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THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. XLVII

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

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

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

Vol. XLVII

IROQUOIS, LOWER CANADA: 1661 – 1663

CLEVELAND: The Burrows Brothers Company, PUBLISHERS, MDCCCXCIX

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PREFACE TO VOL. XLVII

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

CVII. In the preceding volume appeared Chaps. i.–iii. of the *Relation* of 1660–61; the rest of the document is herewith presented. The fourth chapter relates the miraculous deliverance of a Frenchman who is wrecked upon the St. Lawrence, in the depth of winter. This is followed by another account, of like tenor — a man being rescued, also by the Virgin's help, from the fires of the Iroquois. The sufferings of other prisoners, who perished at the hands of these cruel foes, are likewise recounted, — also a vision of heaven and hell, which came to one of the Huron captives. He and other disciples constitute and maintain "a Church in bondage, but fervent; and so constant in the faith that secret Assemblies of Christians are held in some outlying cabin, removed from the noise and gaze of the Iroquois" — assemblies which are likened to those held, in olden time, in the catacombs of Rome. Another band of Christian Hurons had escaped, after the ruin of their nation, to the Erie tribe; they were led thither by one of their number, an old man, who was "a veritable Moses to this poor wandering Church." He acts "as Preacher, Bishop, and general Pastor of his Church," and even as their confessor.

The missionaries "have not failed, despite all the

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Iroquois and all the Demons, to extend our Missions this year to the four quarters of this New World." Le Moyne has gone to the Iroquois tribes; Ménard,—from whom no tidings have come for two years,—to the West; Bailloquet, to the tribes far below Tadoussac; and Richard labors in Acadia. In this last-named mission, Father Lyonne has died, which event is narrated at some length. He falls at his post, as also did Turgis in earlier years, while ministering to the victims of an epidemic disease.

The last chapter gives "the latest news from the Iroquois." This concerns Le Moyne's mission to Onondaga, to procure the release of the French captives there. He has succeeded not only in this undertaking, but in securing the reopening of the Iroquois missions. A letter from the Father is published in the *Relation*, also several from Frenchmen who have been captives among those barbarians. Le Moyne writes that both the Onondagas and Senecas desire the Jesuits among them. He relates the events of his journey from Montreal, in which they several times encounter parties of arrogant and hostile Mohawks, with whom they narrowly avoid fighting. The liberation of the French captives has been largely due to the chief Garakontié, "with whom our Fathers have lodged every time we have visited this country." In consequence, probably, of his friendship to the missionaries, Le Moyne is also received by the common people with great hospitality and kindness. Garakontié prepares in his own cabin a chapel, where all the Christians, both French and Huron, gladly receive communion. Le Moyne relates the proceedings in the councils held with the Onondagas in regard to his embassy. They consent to

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release the prisoners, and then he preaches to them concerning religion; they listen "with respect and attention." Garakontié himself conducts half of the prisoners to Montreal; the others are detained for the winter, with Le Moyne.

The Father sends certain letters which he has received from Frenchmen still held captive by the Mohawks. François Hertel twice asks Le Moyne to visit him, that he may thus have an opportunity to confess his sins; also to comfort Hertel's mother in her grief at her son's captivity. The youth has lost one of his thumbs, and one of his fingers is burned. He also sends to the Father a letter to be forwarded to his mother. Another Frenchman in captivity writes to a friend at Three Rivers. This man, with several others, was cruelly tortured by his captors; he describes their sufferings, and the pious deaths of some of his comrades. This writer adds some important information respecting the numbers and defenses of the Mohawks, both of which are but paltry in comparison with the ravages they have wrought in Canada. He implores the French to rescue him and the other prisoners, and adds: "The Dutch are no longer willing to secure our freedom, as it costs them too dearly." The writer of the *Relation* (doubtless Jerome Lalemant) adds a long account of the deliverance of these and other prisoners through the efforts of Garakontié; he rescues all the Frenchmen whom he can find among the Iroquois tribes, and provides for them in his own village, being therefore "commonly called the Father of the French." At Montreal, he is received with the utmost gratitude and hospitality. He announces that the Cayugas and Senecas join with him in assurances of peace, and

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invites the French to settle at Onondaga in large numbers. These words are pleasing to the French; yet they dare not trust too readily the promises of those who have so often proved cruel and treacherous, both to the French and the Hurons. The writer makes various observations on the present aspect of affairs with the Iroquois, political and religious. These crafty barbarians have involved themselves in hostilities with neighboring tribes, both east and south, which has much to do with their present attitude toward the French. Their recent devastations in the St. Lawrence valley are recounted, and the necessity of checking these is forcibly presented,—for which purpose prompt and vigorous aid from France is urgently demanded. If the Mohawks are but subdued, all the other tribes will fear the power of the French; the fur trade will flourish, and thus give new life to the Canadian colony; and, above all, the way will be opened for the missionaries to spread the gospel among all the pagan tribes. The Jesuits expect to open, in the coming spring, missions among the Onondagas and Senecas; for these, they need many new laborers. A final postscript gives news, received at the last moment, from Father Ménard, who had gone to Lake Superior two years before. He expects to return to Quebec in the spring, and writes of new discoveries which he has made.

CVIII. The *Relation* of 1661–62 is sent to France by Jerome Lalemant. He states that the reinforcements from France, promised by the king, have not yet (in September) made their appearance. He proceeds to recount the wars which the Iroquois are waging against many tribes, even at a distance of four hundred leagues, and describes some of the

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peculiar features of the Southern regions which they have invaded. Among these are reeds as tall as oaks, in the trunks of which live large bears, which feed upon the pith; Indian corn with "ears two feet long, and grains as large as Muscatel grapes;" serpents of prodigious size, but harmless; and native tribes who poison springs, and even rivers. There are even vague accounts of the Mississippi and the Spaniards; for the vengeful Iroquois have undertaken to carry war almost to the shores of the Mexican Gulf. Other of their bands are ranging the entire Northwest, even to the Missouri River; and the savages of Nekouba — visited, the preceding year, by Jesuits for the first time — are cut off by these prowling marauders, who are now planning to devastate the entire region of Hudson Bay. These raids leave the French settlements in comparative peace, although, by cutting off the fur trade, they sap the life of the colony. At Montreal, two prominent men have been slain by the enemy, during the past year — Lambert Closse, major of the garrison, whose bravery saved that town from the Iroquois; and a priest, Vignal.

After relating the pious deaths of several converts, Lalemant describes the experience of Bailloquet in wintering with the Montagnais among the mountains south of the St. Lawrence; in such a life, privations abound, and "one must seek his living from mountain to mountain, with no assured provisions except such as are furnished by providence, which does not always choose to work a miracle in order to transport moose, as it did of old in sending a shower of quails." The Father is most gladly received by these simple and kindly people, who also hospitably entertain a

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large company of Frenchmen who are unable to reach Quebec.

Le Moyne has wintered at Onondaga. He has there ministered to the French captives, "restored the Huron church, and laid the foundations of a new Iroquois church." He sends to his superior accounts of these labors, and of the superstitious practices so prevalent among the savages, which greatly hinder all his efforts. Most of these are based upon their reverence for dreams; and "it frequently occurs that a hot fever, by causing grotesque and senseless dreams, gives the poor Medicine-men much trouble." Many of these follies are simply ridiculous; but often they cause great danger to those who stand in the way of the desires which their dreams occasion, and the missionary's life is in frequent peril. These dangers are greatly increased by the drunkenness in which the barbarians indulge; "they bring from New Holland brandy, in such quantities as to make a veritable Pot-house of Onnontaghé." The French find that the Cayugas are the least cruel and the most hospitable of the Iroquois tribes. Le Moyne takes refuge with them for several weeks during the worst disorders at Onondaga. A French surgeon goes with him, and with his lancet cures many sick persons, which "won the hearts of all those people." Garakontié's return from Montreal brings also peace and comfort to the Frenchmen at his village. At the end of August, 1662, all these poor captives arrive at Montreal with Le Moyne, liberated through his exertions. During Le Moyne's stay (or, rather, captivity) with the Iroquois, "his greatest care was to let no infant miss baptism;" and "the smallpox, opportunely intervening, gathered in a rich harvest

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of those innocent souls" — over six-score dying soon after baptism. He also does what he can to convert adults, mainly those who are sick; but his chief success here is among the captive slaves, who have been brought hither from eight or ten foreign tribes. The poor Hurons welcome his ministrations with especial delight, "coming by stealth from the neighboring villages to perform their devotions at Onnontaghé." He celebrates mass every day; and, when his supply of wine gives out, sends to the Dutch for some, "on account of his health." They send him a small bottle, well sealed, telling the savage who carries it that "it is medicine for the Father, and that he himself must not drink it unless he wished to contract a serious illness." The Indian fulfills his commission, but also asks the Father for a taste of that medicine, "to see if it was as bad as they said. The Father took some Barbados Nuts, cut them up in a little of this wine, and presented it to his Savage; and it proved a Medicine of such purgative effect as to deprive him of all desire to ask for a second dose."

The liberation of the French captives is again described, with details of the dangers incurred by Le Moyne. But one of these men dies in captivity, and he is murdered because he refuses to take an Iroquois wife — thus dying as "a martyr to chastity." Another man succeeds in baptizing more than sixty children during his captivity. A third is miraculously warned of a plot against his life, and enabled to escape to Le Moyne for safety. Many other miracles in behalf of these poor prisoners are recorded. Le Moyne's enterprise has secured not only the lives of these men, but great advantage to the entire French colony. He has checked hostilities from the

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three western Iroquois tribes, thus giving the St. Lawrence valley comparative tranquillity; the settlers have had opportunity to plant and harvest their crops. Nevertheless, those tribes are restrained only by their own selfish interests; and they can be permanently held in submission only by armed forces, which the settlers eagerly look for from the mother country.

A supplementary chapter — compiled, apparently by Le Jeune, from a letter by Richard — describes hostilities waged by the Micmacs of Gaspé against some Montagnais north of the St. Lawrence. Richard ransoms from the Micmacs a little captive boy, whom he takes with him to France, and places in the Jesuit college at Clermont, where he proves a very docile pupil.

CIX. Jerome Lalemant writes (August 18, 1663) to the father general. He acquaints him with the appointment of a new governor for Canada, and other changes in its government. He also describes the death of Father Ménard, of which tidings has but recently arrived at Quebec; lost in the Wisconsin forest, the missionary disappears from the sight of men — either starving to death, or murdered by some savage. At Montreal, the Jesuits no longer have a residence; but Chaumonot has spent the past year there as a missionary, at the desire of Laval and the governor — "very greatly to the approval and edification of all the orders of priests, notably of those Secular ones" (the Sulpitians).

Lalemant reports the instructions given to Le Moyne, who is about to undertake another embassy to the Iroquois; and the condition of the several Jesuit residences along the river. All these are

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successfully carrying on their work, in peace, and to the edification of the entire colony. He mentions also the severe earthquake which occurred in February, 1663.

CX. This is a "Declaration of the Lands which the Jesuit Fathers possess in the country of New France, 1663." These lands are enumerated under two heads — those of value, and cleared; and "those not yet of value, and not yet cleared for lack of Habitans." In the former division are included the Jesuit estates in Quebec and its environs, at Tadoussac, and at and near Three Rivers. In the latter are named Isle des Ruaux and Isle Jésus, in the St. Lawrence River; and lands on the River de l'Assumption, at Prairie de la Magdelaine, and between the Batiscan and Champlain Rivers. It is noticeable that this list does not include De Lauson's grant (1656) in the Onondaga country — an excellent instance of the practical common-sense of the Fathers. Additional information of much interest is given in this enumeration, showing the number of persons on each estate, and improvements made upon the land up to the time when this statement was made.

CXI. In this volume we present the *Journal des Jésuites* for the years 1662–63. It is still continued by Jerome Lalemant. In January of the former year, "there was much talk respecting the permission to sell liquor to the savages, that was given by Monsieur the Governor; we used every effort, except Excommunication, to oppose it." "On the Feast of St. Mathias, it became necessary to withdraw the Excommunication, owing to extraordinary troubles and disorders;" but it is not clear whether this penalty had been published by the Jesuit superior or

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by Bishop Laval. On March 25, news from Le Moyne reaches Quebec, brought by Iroquois envoys; these give "some presents, which said nothing." Soon after, Closse and several others are slain at Montreal by Iroquois foes.

In April, the governor removes, on his own authority, the members of the council, and appoints ten others in their places; and "other innovations" are made. On May 3, Groseilliers sets out on an expedition to the North Sea (Hudson Bay). A month later, the Jesuits send to Montreal supplies of wheat and flour for distribution there; this alms is paid for by them, the bishop, and Madame de la Peltrie. Laval and Ragueneau sail for France, in August. Le Moyne returns, September 15, from the Iroquois country, bringing the French captives; also news that a sedition had occurred in Montreal, directed "against those who wished to establish there a public warehouse."

In September, two Frenchmen marry Huron girls, who are given marriage portions by the religious establishments. Through the autumn, occasional raids are made by the Iroquois; a party of Frenchmen set out "to strike some blow at the yroquois, but they returned on All Saints' day, without having accomplished anything."

October 14, the long-expected reinforcement arrives from France — one hundred soldiers and two hundred settlers. During the rest of the year 1662, no matter of special importance is recorded. In January, 1663, numerous robberies occur — in one case, a house being set afire to conceal the crime. "As the disregard for the Excommunication respecting liquors continued, it was renewed; and, as but little

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improvement resulted therefrom, it seemed to be the will of God that he himself should avert the insults offered to him." An earthquake occurs on February 5, which inflicts but slight damage to houses or other property, "but did a great deal of good to souls," — so many are the persons who come to confession and communion. In this month, numerous concessions are made on the lands of the Sillery savages.

Sowing begins April 15. In May, the Algonkin warriors return from an expedition against the Iroquois; they bring ten scalps, including that of Le Fer, the most renowned captain of the enemy. A servant robs and kills his master, and burns the house to conceal his crime. Being captured, he is tried and convicted, "and sentenced to have his hand cut off, to be hanged, and then burned. Monsieur the Governor was contented that he should die upon the scaffold; after having been tormented thereon by the executioner, he was shot." Somewhat later, a Frenchman who has attempted to flee from Tadoussac is made prisoner, and is hanged for that offense.

Early in August, the party whom Ménard had accompanied to the Ottawa country in 1660 return. Not only the Father, but his companion Guérin, has found death in the great wilderness. A considerable amount of peltries is brought back by this party, but not enough, by 800 livres, "to compensate us for the expense incurred for that expedition." In September, Laval returns from France; a new Jesuit, Father Raffeix, also comes, while Father Simon goes back, after but one year's stay in Canada. Another change occurs in the government; D'Avaugour is recalled

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to France, and his authority as governor is conferred upon the Chevalier De Mézy; the latter arrives September 15.

R. G. T.

Madison, Wis., June, 1899.

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CVII (concluded)

RELATION OF 1660-61

PARIS: SEBASTIEN CRAMOISY, 1662

Chaps. i.–iii. were published in our Volume XLVI.; the remainder of the document is herewith given.

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[108] CHAPITRE IV.

ACCIDENT REMARQUABLE, ARRIUÉ EN LA PERSONNE D'VN FRANÇOIS, À KEBEC.

LE vingt-huitiéme iour de Ianuier dernier, trois de nos François, retournans de la chaſſe de l'Orignac, ſe trouuerent engagez de trauerſer noſtre grand fleuue de S. Laurens, vne lieuë au deſſus de Kebec, en vne ſaiſon, où les glaces, dont il eſtoit tout couuert, rendoient cette trauerſée tres-dangereuſe. Ils equipent pour cela vn vieux Canot, & l'ayãt chargé de [109] leur petit butin, ils s'embarquent, aprés auoir recommandé à Dieu leur nauigation, qui ne deuoit pas eſtre longue, mais perilleuſe. Ils n'eurent pas beaucoup auancé, qu'ils ſe virent engagez au milieu des glaces, qui, ſuiuant le gré des vents, & de la marée, ſe choquent, & ſe heurtent les vnes contre les autres, auec grand bruit: les plus groſſes ſe font ſouuent paſſage par la violence de leur poids, au trauers des petites, marchans quelquefois toutes ſeules: d'autres fois elles pouſſent deuant elles vn amas de glaçons, laiſſans derriere elles la riuiere libre & découuerte, pour vn peu de temps, car d'autres les ſuiuent, portées par l'agitation qu'elles reçoiuent des vents, ou de leur propre peſanteur.

Nos Nauigateurs creurent ſe [110] pouuoir gliſſer entre ces bancs mobiles, & ſuiure quelque ouuerture, ou quelque éclaircie, comme on parle icy, qui leur donnoit eſperance d'entrer d'vn chemin libre dans

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[108] CHAPTER IV.

THE REMARKABLE EXPERIENCE WHICH BEFELL A FRENCHMAN AT KEBEC.

ON the twenty-eighth day of last January, three of our Frenchmen were returning from a Moose-hunt when they found themselves obliged to cross our great river St. Lawrence, a league above Kebec, at a season when the cakes of ice that entirely covered it rendered such crossing very dangerous. They made ready an old Canoe for the purpose, and, after loading it with [109] their slender spoils, embarked — first commending their voyage, which was to be not long but perilous, to God's care. Before proceeding far, they saw themselves involved in the midst of the ice-cakes which, obeying the impulse of winds and tide, jostled and struck one against another with a loud noise. The largest of these often made a passage for themselves through the midst of the small ones by force of their own weight — proceeding at times all alone, while at other times they would push before them a large mass of ice, leaving the river free and open behind them for a short time; other pieces of ice, however, followed, borne along by the impulse imparted by the winds, or by their own weight.

Our Voyagers thought that they [110] could slip between these moving ice-fields, and follow some opening — or clearing, as they say here — which should offer them a prospect of passing from one

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l'autre, ſe coulans par les paſſages que leur bonne fortune, & leur adreſſe leur fourniroit: mais ils ne furent pas long-temps ſans reconnoiſtre la temerité, qui les auoit engagez dans ce naufrage.

Les glaçons s'eſtoient ſeparez, pour leur donner vne entrée libre au milieu d'eux, & puis, tout d'vn coup, ſe reüniſſant de tous coſtez, les renfermerent dans vne priſon, d'où ils ne croyoient pas ſortir que par les portes de la mort. De fait, ces pauures captifs, ſe voyant ſerrez de prés, iugerent qu'ils alloient eſtre écraſez des glaces, ou engloutis dans les eaux: ſi bien qu'ils eurent [111] recours au Ciel, non pas tant pour échaper le naufrage, que pour ſurgir au port d'vne bien-heureuſe eternité. Pendant leurs prieres, ils ne pûrent éuiter le heurt d'vne glace, qui briſa leur Canot, & les mit tous trois à l'eau, deux deſquels, qui eſtoient freres, plus experts en cette ſorte de marine, ſe ſaiſirent de la pointe du Canot, chacun de ſon coſté s'y tenant tellement attachez, qu'ils n'auoient quaſi que la teſte hors de l'eau. Dans ce pitoyable eſtat, ils s'encourageoient l'vn l'autre à tenir ferme, & à ne point lâcher priſe: mais les forces manquant au plus ieune, & la violence du froid, qui le ſaiſit par tout le corps, luy engourdiſſant les mains: Ie n'en peux plus, mon pauure frere, s'écria-t-il; A Dieu, ie coule à fonds; mon Dieu, pardonnez-moy [112] mes pechez, faites-moy miſericorde, receuez ma pauure ame: & en diſant cela, il diſparoiſt.

Son frere, plus robuſte que luy, ayant reſiſté dauantage au froid, fut heureuſement abordé d'vne glace, ſur laquelle il ſe lança adroitement, comme ſur vn azile d'où il pouuoit attendre la mort plus paiſiblement, ou le ſecours, ſi la Prouidence luy en vouloit

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open path into another, gliding through the passages which their good fortune and adroitness might secure for them; but they were not long in recognizing the rashness that had involved them in this disaster.

The masses of ice had separated to give them free entrance into their midst, and then, suddenly coming together on all sides, enclosed them in a prison whence they expected to escape only through the gates of death. In truth, these poor prisoners, seeing themselves closely encompassed, thought they were about to be crushed by the ice, or swallowed up by the water; hence they had [111] recourse to Heaven, not so much to escape being wrecked as to reach the harbor of a blessed eternity. During their prayers, they could not avoid colliding with a block of ice, which shattered their Canoe and threw them all three into the water; whereupon two of them, who were brothers, more expert in this kind of boating, seized the prow of the Canoe and held on, each one for himself, clinging to it in such a manner as to leave scarcely anything but their heads above water. In this pitiful condition they encouraged each other to keep a firm hold and not let go; but, the younger one's strength failing him, and the intense cold, which penetrated his whole body, benumbing his hands, he cried out: "I cannot hold on any longer, my poor brother. Farewell! I am sinking. O God, forgive me [112] my sins; have mercy on me; receive my poor soul!" Thus saying, he disappeared.

His brother, more robust than he, after a longer resistance to the cold, was luckily brought near a cake of ice on which he threw himself with agility as into an asylum where he could wait for death more at ease, or for succor if it were the will of Providence

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enuoyer; elle n'y manqua pas: ayant pouſſé ſes plaintes iuſques à l'vn des bords de la riuiere, on eut moyen de l'aller chercher pendant la nuit; en ſorte qu'il fut heureuſement deliuré d'vn danger, qu'il eſtimoit inéuitable.

La fortune du troiſiéme, eſt bien plus admirable, auſſi eſt-ce pour luy proprement que ſe fait ce [113] Chapitre. Cet homme, auant que de s'embarquer, ayant les yeux plus ouuerts au danger que les deux autres, reclama l'aſſiſtance de la ſainte Vierge, auec vne grande ferueur. Il entra dans le Canot, comme dans vn cercueil; c'eſt l'opinion qu'il auoit de cet embarquement, auquel il reſiſta long-temps, enuiſageant vne mort toute certaine, dans vne entrepriſe ſi hazardeuſe. Il fallut pourtant ſuiure ſes compagnons, & malgré qu'il en euſt, prendre l'auiron en main, qu'il fut contraint de quitter bien-toſt, lors que la glace vint rompre le Canot. Se voyant ſans batteau, il ſe iette à la nage, quoy qu'il ne creuſt en aucune façon ſe pouuoir ſauuer. Il n'auoit pas beaucoup auancé, quand tout d'vn coup il ſentit ſous ſes pieds vne glace, ſur laquelle, [114] par vne merueille bien grande, il ſe trouua debout; mais cette glace eſtoit ſi foible, & ſi petite, qu'elle ne le pouuoit pas ſouſtenir hors de l'eau: Il enfonça donc auec elle, mais ſeulement iuſqu'aux genoux.

A cet accident inopiné, il iugea bien qu'il y auoit quelque choſe de diuin, & que la ſainte Vierge, à laquelle il auoit eu recours, prenoit ſoin de luy: Il demeura neantmoins cinq heures en cette poſture, tout debout, les deux pieds dans l'eau glacée, ſe balançant de coſté & d'autre au gré de ſon glaçon, ne voyant tout autour de ſoy que des precipices,

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to send him any. And Providence did not fail him; his cries having reached one of the river-banks, means were found to go to his rescue during the night, and thus he was safely delivered from a danger that he deemed inevitable.

The fortunes of the third are much more wonderful, and hence this Chapter is really devoted to him. [113] This man, before embarking, had his eyes more open to the danger than did the other two, and supplicated the blessed Virgin's aid with great fervor. He stepped into the Canoe as into a coffin, such was his opinion of the proposed passage — which he had opposed for a long time, seeing only certain death in such a hazardous undertaking. Yet he was obliged to follow his companions, and, in spite of his objections, to take paddle in hand, which he was forced soon to drop when the ice came and crushed the Canoe. Seeing himself without a boat, he began to swim, not, however, believing in the least that he could save his life. He had not proceeded far when suddenly he felt, under his feet, a piece of ice on which, [114] wonderful to relate, he found himself standing; but this cake of ice was so small and weak that it could not bear him up out of the water, and so he sank with it, but only up to his knees.

