettre aucun mal.

' I am going to carry wood to my Savior JESUS; I am going to light a fire; I am going to give him food; I am going to attend him and to dress his wounds;' for he has said that what might be done to the least of his brethren, he would reward as if it were done to him." The poor woman replied: " My Father, I was really thinking of what you say; and—as God afflicts me myself, and has taken most of my children from me, while the others are sick—I say in my heart that it matters not if he try me still further. *Aiantch nigatepouet;* I will believe even more. It is for him to decide all things."

A woman who came from Tadousac to St. Joseph—in part, that she might confess and receive communion—displayed great innocence. " Since I have been baptized," she said, " I have endeavored to love JESUS; I often think of never offending him. In truth, I love prayer. I say to myself in my heart, ' Those who are baptized no longer do evil; I do not wish [29] to do any; above all, I do not get angry, whatever may be done to me. My daughter is married to a Pagan who is very quick-tempered; he tried to throw her out of his canoe into the river. I was ready to get angry with him; but I said in my heart, ' I shall offend him who has made all.' I restrained myself, and said not a word; I was merely ashamed and covered with confusion when I saw how he treated my daughter, but I did not get angry."

A Captain saw some of his people embark, and said a few words aloud to them on their departure: " Take a writing from the Fathers, as you are Christians, and be not unfaithful to it. Pray to God, every night and every morning. Do not get angry;

Vn bon Neophyte de la nation des Attikameg, racontoit ses petites deuotions avec vne simplicité toute aimable; quand ie fonge que Dieu est par tout ie ressens vn grand plaisir, quand ie porte les yeux au Ciel, quand ie regarde les arbres, les oiseaux, les riuieres, les animaux: il me semble que mon cœur est tout plein de [30] ioye, connoissant que toutes ces choses viennent du Tout-puissant. Il m'est ausis que ie suis comme vn homme riche, que ie possede beaucoup, connoissant ce que i'auois ignoré si long temps, ie dy dans mon cœur, Ie l'admire, ie l'ayme, & puis ie me trouue tout content & tout ioyeux.

Ce bon homme adioustoit qu'estant allé bien auant dans les terres, il rencontra quelques Sauuages qui n'auoient iamais veu de François, & qui n'auoient iamais ouy parler de Dieu. Or comme nous faisions nos prieres tous les foirs & tous les matins, ils nous escoutoient: car nous parlions tout haut, ils s'estonnoient & admiroient ce que nous disions. Ils furent surpris voyant vne petite Image qu'on nous auoit donnée. Ie me rencontray, disoit-il, vne autre-fois avec des Payens qui se mocquoient de la priere, ils nous dirent que nous priassions & qu'eux se seruiroient de leurs tambours & de leurs chants, & qu'on verroit laquelle des deux bandes trouueroit plutost de la chasse, nous dismes que nous ne croyons pas en Dieu pour manger & pour viure en terre, nous ne laissasmes pas de prier Dieu qu'il nous aidast. Ces miserables penferêt mourir [31] de faim, & nous ne manquaflmes point de viures. Quand iallois à la chasse ie me mettois à genouil au milieu de mon chemin sur la neige, & ie disois à Dieu tu as fait les animaux, tu en dispose, si tu m'en veux donner ie

you women, be obedient to your husbands. Above all, let it be known that you love prayer, and that you cannot commit any evil."

A good Neophyte, of the Attikameg tribe, related his minor devotions with a most agreeable simplicity: "When I think that God is everywhere, I feel great pleasure; when I raise my eyes to the Sky, when I look at the trees, the birds, the rivers, the animals, it seems to me that my heart is quite full of [30] joy; for I know that all these things come from the Almighty. I think that I am, as it were, a rich man, that I own a great deal. Knowing what I had been ignorant of so long, I say in my heart, 'I admire him, I love him;' and then I feel quite content and very joyful."

This good man added that, having penetrated very far inland, he met some Savages who had never seen any French, and had never heard of God. "Now when we said our prayers every night and every morning, they listened to us, for we spoke aloud; and they were both astonished and delighted at what we said. They were surprised when they saw a little Picture that had been given us. On another occasion," he said, "I met some Pagans, who laughed at prayer. They told us to pray, while they would have recourse to their drums and their songs; and we should see which of the two bands would find game the sooner. We said that we do not believe in God merely for the purpose of eating, and of living on earth. We did not fail to entreat God to help us. Those wretches nearly died [31] of hunger, and we never were in want of food. When I went out to hunt, I knelt in the middle of my path on the snow, and said to God, 'Thou hast made the

croiray en toy, si tu ne m'en donne point ie ne laiferay pas de croire. Pendant que ie cheminois il me venoit en l'esprit, où estois-tu il y a cent ans? d'où es-tu prouenu, tu n'estois point & te voila, en verité cela est admirable, ayme donc celuy qui a tout fait, ie l'ayme me semble, disoit-il.

Vn de nos Peres demandant à vn petit Sauuage aagé de cinq ans, où estoit son pere, l'enfant le monstra de la main; mais son pere luy dit: Mon fils regarde le Ciel, voila où est ton Pere, c'est Dieu qui est ton vray Pere, & poursuivant il adiousta, ie te donne tous les iours à celuy qui a tout fait, & ie le prie de te faire Religieux afin que tu le fçache prier: car ma plus grande tristesse en ce monde est, que ie ne fçay pas bien comme il le faut prier; ie pense quasi tousiours à luy, & l'ayme ce me semble, mais ie ne fçay pas beaucoup de chofes qu'il luy faut dire!

animals; thou disposest of them. If thou choose to give me some, I will believe in thee; if thou give me none, I will still believe.' While I walked along, this idea came to my mind: 'Where wast thou a hundred years ago? Whence didst thou come? Thou wast not, and here thou art. In truth, it is admirable. Love, therefore, him who has made all.' It seems to me that I do love him," he said.

One of our Fathers asked a little Savage, five years old, where his father was. The child pointed to him with his hand, but his father said to him: "My son, look up to Heaven; that is where thy Father is. It is God who is thy true Father;" and continuing, he added, "I give thee every day to him who has made all; and I beg him to make thee Religious, so that thou mayst know how to pray to him,—for my greatest sorrow in this world is that I do not know how to pray aright to him. I think nearly always of him, and it seems to me that I love him; but I do not know many things that should be said to him."

[32] CHAPITRE V.

DE QUELQUES ACTIONS PLUS REMARQUABLES.

L'ESPRIT de IESVS-CHRIST est vn Esprit pur, vn esprit qui destruit la nature & qui fait viure la grace; vn esprit qui prend ses delices & son repos non dans la panne & dans le satin, mais dans vne ame enrichie d'vne amoureuse crainte. Vn ieune homme Sauuage assez disgracié de la nature, car il est rude en paroles, & ses recreations paroissent secrettement par vne femme Payenne, il ne luy fit qu'vne seule responce: Tu n'as point d'esprit, tu viens trop tard, ie suis baptisé, ie prie Dieu, ie ne fçaurois plus cōmettre ces crimes. Vn ieune garçon prié par vne fille se mit encor mieux à couvert, car fans raifonner avec le serpent il s'enfuit comme le chaste Ioseph. Vne femme veufue assez ieune inuitée par vn ieune homme fut faisie de crainte & d'espouante, s'estonnant qu'vn homme qui auoit tant oüy parler de l'Enfer, y voulut [33] descendre pour vn plaisir si paſſager.

Vn bon Chrestien qui receut le nom d'Ignace en fon Baptefme, tomba malade d'vne fievre violente cét esté dernier: Il prie aussi-tost qu'on fasse venir le Pere pour fe confesser, & voyant qu'il tardoit trop se fait porter à la Chappelle, par vn desir qu'il auoit de soulager son ame deuant que de penser son corps. De là on le porte dans vne petite Cabane d'écorces

[32] CHAPTER V.

OF SOME ESPECIALLY REMARKABLE ACTIONS.

THE Spirit of JESUS CHRIST is a pure Spirit—a spirit that destroys nature, and causes grace to live; a spirit that finds its delight and its repose, not in plush and satin, but in a soul enriched with loving fear. A young man, a Savage, who is somewhat ill favored by nature,—for he is harsh in speech, and his recreations seem to consist in fits of anger and in riddles,—was several times solicited in secret by a Pagan woman. He gave her but one answer: “Thou hast no sense; thou comest too late,—I am baptized; I pray to God. I can no longer commit those sins.” A young boy, who was tempted by a girl, escaped the danger still better; for, without arguing with the serpent, he fled like the chaste Joseph. A widow, still young, who was tempted by a young man, was seized with fear and horror,—being astonished that a man who had heard so much of Hell should be willing [33] to go there for so fleeting a pleasure.

A good Christian, who received the name of Ignace at his Baptism, fell ill of a violent fever last summer. He at once requested that the Father be sent for, to confess him; and, seeing that he delayed too long, he had himself carried to the Chapel, through the desire that he felt to relieve his soul before thinking of his body. From there he was carried to a small bark Cabin, separated from the others, that

separée des autres qui luy feruit d'infirmerie. Le Pere le visite souuent, le console, le veille la nuit, l'affiste felon son petit pouuoir de ce qu'il a dans la mission de Tadoussac, où il n'y a que ce qu'on y porte. Les Sauuages à son exemple luy rendent les mesmes deuoirs de charité: vn entr'autre le confolant luy tenoit ce discours: vous endurez beaucoup mon frere, luy dit-il, prenez courage & souffrez paisiblement vostre mal, i'ay esté malade iusques à la mort cét hyuer, ie n'ay iamais demandé la santé à Dieu, ie l'ay tousiours prié de faire sa volonté en moy, & m'en suis tres-bien trouué, me voila encor fain & gaillard & dans la resolution de le seruir le reste de mes iours: faites-en de mesme, & vous ferez content; puis se mit à [34] genoüil, fit sa petite priere pour le malade & s'en retourna. Vn autre, d'abort qu'il entra dans la Cabane voyant le malade dans de grandes conuulsions, luy demanda où estoit son plus grand mal, le malade luy faisant signe que c'estoit à l'estomach, il moüilla son poux de sa faliue, marqua quelques signes de Croix sur cette partie prononçant ces paroles: Seigneur, ie ne fais pas cecy en vain, i'ay appris que vous auez infiniment souffert estant attaché à la Croix: ie vous supplie qu'en consideration de ces souffrances vous soulagiez celles de ce pauure malade. Vn autre Chrestien voyant le malade en danger de mourir demanda aux assistans s'il s'estoit confessé, & combien de fois depuis sa maladie, oüy, luy dit-on, il s'est acquitté souuent de ce deuoir, il n'y a donc plus rien à craindre, respondit-il; s'il perd le corps il sauvera l'ame qui vaut cent mille fois mieux que le corps. Ignace tesmoignoit que telles visites luy estoient agreables, il prioit ses

served him as an infirmary. The Father visits him often, consoles him, watches over him at night, assists him as far as the slender resources of the Tadoussac mission permit, where there is only what we carry there. The Savages, following his example, did him the same charitable services. One, among others, in order to console him, spoke to him as follows: "You suffer much, my brother; take courage, and endure your sickness with patience. I was sick unto death this winter. I never asked God for health,—I always begged him to do his will unto me, and I was all the better for it. Here I am, quite healthy and hearty again, and resolved to serve him for the remainder of my days. Do likewise, and you will be content." Then he [34] knelt down, said a short prayer for the sick man, and went away. Another, as soon as he entered the Cabin, saw the patient in strong convulsions, and asked him where he felt the most pain. The sick man made him a sign that it was in his stomach. He moistened his thumb with his saliva and made some signs of the Cross on that part, pronouncing these words: "Lord, I am not doing this without a purpose; I have learned that you suffered infinite torture while attached to the Cross; I beg you, in consideration of those sufferings, to relieve those of this poor sick man." Another Christian, seeing the patient in danger of death, asked those who were present if he had confessed, and how many times he had done so from the beginning of his illness. "Yes," he was told; "he has often acquitted himself of that duty." "Then, there is nothing to fear," he said. "If he lose his body he will save his soul, which is worth a thousand times more than the body." Ignace showed that such

gens de l'entretenir de semblables discours. Comme il commençoit desja à se mieux porter & qu'il eut quitté son infirmerie d'écorce pour se loger avec les autres, il luy arriua vne chose bien estrange. [35] Il fut saisi de ie ne sçay quel entousiasme dans le plus profond filêce de la nuit, il se leue subitemēt sur son feant, puis se met à genoüil, leue les mains & les yeux vers le Ciel, en s'écriant, ie viens du Ciel, ie suis guary, IESVS m'a donné la vie, ie l'ay veu de mes yeux. A ce bruit ceux de la Cabane & du voisinage s'éveillent, on vient voir ce que c'est, on demande au conualeſcent ce qu'il veut dire par trois & quatre fois, à toutes ces demandes point d'autre reſponſe que ces paroles, ie viens du Ciel, ie suis guary, i'ay veu IESVS; il les dit & redit toute la nuit iusques au matin qu'il prit vn peu de repos, apres deux ou trois heures de sommeil il se met à genoüil derechef & prie quelqu'vn de fa Cabane d'appeller tous les Sauuages pour leur dire vn mot de la part de Dieu. Il ne fallut que cette parole pour leur faire croire que cét homme estoit reſſuſcité, ils y courrent tous pour le voir & l'ouïr parler. Ignace voyant vne ſi belle assemblée commence ſon diſcourſ comme il auoit fait à minuit. Ie viens du Ciel, mes amis, leur dit-il, IESVS m'a donné la vie ie l'ay veu de mes yeux, il m'a fait voir des chofes eſtranges avec cōmandemēt de vous en faire le rapport. [36] Il ma monſtré vn grand Liure où font eſcrits d'vn coté les vices qu'il a en horreur, comme l'yurognerie, le peché de la chair, la communication avec le Diable & plusieurs autres qu'il nomma, & de l'autre coté du liure, il m'a fait voir ceux qui d'entre-vous font les plus fujets à ces pechez, chacun eſcrit dans ce

visits were agreeable to him. He begged his people to entertain him with similar discourses. When he began to get better, and was able to leave his bark infirmary, to lodge with the others, a very strange thing happened to him. [35] He was seized with I know not what enthusiasm, in the deepest silence of the night. He rises at once to a sitting posture, then kneels down, and raises his hands and his eyes to Heaven, exclaiming: "I come from Heaven; I am cured; JESUS has given me life. I have seen him with my own eyes." On hearing the noise, those in the Cabin and in the neighborhood awake; they come to see what is the matter; they ask the convalescent, three or four times, what he means. To all these questions he gives no other answer than these words: "I come from Heaven; I am cured; I have seen JESUS." He repeats them over and over again, during the night, until toward morning, when he gets a little rest. After sleeping two or three hours, he again kneels down and requests one of those in his Cabin to summon all the Savages, that he may give them a message from God. It needed but these words to make them believe that the man had risen from the dead. They all hasten to see him, and to hear him speak. When Ignace sees so large an assemblage, he commences to speak as he had spoken at midnight. "I come from Heaven, my friends," he says to them. "JESUS has given me life; I saw him with my own eyes. He showed me wonderful things, and commanded me to relate them to you. [36] He showed me a great Book, in which are written on one side the vices of which he has a horror, such as drunkenness, the sin of the flesh, communication with the Devil, and many

liure qui plus, qui moins, vous vn tel (le nommant par son nom) vous y estiez beaucoup escrit, vostre Massinahigan, c'est à dire vostre escriture, est grand, il y a quelque chose qui ne va pas bien dans vostre affaire, vous n'allez pas droit, vous n'auez pas foin de corriger la ieunesse quand elle fait mal. Vn tel qui est baptisé ne croit que du bout des levres, la foy qu'il a s'arreste à la gorge & ne passe pas iusques au cœur, il n'y a point d'apparence qu'il la garde long-temps. Vn tel n'est pas beaucoup escrit dans ce liure; il est homme de bien & sa femme aussi, tous deux vont droit au Ciel. Vn tel qui a quitté sa femme prend le chemin de l'Enfer, & est en danger d'y aller s'il ne s'amende, car son papier est bien long, & il y a bien de l'escriture pour lui. Jamais vous ne vistes des gens plus attentifs ny vn plus profond silence. Cet homme [37] de l'autre monde poursuit; IESVS m'a fait voir, disoit-il, à sa main droite vne chose qui n'a point son pareil en beauté, c'est vne lumiere en comparaison de qui le Soleil n'est que tenebres, vn lieu de plaisirs & de contentement, enfin le séjour de Dieu même & de tous les Biē-heureux. C'est là où j'ay veu les enfans de nos gens, qui sont morts incontinent apres leur baptême, mais j'y ay veu fort peu d'hommes & de femmes Sauuages baptisez. A sa main gauche il m'a découvert vn feu qui m'a fait trembler de peur, dont nous parle souvent le Pere qui nous enseigne; mais qui est tel qui [sc. qu'il] n'y a point de paroles qui en puise exprimer la rigueur. C'est dans ce feu que j'ay veu brûler les Sauuages qui ne croient point en Dieu, & ceux qui croyans en lui ne lui ont point obey en cette vie: j'y ay aussi veu des François, ô que le nombre est

others that he named. And, on the other side of the book, he made me see those among you who are most addicted to those sins. Each one is inscribed in that book,—some for more, some for less. You, such a one" (calling him by his name), "were inscribed there very often. Your Massinahigan," that is to say, your account, "is a long one. There is something in your conduct that is not right. You do not go straight; you are not sufficiently careful to correct the young people when they do wrong. Such a one is baptized but his belief does not extend beyond his lips. His faith stops at his throat, and does not reach his heart; it is not probable that he will long retain it. Such a one is not often inscribed in the book; he is a good man, and his wife is also a good woman; both are going straight to Heaven. Such a one, who has abandoned his wife, takes the road to Hell, and is in danger of going there if he do not amend his ways; for his account is a very long one, and there is much writing about him." Never have you seen people more attentive, or in greater silence. This man [37] from the other world continued: "JESUS showed me," he said, "on his right hand a thing that has not its equal for beauty. It is a light compared with which the Sun is but darkness, a place of pleasure and of happiness,—in a word, the abode of God himself and of all the Blessed. There I saw the children of our people, who have died immediately after their baptism; but I observed there but few Savage men and women who have been baptized. On his left hand, he showed me a fire that made me tremble with fear,—of which the Father who teaches us often speaks, but which is such that no words can express its intensity. In that

grand des vns & des autres. IESVS estoit au milieu du Paradis & de l'Enfer, il m'a monstré ses mains & ses pieds percez de gros cloux, puis m'a dit deux ou trois mots. Ignace, me disoit-il, ce que vous auez enduré pendant vostre maladie n'est riẽ, c'est moy qui ay souffert pendant à la Croix pour vous, moy [38] qui suis vostre Createur & vostre Roy. Quand ie vous enuoye quelque affliction, la faim, la soif, la maladie, la pauureté, souffrez cela patiemment pour moy & à mon exemple.

En suite de cela Ignace fit vne petite Instruction à son auditoire; Il faut mes freres, leur dit-il, nous assembler tous les foirs dans vne grande Cabane pour chanter les loüanges de Dieu, & nous exhorter les vns les autres à le seruir fidellement. Il faut tous les matins apres vos prieres en particulier que vous fortiez de vos Cabanes & que vous vous promeniez en disant vos Chappelets, & que vous imitez le Pere qui se retire dans le bois tous les matins pour prier Dieu. N'oubliez point la benediction & l'action de graces en vos repas; foyez foigneux de corriger vos enfans, & de faire plus d'estat de la foy que Dieu vous a donnée que de vos vies, ainsi finit le Sermon, & chacun se retira chez foy en vn profond silence.

Quoy qu'il en soit de cete visiõ, soit qu'elle passe pour veritable, soit qu'il n'y ait que de l'imagination: il est tousiours vray de dire qu'elle a produit de bons fruits dans les esprits de tous ceux qui en ont [39] ouÿ le rapport. Les meschans en ont esté espouuantez & les bons confolez; Ie vis pour lors les pauures Sauuages de Tadouffac bien changez, dit le Pere qui a foin de cette Mission. Ie les ay veus fondre à la foule Chrestiẽs & Payens dans la Chappelle

fire I saw the Savages burning who believe not in God, and those who, while believing in him, have not obeyed him in this life. There also I saw Frenchmen. Oh! how great is the number of both. JESUS stood between Paradise and Hell. He showed me his hands and his feet, pierced by great nails, and then he said a few words to me. ‘Ignace,’ he said, ‘what you have endured during your illness is nothing. It is I who suffered, while hanging on the Cross for you—I [38] who am your Creator and your King. When I send you any affliction,—hunger, thirst, sickness, poverty,—suffer it patiently for me, and in imitation of my example.’”

After that, Ignace delivered a short Instruction to his audience: “We must, my brothers,” he said, “assemble every night in a large Cabin, to sing God’s praises and to exhort one another to serve him faithfully. Every morning, after saying your prayers in private, you must come out of your Cabins and walk about reciting your Rosaries, and imitate the Father who withdraws into the woods every morning to pray to God. Do not forget to ask a blessing and to return thanks at your meals. Be careful to correct your children, and to think more highly of the faith that God has given you than of your lives.” Thus ended the Sermon, and each one withdrew to his home in profound silence.

However it may be as regards this vision,—whether it be true or whether it be only imagination,—it is nevertheless a fact that it produced a good effect upon the minds of all who [39] heard it related. The wicked were frightened and the good were consoled by it. “For the time, I found the poor Tadoussac Savages greatly altered,” says the Father who has

pour y faire des prières extraordinaires; ie les ay veus se promener le soir & le matin disant leurs Chappelets avec vne deuotion toute particulière; ie les ay oyé parler à Dieu la nuit, se promenant à l'entour de la Chappelle, avec des paroles animées de deuotion, & fortant d'un cœur qui sembloit estre véritablement contrit. Ha mon Pere! me disoit vn des plus zelez, qu'Ignace m'a donné d'épouante par son discours, il me semble que ie m'éveille d'un profond sommeil, i'ay été aveugle iusques icy & ie commence à ouvrir les yeux, il me semble que i'estois mort, & ie commence à viure aujourd'huy, & quoy que ie fois baptisé il y a desia deux estez, il m'est aduis toutes fois que ie ne l'ay pas encore receu en Chrestien. Vne chose si nouvelle fut incontinent diuulgée parmy les Sauuages de Silleri & des trois riuiieres, dont les mieux dispofez en furent viuement touchez.

[40] Les Chrestiens de la mesme Mission firent vne faute assez pardonnable dont ils firent vne penitence publique incontinent apres à la porte de l'Eglise; mais ayant apris du Pere qui les enseigne quelques exemples de ceux qui font penitence pour leurs pechez dont quelques-vns ieusnent au pain & à l'eau, d'autres se flagellent quelques fois, quelques-vns font de grandes aumofnes & de longues prières, & d'autres meurent de regret & de douleur de leurs fautes, estimèrent que la penitence qu'on leur auoit donnée à faire estoit trop petite, & que la satisfaction qu'ils auoient faite publiquement n'estoit point égale à leur delit. Ils se resolurent tous d'un commun confement d'en faire vne plus grande, & de se flageller à l'imitation de ces saints Penitens dont ils auoient

charge of that Mission. "I saw them come in crowds, both Christians and Pagans, to the Chapel, to say special prayers there. I saw them walking about night and morning, reciting their Rosaries, with most special devotion. I heard them speaking to God at night, while walking round the Chapel, with words full of devotion and coming from hearts which seemed truly contrite. 'Ah, my Father,' one of the most zealous would say to me, 'how Ignace has frightened us by his discourse. It seems to me that I am awaking from a profound slumber; I have been blind hitherto, and I am commencing to open my eyes. It seems to me that I was dead and to-day I am beginning to live; and, although I was baptized two summers ago, I nevertheless think that I have not yet received that Sacrament as a Christian should.'" An occurrence so novel was quickly made known among the Savages of Silleri and of three rivers, the best disposed among whom were deeply touched by it.