In this unexpected occurrence he fully believed there was something divine, and that the blessed Virgin, to whom he had made his appeal, was caring for him. Nevertheless, for five hours he was left in this position, upright, both feet in the icy water, balancing this way and that at the will of his cake of ice, and seeing all about him only abysmal depths, into which he would have been hurled had his foot slipped ever so little, or had he failed in the least to

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auſquels il s'alloit abiſmer, ſi le pied luy gliſſoit tant ſoit peu, ou s'il manquoit d'vn point, de ſe tenir parfaitement dans l'equilibre; poſture à la [115] verité, bien geſnante, & bien difficile à tenir long-temps. Or comme ſes pieds s'engourdiſſoient peu à peu, par la vehemence du froid; il ſentoit bien qu'ils luy defailloient, ou pour mieux dire, qu'il ne les ſentoit preſque plus. Son recours, dans cette extremité, fut encore à ſa bonne Mere, qu'il ne pria iamais plus ardemment: Ma chere Maiſtreſſe, luy diſoit-il, hé quoy m'abandonnez-vous ainſi, aprés auoir fait miracle pour me mettre en l'eſtat où ie ſuis? Si vous voulez que ie meure, i'en ſuis content, ie vous offre ma vie pour ſatisfaire à la Iuſtice de voſtre Fils, priez-le qu'il me pardonne mes pechez; s'il faut mourir, comme ie voy bien qu'il le faut, ie vous prie que ce ſoit entre vos bras, afin que vous receuiez mon dernier ſoûpir.

[116] On ne peut croire combien on eſt deuot, & combien on eſt eloquent en ces extremitez; il ſemble que la veuë d'vne mort affreuſe délie la langue, ouure l'eſprit, & rende diſerts les plus ſtupides: Il n'y a ſorte de prieres, que noſtre pauure Nauigateur n'employe pour obtenir de la Vierge quelque bon port. Cependant ſa glace le ſoûtenoit touſiours, coulant entre deux eaux, ſuiuant le cours de la marée. Ie ne ſçay ſi cette premiere glace en alla ioindre vne ſeconde, ou ſi cette ſeconde, bien plus forte & plus épaiſſe, marchant à fleur d'eau, ſe vint ioindre à la premiere: mais ie ſçay bien que ces deux glaces ſe collerent, & ſe ioignirent enſemble ſi proprement, pour ſon ſecours, qu'il ſe trouua aſſis ſur cette ſeconde glace, dont [117] le heurt aſſez doux, luy ayant fait

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maintain perfect equilibrium,—a position [115] very uncomfortable, indeed, and very difficult to maintain for a long time. When now his feet were gradually becoming numb with the intense cold, he was fully conscious that they were failing him—or, to express it better, that they scarcely retained any farther sensation. In this extremity his recourse was again to his good Mother, to whom he had never prayed with greater warmth. "My dear Mistress," he said to her, "why do you forsake me thus, after having performed a miracle to put me where I am? If you wish me to die, I am content, and offer you my life to satisfy the Justice of your Son. Beg him to forgive my sins; and if I am to die, as I clearly see I must, I pray you that I may expire in your arms, in order that you may receive my dying breath."

[116] It passes belief how devout and eloquent one is in such extremities, the sight of a frightful death seeming to loosen the tongue, open the mind, and give fluent speech to the most stupid. There were no modes of prayer that our poor Navigator did not use to obtain from the Virgin entrance to some good haven. Meanwhile, his cake of ice still bore him up, gliding between two waters, and following the course of the tide. I am uncertain whether this first cake of ice went and joined a second, or whether that second, much stronger and thicker, drifting on the surface of the water, came and united with the first; but I do know that those two cakes joined, and adhered in one mass, so fittingly for his rescue that he found himself sitting on the second one, [117] the collision with which, though gentle enough, had made him bend his knees, and left him seated as if in a chair. That was truly a propitious succor from

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plier les genoux, il ſe trouua placé comme dans vne chaire. Voila vn ſecours du Ciel bien fauorable; mais helas! ce pauure homme n'en peut plus: Que faire en cet eſtat, pendant l'horreur de la nuit? la biſe luy ſouffle au viſage, & luy gele tout le corps; il eſt aſſis ſur vne glace au milieu d'vn grand fleuue, dont le courant l'écartoit touſiours des bords, & le traiſnoit par le milieu de mille abiſmes, à vne mort certaine. Il redouble ſes cris & ſes prieres, iuſques à ce que le froid, luy tranchant la parole, l'interdit de ſes ſens. C'eſt lors que la Vierge touſiours ſainte, & touſiours bonne, fit vn coup de ſa main auſſi étonnant, qu'il eſt miraculeux: Elle endormit ce pauure homme ſur ce lit de glace, mais d'vn ſommeil [118] ſi paiſible, qu'il fut porté auec le flux & le reflux de la marée, depuis enuiron le Cap rouge, iuſqu'au milieu de l'Iſle d'Orleans, d'où il retourna iuſqu'à Kebec, ayant fait dix ou douze lieuës de chemin, voguant toute la nuit au milieu de cent precipices, ſans les connoiſtre, & ſans eſtre interrompu dans ſon ſommeil. Admire qui voudra ce rencontre, il paſſe le prodige. Il eſtoit couuert de neiges, des frimats, & des tenebres de la nuit. Ce ſont les habillemens que Dieu donne à la Mer, ſelon Iob: *Cùm ponerem nubem veſtimentum eius, & caligine illud quaſi pannis infantiæ obuoluerem.* Il fut neantmoins éueillé par l'effort d'vne tentation de deſeſpoir, dans lequel le Diable le vouloit precipiter, comme dans le plus profond de tous les gouffres; [119] mais l'ayant ſurmontée, par les prieres qu'il adreſſa à ſa Liberatrice, il ſe rendormit tout de nouueau, comme s'il euſt eu la teſte ſur vn cheuet bien mol: Il paſſa le reſte de la nuit dans ce ſommeil miraculeux, allant & venant

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Heaven; but alas! the poor man could hold out no longer. What was to be done in that situation during the horrors of the night? The north wind blew in his face and chilled his whole body, while he was seated on a cake of ice in the middle of a great river, whose current carried him ever farther from its banks, and dragged him over a thousand abysmal depths to certain death. He redoubled his shouts and his prayers, until the cold deprived him of speech and bereft him of his senses. Then it was that the Virgin, ever holy and ever good, stretched forth her hand and wrought a thing so astounding as to be miraculous. She put that poor man to sleep on his bed of ice, a sleep [118] so peaceful, too, that he was borne, with the ebb and flow of the tide, from near Cap rouge down half-way past the Island of Orleans, and thence back to Kebec,—covering a distance of ten or twelve leagues, and drifting all night amid a hundred abysses,—without being conscious of them, or being awakened from his sleep. Wonder at this incident, you who will; but it exceeds the wonderful. He was covered with snow, hoar-frost, and the shades of night. With such garments does God clothe the Sea, according to Job,—*cùm ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantiæ obvolverem.* Nevertheless, he was awakened by the impulse of a temptation of despair, into which the Devil tried to plunge him, as into the deepest of all gulfs; [119] but having overcome it by the prayers which he addressed to his Deliverer, he fell asleep again, as if his head had rested upon the softest of pillows, and passed the remainder of the night in this miraculous slumber, borne to and fro by his two cakes of ice. In the morning he was aroused by the

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auec ſes deux glaces. Le matin, le bruit & les cris de ceux qui le cherchoient, l'éueillerent; ils le trouuerent aſſis ſur la glace, comme ſur le theatre de la Prouidence: il en pouuoit bien faire vne Chaire de Predicateur, pour publier les merueilles de ſa deliurance, & les bontez de la ſainte Vierge, qui ſçait faire d'vn abiſme vn lieu d'aſſeurance, pour le ſalut de ſes Seruiteurs.

Ceux qui ſçauent combien le froid eſt piquant en Canadas, pendant l'Hiuer, notamment au [120] mois de Ianuier, iugeront aiſément que cet homme, demeurant ſi long-temps dans les eaux, & ſur les glaces, deuoit perdre les pieds, & la vie. En voicy vne petite preuue. Vn François diſant à vn ſien Camarade, qu'il geloit plus fortement en Canadas, qu'il n'y faiſoit froid; adiouſta, qu'il ne croyoit pas qu'vn homme pûſt aller pieds nuds, d'vn lieu qu'il luy nommoit à vn autre, aſſez peu éloigné, & retourner ſur ſes pas, ſans que les pieds luy gelaſſent. L'autre repartit, qu'il gageroit du contraire: la gageure ſe fait; & en ſuite le plus hardy met bas ſes ſouliers, & ſes chauſſes, & courre tant qu'il peut au lieu marqué, qui eſtoit la maiſon d'vn François. Quand il y fut arriué, il crie qu'il n'en peut plus: on luy met promptement des linges [121] chauds à l'entour des pieds & des iambes: il ſe couche dans vn lit, cede la victoire à ſon camarade, aimant mieux perdre le gageure que les pieds; ce qui luy ſeroit arriué, s'il fut retourné au terme d'où il eſtoit party, éloigné ſeulement d'enuiron deux ou trois cent pas. Faites maintenant comparaiſon de l'vn auec l'autre, & beniſſez la ſainte Vierge de ſes bontez.

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noise and cries of those who were hunting for him, who found him seated on the ice — as it were, on the stage of Providence. He might well have made it a Preacher's Pulpit for proclaiming the marvels of his deliverance, and the goodness of the blessed Virgin, who can change a yawning chasm into a place of safety for the rescue of her Servants.

Those who know how piercing the cold is in Canadas during the Winter, especially in the [120] month of January, will easily perceive that this man, remaining so long in the water and on the ice, should naturally have lost his feet and his life. As a slight proof of this assumption, note the following. A Frenchman, telling a Comrade of his that it froze in Canadas out of proportion to the coldness of the temperature, added that he did not believe a man could go barefoot, from a place which he named, to another, at no great distance from it, and back again, without having his feet frozen. The other replied that he would wager the contrary. The bet was made, and then the more venturesome one took off his shoes and stockings, and ran as fast as he could to the spot designated, which was the house of a Frenchman. Arriving there, he cried out that he could go no farther; warm clothes were promptly wrapped [121] about his feet and legs, and he went to bed, yielding the victory to his comrade, as he preferred to lose his wager rather than his feet, which latter he would have lost had he returned to the starting point, although it was distant only about two or three hundred paces. Compare now the one case with the other, and bless the holy Virgin for her benefactions.

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CHAPITRE V.

FUITE MERUEILLEUSE D'VN FRANÇOIS, ÉCHAPÉ DES MAINS DES IROQUOIS.

PVISQVE l'Empire de la Mere de Dieu, ſelon les Saints, s'étend ſur toutes les creatures; les feux ne releuent pas [122] moins de ſon domaine, que les eaux; il ne luy couſte pas plus d'éteindre des flammes, que de diſſoudre les glaces. La neige, & les charbons ardens, luy rendent également hommage. Elle porte ſa main dans les abiſmes, & dans les braſiers, pour y ſecourir ſes ſeruiteurs. Comme nous l'auons veuë au Chapitre precedent, tirer obeïſſance des eaux & des glaces; nous verrons en celui-cy les feux & les flammes trauailler pour elle, & ſeruir à ſon triomphe: c'eſt en la perſonne d'vn des priſonniers faits à Montreal, vers la fin de l'Hiuer.

Ce pauure homme ne fut pas pluſtot entre les mains des ennemis, qu'il ſe ietta de tout ſon cœur en celles de la ſainte Vierge, par vne promeſſe qu'il luy fit, de ne bruſler point d'autre feu, que de [123] celuy de ſon amour, ſi par ſon moyen il pouuoit euiter celuy des Iroquois. Il y eſt neantmoins deſtiné, & ſi les ſoins de cette bonne Mere, ne ſurpaſſoient infiniment ceux de ces cruels bourreaux, il ne l'auroit iamais échapé, tant on eſtoit ſoigneux de conſeruer cette pauure victime, qui deuoit mourir mille fois en chemin, auant que de conſommer cet ardent ſacrifice. Il eſtoit lié d'vne façon nouuelle pendant toutes les

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CHAPTER V.

WONDERFUL FLIGHT OF A FRENCHMAN ESCAPING FROM THE CLUTCHES OF THE IROQUOIS.

SINCE, according to the Saints, the Empire of the Mother of God extends over all creatures, fire does not remove one [122] from her domain any more than water, and it costs her no more to extinguish flames than to melt ice. Snow and glowing coals render her homage alike. She stretches forth her hand into the watery depths and into the fires, to rescue her servants. As we have seen her, in the preceding Chapter, exact obedience from the waters and the ice, so in this we shall see fires and flames working for her and serving for her triumph, in the person of one of the prisoners captured at Montreal toward the end of the Winter.

This poor man was no sooner in the enemy's hands than he threw himself with all his soul into those of the blessed Virgin, by virtue of a promise he made her to burn with no other fire than [123] that of love to her, if by her means he could escape the fire of the Iroquois. Nevertheless, he was sentenced to be burned; and, had not the pains taken by that good Mother infinitely exceeded those of his cruel executioners, he would never have made his escape, so careful were they to guard this poor victim — who, it was intended, should die a thousand times on the way before consummating that burnt offering. He was bound every night, and that, too, by a new

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nuits, & ces eſprits barbares, trop ingenieux à inuenter de nouuelles miſeres, fendoient à demy de gros bois, puis mettoient entre-deux, dedans les fentes, les mains, & les pieds de leur captif. Ces bois ouuerts par force, venant à ſe reſſerrer, luy donnoient vne geſne, & vne torture horrible, & luy faiſant [124] ietter des cris pitoyables tout le long de la nuit, deſquels ces barbares n'eſtoient non plus touchez, que s'ils euſſent eu des cœurs de tygres, & des ames de rochers. La douleur du patient eſtoit augmentée par la rigueur du froid, n'eſtant couché, en cette poſture, que ſur la neige: & comme les priſonniers ſont dépoüillez de leurs habits; quand on les prend, on les laiſſe nuds, ou pour le plus, on les reueſt de méchans haillons, qui ſont pour l'ordinaire ſi peu de choſe, qu'il s'en eſt trouué, qui pour ſe defendre du froid, ſe couuroient la nuit de bois pourry, de mouſſe, & de ioncs; n'eſt-ce pas-là eſtre reduit à vne miſere extreme? Elle eſt encore plus grande en noſtre François, par la cruauté de ſon Maiſtre: lequel, de peur que ſa [125] proye ne luy échapaſt, ſe couchoit toutes les nuits ſur ſes pieds, ainſi enlacez dans ces entraues, afin d'eſtre réueillé, s'il venoit ſeulement à branler pendant ſon ſommeil.

Ce tourment dura long-temps, parce que les Victorieux, de guerriers ſe firent chaſſeurs, & ſe détournerent de leur route, pour trouuer meilleure chaſſe; ce qui allongeoit les peines du priſonnier, qui gemiſſoit pendant le iour, ſous les fardeaux qu'on luy mettoit ſur le dos, comme s'il euſt eſté vne beſte de charge; & la nuit, ſous les pieces de bois qui l'étreignoient ſi fort, que le repos de la nuit luy eſtoit plus intolerable que le trauail du iour. Ses peines croiſſoient le ſoir,

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method; for those barbarians, only too ingenious in devising fresh sufferings, would split large pieces of wood half-way, and put their captive's hands and feet into the clefts. These pieces of wood, opened by force, would, upon closing, cause him a terrible discomfort and torture, making him [124] groan pitifully all night long; but those barbarians were no more moved by this than if they had had tigers' hearts, or souls of stone. The sufferer's pain was increased by the intensity of the cold, since he lay on the bare snow while in this posture. As, moreover, prisoners are stripped of their clothes upon being captured, they are left naked — or, at most, are clothed in wretched rags, which generally afford such scanty protection that some have been known to cover themselves at night with decayed wood, moss, and rushes, in order to protect themselves from the cold. Is not that being reduced to extreme misery? It was made still greater in our Frenchman's case by the cruelty of his Master, who, for fear his [125] prey might escape him, lay every night on his feet, which were confined in those fetters as described, in order to be aroused if the captive should chance to move while he himself slept.

This torture continued a long time; for the Victors changed from warriors to hunters, and turned aside from their route to find better hunting. This prolonged the sufferings of the prisoner, who groaned by day beneath the loads placed upon his back, as if he had been a beast of burden, and by night under the pieces of wood which squeezed him so tightly that the night's rest was more unbearable for him than the day's toil. His nightly sufferings increased as he approached the village where it was intended

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à meſure qu'il approchoit du bourg, où il deuoit trouuer la fin de ſes maux dans la fin de ſa [126] vie: C'eſt ce qui le fit reſoudre à faire vn effort pour s'échaper de leurs mains. Aprés auoir renouuellé ſes vœux à la ſainte Vierge, il fit ſi bien vne nuit, qu'il détourna doucement ſon homme de deſſus ſes pieds, ſans qu'il l'éueillaſt, & s'eſtant dégagé de ſa torture, s'enfonça dans le bois, & courut à perte d'haleine par les broſſailles, & par les halliers, ne s'arreſtant point, ny à chercher les chemins, ny à éuiter les mauuais pas. Mais helas! ce pauure homme, aprés auoir bien couru, ou pluſtoſt tournoyé, ſe trouua iuſtement au lieu d'où il eſtoit party. La frayeur le faiſit à la veuë de ſes bourreaux, deſquels il penſoit eſtre bien loin; il s'élançe donc au pluſtoſt d'vn autre coſté, & ſe met à courir encore, auec plus de vîteſſe qu'il n'auoit fait: Sa [127] crainte ayant redoublé, l'auoit rendu plus leger, & ne luy faiſoit point craindre de s'enfoncer, tantoſt dans les neiges fonduës, tantoſt dans des eaux glacées, tantoſt ſe heurtant la teſte contre les arbres, tantoſt les pieds contre les cailloux; pourueu qu'il couruſt, & qu'il s'éloignaſt de ſes ennemis, rien ne luy couſtoit. Enfin le petit iour commençant à poindre, il creut quaſi qu'il eſtoit conduit par quelque preſtige, ou trompé par quelque illuſion, apperceuant encore la cabane d'où il eſtoit ſorty aprés tant de courſes, & tant de fouruoyemens. Il iugea que c'eſtoit fait de luy; & pluſtoſt pour differer ſa priſe, que dans l'eſperance d'échaper, il monta ſur vn arbre, duquel il pouuoit contempler tout ce que faiſoient les Iroquois; [128] il vit leur étonnement, quand ils s'apperceurent au point du iour, de ſa fuite. Il leur entendit faire les

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that he should find an end to his woes in the end of his [126] life. This prospect made him resolve to make an effort to escape from his captors' hands. Renewing his vows to the blessed Virgin, he managed so skillfully one night that he gently rolled his man from off his feet, without awakening him; and freeing himself from his instruments of torture, he plunged into the woods and ran breathlessly through brambles and thickets, stopping neither to pick his way, nor to avoid dangerous places. But alas! this poor man, after a long run, or, rather, a wide circle, found himself exactly at his point of departure. Fright seized him at sight of his executioners, from whom he thought himself far away. Accordingly he darted away at once in another direction, and began to run again more swiftly than before. His [127] fear, redoubling, had rendered him lighter, and made him fearless in plunging now into the melting snow, now into the icy waters; striking now his head against the trees, and now his feet against the pebbles; nothing was held of any account, provided he ran, and increased his distance from his enemies. Finally, as dawn was beginning to break, he almost believed himself led by some magic spell or deceived by some illusion, upon again beholding, after running so long and going astray so many times, the cabin whence he had started. He concluded that he was doomed, and, rather to defer his capture than in the hope of escaping, he climbed a tree whence he could watch every movement of the Iroquois. [128] He saw their astonishment when, at daybreak, they perceived his flight, and he heard them give the cry to start in pursuit. He watched them going and coming all about him, following his footsteps, which

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cris pour ſe mettre en campagne; il les conſideroit allant & venant tout autour de luy, ſuiuant ſes traces aſſez bien marquées ſur la neige; & pour lors, il reconnut que ſon mal-heur pourroit bien eſtre cauſe de ſon bon-heur; à raiſon que par tous les tours & détours qu'il auoit faits, ſes piſtes eſtoient tellement confonduës, que les Iroquois s'y perdoient, & ne ſçauoient de quel coſté le pourſuiure, dans la confuſion de tant de pas marquez, qui retournoient les vns ſur les autres, ſans ordre, & ſans ſuite.

Ie laiſſe à iuger de quelle crainte il eſtoit ſaiſi pour lors, au haut de ſon arbre; puiſqu'il ne falloit [129] qu'vne œillade pour le perdre. Il a auoüé depuis, que la peur, iointe au grand froid qui luy auoit gelé tout le corps, luy faiſoit craqueter les dents, ſi fort, & auec tant de bruit, qu'il ne doutoit pas que cela ſeul ne fuſt capable de le découurir, ſi la ſainte Vierge, qui l'auoit fait perdre heureuſement, dans ſes égaremens, ne l'euſt conſerué miraculeuſement, le dérobant à la veuë de ceux qui le cherchoient, aux yeux deſquels il eſtoit expoſé. Le iour & la nuit ſe paſſerent dans ces frayeurs mortelles; mais le lendemain, tout le bois d'alentour eſtant dans vn profond ſilence, il iugea qu'il pourroit deſcendre auec aſſeurance, pour voir ſi ſa fuite ſeroit plus heureuſe de iour que de nuit. Comme il auoit pris garde au chemin que tenoient [130] les Iroquois en leur depart; il prend tout l'oppoſite, & marche à grand pas, fuyant, & s'approchant en meſme temps de ſon mal-heur: car plus il ſe reculoit des vns, plus auançoit-il vers les autres: Il ſe ietta enfin, ſans y penſer, dans les mains d'vne autre bande d'Iroquois, qui ne manquerent pas de le bien garotter, comme vn captif repris.

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were printed clearly enough in the snow. And then he became conscious that his ill luck might well be the cause of good luck to him, since, after all the turning and doubling he had made, his tracks were so confused that the Iroquois could make nothing of them, and knew not in what direction to give chase, in the bewilderment of so many footprints, which doubled on their course without order and without sequence.

I leave the reader to judge with what alarm he was then seized on the tree-top, since it needed only [129] a glance to work his destruction. He has since confessed that fear, added to the intense cold that had chilled his whole body, made his teeth chatter so fast and with so much noise that he had not a doubt that this alone would have been enough to betray him, had not the blessed Virgin, who had caused him to lose his way most fortunately in his wanderings, miraculously preserved him, by preventing his pursuers from seeing him, although he was exposed to their eyes. The day and the night were passed in these mortal terrors; but on the following day, the entire forest being wrapped in profound silence, he deemed it safe for him to descend and see whether his flight would be more successful by day than by night. As he had given heed to the direction taken by [130] the Iroquois upon their departure, he took just the opposite and proceeded at a smart pace, fleeing from, and, at the same time, approaching his own ill luck; for the more he avoided one band of Iroquois, the nearer he came to another, until at last, without intending it, he rushed into the latter's arms. They did not fail to bind him fast, as a recaptured prisoner.

But all such precautions are vain, for there are no

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Mais on a beau faire, il n'y a point de chaiſnes que la Vierge ne puiſſe briſer; Elle ſe ioüe des grilles de fer; Elle ouure les cachots quand il luy plaiſt: auſſi fit-elle euader, pour la ſeconde fois, ſon ſeruiteur; lequel ſe défit ſi adroitement de ſes liens, qu'il ſe trouua pour la ſeconde fois en liberté. Il fit alors vne belle & bonne reſolution de ſi bien prendre garde [131] à ſoy, qu'il ne tombaſt plus dans les pieges qu'il auoit échapez.

Il quitte les grands chemins, ſi toutefois on peut appeller chemins, de grandes foreſts, où l'on ne voit ny route, ny ſentier; il cherche à s'égarer ſoy-meſme, il ſe veut perdre, de peur d'eſtre trouué par vne autre eſcoüade de ces barbares, que ce pauure homme s'imaginoit touſiours voir deuant ſoy; le moindre ſouffle des vents luy faiſoit peur, prenant à chaque moment ces ſifflemens de l'air, pour la voix des Iroquois; ſa crainte trop ingenieuſe, luy changeoit quelquefois les arbres en hommes, & leurs branches en épées, ou en fuſils. Il fut pluſieurs iours dans ces inquietudes, auancant toûiours, & tirant vers Montreal. La Prouidence luy fit rencontrer, par [132] bon-heur, vn pied, ou pluſtoſt vn os ſec d'Orignac, qu'il ſuça, & rongea quelque temps: en ſuite dequoy il ſe vit reduit à ne viure que de feüilles, & de bourgeons d'arbres; il ne giſtoit iamais le ſoir, ſans trouuer auec ſoy deux mauuaiſes hoſteſſes, la faim, & la crainte. Neantmoins comme la nature tire des forces de ſa foibleſſe, dans ces extremitez; il eſtoit toûiours plein de courage, & animé d'vne ferme eſperance que la Vierge, qui luy auoit fait échaper tant de perils, auroit ſoin iuſqu'au bout, de ſon ſalut: Il marchoit fortifié de cette penſée, s'approchant de plus

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bonds that the Virgin cannot sunder. She mocks at iron gratings; she opens dungeons when she chooses; and so, for the second time, she caused the escape of her servant, who loosed his fetters with such skill that he once more found himself free. He then made a firm resolve to order his steps with such care [131] that he could not again fall into the snares he had escaped.

Leaving the highways — if, indeed, that term can be applied to great forests where neither road nor path is to be seen — he tried to go astray, wishing to get lost, for fear of being found by another band of those barbarians, whom the poor man was constantly fancying he saw ahead of him. The least puff of wind frightened him, as he was continually taking these whispering breezes for Iroquois voices, while his too ingenious fears sometimes changed the trees into men, to his view, and their branches into swords or muskets. For a number of days he was thus disquieted, ever advancing and drawing nearer to Montreal. By good luck, Providence made him chance upon [132] a foot, or, rather, a dry bone of a Moose; and this he sucked and gnawed for some time, after which he found himself reduced to nothing but leaves and twigs of trees for food. He never lodged at nightfall without finding in his company two unwelcome guests,— hunger and fear. Nevertheless, as nature, in such extremities, derives strength from her weakness, he was always full of courage, and animated with a firm hope that the Virgin, who had made him escape so many perils, would care for his safety to the very end. Strengthened by this thought, he pushed on, drawing nearer and nearer to his goal, which he longed to reach

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en plus de ſon terme, où il aſpiroit plus fortement, que les Matelots n'aſpirent au port: il arriua qu'il luy fallut monter vn petit tertre pour gagner ſa route; mais [133] voicy de nouueaux mal heurs. En meſme temps qu'il montoit d'vn coſté cette colline, la meſme bande d'Iroquois, dont il s'eſtoit échapé la premiere fois, montoit de l'autre, retournant de Montreal, où elle auoit fait tout de nouueau des priſonniers; de ſorte que, par vn rencontre de hazard, des plus ineſperez qu'on puiſſe voir, il ſe trouua iuſtement auec eux, au ſommet de cette petite montagne; il les voit, & en eſt veu, auec vne ſurpriſe égale des deux coſtez: des accidens ſi inopinez, les iettoient tous dans l'étonnement, & dans l'admiration: ce qui n'empeſcha pas qu'on ne ſe faiſiſt au pluſtoſt de cet infortuné: ſes forces eſtoient épuiſées, ſon viſage déterré, ſa couleur de cendre, & de mort; ſon corps n'eſtoit plus qu'vne ſquelette [134] viuant, il n'auoit plus de voix, que pour plaindre ſon mal-heur, & pour gemir ſur ſes miſeres; & neantmoins on le lie, on le garotte, on redouble ſes chaiſnes, comme ſi ce demi-mort euſt pû rompre des liens redoublez, & s'euader du milieu d'eux comme vn phantôme: il s'euade pourtant, & les rompt, non point par violence, mais par adreſſe. Ce fut plûtoſt la main puiſſante de ſa Liberatrice, qui les briſa: Car prenant auantage de ſa foibleſſe, il feignit d'eſtre malade, & de tomber en conuulſion, qui prouenoit, leur diſoit-il de ce que les eſprits vitaux & animaux eſtoient violentez par tous ces bandages, dont on le ſerroit ſi fort aux mains & aux pieds: il ſceut ſi bien diſſimuler, refuſant toute ſorte de nourriture, [135] & peignant ſur ſon viſage, comme des emotions d'vn homme furieux, qu'il perſuada ce

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more ardently than the Sailor longs to gain his port. It happened that, in pursuing his way, he was obliged to climb a little hillock; and [133] here he met with fresh misfortunes. While he was ascending one side of this hill, the same band of Iroquois from which he had first escaped was ascending the other on its way back from Montreal, where it had only recently captured some prisoners; so that, by one of the most unexpected chance encounters possible, he ran into their very arms at the summit of this little mountain. With equal surprise on each side, he saw them and they saw him, such an unlooked-for occurrence filling them all with unbounded astonishment. But that did not prevent the immediate seizure of this unfortunate man, whose strength was exhausted, his face like that of one risen from the dead, his complexion ashy and death-like, his body nothing but a living skeleton, [134] and his voice so weak that he could only lament his ill luck and groan over his hardships. And yet he was bound and manacled, and his bonds were doubled in number, as if this half-dead man could have broken redoubled fetters, and escaped from his captors' midst like a phantom. Nevertheless he did escape, sundering his bonds not by violence, but by adroitness. Rather it was his Deliverer's powerful hand that broke them; for, taking advantage of his weakness, he pretended to be ill and to fall into convulsions, which, as he declared, arose from the violence done to the vital and animal spirits by all those bandages with which he was so tightly bound, hand and foot. So well could he simulate, refusing the while all kinds of food [135] and depicting on his countenance the emotions of a madman, that he attained his end,—

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qu'il pretendoit: à ſcauoir, qu'on ne le ferraſt pas ſi fort, afin que les conduits des eſprits demeuraſſent libres; c'eſtoit à deſſein de ſe mettre luy-meſme en liberté, comme il arriua en effet, par vne merueille, qu'il ne peut pas luy-meſme aſſez admirer: il s'échapa donc pour la troiſiéme fois, mais heureuſement, puiſqu'il ne fit plus aucun mauuais rencontre.

Et voila comme ce fauory de la Prouidence, & de la Vierge, ſe rendit à Montreal, où il a reconnu ſa Liberatrice, s'acquittant de ſon vœu, & luy faiſant publiquement ſes remerciemens.

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namely, the slackening of his bonds, that the passages for the spirits might be left free. This was with the purpose of gaining his freedom — as he actually did, by a miracle at which he himself cannot sufficiently marvel. Thus for the third time he escaped, but with entire success, as he met with no further mishap.

And thus it is that this favorite of Providence and of the Virgin returned to Montreal, where he paid his acknowledgments to his Deliverer, fulfilling his vow and rendering her his thanksgivings in public.

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[136] CHAPITRE VI.

AUTRES ACCIDENS ARRIUEZ À QUELQUES FRANÇOIS, & SAUUAGES, CAPTIFS.

NOVS auons ſçeu depuis l'an paſſé, qu'vn des dix-ſept François de Montreal, qui ſignalerent leur courage dans le combat du Printemps, ayant receu vn coup de fuſil dans la teſte, qui fit reſoudre les ennemis à le ietter au feu, deſeſperant de le pouuoir mener en vie iuſques dans leur païs; Nous auons ſçeu, dis-ie, que ce François ne fit pas moins paroiſtre de pieté, que de conſtance dans ſon ſupplice, ayant touſiours accompagné ſes tourmens de ſes prieres. Eſtant dans les feux, il ne ceſſoit [137] de faire ſur ſoy le ſigne de la Croix, conſacrant ainſi ſes flammes, & les rendant bien precieuſes, & bien éclatantes, par vne pieté qui ne s'éteignoit pas auec ſa vie. Il fit bien plus; car ayant proche de ſoy vn Huron, compagnon de ſes peines, il voulut qu'il le fuſt auſſi de ſon merite; mais ne ſçachant pas ſa langue, & deſirant pourtant l'exhorter à mourir enſemble, dans la profeſſion du Chriſtianiſme, comme ils auoient eſté faits captifs pour ſa defenſe; la Charité le rendit induſtrieux & ſçauant en meſme temps, car faiſant à diuerſes repriſes le ſigne de la Croix, il luy parloit par ce beau geſte, & de ſon bras, & de ſes yeux, au defaut de ſa langue, il l'encourageoit par ſignes, par œillades, & par quelque begayement, à

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[136] CHAPTER VI.

OTHER EVENTS WHICH BEFELL CERTAIN FRENCHMEN AND SAVAGES IN CAPTIVITY.

WE have learned during the past year that one of the seventeen Frenchmen from Montreal who signalized their courage in the fight that took place in the Spring, having received a musket-ball in the head, which made the enemy decide to commit him to the flames, as they despaired of being able to conduct him alive to their country,—we have learned, I say, that this Frenchman manifested no less piety than constancy in his torture, continually accompanying his torments with prayer. While in the fire, he ceased not [137] to make the sign of the Cross upon himself, thus consecrating his flames and making them truly precious and glorious by a piety which was not extinguished with his life. Indeed, he did more; for having near him a Huron as companion in his sufferings, he wished to make him also share his own merits. But not knowing his language, and yet desiring to exhort him to die with him in the profession of Christianity, as they had been made captives in its defense, he was rendered by Charity at once ingenious and wise; for, making the sign of the Cross repeatedly, he spoke to him by this beautiful gesture, with arm and eyes alike, in default of verbal utterance; and encouraged him by signs, glances, and a few stammered words,

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faire comme [138] luy : *Charitas nunquam excidit, ſiue linguæ ceſſabunt, ſiue ſcientia deſtruetur.*

Vn autre François, pris aux Trois Riuieres, & conduit à Agnié, bourgade des Iroquois, fut aſſez heureux dans ſon mal-heur, pour obtenir de ces barbares, qu'ils changeaſſent le feu en captiuité: il fut donc condamné à mener vne vie tres-miſerable; mais comme il auoit eſté fort mal-traité en chemin, & qu'il eſtoit tout tronçonné, ceux à qui il fut donné pour eſclaue, le trouuerent ſi hideux, qu'ils le deſtinerent au feu, comme indigne de viure parmy eux. Il entend donc ſa ſentence, n'eſtant criminel, que parce que ſes ennemis auoient eſté trop cruels; & ſa miſere, qui deuoit fléchir des cœurs de tygre, les aigriſſant [139] dauantage, fit, d'vn ſuiet de compaſſion, vn ſuiet de leur rage.

Neantmoins ce pauure homme, qui ne viuoit plus que de la moitié de ſoy-meſme, ne pouuoit perdre l'amour du peu de vie qui luy reſtoit: voyant donc ſes gardes endormies, la nuit qui precedoit ſon execution, il s'échapa, & s'enfüit dans les foreſts, où il fut dix iours à viure comme les Orignaux, & à ne manger que des feüilles de bois blanc, ſouſtenant ainſi des os animez d'vne vie pire que la mort, mais plus douce que le feu; il ne s'échapa pas pourtant, car ayant eſté repris, il fut incontinent ietté dans les flammes, qu'il ſouffrit auec vne reſignation vrayement Chreſtienne.

Les Agniehronnons emmenoient, il y a quelque temps, vne [140] pauure Huronne en captiuité, & comme ils trauerſoient vn Lac, ils furent ſurpris d'vne tourmente, qui fit bleſmir ces mal-heureux à la veuë du naufrage & de la mort. La pauure femme n'eut pas tant peur de l'eau que du feu, elle voyoit

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to follow his [138] example. *Charitas nunquam excidit, sive linguæ cessabunt, sive scientia destruetur.*

Another Frenchman, captured at Three Rivers and taken to Agnié, a village of the Iroquois, was so fortunate in his misfortune as to obtain from those barbarians a commutation of sentence from death by fire to captivity. Accordingly he was condemned to lead a very wretched life; but, as he had been cruelly maltreated on the way and was all mutilated, those to whom he was given as a slave found him so unsightly that they decided to burn him, as unworthy to live with them. So he heard his sentence, being a criminal only because his enemies had been too cruel; and his pitiful lot, which was enough to melt tigers' hearts, only made theirs the more savage, [139] and rendered him, instead of an object of pity, one of wrath on their part.

Yet this poor man, who was no longer alive except in half of his body, could not lose his love of the little life yet remaining to him. Seeing, then, his guards asleep on the night preceding his execution, he escaped and fled into the woods, where he passed ten days, living like the Moose and eating only leaves of whitewood,[1] thus keeping his bones alive with a life worse than death, but easier to endure than the fires. He failed to escape, after all; for, being recaptured, he was immediately consigned to the flames, which he endured with a resignation truly Christian.

Some time ago, the Agniehronnons carried off a [140] poor Huron woman into captivity, and, in crossing a Lake, they were overtaken by a storm which made those wretches blanch at the prospect of shipwreck and death. The poor woman, being less afraid of water than of fire, witnessed the approach

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la mort venir auec complaiſance; mais pour s'y preparer, & la receuoir en priant Dieu, elle ſe mit à genoux dans le Canot, poſture qui luy couſta la vie, ou plûtoſt, qui luy fut vne ſource d'vn beau martyre; car les Iroquois, ſoit par moquerie d'vne ſi ſainte ceremonie, ſoit qu'ils penſaſſent qu'elle vouloit par ce branſle, faire verſer le Canot, pour les engloutir auec elle dans vn meſme naufrage, ils la traitterent auec des rigueurs qui ne ſont pas croyables: ils la garottoient pieds & mains, & l'attachoient [141] par ſes cheueux iour & nuit, en vne rude & penible poſture, iuſqu'à ce qu'eſtant arriuez au bourg, ils mirent fin à ſes maux, & à ſa vie, couronnant ſes ſouffrances d'vne mort bien precieuſe.

Voicy comme Dieu traitte bien plus doucement de pauures captifs, & comme il les conſole dans leur eſclauage, & dans leurs chaiſnes, leur enuoyant iuſqu'à des Anges de paix, à peu prés comme il les enuoyoit dans les cachots des Martyrs, pour encourager ces premiers Athletes de l'Egliſe, dans leurs combats. Vn bon Chreſtien Huron, eſtant pris par les Agniehronnons, & tous les ſoirs, eſtant mis à terre comme ſur vn cheualet, pour y paſſer la nuit, dans toutes les geſnes des plus cruelles tortures, [142] ſe conſoloit, s'entretenant auec Dieu, & le priant auec autant plus d'ardeur, qu'il ne trouuoit point d'autre lenitif à ſes douleurs, que dans la penſée de l'eternité, & des choſes celeſtes. Vne fois qu'il étoit dans le fort de ſes prieres & de ſes peines, deux Anges ſe preſenterent à luy, ſous la figure de deux François bien faits, & tout couronnez de gloire, & par leur ſeule veuë le charmerent ſi doucement, qu'ils l'endormirent, pour luy faire voir des merueilles, dont

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of death with pleasure; but, in order to prepare herself to receive it by prayer to God, she knelt in the Canoe, a posture that cost her her life — or, rather, brought her a glorious martyrdom. For the Iroquois, whether in mockery of so holy a ceremony, or because they thought she wished thus to shake and overturn the Canoe, in order to involve them with her in one and the same wreck, treated her with a severity that passes belief. Binding her, hand and foot, they held her fastened [141] by the hair, day and night, in a constrained and painful position, until they reached their village and put an end to her woes and to her life, crowning her sufferings with a death that was truly precious.

The following will show how God treats some poor captives much more gently, and how he consoles them in their bondage and imprisonment by even sending them Angels of peace — very much as he sent them to the dungeons of the Martyrs, to encourage those first Champions of the Church in their contests. A good Huron Christian, being captured by the Agniehronnons and stretched every evening on the ground, as it were, upon a chevalet, there to pass the night in all the discomfort of the most cruel torment, [142] found comfort in converse with God, and prayed to him with all the more ardor because he found no other lenitive for his sufferings than in the thought of eternity and things celestial. Once when he was most deeply engaged in prayer, and was suffering intensely, two Angels appeared to him in the guise of Frenchmen, of comely appearance and all crowned with glory; and by their mere aspect they wrought such a soothing charm upon him as to put him to sleep, in order to show him wonders such as his

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ſon eſprit attaché à la chair, & dépendant des phantômes materiels, eſtoit incapable. Dans ce rauiſſement donc, pluſtoſt que dans vn ſommeil, il ſe vit enleué par ces deux Anges, ſur le haut d'vne montagne, au pied de laquelle s'ouurit tout d'vn coup vn grand abyſme de feu, [143] auec des ondes de flammes, qui ſembloient ſe deuoir porter iuſqu'aux nuées, tant elles eſtoient groſſes: ce n'eſtoient que boüillons ſur boüillons, mais tous de feu, des gouffres qui ſe perdoient dans d'autres gouffres, & des labyrintes engagez dans d'autres labyrintes de ſouffre embraſé, où il vit des hommes en quantité, meſme de ſa connoiſſance: qui, par les horribles contorſions de leurs membres, & par leurs grincemens de dents, faiſoient aſſez paroiſtre l'excés de la douleur qu'ils ſouffroient. Il diſtingua fort bien entre tous les autres, vn Huron, tué peu auparauant par les Iroquois, lequel, pendant ſa vie, n'eſtoit pas des plus feruens à la priere, & qui ne pouſſoit point du milieu des flammes, de plus hauts cris, que [144] ceux par leſquels il ſe plaignoit de ſoy-meſme, & de ſa lâcheté à entendre la parole de Dieu, dont il auoit fait trop peu d'eſtat.

Pendant que cet homme extaſié, s'occupoit à ces funeſtes ſpectacles, il fut aduerty de leuer les yeux en haut, pour ſe repaiſtre d'vne plus douce contemplation. De fait, il vit tout le Ciel comme à découuert, auec des beautez telles, qu'il confeſſe n'auoir point de paroles pour les expliquer: vne de ſes plus ſenſibles ioyes, pendant cette agreable viſion, fut de contempler des ames s'eleuer auec vne belle pompe de gloire, dans ce lieu de delices, parmy leſquelles il en reconnut cinq, dont la vie auoit eſté irreprochable, & dignes, diſoit-il, d'eſtre du nombre des Robes-

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mind, in bondage to the flesh and dependent on material visions, could not have conceived. In this rapture, rather than during his sleep, accordingly, he saw himself carried by those two Angels up to the top of a mountain, at whose foot there suddenly opened a vast abyss of fire, [143] with billows of flame that seemed bound to reach the clouds, so vast were they. There was nothing but boiling floods on every side, but all of fire, abysmal depths that lost themselves in other depths, and labyrinths involved in other labyrinths of burning sulphur, where he saw people in throngs — some, even, whom he knew — who, by the horrible contortions of their limbs, and by the gnashing of their teeth, showed plainly enough the excruciating torture that they were suffering. He distinguished very clearly, among all the others, a Huron who had been put to death a short time before by the Iroquois, and who in his lifetime had not been one of the most fervent in prayer. From the midst of the earthly flames he had not uttered more piercing cries than [144] those with which he now bewailed his fate, and deplored his remissness in listening to the word of God, to whom he had paid too little honor.

While this enraptured man was occupied with such direful spectacles, he was directed to turn his gaze aloft and feast his eyes on a more pleasing sight; and he did, indeed, see all Heaven as if disclosed to him, showing such charms that, he confesses, he has no words wherewith to describe them. One of his keenest delights, during all that pleasing vision, was to contemplate the upward flight of souls, in a beautiful halo of glory, to that abode of rapture; and among these souls he recognized five, whose

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noires. Ainſi l'Innocence, & la Vertu, [145] trouuent place dans les bois de nos Sauuages, auſſi bien que dans les Cloiſtres des Religieux. Nous ne ſçauons pas le temps que dura l'heureux tranſport de ce bon Huron, car il ne le ſçait pas luy-meſme, & ne l'a trouué que trop court. Ce que nous ſçauons, c'eſt que depuis cet accident, tel qu'il puiſſe eſtre, il ſanctifie ſes chaiſnes par des prieres continuelles, il ne ceſſe de porter ceux qui ſont captifs auec luy, à conſacrer leurs miſeres: en vn mot, il fait de ſa captiuité vne Academie de toutes les Vertus.

Vne pauure Huronne eſtoit ſans doute de la trempe de cet homme, quand eſtant eſclaue dans Agnié, il y a quelques années, elle fit à la venuë d'vn de nos Peres dans le bourg, vne choſe, dont on trouue peu d'exemples [146] parmy les meilleurs Chreſtiens; Sa ferueur l'emportant, elle s'alla ietter deux fois à l'eau, en vn temps bien froid pour paſſer deux riuieres, & courir au pluſtoſt aux pieds du Pere, afin de receuoir le Sacrement de Penitence, & ſe conioüir auec luy de ſa venuë. Le Pere tout ioyeux, trouua dans cette barbarie, vne Egliſe captiue, mais feruente, & ſi conſtante en la Foy, qu'il s'y fait des Aſſemblées ſecrettes de Chreſtiens, dans quelque cabanne champeſtre, écartée du bruit & de la veuë des Iroquois: là, ces bons Hurons font enſemble leurs prieres, ils s'exhortent les vns les autres à conſeruer leur Foy plus precieuſement que leur vie, & nous donnent quelque idée de ces cryptes, & de ces lieux ſoûterrains, que la primitiue Egliſe [147] faiſoit les depoſitaires des plus ſacrez de nos myſteres, lors que la perſecution l'obligeoit de ne les confier qu'aux grottes, & aux cauernes.

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earthly life had been above reproach, and who were worthy, he said, to be enrolled among the black Gowns. Thus do Innocence and Virtue [145] find a place in the forests of our Savages, as well as in the Cloisters of the Religious. We know not how long this good Huron's happy transport continued, for he himself does not know, and found it only too short. But we do know that since that occurrence, whatever it may have been, he sanctifies his bondage by unremitting prayer, ceases not to urge his fellow-captives to consecrate their sufferings, and, in a word, makes of his captivity an Academy of all the Virtues.

Of this man's stamp was, beyond doubt, a poor Huron woman who, while a slave in Agnié some years ago, upon the coming of one of our Fathers to the village, did a thing the like of which can seldom be found [146] among the best Christians. Carried away by her fervor, she ran and plunged twice into the water, in very cold weather, in order to cross two rivers and hasten to kneel at the Father's feet as soon as possible, for the sake of receiving the Sacrament of Penance, and of rejoicing with him at his coming. The Father, overjoyed, found in that barbarous country a Church in bondage, but fervent, and so constant in the Faith that secret Assemblies of Christians are held in some outlying cabin, removed from the noise and gaze of the Iroquois. There these good Hurons say their prayers together, exhort one another to guard their Faith more jealously than their lives, and give us some idea of those crypts and subterranean haunts which the primitive Church [147] made the depositories of the most sacred of our mysteries, when persecution forced it to confide them only to grottoes and caverns.

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A plus de quatre cent lieuës d'icy, dans nos grands bois, les Anges ont veu, & admiré vne pauure Egliſe fugitiue, qui cherchoit quelque azyle, aprés la deſtruction des Hurons, dans laquelle elle auoit tout perdu, horſmis la Foy. Vn braue Vieillard eſtoit le Paſteur de ce troupeau vagabond; il le conduiſit bien loin, au trauers de pluſieurs grandes foreſts, iuſqu'à des Peuples infideles, nommez Rigueronnons, qui ſembloient par leur éloignement, eſtre hors des priſes de l'Iroquois. Ce Moyſe, ce Conducteur du petit Peuple de Dieu, y faiſoit toutes les fonctions [148] de Curé, auec des ſoins capables de rauir le Ciel, & tous les Anges, qui voyoient vn Sauuage faire le Predicateur, l'Eueſque, & le Paſteur vniuerſelle de ſon Egliſe. Il les aſſembloit tous les Dimanches, leur enſeignoit à faire les prieres, les preſchoit, & les catechiſoit; il vſoit de reprimende enuers les vns, de paroles plus douces enuers les autres, ſelon les diuers beſoins, mais auec vn zele, à qui Dieu auoit donné tant d'authorité, que ces bonnes gens alloient à luy tout ſimplement, & luy declaroient auec candeur, les pechez qu'ils auoient commis toute la ſemaine, comme ils auoient couſtume de le faire à leur Confeſſeur, auant que l'Iroquois euſt frappé, & tué les Paſteurs, & diſſipé toutes les Oüailles.