[40] The Christians of the same Mission committed a somewhat pardonable offense, for which they at once did public penance at the Church door. But having learned, from the Father who teaches them, some examples of those who do penance for their sins,—some of whom fast on bread and water, others scourge themselves a certain number of times, others give considerable alms and say long prayers, while others die of sorrow and regret for their sins,—they considered that the penance that they had been given to perform was too light, and that the public atonement which they had made was not adequate to the offense. They all resolved, by common consent, to perform a harder one and to scourge themselves in

oüy parler. Ils font sur le champ vne grande discipline de cordes assez grosses pleine de gros nœuds qu'ils lient au bout d'un baston pour seruir de poignée, ils la gardent toute la nuit, & le lendemain matin s'estans assembliez au son de la voix du Pere qui les appelle à la Messe: vn des plus considerables entre les Chrestiens pria tout le monde indifferemment de se [41] trouuer à l'Eglise, aussi bien les infidelles que les baptizez, pour oüyr vn mot d'importance qu'il auoit à leur dire. Il y auoit pour lors à Tadoussac 6. ou 7. nations differentes qui se trouuerent dedans ou proche de la Chappelle: alors cét homme zelé se leua au milieu de l'assemblée & tint ce discours. Je crains fort, dit-il, que le peuple de Tadoussac ne soit point sauué; ie voy que c'est vn peuple trop meschant, & que iusques icy apres tāt de fautes qu'il a fait, il n'a donné aucun ou fort peu de tesmoignages de son amandemēt, Tenez, regardez, voila comme la terre est faite, disoit-il, montrant sa main fermée, la terre est ronde cōme mon poin: elle est par tout habitée à ce qu'on nous dit, & n'y a presque point de lieux où il n'y ait des fidelles qui croient fortement en Dieu. Il n'y a que ce bout du monde, où l'on trouve bien peu de Chrestiens, & encor ceux qui font profession de l'estre sont si fobles dans la foy, que le Demon a bon marché d'eux quand il les attaque. Les François qui croient en Dieu font comme vne forte muraille, le Diable trouve de la resistance quand il s'en approche: mais ceux de Tadoussac font comme ce meschant [42] drap percé (c'estoit vn vieil drap qui seruoit de courtine à l'Eglise faute de quelque autre chose meilleure) nous sommes disoit-il comme ce drap trouié, le Demon passe tout

imitation of the holy Penitents of whom they had heard. They at once made a great discipline of heavy cords, full of large knots, which they tied to the end of a stick, to serve as a handle. They kept it all night, and on the following day, when they assembled at the sound of the Father's voice calling them to Mass, one of the leading Christians begged every one, without distinction,—[41] both the infidels and the baptized,—to go to the Church to hear something of importance that he had to tell them. There were at the time at Tadoussac 6 or 7 different tribes who were in or near the Chapel. Then this zealous man stood up in the middle of the assembly, and spoke as follows: "I greatly fear," he said, "that the people of Tadoussac will not be saved; I see that they are too wicked a people, and that, after committing so many offenses, they have as yet manifested but few, if any, signs of improvement. Here, look, see how the earth is made," he said, showing his closed hand; "the earth is round, like my fist; it is everywhere inhabited, we are told, and there is hardly a place where there are not faithful ones who firmly believe in God. It is only at this end of the world that there are very few Christians; and even those who profess to be such are so weak in the faith, that the Devil easily overcomes them when he attacks them. The French who believe in God are like a strong wall; the Devil meets with resistance when he approaches it. But those of Tadoussac are like that shabby, [42] torn cloth" (this was an old cloth that served as curtain in the Church, for want of something better). "We are," said he, "like that cloth, full of holes; the Devil passes through our hearts as my finger passes through that hole. That

au trauers de nos cœurs, comme mon doigt fait au trauers de ce trou. Ce malin esprit fait de nous ce qu'il veut, pour moy ie crains fort qu'il ne m'arreste en chemin & qu'il ne m'attrappe au milieu de ma course. Que si iamais ie vay au Ciel, le Pere qui nous enseigne y fera si haut qu'à peine le pourray-je voir; car que faisons nous pour y aller. Or fus, ie desire monstrar plus de courage dorefnauant, ie veux satisfaire pour mes fautes & marcher droit le resté de mes iours: là-dessus il tire cette grande discipline qu'il cachoit dessous sa robbe la monstrant à toute l'asssemblée, & esleuant le ton de sa voix, ce n'est pas là le feu d'Enfer que i'ay merité, disoit-il, ce n'est qu'une petite paille en comparaison de ce qu'on souffre là-bas dans la demeure des Demons. Quand on mettroit mon corps en fang avec ce foüet & qu'on deschireroit ma chair de coups, ie ne croirois pas pourtant auoir payé mes debtes & satisfait à la iustice de Dieu; mais ie fçay qu'il est infiniment [43] bon & qu'il fait misericorde à ceux qui luy demandent pardon de cœur. Tenez, dit-il, au Capitaine, voila la discipline que ie vous mets entre les mains & mes espaules nuës que ie vous presente, frappez & ne m'épargnez point. Le Capitaine obedyt sur l'heure à sa parole, & luy descharge sur le dos vne grefle de coups, ce penitent demande humblement pardon à Dieu de ses fautes pendant qu'on le flagelle, & se iette par terre pour la baifer, & se relevant inuite tous les Chrestiens à suiure son exemple, il crie, venez tant que vous estes de coupables, venez vous prefenter devant l'Autel, venez satis-faire à la iustice de Dieu. On ne disputa point qui pafferoit le pre-mier, les plus proches furent les premiers, chacun

evil spirit does with us as he wishes. For my part, I greatly fear that he will stop me on the way, and catch me in the midst of my career. And, if ever I go to Heaven, the Father who teaches us will be so high up that I shall hardly be able to see him. For what are we doing, in order to get there? Now, then, I wish to manifest more courage in future. I wish to atone for my sins and to walk straight for the remainder of my days." Thereupon he drew out the great discipline, that was hidden beneath his robe; and showing it to the whole assembly, and raising his voice, he said, "This is not that Hell-fire that I have deserved. It is but a little straw, in comparison with what is suffered down below in the abode of the Demons. Even if my whole body were covered with blood from this whip, and my flesh were torn by blows, I would not even then consider that I had paid my debts and satisfied God's justice. But I know that he is infinitely [43] good, and has mercy on those who ask pardon of him with all their hearts. Here," said he to the Captain, "here is the discipline that I place in your hands, and here are my bare shoulders that I present to you. Strike, and spare me not." The Captain at once took him at his word, and delivered a shower of blows on his back. The penitent humbly begged pardon of God for his sins while he was being scourged, and threw himself on the ground, to kiss it; and, on rising, he urged all the Christians to follow his example. He cried out, "Come, all ye who are guilty; come and present yourselves before the Altar. Come and satisfy the justice of God." There was no dispute as to who should go first. The nearest went the first; they all came up, one after another, to perform their

s'approcha fil à fil pour faire sa penitence, chacun determina de ce qu'il vouloit donner & de ce qu'il vouloit receuoir; les vns demandoient qu'on leur donnaast vingt coups, les autres dix, les autres plus, les autres moins. Le Pere qui estoit sur le point de celebtrer la Messe fut surpris à la veüe de cette nouvelle deuotion, qu'il n'attendoit pas dvn peuple qui ne fçait encore ce que c'est que de [44] souffrir pour Dieu. Il ne la voulut pas interrompre sur l'heure de peur de s'oppofer aux mouuemens du saint Esprit; mais feulement il prit garde qu'elle ne passast les termes de la prudence & qu'il n'y eut point d'excez. La penitence fut si generale, que les innocens y voulurent auoir part aussi bien que les coupables, les enfans mesmes ny furent point espargnez, les peres & les meres les faisoient approcher de l'Autel, les dépouilloient de leurs petites robes, & prioient celuy qui tenoit le fouët en main de les chastier à discretion felon leur aage & leurs forces; allegant que ce chastiment étoit desia deu à leur defobeyffance. Ces pauures victimes s'y en alloient de bon cœur se mettoient à genouïl devant l'Autel, ioignoient les mains & receuoient sans branler & sans ietter vne petite larme, les coups de fouët qu'on deschargeoit doucement sur leurs chairs innocentes. Il se trouua mesme des meres qui chastierent de leurs Chappelets à guise de discipline leurs petits enfans qui pendoient encore à la mamelle. Vn bon vieillard Chrestien qui venoit de l'habitation de saint Ioseph, & ne faisoit que [45] d'arriuer à Tadoussac, se trouua fort à propos à cette sainte Ceremonie, il en fut si fort touché qu'il cria tout haut qu'il estoit pecheur & qu'il vouloit faire penitence avec les autres; il s'auance en disant ces

penance; each one decided what he wished to give and what he wished to receive. Some asked to be given twenty blows, others ten,—some more, some less. The Father, who was about to say Mass, was surprised at the sight of this new devotion, which he did not expect from a people who know not yet what it is to [44] suffer for God. He did not wish to interrupt it at once, for fear of opposing the workings of the holy Ghost. He merely took care that it did not go beyond the bounds of prudence, and that there were no excesses. The penance was so general, that the innocent wished to share it with the guilty. Even the children were not spared; their fathers and mothers made them approach the Altar, took off their little garments, and begged him who held the whip to chastise them at his discretion, in proportion to their age and strength,—alleging that this chastisement was already due to their disobedience. These poor victims went there cheerfully; they knelt before the Altar, clasped their hands, and, without shrinking or shedding one little tear, they received the blows from the whip, which were gently delivered on their innocent flesh. Some of the mothers even struck with their Rosaries, in the manner of the discipline, their little children still at the breast. A good old man—a Christian, who came from the settlement of saint Joseph and who had only just [45] arrived at Tadoussac—happened, very opportunely, to be present at this holy Ceremony. He was so touched by it that he cried out aloud that he was a sinner and wished to do penance with the others. He came forward, as he uttered these words, prostrated himself on the ground, presented his bare shoulders, and received at once what he fervently

paroles, se prosterne en terre, presente ses espaules nuës, & reçoit à l'instant ce qu'il demandoit avec ferueur. Le lendemain il s'en retourne dans son canot à Sillery d'où il estoit party. Enfin celuy qui attendit le dernier fut le mieux payé: ce fut tout à dessein qu'il laissa passer les autres deuant luy, & qu'il choisit le dernier rang, afin de faire sa penitence plus à son aise & avec plus de confusion. C'est à moy, dit ce braue champion de IESVS-CHRIST, c'est à moy à payer à mon tour, ie suis le plus meschant, il faut que ie sois plus chastié que les autres, ie suis le plus criminel ie veux estre le plus mocqué. Frappez sur moy hardiment, dit-il à celuy qui tenoit la discipline, tandis que ie me pourmeneray dans l'Eglise pour boire la confusion & pour estre l'opprobre du monde; aussi-tost dit aussi-tost fait, il se promene le mieux qu'il peut par la Chappelle, & l'autre le suit tousiours [46] frappant & flagellant, à chaque coup qu'on luy donnoit il disoit des paroles qui faisoient quasi fondre en larmes toute l'assistance. Je vous supplie, Seigneur, que ce que ie sens maintenant fur ma chair par les coups de foüet que ie sens, effacent les pechez que i'ay escry mal à propos sur vostre liure. Seigneur, ayez pitié de ce pauure homme, disoit-il vne autrefois, qui a merité l'Enfer, & qui vous demande pardon. Je vous abondonne mon corps & mon ame & vous promets de vous estre plus fidelle à l'aduenir moyennant vostre grace. Cette flagellation eut été trop longue si le Pere n'y eust mis fin, qui les confola les voyant dans cét estat de penitence, & les affeura du pardon de leurs fautes si leurs coeurs respondoient à leurs parolles & à leurs actions, ils les aduertit qu'ils n'eussent plus à faire de penitence publique

asked for. On the following day, he returned in his canoe to Sillery, whence he had come. Finally, he who waited until the last was the best paid. He purposely allowed the others to pass before him, and chose the last place, so as to perform his penance more leisurely and with more humiliation. "It is my turn," said this brave champion of JESUS CHRIST, "it is my turn to atone. I am the most wicked of all; I must be punished more than the others. I am the most criminal; I wish to be the most scorned. Strike me boldly," he said to him who held the discipline, "while I walk about in the Church, to endure the shame and be an object of opprobrium to all." No sooner said, than done. He walked as best he could through the Chapel, while the other followed him, ever [46] striking and scourging him. At every blow that was given him, he uttered words that almost caused all present to melt in tears. "I beg you, Lord, that what I now suffer in my flesh, by the blows from the whip that I feel, may wipe out the sins that I have so wrongly caused to be inscribed in your book." "Lord," he said at another time, "have pity on this poor man who has deserved Hell and who asks your pardon. I resign my body and my soul to you, and promise you to be more faithful in future with the help of your grace." This flagellation would have been too long, had not the Father put an end to it. He consoled them, when he saw them in so penitent a condition; and he assured them of the pardon of their sins, if their hearts responded to their words and their actions. He warned them not to perform any other public penance without the advice of their Confessors. The conclusion was, that they must live better, and show

sans le conseil de leurs Confesseurs. La conclusion fut qu'il failloit mieux viure, & monstrer plus de courage à combattre le vice dorefnauant, & là-deffus on pendit la discipline à vn clou de la Chappelle, pour auertir qu'elle estoit-là, pour [47] chastier publiquement ceux qui feroient quelque scandale public.

Quatre ou cinq ieunes gens s'en estoient allez à la chasse & ne s'estoient pas trouuez à cette publique satisfaction & generale, ils ne furent pas si-tost de retour qu'on les inuita de faire comme les autres, puis qu'ils estoient coupables. Ils ne se firent pas tirer l'oreille, ils se prefenterent tous au commencement de la Meffe, & satisfirent au contentement & à l'edification de tous les Chreftiens.

more courage in fighting against vice, in future; and thereupon the discipline was hung up on a nail in the Chapel, as a warning that it was there to [47] chastise publicly those who should be guilty of any public scandal.

Four or five young men had gone out hunting, and were not present at this public and general atonement. No sooner had they returned when they were asked to do as the others had done, since they also were guilty. They did not hesitate; but all presented themselves at the beginning of Mass, and made their atonement to the satisfaction and edification of all the Christians.

[48] CHAPITRE VI.

DE L'HYUERNEMENT D'VN PERE AUEC LES SAU-
UAGES.

UNE bonne escoüade de Sauuages Chrestiens fe
disposans pour leur grande chaffe & pour faire
leur prouision de chairs d'Elan, me prirent
de leur donner vn Pere de nostre Compagnie qui les
accompagnaſt, ils apportoient pour raison que les Iro-
quois les pourſuiuans par tout, ils estoient contraints
de s'esloigner de plusieurs iournées de la maison de
prieres, & que dans leur fejour de plusieurs mois, ils
souhaittoient ardemment d'auoir quelqu'vn avec eux
qui leur pût administrer les Sacremens & leur enfei-
gner le chemin du Ciel. Le P. Gabriel Druilletes
leur fut accordé, il fut bien-tost equippé, tout fon
bagage estoit renfermé dans vne petite caiffe ou dans
vn petit coffret qui ne contenoit que les ornemens
neceſſaires pour dire la sainte Messe; le voila chargé
de tous ſes meubles & [49] d'vne bonne refolution de
bien ſouffrir, car quiconque s'embarque avec ces peu-
ples ne fera iamais logé dans tout fon voyage qu'à
l'enseigne de la Croix; il eut pour compagnon vn
ieune François qui ne luy pouuoit donner autre
consolation que de le feruir à l'Autel; comme le gros
des Sauuages auoient pris le deuant, deux ieunes
hommes l'enleuerent dans vn petit batteau d'écorſe,
& le porterent en peu de iours où ils s'estoient donné
le rendez vous.

[48] CHAPTER VI.

OF THE WINTERING OF A FATHER AMONG THE SAVAGES.

A CONSIDERABLE band of Christian Savages who were preparing for their great hunt, and for securing their provision of Elk meat, begged me to give them a Father of our Society, to accompany them. They alleged as a reason that, as the Iroquois pursued them everywhere, they were compelled to remain at a distance of several days' journey from the house of prayer; and that, during their sojourn of several months, they ardently desired to have some one with them who could administer the Sacraments to them, and teach them the way to Heaven. They were given Father Gabriel Druilletes. He was soon equipped; all his baggage was contained in a small box or trunk which held only the necessary supplies for saying Mass. Behold him, then, loaded with all his movable effects, and [49] animated by a noble resolution to suffer much; for whosoever embarks with these people will never be lodged throughout his journey elsewhere than at the sign of the Cross. He had for companion a young Frenchman, who could give him no other consolation than to serve him at the Altar. As the main body of the Savages had preceded him, two young men took him in a little boat of bark, and in a few days brought him to the appointed rendezvous.

Aussi-tost que ce canot parut chacun accourt sur les riuies du grand fleuué, c'est à qui tesmoignera plus de ioye de la venuë du Pere, on le careffe non à la mode de la Cour, mais à la mode de la sincérité & de la franchise. Noël Negabamat que ces bons Neophytes ont choisi pour leur Capitaine, harangua publiquement, declarant d'vne voix haute & forte les sujets qui auoient amené le Pere, les befoins qu'ils en auoient, les biens qu'ils pouuoient recueillir de sa prefence & de sa conuersation, les obligations qu'ils luy auoient de s'estre voulu rendre compagnon de leu[r]s grands trauaux pour les instruire: bref il exhortoit tous ses gës avec [50] vne grande ferueur de rendre toute sorte d'obeyffance & de respect aux volontez de leur Pere.

Tous ceux qui deuoient marcher de compagnie estans rassemblés on leue le camp, on met toutes les maisons en rouleaux, c'est à dire qu'on plie les écorces qui composent les bastimens, on quitte les bords de la grande riuiere où le païs des poiffons, pour entrer dans la region des Elans, des cerfs, des castors & des autres animaux, aufquels ils alloient declarer la guerre. Ie ne parleray point de leur façon de camper ny de leurs armes ny de leurs chariots de bagages qui ne sont autres que leurs dos ou des traiteaux de bois fort legers, quand la terre est couuerte de neige. Ie ne parleray non plus de diuerxes sortes de bestes qu'ils rencontrent dans leurs grandes forests, ny leurs coutumes ou de leurs façons de faire, tout cela est décrit dans les Relations precedentes, ie traceray feulement vn petit crayon de la pieté & de la deuotion que ces bons Neophytes exercent dans leurs grands bois.

As soon as the canoe appeared, all hastened to the banks of the great river, and vied with one another in expressing their joy at the arrival of the Father. He was welcomed, not in the fashion of the Court, but with sincerity and frankness. Noël Negabamat, whom these good Neophytes have chosen for their Captain, delivered a public harangue, declaring in a loud and strong voice the reasons that had brought the Father there; the need that they had of him; the benefits that they might derive from his presence and conversation; the obligations that they owed him for having consented to become their companion in their great labors, in order to instruct them. In a word, he exhorted all his people with [50] great fervor to show every obedience and respect to the wishes of their Father.

When all who were to travel together were assembled, the camp was broken; all the houses were rolled up—that is to say, the bark of which these buildings are made was folded up; they quitted the banks of the great river, or the fish country, to enter the region of Elk, of deer, of beaver, and of other animals, against which they were proceeding to wage war. I will not speak of their mode of camping, or of their weapons, or of their baggage,—wagons, which are no other than their own backs, or very light wooden sleds when the ground is covered with snow. Neither will I speak of the various kinds of beasts that they find in their great forests, or of their customs, or of their methods of doing things; all these have been described in the preceding Relations. I will merely give a slight sketch of the piety and devotion practiced by these good Neophytes in their great forests.

On ne manquoit iamais tous les foirs & tous les matins de faire les prières en [51] public dans vne cabane destinée à cét effet. Les peres & les meres y amenoient leurs enfans aufquels on donnoit vne petite instruction qui les consolloit merueilleusement. Quelques-vns plus ferauens déroboient de leur sommeil pour le donner à Dieu, se leuant plustot ou se couchant plus tard que les autres pour s'entretenir avec luy dans leurs prières.

Les hommes demandoient au Pere sa benediction deuant que de sortir de la cabane pour aller à leur chasse, les femmes en faisoient autant deuant que de s'engager dans leur trauail, & les vns & les autres remercioient nostre Seigneur à leur retour de les auoir assistez, & ceux-là mesme qui retournoient fans auoir rien pris benissoient Dieu d'auffi bon-cœur, comme s'ils eussent fait vn tres-heureux rencontre.

Lors qu'il n'y auoit plus de chasse en quelques endroits & qu'ils decabanoient pour porter plus auant dans ces grandes forests leurs pauillons d'écorces, le Pere eleuoit vn Crucifix, tout le monde se mettoit à genoux, & iettans les yeux sur cette image de vie, ils chantoient avec vne deuotion toute simple & toute rauissante, [52] les Litanies des attributs de Dieu, ils prioient leur Sauveur d'estre leur guide & leur conducteur, & leur force dans les fatigues qu'ils alloient prendre avec amour & satisfaction de leurs pechez, cela fait chacun se mettoit en chemin portans ou traînans tout l'attiral de leur camp. Sur le midy le Capitaine faisoit faire alte pour prendre vn petit de repos & pour reparer ses forces dans vne hostellerie couverte de la voûte du Ciel, abbriée de deux ou trois millions d'arbres, où les sieges ne sont que de la neige, où la boisson ne couste qu'à prendre dans vn

They never failed, every night and every morning, to say their prayers in [51] public, in a cabin set apart for the purpose. Fathers and mothers brought their children there, and we gave them a slight instruction that wonderfully consoled them. Some of the most fervent gave up a portion of their slumbers for God, rising at an earlier or retiring at a later hour than the others, to hold converse with him in their prayers.

The men asked the Father for his blessing, before leaving the cabin to go out hunting; the women did likewise, before commencing their labors; and all thanked our Lord on their return for having assisted them. Even those who came back empty-handed praised God as heartily as if they had met with very great success.

When there was no longer any game in a place, and they broke their camp to carry their bark pavilions still deeper into the great forests, the Father held up a Crucifix; all knelt down and, casting their eyes on that image of life, they sang with very simple and most delightful devotion [52] the Litanies of the attributes of God. They begged their Savior to be their guide, their leader, and their strength, in the fatigues that they were about to undergo with love, and in satisfaction for their sins. This done, each one would set out on his way, carrying or hauling all their camp equipage. Toward noon, the Captain would call a halt for the purpose of taking a little rest and of restoring their strength in a hostelry roofed in by the vault of Heaven, sheltered by two or three million trees,—where the seats are but the snow; where the beverage costs but the trouble of taking it from a brook after the ice has been broken, or of dipping it from a kettle in which snow has been

ruisseau apres qu'on en a fendu la glace, ou bien à puiser dans vne chaudiere en laquelle on fait fondre de la neige, où pour tout partage & pour tous mets vous n'avez qu'un morceau de boucan fans pain, quasi aussi dur que du bois & aussi insipide que de la filace. Apres tout la ioye & le contentement s'y rencontre, & ces bonnes gens font mille fois plus satisfaits que ces bouches delicates qui ont plus d'amer-tumes de l'excez d'un grain de sel, que de plaisir de la delicateſſe des mets les plus friands. Enfin on fort de ces hosteleries fans mettre la main à la bource, [53] tout y est dans la franchise du premier siecle.

Mais pour reprendre nostre route quand le Soleil approche de son declin on s'arreste au lieu le plus auantageux qu'on rencontre pour camper, la place choisie, chacun met bas son fardeau, on quitte sa traifne, & se mettant à genoux on remercie Dieu de ses bontez & d'auoir conserué toute la bande, & puis on dresse le bastiment où on doit loger, qui en deux ou trois heures est mis en sa perfection.

Le Pere a célébré la sainte Messe quasi tous les iours, & si quelqu'un preuoyoit qu'il n'y peult assister si matin, il le venoit prier de retarder vn petit, l'asseurant qu'il se prefferoit dans son ouurage.

Les Festes & les Dimanches estoient gardées tres-saintement, ces bons Neophytes se confessoient & se communioient avec vne ioye incomparable, admirans l'excez des bontez de celuy qui ne dedaignoit pas la basſeſſe de leurs huttes & de leurs cabanes.

Les Sauuages ont vne deuotion particulière à la nuit qui fut éclairée de la [54] naissance du Fils de Dieu, il n'y eut pas vn d'eux qui ne voulut ieûner le iour qui la precede. Ils bastirent vne petite

melted; where for your share, and for all viands, you have but a piece of smoked meat without bread, almost as hard as wood and as insipid as tow. After all, joy and content are found there; and these good people are a thousand times more easily satisfied than those dainty mouths that find more bitterness in the excess of a single grain of salt than they find pleasure in the delicacy of the choicest viands. Finally, one quits these hostelries without putting his hand into his purse; [53] everything there is as free as in the first age of the world.

But, to resume our route: when the Sun approaches its decline, they stop at the most suitable place they find for camping. When the spot is chosen, each one lays down his burden, or quits his sled, and kneeling down, they thank God for his goodness and for having preserved the whole band. Then they put up the buildings in which they are to dwell and which are completed in two or three hours.

The Father said holy Mass nearly every day; and, if any one foresaw that he would be unable to attend so early, he would come and ask him to delay it a little, assuring him that he would hasten his work.

The Festivals and Sundays were observed in a most holy manner. These good Neophytes confessed and received communion with matchless joy, admiring the excessive goodness of him who did not disdain the lowness of their huts and cabins.

The Savages have a particular devotion for the night that was enlightened by the [54] birth of the Son of God. There was not one who refused to fast on the day that preceded it. They built a small Chapel of Cedar and fir branches in honor of the manger of the infant JESUS; they wished to perform

Chappelle de branches de Cedre & de fapin en l'honneur de la creiche du petit IESVS; ils voulurent faire quelques penitences pour se mieux disposer à le recevoir dans leurs cœurs en ce iour sacré, & ceux-là mesme qui estoient esloignez de plus de deux iournées se trouuerent à point nommé pour chanter des Cantiques en l'honneur de l'Enfant nouveau né, & pour s'approcher de la table où il a voulu estre le mets adorable: ny l'incommode de la neige, ny la rigueur des froids ne pût estouffer l'ardeur de leur deuotion, cette petite Chappelle leur sembloit vn petit Paradis.

Ils prirent le Pere de faire pour leur consolation & pour leur instruction dans leurs Chappelles volantes, tout ce que nous faisons dans nos Eglises fixes & arrestées, leur donnant des cendres benistes le premier iour de Carefme; ils auoient le cœur & la bouche pleins de tres-bons sentimens de pieté; ils reçoiuent les Ceremonies dans vne si grande droiture & dans vne si grande simplicité, [55] comme des gens qui croient que tout le monde en gouste les bons effets. Ils portoient des rameaux comme des palmes de victoire tout remplis de ioye des triomphes de IESVS-CHRIST en son entrée dans la ville de Ierusalem.

Ayant veu celebrier à Kebec la feste du grand saint Ioseph, patron de toute la Nouuelle France, avec des feux de ioye, ils voulurent luy rendre cet honneur, le cedre ny les autres bois ne leurs pouuoient manquer dans ces grandes forests.

Sçachans que IESVS-CHRIST s'estoit premiere-
ment donné aux hommes sous les especes de pain &
de vin le iour qui precedoit sa mort, ils tefmoigne-
rent de grands sentimens de son amour, & apres luy

some penance, to prepare themselves for better receiving him into their hearts on that holy day; and even those who were at a distance of more than two days' journey met at a given place to sing Hymns in honor of the newborn Child and to approach the table whereat it was his will to become the adorable food. Neither the inconvenience of the snow nor the severity of the cold could stifle the ardor of their devotion. That small Chapel seemed to them a little Paradise.