[149] Si ce cruel ennemy de la Foy, ne retardoit point nos courſes, s'il ne bornoit pas nos deſirs, nous trouuerions bien d'autres merueilles, dans toutes ces pauures Egliſes, ou captiues, ou errantes, ou fugitiues, qu'on peut bien nommer les Egliſes ſouffrantes; diſons mieux, triomphantes: puiſqu'on trouue vn Paradis dans des cabannes enfumées, & dans le creux des foreſts; Ie veux dire que la ioye, dont Dieu

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More than four hundred leagues from here, in our vast forests, the Angels have seen and admired a poor fugitive Church seeking some asylum after the Hurons' destruction, in which it had lost everything but the Faith. A good Old man was the Shepherd of this wandering flock, and he led it a long distance, through many great forests, to some infidel Peoples called Rigueronnons, who seemed, from their remote situation, to be out of the Iroquois' reach.[2] This Moses, this Leader of the little People of God, there discharged all the duties [148] of a Curate, with a fidelity fitted to ravish Heaven and all the Angels, who here beheld a Savage acting as Preacher, Bishop, and general Pastor of his Church. Gathering his people together every Sunday, he taught them to say their prayers, preached to them, and catechized them,—using reprimand toward some and gentler words with others, according to their several needs. But he did so with a zeal to which God had imparted such authority that these good people went to him in entire simplicity, and candidly told him all the sins they had committed during the week—just as they had been wont to do to their Confessor, before the Iroquois had smitten and slain the Shepherds and scattered all the Sheep.

[149] If this cruel enemy of the Faith did not check our progress and hem in our desires, we would find many other marvels in all these poor Churches, captive, wandering, or fugitive, which may well be called suffering Churches—or let us rather say, triumphant Churches, since Paradise is found in smoky cabins and in the depths of the woods. I mean to say, the joy wherewith God alleviates the afflictions of these poor Christians, and the sweets of

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détrempe les peines de ces pauures Chreſtiens, & les douceurs de deuotion dont il aſſaiſonne leurs miſeres, les fait triompher dans leurs ſouffrances, & ſouffrir comme s'ils triomphoient.

Mais, quoy que nos ennemis nous empeſchent d'aller par tout, pour recueillir des fruits ſi doux & ſi meurs; nous n'auons pas laiſſé [150] cette année, malgré tous les Iroquois, & tous les Demons, d'étendre nos Miſſions dans les quatre parties de ce Noueau Monde, & d'aller quaſi par tout, chercher ces pauures brebis errantes. Au Midy, le Pere Simon le Moine eſt allé chez ces meſmes Iroquois, peut-eſtre pour arrouſer de ſon ſang, ces terres que nous auons baignées de nos ſueurs. Au Couchant, le Pere René Menard eſt à plus de trois cent lieuës d'icy, ou mort, ou vif; car depuis deux ans qu'il eſt entré dans cette grande Moiſſon, nous n'en auons pas pû ſçauoir de nouuelles; c'eſt aſſez que ſa vie ſoit immolée à toutes les miſeres imaginables, & à mille ſortes de morts, pour le ſalut de ces Infideles. Au Nort, les deux Peres, dont nous auons décrit le voyage au Chapitre [151] troiſiéme, ont pouſſé leur pointe auſſi loin que la famine, & l'Iroquois l'ont permis. A l'Orient, tirant au Nort, le Pere Pierre Bailloquet a donné iuſqu'à l'emboucheure de noſtre fleuue S. Laurent, à cent ſoixante lieuës d'icy; il y a viſité ſept ou huit Nations differentes, les Papinachiois, les Berſiamites, la Nation des Monts pelez, les Oumamiouek, & autres alliées de celle-cy. C'eſt là, que les vns ont preſſé le Pere de les baptiſer, croyant bien meriter ce bon-heur, puiſqu'ils auoient appris d'eux-meſmes les prieres, ſans autre Maiſtre que le S. Eſprit, par le rencontre de quelques Sauuages Chreſtiens; les

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devotion with which he seasons their hardships, make them triumph in their sufferings, and suffer as if they were triumphant.

But, although our enemies prevent our free passage in all directions for gathering fruit of such sweetness and ripeness, we have not failed, [150] despite all the Iroquois and all the Demons, to extend our Missions this year to the four quarters of this New World, and to go almost everywhere in search of these poor wandering sheep. Southward, Father Simon le Moine has gone to the country of those very Iroquois, perhaps to moisten with his blood those lands which we have bathed with our sweat. Westward, Father René Menard is more than three hundred leagues from here, either dead or alive; for in the two years since he entered upon that great Harvest we have been unable to gain any tidings of him. It is enough that his life be offered up to all imaginable hardships, and death in a thousand shapes, for the salvation of those Infidels. Northward, the two Fathers whose journey we described in the [151] third Chapter, have pursued their end as far as famine and the Iroquois permitted. Eastward, a little to the North, Father Pierre Bailloquet has pushed on as far as the mouth of our river St. Lawrence, a hundred and sixty leagues from here, visiting seven or eight different Nations,—the Papinachiois, the Bersiamites, the Nation of the bare Mountains, the Oumamiouek, and others allied to these. There the Father was petitioned for baptism by some, who believed that they fully deserved that happiness for having of their own accord learned the prayers, with no Teacher but the Holy Ghost, through meeting with some Christian Savages; others presented him

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autres luy ont preſenté leurs enfans pour receuoir le ſaint Bapteſme de ſes mains, ne iugeans pas les leurs aſſez ſaintes pour ce [152] ſacré Miniſtere; les autres ont rallumé dans leurs cœurs le feu de deuotion, qui ne s'éteint pas tant par la vehemence des froids, & par l'abondance des neiges, que par le grand éloignement des Egliſes, & des Paſteurs.

A l'Orient encore, tenant vn peu du Midy l'Acadie ioüit des trauaux du Pere André Richard, & a eſté ſanctifiée par la mort du Pere Martin Lyonne, qui eſt aſſez precieuſe pour faire la cloſture de ce Chapitre.

Il eſtoit ſeul de Preſtres, dans l'habitation qu'on appelle Chedabouctou, où vne certaine maladie contagieuſe s'eſtant miſe, luy donna beau ſuiet d'exercer ſon zele, & d'aſſiſter les malades, les moribonds, & les morts, eſtant tout ſeul en ce quartier là, & trauaillant [153] auec tous les ſoins d'vn feruent Miſſionnaire. Le mal ſembloit quaſi l'épargner ſeul, lors qu'il agiſſoit auec plus de furie ſur tous les autres: Mais, ſoit qu'il ne ſe pûſt faire, qu'vne telle contagion ne ſe communiquaſt à celuy qui ſe donnoit auec quelque excés, à ceux qui en eſtoient infectez, ſoit que Dieu vouluſt recompenſer tant de bons ſeruices rendus à ces malades, par la maladie meſme; comme il a ſouuent donné pour recompenſe la gloire du Martyre, à ceux qui auoient fait des Martyrs par leurs exhortations; quoy qu'il en ſoit, le Pere fut frappé du mal; mais le dernier de tous par Prouidence, afin que la gloire qu'il auoit de mourir de cette maladie commune, ne fiſt point tort au ſalut des affligez, & qu'il pûſt rendre [154] les derniers deuoirs à tout ſon troupeau, auant que de rendre le dernier ſoûpir. Il

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their children for holy Baptism at his hands, not deeming their own pious enough for that [152] sacred Office. Still others rekindled in their hearts the fire of devotion, which is extinguished not so much by the intensity of the cold and the abundance of snow, as by their exceeding remoteness from Churches and Pastors.

Eastward, again, a little to the South, Acadia enjoys the labors of Father André Richard, and has been sanctified by the death of Father Martin Lyonne, an event of such precious import that it may well form the conclusion of this Chapter.

He was the only Priest in the settlement called Chedabouctou, where the inroads of a certain contagious malady gave him abundant cause to exercise his zeal, and to aid the sick, the dying, and the dead, as he was entirely alone in that region, toiling [153] with all the pains of a fervent Missionary. The disease seemed to spare him, almost alone, while it was attacking all the others with the greatest fury. But, whether because it was impossible for such a contagion not to be communicated to one who was devoting himself, even beyond his strength, to those infected with it, or because it was God's will to reward so many good services rendered to these sick ones, by sending the sickness itself,—for he has often given as recompense the glory of Martyrdom to those who made Martyrs by their exhortations,—however that may be, the Father was stricken with the disease. But, Providentially, he was the last one of all, in order that the glory he enjoyed in dying from this common ailment might not be gained at the cost of the salvation of the afflicted, and that he might render [154] the last offices to all his flock

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ne deuoit pas conſommer ſon Martyre de Charité, ny pluſtoſt, parce que ſa gloire n'auroit pas eſté toute conſommé; ny plus tard, puiſque n'ayant fermé ſes yeux, qu'aprés les auoir fermez à tous les malades, on peut dire qu'il finit la maladie, & que Dieu l'appella à ſoy pour couronner ſes trauaux, puiſqu'il n'y auoit plus où acquerir de nouuelles Couronnes. Pour concluſion, la charité du prochain luy donna le coup de la mort & de la vie. On luy vint dire, qu'vne perſonne vn peu éloignée eſtoit frappée du mal; il quitte tout, il y court, trauerſant vn ruiſſeau gelé, la glace rompit ſous ſes pieds, il tombe en l'eau, il en ſort, vne [155] partie du corps tout moüillé, & tout gelé; il pourſuit ſa route ſans changer, ny ſans ſe ſeicher; il aſſiſte ſon malade, le conſole, le met en bon eſtat; la fiéure le prend en ſuite, & dans deux iours vn abcez qui s'eſtoit formé dans ſon corps, par trop de trauail, & trop peu de nourriture, ſe creua, & l'emporta au lieu du repos, le ſeiziéme de Ianuier, de cette année mille ſix cent ſoixante & vn.

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before drawing his final breath. He was destined to consummate his Martyrdom of Charity neither earlier, because his glory would not have been quite complete; nor later, since, as he closed his eyes only after closing those of all the sick, it may be said that he terminated the malady, and that God called him to himself in order to crown his labors, there being no field left for the winning of new Crowns. At last, love of his neighbor caused him the stroke of death and of life. On being informed by a messenger that some one living at a little distance was attacked with the disease, he dropped everything and hastened to him. Crossing a frozen brook, the ice broke under his feet and he fell into the water, whence he emerged with a [155] part of his body all drenched and chilled. He continued on his way without changing his garments or drying them, succored his sick patient, comforted him, and put him in a good condition. Then the fever seized him; in two days an internal abscess, the result of overwork and insufficient nourishment, broke, and he was borne to his resting-place, January the sixteenth, in this year, one thousand six hundred and sixty-one.

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CHAPITRE DERNIER.

DERNIERES NOUUELLES DES IROQUOIS.

COMME le dernier Vaiſſeau, qui eſt venu cette année moüiller à noſtre rade, eſtoit preſt de leuer l'ancre, & que nous faiſions nos derniers Adieux, il parut [156] vn Canot, qui venoit des païs plus hauts, & qui, à force de rames, ſe haſtoit de nous apporter des nouuelles du Pere Simon le Moine, & de tout ce qui s'eſt paſſé à Onnontagué, touchant la deliurance des Captifs François, pour leſquels, en partie, il auoit entrepris ce perilleux voyage.

A cette nouuelle, que nous n'eſperions plus, nous pouuons nous écrier auec le Prophete, que Dieu, qui a fait éclorre vn Monde du fond du neant, tire encore tous les iours la vie du ſein de la mort; puiſqu'il reſſuſcite nos eſperances, lors que nous les croyions plus abbatuës.

Non ſeulement le Pere eſt en vie; non ſeulement il l'a procurée, & la liberté tout enſemble, à pluſieurs pauures François; non ſeulement [157] vne bonne partie des Iroquois ſemble ſe ietter à nos pieds, ſe croyant obligez d'implorer noſtre ſecours contre de puiſſans ennemis que Dieu leur a ſuſcitez: mais voila de plus, l'ouuerture de ces belles Miſſions Iroquoiſes reſſuſcitée: la porte paroiſt plus grande que iamais, & il ne tient plus qu'à des Ouuriers, pour aller au pluſtoſt cueillir les fruits de ces belles terres, arrouſées de tant de ſang innocent, & conſacrées par les

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CHAPTER THE LAST.

LATEST NEWS FROM THE IROQUOIS.

AS the last Vessel which this year came to anchor in our roadstead was about to set sail, and we were saying our last Farewells, there appeared [156] a Canoe coming from the upper countries, and hastening as swiftly as paddles could propel it, to bring us tidings of Father Simon le Moine, and all that had occurred at Onnontagué in regard to the liberation of the French Captives, for whom, in part, he had undertaken that perilous journey.

At this news, which we were ceasing to hope for, we can exclaim with the Prophet that God, who made a World to arise out of the depths of nothingness, still daily derives life from the bosom of death, since he has revived our hopes when we were regarding them as most drooping.

Not only is the Father alive; not only has he procured at once life and liberty for a number of poor Frenchmen; not only [157] do a large part of the Iroquois seem to throw themselves at our feet, deeming themselves obliged to implore our aid against the powerful enemies God has raised up against them; but added to all this is the renewed opening of those fine Iroquois Missions. The gateway seems more spacious than ever; and the only farther need is for Laborers, to go at the earliest moment and gather in the fruits of those fair domains that have been moistened with so much innocent blood, and

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ſueurs des Ouuriers Euangeliques, qui ont pris les premieres peines à la culture de cette Vigne.

Le peu de temps qui reſte auant le depart du Vaiſſeau, empeſche de mettre en ordre tous les memoires que nous en venons de receuoir; peut-eſtre que la confuſion ne déplaira pas, & qu'on [158] prendra plaiſir de voir dans diuers fragmens de Lettres, combien la Prouidence a trauaillé pour nous donner plus que nous n'eſperions.

LETTRE DU PERE SIMON LE MOINE, ÉCRITE AU REUEREND PERE HIEROSME LALEMANT SUPERIEUR DES MISSIONS DE LA COMPAGNIE DE IESUS, EN LA NOUUELLE FRANCE.

De la Chapelle d'Onontagué, ce vingt-cinquiéme d'Aouſt, & onziéme de Septembre mille ſix cent ſoixante & vn.

MON R. PERE,

Pax Chriſti.

On penſoit à Kebec, que tout fuſt deſeſperé, & on me dit à l'oreille, ſur le point que ie mettoit [159] le pied dans le batteau: (Il n'y a plus rien à faire) & cependant voicy deux Miſſions qui nous tendent les bras; vne icy, & l'autre à Sonnontouan; tant il eſt vray que c'eſt Dieu qui fait nos affaires, qui ne doiuent eſtre que les ſiennes; ie l'ay bien reconnu en tout mon voyage, dont en voicy la ſuite.

Le lendemain de noſtre depart de Montreal, qui fut le vingt & vniéme de Iuillet, de cette année mille ſix cent ſoixante & vn, nous fiſmes rencontre d'vn Canot Agnieronnon, qui nous attendoit à l'affuſt, & qui alloit défaire vn de nos Canots, qui de bon

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consecrated by the sweat of the Gospel Laborers who bestowed the first pains on the culture of that Vine.

The shortness of the time remaining before the sailing of the Vessel prevents us from putting in order all the notes we have just received; but perhaps confusion will not be displeasing, and the reader [158] will take pleasure in seeing, in various fragments of Letters, how Providence has wrought to give us more than we hoped for.

LETTER FROM FATHER SIMON LE MOINE, WRITTEN TO REVEREND FATHER HIEROSME LALEMANT, SUPERIOR OF THE MISSIONS OF THE SOCIETY OF JESUS IN NEW FRANCE.

From the Chapel of Onontagué, this twenty-fifth of August, and eleventh of September, one thousand six hundred and sixty-one.

MY REVEREND FATHER,

Pax Christi.

It was thought at Kebec that the whole case was desperate, and I was privately told, when on the point of [159] stepping into the boat: "There is nothing else to be done." And yet here are two Missions stretching out their arms to us, one here and the other at Sonnontouan — so true is it that God is managing our affairs, which are to be none other than his own; and this I clearly recognized throughout my journey, the successive events of which I will now relate.

On the day following our departure from Montreal, which was the twenty-first of July of this year, one thousand six hundred and sixty-one, we encountered an Agnieronnon Canoe lying in wait for us, and on

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rencontre ſe mit à crier, Nous arreſtons-là iuſqu'au ſoir, à deſſein de détourner cet orage au delà de nos terres. Ils receurent d'abord nos preſens, mais enfin ils nous les rapporterent, [160] auec promeſſe de ne leuer la hache, que contre leurs anciens ennemis.

A trois iours de là, au deſſus des rapides, vingt-quatre guerriers d'Onneïout en trois Canots, nous ayant découuerts le ſoir de deuant, firent leurs approches toute la nuit, & ſur la Diane coururent ſur nous, les armes à la main, auec leurs liens, penſans nous faire leurs priſonniers. Mais ayant reconnu leur mépriſe, les plus effrontez me vinrent entourer, armez de haches & de couteaux, qu'ils me preſentoient à la gorge, pour m'en percer; ce qui obligea nos Ambaſſadeurs de leur parler, auec deux colliers de porcelaine, pour détourner leur hache de deſſus ma teſte, & de deſſus celle des François de Montreal, & autres habitations. [161] Ils promirent d'abord de ne paſſer pas outre; mais leur Chef me vint réueiller la nuit, pour dire à mes conducteurs, qu'il leur rapportoit leurs preſens, & qu'il les aſſeuroit, auec vn petit preſent de porcelaine, qu'il alloit pourſuiure la guerre contre ſes anciens ennemis.

Sur l'Ontario, qui eſt le grand Lac des Iroquois, nous faiſons rencontre de trois Canots d'Onneïout, qui vont en guerre (diſent-ils) vers les Nez-percez; ils dirent à nos gens pour nouuelle, que les Andaſtogueronnons (Sauuages qui habitent proche de la nouuelle Suede) auoient tué fraiſchement dans leurs champs, trois de leurs Oïogouenronnons.

A Otiatanhegué, où eſt le premier débarquement, nous couchons auec vn Canot d'Onnontagueronnons [162] de huit ou dix hommes, qui alloient ſuiure en

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the point of defeating one of our own Canoes, which by good luck began to raise a shout. We halted there until evening, to avert this storm from our lands,— they at first receiving our presents, but finally returning them to us [160] with a promise to raise the hatchet only against their old-time enemies.

Three days afterward, when we had crossed the rapids, twenty-four warriors from Onneiout in three Canoes, having discovered us in the evening, advanced upon us during all the ensuing night. Toward Reveille, they charged us, weapons in hand, and also carrying manacles, thinking to make us prisoners. But perceiving their mistake, the most brazen-faced came pressing around me, armed with hatchets and knives with which they made as if they would cut my throat. This compelled our Ambassadors to parley with them, and give them two porcelain collars, in order to avert their hatchets from my head, and from those of the French at Montreal and other settlements. [161] They at first promised not to proceed farther; but their Chief came and woke me in the night to tell my escort that he brought them back their gifts and to give them to understand, with a little present of porcelain, that he was going to prosecute the war against his ancient foes.

On the Ontario, the great Lake of the Iroquois, we met three Canoes from Onneiout on their way (as their occupants said) to fight against the Nez-percez. They told our men, by way of news, that the Andastogueronnons (Savages dwelling near new Sweden) had recently killed in their fields three of their Oiogouenronnons.

At Otiatanhegué, the first landing-place, we slept with a Canoe-full of Onnontagueronnons, [162] eight

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guerre trente autres des leurs, conduits par Otreouati, qui va vanger à Montreal, l'affront qu'il croit auoir receu pour y auoir eſté detenu en priſon.

Ce fut icy que ie receus les premieres careſſes de ces peuples, qui m'enuironnerent de grandes chaudieres pleines de Sagamité de toutes façons.

A deux lieuës du bourg, nous faiſons rencontre d'vn Capitaine nommé Garacontié, qui eſt celuy chez qui nos Peres, & moy, auons pris logis, toutes les fois que nous ſommes venus en ce païs-cy. C'eſt vn eſprit bien fait, d'vn bon naturel, qui aime les François, & qui en a ramaſſé iuſques à vingt dans ſon bourg; les tirant, les vns des [163] feux des Agnieronnons, les autres de la captiuité; de ſorte qu'ils le regardent comme leur Pere, leur Protecteur, & l'azile vnique qu'ils ont dans cette barbarie. C'eſt luy donc, qui a entrepris la deliurance de tous ces pauures Captifs François, & qui ménage la paix entre ſa Nation, & la noſtre. Et c'eſt pour cela qu'il eſt venu deux lieuës au deuant de moy, accompagné de quatre ou cinq autres des anciens: honneur, qu'ils n'ont iamais couſtume de rendre aux autres Ambaſſadeurs; au deuant deſquels ils ſe contentent d'aller vn petit demy quart de lieuë hors du bourg.

Deſormais ce ne ſont plus qu'allées & venuës du menu peuple, qui borde toute cette eſpace de deux lieuës, me mangent des yeux, & n'eſtant iamais aſſez contens de [164] m'auoir veu. C'eſt à qui prendra plus belle place, pour me regarder paſſer; c'eſt à qui nettoyera les chemins, à qui m'apportera plus de fruits, à qui me donnera plus de bon-iours, & à qui criera le plus haut, pour marque de reioüiſſance: on m'attend d'auſſi loin qu'on me voit, & on me meſure

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or ten men in number. They were about to follow thirty more of their countrymen on a hostile expedition led by Otreouati, who was going to Montreal to avenge the insult he believed he had received in having been detained there in prison.

Here I received the first polite attentions from these people, who fairly surrounded me with great kettles full of Sagamité of all kinds.

Two leagues from the village we met a Captain named Garacontié, the man with whom our Fathers and I have lodged every time we have visited this country. He is a man of excellent intelligence, of a good disposition, and fond of the French, of whom he has gathered as many as twenty in his village — rescuing them, some from the [163] fires of the Agnieronnons and others from captivity; so that they regard him as their Father, their Protector, and their sole refuge in this barbarous land. He has, indeed, undertaken the liberation of all those poor French Captives, and is maintaining peace between his Nation and ours. Therefore he came out two leagues to meet me, accompanied by four or five other elders — an honor never, as a rule, paid to other Ambassadors, to meet whom they deem it sufficient to go scarcely an eighth of a league outside of their village.

Thenceforward there was nothing but a running back and forth of the common people, who lined that entire route of two leagues and devoured me with their eyes, never satisfied with [164] gazing at me. Each strove to secure the best place for seeing me pass, and they made it a matter of rivalry who should clean the paths, who should bring me the most fruit of all kinds, who should give me the most greetings, and who should shout loudest in sign of rejoicing.

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depuis les pieds iuſqu'à la teſte, mais auec des œillades gracieuſes, & toutes pleines d'affection; & ſi toſt que i'ay paſſé, ceux qui m'ont veu quittent leur poſte, pour courir loin deuant moy, pour retenir encore place, & me voir paſſer vne ſeconde, vne troiſiéme, & vne dixiéme fois. Ainſi ie marche grauement entre deux hayes de peuples, qui me donnent mille benedictions, & qui me chargent de toutes ſortes de fruits, de citroüilles, de meures, de pains, [165] de fraiſes, & autres. Ie faiſois mon cry d'Ambaſſadeur en marchant, & me voyant proche du bourg, qui ne me paroiſſoit preſque point, tant les pieux, les cabanes, & les arbres eſtoient couuerts de monde; ie m'arreſte auant que de faire le premier pas, qui me deuoit donner entrée dans le bourg; puis ayant fait en deux mots mes remercimens de ce bon accueil, ie pourſuy mon chemin, & mon cry.

Mon hoſte Garacontié, plus glorieux que moy de cette belle reception, voulut ménager les eſprits de ſa Nation, qui pourroient entrer en ialouſie, de ce qu'ils n'auroient pas de part à cette nouuelle paix: C'eſt pour cela qu'il me conduiſit droit dans la cabane de ces perſonnes-là, & non pas dans la ſienne; afin de leur donner le premier [166] honneur de me loger, & de leur oſter tout ſuiet d'enuie, du bon-heur qu'il deuoit auoir d'eſtre mon hoſte.