They begged the Father, for their consolation and instruction, to do in their flying Chapels all that we do in our permanent and stationary Churches, by giving them blessed ashes on the first day of Lent. Their hearts and mouths were filled with the most pious sentiments. They received the Rites with the utmost sincerity and the greatest simplicity, [55] like people who believe that every one feels the good effects thereof. They carried branches as palms of victory, full of joy for the triumphs of JESUS CHRIST at his entrance into the city of Jerusalem.

As they had seen the festival of the great saint Joseph, the patron of all New France, celebrated at Kebec with bonfires, they wished to pay him the same honor; cedar and other woods of all kinds could not fail them in these great forests.

Knowing that JESUS CHRIST had first given himself to man under the appearances of bread and wine, on the day that preceded his death, they manifested deep gratitude for his love; and, after returning to him a thousand thanks, they very humbly begged his pardon, all together, for not having paid him all the homage of respect and honor due to that adorable victim and to that divine Sacrifice.

auoir rendu mille actions de graces ils luy demanderent tres-humblement pardon tous ensemble de ce qu'ils n'auoient pas rendu tous les devoirs de respect & d'honneur à cette adorable victime & à ce diuin Sacrifice.

Ils firent vne action le Vendredy Sainct la plus genereuse qu'on pouuoit quasi attendre d'un Sauuage, apres auoir adoré la Croix qu'ils firent reposer sur vne belle robbe de castor estendue en forme de tapis, [56] se souuenans que cét aimable Sauveur auoit prié pour ceux qui le mettoient en Croix; ils luy adresserent cette petite Oraison du profond de leur cœur, parlans pour ceux qui les bruslent, qui les rostissent & qui les mangent. Seigneur, pardonnez à ceux qui nous poursuuent avec tant de fureur, qui nous font mourir avec tant de rages, ouurez leurs yeux ils ne voyent goutte, faites qu'ils vous connois- sent & qu'ils vous ayment, & alors estans vos amys ils feront les nostres & nous ferons tous vos enfans: ie ne doute point que tous ces bons sentimens n'ayent beaucoup contribué à la paix dont ils ioüissent maintenant. L'hyuer se passa dans ces courses assez innocentes & dans ces exercices de pieté. Si-tost que la chaleur du Printemps commença d'amollir les neiges, ils retournèrent vers les rues du grand fleuve où ils auoient laissé leurs canots & leurs chaloupes. La premiere action qu'ils firent sortans de ces forestz, fut de charpenter comme ils pûrent vne grande Croix, les Capitaines y mirent la main les beaux premiers, & la voulurent eux-mesmes porter sur leurs espaules iusques en vn lieu fort eminent [57] où ils la planterent: si tost qu'elle fut arborée, ils adorerent en ce bois sacré celuy qui l'auoit sanctifié par sa mort, & le

On Good Friday, they performed the most generous act that could be expected from a Savage. After having adored the Cross, which they laid upon a fine beaver robe, spread out like a carpet, [56] they remembered that the amiable Savior had prayed for those who had placed him on the Cross; and they said this short Prayer to him from the depth of their hearts, speaking of those who burn, roast, and eat them. "Lord, forgive those who pursue us with such fury, who put us to death so cruelly. Open their eyes, for they see not. Make them know and love you; and then, when they are your friends, they will be ours, and we shall all be your children." I have no doubt that these good sentiments contributed in a great measure toward obtaining the peace that they now enjoy. The winter passed in these innocent excursions and these pious exercises. As soon as the warmth of the Spring began to thaw the snow, they returned to the banks of the great river, where they had left their canoes and shalllops. The first thing that they did, on issuing from the forest, was to frame a great Cross, as best they could. The Captains were the first to lend a hand, and they wished to carry it themselves on their shoulders to a very conspicuous place, [57] where they planted it. As soon as it was erected, they adored in that sacred wood him who had sanctified it by his death, and offered it to his Father in thanksgiving for having preserved them all throughout the winter. They went now and then to kneel before that divine standard, and to say their simple prayers in such words as these: "Lord, we wish to show you by this rood, which we have erected in your honor, that you are the Master of these great forests; that you reign

presenterent à son Pere en action de graces de ce qu'il les auoit tous conferuez pendant l'hyuer. Ils alloient parfois flechir le genoüil devant ce diuin estendant faisans leurs petites prieres en ces termes; Seigneur, nous desirons témoigner par ce bois que nous auons erigé en vostre honneur, que vous estes le Maistre de ces grandes forestz, que vous regnez sur la mer & sur la terre par le merite de vostre Croix, & que par vos souffrances vous auez payé nos debtes & effacé nos offenses.

Voilà des fubiets d'une grande consolation au milieu de la Barbarie, mais certes il fautachepter ces plaisirs de l'esprit avec de grandes fatigues du corps, coucher sur la belle terre tapissée de quelques branches de sapin, n'auoir entre la teste & la neige qu'une écorce épaisse d'un teston, viure autant parmy les chiens que parmy les hommes: car tout est pele mêlé dans leurs cabanes, ieûner par fois les Dimanches plus rigoureusement que le Vendredi faint, n'auoir pour boisson [58] que celle qui est commune aux animaux les plus delaiffez de la terre, ne manger pour l'ordinaire que des viandes qui ne font pas tant viure qu'elles empeschent de mourir, n'auoir pour cuisinier que la faleté, compagne inseparable de leur extreme pauureté, souffrir les gauffseries & les mépris de ceux qui ne font pas baptisez, & des enfans qui ne voyant en vn François aucune perfection de Sauuages & ne pouuant encor reconnoistre les vertus d'un genereux Chrestien, méprise au dernier point ceux qui ne font pas bons mulets de charge. La Philoſophie & la Theologie n'ont point de cours dans ces grands arbres, les jambes des cerfs & les forces des bœufs tiennent les premiers rangs parmy ces peuples.

over sea and land, through the merits of your Cross; and that by your sufferings you have paid our debts, and wiped out our sins."

Such matters give great consolation in the midst of Barbarism, but assuredly such pleasures of the spirit must be purchased at the cost of much bodily fatigue. One must sleep on the bare ground covered with a few fir branches, having between one's head and the snow merely a piece of bark of the thickness of a teston; live as much among the dogs as with men, for everything is promiscuous in their cabins; fast sometimes on Sundays more rigorously than on good Friday; have no other beverage [58] than that which is common to the most neglected creatures on earth; eat, as a rule, meats which stave off death rather than sustain life; have no other cook but uncleanliness, the inseparable companion of their extreme poverty; endure the jests and the scorn of those who are not baptized, and of the children, who—because they do not see in a Frenchman any of the perfections of a Savage, and cannot recognize the virtues of a generous Christian—despise to the last degree those who are not good beasts of burden. Philosophy and Theology have no currency amid these great trees; legs like those of the deer, and strength like that of oxen, hold the first rank among these peoples.

All this, with some Baptisms which the Father administered in the midst of the woods, seasoned with the piety of the good Neophytes, of which I have spoken, gave some satisfaction to a man who loves sufferings. But smoke was his greatest Cross. That half Element, or that imperfect mixture, which retains the heat of the fire and the malignancy of

Tout cela avec quelques Baptefmes que le Pere a fait au milieu des bois, affaifonné de la pieté des bons Neophytes dōt ie viens de parler, a donné du contentement à vn homme amateur des souffrances, mais la fumée a esté sa plus grande Croix, ce demy Element ou ce mixte imparfait qui retient l'ardeur du feu, la malignité d'vn air empesté desfeicha si bien les yeux de ce pauure Pere qu'il en deuint [59] aueugle, au commencement il ne voyoit qu'vne confusion d'objets, fans rien distinguer en particulier, si bien que voulant sortir hors de la Cabane il passoit quelques-fois au trauers du feu placé au beau milieu de ces tanieres: d'autre-fois il trefbuchoit aux pieds de quelques-vns, apprestant à rire à ceux-là mesme qui luy portoient compassion. Enfin il perdit entiere-ment la veuë, en sorte qu'il ne se pouuoit plus conduire. Les Sauuages surpris de cét accident voyant qu'outre la perte de ses yeux, il souffroit vne si estrange douleur qu'il en perdoit les forces, confultèrent entre-eux s'ils ne l'enuelopperoient point comme vn paquet, pour l'attacher sur leurs traifnées & le tirer comme le reste de leur bagage: Le Pere les entendant se mit à rire & les affeura que s'ils luy vouloient donner vn guide qu'il auoit encor assez de vigueur pour les suiuure, ils luy donnent vn enfant auquel le pauure Pere obeïffoit comme vn escolier à son precepteur. Ce n'est pas tout, ils firent vne assemblée sur sa maladie, dont le resultat fut que s'il se vouloit affuiettir à leurs remedes qu'il pourroit guerir; ce bon Pere ne respirant que l'abandon leur [60] obeït veritablement à l'aueugle, là-dessus vne femme estant choisie pour faire cette cure, se leua de sa place & luy dit fors [de] la Cabane, mon Pere

tainted air, so completely dried up the eyes of the poor Father that he became [59] blind. At the beginning, he could see objects only confusedly, without being able to distinguish anything in detail,—so that, when he wished to go out of the Cabin, he sometimes walked through the fire, which is placed in the very center of these dens. At other times, he stumbled over the feet of some, exciting merriment in those even who had compassion on him. Finally, he lost his sight completely, so that he could no longer guide his steps. The Savages were surprised at this accident when they saw that, in addition to the loss of his sight, he suffered such pain that his strength failed him. They consulted among themselves whether they should not wrap him up like a parcel, tie him on their sleds, and haul him like the rest of their baggage. When the Father heard them, he began to laugh, and assured them that, if they would give him a guide, he had still enough strength to follow them. They gave him a child, whom the poor Father obeyed as a pupil does his teacher. That is not all. They held an assembly concerning his disease, the result of which was that, if he would submit to their remedies, he might be cured. The good Father, breathing only renunciation, [60] in truth blindly obeyed them. Thereupon a woman who was selected to effect the cure, rose from her place and said to him: "Go out of the Cabin, my Father; open thine eyes, and look at the Sky." The poor blind man obeyed without a word. When he had assumed the attitude required, this fine oculist armed with a bit of knife blade, or of rusty iron, scraped his eyes till a little humor flowed from them. Never had the poor Father suffered so much. The hand of the

ouure les yeux, regarde le Ciel, ce pauure aueugle obeyt fans replique, estant donc en la posture qu'on le demandoit, cette belle oculiste armée d vn morceau de canif ou de fer tout roüillé, luy racle les yeux, en forte qu'elle en fit tomber vne petite humeur, iamais ce pauure Pere ne souffrit tant, la main de cette operatrice n'estoit pas si legere qu'vne plume, & elle n'auoit non plus de dexterité que de science.

Enfin le malade estant desesperé de ces braues Medecins, qui auoient plus de bonne volonté que d'experience & que d'industrie; s'addresse à celuy qui luy auoit donné les yeux, & le prie de les luy rendre vne autre fois si c'est pour sa gloire; il conuie les Sauuages de faire la mesme demande en cas que sa veuë leur pût estre profitable, ils s'affemblient tous au lieu destiné pour faire leurs prières, ils prennent la sainte Vierge pour leur Aduocate, le malade fçachant par cœur l'vne des Meffes qui se difent en son honneur, la commença, comme [61] s'il eust voulu dire vne Meffe feiche, avec vne grande confiance que le Pere des lumieres luy donneroit quelque soulagement dans son mal. Or soit que le moment de sa guerison fust venu, ou que Dieu voulut exaucer les prières des enfans en faueur de leur Pere par l'intercession de leur Mere, quoy que c'en soit, vn rayon brillant dessilla tout à coup les yeux de ce pauure aueugle, & luy rendit si parfaitement l'vfage de la veuë au milieu de la Mesfe, qu'il n'a ressenty depuis ce temps-là ny douleur ny incommodité, ny des neiges ny de la fumée, & apres plusieurs mois de souffrances il est reuenu plain de santé en nostre maison, bien ioyeux d'auoir esté quelque temps Sauuage pour l'amour de I E S V S - C H R I S T .

operator was not as light as a feather, and she possessed no more skill than science.

Finally, when the patient had been given up by his worthy Physicians, whose willingness was greater than their experience or their skill, he addressed himself to him who had given him his eyes, and begged him to give them to him a second time, if it were for his glory. He asked the Savages to make the same request in case his sight might be of advantage to them. They all met at the appointed spot to say their prayers, and took the blessed Virgin as their Advocate. The patient knew by heart one of the Masses that are said in her honor. He began it as [61] if he wished to say a blank Mass, with great confidence that the Father of light would grant some relief for his illness. Now, whether the time for his cure had come, or whether God willed to grant the prayers of the children on behalf of their Father through the intercession of their Mother, in any case, a bright ray suddenly opened the eyes of the poor blind man, and so fully restored to him the use of his sight, in the middle of the Mass, that ever since then he has not felt pain or discomfort, either from snow or from smoke; and, after suffering for several months, he returned full of health to our house,—happy indeed at having been for some time a Savage for the love of JESUS CHRIST.

[62] CHAPITRE VII.

DE QUELQUES SURPRISES FAITES PAR LES IROQUOIS.

I'AYMEROIS quasi autant estre assiegé par des Lutins que par des Iroquois, les vns ne sont gueres plus visibles que les autres, quand ils sont esloignez on les croit à nos portes, & lors qu'ils se iettent sur leur proye on s'imagine qu'ils sont en leur pays. Ceux qui ont habité dans les forests de Richelieu & de Montreal ont esté releuez & renfermez plus estoittement qu'aucun Religieux, ny aucunes Religieuses dans les plus petits Monasteres de la France. Il est vray que ces Croates n'ont point paru cette année à Montreal, on n'auoit pas toutes-fois d'asseurance qu'ils en fussent beaucoup esloignez, Pour Richelieu, voicy comme ils s'en sont approchez.

Le 14. Septembre de l'an passé vn soldat trauailant par diuertissement à la portée d'un mousquet du Fort, en vn petit champ [63] qu'il disposoit pour y planter du bled d'inde, quatre ou cinq Iroquois fortant d'une embuscade se iettent sur luy fans luy faire aucun mal. Ce ieune homme aymant mieux mourir par le fer que par le feu, se lie si fortement à vne souche & à quelques racines, que iamais ils ne purent l'en tirer, enragez de voir sa resistance luy deschargent ie ne fçay combien de coups de haches d'armes sur la teste, & voyans qu'ils estoient découverts du Fort, & qu'on tiroit desus eux, ils quittent ce pauure homme pensant l'auoir maffacré, luy prenant

[62] CHAPTER VII.

OF SOME SURPRISES BY THE IROQUOIS.

I WOULD almost as soon be besieged by Goblins as by the Iroquois; the latter are hardly more visible than the former. When they are far away, we think they are at our doors; and when they fling themselves on their prey, we imagine that they are in their own country. The people who dwelt in the forests of Richelieu and of Montreal were brought in and shut up more closely than any Religious or any Nun in the smallest Monasteries of France. It is true that these Croats did not make their appearance at Montreal this year, but nevertheless there was no assurance that they were very far away from there. As regards Richelieu, observe how they approached it.

On the 14th of September of last year, a soldier was working for amusement, at a distance of a musket shot from the Fort, in a small field [63] that he was tilling in order to plant Indian corn therein, when four or five Iroquois rushed from an ambush, and threw themselves on him, without doing him any harm. The young man, preferring to die by steel rather than by fire, clung so firmly to a stump and to some roots, that they could not succeed in dragging him away from these. Furious at his resistance, they discharged I know not how many blows from their war hatchets upon his head; and, finding that they were observed from the Fort, and that some shots were already being fired at them, they

courage voulut s'auancer vers le Fort; mais deux Iroquois l'apperceuant tournerent visage, luy donnent encor deux grands coups d'espée au trauers du corps, & si la crainte d'estre surpris par les François ne les eut faisi, ils luy auroient coupé & enleué la peau de la teste avec sa cheuelure qui est lvn des grands trophées des Sauuages. On pensoit que cét homme estoit mort, le Chirurgien accourut & arresta son sang fort à propos, s'exposant aux embuscades des ennemis qui tiroient dedans le bois: la premiere action que fit ce bon ieune homme estant remis [64] parmy les François, ce fut de demander vn Pere pour se confesser, cela fait il fit son testament en faueur des pauures, ausquels il donnoit tout son petit meuble. Or iaçoit qu'il eut deux coups à la teste, deux au bras & quatre dans le corps qu'on iugeoit tous mortels, il guerit neantmoins fauorisé de Dieu.

Quelque temps apres cette surprise on entendit dans vne Isle voisine des cris de ioye & d'allegresse redoublez par dix ou douze fois pour marque du nombre des Hurons que les Iroquois auoient pris ou massacrez vn peu plus haut que Richelieu, ceux qui refertent de cette defaite se vindrent refugier vers les François. Il y eut entre autres vn Huron nommé Henry Aonkerati qui nous affeura qu'il s'estoit eschappé des mains & des liens de ses ennemis, & que deux autresfois en cette mesme année Dieu l'auoit conserué dans la déroute de ses gens.

Le septiesme de Nouembre vn ieune homme qui commandoit aux ouuriers du Fort, estant forty feul pour tirer sur quelque gibier quasi à la porte de nos François, fut enuironné des ennemis cachez dans des broffailles, fut mis à [65] mort tres-mal-heureusement.

abandoned the poor man, thinking that they had killed him. He, taking courage, undertook to advance toward the Fort but two Iroquois observed him. They turned back, and gave him two sharp thrusts of javelins through the body; and, if they had not been seized with the fear of being surprised by the French, they would have cut and removed his scalp with his hair, which is one of the great trophies of the Savages. They thought that the man was dead; but the Surgeon hastened to the spot, and most opportunely stopped the bleeding,—exposing himself to the ambuscades of the enemy, who fired from the woods. This good young man's first act, when he returned [64] among the French, was to ask for a Father to confess him. When this was done, he made his will in favor of the poor, to whom he gave the few effects that he possessed. Now although he had received two wounds on the head, two on the arm and four in the body,—all of which were considered mortal,—he nevertheless recovered, through God's favor.

Some time after this surprise they heard, on an Island in the vicinity, cries of joy and delight repeated ten or twelve times, to show the number of Hurons whom the Iroquois had taken or massacred a little above Richelieu. Those who fled from this defeat sought refuge with the French. Among others, there was a Huron named Henry Aonkerati, who assured us that he had escaped from the hands and the bonds of his enemies; and that, on two other occasions during the same year, God had preserved him when his people had been routed.

On the seventh of November, a young man who was at the head of the workmen of the Fort, went

Ils le dépouillerent tout nud & luy enleuerent la cheuelure avec la peau de la teste. Comme l'on vit que ce ieune homme tardoit, & qu'on eut apperceu deux canots Iroquois sur la grande Riuiere: on creut qu'ils l'auroient surpris & emmené vif avec eux; on crie, on l'appelle par son nom, point de response; on tire le canon sur les coureurs: mais en vain, trois iours apres les Corbeaux croaçans à l'entour de son corps dōnerent aduis du lieu où il estoit, on y va, on le trouue estēdu sur la terre, transpercé de coups d'espee, trempé dans son sang, & desia vn petit endommagé du bec des oiseaux: la guerre des Sauuages n'est non plus la guerre des François, que la guerre des Parthes n'estoit point la guerre des Romains. Les Peres qui estoient en cette habitation enterrent ce pauure homme, & offrissent à Dieu plusieurs fois le faint Sacrifice de la Messie, suppleans à la charité qu'auroient eu pour luy ses parens s'il estoit mort en son pays.

Le douzième de Decembre la terre estant couverte d'un pied de neige, comme on ne pensoit quasi plus à ces chasseurs d'hommes, & que le froid se faisoit [66] sentir, sept soldats sortirent pour aller querir du bois de chauffage, ayant chargé leur traistneau & le tirant sur la neige, vne bande de ces Lutins se ietta sur eux à l'improuiste, les plus lestes & les moins embarassez se deprirrent du cordage qu'ils auoient enlassé dans leur corps pour traifner leur charge, & se sauuerent à la course dans leur retranchement: Celuy qui estoit le plus fortement lié au traistneau fut attrapé. Ces barbares luy donnerent de grands coups de leurs masses armées d'un fer trenchant, & l'ayant renuersé par terre luy coupperent vne partie

out alone to shoot game, almost at the door of our French. He was surrounded by the enemies, who lay hidden in the brushwood, and was put to [65] a most miserable death. They stripped him entirely naked, and tore off his hair with his scalp. When it was noticed that the young man delayed his return, and when two Iroquois canoes were seen on the great River, they thought that he had been surprised and carried off alive by them. They shouted, and called him by his name, but received no answer. The cannon was fired at the fleeing foes, but in vain. Three days afterward, Crows, croaking around his body, indicated the spot where he was. They proceeded thither, and found him stretched out on the ground, pierced by javelin thrusts, bathed in his own blood, and his body already slightly injured by the birds' beaks. The warfare of the Savages is no more the warfare of the French than the warfare of the Parthians was that of the Romans. The Fathers who were at that settlement buried the poor man, and offered to God the holy Sacrifice of the Mass several times, supplying the charity that his relatives would have displayed had he died in his own country.

On the twelfth of December, the earth was covered with snow to the depth of a foot. As we had hardly a thought of those manhunters, and as the cold made itself [66] felt, seven soldiers went out to get firewood. When they had loaded their sled, and were hauling it over the snow, a band of those Imps unexpectedly rushed on them. The more active ones, and those who were the least encumbered, released themselves from the ropes that they had put around their bodies in order to haul their load, and saved themselves by running toward their entrench-

de la peau de la teste qu'ils emportèrent avec le poil, la sentinelle ayant donné aduis, on décharge des fusils sur eux, ce qui les contraignit de se retirer, croyant que ce pauvre homme estoit mort, en effet il n'auoit plus de mouvement: mais comme on eut mis le feu au canon pour le décharger sur les ennemys, il s'éueilla & commença à se traifner, on courre vers luy on le trouue bleffé à la teste de 7. ou 8. grands coups de hache d'armes que tout le monde croyoit estre mortels: vous eussiez dit que les yeux n'estoient plus en leur place & le sang qui le trempoit de tout costez [67] le rendoit horriblement affreux; ayant vne partie de la teste découverte de son poil & de sa peau, on l'appelle, on luy parle, il n'auoit plus de connoissance tous ses sens estoïent perdus, il n'auoit plus qu'un mouvement animal qui le faisoit traifner cà & là sans raison, le Chirurgien l'ayant fait porter dans le Fort, en eut vn si bon soin qu'il est maintenant en pleine santé: il fut trois iours sans aucune connoissance, & vn fort long-temps en danger à cause que le crafne estoit enfoncé & que les contusions estoient fort grandes. Depuis ce temps-là les François auoient pour cloistre vne pallissade de pieux d'vne bien petite estendue; mais enfin les Ambassadeurs Iroquois arriuans au commencement de Iuillet, rompirent la closture de ces pauures reclus, qui n'ayant pas tous le don d Oraison ne prenoient pas trop de plaisir en vn si petit monastere.

ment. One, who was the most securely fastened to the sled, was taken prisoner. The barbarians struck him heavy blows with their clubs, armed with a sharp piece of iron; and, after throwing him down, they cut off a portion of his scalp which they carried off with the hair on it. The sentry gave the alarm, and shots were fired at them from muskets. This caused them to retreat, believing that the poor man was dead. In fact, he was quite motionless. But just as fire was applied to the cannon, to discharge it at the enemies, he roused himself, and began to drag himself along. They ran toward him, and found on his head 7 or 8 great wounds, inflicted with war hatchets, which every one considered mortal. You would have said that his eyes were no longer in their place; and the blood that covered him all over [67] gave him a horrible appearance; a portion of his head was stripped of its hair and its scalp. They called him by name, and spoke to him. He was unconscious, and entirely deprived of his senses, and was animated merely by an animal instinct that led him to drag himself here and there, without purpose. The Surgeon had him carried to the Fort, and attended him so well that he is now in good health. He was unconscious for three days, and was for a long time in danger, owing to the skull having been driven in, while the contusions were very serious. From that time, the French had for a cloister a palisade of stakes, of very small extent. But finally the Iroquois Ambassadors came at the beginning of July, and put an end to the confinement of these poor hermits, who, since not all had the gift of Prayer, did not find much pleasure in so small a monastery.

[68] CHAPITRE VIII.

DE QUELQUES PRISONNIERS IROQUOIS.

LA Relation de l'an passé portoit que les Hurons ayans pris prisonniers trois Iroquois, en auoient donné vn aux Algonquins & mené les deux autres en leur pays. Les Algonquins firent present à Monsieur le Gouuerneur de celuy qui leur estoit escheu. Il estoit demy mort & demy bruslé: mais le soin qu'on en prit le remit en santé.

Ce Printemps quelques Sauuages en amenerent deux autres, ausquels ils ne firent aucun mal, fça-chans bien que les François ne se plaissent point à la cruauté; voicy comme la chose se passa. Sept Algonquins allant à la chasse des Iroquois firent traifner leurs canots sur la glace iusques à Richelieu pour prendre la riuiere qui vient du pays des Iroquois, & qui est plutost dégelée que le grand fleuuue, estant entrez dans vn grand lac d'où fort cette riuiere: ils abordent vne Isle [69] pour y chercher leur proye; lvn d'eux estant aux aguets, entend tirer vn coup d'arquebuse, il en donne la nouuelle à ses Camarades, le maistre de ces chasseurs commande qu'on prenne sa refection; mangeons, dit-il Camarades, pour la derniere fois: car quoy qu'il arriue il faut plutost mourir que de fuyr, ayant bien disné vn nommé Makons s'estant écarté pour décourir l'ennemy, vit deux canots qui sembloient tirer droit à eux, ce font rapporta-il des guerriers, tant mieux, repliqua

[68] CHAPTER VIII.