Cependant, il prepare dans ſa propre cabane vne Chapelle, il la dreſſe ſans pierres de taille, & ſans charpente: Noſtre Seigneur, qui veut bien ſe placer ſous les eſpeces du pain, ne dedaigne pas de loger ſous des écorces: & le bois de nos foreſts ne luy eſt pas moins precieux que les Cedres du Liban, puiſqu'il fait le Paradis, par tout où il ſe trouue. Noſtre

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They waited for me, as far as they could see me, and measured me from head to foot, but with gracious and entirely affectionate looks; and, as soon as I had passed, those who had seen me left their posts to run far ahead, and again secure places for watching me go by, repeating this twice, thrice, and even ten times. In this manner I proceeded gravely between two rows of people, who gave me a thousand blessings and loaded me with all sorts of fruit, with squashes, blackberries, loaves of bread, [165] strawberries, and other things. I gave my cry of Ambassador as I walked; and, seeing that I was near the village,—which was almost hidden from my view, so covered with people were the palisades, cabins, and trees,—I halted before taking the first step that should introduce me into the hamlet; then, after briefly expressing my thanks for this kind reception, I continued on my way and resumed my cry.

My host Garacontié, prouder than I of this splendid reception, wished to conciliate the men of his Nation, who might have felt jealous at having no share in procuring this new peace. To that end he led me directly into their cabins, and not into his own, in order to give them first the [166] honor of lodging me, and to remove all cause for envy on their part at the happiness which he was to enjoy in being my host.

Meanwhile, he prepared in his own cabin a Chapel, which he erected without cut stones or carpentry-work. Our Lord, who consents to be embodied under the form of bread, does not disdain to lodge under a bark roof; and the wood of our forests is not less precious in his eyes than the Cedars of Lebanon, since he makes Paradise wherever he is. Our Garacontié thought he could do nothing that would please

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Garacontié ne penſoit pas me pouuoir rien faire de plus obligeant, & de vray ie laiſſe à iuger quelle conſolation ce fut pour moy, & pour nos pauures François captifs, & pour bon nombre d'anciens Chreſtiens Hurons, de nous voir tous aſſemblez [167] au milieu de cette barbarie, y faire nos deuotions, & y celebrer le plus Auguſte de nos Myſteres.

Par vn heureux rencontre, ie trouue icy moyen de parler aux cinq Nations Iroquoiſes, que Dieu a ſans doute ramaſſées, par leurs deputez, pour entendre les paroles de ſalut, que ie leur porte de ſa part.

Ce fut le douziéme d'Aouſt, que tous les Anciens eſtans conuoquez au Conſeil, par le ſon d'vne cloche, on les exhorte à me preſter l'oreille, on fait les cris par tout, & tous ſe rangent dans la cabane où ie ſuis logé, qui eſt vne des plus vaſtes du bourg.

Ie prie Dieu, auec la pluſpart de nos François, pour commencer le Conſeil, & ie parle à toute l'Aſſemblée, partie en leur langue, [168] partie en Huron: C'eſt à toy, ô Onnontagueronnon, que i'adreſſe ces quatre paroles.

Premierement: Ton Fils l'Oiogouenronnon, m'a dit, qu'il eſt deputé de ta part, pour reünir nos deux teſtes, celle d'Onontio, & celle de Sagochiendagueté; c'eſt à dire, pour faire la paix entre le François, & l'Onnontagueronnon: Qu'en eſt-il? On me répond, que cela eſt ainſi, & ie fais mon preſent.

Secondement: Il m'a de plus aſſeuré, qu'il auoit commiſſion de me dire, que ſi toſt que ie rendrois tes enfans, les Oiogouenronnons, qui eſtoient captifs à Montreal, tu me rendrois pareillement les miens, qui ſont les François, que tu tiens icy en captiuité: Le feras-tu? Ouy, me dit-il. Ie fais vn ſecond preſent.

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me more; and indeed I leave the reader to judge what a consolation it was for me and our poor captive Frenchmen, as well as for many old-time Huron Christians, to find ourselves all assembled [167] in the heart of this barbarous land, to pay our devotions and celebrate the most August of our Mysteries.

By a happy chance I here found opportunity to address the five Iroquois Nations, whom God doubtless had gathered together, in the persons of their deputies, to hear the message of salvation which I brought them from him.

On the twelfth of August, all the Elders being convoked in Council by the ringing of a bell, the deputies were exhorted to give me their attention — the summons being shouted through the village, and all taking their places in the cabin where I am lodged, which is one of the largest in the place.

To open the Council, I offered a prayer, with most of our Frenchmen, and then addressed the whole Assembly, partly in their own tongue, [168] partly in Huron: "To thee, O Onnontagueronnon, I address these four words.

"First, thy Son, the Oiogouenronnon, told me that he was deputed by thee to reunite our two heads — namely, that of Onontio and that of Sagochiendagueté;" or, in other words, to make peace between the Frenchman and the Onnontagueronnon. "Is it not so?" They answered me that it was so, and I made my present.

"Secondly, he further assured me that he was commissioned to tell me that, as soon as I should restore thy children, the Oiogouenronnons who were prisoners at Montreal, thou wouldst likewise return mine, the Frenchmen whom thou holdest here in

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[169] Troiſiémement: Tu m'as fait dire encore, que tu mettois en ma diſpoſition les oſſemens de tes morts, pour les enfoüir ſi auant dans la terre, qu'on en perdiſt à iamais la memoire; C'eſt à toy reciproquement, que ie preſente les os de mes neueux, tuez dans les dernieres guerres, afin que tu les enſeueliſſes dans vne meſme foſſe auec les tiens, & qu'il ne ſoit plus parlé, ny des vns, ny des autres: En es-tu content? Ouy.

Et toy, Sonnontouaeronnon, eſt-il vray ce que tu m'as fait dire par ces meſmes Ambaſſadeurs Oiogouenronnons, que tu voulois eſtre de la partie, & que tu voulois aller en Ambaſſade vers Onontio, pour luy demander de ſes neueux, qui aillent prendre logis chez toy, en ſigne de parfait reconciliation? [170] Es tu dans cette penſée? Il me répond, qu'ouy: & ie luy donne vn beau collier.

Pour l'Agnieronnon, aioûtay-ie, il veut touſiours faire le méchant, & le ſuperbe; ie ne luy parle pas publiquement, puiſqu'il parle en cachette, & qu'il fait des preſens ſous terre, pour me faire tuer; mais il trouuera à qui parler.

Aprés auoir deduit ces cinq paroles, auec les preſens accouſtumez; ie taſchay de leur parler le plus fortement que ie pû, du Paradis, de l'Enfer, du Fils de Dieu, & des autres myſteres de noſtre Religion: Ie fus écouté auec reſpect, & auec attention. Le Sermon finy, l'aſſemblée ſe retira, aprés les ceremonies ordinaires, & aprés les complimens reciproques, qu'on ſe fait les vns aux [171] autres, dans ces Conſeils.

Quelques iours aprés, les Anciens eſtant de noueau conuoquez, on me declara:

Premierement, Qu'on relaſchoit ſept priſonniers

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captivity. Wilt thou do it?" "Yes," was the answer, and I made a second present.

[169] "In the third place, thou hast further informed me that thou didst place at my disposal the bones of thy dead, to bury them so deep in the earth that the memory of them should be forever lost. To thee, in return, I present the bones of my nephews slain in the last wars, that thou mayst bury them in the same grave with those of thine own, so that no further mention may be made of either. Dost thou approve?" "Yes."

"And thou, Sonnontouaeronnon, is it true, as thou hast informed me through these same Oiogouenronnon Ambassadors, that thou didst wish to participate in and go on an Embassy to Onontio, to ask him for some of his nephews, who should go and lodge with thee in token of perfect reconciliation? [170] Art thou thus minded?" He answered me, "Yes," and I gave him a beautiful collar.

"As for the Agnieronnon," I added, "he is still determined to play the ill-disposed and the haughty. I do not address him publicly, for he speaks in secret and makes underhand presents to secure my assassination; but he will find some one to speak to."

After presenting these five words, with the customary gifts, I tried to speak to them, with all the eloquence at my command, concerning Paradise, Hell, the Son of God, and the other mysteries of our Religion. They heard me with respect and attention. The Address concluded, the assembly adjourned, after the usual ceremonies and the exchange of compliments commonly made [171] at these Councils.

Some days later, the Elders were again convoked, and I was informed:

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François, qui eſtoient à Onnontagué, & deux à Oiogouen; que pour les autres, ils reſteroient auec moy pendant l'Hiuer, & qu'on iugeoit leur demeure encore neceſſaire, pour des raiſons d'Eſtat.

Secondement, Que noſtre hoſte Garacontié, remeneroit luy-meſme à Montreal, ces neuf François, & qu'il ſeroit declaré le Chef de l'Ambaſſade, qu'on preparoit vers Onnontio.

En troiſiéme lieu, Que le Sonnontouaeronnon ſe mettroit de la partie, & que dans dix ou douze iours, il viendroit ioindre les Ambaſſadeurs [172] d'Onnontagué, pour aller tous de compagnie vers les François. Quoy que ce me fut vn morceau aſſez difficile à digerer, de voir la moitié de nos François arreſtez; il m'en falut pourtant paſſer par là, quelque inſtance que i'aye pû faire, & quelques menaces meſme, dont ie me ſois ſeruy: Ie me ſuis conſolé, ſur la parole qu'on m'a donnée, de les remener au Printemps prochain.

En voila donc neuf, ſur qui le bon-heur tombe, & qui ſe mettent ioyeuſement en chemin, ſous la conduite de noſtre Garacontié, pendant que les autres, au nombre de dix, reſtent aſſez contens d'acheuer icy leur Purgatoire, auſſi long-temps que Dieu voudra. Ils font grand profit de leurs miſeres pour l'eternité, leurs liens les attachent [173] fortement à la vertu, & ils font profeſſion publique, nonobſtant leur ſeruitude, de viure dans la liberté des Enfans de Dieu, comme le fit paroiſtre vn d'eux, il n'y a pas long-temps, qui eſtant ſollicité au mal, par vne impudente, non ſeulement la rebuta, mais il la precipita du haut en bas de la cabane, auec vne hardieſſe qui ne reſſentoit pas le captif. Les autres s'efforcent auſſi de ſanctifier leur eſclauage; & quelques-vns

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First, that seven French prisoners at Onnontagué and two at Oiogouen were released; but that the others would remain with me during the Winter,— their detention being, for reasons of State, still thought necessary.

Secondly, that our host Garacontié would himself conduct these nine Frenchmen back to Montreal, and would be declared the Chief of the Embassy they were preparing to send to Onnontio.

In the third place, that the Sonnontouaeronnon would be of the party and would come, in ten or twelve days, to join the Ambassadors [172] from Onnontagué, in order to proceed all together to the French. Although this was a morsel hard enough for me to digest,— to see half of our Frenchmen detained,— still I was forced to pass it over, after using all the urgency and even menaces at my command. I consoled myself with the promise that was given me, that they should be taken home next Spring.

There were nine, then, who met with good fortune, and who started joyfully on their way under our Garacontié's escort; while the others, to the number of ten, remain in tolerable content to finish their Purgatory here, as long as God shall choose. They turn their hardships to good account for eternity; their fetters bind them [173] firmly to virtue, and they make public profession, despite their servitude, of living in the liberty of God's Children. One of them manifested this not long ago, when, upon being tempted to evil by a shameless woman, he not only rebuffed her, but also cast her from him, from the roof of the cabin, showing a boldness that indicated nothing of the captive. The others also strive to sanctify their slavery, and some of them have had

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d'eux ont eu le bon-heur de mettre en Paradis de petits enfans, leur ayant adminiſtré le ſaint Bapteſme, auant que d'expirer. Leur aſſiduité à venir prier Dieu, réueille puiſſamment mes lâchetez; quand ie ne ſerois icy que pour leur adminiſtrer les Sacremens, ie m'eſtimerois trop bien employé.

[174] Les captifs François des Agnieronnons, ne ſont pas moins vertueux, mais plus miſerables: Voicy quelques Lettres que i'ay receuës de leur part, par leſquelles on iugera de leur miſere, & de leur vertu.

Les premieres ſont d'vn ieune enfant de famille, pris cet Eſté aux Trois Riuieres; il eſt bien fait, delicat, & qui eſtoit toutes les delices de ſa mere, à laquelle il écrit auſſi: il ſe nomme François Hertel; Voicy donc comme il parle.

[175] COPIE DE DEUX LETTRES, ÉCRITES D'AGNIÉ, SUR DE L'ÉCORCE, AU PERE LE MOINE, QUI ESTOIT À ONNONTAGUÉ.

MON R. PERE,

Le iour meſme que vous partîtes de Trois Riuieres, ie fus pris ſur les trois heures du ſoir, par quatre Iroquois d'en bas: La cauſe pour laquelle ie ne me fis pas tuer, à mon mal-heur, c'eſt que ie craignois de n'eſtre pas en bon eſtat. Mon Pere, ſi ie pouuois auoir le bon-heur de me confeſſer, ſi vous veniez icy, ie croy que l'on ne vous feroit aucun mal; & ie croy que ie m'en retournerois quant [*sc.* quand] & vous, ſi vous pouuiez venir icy. Ie vous prie d'auoir pitié de ma [176] pauure Mere, bien affligée: Vous ſçauez, mon Pere, l'amour qu'elle a pour moy. I'ay ſceu par vn François, qui a eſté pris aux Trois

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the good fortune to send a number of little children to Paradise by administering holy Baptism to these before their deaths. Their diligence in coming to prayers is a powerful spur to my own remissness; and although I were here but to confer the Sacraments upon them, I would count myself only too well employed.

[174] The French prisoners among the Agnieronnons are not less virtuous, but more wretched. I append some Letters that I have received from them, from which the reader will judge of their hard lot and of their virtue.

The first are from a youth of family, who was captured this Summer at Three Rivers. He is of comely appearance, and delicate, and was the sole delight of his mother, to whom he also writes. His name is François Hertel.[3] His words, then, are as follows:

[175] COPY OF TWO LETTERS WRITTEN AT AGNIÉ, UPON BARK, TO FATHER LE MOINE WHO WAS AT ONNONTAGUÉ.

MY REVEREND FATHER,

On the very day when you departed from Three Rivers, I was captured, toward three o'clock in the afternoon, by four of the lower Iroquois. The reason why, to my misfortune, I did not make them kill me was that I feared I was not well prepared to die. My Father, if you should come hither, and if I could thus have the happiness to confess, I believe that you would receive no injury; and I believe that I could go back with you if you could come. I pray you, take pity on my [176] poor Mother in her great affliction. You know, my Father, the love she bears

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Riuieres, le premier iour d'Aouſt, qu'elle ſe porte bien, & qu'elle ſe conſole dans la penſée que ie me retrouueray auprés de vous. Nous ſommes trois François, qui auons icy la vie: Ie me recommande à vos bonnes prieres, particulierement au ſaint Sacrifice de la Meſſe. Ie vous prie, mon Pere, de dire vne Meſſe pour moy. Ie vous prie de faire mes baiſemains à ma pauure Mere, & la conſoler, s'il vous plaiſt.

Et plus bas:

Mon Pere, Ie vous prie de benir la main qui vous écrit, & qui a vn doigt bruſlé dans vn Calumet, pour amande honorable à la [177] Maieſté de Dieu, que i'ay offenſé: l'autre a vn poulce coupé; mais ne le dittes pas à ma pauure Mere.

Mon Pere, ie vous prie de m'honorer d'vn petit mot de voſtre main, & me dire ſi vous viendrez auant l'Hiuer.

Voſtre tres-humble, & tres-obeïſſant ſeruiteur,
François Hertel.

VNE AUTRE DU MESME, SUR VN PAPIER D'ENUELOPPE DE POUDRE.

Mon R. Pere,

Ie vous prie de me faire l'honneur de me récrire, & de donner la Lettre à celuy qui vous rendra [178] celle-cy. Mandez-moy ſi vous viendrez auant l'Hiuer. I'ay eu la conſolation de trouuer icy vn de vos Breuiaires, qui me ſert pour prier Dieu. Mandez-moy, s'il vous plaiſt, en quel temps vous pourrez eſtre icy. Ie vous prie de faire mes baiſemains à tous les RR. Peres des Trois Riuieres, & de

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me. From a Frenchman captured at Three Rivers on the first day of August, I have learned that she is well, and that she takes comfort in the thought that I shall be near you. There are three of us Frenchmen alive here. I commend myself to your good prayers, especially to the holy Sacrifice of the Mass, and pray you, my Father, to say a Mass for me. I beg you to pay my respects to my poor Mother and to comfort her, if you please.

And farther down:

"My Father, I pray you, bless the hand that writes to you, which has had one finger burnt in a Calumet as reparation to the [177] Majesty of God, whom I have offended. The other hand has a thumb cut off,—but do not tell my poor Mother.

"My Father, I beg you to honor me with a brief word from your hand, and to tell me whether you will come before Winter.

"Your very humble and
very obedient servant,
"François Hertel."

ANOTHER FROM THE SAME, ON A PIECE OF GUNPOWDER WRAPPING-PAPER.

My Reverend Father,

I pray you to do me the honor to write me in reply, and to give the Letter to him who will hand you [178] this one. Let me know whether you will come before Winter. I have had the consolation of finding one of your Breviaries here, and it serves me in my prayers. Inform me, if you please, when you can be here. I pray you, pay my respects to all the

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Kebec, que ie prie de ſouuenir de moy au ſaint Sacrifice de la Meſſe; & vous particulierement, en attendant que i'aye le bon-heur de vous reuoir. Ie demeure,

Mon Pere,
Voſtre Seruiteur,
François Hertel.

[179] CELLE QU'IL ÉCRIT À SA MERE.

Ma tres-chere, & tres-honorée Mere,
Ie ſçay bien que ma priſe vous aura bien affligée; Ie vous demande pardon de vous auoir deſobey. Ce ſont mes pechez qui m'ont mis en l'eſtat où ie ſuis. Vos prieres m'ont redonné la vie, & celles de Monſieur de S. Quentin, & celles de mes ſœurs. I'eſpere que ie vous reuerray deuant l'Hiuer. Ie vous prie de dire aux bons Confreres de N. Dame, qu'ils prient Dieu, & la ſainte Vierge, pour moy, ma chere Mere, & vous, & toutes mes ſœurs. C'eſt
Voſtre pauure Fanchon.

[180] *Voicy vne autre Lettre, qui nous apprendra des choſes tres-dignes d'eſtre ſceuës, touchant les Iroquois Agnieronnons: l'ingenuité auec laquelle elle eſt couchée, nous fait moins douter de la verité de ce qu'elle dit.*

LETTRE D'VN FRANÇOIS CAPTIF CHEZ LES AGNIERONNONS, À VN SIEN AMY, DES TROIS RIUIERES.

Mon cher Amy,
Ie n'ay plus preſque de doigts, ainſi ne vous étonnez pas ſi i'écris ſi mal: I'ay bien ſouffert depuis

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Reverend Fathers at Three Rivers and at Kebec, whom I beg to remember me at the holy Sacrifice of the Mass—and you especially, until I have the happiness to see you again. I remain,

My Father,

Your Servant,

FRANÇOIS HERTEL.

[179] THAT WHICH HE WROTE TO HIS MOTHER.

MY very dear and honored Mother,

I well know my capture must have greatly afflicted you. I ask your forgiveness for having disobeyed you. My sins have brought me to my present condition. Your prayers, and Monsieur de St. Quentin's[4] and my sisters', have restored me to life. I hope to see you again before Winter. I beg you to ask the good Brethren of Nostre Dame to pray to God and the blessed Virgin for me, my dear Mother, and do you also, and all my sisters. From

Your poor FANCHON.

[180] *I add another Letter which will give us information well worth knowing in regard to the Agnieronnon Iroquois. The ingenuousness with which it is written makes us the less doubtful of the truth of its contents.*

LETTER FROM A FRENCHMAN IN CAPTIVITY AMONG THE AGNIERONNONS, TO A FRIEND OF HIS AT THREE RIVERS.

MY DEAR FRIEND,

I have scarcely any fingers left, so do not be surprised that I write so badly. I have suffered

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ma priſe; mais i'ay bien prié Dieu auſſi. Nous ſommes trois François icy, qui auons eſté tourmentez enſemble; & nous nous eſtions [181] accordez, que pendant que l'on tourmenteroit l'vn des trois, les deux autres prieroient Dieu pour luy, ce que nous faiſions touſiours; & nous nous eſtions accordez auſſi, que pendant que les deux prieroient Dieu, celuy qui ſeroit tourmenté, chanteroit les Litanies de la ſainte Vierge, ou bien l'*Aue Maris ſtella*, ou bien le *Pange lingua*, ce qui ſe faiſoit: Il eſt vray que nos Iroquois s'en moquoient, & faiſoient de grandes huées, quand ils nous entendoient ainſi chanter; mais cela ne nous empeſchoit pas de le faire.

Ils nous faiſoient dancer autour d'vn grand feu, pour nous faire tomber dedans; ils eſtoient tout autour du feu plus de quarante, & nous iettoient à grands coups de pied, les vns vers les autres, comme [182] vne bale dans vn ieu de paume, & aprés qu'ils nous auoient bien brûlez, ils nous mettoient dehors à la pluye, & au froid. Ie n'ay iamais reſſenty ſi grande douleur, & neantmoins ils n'en faiſoient que rire. Nous prions Dieu de bon courage, & ſi vous me demandez ſi ie n'auois point d'impatience, & ſi ie ne voulois point de mal aux Iroquois, qui nous faiſoient tant de mal; ie vous diray que non, & qu'au contraire, ie priois Dieu pour eux.

Il faut que ie vous diſe des nouuelles de Pierre Rencontre, que vous connoiſſiez bien, il eſt mort en Saint; ie l'ay veu pendant qu'on le tourmentoit, iamais il ne dit autre choſe que ces mots: Mon Dieu, ayez pitié de moy; qu'il repeta touſiours iuſqu'au dernier ſoûpir.

[183] Connoiſſiez-vous Louys Guimont, pris cet

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much since my capture, but I have also prayed much. There are three of us Frenchmen here who were tortured in company. We had [181] agreed that, while one of the three was being tortured, the other two should pray for him — which we never failed to do; and we had also agreed that, while the two were praying, the one under torture should chant the Litany of the blessed Virgin, or else the *Ave Maris stella*, or the *Pange lingua* — which was done. It is true, our Iroquois scoffed and hooted in great derision upon hearing us sing in this manner; but that did not prevent us from doing it.

They made us dance around a great fire, in order to make us fall into it, they standing about the fire, to the number of forty and more, and kicking us violently from one to another, like [182] the ball in a game of tennis; and, after giving us a severe burning, they put us out in the rain and cold. I never suffered such severe pain, and yet they did nothing but laugh. We pray to God with good courage; and, if you ask me whether I did not lose my patience, and wish ill to the Iroquois who were so maltreating us, I shall answer you, "No," and that, on the contrary, I prayed for them.

I must give you tidings of Pierre Rencontre, whom you knew well. He died like a Saint. I saw him while he was being tortured, and he never said aught but these words: "My God, take pity on me," — which he repeated continually until he ceased to breathe.

[183] Did you know Louys Guimont,[5] who was captured this Summer? He was beaten to death with clubs and iron rods, receiving so many blows in succession that he perished under them. But yet he

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Eſté? Il a eſté aſſommé de coups de baſtons, & de verges de fer; on luy en a tant & tant donné, qu'il eſt mort ſous les coups; mais cependant, il ne faiſoit que prier Dieu: tellement que les Iroquois enragez de le voir toûiours remüer les lévres pour prier, luy couperent toutes les lévres hautes & baſſes. Que cela eſt horrible à voir! & neantmoins il ne laiſſoit pas encore de prier; ce qui dépita tellement les Iroquois, qu'ils luy arracherent le cœur de la poitrine, encore tout viuant, & luy ietterent au viſage.

Pour Monſieur Hebert, qui eſtoit bleſſé d'vn coup de fuſil, à l'épaule, & au bras; il a eſté donné aux Iroquois d'Onneïout: là où il a eſté poignardé à coups de couteaux, [184] par des yurognes du païs. Pour le petit Antoine de la Meſlée, ce pauure enfant m'a bien fait compaſſion, car il eſtoit deuenu le valet de ces barbares, & puis ils l'ont tué à la Chaſſe, à coups de couteau auſſi.