OF SOME IROQUOIS PRISONERS.

THE Relation of last year stated that the Hurons, after having taken three Iroquois prisoners, had given one to the Algonquins, and taken the two others to their own country. The Algonquins presented to Monsieur the Governor the one that had been given them. He was half dead, and half burned; but the care that they gave him restored him to health.

Last Spring, some Savages brought in two others, to whom they did no harm,—knowing well that the French do not like cruelty; this event occurred thus: Seven Algonquins went to hunt for Iroquois; they dragged their canoes on the ice as far as Richelieu, to take the river which flows from the Iroquois country, in which the ice melts sooner than in the great river. Having entered a large lake, whence this river flows, they landed on an Island [69] to seek their quarry. One of them, who was watching, heard an arquebus shot, and notified his Comrades. The leader of these hunters ordered them to take their repast. "Let us eat," he said, "for the last time, Comrades; for, whatever happens, we must die rather than retreat." When they had partaken of a good dinner, one, whose name was Makons, went away alone, to look for the enemy; he saw two canoes, that seemed to be coming straight toward them. "They are warriors," he reported. "So much the

vn Chrestien nommé Bernard homme de bien & courageux, il y a plus d'hōneur de vaincre des gens armez que des courreurs de bestes. Diefcaret qui conduisoit cette petite escoüade fa va mettre iustement où ces deux canots venoient aborder, le premier qui portoit cinq [sc. sept] hommes approchant & ne pensant point à cét embuscade se veit salué de six coups d'arquebuses, qui furent si adroitement deschargez qu'ils renuerferent six hommes, & le septième se sauua à la nage tirant vers l'autre canot qui venoit derriere. Ce canot ayant pris ce fuyart ne perdit point cœur, il se destourne de sa route pour aller aborder l'Isle par vn autre [70] endroit & combattre à terre; mais nos Algonquins leur vont coupper chemin par dedans le bois, ils estoient huit soldats dans ce seconde batteau bien deliberez de venger la mort de leurs gens; mais vn coup d'arquebuse renuerfant lvn de ces guerriers, fit aussi renuerfer le canot dans l'eau, comme ils auoient pied, ils reprennent courage, ils se presentent pour aborder la terre, nos Algonquins leur vont à la rencontre, ils se batent vaillamment de part & d'autre; mais Dieu donnant l'avantage à nos gens, ils renuerferent quatre Iroquois dans l'eau & les massacreren à mesme temps: les trois autres redoutans les vainqueurs tournerent visage; mais Bernard poursuivit le plus grand, & luy donnant vn petit coup d'espée dans les reins, luy crie, Camarade rends-toy, autrement tu es mort. L'autre qui estoit plus ieune fut bien-tost attrapé, & le troisième se sauua: voila comme sept hommes en tuerent vnze & en amenerent deux prisonniers. Le Combat cesté les victorieux vont chercher les corps morts; ils enleuent la cheuelure de leurs testes, & puis s'embarquent pour leur retour.

better," replied a Christian named Bernard, a worthy and brave man; "there is more honor in vanquishing armed men than hunters of animals." Diescart, who led this little band, placed himself at the very spot where the two canoes were about to touch the shore. When the first approached, carrying seven men, who had no idea of the ambush, it was received with a volley from six arquebuses, whose shots were so skillfully fired that they laid low six men, while the seventh escaped by swimming to the other canoe, which came behind. The men in this canoe picked up the fugitive, and did not lose heart. They altered their course, so as to land on the Island at another [70] spot, and to fight on shore; but our Algonquins ran through the woods, to cut them off. There were in this second boat eight warriors, fully resolved to avenge the death of their people; but an arquebus shot overthrew one of these warriors, and this also upset the canoe in the water. As they secured a footing, they regained courage, and tried to reach land. Our Algonquins advanced to meet them, and both sides fought bravely; but God gave the advantage to our people. They threw down four Iroquois in the water, and killed them at the same time. The three others, fearing the victors, turned to flee; but Bernard pursued the tallest of them, and giving him a slight javelin thrust in the loins, he called out to him: "Surrender, Comrade, or thou art a dead man." The other, who was younger, was soon caught, while the third escaped. In this manner seven men killed eleven, and took two prisoners. The Combat over, the victors went to seek the dead bodies, scalped them, and embarked on their return journey. The younger of the two [71] prisoners

Le plus ieune de ces deux [71] prisonniers estant lié trop estroitement s'en plaignit; vn Algonquin luy respondit, Camarade, il semble que tu ignore les loix de la guerre, il les fçait bien, repart son Compagnon, il a veu pleurer plusieurs de vos gens, pris & bruslez dans nostre pays, il ne craint point ny vos menaces ny vos tourmens. L'Algonquin croyant qu'il parloit infolement pour vn prisonnier, luy deschargea deux ou trois coups: mais le prisonnier ne rabaissant rien de son courage se mit à chanter, disant: que ses parens trouueroient bien le moyen de vanger sa mort. Il y a peut-estre cinquante ans qu'aucun prisonnier Sauuage n'a esté si doucement traité, on ne les battit point dauantage, on ne leur arracha point les ongles, on ne leur couppa aucun doigt, qui sont les premières caresses que les Sauuages font à leurs prisonniers. Vn iour deuant que d'arriuer à fainct Ioseph où ils furent amenez, Dieskaret enuoya vn ieune homme donner aduis au Pere qui a soin des Sauuages de ce lieu, qu'il arriueroit bien-tost, & qu'il ameneroit des prisonniers à Monsieur le Gouuerneur, & aux Chrestiens Sauuages ses amis; on les entendit [72] plutost qu'on ne les vit; car ils s'en venoient chantans dans leurs canots, chacun accourt sur le bord du grand fleue, les prisonniers estoient debout dançans à leur mode au bruit des auirons & au son de la voix des vainqueurs. Les cheuelures de ceux qui auoient esté tuez au combat, attachez au bout de certains bastons, voltigeoient en l'air au gré du vent comme des flouettes, approchant de nos riues il se fit vne salve d'arquebusades de part & d'autre avec assez d'adrefse. Iean Baptiste Etinechkaouat les voyāt tous prests de mettre pied à terre, fit faire halte, &

found that his bonds were too tight, and complained of it. An Algonquin replied to him, "Comrade, thou seemest ignorant of the rules of war." "He knows them well," replied his Companion; "he has seen many of your people weep who have been taken prisoners, and have been burned in our country. He fears neither your threats nor your tortures." The Algonquin considered that he spoke insolently for a prisoner, and gave him two or three blows. But the prisoner did not lose courage, and began to sing, saying that his friends would find means to avenge his death. It is perhaps fifty years since any Savage prisoner has been so gently treated. They did not beat them any more, nor tear out their nails, nor cut off their fingers, which are the first attentions that the Savages pay to their prisoners. One day, before they arrived at saint Joseph, whither they were taken, Dieskaret sent a young man to inform the Father who has charge of the Savages at that place that he would soon arrive, and would bring prisoners to Monsieur the Governor and to the Christian Savages, his friends. They were heard [72] sooner than they were seen, for they came on, singing in their canoes. Every one ran to the bank of the great river. The prisoners were erect, dancing in their fashion to the noise of the paddles and to the sound of the conquerors' voices. The scalps of those who had been killed in the fight, attached to the ends of some sticks, fluttered in the air at the will of the wind, like vanes. As they neared the shore, a salvo of musketry was fired on either side with considerable skill. When Jean Baptiste Etinechkaouat saw that they were all ready to land, he called a halt, and, raising his voice, he addressed these few

releuant sa voix addressa ce peu de paroles au Capitaine qui amenoit ces captifs. Nous prenons plaisir de te voir, tu t'es vaillamment comporté, chacun se resioüit de ta venuë, tu ne pouuois rien apporter de plus agreeable à nos yeux que ces dépouilles de nos ennemis dont tu t'és enrichy. Tu fçais bien que nous procedons maintenant d'vne autre façon que nous ne faisions iadis, nous auons ietté par terre toutes nos vieilles coutumes: C'est pourquoy nous te receurons en paix sans faire tort aux prisonniers, sans les frapper ny endommager en [73] quelque façon que ce soit. Ce Capitaine se leuant debout en son canot, respondit en peu de mots: Je suis dans vostre pensée, i'ay donné ma parole qu'on n'offenseroit point les prisonniers, resjoüissous nous paisiblement, chantons faisons festin, dançons, voilà disoit-il, de sujets d'allegresses, monstrant les cheuelures & les prisonniers assis parmy les Algonquins dans leurs canots. Le Pere qui auoit charge des Sauuages fit aussi sa petite harangue, loüant les guerriers de leur courage & les congratulant de leur douceur, leur remonstrant que c'estoit le propre des chiens & des loups de deuorer leur proye: mais que les hommes deuoient estre humains, notamment envers leurs semblables; qu'au reste il auoit donné aduis à Monsieur le Gouuerneur de leur arriuée, & qu'il auoit enuoyé vne escoüade de foldats pour les bien veigner, & là-deffus les foldats firent vne descharge de leurs armes qui plût grandement aux Sauuages. Ces complimentis faits, les prisonniers descendirent des canots, comme ils n'entendoient point la langue Algonquine, ils auoient belle [74] peur qu'on ne les falüast à l'entrée des Cabanes à grands coups de

words to the Captain who brought the prisoners: " We take pleasure in seeing thee; thou hast behaved valiantly. All rejoice at thy coming; thou couldst not bring anything more agreeable to our eyes than these spoils of our enemies with which thou hast enriched thyself. Thou knowest well that we now proceed in a different fashion than we formerly did. We have overturned all our old customs. That is why we receive thee quietly, without harming the prisoners, without striking or injuring them in [73] any way." The Captain stood up in his canoe, and replied in a few words: " I am of your mind. I gave my word that the prisoners would not be harmed. Let us rejoice peacefully; let us sing, feast, and dance. These," said he, " are cause for joy,"—showing the scalps, and the prisoners sitting among the Algonquins in their canoes. The Father in charge of the Savages also delivered a short harangue, praising the warriors for their courage, congratulating them upon their gentleness, and showing them that it was for dogs and wolves to devour their quarry, but that men should be humane, especially toward their fellow creatures; he told them, moreover, that he had notified Monsieur the Governor of their arrival, and that he had sent a squad of soldiers to welcome them. Thereupon, the soldiers discharged their pieces, which greatly pleased the Savages. When these compliments had been paid, the prisoners disembarked from the canoes. As they did not understand the Algonquin language, they greatly [74] feared that, on entering the Cabins, they would be received with heavy strokes from cudgels, with blows from whips and ropes, with slashes from knives, and with burning firebrands, according to

baston, avec des coups de fœtiets & de cordes, avec des taillades de cousteaux, avec des tifons ardens felon leur costume. Il n'y a pas long-temps que les Sauuages venans de la guerre & amenans des prisonniers, les filles & les femmes voyant les canots fe iettoient à l'eau toute nuës pour attraper ce qu'elles pourroient des dépouilles de l'ennemy. Ces infolences sont bannies de la residence de saint Ioseph. Il n'y eut qu'un ieune homme, encor n'estoit-il pas entierement nud, qui se lançant dans la riuiere & faisant le plongeon passa sous le canot du Capitaine, lequel pour recompense luy donna l'une des arquebuses qu'il auoit enleué sur les Iroquois, tous les autres ne branflerent point, les prisonniers furent receus paisiblement comme dans leurs maisons. Les ieunes filles vindrent demander congé au Pere de dancer & de se rejoüyr, ce qu'il leur fut aisément accordé; on planta les estendars, c'est à dire les testes volantes sur les cabanes, & tout le monde fit festin & se resioüit à sa mode.

[75] Je diray en passant que ce n'est pas peu auoir gaigné sur les Sauuages, d'empescher qu'ils ne defchargeassent leur colere sur ceux qui les traittent avec vne fureur diabolique quand ils les tiennent. Il se rencontra vne vieille à qui la veuë de ces nouveaux hostes faisoit bien mal au cœur: elle n'osa neantmoi[n]s les toucher fans en auoir permission, s'addreffant au Pere, elle luy dit; mon Pere permettez moy de caresser vn petit les prisonniers, c'est vn terme ironique, dont ils se seruent les voulant tourmenter; ils ont tué, brûlé, mangé mon pere, mon mary & mes enfans. Permettez mon Pere que ie les careffe, le Pere luy ayant reparty qu'en effet ces Iroquois

their custom. Not long ago, when the Savages returned from war and brought prisoners with them, the girls and women, on seeing the canoes, would throw themselves into the water, stark naked, to catch what they could of the enemy's spoils. Such unseemly conduct is banished from the residence of saint Joseph. There was only one young man, and even he was not quite naked, who threw himself into the river and dived under the Captain's canoe. The latter rewarded him by giving him one of the arquebuses that he had taken from the Iroquois. None of the others stirred. The prisoners were received as peaceably as in their own houses. The young girls came and asked the Father to give them permission to dance and enjoy themselves, which was willingly granted. The standards—that is, the flying scalps—were fastened on the cabins; and all feasted and made merry in their fashion.

[75] I may say, in passing, that it is no little hold gained over the Savages, to hinder them from venting their fury on those who, when they hold them, treat them with fiendish cruelty. There was an old woman to whom the sight of these new guests was exceedingly unwelcome; however, she did not dare to touch them without permission. Addressing herself to the Father, she said: "My Father, allow me to caress the prisoners a little." This is an ironical expression they use when they wish to torture them. "They have killed, burned, and eaten my father, my husband, and my children. Permit me, my Father, to caress them." The Father replied to her that it was true that the Iroquois had done her great injury; but that she also had offended God, and that with what measure she meted to her enemies so

l'auoient bien offendée; mais aussi qu'elle auoit fasché Dieu, & qu'à la mesme mesure qu'elle mesureroit ses ennemis Dieu la mesureroit, qu'elle trouueroit le pardon si elle pardonnoit, & la vengeance si elle se vengeoit. Cette pauure femme ne repartit autre chose, sinon ie ne leur feray donc point de mal.

En ce mesme temps le Pere demandant par rencontre à vne autre femme si [76] elle aymoit Nostre Seigneur, cette fême qui est d'un naturel extreme-ment vindicatif, & qui autre-fois estoit comme enragée contre les Iroquois, respondit d'un bon accent: I'ayme Dieu plus que ie ne haï les Iroquois: c'est ce feul amour que ie luy porte qui n'empesche de leur faire ressentir les torts qu'ils m'ont faits. Je suis restée feule d'une grosse famille, ie suis pauure & abandonné, ils m'ont mis en cét estat, ayant rosty & mangé tous mes parens & tous mes amys, en effet, mon cœur veut hayr ces gens-là, disoit-elle; mais il a plus d'amour pour Dieu qu'il n'a de hayne & d'auer-sion pour eux: c'est pourquoi ie ne leur veus aucun mal, r'entrions s'il vous plaist en discours.

Le second iour apres l'arriuée de ces prisonniers, Monsieur le Gouuerneur se transportant à la residence de S. Ioseph bien accompagné, entra dans nostre petite maison, où se trouuerent aussi les vainqueurs, les vaincus & les autres Sauuages. Dieskareth parla en cette forte; c'est à vous à qui i'addresse ma parole, vous qui n'estes qu'une mesme chose, vous qui n'auez [77] qu'un mesme secret, vous qui vous vous parlez à l'oreille: C'est au Capitaine des François, c'est à vous qui depuis trois ans estez deuenus François, c'est à toy Negabamat, c'est à toy Etinechkaouat, à qui i'addresse ma voix, vous n'estes qu'un mesme conseil,

would God measure it to her; that she would find forgiveness if she forgave, and vengeance if she revenged herself. The poor woman said not another word in reply, except these: "Then I will do them no harm."

At the same time, the Father casually asked another woman whether [76] she loved Our Lord. This woman—who is exceedingly vindictive, and had been almost insanely furious against the Iroquois—replied in a gentle tone: "I love God more than I hate the Iroquois; that love alone which I bear to him prevents me from making them feel the injuries that they have done to me. I am the only one remaining of a large family; I am poor and forsaken. They have placed me in that condition for they roasted and ate all my relatives and all my friends. In fact, my heart would hate those people," she said; "but it has more love for God than hatred and aversion for them. That is why I wish them no evil." Let us return to our subject, if you please.

On the second day after the arrival of these prisoners, Monsieur the Governor proceeded to the residence of St. Joseph, well accompanied, and entered our modest house, where were also the victors, the vanquished, and the other Savages. Dieskareth spoke as follows: "It is to you that I address my words, you who are but one and the same thing, you who have [77] but one secret, you who whisper into each other's ears. It is to the Captain of the French, and to you who in the past three years have become French,—to thee, Negabamat; to thee, Etinechkouat—to whom I address my voice; you are but one council. Listen to me" (he named the two Captains who are at saint Joseph). "Although I have no

efcoutez-moy (il nommoit les deux Capitaines qui font à saint Ioseph) encor que ie n'aye point d'esprit, souffrez que ie vous parle, apres ce preambule il expliqua le dessein qu'il auoit eu allant à la guerre, & le bon rencontre que le Ciel luy auoit fait faire, & pour conclusion il dit: i'ay veu, i'ay tué, i'ay pris, i'ay amené, les voila prefens, i'entre dans vos penfées, elles font bonnes, ie penetre dans vos cœurs, vous qui n'auez qu'un mefme demeure, qui n'auez qu'un mefme aduis, foyez les Dieux de la terre, mettez la paix par tout, donnez le repos à tout le pays; puis mettant la main sur les testes des prisonniers qui estoient liez deuant Monsieur le Gouuerneur: les voila tous entiers fans estre offenfez, ie vous les liure, dispofez-en felon vos penfées.

Bernard fe leuant parla en ces termes; [78] ie confirme tout ce qu'a dit celuy qui vient de haranguer, & pour prouver que fa parole est veritable, & que luy & moy vous donnons ces prisonniers: ie vay ietter au feu leurs liens & le cousteau qui les couppera & toute ma colere: difant cela, il tire vn cousteau coupe les liens, & iettant tout dans le feu, ie n'ay plus, dit-il de passion que pour la paix, & ayant fait leuer debout les prisonniers, les prefenta à Monsieur de Montmagny nostre Gouuerneur: lequel leur fit respondre par son interprete qu'il honoroit leur vaillance & leur courage, qu'il les auoit tousiours aimez, notamment ceux qui estoient deuenus ses freres & ses parens par le Baptesme, qu'au reste il ne vouloit pas que son action de graces pour le present qu'ils luy faisoient fut vne parole toute nuë, qu'il la vouloit reuestir de robbes & armer de poudre & de plomb, parlant conformement à leur façon de fenoncer, & là

sense, allow me to speak to you." After this preamble, he explained the design that he had had in going to war, and the good fortune that Heaven had sent him; and in conclusion he said: "I have seen, I have killed, I have captured, I have brought back; here they are present. I enter into your thoughts; they are good. I penetrate into your hearts, you who have but one abode and the same opinion. Be the Gods of the earth; cause peace to reign everywhere; give rest to the whole country." Then, laying his hand on the heads of the prisoners, who lay bound before Monsieur the Governor, "Here they are, uninjured and without harm; I deliver them to you; do as you think best with them."

Bernard arose and spoke in these terms: [78] "I confirm all that has been said by him who has just harangued us; and, to prove that his words are true, and that he and I give you those prisoners, I will cast into the fire their bonds, the knife that will cut them, and all my anger." As he said this, he drew a knife and cut the bonds; and, throwing the whole into the fire, he said: "I have no longer any passion, but for peace;" and, making the prisoners stand up, he presented them to Monsieur de Montmagny our Governor. He replied to them, through his interpreter, that he honored their valor and their courage; that he had always loved them, especially those who had become his brothers and his relatives through Baptism; moreover, that he did not wish that his thanks for the present which they were giving him should be but a bare word; that he wished to clothe it with robes, and arm it with powder and lead,—speaking in their mode of expressing themselves,—and then he gave them handsome presents.

deffus, il leur fit de beaux prefens. Les Iroquois qui iusques alors auoient gardé le silence incertains du succez de ce conseil & des harangues qui [sc. qu'ils] n'entendoient pas cõmmenterent à changer [79] de posture & de visage, lvn d'eux, homme grand & bien-fait se prefente deuant Monsieur le Gouuerneur, s'écriant; voila qui va bien, mon corps est deliuré de la mort, ie suis retiré du feu. Onontio tu m'as donné la vie, ie t'en remercie, ie ne m'oublieray iamais de ce bien-fait, tout mon pays en fera reconnoissant, la terre va estre toute belle, la riuiere fera toute calme & toute vnie, & la paix nous fera tous amys. Ie n'ay plus d'ombre deuant mes yeux. Les ames de mes ancestres maffarez par les Alguonquins font disparaës, ie les ay sous mes pieds. Onontio il faut auoüer que tu es bon & que nous sommes meschans; mais nostre colere est partie, ie n'ay plus de vigueur que pour la ioye & pour la paix, & disant cela il fe mit à dancer d'vne façon vn peu differente de celle de nos Sauuages. Il chantoit, il se remuoit, il estendoit les bras, il les esleuoit en haut comme apostrophant le Ciel, il se mettoit à genoüil, & dançoit en cette posture, leuant les yeux & les bras vers le Ciel, puis se leuant tout à coup prend vne hache, il entre comme en furie, & en se destournant [80] ietta sa hache au feu, disant: voilà ma colere à bas, adieu la guerre, ie pose les armes, ie suis vostre amy pour iamais. S'il y a dans ces peuples des actions barbares, il y a des pensées dignes de l'esprit des Greecs & des Romains.

La Ceremonie faite, chacun se retira en son quartier, les prisonniers demeurerent en liberté: en forte neantmoins que quelques soldats François les veil-

The Iroquois, who had remained silent up to that moment,—being uncertain as to the result of the council, and of the harangues that they heard and could not understand,—began to change [79] their attitudes and countenances. One of them, a tall and well-shaped man, presented himself before Monsieur the Governor, exclaiming: “This is well, my body is delivered from death; I am withdrawn from the fire. Onontio, thou hast given me life; I thank thee for it,—I shall never forget this kindness. The whole of my country will be grateful for it; the earth will be quite beautiful, the river will be quite calm and smooth, and peace will make us all friends. I have no longer any shadow before my eyes. The souls of my ancestors killed by the Algonquins have disappeared; I have them under my feet. Onontio, it must be admitted that thou art good and that we are wicked, but our anger has departed; I no longer have any ardor except for joy and peace.” As he said this, he began to dance, in a fashion somewhat different from that of our Savages. He sang, he shook himself; he spread out his arms and raised them aloft, as if addressing himself to Heaven; he knelt down and danced in that posture, raising his eyes and arms to Heaven. Then, suddenly rising, he took a hatchet and seemed to fly into a rage; and, turning to one side, [80] he threw the hatchet into the fire, saying: “There is my anger cast down: farewell to war; I lay down my arms; I am your friend forever.” If there be barbarous actions among these peoples, there are also thoughts worthy of the spirit of the Greeks and Romans.

The Ceremony over, each one withdrew to his own quarters. The prisoners remained at liberty,

loient, ce que nos Sauuages mesmes ne pouuoient supporter, disant, qu'il ne failloit pas craindre qu'ils se fauuaissent & qu'on les tiendroit pour des poltrons en leur pays, d'auoir eu peur de ceux qui leurs auoient donné la vie. I'ay souuent remarqué que les Sauuages naturellement volages & inconstans font tres-feruens dans quelques coustumes de leur pays.

Cecy fe passa le dix-huitiesme de May, bien-toft apres Monsieur le Gouuerneur renuoyant ces Iroquois aux trois riuieres, ordonna au sieur de Chanflour d'équiper le prifonniere Iroquois qu'on auoit tenu tout l'hyuer, & de l'enuoyer en fon pays porter les nouuelles de ce qui fe [81] passoit icy, avec ordre de dire aux Capitaines des Iroquois que Onontio fe refentant de la courtoisie qu'il auoit receu d'eux, lors qu'ils luy ramenerent deux prisonniers François, non feulement il l'auoit retire de la main des Alguonquins; mais qu'il luy auoit donné la liberté comme il auoit desia fait à vn Sokokiois leur amy & allié, qu'au reste il auoit encor deux prisonniers pleins de santé, & qu'il estoit tout prest de les rendre apres les auoir entendu parler sur ce sujet, que l'occasion d'applanir la terre & de faire vne paix vniuerselle entre toutes les Nations, estoit toute belle, qu'ils en feroient comme bon leur sembleroit. Le Chapitre suiuant nous fera voir le succez de ce voyage.

except, however, that some French soldiers watched them. This our Savages themselves could not bear, saying that there was no need to fear that they would escape, and that they would be considered as cowards in their own country if they were afraid of those who had given them life. I have often remarked that the Savages, who are naturally fickle and inconstant, are very earnest as regards some customs of their country.

This happened on the eighteenth of May. Shortly afterward, Monsieur the Governor sent these Iroquois back to three rivers, and ordered the sieur de Chanflour to equip the Iroquois prisoner that had been kept all winter, and to send him to his own country to carry the news of what was [81] passing here. This prisoner was also ordered to tell the Captains of the Iroquois that Onontio was grateful for the courtesy that he had received from them when they sent back to him two French prisoners; and that, not only had he released him from the hands of the Alguonquins, but that he had given him his liberty as he had already done to a Sokokiois, their friend and ally; that, moreover, he had two other prisoners full of health, and that he was quite prepared to give up these, after having heard them speak on the subject; that this was a most excellent opportunity to smooth the earth, and to bring about universal peace among all the Nations; and that they might do as seemed good to them. The following Chapter will show us the success of that journey.

[82] CHAPITRE XI. [i.e., ix.]

TRAITTÉ DE LA PAIX ENTRE LES FRANÇOIS, IROQUOIS
& AUTRES NATIONS.

LE cinquième iour de Iuillet, le prisonnier Iroquois mis en liberté & renouoyé en son pays, comme i'ay dit au Chapitre precedent, parut aux trois Riuieres accompagné de deux hommes de consideration parmy ces peuples deleguez pour venir traitter de paix avec Onontio (c'est ainsi qu'ils nōment Monsieur le Gouuerneur[]), & tous les François & tous les Sauuages nos alliez.

Vn ieune homme nommé Guillaume Cousture qui auoit esté pris avec le Pere Ifaac Iogues, & qui depuis ce temps-là estoit resté dans le pays des Iroquois les accompagoit; si-tost qu'il fut reconnu chacun feietta à son col, on le regardoit comme vn homme ressuscité qui donne de la ioye à tous ceux qui le croyoient mort, ou du moins en danger de passer le reste de ses iours dans vne tres-amere & [83] tres-barbare captiuité. Ayant mis pied à terre, il nous informa du dessein de ces trois Sauuages, avec lesquels il auoit esté renouoyé, le plus remarquable des trois nommé Kiotfeaeton, voyant les François & les Sauuages accourir sur le bord de la riuiere, se leua debout sur l'auant de la Chaloupe qui l'auoit amené depuis Richelieu iusques aux trois Riuieres. Il estoit quasi tout couvert de Pourcelaine, faisant signe de la main qu'on l'escoutast, il s'écria, mes Freres, i'ay

[82] CHAPTER XI. [i.e., ix]

TREATY OF PEACE BETWEEN THE FRENCH, THE IROQUOIS, AND OTHER NATIONS.

ON the fifth day of July, the Iroquois prisoner who had been set at liberty and sent back to his own country, as I have said in the foregoing Chapter, made his appearance at three Rivers accompanied by two men of note among those people, who had been delegated to negotiate peace with Onontio (thus they name Monsieur the Governor), and all the French, and all the Savages who are our allies.

A young man named Guillaume Cousture who had been taken prisoner with Father Isaac Jogues, and who had since then remained in the Iroquois country, accompanied them. As soon as he was recognized all threw their arms around his neck; he was looked upon as a man risen from the dead, who brought joy to all who thought him dead,—or, at least, that he was in danger of passing the remainder of his days in most bitter and [83] cruel captivity. As soon as he landed, he informed us of the design of the three Savages with whom he had been sent back. When the most important of the three, named Kiotse-aeton, saw the French and the Savages hastening to the bank of the river, he stood up in the bow of the Shallop that had brought him from Richelieu to three Rivers. He was almost completely covered with Porcelain beads. Motioning with his hand for silence, he called out: “ My Brothers, I have left my

quitté mon païs pour vous venir voir, me voila enfin arriué sur vos terres, on m'a dit à mon depart que ie venois chercher la mort, & que ie ne verrois iamais plus ma patrie; mais ie me suis volontairement exposé pour le bien de la paix: ie viens donc entrer dans les desseins des François, des Hurons & des Alguonquins, ie viens pour vous communiquer les pensées de tout mon pays, & cela dit, la Chalouuppe tire vn coup de pierrier, & le Fort respond d'vn coup de canon pour marque de réjoüissance.

Ces Ambassadeurs ayans mis pied à terre, furent conduits en la chambre du [84] sieur de Chanflour, lequel leur fit fort bon accueil; on leur presenta quelques petits rafraischiffemens, & apres auoir mangé & petunié, Kiotfaeton qui portoit tousiours la parole, dit à tous les François qui l'enuironnoient, ie trouue bien de la douceur dans vos maifons, depuis que i'ay mis le pied däs vostre pays ie n'ay veu que de la refioüissance, ie voy bien que celuy qui est au Ciel veut conclure vne affaire bien importante, les hommes ont des esprits & des pensées trop differentes pour tomber d'accord, c'est le Ciel qui reünira tout. Ce mesme iour on enuoya vn canot à Monsieur le Gouverneur pour l'informer de la venuë de ces nouveaux hostes.

Cependant & eux & les prisonniers qui n'estoient pas encor rendus auoient toute liberté de s'aller promener où ils vouloient. Les Alguonquins & les Montagnais les inuitoient à leur festins, & petit à petit ils s'accoustummoient à conuerfer ensemble. Le sieur de Chanflour les ayant bien traittez, certain iour leur dit qu'ils estoient parmy nous comme dans leur pays, qu'il n'y auoit rien à craindre [85] pour eux, qu'ils

country to come and see you. At last I have reached your land. I was told, on my departure, that I was going to seek death, and that I would never again see my country. But I have willingly exposed myself for the good of peace. I come therefore to enter into the designs of the French, of the Hurons, and of the Algonquins. I come to make known to you the thoughts of all my country." When he had said this, the Shallop fired a shot from a swivel gun, and the Fort replied by a discharge from the cannon, as a sign of rejoicing.

When those Ambassadors had landed, they were conducted into the room of the [84] sieur de Chanflour, who gave them a very cordial reception. They were offered some slight refreshments, and, after they had eaten and smoked, Kiotsaeton, who was always the spokesman, said to all the French who surrounded him, "I find much pleasure in your houses. Since I have set foot in your country, I have observed nothing but rejoicing. I see very well that he who is in the Sky wishes to bring to a conclusion a very important matter. The minds and thoughts of men are too diverse to fall into accord; it is the Sky that will combine all." On the same day, a canoe was sent to Monsieur the Governor to inform him of the arrival of these new guests.

Meanwhile, both they and the prisoners who had not yet been given up had full liberty to wander where they willed. The Algonquins and Montagnais invited them to their feasts, and they gradually accustomed themselves to converse together. The sieur de Chanflour treated them very well; one day he said to them that they were with us as if in their own country; that they had nothing to fear; [85]

eftoient dans leur maifon. Kiotfaeton repartit à ce compliment avec vne pointe assez aiguë & assez gentile: Ie te prie, dit-il à l'Interprete, de dire à ce Capitaine qui nous parle qu'il vſe d'vne grande menterie en nostre endroit, du moins eſt-il aſſeuré que ce qu'il dit n'eſt pas veritable: & là-deſſus il fit vne petite paufe pour laiſſer former l'eſtonnement. Puis il adiouſta; ce Capitaine me dit que ie fuis icy comme dans mon pays, cela eſt bien eſloigné de la verité: car ie ne ſerois ny honoré ny caſeffé dans mon pays, & ie voy icy que tout le monde m'honore & me caſeffe, il dit que ie fuis comme dans ma maifon; c'eſt vne eſpece de menterie: car ie fuis mal-traité dans ma maifon; & ie fais icy tous les iours bonne chere: ie fuis continuallement dans les festins, ie ne fuis donc pas icy comme dans mon pays, ny comme dans ma maifon; il fit quantité d'autres reparties qui tefmoignoient assez qu'il auoit de l'eſprit.

Enfin Monsieur le Gouuerneur eſtā arriué de Quebec aux trois Riuieres, apres auoir conſideré les Ambaffadeurs, leur [86] donna audiance le douzième Iuillet. Cela fe fit dans la cour du Fort où l'on fit eſtendre de grandes voiles contre l'ardeur du Soleil; voicy comme le lieu eſtoit disposé, d'vn coſté eſtoit Monsieur le Gouuerneur, accompagné de fes gens, & du Reuerend Pere Vimont Superieur de la Miffion. Les Iroquois eſtoient affis à fes pieds fur vne grande écorce de prufſe, ils auoient tefmoigné deuant l'asſemblée qu'ils fe vouloient mettre de fon coſté pour marque de l'affection qu'ils portoient aux François.

A l'oppoſite eſtoient les Algonquins, les Montagnais & les Attikamegues, les deux coſtez eſtoient fermez de quelques François & de quelques Hurons. Au

that they were in their own house. Kiotsaeton replied to this compliment by a very well-pointed and neat retort. "I beg thee," he said to the Interpreter, "to say to that Captain who speaks to us that he tells a great falsehood with respect to us; at least, it is certain that what he says is not true." And thereupon he paused a little, to let the wonder grow. Then he added: "That Captain tells me that I am here as if in my own country. That is very far from the truth. I would be neither honored nor treated with such consideration in my own country, while here every one honors me and pays me attention. He says that I am as if in my own house; that is a sort of falsehood, for I am maltreated in my house, and here I fare well every day,—I am continually feasting. Therefore I am not as if I were in my own country or in my own house." He indulged in many other repartees which clearly showed that he had wit.

Finally, Monsieur the Governor came from Quebec to three Rivers; and, after having seen the Ambassadors, [86] he gave audience to them on the twelfth of July. This took place in the courtyard of the Fort, over which large sails had been spread to keep off the heat of the Sun. Their places were thus arranged: on one side was Monsieur the Governor, accompanied by his people and by Reverend Father Vimont, Superior of the Mission. The Iroquois sat at his feet, on a great piece of hemlock bark. They had stated before the assembly that they wished to be on his side, as a mark of the affection that they bore to the French.

Opposite them were the Algonquins, the Montagnais, and the Attikamegues; the two other sides

milieu il y auoit vne grande place vn peu plus longue que large, où les Iroquois firent planter deux perches, & tirer vne corde de lvn à l'autre pour y pendre & attacher les paroles qu'ils nous deuoient porter, c'est à dire, les prefens qu'ils nous vouloient faire, lesquels confistoient en dix-sept colliers de pourcelaine, dont vne partie estoit sur leurs corps: l'autre partie estoit renfermée [87] dans vn petit sac placé tout aupres d'eux, tout le monde estant assemblé & chacun ayant pris place, Kiotfaeton qui estoit d'vne haute stature se leua & regardant le Soleil, & puis tournant ses yeux sur toute la Compagnie, il prit vn collier de porcelaine en fa main, commençant sa harangue d'vne voix forte: Onontio preste l'oreille, ie suis la bouche de tout mon pays, tu escoute tous les Iroquois entendant ma parole, mon cœur n'a rien de mauuais, ie n'ay que de bonnes chansons en bouche, nous auons des tas de chansons de guerre en nostre pays, nous les auons toutes iettées par terre, nous n'auons plus que des chants de resjouiissance, & là dessus il se mit à chanter, ses compatriotes respondirent, il se pourmeinoit dans cette grande place comme dessus vn theatre, il faisoit mille gestes, il regardoit le Ciel, il enuageoit le Soleil, il frottoit ses bras comme s'il en eut voulu faire fortir la vigueur qui les anime en guerre, apres auoir bien chanté, il dit que le present qu'il tenoit en main, remercioit Monsieur le Gouuerneur de ce qu'il auoit sauué la vie à Tokhrahenehiaron, [88] le retirant l'Automne passé du feu & de la dent des Alguonquins, mais il fe plaignit gentiment de ce qu'on l'auoit renuoyé tout seul dans son pays, si son canot se fut renuersé, si les vents l'eussent fait submerger, s'il eut esté noyé, vous euffiez long temps

were closed in by some French and some Hurons. In the center was a large space, somewhat longer than wide, in which the Iroquois caused two poles to be planted, and a cord to be stretched from one to the other on which to hang and tie the words that they were to bring us,—that is to say, the presents they wished to make us, which consisted of seventeen collars of porcelain beads, a portion of which were on their bodies. The remainder were enclosed [87] in a small pouch placed quite near them. When all had assembled and had taken their places, Kiotsaeton who was high in stature, rose and looked at the Sun, then cast his eyes over the whole Company; he took a collar of porcelain beads in his hand and commenced to harangue in a loud voice. “Onontio, lend me ear. I am the mouth for the whole of my country; thou listenest to all the Iroquois, in hearing my words. There is no evil in my heart; I have only good songs in my mouth. We have a multitude of war songs in our country; we have cast them all on the ground; we have no longer anything but songs of rejoicing.” Thereupon he began to sing; his countrymen responded; he walked about that great space as if on the stage of a theatre; he made a thousand gestures; he looked up to Heaven; he gazed at the Sun; he rubbed his arms as if he wished to draw from them the strength that moved them in war. After he had sung awhile, he said that the present that he held in his hand thanked Monsieur the Governor for having saved the life of Tokhrahenehiaron, [88] when he drew him last Autumn out of the fire and away from the teeth of the Alguonquins; but he complained gracefully that he had been sent back all alone to his own country. “If

attendu le retour de ce pauure homme abyfsmé, & vous nous auriez accusez d'vne faute que vous-mefmes auriez faite: Cela dit, il attacha son collier au lieu destiné.

En tirant vn autre il l'attacha au bras de Guillaume Cousture, en disant tout haut, c'est ce Collier qui vous ramene ce prisonnier: ie ne luy ay pas voulu dire estant encor dans le pays; va t'en mon Neueu, prends vn Canot & t'en retourne à Quebec, mon esprit n'auroit pas esté en repos, i'aurois toufiours penfē & repensé à par[t] moy, ne s'est-il pas perdu, en verité ie n'aurois pas eu d'esprit si i'euffe procedé en cette forte. Celuy que vous auez renuoyé a eu toutes les peines du monde en son voyage, il commença à les exprimer; mais si pathetiquement qu'il n'y a tabarin en France si naïf que ce Barbare. Il prenoit vn baston, le mettoit sur [89] sa teste comme vn paquet, puis le portoit dvn bout de la place à l'autre, representant ce qu'auoit fait ce prisonnier dans les faults & dans le courrant d'eau, aufquels estant arriué, il auoit transporté son bagage piece à piece, il alloit & reuenoit representant les voyages, les tours & retours du prisonnier, il cherchoit [*sc. s'échouoit*] contre vne pierre, il reculoit plus qu'il n'auançoit dans son canot, ne le pouuant soustenir feul contre les courans d'eau, il perdoit courage, & puis reprovoit ses forces, bref, ie n'ay rien veu de mieux exprimé que cette action, encor (disoit-il) si vous l'euffiez aidé à passer les faults & les mauuais chemins, & puis en vous arrestant & petunant si vous l'euffiez regardé de loin vous nous auriez consolé, mais ie ne fçay où estoit vostre pensée, de renuoyer ainsi vn homme tout feul dans tant de dangers,

his canoe had been upset; if the winds had caused it to be submerged; if he had been drowned, you would have waited long for the return of the poor lost man, and you would have accused us of a fault which you yourselves would have committed." When he had said this, he fastened his collar in the appointed spot.

Drawing out another, he tied it to the arm of Guillaume Cousture, saying aloud: "It is this Collar that brings you back this prisoner. I would not have said to him, while he was still in our country: 'Go, my Nephew; take a Canoe and return to Quebec.' My mind would not have been at rest; I would always have thought over and over again to myself, 'Is he not lost?' In truth, I would have had no sense, had I acted in that way. He whom you have sent back had all the difficulties in the world, on his journey." He began to express them, but in so pathetic a manner that there is no merry-andrew in France so ingenuous as that Barbarian. He took a stick, and placed it on [89] his head like a bundle; then he carried it from one end of the square to the other, representing what that prisoner had done in the rapids and in the current of the water,—on arriving at which he had transported his baggage, piece by piece. He went backward and forward, showing the journeys, the windings, and the turnings of the prisoner. He ran against a stone; he receded more than he advanced in his canoe, because alone he could not maintain it against the current. He lost courage, and then regained his strength. In a word, I have never seen anything better done than this acting. "Again" (said he), "if you had helped him to pass the rapids and the bad roads, and then if, while

ie n'ay pas fait le mesme; Allons mon nepueu, dit-il [sc. dif-ie], à celuy que vous voyez deuant vos yeux, suis-moy, ie te veux rendre dans ton pays au peril de ma vie, voila ce que disoit le second collier qu'il attacha aupres de l'autre.

La troisiéme tesmoignoit qu'ils auoient [90] adiouste quelque chose du leur, aux prefens que Monsieur le Gouuerneur auoit donné au captif, qu'il auoit renuoyé en leur pays, & que ces prefens auoient esté distribuez aux Nations qui leur sont alliées pour arrester leurs haches pour faire tomber des mains de ceux qui s'embarquoient pour venir à la guerre, leurs armes & leurs auirons. Il nomma toutes ces Nations.

Le 4. present estoit pour nous asseurer que la penſée de leurs gens tuez en guerre ne les touchoit plus, qu'ils mettoient leurs armes sous leurs pieds. I'ay paſſé, difoit-il, aupres du lieu où les Algonquins nous ont massacrez ce Printemps. I'ay veu la place du combat où ils ont puny [sc. pris] les deux prisonniers qui sont icy, i'ay paſſé viste, ie n'ay point voulu voir le fang respandu de mes gens, leurs corps sont encor sur la place, i'ay destourné mes yeux de peur d'irriter ma colere, puis frappant la terre & prestant l'oreille, i'ay oüy la voix de mes Ancestres massacrez par les Alguonquins, lesquels voyans que mon cœur estoit capable de fe venger, m'ont crié d'vne voix amoureuse, mon petit fils, [91] mon petit fils, foyez bon, n'entrez point en fureur, ne pensez plus à moy: car il n'y a plus de moyen de nous retirer de la mort, pensez aux viuans, cela est d'importance, retirez ceux qui viuent encor du glaive & du feu qui les pourfuit, vn homme viuant vaut mieux que plusieurs trespasssez;

stopping and smoking, you had looked after him from afar, you would have greatly consoled us. But I know not where your thoughts were, to send a man back quite alone amid so many dangers. I did not do that. ‘Come, my nephew,’ I said to him whom you see before your eyes; ‘follow me, I wish to bring thee to thy own country, at the risk of my life.’” That is what was said by the second collar, which he tied near the first.

The third showed that they had [90] added something of their own to the presents that Monsieur the Governor had given to the captive whom he had sent back to their country; and that those presents had been distributed to the Tribes who are their allies to arrest their hatchets, and to cause the weapons and paddles to fall from the hands of those who were embarking to go to war. He named all those Tribes.

The 4th present was to assure us that the thought of their people killed in war no longer affected them; that they cast their weapons under their feet. “I passed,” he said, “near the place where the Algonquins massacred us last Spring. I saw the spot where the fight took place in which they captured the two prisoners who are here. I passed by quickly; I did not wish to see my people’s blood that had been shed. Their bodies still lie in that place. I turned away my eyes for fear of exciting my anger; then, striking the earth and listening, I heard the voice of my Forefathers massacred by the Algonquins. When they saw that my heart was capable of seeking revenge they called out to me in a loving voice: ‘My grandson, [91] my grandson, be good; do not get angry. Think no longer of us for there is no means of withdrawing us from death. Think

ayant oiiy ces voix, i'ay passé outre & m'en suis venu à vous pour déliurer ceux que vous tenez encor.

Le cinquiesme fut donné pour nettoyer la riuiere, pour chasser les canots ennemys qui pourroient troubler la nauigation. Il faisoit mille gestes comme s'il eust amassé les vagues, & donné vn calme depuis Quebec iusques au pays des Iroquois.

Le sixiéme pour aplanir les faults & les cheutes d'eau où les grands courrants qui se treuuent sur les riuieres sur lesquels il faut nauiger pour aller en leur pays. I'ay pensé perir, disoit-il, dans des boüillons d'eau, voila pour les appaiser, & avec ses mains & ses bras il vniffoit & arrestoit les torrens.

Le septiéme estoit pour donner vne grande bonace au grand Lac de Sainct [92] Louys, qu'il faut trauffer; voilà, disoit-il, pour le rendre vny comme vne glace, pour appaiser les vents & temperer la colere des eaux, & puis ayant par ses gestes rendu le chemin fauorable, il attacha vn collier de porcelaine au bras dvn François, & le tira tout droit au trauers de la place pour marque que nos canots iroient sans peine en leur pays.

Le huitiéme faisoit tout le chemin qu'il faut faire par terre, vous eussiez dit qu'il abbattoit des arbres, qu'il couploit des branches, qu'il repouffoit des bois, qu'il mettoit de la terre és lieux plus profonds. Voila, disoit-il, le chemin tout net, tout poly, tout droit, il se baiffoit vers la terre, regardant s'il n'y auoit plus d'épines, ou de bois, s'il n'y auoit point de bute qu'on pût heurter en marchant. C'en est fait, on verra la fumee de nos bourgades depuis Quebec iusques au fonds de nostre pays, tous les obstacles font oîtez.

of the living,—that is of importance; save those who still live from the sword and fire that pursue them; one living man is better than many dead ones.' After having heard those voices I passed on, and I came to you, to deliver those whom you still hold."

The fifth was given to clear the river, and to drive away the enemy's canoes, which might impede navigation. He made use of a thousand gestures, as if he had collected the waves and had caused a calm, from Quebec to the Iroquois country.

The sixth was to smooth the rapids and waterfalls, or the strong currents, that occur in the rivers on which one must sail to reach their country. "I thought that I would perish," he said, "in those boiling waters. This is to appease them;" and with his hands and arms he smoothed and arrested the torrents.

The seventh was to produce a profound calm on the great Lake Saint [92] Louys that has to be crossed. "Here," he said, "is something to make it smooth as ice, to appease the winds, and to allay the anger of the waves." Then, after having by his gestures rendered the route easy, he tied a collar of porcelain beads on the arm of a Frenchman, and pulled him straight across the square, to show that our canoes could go to their country without any difficulty.

The eighth performed the whole journey that had to be made on land. You would have said that he felled trees; that he lopped off branches; that he pushed back the bushes; that he put earth in the deepest holes. "There," said he, "is the road, quite smooth and quite straight." He bent toward the ground, looking to see whether there were any more thorns or bushes, and whether there were any

Le neuviéme estoit pour nous enseigner que nous trouuerions du feu tout prest dans leurs maisons, que nous n'aurions pas la peine d'aller querir du bois, que [93] nous en trouuerions de tout fait, & que ce feu ne s'esteindroit iamais ny iour ny nuit, que nous en verrions la clarté iusques dans nos fouyers.

Le dixiéme fut donné pour nous lier tous ensemble tres-estroittement, il prit vn François enlaça son bras dans le sien, & vn Alguonquin de l'autre, & s'estant ainsi lié avec eux, voila le nœud qui nous attache inseparablement, rien ne nous pourra def-vnir. Ce colier estoit extraordinairement beau, quand la foudre tomberoit sur nous elle ne pourroit nous separer, car si elle coupe ce bras qui vous attache à nous, nous nous faisirons incontinent par l'autre, & là-dessus il se retournoit & faisiffoit le François & l'Alguouquin par leur deux autres bras, les tenant si ferme qu'il paroiffoit ne vouloir iamais quitter.

L'vnziéme inuitoit à manger avec eux. Nostre pays est remply de poisson, de venaizon, de chasse, tout y est plein de cerfs, d'Elans, de castors, quittez, disoit-il, quittez ces puans pourceaux qui courrent icy parmy vos habitations, qui ne mangent que des faletez, & venez manger de bonnes viandes avec nous, le chemin est frayé, [94] il n'y a plus de danger, il faisoit les gestes conformement à son discours.

Il esleua le douziéme collier pour diffiper tous les nuages de l'air, afin qu'on vist tout à découvert que nos cœurs & les leurs ne fussent point cachez, que le Soleil & la verité donnaissent iour par tout.

Le treiziéme fut pour faire ressouuenir les Hurons de leur bonne volonté; il y a cinq iours, disoit-il, c'est à dire cinq années, que vous auiez vn fac remply

mounds over which one might stumble in walking. "It is all finished. We can see the smoke of our villages, from Quebec to the extremity of our country. All obstacles are removed."

The ninth was to tell us that we would find fires all lighted in their houses; that we would not have the trouble of seeking for wood,—that [93] we would find some already cut; and that the fire would never go out, day or night,—that we would see its light, even in our own homes.

The tenth was given to bind us all very closely together. He took hold of a Frenchman, placed his arm within his, and with his other arm he clasped that of an Alguonquin. Having thus joined himself to them, "Here," he said, "is the knot that binds us inseparably; nothing can part us." / This collar was extraordinarily beautiful. / "Even if the lightning were to fall upon us, it could not separate us; for, if it cuts off the arm that holds you to us, we will at once seize each other by the other arm." And thereupon he turned around, and caught the Frenchman and the Alguonquin by their two other arms,—holding them so closely that he seemed unwilling ever to leave them.

The eleventh invited us to eat with them. "Our country is well stocked with fish, with venison, and with game; it is everywhere full of deer, of Elk, of beaver. Give up," said he, "those stinking hogs that run about among your houses, that eat nothing but filth; and come and eat good meat with us. The road is cleared; [94] there is no longer any danger." He accompanied his discourse with appropriate gestures.

He lifted the twelfth collar, to dispel the clouds in

de porcelaine & d'autres prefens tous preparez pour venir chercher la paix, qui vous a destourné de cette pensée? Ce fac fe renuerfera, les prefens tomberont ils se casseront, ils se diffiperont & vous perdrez courage.

Le quatorzième fut pour presser les Hurons qu'ils se hastassent de parler, qu'ils ne fussent point honteux comme des femmes, & que prenans resolution d'aller aux Iroquois, qu'ils paffassent par le pays des Alguonquins & des François.

Le quinzième fut pour témoigner qu'ils auoient tousiours eu enuie de ramener le Pere le Iogues & le P. Bressani, que c'estoit leur pensée, que le P. le Iogues leur fut dérobé, & qu'ils auoient donné le P. [95] Bressani aux Holandois, pour ce qu'il l'auoit désiré, s'il eust eu patience ie l'aurois ramené, que fçay-je maintenant où il est? peut-estre est il mort, peut estre est-il noyé, nostre dessein n'estoit pas de le faire mourir. Si François Marguerie & Thomas Godefroy, adjoustoit-il, fussent restez en nostre pays, ils feroient mariez maintenant, & nous ne ferions plus qu'un Nation, & moy ie ferois des vostres. Le P. le Iogues entendant ce discours, nous dit en soufriant, le bucher estoit préparé si Dieu ne m'eut sauué, cent fois ils m'ont osté la vie, ce bon homme dit tout ce qu'il veut, le P. Bressani nous dit le mesme à son retour.