Il y a bien d'autres François encore captifs; ie ne vous en écry rien, car ce ne ſeroit iamais fait; il en vient icy quaſi tous les iours, & puis mes doigts me font grand mal. C'eſt grande pitié de nous voir, nous autres qui auons la vie, car ils font plus d'eſtat de leurs chiens, que de nous; & nous ſommes bien-aiſes quelquesfois, de manger le reſte des chiens. En venant icy, quoy que nous euſſions tous les pieds écorchez, ils nous faiſoient pourtant marcher nuds pieds, & nous chargeoient de tous [185] leurs pacquets, & nous haſtoient d'aller à coups de baſtons, comme on feroit vn cheual. Quand ils rencontroient quelques-vns de leurs gens, ils nous arrachoient des ongles deuant eux, pour les bien veigner: Mais nous prieons touſiours Dieu, & ces barbares s'en mocquoient

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did nothing but pray to God, so that the Iroquois, enraged at seeing him constantly moving his lips in prayer, cut away his upper and lower lips entirely. What a horrible sight! And still he ceased not to pray, which so irritated the Iroquois that they tore his heart, still throbbing with life, out of his breast and threw it in his face.

As for Monsieur Hebert, who was wounded with a musket-ball in the shoulder and arm, he was given to the Iroquois of Onneiout, and was there stabbed with knives [184] by some drunken men of the country. As for little Antoine de la Meslée, that poor child moved my compassion deeply; for he had become the servant of these barbarians, and then they killed him too with the knife, when out Hunting.[6]

There are yet many more Frenchmen in bondage, but I write you nothing about them, for I would never finish,—they arrive here almost every day,—and then my fingers give me much pain. We are indeed a pitiful sight to behold, we who are alive; for they think more of their dogs than of us, and we are glad sometimes to eat the scraps left by the dogs. On our way hither, although we all had our feet raw with wounds, our captors nevertheless made us walk barefoot, and loaded us with their entire [185] luggage,—hastening our steps with blows from sticks, as one would drive a horse. Whenever they met any of their own people, they would pull out some of our finger-nails before their eyes, in order to welcome them; but we always prayed to God, and always those barbarians jeered at us. Pray heartily for me, for I sadly need your prayers. Father le Moine is said to be at Onnontagué for the purpose of making peace,

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touſiours. Priez bien Dieu pour moy, car i'en ay bon beſoin. On dit que le Pere le Moine eſt à Onnontagué, pour faire la paix; il ne la fera iamais auec les Iroquois d'icy; car ils diſent qu'ils n'en veulent point, & ils ne regardent les François que comme des chiens: & neantmoins on ne croiroit iamais combien peu ils ſont, ils n'ont iamais eſté deux cent hommes enſemble, dans le païs: leurs trois bourgs n'ont point de paliſſade, ſi ce n'eſt par-cy par-là, des [186] baſtons gros comme la iambe, au trauers deſquels on peut bien paſſer. Si le Pere le Moine pouuoit me deliurer d'icy, il me feroit vne grande charité, & aux autres François qui ſont icy; car nous ſommes bien miſerables, & bien dignes de compaſſion. Les Hollandois ne veulent plus nous deliurer, car il leur couſte trop; & au contraire, ils diſent aux Iroquois qu'ils nous coupent bras & iambes, & nous tuent là où ils nous trouuent, ſans ſe charger de nous. Ie me recommande à vos bonnes prieres, & à celles de tous nos bons amis. Ie ne peux m'empeſcher de pleurer bien fort, en leur diſant ce dernier Adieu; car ie ne ſçay ce que ie deuiendray.

Celuy qui a écrit cette Lettre, en a eſté heureuſement le Porteur [187] luy-meſme, reconnoiſſant la ſainte Vierge pour ſa Liberatrice, au ſeruice de laquelle il s'eſtoit engagé, d'vn vœu tout particulier. C'a eſté par le moien de Garacontié, qu'il a eſté tiré des mains des Agnieronnons, & remis entre les noſtres. Il ne ceſſe de faire l'Eloge de cet obligeant Barbare, & de raconter à tout le monde ſes infortunes, & ſa deliurance. Mais voyons le ſuccés de l'Ambaſſade, que Garacontié a entrepris auec les Sonnontouaeronnons, vers nos François

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but he will never make peace with the Iroquois of this country; for they say they will not have it, and they regard the French as dogs. Still, one would never believe how few they are—they have at no time amounted to two hundred men, all told, in the country; while their three villages have no palisades, except here and there some [186] stakes as large as one's leg, through which one can easily pass. If Father le Moine could deliver me from this place, he would do me a great charity; and the same can be said of the other Frenchmen here, for we are indeed wretched and worthy of compassion. The Dutch are no longer willing to secure our freedom, as it costs them too dearly; on the contrary, they tell the Iroquois to cut off our arms and legs, and kill us where they find us, without burdening themselves with us. I commend myself to your kind prayers and to those of all our good friends. In saying this last Farewell to them, I cannot refrain from weeping bitterly; for I know not what will become of me.

Happily, the writer of the above Letter was himself its Bearer; [187] and he recognized the blessed Virgin as his Deliverer, to whose service he had pledged himself by a vow of exceptional solemnity. It was through Garacontié that he was rescued from the Agnieronnons' hands and restored to our own, and he is unremitting in his Praise of that obliging Barbarian, and in his rehearsal to every one of his misfortunes and his deliverance. But let us see the success of the Embassy to the French, undertaken by Garacontié with the Sonnontouaeronnons.

They embarked at Onnontagué toward the middle of September, full of joy—especially the nine

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Ils s'embarquerent vers la my-Septembre à Onnontagué, pleins de ioye, & ſur tout les neuf François qu'ils remenoient, & qui commencerent dés lors à reſpirer vn air plus libre, ne ſe ſouuenans preſque plus des miſeres de leur [188] captiuité; quand voila qu'ils firent rencontre d'vne bande de guerriers Onnontagueronnons, qui rapportoient quelques cheuelures Françoiſes: & l'vn d'eux eſtoit couuert d'vne Robe-noire, qu'il montroit par parade, & dont il ſe glorifioit, comme d'vn illuſtre trophée. A cette veuë, nos François, comme s'ils euſſent eſté frappez d'vn coup de foudre, virent toutes leurs eſperances abatuës; ſur tout, ſçachant que celuy qui portoit cette ſoutane, eſtoit vn Capitaine conſiderable, nommé Otreouati, qui, ayant eſté detenu dans les fers de Montreal, il y a deux ans, & s'en eſtant échapé, auoit voulu venger ſa detention, par la mort de quelques François conſiderables, comme de vray il auoit fait, par le maſſacre de Monſieur [189] le Maiſtre, Preſtre, des dépoüilles duquel il s'eſtoit habillé, ainſi que nous auons dit au Chapitre premier. Les Ambaſſadeurs ne furent pas moins ſurpris à ce rencontre, que les François: On fait alte, on tient conſeils ſur conſeils, on delibere iour & nuit. Quelle aſſeurance, diſent les Sonnontouaeronnons, d'aller à Montreal, où le ſang d'vne Robe-noire tout fraiſchement répandu, ne nous menace que de fers & de priſons? Les Ambaſſadeurs d'Onnontagué ont bien plus ſuiet de craindre, puiſqu'ils ſont plus coupables, ceux de leur Nation eſtant les meurtriers. Les vns & les autres commencent à faire les malades, pour ſe dégager d'vne Ambaſſade ſi perilleuſe. C'euſt eſté vn plaiſir à nos François, de voir ces triſtes [190] contrefaits,

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Frenchmen whom they were taking home, who at the very outset began to breathe a freer atmosphere, almost forgetting the hardships of their [188] captivity; when lo! they encountered a band of Onnontague-ronnon warriors who were bearing home some French scalps. One of the party was arrayed in a black Gown, of which he made a great parade, glorying in its possession as if it had been an illustrious trophy. At this sight our Frenchmen, as if struck by a thunderbolt, saw all their hopes defeated, especially as they knew that the wearer of that cassock was a Captain of importance, Otreouati by name, who had been held in irons at Montreal two years before, and upon escaping had determined to take revenge for his imprisonment by the death of some Frenchmen of rank — as in truth he had done by the murder of Monsieur [189] le Maistre, Priest, in whose costume he had attired himself, as we related in the first Chapter. The Ambassadors were not less surprised at this meeting than the French. A halt was called, council upon council was held, and deliberations went on day and night. "With what safety," asked the Sonnontouaeronnons, "can we go to Montreal, where the blood of a black Gown, but recently shed, threatens us only with irons and imprisonment?" The Ambassadors from Onnontagué had much more cause for alarm, as they were more culpable, men of their own Nation being the murderers. Both parties began to play sick, in order to be relieved of so dangerous an Embassy. It would have been sport for our Frenchmen to see those long-faced [190] make-believes, had they themselves not been seized with genuine heaviness of heart; and they may be said to have become veritably ill on beholding that feigned

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ſi eux-meſmes n'euſſent pas eſté ſaiſis d'vne veritable triſteſſe; & l'on peut dire, qu'ils furent veritablement malades, de voir ces maladies feintes, qui les alloient replonger dans vne mal-heureuſe captiuité, & peut-eſtre dans la neceſſité de mourir du mal d'autruy.

Neantmoins Garacontié, Chef de l'Ambaſſade, ſe reſolut de paſſer outre, s'aſſeurant bien que les François, qui reſtoient à Onnontagué auec le Pere le Moine, luy eſtoient vne aſſez bonne caution, pour mettre ſa vie en ſeureté, veu meſmement qu'il alloit mettre en liberté neuf François. Quand nos Captifs virent ſa reſolution, ils receurent autant de ioye, que s'ils fuſſent ſortis d'vn naufrage, ou d'vn tombeau. Cette ioye ſe rallentit [191] bien-toſt, à la veuë d'vne autre bande de Guerriers Onneïoutronnons, qui alloient tout de nouueau, fondre ſur nos habitations. Garacontié bien en peine, taſche de parer à ce coup; iugeant bien que la paix qu'il alloit porter aux François, ne ſeroit pas bien receuë, ſi elle eſtoit mélée de ſang par cette nouuelle guerre. Ce fut donc, à force de preſens, qu'il détourna d'vn autre coſté la hache de ces ſoldats. Enfin s'eſtant fait vn paſſage libre au milieu d'eux, il ſe rendit, le cinquiéme d'Octobre à Montreal, où la ioye fut grande de voir neuf François échapez des feux: on les receut comme des morts reſſuſcitez.

Ils furent auſſi-toſt à l'Egliſe, pour remercier l'Autheur de leur liberté, & proteſter aux pieds des [192] Autels, qu'aprés Dieu, ils eſtoient redeuables à la ſainte Vierge, de leur vie, & que les vœux qu'ils luy auoient faits, ou de ieuſner tous les Samedis, ou de luy reciter certaines prieres tous les iours, ou d'imiter ſa pureté par le vœu de chaſteté, auoient fait des miracles pour leur conſeruation.

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illness, which threatened to consign them once more to a painful captivity, and perhaps to the necessity of dying for the ailments of others.

Nevertheless Garacontié, Chief of the Embassy, determined to go on, being fully convinced that the French who were left at Onnontagué with Father le Moine were a sufficient surety for the safety of his own life, especially as he was about to set nine Frenchmen free. Witnessing his determination, our Captives were filled with as much joy as if they had escaped from a shipwreck or risen from the grave. This joy soon subsided [191] at sight of another band of Warriors from Onneiout, who were going on a fresh expedition against our settlements. Garacontié, in much perplexity, tried to ward off this blow, rightly judging that the peace he was about to offer the French would be ill received if it were mingled with the blood of this new war. Therefore, by means of presents, he turned these warriors' hatchets in another direction; and at last, having made a clear passage through the band, arrived on the fifth of October at Montreal. There the joy was great at seeing nine Frenchmen escaped from the flames, and they were received as men risen from the dead.

They proceeded at once to the Church, to thank the Author of their deliverance, and to avow at the foot of the [192] Altar that, next to God, they were indebted to the blessed Virgin for their lives, and that the vows they had made to her — either to fast every Saturday, or to recite certain prayers to her every day, or to imitate her purity by the vow of chastity — had wrought miracles for their preservation.

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Aprés les embraſſemens mutuels, & les accolades, qui furent trempées de larmes de ioye, ils raconterent toutes leurs auantures, qui meriteroient bien d'eſtre écoutées, ſi nous auions autant de temps pour les écrire, qu'ils ont d'enuie de nous en faire part. Sur tout, ils ne ſe pouuoient taire, ſur le bon traitement qu'ils ont receu des Onnontagueronnons; ils racontoient auec plaiſir, toutes les careſſes qu'on leur faiſoit, tous les feſtins [193] auſquels ils eſtoient inuitez; la ioye qu'on prenoit à les voir, & la Charité qu'on exerçoit ſur eux, pour les bien habiller, les bien loger, & leur fournir toutes ſortes de commoditez, dont la vie ſauuage eſt capable. Ce qu'ils priſoient le plus, c'eſtoit la liberté, auec laquelle ils s'aſſembloient tous les iours, dans vne cabane, dont ils faiſoient vne Chapelle; & là, tantoſt ils s'exhortoient les vns les autres à la crainte de Dieu, & à ſe conſeruer dans l'innocence, puiſqu'ils n'auoient pas de Preſtre pour ſe confeſſer; tantoſt ils faiſoient leurs prieres, non ſeulement en particulier, mais tous enſemble, & tout haut; tantoſt ils faiſoient retentir le bourg des Cantiques de l'Egliſe, des Litanies de la Vierge, qu'ils chantoient auec [194] admiration du peuple; & tout cela, dans vn ſilence, & dans vn repos auſſi grand, que s'ils euſſent eſté au milieu de Kebec. Souuent ils trouuoient leur nombre groſſi de pluſieurs Sauuages, ſur tout de quelques familles Huronnes, qui, à leur exemple, faiſoient vn ſecond Chœur de Muſique, bien melodieux, & bien agreable aux oreilles de Dieu, qui receuoit, en meſme temps, les vœux, & les prieres de pluſieurs langues bien differentes.

L'ame de tout cela eſtoit Garacontié, qui retiroit des mains des Agnieronnons, & des autres Iroquois,

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After the interchange of embraces and kisses, bedewed with tears of joy, they recounted all their adventures, which would be well worth hearing if we had as much time to write them as they have desire to relate them to us. Least of all could they keep silence in respect to the kind treatment they had received from the Onnontagueronnons, but recounted with pleasure all the endearments that had been lavished on them, all the feasts [193] to which they had been invited, the joy felt at seeing them, and the Charity shown them in clothing them well, lodging them comfortably, and furnishing them every kind of convenience possible to savage life. What they prized above all was, that they were free to assemble every day in a cabin which they converted into a Chapel. There they were wont at times to exhort one another to fear God and continue in innocence, since they had no Priest to hear their confessions; again they would recite their prayers, not merely as individuals, but all together and aloud; and at other times still they would make the village reëcho with the Canticles of the Church and the Litany of the Virgin, which they sang to the [194] admiration of the people. All this, too, took place amid a silence and calm as marked as if they had been in the midst of Kebec. Often they would find their number increased by several Savages, and especially by some Huron families who, following their example, formed a second Choir of Music, very melodious and acceptable to the ears of God, who received vows and prayers in several very different languages at the same time.

The soul of all this was Garacontié, who rescued from the Agnieronnons and other Iroquois all the

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tous les Captifs François qu'il pouuoit, en ayant ramaſſé iuſqu'à vingt dans ſon bourg, où ils auoient toute liberté de viure en bons Chreſtiens: Il faiſoit meſme [195] qu'ils ſe reſſentiſſent de la Feſte du Dimanche, par quelque traitement extraordinaire, & par quelques petits feſtins, auſquels il les inuitoit, pour augmenter la ſolemnité du iour, par vne ſi charitable ceremonie. Auſſi l'appelle-t-on ordinairement, le Pere des François, qui n'ont pas manqué à ſon arriué à Montreal, de luy rendre la pareille; & à ſon depart, l'ont careſſé ſi extraordinairement, que tous luy faiſoient quelque liberalité, iuſqu'aux enfans meſmes, deſquels il eſtoit rauy de receuoir des poignées de farine, ou des épics de bled d'Inde, dont ces petits innocens ſe chargeoient, pour en charger ſon Canot. Il fut ſalué, en s'embarquant, d'vne décharge generale des fuſils, qui tirerent de toutes parts, non plus pour tuer [196] l'Iroquois, mais pour l'honorer: le canon meſme honora le depart de celuy contre qui il auoit eſté braqué iuſqu'alors.

Mais voyons, en peu de mots, le ſuiet de ſon Ambaſſade, & le deſſein de treize beaux preſens, qu'il étala auec magnificence; & qui, tout riches qu'ils pûſſent eſtre, ne nous eſtoient pas ſi precieux que les neuf François, dont il rompit les liens, par vn beau colier de porcelaine; nous aſſeurant qu'au Printemps prochain, nous le reuerrions auec les dix François reſtez à Onnontagué. Il proteſta, par vn ſecond preſent, qu'il les auoit reſeruez, pour ennoblir l'Ambaſſade, qu'il proiette de faire, luy, & le Sonnontouaeronnon, pour lier tous enſemble auec nous, vne ferme paix; laiſſant à part l'Agnieronnon, [197] qui veut la guerre abſolument, reſolu de vaincre, ou de perir.

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French Captives he could, gathering as many as twenty of them into his village, where they enjoyed entire freedom in living as good Christians. He even made [195] them feel the sacredness of the Sunday Festival by some unusual attention, and by certain little feasts to which he invited them, for the purpose of adding to the solemnity of the day by so charitable a ceremony. So he is commonly called the Father of the French; and the latter did not fail, on his arrival at Montreal, to offer him like attentions. They carried their kindness so far, upon his departure, that every one, even to the very children, made him some present; he was delighted to receive from the latter handfuls of meal or ears of Indian corn, with which these little innocents loaded themselves, in order to load his Canoe. He was saluted, upon reëmbarking, by a general discharge of muskets which were fired from every side, no longer to kill [196] the Iroquois, but to honor him — even the cannon celebrating the departure of him against whom it had until then been aimed.

But let us consider in a few words the motive of his Embassy and the purpose of thirteen fine presents, of which he made a splendid display. But, however rich they may have been, they were not so precious to us as were the nine Frenchmen whose bonds he broke in offering a handsome porcelain collar, with the assurance that in the following Spring we should see him again, with the ten Frenchmen left at Onnontagué. With a second present, he declared that he had reserved them to ennoble the Embassy on which he purposed to come, he and the Sonnontouaeronnon,— to conclude, all together, a firm peace with us,— leaving out the Agnieronnon, [197] who was

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Par vn autre colier, il nous preſente les clefs de ſon bourg, & de ceux d'Oiogoen, & de Sonnontouan, afin d'y entrer auec toute aſſeurance, pour y publier la Foy, & pour y redreſſer les mazures des Egliſes, que les mal-heurs du temps ont ruïnées.

Par vn autre, il inuite les François à venir demeurer chez luy en bon nombre, pour ne faire plus qu'vn peuple, de François, & d'Iroquois; & pour ne faire regner qu'vne Religion ſur l'Ontario, & ſur noſtre grand fleuue, & pour reünir, par vne alliance veritable, la France auec l'Amerique. Voila en ſubſtance, les proiets de ſon Ambaſſade. Le Printemps prochain [198] nous donnera plus de iour dans cette affaire. Nous ne croyons pas de leger, quoy que nous écoutions de bon cœur ces paroles de paix: ce beau nom eſt ſi aimable, qu'il ne nous peut pas déplaire, meſme dans la bouche des fourbes, & de nos ennemis. Il eſt vray que ſi nous ne regardons que le paſſé, nous deuons tout craindre pour le futur; car nous ne nous ſommes pas encore oubliez de l'acte tragique qu'ils ont exercé ſur nos pauures Hurons, ioignant la perfidie à la cruauté, & maſſacrant les Oüailles entre les bras du Paſteur. Nous nous ſouuenons bien des conſeils ſecrets, qui ont minuté noſtre mort dans Onnontagué, lors que nous eſtions établis chez eux, & qu'ils nous obligerent de fuïr, pour n'eſtre pas homicides [199] d'vne cinquantaine de Francois, qui nous auoient confié leur vie. Nous ſçauons que l'Onnontagueronnon a touſiours paſſé pour fourbe, comme l'Agnieronnon pour cruel; & que ces deux qualitez ne ſe perdent guerre qu'auec la vie; nous voyons quaſi les meſmes procedures, & par les meſmes perſonnes, qui nous ont trompez ſi ſolemnellement, il y a quatre

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absolutely determined upon war, and resolved to conquer or perish.

With another collar, he presented us the keys to his own village and to those of Oiogoen and Sonnontouan, that we might enter there in perfect safety for the purpose of proclaiming the Faith, and restoring the ruins of the Churches overthrown by the misfortunes of the period.

With another he invited the French to come and dwell with him in large numbers, in order to form but one people of French and Iroquois; cause only one Religion to hold sway on the Ontario, and on our great river; and unite anew, in a genuine alliance, France and America. Such, in substance, were the purposes of his Embassy. Next Spring [198] will give us more light on this subject. We do not lightly believe, although we gladly listen to, these words of peace, that beautiful term being so pleasing that it cannot fail to give us joy even when proceeding from the mouths of knaves and of our foes. It is true, if we consider only the past, that we have everything to fear for the future. For we have not yet forgotten the tragic deed they wrought upon our poor Hurons, uniting perfidy with cruelty, and slaughtering the Sheep in the very arms of the Shepherd. We well remember the secret councils that planned our death in Onnontagué, when we were settled among them, and that forced us to flee, in order not to become responsible for the death [199] of some fifty Frenchmen, who had entrusted their lives to us. We know that the Onnontagueronnon has always had the reputation of being a knave, as the Agnieronnon of being a cruel monster; and that these two characteristics are scarcely ever lost except

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ans. Nous ſçauons encore, que lors meſme que le Pere le Moine monte de Montreal à Onnontagué, vne bande de Guerriers deſcend d'Onnontagué à Montreal, où elle immole à ſa fureur vn Preſtre, pendant qu'vn Pere s'immole luy-meſme chez eux à leur caprice. Enfin, nous voyons bien que pour neuf captifs Oïogouenronnons, que nous rendons, on [200] nous rend neuf François, mais les dix qui reſtent dans la captiuité, ne nous deliurent pas de la crainte de quelque trame, qui peut s'ourdir à noſtre inſçeu, mais non pas ſans que nous en ayons quelque défiance.

Aprés tout, Dieu eſt le Maiſtre des cœurs; il y peut planter la ſincerité, au lieu des ſoupleſſes; il peut faire ſucceder la verité à la fourbe; les Iroquois ont touſiours trompé, mais peuuent-ils pas ne plus tromper? Ils ont touſiours machiné noſtre perte, peut-eſtre craignent-ils à preſent la leur ſi fortement, qu'ils trouuent leur conſeruation dans la noſtre: ils ont des ennemis ſi puiſſans, qu'ils ſont bien-aiſes de nous auoir pour amis.

Quoy qu'il en ſoit, nos Miſſionnaires [201] ſe ſont heureuſement expoſez pour le ſalut de leurs ames; ces hazards ſont de recherche, ils font toucher le port dans le naufrage, & trouuer la vie dans la mort.

Mais auant que de finir, iettons encore vne fois la veuë ſur tant d'incidens ſi ineſperez, & faiſons les reflexions ſuiuantes.

La premiere: Que de deux mille Iroquois ou enuiron, qu'il y a, en voila quinze ou ſeize cent qui mettent les armes bas, ou pour touſiours, ou du moins pour vn temps; pendant lequel, nous n'en auons plus que quatre à cinq cent ſur les bras; qui ont eux-meſmes à dos trois Nations differentes, les

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with life itself. We see almost the same proceedings, enacted by the same persons, as four years ago, when we were so solemnly deceived. We know also that, at the very time Father le Moine was on his way up from Montreal to Onnontagué, a band of Warriors were on their way down from Onnontagué to Montreal, where they sacrificed a Priest to their fury, while a Father was offering himself in their country as a sacrifice to their caprice. Finally, we are well aware that for nine Oiogouenronnon captives restored by us, [200] nine Frenchmen are returned to us; but the retention of ten in captivity still causes us fear of some plot, which may be formed without our knowledge, but not without our suspicion.

After all, God is the Master of hearts, and can plant sincerity in them in place of subtlety, and cause deceit to give way to truth. The Iroquois have ever been deceivers, but can they not cease to be such? They have always plotted our ruin; but perhaps now they have so great a fear of their own destruction as to find their preservation in our own safety, and have perhaps enemies so powerful that they are glad to have us for friends.

Be that as it may, our Missionaries [201] have exposed themselves with happy results for the saving of their souls; these risks are eagerly sought, and cause the gaining of the port in shipwreck, and the finding of life in death.

But, before concluding, let us once more take a view of so many unexpected incidents, and make the following reflections.

First: of two thousand Iroquois, or thereabout, which is their total number, we see fifteen or sixteen hundred laying down their arms, either permanently

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Abnaquiois, les Mahingans, & ceux qu'on nomme du Leuant, contre leſquels ils reprennent la guerre tout de nouueau, eſtant ſi [202] ſuperbes, qu'ils ne nous croyent pas dignes d'eſtre mis au nombre de leurs ennemis.

La ſeconde eſt: Que nous ne doutons point, que ce ne ſoit vn coup du Ciel, qui a fait, bien à propos, diuerſion d'armes, & qui a ſuſcité pour nous les Andaſtogueronnons, Sauuages belliqueux, & redoutez de tout temps des Iroquois ſuperieurs, contre leſquels la guerre s'échauffe ſi fort, que nous n'auons plus que les Agnieronnons, & les Onneïoutronnons contre nous, qui n'eſt que la moindre partie des Iroquois.

La troiſiéme: Que cette plus petite partie des Iroquois, ne laiſſe pas de nous eſtre la plus redoutable; puiſqu'elle ſeule a fait cette année, quaſi tous les rauages dont nous auons eſté deſolez. Ce ſont [203] les Agnieronnons, qui ont fait couler le feu, & le ſang aux enuirons de Kebec; ils ont fait vne ſolitude de Tadouſſac; ils ont infecté toute l'Iſle d'Orleans, ſur tout par le maſſacre de Monſieur le Seneſchal Delauſon, & de ſes genereux Compagnons; ils ont fait gemir les Trois Riuieres, ils y ont meſlé les larmes des pauures meres, auec le ſang de leurs enfans, qu'ils ont, ou tuez, ou enleuez; ils ont en ſuite pouſſé leurs victoires, & leurs dégaſts, iuſqu'à Montreal, & ont chargé les échafauts d'Agnié d'vn ſi grand nombre de Captifs François, qu'il n'y en auoit iamais tant paru. Et tout cela s'eſt fait en moins de quatre mois, par vne bande ou deux, de ces Iroquois inferieurs, qui feront deſormais beau ieu, pour nous couper tout commerce [204] auec les Superieurs, & pour nous empeſcher de ioüir des fruits de la paix

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or at least for a time. Meanwhile, we have on our hands only four or five hundred, who themselves have to deal with three different Nations,—the Abnaquiois, the Mahingans, and the so-called "people of the East,"[7]—against whom they resume hostilities afresh, being so [202] haughty that they do not think us worthy of reckoning in the number of their foes.

Second: we doubt not it is a stroke of Heaven that has, very seasonably, caused a diversion of forces and roused up in our behalf the Andastogueronnons, Savages of warlike spirit and ever held in dread by the upper Iroquois, against whom war is kindling in such strength that we have now against us only the Agnieronnons and Onneioutronnons, who form but the smaller part of the Iroquois.

Third: this smaller part of the Iroquois is yet most dreaded by us, for it alone has committed nearly all the ravages from which we have suffered this year. It was [203] the Agnieronnons who filled with fire and bloodshed the neighborhood of Kebec; they have made a desert of Tadoussac; they have left their taint in the entire Island of Orleans, having massacred there, in particular, Monsieur the Seneschal Delauson and his brave Companions; they have made Three Rivers mourn, having mingled the tears of poor mothers with the blood of their children, whom they either slew or carried away; and then they pushed their victories and ravages as far as Montreal, and loaded the scaffolds at Agnié with more French Captives than had ever appeared there before. All this, too, has been accomplished in less than four months by a band or two of these lower Iroquois; and they will henceforth play a successful game in cutting us off from all communication [204] with the

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qui ſe preſente, ſi vne main puiſſante ne les arreſte.

La quatriéme: Qu'il ſemble que l'heure eſt venuë, en laquelle Dieu nous met dans vne heureuſe neceſſité, de ruïner à cette fois cette Nation, qui s'opiniaſtre ſi fort à noſtre ruïne. Noſtre vie n'a eſté iuſqu'à maintenant, qu'vne vie de miracles, pour ainſi dire; & nos efforts n'ont eſté que comme ceux d'vn moribond, qui ſont pluſtoſt des ſymptomes de mort, que des marques de ſanté. Nous auons languy iuſqu'à preſent, & nous nous voyions mourir piece à piece, à meſure que nos ennemis ſe fortifioient de noſtre foibleſſe, & qu'ils s'engraiſſoient de noſtre ſang. Mais puiſque les vns ont vne ſi forte partie [205] ſur les bras, du coſté de la Nouuelle Suede, qui les oblige de chercher vn azile chez nous, preſque à meſme temps qu'ils nous obligeoient d'en chercher dans les grottes, & dans les rochers les plus écartez; & que les autres nous offrent leur protection auec leur païs, il en reſte ſi peu, que nous ne ſerons plus excuſables deuant Dieu, dont la gloire y eſt ſi fort intereſſée, ny deuant les hommes, qui ſoûpirent depuis long-temps aprés ce changement de fortune, ſi nous ne preſſons bien fort le ſecours que nous attendons de France, pour nous oſter cette épine du pied, qui retarde le progrés de la Foy, & l'établiſſement de la Colonie.

La cinquiéme: Si nous ne ſommes ſecourus preſentement dans [206] vne ſi fauorable conioncture, les ennemis ſe pourront rallier, & nous perdront en fuite, de fond en comble. Il eſt plus aiſé de guerir vn malade, que de reſſuſciter vn mort. Que ſi nous domptons cette petite poignée de ſuperbes, nous nous rendrons Maiſtres de toutes les autres Nations circonuoiſines, qui craindront, par la cheute de ce Coloſſe,

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Upper Iroquois, and in preventing our enjoyment of the fruits of the peace which now presents itself, if they are not checked by some powerful hand.

Fourth: the hour seems to have come when God imposes upon us the happy necessity of overthrowing, this time, that Nation which is so persistent in attempting our ruin. Our lives have been hitherto preserved only by a miracle, so to speak, and our exertions have resembled nothing so much as those of a dying man,—symptoms of death rather than marks of health. Until now we have languished and seen ourselves dying piecemeal, in the same ratio as our foes have grown strong on our weakness and fat on our blood. But—since one portion of them have so formidable a war [205] on their hands with New Sweden, which is forcing them to seek an asylum with us almost at the same time that they are driving us to seek one in the remotest grottoes and rocks; while the other portion are offering us their protection and their country together—so few of them are left that we shall be no longer excusable either before God, whose glory is so intimately concerned in the matter, or before men, who have so long been sighing for this change of fortune, if we do not urge forward in the strongest manner the succor we are expecting from France; that shall extract from our foot this thorn, which is checking the progress of the Faith and the establishment of the Colony.

Fifth: if we are not succored now at [206] so favorable a juncture, the enemy will be able to rally, and then destroy us, root and branch. It is easier to cure a sick man than to revive a dead one. If we conquer this little handful of arrogant men, we shall

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de tomber elles-meſmes; & elles ne croiront pas pouuoir reſiſter à des armes, qui auront fait plier cette Nation, ſous laquelle plient tous les autres peuples. Les Onnontaguerõnons trembleront, & receuront de nous telles Loix que nous leur voudrons preſcrire, ſoit pour noſtre établiſſement chez eux, ſoit pour leur commerce auec nous: les Oïogouenronnons n'oſeront pas remüer dans ce renuerſement [207] de fortune; puiſqu'ils s'eſtoient aſſez moderez à noſtre égard, lors meſme que les Agnieronnons les animoient contre nous: les Sonnontouaeronnons, qui portent leurs Caſtors aux Hollandois, auec bien de la peine, par des chemins longs, & remplis de perils, à cauſe des Andaſtogueronnons, qui leur dreſſent par tout des embuſches, & qui les obligent à faire à preſent des Carauanes de ſix cent hommes enſemble, quand ils vont en traitte: Ces peuples (dis-ie) ſeront bien-aiſes d'épargner toutes ces peines, & d'éuiter tous ces dangers, pouuant nous venir trouuer en Canot, & enrichir nos François de leur chaſſe, qu'ils font au deſſus de Montreal; ils ſeront rauis de s'en pouuoir retourner d'icy par eau, chargez des [208] marchandiſes, qu'ils ſont obligez d'aller chercher bien loin, & à pied, chez les Hollandois.

La ſixiéme eſt: Que non ſeulement nous rendrons noſtre Amerique Françoiſe, mais encore, nous la ferons toute Chreſtienne; & d'vne vaſte ſolitude, nous en ferons vn Sanctuaire, où la diuine Maieſté trouuera des adorateurs de toutes les Langues, & de toutes les Nations. Nous n'irons plus par les precipices, & par le milieu des abyſmes, chercher les Kiliſtinons, puiſque les chemins droits, & bien aiſez nous ſeront libres; nous courerons à noſtre aiſe aprés

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make ourselves Masters of all the other surrounding Nations, who will fear their own fall after the overthrow of this Colossus, and will deem themselves unable to resist the arms that will have secured submission from that Nation before whom all the other tribes are wont to bow. The Onnontagueronnons will tremble, and receive from us such Laws as we shall choose to prescribe, whether in respect to our settlement in their country, or in regard to their dealings with us. The Oiogouenronnons will not dare to stir in this reversal [207] of fortune, for they were moderate enough in their attitude toward us even when the Agnieronnons were inciting them against us. The Sonnontouaeronnons, who carry their Beaver-skins to the Dutch with great inconvenience and by long and perilous routes,—the Andastogueronnons laying ambuscades for them at every step, and forcing them at present to form Caravans of six hundred men when they go to do their trading,—these people (I say) will be glad to be spared all those difficulties and to avoid all those dangers, by being enabled to visit us in Canoes, and enrich our Frenchmen with the spoils of their chase captured above Montreal. They will be delighted to be able to return hence by water, laden with [208] goods for which they are now forced to go a great distance, on foot, to the country of the Dutch.

The sixth reflection is that not only shall we render our America French, but we shall also make it wholly Christian, and shall form a Sanctuary out of a vast solitude, where the divine Majesty will find worshipers of every Tongue and Nation. We shall no longer make our way over precipices and by yawning chasms to visit the Kilistinons, since the direct and easy routes

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les Algonquins ſuperieurs, ſans craindre d'eſtre, ou pourſuiuis, ou retardez dans nos courſes, par les Iroquois; nous pourrons donner iuſques dans ces parties les plus [209] reculées de l'Occident, où nous trouuerons l'Idolatrie à combattre, & le Chriſtianiſme à releuer; nous viſiterons des Egliſes fugitiues, des brebis errantes, des peuples nouueaux, & des Nations qui nous appellent, de quatre à cinq cent lieuës loin, pour leur faire voir les premiers rayons du Soleil de Iuſtice, qui ne s'eſt point encore leué ſur les teſtes de tous ces Peuples du Couchant. Mais tout cela dépend d'vne petite poignée d'Agnieronnons, que la Iuſtice diuine ſemble vouloir à preſent s'immoler par les mains de la France, comme des ennemis irreconciliables de la Foy, & des François.

La derniere reflexion eſt: Que dés le Printemps prochain, mille ſix cent ſoixante & deux, nous eſperons bien entreprendre tout de [210] bon, parmy les Iroquois ſuperieurs, du moins deux belles Miſſions; celle des Onnontagueronnons, à laquelle le Pere le Moine employera par auance ſon hiuernement, & celle des Sonnontouaeronnons, qui nous donnera pluſieurs bourgs à cultiuer; & ſur tout, celuy de S. Michel, qui n'eſt compoſé que de Hurons Chreſtiens, qui ont porté leur Foy auec leur Colonie, chez leurs Vainqueurs, aprés la deſtruction de leur païs. Ces deux Miſſions ſeules demandent bien plus de Miſſionnaires, que nous ne ſommes icy; & ſi nous pouuions nous diuiſer de nous-meſmes, nous trouuerions bien à ſuer à meſme temps en pluſieurs endroits differens; nous nous partagerons aux vns & aux autres, autant que nous pourrons, en attendant [211] que ces belles ouuertures nous faſſent venir de France, le ſecours

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will be open to us. We shall seek the upper Algonquins at our ease, and without fear of being either pursued or delayed in our course by the Iroquois. We shall be able to penetrate to those [209] remotest parts of the West where we shall find Idolatry to combat, raising up Christianity in its place. We shall visit fugitive Churches, stray sheep, new peoples, and Nations that are calling us from four and five hundred leagues' distance, to let them see the first rays of the Sun of Righteousness, which has not yet risen over the heads of all these Peoples of the West. But all this depends upon a little handful of Agnieronnons, whose sacrifice at the hands of France, as being the sacrifice of irreconcilable enemies of the Faith and of the French, seems now to be the will of divine Justice.

The last reflection is, that with the opening of next Spring, one thousand six hundred and sixty-two, we fully hope to undertake in good [210] earnest, among the upper Iroquois, at least two fine Missions — one to the Onnontagueronnons, in which Father le Moine will employ his winter campaign in advance, and one to the Sonnontouaeronnons, which will give us several villages to cultivate, especially that of St. Michel, composed entirely of Christian Hurons who carried their Faith with their Colony to their Conquerors' country, after the destruction of their own. These two Missions alone call for many more Missionaries than our present number here; and, if we could divide ourselves in pieces, we should find ample employment in many different places at the same time. We shall divide the field of labor among ourselves, so far as we can, until [211] these fine openings bring us the succor of Apostolic men from

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des hommes Apoſtoliques, en meſme temps que noſtre bon Roy, tres-pieux, tres-puiſſant, tres-genereux, fera paſſer le nombre de ſoldats neceſſaires, pour mettre en liberté ſa Colonie Françoiſe, & vn tres-grand nombre de Nations, qui ne ſont pas à Ieſus-Chriſt, pource qu'ils ne peuuent receuoir, & qu'ils n'oſeroient aborder les Predicateurs de l'Euangile, que ſa Maieſté a enuoyez en ce Nouueau Monde. Enfin cette derniere guerre plantera la Paix, & les Lys dans toutes nos foreſts, pour en faire des Villes, ſi l'on veut: & d'vne terre de Sauuages, en faire vne terre de Conqueſte pour Ieſus-Chriſt, & pour la France.

Ceux qui aiment la conuerſion [212] des Peuples de la Nouuelle France, ſeront bien aiſes d'apprendre, qu'aprés que cette Relation a eſté portée au Nauire, qui alloit leuer l'ancre, pour retourner en France; il eſt arriué vn Canot à Kebec, qui a donné des nouuelles du Pere René Menard, dont il eſt parlé cy-deſſus aux Chapitres troiſiéme & ſixiéme: C'eſt le fils de l'hoſte où loge le Pere; qui eſt le Maiſtre, & le Conducteur de ce Canot. Il aſſeure que le Pere eſt en bonne ſanté, qu'il reuiendra au Printemps en bonne compagnie: Et les Lettres du Pere diſent, qu'il a découuert quantité de Nations fort peuplées: que la moiſſon eſt grande, mais que les Ouuriers manquent. Bref, on crie par tout, enuoyez du ſecours: ſauuez les corps, & les ames: detruiſez l'Iroquois, & vous [213] planterez la Foy dans l'étenduë de plus de huit cent lieuës de païs. On ſçaura l'an prochain, les particularitez du voyage du Pere, qui eſt ſeul, au milieu de quantité de Bourgades, & de Peuples, auſquels il ne peut ſatisfaire.

FIN.

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France; while our good King, most pious, powerful, and generous, will send over the necessary force of soldiers for setting free the French Colony, and a vast number of Nations who are not followers of Jesus Christ because they cannot receive, and dare not seek, the Gospel Preachers whom his Majesty has despatched to this New World. At length, this last war will plant Peace and the Lilies in all our forests, to make Cities of them if it be desired, and to convert a land of Savages into one of Conquest for Jesus Christ and for France.

Those who have at heart the conversion [212] of the Peoples of New France will be pleased to learn that, since this Relation was carried to the Ship which was about to weigh anchor and return to France, there has arrived at Kebec a Canoe with news from Father René Menard, of whom mention was made above in the third and sixth Chapters. The Master and Guide of this Canoe is the son of the host with whom the Father lodges. He tells us that the Father is in good health, and will return in the Spring well attended; and the Father's Letters say that he has discovered many very populous Nations, and that the harvest is abundant, but the Laborers all too few. In short, the cry is raised on every hand, "Send aid; save bodies and souls; destroy the Iroquois, and you [213] will plant the Faith throughout a territory of more than eight hundred leagues in extent." Next year, we shall learn particulars of the journey of the Father, who is alone amid many Villages and Peoples whose wants he cannot meet.

END.

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Extrait du Priuilege du Roy.

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NOVS André Castillon Prouincial de la Compagnie de Iesvs en la Prouince de France, auons accordé pour l'aduenir au ſieur Sebaſtien Cramoiſy Marchand Libraire, Imprimeur ordinaire du Roy & de la Reine, Directeur de l'Imprimerie Royale du Louure, Bourgeois & ancien Eſcheuin de cette ville de Paris; l'impreſſion de la *Relation de ce qui s'eſt paſsé en la Miſsion des Peres de la Compagnie de Ieſus, aux païs de la Nouuelle France, &c.* Fait à Paris ce 20. Ianuier 1662.

André Castillon.

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ANDRÉ CASTILLON.

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CVIII

RELATION OF 1661-62

PARIS: SEBASTIEN CRAMOISY ET SEBASTIEN MABRE-CRAMOISY, 1663

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RELATION

DE CE QVI S'EST PASSE'

DE PLVS REMARQVABLE

AVX MISSIONS DES PERES

de la Compagnie de IESVS,

EN LA

NOVVELLE FRANCE,

és années 1661. & 1662.

Enuoyée au R. P. André Castillon, Prouincial de la Prouince de France.



A PARIS,

Chez SEBASTIEN CRAMOISY, Et SEBAST. MABRE-CRAMOISY, Imprimeurs ordinaires du Roy & de la Reine, ruë S. Iacques aux Cicognes.

M. DC. LXIII.

AVEC PRIVILEGE DV ROY.

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RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS,

IN

NEW FRANCE,

in the years 1661 and 1662.

Sent to Reverend Father André Castillon, Provincial of the Province of France.

PARIS,

SEBASTIEN CRAMOISY And SEBASTIEN MABRE-CRAMOISY, Printers in ordinary to the King and Queen, ruë St. Jacques, at the Sign of the Storks.

M. DC. LXIII.

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Relation de ce qvi s'eſt paſſé en la Miſſion des Peres de la Compagnie de IESVS au païs de la Nouuelle-France, depuis l'Eſté de l'année 1661. juſques à l'Eſté de l'année 1662.

MON R. P.

Pax Chriſti.

Il ne ſe donne quaſi aucune benediction en l'Egliſe, que par le ſigne de la Croix. Si ce ſigne eſt la marque de benediction & de ſalut, nous ſommes riches: car nous auons des Croix de tous coſtez. La plus rude & la plus peſante, nous vient de la part des Iroquois, qui nous tuent, & qui nous maſſacrent touſiours, qui détruiſent inceſſamment nos Alliez, & qui ferment par tout, la porte à l'Euangile. Nous auons appris auec joye, que le Roy veut leuer ces obſtacles, & qu'il veut donner liberté à nos Miſſionnaires, de porter Ieſus-Chriſt dans toutes ces vaſtes contrées. Que Dieu le beniſſe à iamais, & toute la Maiſon Royalle. Le plus grand moyen d'affermir ſolidement ſon Royaume, c'eſt d'eſtablir celuy de Ieſus-Chriſt. On nous eſcrit que ſa Majeſté a commencé d'enuoyer cette année deux vaiſſeaux pour cét effet: mais ils ſont partis ſi tard, qu'ils ne paroiſſent point encor, quoy que nous ſoyons déja bien auancés dans le mois de Septembre: cela nous met dans l'apprehenſion & dans la crainte de quelque malheur. Plaiſe à noſtre Seigneur de preuenir ce coup, & comme il a couronné noſtre Grand Prince de tant de gloire, de luy faire porter le nom de Conquerant dans l'Amerique, auſsi bien que dans

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Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1661 to the Summer of the year 1662.

MY *REVEREND FATHER*,

Pax Christi.

Scarcely any blessing is conferred in the Church except by the sign of the Cross. If this sign is the symbol of blessing and of salvation, we are rich; for we have Crosses on every hand. The hardest and heaviest comes to us from the Iroquois, who are constantly killing and slaughtering us, incessantly destroying our Allies, and everywhere closing the door to the Gospel. We have learned with joy that it is the King's will to remove these obstacles, and give our Missionaries liberty to carry Jesus Christ into all these vast regions. May God bless him and all the Royal House forever! The surest means to strengthen his own Kingdom effectually is to establish that of Jesus Christ. We hear by letter that his Majesty has made a beginning this year by sending two vessels for this purpose; but they set sail so late that they have not yet made their appearance, although we are already well along in the month of September; and this causes us apprehension and the fear of some mishap. May it please our Lord to avert such a blow and, as he has crowned our Great Prince with so much glory, to cause him to bear the name of Conqueror in America as well as in Europe, honoring him with the conquest of souls, together with that of Cities and

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l'Europe; de l'honorer de la conqueſte des ames, auſsi bien que de la conqueſte des Villes & des Prouinces. Ses victoires ſur la terre, le rendent recommandable en terre: ſes victoires pour le ciel, le rendront recommandable au ciel. C'eſt là où doiuent tendre ſes penſées: c'eſt là où tendent nos prieres & nos vœux pour ſa Majeſté, & pour le repos de ces pauures Egliſes affligées. Nous vous ſupplions, Mon R. P. d'y joindre le ſecours des voſtres, & de celles de tous nos Peres & de nos Freres de ſa Prouince.

De V. R.

Le tres-humble & obeïſſant
ſeruiteur en N. S.
HIEROSME LALEMANT.

A Kebec, ce 18. de Septembre 1662.

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Provinces. His earthly victories bring him credit on earth; his victories in heaven's cause will redound to his honor in heaven. Thither must his thoughts turn, and thither are directed our prayers and vows for his Majesty, and for the peace of these poor afflicted Churches. To these prayers we implore you, My Reverend Father, to add the succor of your own and of those of all our Fathers and Brethren in your Province.

Your Reverence's

Very humble and obedient servant in Our Lord,

Kebec, this 18th of September, 1662.

HIEROSME LALEMANT.

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MABOVL.

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[1] Relation de ce qvi s'eſt paſſé en la Miſſion des Peres de la Compagnie de IESVS au païs de la Nouuelle France, depuis l'Eſté de l'année 1661. juſques à l'Eſté de l'année 1662.

CHAPITRE I.

DIUERSES GUERRES DES IROQUOIS.

VN Ancien diſoit aſſez bien que la Fortune eſt vne ambitieuſe, qui n'aſpire qu'à de nobles rauages; & qu'elle en veut bien [2] plus aux grands Edifices qu'aux Cabanes champeſtres, qui ſe deffendent par leur baſſeſſe de la fureur de ce Meteore, pendant que les cimes des hautes montagnes en reçoiuent tous les coups.

Peut eſtre auons nous eſté aſſez humiliez l'an paſſé, & mis aſſez bas pour n'eſtre pas atteints des foudres des Iroquois, qui ont tourné leurs armes ailleurs, & qui ſont aſſez ſuperbes pour dédaigner des conqueſtes qui leur ſont ordinaires. Ils en vont faire à trois & quatre cent lieuës d'icy, ne laiſſant aucun coing de ces vaſtes foreſts, qu'ils ne rempliſſent d'effroy & de ſang.

Les vns ont pris leur marche vers le Leuant, du Coſté de la nouuelle Angleterre, pour y combattre les Abnaquiois, qui ſont [3] Sauuages dociles, & bien ſuſceptibles des bonnes impreſſions qu'on leur donne, ainſi que le teſmoigne vn de nos Peres, qui a par pluſieurs fois donné iuſqu'à eux par des routes

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[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1661 to the Summer of the year 1662.

CHAPTER I.

DIVERS IROQUOIS WARS.