Le feizième fut pour les receuoir en ce païs icy quand ils y viendroient, & pour les mettre à couvert pour arrester les haches des Alguonquins & les canons des François; quand nous ramenâmes vos prisonniers il y a quelques années, nous pensions estre de vos amys, & nous entendîmes des arquebuses & des

the air, so that all might see quite plainly that our hearts and theirs were not hidden; that the Sun and the truth might light up everything.

The thirteenth was to remind the Hurons of their good will. "It is five days ago," he said,—that is to say, five years,—"since you had a pouch filled with porcelain beads and other presents, all ready to come and seek for peace. What made you change your minds? That pouch will upset, the presents will fall out and break, they will be dispersed; and you will lose courage."

The fourteenth was to urge the Hurons to make haste to speak,—not to be bashful, like women; and, after taking the resolution to go to the Iroquois country, to pass by that of the Alguonquins and of the French.

The fifteenth was to show that they had always desired to bring back Father le Jogues and Father Bressani; that they had thought that Father le Jogues had been stolen from them, and that they had given Father [95] Bressani to the Dutch because he had desired it. "If he had had patience, I would have brought him back. How can I know now where he is? Perhaps he is dead; perhaps he is drowned. It was not our intention to put him to death. If François Marguerie and Thomas Godefroy," he added, "had remained in our country, they would be married by this time; we would be but one Nation, and I would be one of you." When Father le Jogues heard this discourse, he said with a smile: "The stake was all prepared; had not God preserved me, they would have put me to death a hundred times. This good man says whatever pleases him." Father Bressani told us the same thing on his return.

canons siffler de tous costez: cela nous fit peur, nous nous retirafmes, & comme nous auons du courage pour la guerre, nous prismes resolution d'en donner des preuves pour le Printemps [69 i.e., 96] fuiuant; nous parusmes sur vos terres, & prismes le P. le Logues avec des Hurons.

Le dix-septiéme prefent estoit le collier propre que Honatteniate portoit en son pays. Ce ieune homme estoit l'vn des deux prifonniers derniers, sa mere qui estoit tante du P. Logues au pays des Iroquois, enuoya fon collier pour celuy qui auoit donné la vie à fon fils, cette bonne femme apperceuant que le bon Pere qu'elle appelloit fon Neveu estoit en ce pays-cy, en fut fort resioüye & son fils encore plus; car il parut tousiours triste iusques à tant que le P. Logues fut descendu de Montreal, alors il commença à respirer & à se monstrar gaillard.

Apres que ce grand Iroquois eut dit tout ce que dessus, il adjousta, ie m'en vay passer le reste de l'esté en mon pays en jeux, en dances, en réioüiffance pour le bien de la paix: mais i'ay peur que pendant que nous danferons les Hurons ne nous viennent pincer & importuner. Voilà ce qui se passa en cette assemblée, chacun auoüa que cét homme estoit pathetique & eloquent, ie n'ay recueilly que quelques pieces comme decoufuës tirées [97] [de la] bouche de l'interprete, qui ne parloit qu'a bastons rompus, & non dans la fuitte que gardoit ce Barbare.

Il entonna quelque chansons entre ses presens, il dança par resioüiffance, bref, il se monstra fort bon Acteur, pour vn homme qui n'a d'autre estude que ce que la nature luy a apris sans regle & sans preceptes. La conclusion fut que les Iroquois, les François,

The sixteenth was to receive them in this country when they came to it, and to protect them; to stay the hatchets of the Alguonquins and the cannons of the French. “When we brought back your prisoners, some years ago, we thought that we were your friends, and we heard arquebus and cannon shots whistling on all sides of us. That frightened us; we withdrew; and, as we have courage for war, we took the resolution to give proofs of it the following Spring; [69 i.e., 96] we appeared in your land, and captured Father le Jogues, with some Hurons.

The seventeenth present was the very collar that Honatteniate wore in his country. This young man was one of the two prisoners last captured. His mother, who had been Father Jogues's aunt in the Iroquois country, sent his collar for him who had given her son his life. When the good woman learned that the good Father whom she called her Nephew was in this country, she greatly rejoiced, and her son still more so; for he always seemed sad until Father Jogues came down from Montreal when he commenced to breathe freely and be in good spirits.

When this great Iroquois had said all that is mentioned above, he added: “I am going to spend the remainder of the summer in my country in games, in dances, in rejoicing for the good of peace; but I fear that, while we dance, the Hurons will come to taunt and importune us.” That is what occurred at that assembly. Every one admitted that this man was impassioned and eloquent. I gathered only some disconnected fragments, taken from the [97] mouth of the interpreter who spoke only in a desultory manner and did not follow the order observed by the Barbarian.

les Alguonquins, les Hurons, les Montaignets, & les Attikamegues danceroient tous, & se resioiiyroient avec beaucoup d'allegresse.

Le lendemain Monsieur le Gouuerneur fit festin à tous ceux de ces Nations qui se trouuerent aux trois riuieres, pour les exhorter tous ensemble & de bannir toutes les deffiances qui les pourroient diuisier. Les Iroquois tesmoignerent toute sorte de satisfaction, ils chanterent & dancerent felon leur coustume, & Kiotfaeton recōmanda fort aux Alguonquins & aux Hurons d'obeyr à Onontio, & de sūire les intentions & les pensées des François.

Le quatorziéme du mesme mois Monsieur le Gouuerneur respondit aux prefens des Iroquois, par quatorze prefens qui auoient tous leurs significations, & [98] qui portoient leurs parolles, Les Iroquois les accepterent tous avec de grands tesmoignages de satisfaction qu'ils faisoient paroistre par trois grands cris, pouffez à mesme temps du fond de leur estomach à chaque parole ou à chaque prefent qui leur estoit fait. Ainsi fut concluë la paix avec eux à condition qu'ils ne feroient aucun acte d'hostilité avec les Hurons, ou enuers les autres Nations nos alliées, iusques à ce que les principaux de ces Nations qui n'estoient pas prefens eussent agy avec eux.

Cette affaire estant heureusement concluë, Pieskarret se leuant fit vn prefent de quelque pelterie à ces Ambassadeurs, s'écriant que c'estoit vne pierre ou vne tombe qu'il mettoit dessus la fosse de ceux qui estoient morts au dernier combat, afin qu'on ne remuaist plus leurs os, & qu'on perdit la memoire de ce qui leur estoit arriué sans plus iamais penfer à la vengeance.

Noël Negab[a]mat fe leua en fuite, il mit au milieu

He sang some songs between his gifts; he danced for joy; in a word, he showed himself to be a very good Actor, for a man who has learned but what nature has taught him, without rule and without precept. The conclusion was that the Iroquois, the French, the Alguonquins, the Hurons, the Montagnais, and the Attikamegues all danced and rejoiced with much gladness.

On the following day, Monsieur the Governor gave a feast to all belonging to those Nations who were at three rivers, to exhort them all together and to banish all distrust that might set them at variance. The Iroquois manifested their satisfaction in every way; they sang and danced according to their custom, and Kiotsaeton strongly urged the Alguonquins and Hurons to obey Onontio, and to follow the intentions and the thoughts of the French.

On the fourteenth of the same month, Monsieur the Governor replied to the presents of the Iroquois by fourteen gifts, all of which had their meanings and [98] which carried their own messages. The Iroquois accepted them all with great marks of satisfaction, which they manifested by three loud cries, uttered at the same time from the depths of their chests, at each word or at each present that was given them. Thus was peace concluded with them, on condition that they should commit no act of hostility against the Hurons, or against the other Nations who are our allies, until the chiefs of those Nations who were not present had treated with them.

When this matter had been brought to a happy conclusion, Pieskaret arose and made a present of some furs to the Ambassadors, exclaiming that it was a rock or a tombstone that he placed on the

de la place cinq grandes peaux d'Elans, voila dit-il aux Iroquois, de quoy vous armer les pieds & les iambes, de peur que vous ne vous blesfiez au retour, s'il restoit encore quelque pierre au chemin [99] que vous auez applany. Il en presenta encore cinq autres pour enfeuelir les corps de ceux que le combat auoit fait mourir, & pour appaifer la douleur de leurs parens & amys qui ne les pourroient souffrir sans sepulture, qu'au reste que luy & ses gens qui sont à Sillery n'ayant qu'un mesme cœur avec leur frere ainsé Monsieur le Gouuerneur, ils ne faisoient qu'un present avec le sien. Finalement on tira trois coups de canon pour chasser le mauuais air de la guerre, & se resiouyr du bonheur de la paix.

Quelque temps apres cette assemblée vn Huron mal basty abordant le Capitaine Iroquois, qui auoit toufiours agy & parlé, luy voulut ietter quelque deffiance des François; mais ce Capitaine luy repartit gentiment en ces termes: I'ay la face peinte & barboüillée d'un costé, & de l'autre costé ie l'ay toute nette, ie ne voy pas bien clair du costé que ie suis barboüillé, de l'autre i'ay la veue bonne, le costé peint est le costé des Hurons, ie n'y voy quasi goutte, le costé net est le costé des François; i'y voy clair comme en plein midy, cela dit il se teut, & cét esprit mal-fait demeura confus.

[110 i.e., 100] Sur le foir le R. P. Vimont Supérieur de la Mission, ayant fait venir les Iroquois dans nostre maifon, leur fit quelques petits presents, leur donna du petun ou tabac, & à chacun vn beau calumet ou vne pippe pour le prendre. Kiotfaeton luy fit vn remerciement plein d'esprit, quand ie suis party de mon pays i'ay abandonné ma vie, ie me suis

grave of those who had been killed in the last fight, so that their bones might no longer be disturbed; and that the remembrance of what had happened might be forgotten, and revenge might no longer be thought of.

Then Noël Negabamat arose; he laid down in the middle of the square five great Elk skins. "There," he said to the Iroquois, "is something wherewith to cover your feet and your legs, lest you might hurt them on your return journey, if any stone should remain in the road [99] that you have made smooth." He also gave them five others to serve as shrouds for those who had been killed in the battle, and to allay the grief of their relatives and friends, who could not bear to have them left unburied. He said, moreover, that as he and his people at Sillery were invited in heart with their elder brother Monsieur the Governor, they gave but one present with his. Finally three shots were fired from the cannon, to drive away the foul air of war, and to rejoice at the happy advent of peace.

Some time after this meeting, an ill-disposed Huron accosted the Iroquois Captain who had always been the agent and spokesman, and sought to inspire him with distrust of the French. But the Captain nobly replied to him in these terms: "My face is painted and daubed on one side, while the other is quite clean. I do not see very clearly on the side that is daubed over; on the other side my sight is good. The painted side is toward the Hurons, and I see nothing; the clean side is turned toward the French, and I see clearly, as in broad daylight." Having said this he remained silent; and that evil-minded man was covered with confusion.

exposé à la mort, si bien que ie vous suis redeuable de ce que ie suis encor viuant. Ie vous remercie de ce que ie voy encore le Soleil, ie vous remercie de ce que vous m'auez bien receu, ie vous remercie de ce que vous m'auez bien traitté, ie vous remercie de toutes les bonnes conclusions que vous auez prises, toutes vos paroles nous font extremement agreeables, ie vous remercie de vos prefens, vous nous auez couuers depuis les pieds iusques à la teste, il ne nous restoit plus que la bouche de libre, & vous l'auez remply d'vn beau calumet, & resioüye de la faueur d'vne herbe qui nous est tres-douce, ie vous dis donc adieu, non pour long-temps; car vous aurez bien-tost de nos nouuelles: quand nous ferions naufrage dans les eaux, quand nous ferions bien submergez, ie [101] ne croy pas que les Elemens ne rendissent quelque témoignage à nos compatriotes de vos bien-faits: & ie m'asseure que quelque bon genie nous a deuancé, & que nos compatriotes resfentent desia vn auant-goust des bonnes nouuelles que nous leur allons porter.

Le Samedy quinzième ils partirent des trois Riuières, Monsieur le Gouuerneur leur donna deux ieunes garçons François, tant pour les aider à reconduire leurs canots, & leurs prefens que pour tefmoigner la confiance qu'il auoit en ces peuples.

Le Capitaine Kiotfaeton voyant tous ses gens embarquez esleua sa voix, & dit aux François & aux Sauuages qui estoient sur les rives du grand fleuu. Adieu mes freres, ie suis de vos parens, ie m'en vay rapporter de bonnes nouuelles en nostre pays, puis se retournant vers Monsieur le Gouuerneur, Onontio ton nom fera grand par toute la terre, ie ne pensois

[110 i.e., 100] Toward evening, Reverend Father Vimont the Superior of the Mission caused the Iroquois to be brought to our house, where he presented to them some small gifts; he gave them some petun, or tobacco, and to each of them a handsome calumet or pipe wherewith to smoke it. Kiotsaeton thanked him very wittily: "When I left my country, I gave up my life and exposed myself to death, so that I am indebted to you for being still alive. I thank you that I still see the Sun; I thank you for having received me well; I thank you for having treated me well. I thank you for all the good conclusions to which you have come; all your words are very agreeable to us. I thank you for your presents; you have covered us from our feet to our heads. Only our mouth remained free and you have filled it with a fine calumet and have gladdened it with the flavor of a plant that is very pleasing to us. I therefore bid you adieu, but not for long; you will soon hear from us. Even if we are wrecked in the waters, even if we are quite submerged, I [101] think that the Elements will in some way bear witness to our countrymen of your kind deeds; and I am convinced that some good genius has gone before us, and that our countrymen already have a foretaste of the good news that we are going to bring them."

On Saturday, the fifteenth, they started from three Rivers. Monsieur the Governor gave them two young French lads, both to help them to take back their canoes and their presents, and to manifest the confidence that he had in those people.

When the Captain Kiotsaeton saw that his people had embarked, he raised his voice, and said to the French and to the Savages who were on the banks of

pas reporter ma teste que i'auois hazardée ie ne pensois pas qu'elle deust ressortir de vos portes, & ie m'en retourne chargé d'honneur, de prefens, & de bienveillance. Mes freres parlant aux Sauuages, obeyssez [102] à Onontio & aux François, ils ont le cœur & les pensées fort bonnes, tenez-vous bien vnys avec eux & vous accommodez à leurs façons de faire, vous aurez bien-tost de nos nouuelles. Les Sauuages respondirent par vne gentile salue d'arquebusades, & le Fort tira vn coup de canon, ainsi se termina leur Ambassade. Dieu fasse reüssir le tout pour sa plus grande gloire.

the great river: "Adieu my brothers; I am one of your relatives. I am going to carry back good news to our country." Then, turning to Monsieur the Governor, "Onontio, thy name shall be great throughout the earth; I did not think that I would take back my head that I had risked,—I did not think that it would go forth from your doors; and I am going back loaded with honor, with gifts, and with kindness. My brothers," speaking to the Savages, "obey [102] Onontio and the French. Their hearts and their thoughts are good; remain united with them and accommodate yourselves to their customs. You will soon have news from us." The Savages replied by a fine salvo of musketry, and the Fort fired a cannon shot. Thus ended their Embassy. May God cause all this to succeed for his greater glory.

CHAPITRE X.

SUITTE DU TRAITTÉ DE LA PAIX.

L estoit necessaire pour conclure & pour assurer la paix dans ce nouueau monde que les deputez des Iroquois, les deputez des Hurons & les principaux Capitaines de trois ou quatre peuples Alguonquins se trouuassent tous ensemble, en vn mesme endroit avec Monsieur le Gouuerneur, & que toutes ces Nations qui parlent de trois ou quatre langues differentes qui ont des humeurs si esloignez les vns des autres, & qui depuis tant d'années, [103] se mangent, se deuorent & se bruslent comme des enragez, fissent vne action de tres-grande sagesse, & que tant de barbares inhumains trouuassent de la douceur pour s'accorder, bref, il falloit pour mettre tout dans l'asseurance que les vns allaffent visiter les autres dans leur propre pays, tout cela sembloit impossible à l'industrie humaine: mais quand Dieù se mesle d'une affaire il ne peut mäquer de conduite. Les ames faintes & espurées qui soustiennt ces pauures peuples par leurs prieres & par leurs vœux ont faits ce grand ourage. Iamais toutes ces Nations qui ont de coutume de nous venir voir tous les ans, n'estoient descendus si tard, & si elles fussent arriuées plutost elles n'auroient pû remonter les Ambassadeurs Iroquois qui tenoient le noeud de l'affaire entre les mains n'y estans pas. Nous estions tous les iours dans l'attente, philosophans de loin sur les fujets qui pouuoient

CHAPTER X.

CONTINUATION OF THE TREATY OF PEACE.

TO conclude and to secure peace in this new world, it was necessary that the delegates of the Iroquois, those of the Hurons, and the principal Captains of three or four Alguonquin tribes, should meet all together at some place with Monsieur the Governor; in order, too, that all these Nations,— who speak three or four different languages, whose dispositions are so distinct one from another, and who for so many years [103] have been eating, devouring, and burning each other like madmen,— should perform an act of the utmost wisdom, and that so many inhuman barbarians should find enough gentleness to agree together. In a word, to make everything sure, it was necessary that each should visit the others in their own country. All this seemed impossible to human skill. But, when God interposes in a matter, it cannot lack direction. The holy and pure souls who support these poor peoples by their prayers and by their vows have accomplished that great work. Never had all these Nations who are accustomed to come and see us every year, come down so late; and, if they had arrived sooner, they could not have gone up again,— for the Iroquois Ambassadors, who held the knot of this matter in their hands, were not here. We expected them every day, speculating from afar upon the reasons that could have caused so extraordinary a delay.

causer vn retardement si extraordinaire. Il n'estoit descendu pas vn feul canot, ny des Alguonquins, ny des Nipisi[ri]niens, ny des Hurons pour nous donner quelque connoissance de ce qui se passoit en ce pays plus haut, chacun en [104] parloit selon son genie & conformement à son inclination. Les vns disoient que tous les François qui estoient montez au pays des Hurons avec nos Peres estoient massacrez, que le Demon auoit parlé à quelques Sauuages, & par consequent qu'il ne falloit plus attendre de nouvelles de ces contrées-là, d'autres plus enclins à prendre de bonnes pensées coniecturoient que ces peuples deuoient venir en grand nombre, & qu'il falloit beaucoup de temps pour les assembler. Cependant la faison se passoit, & nos doutes se vouloient changer en desespoir, quand tout à coup on vit paroistre sur le fleue de fainct Laurens soixante canots de Hurons chargez de François & de Sauuages & de pelteries. Le Pere Hierofme Lallemant attendu & souhaitte depuis vne année toute entiere, & dauantage estoit dans cette belle Compagnie, qui resioüyt infiniment tous ceux qui souhaittent le bon-heur du pays, & le salut de ces peuples. Les soldats François que la Reyne auoit enuoyez l'année passée retournoient en bonne santé, plus chargez de vertu & de connoissance des veritez Chrestiennes qu'ils n'en auoient embarquez [105] au fortir de la France. Les principaux Capitaines des Hurons ramenoient lvn des deux Iroquois qu'ils auoient pris prisonniers l'année d'auparauant aupres de Richelieu, avec dessein de le presenter à Monsieur le Gouuerneur, comme ils ont fait, ainsi que nous allons voir. Ces Capitaines auoient ordre de tout leur pays de traitter plainement de la paix, &

Not a single canoe had come down, whether from the Alguonquins, the Nipisiriniens, or the Hurons, to bring us any news of what was going on in the upper country. Each one [104] spoke of it according to his own idea and in accordance with his own inclination. Some said that all the French who had gone up to the Huron country with our Fathers had been massacred; that the Devil had spoken to some Savages, and that consequently we need not expect any news from those countries. Others, who were more inclined to take a favorable view of the matter, conjectured that these tribes would come down in great numbers, and that it required a great deal of time to assemble them. Meanwhile, the season was passing away, and our doubts were about to change to despair, when all of a sudden we saw upon the river saint Lawrence sixty Huron canoes, laden with French, with Savages, and with furs. Father Hierosme Lallemant — whose arrival had been expected and desired for a whole year and more — was in this fine Company, which greatly rejoiced all who had at heart the welfare of the country and the salvation of these peoples. The French soldiers whom the Queen had sent out last year came back in good health, better supplied with virtue and with the knowledge of Christian truths than when they had embarked [105] to leave France. The principal Captains of the Hurons brought back one of the two Iroquois whom they had taken prisoners in the previous year, near Richelieu, with the intention of presenting him to Monsieur the Governor; this they did, as we shall see. These Captains had orders from the whole of their country to enter into full negotiations for peace, and to follow the judg-

de fuiure les pensées d'Onontio. A mesme temps les Alguonquins des Nations plus hautes arriuerent; mais si à propos qu'on eut dit que quelque puissance superieure eut enuoyé des ouuriers pour les faire paroistre à point nommé. Tout cecy se passoit aux trois Riuieres, où ils ne manquoit plus que les Iroquois qui auoient donné parole de se trouuer dans peu de temps, s'ils eussent retardé quelques iours ce grand nombre de Sauuages, Attikamegues, Montagnais, Alguonquins de l'Isle de la Nation d'Iroquet, & autres Hurons se fussent bien-tost defilez & dissipiez fans esperance de les pouuoir r'allier de long-temps. Mais Dieu prenoit plaisir de les faire venir tous les vns apres les autres au moment le plus à propos qu'on eut pû choisir. Les Montagnais s'y [106] trouuerent sur la fin du mois d'Aoust, quelques Alguonquins y arriuerent quelque temps apres. Les Hurons y aborderent le dixiéme Septembre, les Sauuages de l'Isle & d'autres nations y descendirent deux ou trois iours auparauant. Monsieur le Gouuerneur y monta le douziéme du mesme moys, on n'attendoit plus que les deputez des Iroquois. Enfin le quinziéme il parut vn canot qui portoit cinq hommes de cette Nation, lesquels nous affeurerent que les prefens d'Onontio auoient esté portez en leur pays pour la confirmatiō de la paix, & qu'en peu de iours on verroit quelques Ambassadeurs deleguez pour luy porter cette parole. En effet le dix-septiéme du mesme mois nous en vimes quatre, lvn desquels haranguant sur le bord du fleuee selon leur coustume, donna bien de la ioye à tous les François, & à plus de quatre cent Sauuages de diuerfes nations qui se trouuerent pour lors aux trois Riuieres. Monsieur le Gouuerneur les ayant

ment of Onontio. At the same time, the Alguonquins of the upper Tribes arrived, and so opportunely that one would have said that some higher power had sent workmen to make them appear at an appointed spot. All this happened at three Rivers, where only the Iroquois were wanting, who had given their word that they would be there in a short time. Had they delayed but a few days, this great concourse of Savages—Attikamegues, Montagnais, Island Alguonquins and those of the Iroquet Tribe, and others, Hurons—would soon have been dispersed and scattered, without any hope that we could again assemble them together for a long time. But God took pleasure in making them come, one after another, at the most opportune time that could have been chosen. The Montagnais [106] arrived there about the end of August; some Alguonquins came shortly afterward. The Hurons landed on the tenth of September; the Island Savages and other tribes came down two or three days before. Monsieur the Governor came up on the twelfth of the same month. They waited only for the Iroquois delegates. Finally, on the fifteenth, a canoe appeared, bearing five men of that Nation, who assured us that the presents of Onontio had been taken to their country for the confirmation of the peace, and that in a few days we should see some Ambassadors delegated to bring him word to that effect. In fact, on the seventeenth of the same month, we saw four of them,—one of whom delivered a harangue on the bank of the river, according to their custom,—causing joy to all the French and to more than four hundred Savages of various tribes who were then at three Rivers. Monsieur the Governor perceived them from afar,

apperceus de loin enuoya au deuant vne escoiiade de foldats pour empescher le defordre, les foldats s'estans mis en haye les Iroquois pafferent au trauers sans estre opprefsez dvn grand nombre [107] de personnes qui les regardoient de tous costez, apres s'estre rafraischis le reste de la iournée on tint conseil le lendemain en la façon que ie l'ay marqué au Chapitre precedent. Ie n'ay que faire de reîterer si souuent que les paroles d'importance en ce payscy font des prefens, suffit de dire que celuy qui harangue ne faisant point de prefens, parle en ces termes.

Ie n'ay point de voix, ne m'escoutez pas ie ne parle point, ie n'ay en main quvn auiron pour vous ramerer vn François, qui a dans sa bouche la parole de tout nostre pays. Il parloit du François dont i'ay fait mention cy-deffus, qui auoit esté pris avec le Pere le Iogues, auquel les Iroquois auoient confié leurs prefens, c'est à dire leurs parolles. Ce François tira dix-huit prefens tous composez de porcelaine aufquels il donna cette explication.

Le premier disoit qu'Onontio auoit vne voix de tonnerre, qu'il se faisoit entendre par tout, & qu'au bruit de sa parole tout le pays des Iroquois auoit ietté les armes & les haches, mais si loin au delà du Ciel, qu'il n'y auoit plus de bras au monde assez longs pour les retirer de là.

[108] Le second disoit que les armes estans hors de la veuë des hommes qu'il se falloit visiter sans crainte ioüiffans de la douceur de la paix.

Au troisième prefent, voilà dit-il, reprefentans les Iroquois, vne natte ou vn lit pour vous coucher mollement quand vous viendrez en nostre pays; car estans

and sent a squad of soldiers to meet them and to prevent disorder. The soldiers formed in two lines and the Iroquois passed through them without being impeded by a large number [107] of persons who gazed at them on all sides. They rested for the remainder of the day, and a council was held on the morrow in the same manner that I have related in the previous Chapter. It is needless for me to repeat so often that words of importance in this country are presents. Suffice it to say that, as he who harangued gave no presents, he spoke in these terms:

"I have no voice; do not listen to me. I speak not; I hold in my hand only a paddle to bring you back a Frenchman in whose mouth is the message from all our country." He spoke of the Frenchman whom I have mentioned above, who had been taken prisoner with Father le Jogues, to whom the Iroquois had confided their presents,—that is to say, their words. This Frenchman drew out eighteen presents, ✓ all consisting of porcelain beads, of which he gave this explanation:

The first said that Onontio had a voice of thunder, that he made himself heard everywhere, and that at the sound of his words the whole Iroquois country had thrown away their weapons and their hatchets,—but so far beyond the Sky that there were no arms in the world long enough to draw them back from there.

[108] The second said that, as the arms were beyond the sight of men, they ought to visit each other without fear while they enjoyed the sweets of peace.

At the third present, "Here," he said, representing the Iroquois, "is a mat or bed on which you can lie softly when you come to our country; for, as we

freres nous ferions confus si nous ne vous traittions pas felon vos merites.

Au 4. ce n'est pas assez d'auoir vn bon lit, les nuits font froides, voila dequoy allumer vn bon feu & vous tenir chaudement, marqués en passant que les Sauuages couchent ordinairement près du feu.

Au sixiéme [sc. cinquiéme], que seruiroit-il d'auoir vn bon lit, & d'estre dessus couchez chaudement si vous n'estiez bien nourris; ce present vous affeure qu'on vous fera festin, & que vous trouerez le pot au feu à vostre arriuée, il parloit tousiours aux François.

Au sixiéme, voila vn peu d'onguent pour guerir les blessures que les François se font faits aux pieds, allans dans leurs pays heurtans contre des pierres ou contre des racines qu'on y rencontre assez souuent.

[109] Au 7. il dit que depuis le lieu où on quitte l'eau pour prendre terre, il y auoit bien trente lieuës de chemin iusques en leurs bourgades, & qu'il falloit porter tout le bagage à pied, que les François ayans eu de la peine, ce present adouciffoit vn petit leurs espaules déchirées par la pefanteur des paquets.

Au 8. voila pour donner assurance aux François que s'ils se veulent marier en leurs pays qu'ils y trouueront des femmes comme estans leurs amis & alliez.

Au 9. comme les Alguonquins auoient dit au premier voyage des Iroquois, que les principaux de leur Nation estant absens ils ne pouuoient donner aucune parole assurée. Ce present fut fait afin qu'ils parlaissent tous, & qu'ils ne s'excusaffent point les vns sur les autres; mais qu'ils declarassent nettement leurs prefens.

are brothers, we would be ashamed if we did not treat you according to your deserts."

At the 4th, "It is not enough to have a good bed; the nights are cold; here is something with which to light a good fire, and to keep yourselves warm." Observe, in passing, that the Savages usually sleep close to the fire.

At the fifth, "Of what use would it be to have a good bed and to lie warmly covered on it if you were not well fed? This present assures you that you will be feasted there, and will find the pot boiling on your arrival." He spoke always to the French.

At the sixth, "Here is a little ointment to heal the wounds which have been inflicted on the feet of the French, while they walked in their country, by stumbling against the stones or the roots that are very often found there."

[109] At the 7th, he said that, from the place where they leave the water to take to the land, there was a distance of fully thirty leagues to be gone over before reaching their villages, and that all the baggage had to be carried on foot; that, as the French had had some difficulty, this present would slightly relieve their shoulders that were chafed by the weight of their packs.

At the 8th, "This is to assure the French that, if they wish to marry in this country, they will find wives here, since we are their friends and allies."

At the 9th, as the Alguonquins had stated, at the first journey of the Iroquois, that they could not say anything positive during the absence of the chief men of their Nation, this present was given that all might speak, and that they might not cast the blame

Au 10. voila dit celuy qui les expliquoit pour faire parler les Hurons, & pour tirer leurs sentimens du fond de leurs cœurs.

L'onzième prefent disoit que les principaux Iroquois ne faisoient rien que petuner en leurs pays, qu'ils auoient touslours le calumet en la bouche. Ils vouloient dire qu'ils attendoient la parole des Alguonquins [110] & des Hurons.

Au 12. ils disoient que les ames de leurs parens tuez en guerre s'estoient si profondement retirez dans le centre de la terre, que iainais plus ils n'y pourroient penser, c'est à dire qu'ils auoient effacé la vengeance de leur cœur.

Au 13. ils ont obeï à la voix de Monsieur le Gouverneur qui auoit ordonné qu'on suspendit les armes & qu'on cachast les haches, c'est pourquoy ils ont passé tout l'esté en dances & en festins sans penser à la guerre.

Au 14. Ils veullent sçauoir au plutoft s'ils continueront leurs dances, & par consequent ils desirrent que les Alguonquins & les Hurons se hastent de parler, c'est à dire de porter des prefens en leur pays s'ils veulent la paix.

Le 15. estoit pour adoucir les fatigues des François qui auoient esté en leur pays, lesquels faisans diligence de rapporter à Onontio des nouvelles des Iroquois, auoient pris beaucoup de peine.

Le 16. prioit Onontio de faire retourner dans le pays des Iroquois vne femme de leur pays, qui auoit esté prise en guerre par les Alguonquins, & donnée aux [111] François. Cette femme fut menée en France il y a quelques années, & apres auoir esté instruite & baptisée, elle est morte au Conuent des

from one to the other, but clearly declare their presents.

At the 10th, "This," said he who explained them, "is to make the Hurons speak, and to draw their sentiments from the depth of their hearts."

The eleventh present said that the Iroquois chiefs did nothing but smoke in their country, and that their calumets were always in their mouths. They wished to say that they awaited the word of the Alguonquins [110] and of the Hurons.

At the 12th, they said that the souls of their relatives who had been killed in war had withdrawn so far into the center of the earth that they could never think of them again,—that is to say, that they had wiped out vengeance from their hearts.

At the 13th, they obeyed the voice of Monsieur the Governor, who had ordered that hostilities be suspended, and that the hatchets be hidden. For that reason, they had passed the summer in dancing and feasting, without thinking of war.

At the 14th, they wished to know as soon as possible if they should continue their dances; and, consequently, they desired that the Alguonquins and the Hurons should hasten to speak,—that is to say, to carry presents to their country,—if they wished for peace.

The 15th was to lessen the fatigues of the French who had been in their country, who had used much diligence and had taken much trouble to bring news from the Iroquois to Onontio.

The 16th begged Onontio to have a woman of the Iroquois country sent back to it, who had been taken in war by the Alguonquins and given to the [111] French. This woman was taken to France some

Carmelites de Paris, avec de grandes marques de fon falut, comme il a esté remarqué és Relations precedentes.

Le 17. prioit Onontio de fonder les Hurons & les Alguonquins, & de dire nettement qu'elle estoit leur pensée touchant la paix ou la guerre.

Le 18. estoit vn excuse de ce qu'ils n'auoient pas ramené vn petit François qu'ils tiennent encor en leur pays. Il n'est point captif, disoit-il, il reuiendra avec ceux qui porteront la parole des Alguonquins & des Hurons.

Ces prefens faits, le plus remarquable des Iroquois fe leua, & tirant de son sac quelques prefens de porcelaine, parla en ces termes.

Au premier present qu'il tenoit en la main, & qu'il monstroit à toute l'assemblée, se promenant par la place, dit que son pays estoit plein de Hurons & de femmes Alguonquines (car pour les hommes Alguonquins ils ne leur donnaient iamais la vie) qu'au reste ces hommes & ces [112] femmes estoient assis sur des busches ou des pieds de bois hors de leurs bourgades, c'est à dire, qu'ils n'estoient point retenus & qu'ils estoient tous prests de retourner en leur pays, ainsi que le bois sec qui n'a point de racines sur lequel ils sont assis, peut estre facilement transporté.

Au 2. present il dit que la petite Huronne appellée Thereſe, qui auoit esté prise fortant du Seminaire des Vrſulines comme on la ramenoit en son pays estoit toute preste d'estre deliurée, & que si les Hurons entroient dans la paix, qu'elle s'en retourneroit avec eux si elle vouloit, finon qu'ils la retiendroient comme vn enfant nourrie de la main des François, pour preparer leur manger quand ils iroient en leur pays.

years ago and, after having been instructed and baptized, she died at the Convent of the Carmelites of Paris with evident marks of salvation, as has been stated in the previous Relations.

The 17th begged Onontio to sound the Hurons and Alguonquins, and get them to say clearly what their opinion was respecting peace or war.

The 18th was an excuse for not having brought back a little Frenchman whom they still detain in their country. "He is not a prisoner," he said, "he will return with those who shall bear the word of the Alguonquins and Hurons."

When these presents had been made, the chief man among the Iroquois arose, and, drawing from his pouch some presents of porcelain beads, he spoke in these terms:

At the first present,— which he held in his hands, and showed to the whole assembly, while he walked about the square,— he said that his country was full of Hurons and of Alguonquin women (for, as regards the Alguonquin men, they never spared their lives); that, however, those men and [112] women were seated on logs or on stumps of trees outside of their villages,— that is to say, they were not detained, and were all ready to return to their country like the dried trees on which they sat, which have no roots and can easily be removed.

At the 2nd present, he said that the little Huron girl called Therese— who had been captured just after she had left the Seminary of the Ursulines, while she was being taken to her own country— was quite ready to be delivered up; and that, if the Hurons joined in the peace, she would return with them, if she wished; if not, that they would keep

Le 3. portoit que tous les prefens que Mr le Gouverneur auoit fait aux premiers Ambassadeurs auoient esté portez felon son ordre à toutes les Nations qui leur font alliées. Il les nomma toutes.

Au 4. Il dit qu'Onontio auoit enfanté Ononjote, c'est vne bourgade qui leur est alliée, mais qu'estât encore enfât il n'auoit pû parler, que si M. le Gouverneur en auoit soin il deuiendroit grâd & qu'il parleroit. [113] Il vouloit dire, que le present fait à cette bourgade estoit petit pour traiter vne paix d'importance, & qu'il le falloit agrandir pour auoir leur parole. Ce discours finy, l'Hiroquois se mit à chanter & à danfer, il prit vn François dvn costé, vn Algonquin & vn Huron de l'autre, & se tenant tous liez avec les bras, ils danfoient à la cadence, & chantoient d'vne voix forte vne chanfon de paix, qu'ils pouffoient du fond de leur estomach.

Apres cette danfe vn Capitaine Huron, nommé Iean Baptiste Atironta, bon Chrestien, se leua & harangua fort & ferme. C'en est fait, dit-il, nous sommes freres, la conclusion est prise, nous voila tous parens, Hiroquois, Hurons, Algonquins & François, nous ne sommes plus qu'vne mesme chose. Ne trahy personne, dit-il à l'Hiroquois, pour nous autres fçachez que nous auons le cœur droit. Je t'entend, respondit l'Hiroquois, ta parole est bonne, tu me trouueras véritable. Et puis esleuant le dernier present il s'esfria, tout le païs qui nous separe est remply d'Ours, de Cerfs, d'Elans de Castors, & de quantité d'autres bestes, pour moy ie suis aueugle, ie chasse à l'auenture, quand i'ay tué [114] vn Castor, ie pense auoir fait vne grande prise: mais vous parlant des Algonquins, qui auez des yeux clair-voyans, vous ne

her as a child brought up by the hand of the French, in order to prepare their food when they went to their own country.

The 3rd meant that all the gifts that Monsieur the Governor had given to the first Ambassadors had been carried, according to his orders, to all the Tribes who are allied to them. He named all these.

At the 4th, he said that Onontio had given birth to Ononjote—this is a village that is allied to them—but that, as it was still only a child, it could not speak;²³ that, if Monsieur the Governor took care of it, it would grow and speak. [113] He meant that the present made to that village was a small one for negotiating an important peace, and that it must be increased, in order to get their promise. When this discourse was ended, the Hiroquois began to sing and to dance. He took a Frenchman on one side, an Algonquin and a Huron on the other; and, holding one another by the arms, they danced in time, and sang in a loud voice a song of peace which they uttered from the depths of their chests.

After this dance, a Huron Captain named Jean Baptiste Atironta, a good Christian, arose and harangued loudly and resolutely. "It is done," he said; "we are brothers. The conclusion has been reached; now we all are relatives,—Hiroquois, Hurons, Algonquins, and French; we are now but one and the same people. Betray no one," he said to the Hiroquois. "As for us, know that we have sound hearts." "I hear thee," replied the Hiroquois; "thy word is good; thou wilt find me true." Then, raising the last present, he exclaimed, "All the country that lies between us is full of Bears, of Deer, of Elk, of Beaver, and of numerous other

faites que lancer l'espée & voila la beste à bas. Ce prefent vous inuite à la chasse, nous joüirons de vostre industrie, nous ferons rostir les animaux dans vne mesme broche, & nous mangerons dvn costé, & vous de l'autre.

Vn Algonquin repartit à cela: Ie ne puis plus parler, mon cœur a trop de joye, i'ay de grandes oreilles, & tant de bons discours y entrans à la foule me noyent de plaisir. Il est vray que ie ne suis qu'un enfant, cét [sc. c'est] Onontio qui a les grandes paroles en bouche, c'est luy qui fait la terre, & qui resioüit tous les hommes.

Pour conclusion de ce conseil Monsieur le Gouverneur fit remercier ces trois Nations des bonnes paroles qu'elles auoient données, les exhortans de tenir ferme dans leurs desseins, & les assurant qu'il leur feroit tousiours amy & parent fidel.

animals. For my part, I am blind; I hunt at hazard; when I have killed [114] a Beaver, I think that I have secured a great prize. But you," speaking of the Algonquins, "who are clear-sighted, you have but to throw a javelin, and the animal falls. This present invites you to hunt, we shall benefit by your skill; we shall roast the animals on the same spit, and we shall eat on one side, and you on the other."

An Algonquin replied to this: "I can no longer speak; my heart is too full of joy. I have large ears and so many good words crowd in there that they drown me in pleasure. It is true that I am but a child. It is Onontio who has great words in his mouth; he it is who makes the earth, and who rejoices all men."

At the conclusion of this council, Monsieur the Governor caused these three Nations to be thanked for the good words that they had given, exhorting them to remain firm in their purposes, and assuring them that he would always be their friend and faithful relative.

[115] CHAPITRE XI.

DE LA DERNIERE ASSEMBLÉE TENUË POUR LA PAIX.

LE vingtîme du mesme mois de Septembre, fut tenuë la derniere assemblée entre les François, les Algonquins qui comprennent plusieurs petites Nations, les Hurons & les Hiroquois. Voicy en peu de mots tout ce qui s'y passa de plus remarquable.

Monsieur le Cheualier de Montmagny ayant receu tous les prefens dont il est fait mention au Chapitre precedent, les fit diuiser en trois parts, s'accommo-dant aux coutumes de ces peuples. Et apres auoir fait parler ses Truchemens, il en offrit vne partie aux Hurons, vne autre partie aux Algonquins, & la troisième fut pour les François. Nottez en passant qu'il falloit parler en quatre forte[s] de langues, en François, en Huron, en Algonquin, & en Hiroquois. On trouue icy des Interpretes de toutes ces langues. Ces prefens faits Monsieur [116] le Gouuerneur en fit deux autres aux Hiroquois, l'un pour effuyer les larmes des parens de la femme Hiroquoise qu'ils auoient demandé, & qui estoit morte en France; l'autre pour reposer ses os en son païs, ou pour la faire reuiure, faisant porter son nom à quelque autre femme. De plus il en fit encore deux autres aux Hurons & aux Algonquins, pour les inuiter de dire librement leurs pensées sur le dessein de la paix: car c'estoit luy, à proprement parler qui en

[115] CHAPTER XI.

OF THE LAST MEETING HELD FOR THE PEACE.

ON the twentieth of the same month of September, the last meeting was held between the French, the Algonquins,— who comprise several petty Tribes,—the Hurons, and the Hiroquois. Here, in a few words, are all the most remarkable things that occurred.

When Monsieur the Chevalier de Montmagny had received all the presents mentioned in the foregoing Chapter, he had them divided into three portions, in accordance with the usages of these peoples; and, after having made his Interpreter speak, he offered one portion to the Hurons, another portion to the Algonquins, while the third was for the French. Observe, in passing, that it was necessary to speak in four different languages,—in French, in Huron, in Algonquin, and in Hiroquois; we have here Interpreters of all those languages. When these gifts had been presented, Monsieur [116] the Governor gave two others to the Hiroquois,—one to wipe away the tears of the relatives of the Hiroquois woman whom they had asked for, and who had died in France; the other that her bones might be laid to rest in her own country, or that she might be brought back to life, by making some other woman bear her name. Moreover, he also gave two others to the Hurons and to the Algonquins, to invite them to express their thoughts freely with reference to the peace; for it

estoit l'autheur, & qui la procuroit à ces peuples.

A cette parole vn Capitaine Huron s'éleua & dit, qu'auparauant que de respondre à la voix d'Onontio, il luy vouloit faire prefent de la part de tout son païs d'vn Hiroquois prisonnier qu'il auoit tefmoigné desirer dés l'année precedente: il prend donc ce prisonnier d'vne main, & de l'autre il tenoit vne branche de Porcelaine en baston, & passant au trauers de la place met ce pauure Hiroquois au pied de Monsieur le Gouuerneur, avec cette Porcelaine qui reprefentoit son lien, marque de sa captiuité.

Monsieur le Gouuerneur ayant agreeé ce prisonnier, le fit conduire aussi-tost avec [117] son lien de Porcelaine au quartier ou estoient assis les Hiroquois, luy donnant la liberté, & le remettat entre les mains de ses Compatriotes. Ce ieune soldat fit assez paroistre à sa mine qu'il prenoit grand plaisir de se voir doucement conduit vers son Capitaine, apres auoir eschappé le feu & la dent de ses ennemis, qui deuiennent ses amis.

Cette ceremonie faite, le Capitaine Huron respondit à la sommation de Monsieur le Gouuerneur par quatorze prefens qu'il fit aux Hiroquois, dont voicy l'explication. Ces prefens estoient composez de peaux de Castors, & de Porcelaine.

Au premier, voila, dit-il, le lien du prisonnier qui s'eschappa de nos mains, l'Automne passé. Vous fçaurez en passant que les Hurons auoient pris trois Hiroquois auprés de Richelieu, qu'ils en auoient donné vn aux Algonquins, lequel fut mis par apres entre les mains de M^r le Gouuerneur. Ils menerent les deux autres dans leur païs. En chemin lvn de ces deux prisōniers s'eschappa: mais le froid, la faim &

was he, properly speaking, who was the author of it and who procured it for these peoples.

At this speech, a Huron Captain arose and said that, before replying to the words of Onontio, he wished, on behalf of all his country, to make him a present of a Hiroquois prisoner whom he had expressed a desire to have in the previous year. He therefore took this captive with one hand, and with the other he held a branch of Porcelain on a stick;²⁴ and, walking across the square, he brought the poor Hiroquois to the feet of Monsieur the Governor, with this Porcelain, that represented his bonds, the mark of his captivity.

Monsieur the Governor accepted the prisoner, and had him taken at once, with [117] his bond of Porcelain beads, to the quarter where the Hiroquois were seated,—giving him his liberty, and placing him in the hands of his Countrymen. This young warrior showed sufficiently by his countenance that he felt much pleasure at seeing himself gently led toward his Captain, after having escaped the fire and the teeth of his enemies, who had become his friends.

This ceremony over, the Huron Captain replied to the summons of Monsieur the Governor by fourteen presents, which he gave to the Hiroquois, and of which the following is an explanation. These presents consisted of Beaver skins and Porcelain beads.

At the first, "Here," said he, "are the bonds of the prisoner who escaped from our hands last Autumn." You must know, in passing, that the Hurons had taken three Hiroquois near Richelieu; that they had given one of them to the Algonquins, who was afterward handed over to Monsieur the

la mifere le firent mourir dans les bois. Il estoit d'vnne bourgade nommée Ononjoté, animée au dernier poinct contre les Hurons: [118] dautant que ces peuples dans vn combat exterminerent quasi tous les hommes de cette bourgade, laquelle fut contrainte d'enuoyer demander aux Hiroquois, nommez Agnier-ronons, avec lesquels nous auons fait la paix, des hommes pour se marier aux filles & aux femmes qui estoïêt restées sans maris, afin que leur nation ne perit point. C'est pourquoi les Hiroquois nomment cette bourgade leur Enfant; Et pource que Monsieur le Gouuerneur leur a enuoyé des prefens, & fait la paix avec ceux qui les ont repeuplez, ils le nomment aussi le Pere de cette bourgade. Rentrons, s'il vous plaist, en discours. Ce Capitaine Huron offrit donc les liens de ce prisonnier eschappé pour marque qu'on ne l'auroit pas fait mourir, & qu'on auoit dessein de le mettre en liberté.

Au second present, voila, dit-il, pour reporter les os de vostre enfant dans son païs. C'est la coustume des Hurons de decharner les os de leurs gens, & de les porter avec ceux de leurs parens, en quelque quartier du monde qu'ils meurent.

Au troisième, voicy le lieu qui rassemblera ces os, & qui vous les fera rapporter plus aisément: En vn mot, il les vouloit [119] consoler & effuyer leurs larmes à la façon des Barbares qui font des prefens aux parens de leurs amis trespasséz.

Au quatrième pour marque que nous sommes amis, ce present fera vn chemin de vos bourgades dans les nostres.

Le cinquième faisoit l'ouuerture des portes de leurs villages & de leur maifons.

Governor; and had taken the two others to their own country. One of these two captives escaped on the way, but he died in the woods of cold, hunger, and exposure. He belonged to a village called Ononjoté, that was angered to the last degree against the Hurons; [118] for that nation had, in a battle, exterminated nearly all the men of that village, which was compelled to send to the Hiroquois—who are called Agnierronnons, and with whom we have made the peace—for men to marry the girls, and the women who were left without husbands, so that their tribe might not become extinct. That is why the Hiroquois call that village their Child; and, because Monsieur the Governor had sent them presents, and made peace with those who had repeopled their village, they also called him its Father. Let us return to our subject, if you please. The Huron Captain therefore offered the bonds of the prisoner who had escaped, as a token that they would not have put him to death, and that they had intended to set him at liberty.

At the second present, “This,” said he, “is to carry back the bones of your child to his country.” It is the custom of the Hurons to remove the flesh from the bones of their people, and to place them with those of their relatives, in whatever quarter of the world they may die.

At the third, “Here is the bond that will bind those bones together, and enable you to carry them more easily.” In a word, he wished [119] to console them and to wipe away their tears, according to the fashion of the Barbarians, who give presents to the relatives of their deceased friends.

At the fourth, he said, “This is a token that we

Le sixième les inuitoit d'aller visiter quelques prisonniers Hiroquois que les Hurons tenoient en leur pays, c'estoit leur demander qu'ils portassent des prefens pour les aller requerir en assurance.

Le septième, comme les Hiroquois auoient dit dans l'assemblée precedente que Ononjoté estoit leur enfant, & l'enfant de Mr le Gouuerneur, & qu'il ne fçauoit pas encore parler: Voila, dit ce Capitaine, pour luy faire vn berceau denotant que les Hurons desiroient la paix avec cette bourgade.

Le huietième fut donné pour faire tomber toutes les armes & toutes les haches qui se pourroient encor trouuer dans les mains des Iroquois.

Le neuvième pour arracher leur bouclier de dessus leur dos où ils le portent ordinairement l'auançant ou l'esloignant comme [120] ils veullent dans le combat.

Le dixième pour mettre bas leur Etendart de guerre.

Le vnzième pour arrester le bruit de leurs arquebuzes.

Le douzième pour effacer la peinture de leur visage, les Sauuages ont coustume quand ils vont en guerre de se peindre de diuerses couleurs & de s'huyler ou de se gresser la teste & le visage; Voila, dit-il, pour emporter les taches de vostre visage & de vos yeux afin que le iour soit tout beau & tout serain.

Le treizième fut pour briser la chaudiere dans laquelle ils faisoient boüillir les Hurons qu'ils pouuoient attraper en guerre pour les manger.

Le quatorzième demandoit qu'on preparast vne natte c'est à dire vn liet ou vn logis aux Hurons qui se deuoient bien-tost transporter au pays des Hiroquois.

Tous ces prefens, adjousta-il, ne sont rien, nous

are friends; this present will make a road from your villages to ours."

The fifth opened the gates of their villages and the doors of their houses.

The sixth invited them to go and see some Hiroquois prisoners whom the Hurons detained in their country. This was asking them to bring presents so as to go and claim them in safety.

At the seventh,—as the Hiroquois had said at the previous assembly that Ononjoté was their child, and the child of Monsieur the Governor and that it could not yet speak,—“Here,” said the Captain, “is something to make a cradle for it,” meaning that the Hurons wished for peace with that village.

The eighth was given to cause all the weapons and all the hatchets that might still be in the hands of the Iroquois, to drop.

The ninth was to snatch their shields from their backs, where they generally carry them, moving them backward and forward as [120] they please in battle.

The tenth was to lower their war Standard.

The eleventh, to stop the reports of their arquebuses.

The twelfth, to wash away the paint from their faces. These Savages are accustomed, when they go to war, to paint themselves in various colors, and to oil or grease their heads and faces. “Here,” said he, “is something to remove the stains from your faces and your eyes, so that the day may be quite fine and serene.”

The thirteenth was to break the kettle in which they boiled the Hurons whom they took in war, in order to eat them.

en auons bien d'autres dans nostre pays qui vous attendent.

Les Hurons ayans respondu à la demande de Monsieur le Gouuerneur, & témoigné par tous ces prefens qu'ils souhaitoient la paix, vn Algonquin se leua & fit [121] quelques prefens, dont voicy la signification.

Au premier iettant vn paquet de Castors, voila pour me faire connoistre, & de quelle nation ie suis, moy qui demeure dans des maisons volantes basties de petites esforces, c'est ainsi qu'ils distinguent les Algonquins Errans d'auec les Hurōs sedentaires.

Au deuxième, ce present arrestera vos plaintes, il estouffera vos ressentimēs & fera disparaistre le sang respandu dans nos riuieres & dans les vostres des Algonquins & des Hiroquois.

Ce troisième present nous donnera libre entrée dans vos maisons ayans brisé les portes de vos bourgades.

Le quatrième, voila pour petuner les vns avec les autres Hiroquois & Algōquins dans vne mesme pipe, comme font les amis qui prennent du tabac par ensemble.

Le cinquième nous fera nauiger dans vn mesme vaisseau, ou dans vn mesme canot, en forte que n'estant plus qu'vn il ne faudra plus qu'vne même bourgade, vne mesme maifon, vn mesme Calumet & vn mesme canot. Le reste de nos paroles ou de nos prefens fera porté en vostre pays, voila comme il finit son discours.

[122] Monsieur le Gouuerneur fit parler en suite les interprētes, offrant vn present qui donnoit asseurance aux Hiroquois qu'il tiendroit la main que ces deux grandes nations tinfent leur paroles.

Il fit encor vn autre present pour estre porté dans la

The fourteenth asked that a mat — that is to say, a bed or a lodging — be prepared for the Hurons who would soon go to the Hiroquois country.

"All these presents," he added, "are nothing; we have many others in our country, which await you."

When the Hurons had replied to the demand of Monsieur the Governor, and had manifested by all these presents that they desired peace, an Algonquin arose and gave [121] some presents, of which the following is the meaning:

At the first, he threw down a bundle of Beaver skins. "This is to show who I am, and to what nation I belong,—I who live in traveling houses built of small pieces of bark." Thus they distinguish the Wandering Algonquins from the Hurons, who are sedentary.

At the second, "This present will stop your complaints; it will subdue your anger, and will cause our rivers and yours to wash away the blood that has been shed by Algonquins and by Hiroquois."

"This third present will give us free entrance to your houses, after breaking down the gates of your villages."

At the fourth, "Here is something wherewith to smoke with one another, both Hiroquois and Algonquins, in the same pipe, as friends do who use tobacco together."

"The fifth will make us sail in the same ship or in the same canoe; so that, as we shall be but one people, but one village, one house, one Calumet, and one canoe will be needed. The remainder of our words, or of our presents, will be carried to your country." Thus he ended his speech.

[122] Monsieur the Governor afterward made the

bourgade d'On[on]joté, afin de donner des nouvelles à son enfant (pour s'accommoder à leurs termes) qu'il auoit desir d'embellir toute la terre, & de l'applanir en forte qu'on peust aller par tout sans tressucher & sans trouuer aucun mauuais rencontre.

Le Capitaine Hiroquois ayant receu ces prefens se leue & regardant le Soleil & puis toute l'assemblée, Onontio, dit-il, tu as dissipé tous les nuages, l'air est ferain, le Ciel paroist à descouvert, le Soleil est brillant, ie ne vois plus de trouble, la paix a tout mis dans le Calme, mon cœur est en repos, ie m'en vais bien content.

Onontio, ayant fait exhorter tous ces peuples à la constance & à la fidelité, rompit l'assemblée, & le lendemain il fit vn festin à plus de quatre cens personnes à la façon des Sauuages.

Voila qui va bien, disoient tous les conuiez, nous mangeons tous ensemble, & [123] n'auons plus qu'un mesme plat. Le Reuerend Pere Hierosme Lalemant qui estoit party des Hurons dans les craintes de renconter des Hiroquois, les vid d'un œil tout plein de ioye dans ces assenblées. Il estoit rauy voyant un changement si miraculeux, il en fit benir Dieu & en public & en particulier.

Enfin le 23. de Septembre ces Ambassadeurs Hiroquois accompagniez de deux François, de deux Algonquins & de deux Hurons, s'en retournerent en leurs pays, laissant parmy nos Sauuages, maintenant leurs alliez, trois hommes de leur nation, comme pour hostages ou plutoft pour marque d'amitié.

Que le Dieu des Dieux soit beny à iamais, que son Nom soit glorieux dans toutes les Contrées de la Terre. Si ces Barbares qui pour ne pas connoistre

interpreters speak, offering a present that assured the Hiroquois that he would see that those two great nations kept their word.

He also gave another present to be carried to the village of Ononjoté, so as to give news to his child (making use of their own terms), that he desired to make the whole earth beautiful, and to smooth it so that one might walk everywhere without stumbling, and without meeting any misadventure.

When the Hiroquois Captain had received these presents, he arose and, looking at the Sun and then at the entire assembly, he said: "Onontio, thou hast dispersed the clouds; the air is serene, the Sky shows clearly; the Sun is bright. I see no more trouble; peace has made everything Calm; my heart is at rest; I go away very happy."

Onontio caused all these nations to be exhorted to remain constant and faithful; then he broke up the meeting, and on the following day he gave a feast, in the fashion of the Savages, to more than four hundred people.

"Things are going well," said all the guests; "we eat all together, and [123] we have but one dish." Reverend Father Hierosme Lalemant who had started from the Huron country with the fear of meeting Hiroquois, watched them at these assemblies with eyes full of joy. He was delighted to see so miraculous a change, and praised God for it both in public and in private.

Finally, on the 23rd of September, these Hiroquois Ambassadors, accompanied by two Frenchmen, two Algonquins, and two Hurons, returned to their own country, leaving among our Savages, who were now their allies, three men of their nation as hostages, or rather as pledges, of their friendship.

Dieu n'ont guere de iustice, ny de fermeté ne troublent cette paix concluë pour les François & bien auancée pour les Sauuages, il y aura moyen d'aller souffrir pour IESVS-CHRIST dans vn grand nombre de peuples.

Praised forever be the God of Gods; may his Name be glorified in all the Countries of the Earth. If these Barbarians—who, because they know not God, have hardly any equity or stability—do not disturb this peace,—which is concluded, as far as the French are concerned; and in a very advanced state, as regards the Savages,—it will be possible to go and suffer for JESUS CHRIST in a great many nations.

BIBLIOGRAPHICAL DATA: VOL. XXVII

LIII

For particulars of this document, see Vol. XXV.

LIV

In publishing the *Journal des Jésuites*, we follow the original manuscript in the library of Laval University, Quebec. It covers the period from September, 1645, to June, 1668, excepting some lacunæ between February 5, 1654, and October 25, 1656. This manuscript belonged originally to the archives of the old Jesuit Fathers at their house in Quebec, and was found there after the death of their last survivor, Father Jean Joseph Casot, who died March 16, 1800. Afterward it disappeared, but was recovered about the year 1815, when Andrew William Cochran, civil secretary to Governor Sir John Cope Sherbrooke, accidentally discovered it in an obscure corner of his office. After Mr. Cochran's death—which occurred on July 11, 1849—his widow presented it to George Barthélemy Faribault, of Quebec. Mr. Faribault died December 21, 1866, and by his last will and testament bequeathed all of his books, manuscripts, paintings, and engravings, relative to the history of Canada, to the Seminary of Quebec. The original of the *Journal des Jésuites* thus passed to the Seminary, and is now among the matchless treasures of the library of Laval University.

There is evidence that the *Journal* was continued

down to 1755; but the manuscripts of this continuation, which must have comprised at least two more volumes, have disappeared. In 1897, the Abbé Henri R. Casgrain, of Laval University, made special researches for the missing volumes in England among the heirs of William Smith, the historian of Canada—but without success. Smith had quoted from it under date of December 20, 1710, and again under 1752; and in his preface he specially mentions “the Jesuits’ Journals” among the sources from which he derived “valuable information.” Mgr. Thomas E. Hamel, librarian of Laval University, writes us, May 7, 1898, that he is under the impression that Mr. Smith had only *access* to the manuscripts, and was not the owner of them; and that it is only by mere chance that the missing volumes can be found—if, in fact, they have not perished altogether.

In 1871 the *Journal des Jésuites* was first printed under the editorship of the Abbés Laverdière and Casgrain; but after a few copies, perhaps about sixty, had been distributed, a fire broke out in the printing establishment of the publisher, Léger Brousseau, and nearly all the remaining copies were consumed. A few of them (Henry C. Murphy says twelve, but a penciled memorandum in the copy in the Wisconsin Historical Society’s library says forty), which were singed and water-stained, were afterward bound up, and are now occasionally met with. A description of this printed edition follows:

Le | Journal | des | Jésuites | publié | d’après le manuscrit original conservé aux archives | du Séminaire de Québec | par | MM. les abbés Laverdière et Casgrain |

A Québec | Chez Léger Brousseau, Imprimeur-Éditeur, 7, rue Buade. | 1871 |

Title, with verso blank, 1 leaf; "Préface," pp. v.-x.; "Errata," with verso blank, 1 leaf; calendar from 1645 to 1668, twelve unnumbered leaves—comprising signatures A-F in twos; ten Latin hexameters with verso blank, 1 leaf; text, pp. 3-361; p. 362 blank; "Table des Matières," pp. 363-403.

In 1893, J. M. Valois, of Montreal, published a reprint of the 1871 edition; but omitted the leaf of errata. In some cases the errata were corrected in the text, though not always; and in one case (p. 172, l. 29), an insertion was made for a transposition. The cover-title of the Montreal edition is dated 1893; but the title-page has the date 1892.

Copies of the 1871 edition have been sold or priced as follows: Murphy sale (1884), no. 1349, sold for \$8; auction sale of Bangs & Co., New York, Nov. 11, 1895, for \$9.50; and priced by Raoul Renault (1898), at \$30. The 1893 reprint is worth about \$5.

LV

In reprinting the text of the *Relation* of 1644-45 (Paris, 1646), we follow a copy owned by The Burrows Brothers Company, Cleveland, and which is a duplicate from the collection in the Lenox Library. The "Priuilege" is dated "Donné à Paris le vnzième Decembre 1645;" and the date of "Permission" follows the form of that of the *Relation* of 1638, and reads "Fait à Paris le 26. Mars 1638. ESTIENNE BINET." It is generally designated as "H. 84," because described in Harrisson's *Notes*, no. 84.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (2); "Priuilege," with "Per-

mission" on the verso, 1 leaf; one blank leaf, completing sig. à in four; text of Vimont's *Relation*, pp. 1-135; Jerome Lalemant's Huron *Relation*, pp. 136-183; verso of p. 183 blank. Pp. 96, 100, and 180 are mispaged 69, 110, and 80, respectively.

Copies of this *Relation* may be found in the following libraries: Lenox, Harvard, Brown (private), Ayer (private), New York State Library, Laval University (Quebec), Bibliothèque Nationale (Paris), and the British Museum (two copies, both badly cut at bottom). The Henry C. Murphy copy was sold with others *en bloc* in 1884; at the Barlow sale (1890), a copy, no. 1290, sold for \$29; and a Lenox duplicate was sold by Bangs & Co., of New York, on April 29, 1895, for \$32.50. This annual does not come into the market as generally as do some of the others. We have searched in vain for data in several Parisian booksellers' catalogues, covering a period of several years.

NOTES TO VOL. XXVII

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

1 (p. 67).—*Dogique*: thus explained by Father Martin, Douniol's *Relations Inédites de la Nouvelle-France* (Paris, 1861), t. i., p. 158, note: "The name which, in foreign Missions, is given to those of the natives who instruct their countrymen. It would appear that there were in Canada dogiques or catechists not only among the men, but also among the women."

2 (p. 77).—The terms of this cession are stated in vol. viii., note 57.

3 (p. 79).—D'Alibour is but a variant of D'Ailleboust (vol. xxiii., note 16). Concerning Dauversière and Maisonneuve, see vol. xxi., note 4. A sketch of Jeanne Mance is given in vol. xxii., note 7.

4 (p. 85).—Regarding this house, Laverdière says (Quebec ed. of *Journal*, p. 7, note): "The Jesuit Fathers were still lodged in the house belonging to the Hundred Associates, who had lent it to them after the fire of 1640. This house must have been situated near the site of the Anglican church."

5 (p. 85).—Charles le Gardeur, sieur de Tilly (the name of the family estate in Normandy), the younger brother of Pierre le Gardeur de Repentigny (vol. viii., note 57), was born in 1616, and came to Canada at the age of twenty. These, with Le Neuf de la Poterie and Charles D'Ailleboust, were among the most prominent Canadian habitants and the first to be ennobled,—all four receiving this honor from the king in 1666. Tilly married (Oct. 1, 1648) Geneviève Juchereau, by whom he had fifteen children. At his marriage, he received, as his wife's dowry, the estate of St. Michel de Sillery, which later became the property of the Seminary of Quebec. He is mentioned in August, 1653, as deputy from Côte Ste. Geneviève for the election of the syndic of Quebec; and in 1663, and during several years afterward, as a member of the Sovereign Council. He was also one of those associated with Godefroy (vol. ix., note 4) in the Tadoussac trade. He died in November, 1695.

6 (p. 87).—"François Chavigny de Berchereau, of Creancée, Champagne, came to Canada about 1640. He established himself at

Sillery, where estates had been granted to him; his influence in New France was great,— Montmagny appointed him his representative, during the former's absences from Quebec. As he came from the same province as Maisonneuve, Mlle. Mance, and Mlle. Bourgeois, and was, besides, their personal friend, his advice was sought by the founders of Montreal as well as by those of Quebec. While on a voyage to France for the sake of his health, he died at sea, in 1651."—Sulte's *Can. Français*, vol. ii., p. 80. Chavigny married Eléonore de Grandmaison, whose third husband was Jacques Gourdeau (vol. xi., note 12).

7 (p. 87).—Gilles Nicolet, a secular priest, came to Canada probably in 1640 or 1641. He officiated for several years at Beauport and other outlying settlements where churches were not yet established, and returned to France in October, 1647.

8 (p. 87).—St. Sauveur was another secular priest; see sketch in vol. xxiv., note 7.

9 (p. 89).—This was Zacharie Cloutier, a carpenter, who came to Quebec with Giffard (1634). He had a wife and five children; one of the daughters married François Marguerie (vol. x., note 4), and a son married Marie, daughter of Abraham Martin. Cloutier settled at Chateau-Richer; his death occurred in September, 1677.

10 (p. 91).—Charles le Moyne (Lemoine), a native of Dieppe, France (born 1624), came to Canada about 1641, at the instance of his uncle, Adrien du Chesne (vol. viii., note 68). As stated in our text, Le Moyne spent four years among the Hurons, in the service of the Jesuits. Returning thence, he settled at Montreal, about 1646 or 1647, soon afterward receiving lands there; for many years, he served as interpreter for the colony, also as captain of its militia. He was a brave soldier, and often repelled the attacks of the Iroquois, with whom, in 1653, he negotiated a peace. Two years later, he was captured by them; but they were so impressed by his courage that they sent him home after three months, unharmed. He was one of Montreal's most prominent citizens, and for his public services was ennobled by Louis XIV. (1668),—under the title Sieur de Longueuil, from the seigniory of that name granted him in 1657, and augmented in 1672. He also obtained (1664) the islands Ste. Hélène and Ronde; and (1673) Chateauguay. Le Moyne married (1654) an adopted orphan, named Catherine Tierry, aged thirteen. They had fourteen children, most of whom achieved distinction in civil or military affairs; among these were Iberville, the noted explorer, and Bienville, the founder of New Orleans. Sieur le Moyne died at Montreal, in 1683.

11 (p. 91).—Pierre Gadois, a native of Perche, came with his

family to Canada about 1640, or perhaps somewhat earlier. He resided for a time at Sillery, but afterward removed to Montreal, where in 1648 he obtained land. He was the first settler in that colony, and died there in October, 1667, leaving several children.

12 (p. 93).—René Mézeray (Mézier),—nicknamed Noce,—born in 1611, emigrated from Normandy to Canada about 1636. The marriage here mentioned was his second,—his first wife having died childless; at this time, he was living on the estate of M. de Chavigny. About 1650, he obtained lands at Cap Rouge; and, in 1656, another grant from Charles de Lauson. In 1681, Mézeray was living in the seigniory of Godarville; he died near Quebec, in March, 1695.

His father-in-law on this occasion was Pierre Garemand,—nicknamed “the Picard,” from his native province. He was captured by the Iroquois in 1653, and probably burned to death.

13 (p. 97).—Luis de la Puente, a Spanish Jesuit.—“generally known, outside Spain, under the names of Dupont, or de Ponte” (Sommervogel),—was born at Valladolid, Nov. 11, 1554. At the age of twenty, he became a Jesuit novice; and, after completing his studies, composed numerous devotional works. The most widely-read of these is *Meditaciones de los Mysterios de nuestra Santa Fe* (Valladolid, 1605). Translations of this work into nine different languages are enumerated by Sommervogel. The “abridgment” referred to in the text is probably either the *Refectoir spirituel des œuvres du R. P. Louys du Pont* (Paris, 1621),—a French translation by a priest named Claude Godeme; or, *Compendium meditationum*,—a Latin version from the *Meditaciones*, by the Jesuit P. Ximenez (1620). De la Puente died at Valladolid, Feb. 16, 1624.

14 (p. 99).—Noël Juchereau, sieur des Chastelets, born in the vicinity of Chartres, France, came to Quebec in 1632. He was a licentiate in the legal profession; Sulte conjectures that he was acting “in the interests of Rosée and Cheffault, who desired to obtain from the Hundred Associates a grant of part of the New France trade.” Estates near Quebec were granted to Juchereau, who, being unmarried, conferred them upon his nephews. He is mentioned in our text as “general agent,”—of the Company of France, according to Laverdière; but of the Association of Habitants, in Sulte’s opinion. The latter statement seems the more probable, since Des’Chastelets made his last voyage to France (1647) as a delegate of the habitants, to secure certain changes in their government. He died there, soon afterward.

15 (p. 99).—Marie Françoise, eldest daughter of Sieur Giffard, was but eleven years and five months old at the time of her marriage. Her husband was Jean Juchereau de la Ferté, eldest son of

Jean Juchereau, seigneur du Maure,—the latter being a brother of Noël, sieur des Chastelets (*note 14, ante*).

16 (p. 101).—Jean Guyon was the name of two men who came with Giffard,—both from Mortagne, in Perche, and both masons by trade. To one of these men Giffard gave the fief of Buisson; his wife was Mathurine Robin, and their children married into prominent colonial families; he died in May, 1663. The other Guyon was an educated man, and often drew up legal and official documents; little else is known of him.

17 (p. 105).—There were numerous Jesuit writers of this name; the one here referred to was doubtless Alonso Rodriguez, born at Valladolid, Spain, in 1537. He entered the novitiate at the age of twenty, and his priestly life was spent in the colleges of Monterey, Montilla, and Cordova; his death occurred at Seville, Feb. 21, 1616. His principal work was *Exercicio de Perfecion, y virtudes cristianas* (Seville, 1609), divided into three parts; it was translated into many languages, European and Oriental. The book mentioned in the text was probably the French version by Paul Duez, *Pratique de la Perfection et des vertus chrestiennes* (Paris, 1621), which went through numerous editions.

18 (p. 105).—“By this vow, the Jesuit Fathers bound themselves to say twelve masses a year (for those who were priests), or twelve rosaries (for those not ordained), and always to fast on the eve of the feast of the Immaculate Conception; this was done in order to obtain, through the intercession of the blessed Virgin, the conversion of the peoples in this new world.—See Relation of 1635 (at the end), and of 1636 (chap. ii.).”—Queb. ed. of *Journ.*, p. 16, *note*.

19 (p. 109).—Barthélemy Gavanti, an Italian ecclesiastic (1569–1638), was consulter of the Congregation of Rites, and general of the Barnabites. He wrote several books; that mentioned in the text is either *Praxis visitationis episcopalis* (Rome, 1628), or *Manuale Episcoporum* (Paris, 1647).

20 (p. 113).—This was another name for Martin Boutet (said by Tanguay to be a professor of mathematics), apparently an immigrant from Saintes, France. In 1651, he opened a school for the children of the French colonists at Quebec. He had two daughters, of whom one married Charles Philippau; the other became an Ursuline nun.

21 (p. 115).—*Chanteau*: thus defined by Bescherelle: “The piece of the consecrated bread which is sent to the person who is to furnish the bread on the Sunday following, or on the next feast-day. The *pain bénit* generally consisted of flat, round loaves of sweetened bread, piled one upon another, and decreasing in size to the top, the

last and smallest being called the *chanteau*; this was given to the person who was to furnish the bread next time. If furnished by wealthy persons, the *pain bénit* was a very elaborate structure, sometimes resembling a church steeple, or other object."—CRAWFORD LINDSAY.

22 (p. 121).—"This name was originally given—and probably derived from the first persons who here erected a cabin—to the little river Chalifour, which passes near the Insane Asylum; on account of this latter circumstance, it is now called 'River of Fools.'"—Queb. ed. of *Journ.*, p. 23, *note*.

23 (p. 289).—*Ononjote*: the chief village of the Oneidas (vol. viii., pp. 299, 300).

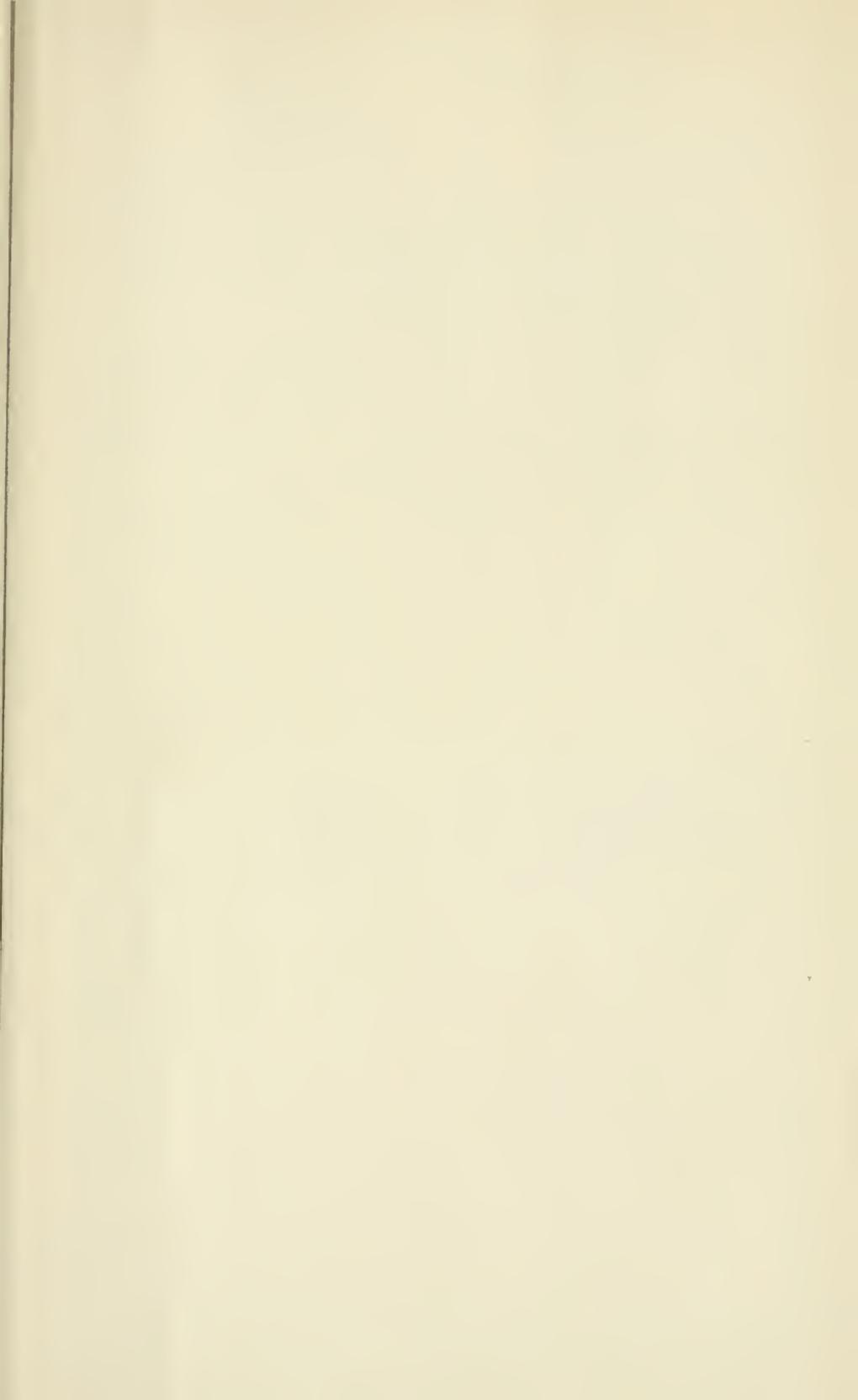
24 (p. 295).—For information regarding porcelain (wampum), see vol. viii., *note* 70. Cf. Holmes's "Beads as Currency," *U. S. Bur. Ethn. Rep.*, 1880-81, pp. 234-255. ✓

Opinions differ as to the meaning of the term "branches of porcelain." Holmes translates it "strings," as used by Lafitau; but he says that the latter's use of this and other terms is somewhat confusing. Slafter (Prince *Champlain*, vol. iii., p. 150, *note*) says that "branches were strings of white shells," as distinguished from the purple. E. E. Taché thinks that they were twigs or sticks strung with large beads, to represent ropes. Crawford Lindsay has seen, among old specimens of wampum, small beads strung on a long thread which was closely wound round a pliable stick or twig. He also mentions information given him by an educated Indian from Lorette, "who says that he has frequently seen these porcelain branches. They consist of large beads strung on the fiber of the *ortie* (*urtica*, the nettle),—which is very tough, and which the squaws treated like flax, making from it strong threads,—or on slender thongs of caribou hide. Several of these branches are united on one stem, like the twigs of a tree-branch. Each, he says, represents a *parole*, or *word*, of a discourse." Dionne thinks that beads were strung upon the branches of a twig, which, being pliable, would simulate the withes used in binding prisoners.









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