ONE of the Ancients has well said that Fortune is ambitious, seeking only noble prey; and that her designs are much [2] oftener against stately Edifices than against rustic Cabins which, by their lowliness, are defended against this Meteor's fury, while the peaks of lofty mountains receive all its blows.

Perhaps we were so humbled last year and reduced to so lowly a state as not to be hit by the thunderbolts of the Iroquois, who have turned their arms elsewhere, and are haughty enough to disdain the conquests to which they are accustomed. They are going in pursuit of others, three and four hundred leagues from here, leaving no corner of these vast forests which they do not fill with terror and bloodshed.

Some have directed their course Eastward, toward new England, there to fight the Abnaquiois, [3] Savages of docile nature, and very susceptible to all good influences,—as is testified by one of our Fathers,

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affreuſes, & par des chemins de famine & de precipices qu'il faut paſſer: Ils habitent les bords d'vne Riuiere nommée Kenebeki, & cultiuent vn païs ſi delicieux, à leur dire, qu'ils tiennent par tradition de leurs Fables, que le fils de celuy qui a tout fait, voulant ſe faire Sauuage, n'auoit point trouué de terre plus belle que la leur pour y faire ſon ſejour. C'eſt dans ce lieu de paix & de delices que quelque bande d'Agnieeronnons va porter le trouble auec les armes, pour vanger vn affront fait à trente des leurs, qui voulants [4] exiger quelque ſorte de tribut de ces peuples, en furent tous maſſacrez, à la reſerue d'vn, qui apres auoir eu les lévres d'en haut tronçonnées, & la teſte à demy-eſcorchée, fut renuoyé en cét equipage pour porter la nouuelle de ce qui s'eſtoit paſſé enuers ſes Compatriotes, auec ordre de leur dire qu'on les deſtinoit à vne ſemblable ignominie, s'ils entreprenoient vne pareille vexation.

Ces ſuperbes, plus accouſtumez à faire la loy, qu'a la ſubir, ſe ſont mis incontinent en campagne, auec deſſein d'employer deux années, auant leur retour, pour prendre vengeance de cét affront.

Nous auons appris depuis peu qu'ils ont déja bien commencé, [5] ayant ſurpris vne bourgade entiere, lors que tous ſes habitants eſtoient yures par les boiſſons que les Hollandois leurs traittent; de ſorte qu'ayant bien pris leur temps, ils s'emparerent du bourg, qui n'eſtoit plus qu'vn grand Cabaret remply d'yvrongnes. Ils firent nager le ſang dans les Cabanes auſſi abondamment que le vin y couloit auparauant: Ils bruſlerent en ſuitte les femmes & les enfans, & tous ceux que le fer auoit eſpargnez. Il n'y eut qu'vn vieillard qui trouua grace, parce qu'il n'eſtoit pas pour lors yvre, & qu'il auoit eſté peu auparauant

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who has several times gained access to them by frightful roads and ways beset with famine, and with precipices that must be passed. They dwell on the banks of a River called Kenebeki, and cultivate a country so delightful, according to their account, that they maintain, following their Legendary tradition, that the son of him who made all things, choosing to become a Savage, found no land more beautiful than theirs wherein to sojourn. Into that peaceful and delightful region a band of armed Agnieeronnons is about to carry disturbance, in order to avenge an insult offered to thirty of their number who, wishing [4] to exact a sort of tribute from those people, were themselves all slain by them, with a single exception. This man, after having his upper lip cut off and losing half his scalp, was sent back in that plight to carry the tidings of what had befallen his Compatriots, being ordered to tell his countrymen that like ignominy was in store for them if they undertook a similar act of molestation.

Those arrogant people, more accustomed to impose laws than to obey them, straightway took the field, purposing to devote two years, before their return, to the avenging of this insult.

We learned recently that they had already made a good beginning, [5] by surprising an entire village when all its inhabitants were intoxicated with liquor, sold to them by the Dutch; thus, by a wise choice of their time, they captured the village, which was nothing but a great Pot-house full of drunken men. They made blood flow in the Cabins as freely as wine had flowed there before; and then burned the women and children, and all whom the sword had spared, only one old man meeting with mercy, because he

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en Ambaſſade chez les Agnieronnons pour traitter de paix auec eux: Il fut d'abord bien receu à Agnié; & quoy que captif il fut conſideré comme vn [6] homme venerable par ſa vieilleſſe & par ſa temperance: Apres quelque ſejour dans Agnié, il fut, par malheur, rencontré par cinq ou ſix Iroquois yvres, qui ſe ſaiſirent de luy, & ſans delay l'attacherent à vn poſteau, où ils luy firent endurer toutes les cruautez, que la barbarie, jointe à l'yvrongnerie, peut inuenter; mais il les ſouffrit d'vn viſage égal, ſans iamais laiſſer tomber vne larme de ſes yeux, ny laſcher vne parole de plainte de ſa bouche. Quel mal heur pour ce pauure homme de perir par l'yvrongnerie de quatre ou cinq frippons, apres auoir euité celle d'vn bourg tout entier. Voilà donc la guerre du Leuant qui occupe vne partie des Iroquois.

D'autres pouſſent plus loing [7] vers le Sud, ſans ſçauoir bonnement à qui ils en veulent: ils cherchent des hommes qu'ils ne cognoiſſent pas, ils ont la guerre auant que d'auoir des ennemis. Ils marchent plus de deux cent lieuës dans les Foreſts, ſans bouſſoles, & ſans s'égarer; Et enfin rencontrent la mer vers les coſtes de la Virginie, à ce que nous preſumons. Ils trouuent vn païs où l'on ne ſçait ce que c'eſt que de neiges, tout y eſt touſiours verd, excepté les Caſtors qui y ſont blancs. Les hommes y ſont habillez comme les femmes, & les femmes comme les hommes, ſur tout pour ce qui eſt de la coëffeure. Les Ours, les Sangliers, les Leopards & les Lions peuplent ces deſerts bien plus que les hommes; les cocqs-d'Inde & [8] les poules y vollent en bandes, comme les Eſtourneaux en France, & l'on entend le chant du coq dans les bois, comme l'on faiſoit dans nos villages. Il y a des foreſts entieres d'arbres bien

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was not drunk at the time and had, shortly before, gone on an Embassy to the Agnieronnons' country, to treat for peace with them. At first he was well received at Agnié, and, although a captive, was regarded as a [6] man worthy of veneration because of his age and temperance. After remaining some time in Agnié, he was unfortunately met by five or six drunken Iroquois who seized him and bound him without delay to a stake, where they made him suffer all the cruelties that barbarism added to drunkenness can devise; he, however, bore them with a tranquil countenance, never letting a tear fall from his eyes, or a word of complaint escape from his lips. What a misfortune for this poor man, to perish through the intoxication of four or five rascals, after escaping from that of an entire village! That, then, is the war in the East which is occupying a part of the Iroquois.

Others are pushing their way farther down [7] toward the South, without well knowing against whom they bear a grudge, seeking, they know not whom, and declaring war before they have any enemies. Proceeding more than two hundred leagues through the Forests, without compass and yet unerringly, they finally reach the sea near the Virginia coast, as we suppose. They find a country where snow is unknown and everything is always green, except the Beavers, which are white. The men there dress like women, and the women like men, especially in regard to head-dress. Bears, wild Boars, Leopards, and Lions inhabit those wildernesses much more than man; while Turkeys and [8] fowls fly in flocks, as Starlings do in France, and the cock's crow is heard in the woods just as in our

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ſemblables aux palmiers: ce ſont, diſent nos Iroquois, des roſeaux, gros & hauts comme les cheſnes, mouëlleux & noüez d'eſpace en eſpace; les fueilles ont trois pieds de longueur, & vn de large, & deux ou trois poulces d'eſpaiſſeur; elles ſont au reſte rondes & droites comme des eſpées, & ſeruent comme de corps-de-garde ou d'appuy au tronc qui eſt foible & molaſſe de ſoy meſme, mais enuironné comme d'vne muraille armée de coutelats. Nos guerriers rencontrerent par hazard vn de ces Arbres renuerſé, [9] ils s'en approcherent, & trouuerent dans le creux trois grands Ours, qui y logeoient bien au large, & qui s'eſtoient engraiſſez de la moüelle de cét Arbre, qui leur ſeruoit de nourriture, & de logement tout enſemble; de ſorte qu'ils ne quittent point la maiſon qu'apres l'auoir mangée.

Tirant vn peu plus vers le Couchant que vers le Midy, vne autre bande d'Iroquois va chercher juſques à quatre cent lieuës d'icy vne Nation qui n'eſt criminelle que parce qu'elle n'eſt pas Iroquoiſe; on la nomme Ontôagannha, comme qui diroit là où on ne ſçait pas parler, à cauſe de l'Algonquin corrompu qui y eſt en vſage. Au reſte, ſi nous en croions à nos Iroquois, qui en ſont retournez, & aux Eſclaues [10] qu'ils en ont amenez, c'eſt vn païs qui n'ayant rien des rigueurs de nos hyuers, joüit d'vne ſaiſon touſiours temperée, & comme d'vn Printemps & d'vn Automne continuel; La terre y eſt ſi fertile, qu'on en pourroit preſque dire à proportion ce que les découureurs Iſraëlites diſoient de la terre de Promiſſion; Car pour ne parler que du bled d'Inde ſeulement, il pouſſe vne tige ſi extraordinairement groſſe, & ſi haute, qu'on la prendroit pour vn arbre, & porte des eſpics de deux pieds de long, dont les grains paroiſſent

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villages. There are whole forests of trees very similar to palms. These are, our Iroquois say, reeds, in thickness and height equal to oak-trees; they are pithy and have knots at intervals; and they bear leaves three feet long, a foot wide, and two or three inches thick. These leaves are, moreover, round, and as straight as a sword, and serve as a body-guard or support to the trunk, which is, of itself, weak and flabby, but is girt about as with a rampart armed with cutlasses. Our warriors found by chance one of these Trees prostrate, [9] and, upon approaching it, discovered in its hollow three large Bears, which were enjoying spacious lodgings, and had grown fat on the pith of this Tree, which served them for food and shelter at the same time. Thus they leave their house only after they have eaten it.[8]

Proceeding rather Westerly than Southerly, another band of Iroquois is going four hundred leagues from here in pursuit of a Nation whose only offense consists in its not being Iroquois. It is called Ontôagannha, signifying "the place where people cannot speak"—because of the corrupt Algonquin in use there.[9] Furthermore, if we believe our Iroquois who have returned thence, and the Slaves [10] whom they have brought thence, it is a country which has none of the severity of our winters, but enjoys a climate that is always temperate—a continual Spring and Autumn, as it were. The soil there is so fertile that one could almost say of it, within bounds, what the Israelite discoverers said of the Promised land; for, to mention the Indian corn only, it puts forth a stalk of such extraordinary thickness and height that one would take it for a tree, while it bears ears two feet long with grains that resemble in size our large

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comme ceux de nos gros Muſcats: On n'y voit point d'Orignaux ny de Caſtors, qui ne s'habituent que dans les païs froids: Mais en recompenſe les Cerfs, les Buffes, les Porcs ſauuages, [11] & vne autre eſpece de grands animaux dont nous n'auons aucune connoiſſance, peuplent ces belles foreſts, qui ſont comme autant de Vergers, n'y ayant preſque que des arbres fructiers, parmy leſquels viuent bien en repos des oyſeaux de toutes couleurs, & de tous ramages, ſur tout les petits Perroquets qui y ſont en ſi grand nombre, que nous auons veu de nos Iroquois retourner de ces païs auec des eſcharpes & des ceintures qu'ils s'eſtoient faites de ces oyſeaux enlaſſez les vns dans les autres. Il s'y trouue de plus vne eſpece de Serpents d'vne prodigieuſe groſſeur, & longs de deux braſſes; mais ce ſont des Serpents innocents, dont le venin n'eſt pas malin, ny la picqueure mal-faiſante. [12] Les hommes n'y ſont pas ſi bons que les ſerpents, car ils vſent d'vn poiſon, dont ils ſçauent bien l'art d'infecter les ſources, & meſme les riuieres entieres, & le font auec tant d'adreſſe, que les eaux ne perdent rien de leur beauté, quoy qu'elles ſoient toutes corrompuës. Leurs bourgades ſont placées le long d'vn beau fleuue qui les porte juſques au grand Lac (c'eſt ainſi qu'ils nomment la Mer) où ils ont commerce auec des Europeans, qui prient Dieu comme nous, & qui ont l'vſage des Chappelets & des Cloches pour appeller aux Prieres: A la façon dont ils nous les depeignent, nous iugeons que ce ſont des Eſpagnols. Cette Mer eſt ſans doute ou la Baye du S. Eſprit dans le Golfe de Mexique en la coſte de [13] la Floride, ou bien la Mer Vermeille, ſur la coſte de la nouuelle Grenade dans la grande Mer du Sud: Quoy qu'il en

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Muscatel grapes. No Moose or Beavers are seen there, as they live only in cold countries; but, to make up for this, Deer, Buffalo, wild Hogs, [11] and another species of large animal wholly unknown to us, inhabit those beautiful forests, which are like so many Orchards, consisting almost wholly of fruit-trees. In their branches live very peacefully birds of all colors and of every note, especially little Paroquets, which are so numerous that we have seen some of our Iroquois return from those countries with scarfs and belts which they had made from these birds by a process of interweaving. One finds there also a kind of Serpent of prodigious size and two brasses in length; but these are harmless Snakes, their venom not being hurtful or their sting injurious. [12] The people are not so inoffensive as the snakes, for they make use of a poison with which they understand perfectly the art of infecting springs, and even whole rivers; and they do it with such skill that the water loses nothing of its fair appearance, although it be tainted throughout. Their villages are situated along a beautiful river which serves to carry the people down to the great Lake (for so they call the Sea), where they trade with Europeans who pray as we do, and use Rosaries, as well as Bells for calling to Prayers. According to the description given us, we judge them to be Spaniards. That Sea is doubtless either the Bay of St. Esprit in the Gulf of Mexico, on the coast of [13] Florida; or else the Vermilion Sea, on the coast of new Granada, in the great South Sea.[10] Be that as it may, against those peoples the Onnontagheronnon Iroquois have turned their arms, to appease (as they say) the souls of those of their number who were killed there eight or nine years ago. Those

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ſoit, c'eſt vers ces peuples que les Iroquois Onnontagheronnons ont tourné leurs armes, pour appaiſer (diſent-ils) les ames de ceux des leurs qui y ont eſté tuez il y a huit ou neuf ans, & qui ne trouueront point de lieu de repos en l'autre monde, qu'elles n'ayent eſté comme expiées par les feux des captifs bruſlez: Cruelle expiation qu'ils ont commencée l'hyuer dernier, par de pauures femmes, & par des enfans à la mammelle, qui ont eſté la proye des flammes & de la cruauté de ces trop immiſericordieux Barbares.

Vn autre party Iroquois commence [14] vne guerre de deux ans contre la Nation qu'on nomme du Bœuf; Vn autre tourne ſa marche contre la Nation du Petun du coſté des Nezpercés; Vn autre eſtant allé comme à la deſcouuerte d'vn païs nouueau, s'eſt engagé ſi auant dans les bois inconnus, qu'ils y ont pery de faim.

Les autres ont eſté plus heureux dans la nouuelle entrepriſe qu'ils ont faite cét hyuer dernier ſur nos Sauuages du Nord; ce ſont ceux vers qui deux de nos Peres furent l'an paſſé, par des chemins eſcartez de Tadouſſac, quand ils ſe rendirent à Necouba, bien à propos pour pluſieurs Neophytes, dont les vns ont eſté inſtruits tout de nouueau des myſteres de noſtre Religion, & les autres ont eſté reconciliez à Dieu. [15] Tous ces pauures Neophytes ont pû, par apres, reconnoiſtre les ſoins que la Prouidence a eu de leur ſalut, leur ayant enuoyé des Miſſionnaires dans des conjonctures tout à fait admirables; car jamais ny Iroquois, ny François n'auoient mis le pied en leur païs: jamais on n'auoit parlé ny à Agné, ny à Kebec de Necouba; & voila qu'en la meſme année & les vns & les autres y arriuent; mais cette douce Prouidence a voulu que nos Peres y arriuaſſent les premiers, pour

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souls will find no resting-place in the other world until they have been atoned for, as it were, by fires of burnt captives,—a cruel expiation, begun last winter with some poor women and infants at the breast, who fell victims to the flames, and to the cruelty of those too pitiless Barbarians.

Another Iroquois expedition is beginning [14] a two years' war against the so-called Ox Nation;[11] another is turning its course against the Tobacco Nation, in the direction of the Nezpercés; and still another, starting out to discover, as it were, a new country, penetrated so far into the unknown forests that the men perished there of hunger.

The rest were more successful in the new undertaking executed by them, this past winter, against our Savages of the North. These are the people whom two of our Fathers visited last year by remote paths from Tadoussac, when they repaired to Necouba, very seasonably for many Neophytes, some of whom were instructed anew in the mysteries of our Religion, while the others made their peace with God. [15] All those poor Neophytes were able later to recognize the care which Providence had for their salvation by sending them Missionaries under circumstances truly wonderful. For never before had either Iroquois or Frenchman set foot in their country, nor had mention ever been made of Necouba, either at Agné or at Kebec; and, behold, in the same year men came thither from both places. It was, however, the will of that gentle Providence that our Fathers should arrive there first, to rescue from the fires of Hell those who, although they knew it not, would soon be cast into the fires of the Iroquois.

What we are about to relate we learned from two

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tirer des feux d'Enfer, ceux qu'ils ne croyoient pas deuoir eſtre bien-toſt iettez dans les feux des Iroquois.

Nous auons appris, ce que nous en allons dire, par deux Sauuages, qui ayans eſté pris à Necouba [16] meſme par les Agneronnons, ſe ſont heureuſement eſchappez de leurs mains lors qu'ils approchoient de leur bourg. L'vn des deux âgé de vingt ans, vſa d'adreſſe pour ſa fuite; car ſur les chemins ayant mis les Iroquois en belle humeur, ioüant auec eux tantoſt aux pailles, tantoſt aux dez, qui ſont leurs jeux les plus ordinaires, les prouoqua à la courſe, deffiant le plus habile d'eux, tout eſtropié qu'il eſtoit. L'emulation ſe met dans la compagnie, on s'aſſemble, on choiſit le plus diſpos des Iroquois: le captif entre en liſſe auec luy, & les bornes de la courſe ayant eſté marquées, ils commençent à courir à qui mieux, mieux; mais ce captif qui regardoit ſa liberté comme le prix de ſa victoire, [17] tenoit le deuant auec les acclamations de ſes ennemis meſmes, qui changerent de ton quand ils virent que le Victorieux paſſoit les bornes qu'ils auoient poſées, s'enfonçant dans le bois, & refuſant les loüanges & la gloire à laquelle on l'inuitoit: Il continuë donc ſa route auec autant plus de courage qu'il n'auoit plus de Riual de ſa victoire; la crainte & l'eſperance luy donnant des forces: mais il courroit à ſon mal-heur, s'eſtant inopinément ietté entre les mains d'vne autre bande d'Iroquois, qui ne furent pas plus ruſez que les premiers: car ils le laiſſerent eſchapper, lors qu'ils eſtoient preſts de le ietter au feu.

C'eſt ce qu'il nous a rapporté à ſon arriuée à Montreal, diſant [18] que toutes les terres du Nord qui n'auoient iamais veu d'Iroquois, en ſont tellement infectées, qu'il n'y a plus de cauerne aſſez ſombres

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Savages who, after being captured at Necouba [16] itself by the Agneronnons, happily escaped from their hands when they were approaching their village. One of them, twenty years of age, used cunning to effect his escape. After putting the Iroquois in good humor on the way by playing with them,—now at straws, and now at throwing dice, the games most played by them,—he challenged them to a race, and defied the most agile of their party, all disabled as he was. Emulation sprang up in the company, and they gathered around; the nimblest of the Iroquois was chosen, the captive entered the lists with him, and, the goals being marked, they started to run, each at his best speed. The prisoner, however, regarding his liberty as the prize of victory, [17] took the lead, amid the applause of his enemies themselves. But they changed their tone when they saw the Victor passing the goal they had set and plunging into the woods, refusing the praise and glory to which they invited him. Thus he continued on his course with all the more courage that he no longer had any Rival in his victory, fear and hope lending him strength. But he was running toward his own ill luck; for he unexpectedly threw himself into the hands of another band of Iroquois. These, however, were no shrewder than the first; since they allowed him to escape, when they were on the point of consigning him to the flames.

Such was the account he gave us upon his arrival at Montreal. He told us, moreover, [18] that all the lands of the North, which had never before seen any Iroquois, have become so infested with them that there is no cavern in those vast regions of rocks dark enough to serve as a place of concealment, or any

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parmy ces grands païs de rochers, pour s'y cacher, ny de foreſt aſſez profonde pour y confier ſa vie; que dés le commencement de l'hyuer ils ont fait vne grande priſe de pluſieurs familles, compoſées d'hommes, de femmes & d'enfans, qui n'ont jamais combattu contre d'autres ennemis que contre leurs Caſtors & leurs Orignaux; que pouſſant outre leurs victoires, ils auoient ſurpris à Necouba bon nombre d'autres Sauuages, lors qu'ils eſtoient occupez à des obſeques, ayans iuſtement pris le temps qu'ils faiſoient le feſtin d'vn mort, & qu'ils n'auoient en [19] main au lieu d'armes que des plats & des cuillieres, les obligeant ainſi de continuer pour eux-meſmes les pleurs qu'ils auoient commencez pour ce defunct; que leur deſſein n'eſtoit pas de s'en tenir là, mais de donner iuſqu'à la mer du Nord, d'y enleuer comme vn torrent tout ce qu'ils y rencontreront, puis deſcendre par le lac Saint Iean & par Tadouſſac, groſſiſſant toûjours, en chemin faiſant, le nombre de leurs priſonniers: & enfin remonter par noſtre grand fleuue de Saint Laurens, pour paſſer deuant Quebec, & deuant nos autres habitations, chargez de deſpoüilles & de victimes, qui embelliront de leurs larmes, & de leur ſang la triomphante entrée que ces Barbares ſe preparent [20] de faire dans leurs bourgades.

Voilà donc, comme nos ennemis s'eſtant eſpandus par toutes ces contrées, nous ont laiſſé en paix cét [*sc.* c'eſt] vne partie de l'Eſté, parce qu'ils ont porté la guerre tout alentour de nous: de ſorte que nous ne ſommes heureux que par le malheur d'autruy; quoy qu'à vray dire, le malheur de nos Alliez eſt le noſtre, puis que la ſource du Caſtor demeure tarie par la perte de ceux qui en font le tranſport à nos habitans.

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forest deep enough to be entrusted with one's life. In the very beginning of the winter the Iroquois made a great capture of a number of families, composed of men, women, and children, who had never fought against other enemies than their own Beavers and Moose; and, pushing their conquests farther, they surprised a large body of Savages at Necouba engaged in funeral rites. The enemy chose just the time when these were holding the banquet for a dead person and had in [19] hand, instead of arms, nothing but dishes and spoons; and thus compelled them to continue for themselves the lamentations they had begun for the deceased. We were told that the plan of the Iroquois was, not to pause there, but to push on as far as the North sea, to carry all before them there, like a torrent; then to descend by way of lake Saint John and Tadoussac, ever adding to their prisoners as they went; and finally to return homeward by our great Saint Lawrence river, in order to pass in front of Quebec and our other settlements, laden with spoils, and with victims who would adorn with their tears and blood the triumphant entry which these Barbarians are preparing [20] to make into their villages.

Thus, then, our enemies, dispersing through all those regions, have left us in peace for a part of the Summer, because they were waging war all around us. Consequently, our good fortune is due only to the misfortune of others, although, to tell the truth, our Allies' ill fortune is our own, since the fountain-head of Beaver-skins is dried up with the ruin of those who bring them to our settlers.

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[21] CHAPITRE II.

QUELQUES MEURTRES CONSIDERABLES FAITS PAR LES IROQUOIS.

CE peu de repos dont nous auons ioüy, n'a pas eſté vniuerſel: Montreal a finy l'année paſſée, & commencée celle-cy par deux pertes notables. L'vne dans le mois de Fevrier dernier, par la mort du Sieur Lambert Cloſſe, qui fut tué par vne bande d'Iroquois, lors qu'il alloit au ſecours de quelques François qui eſtoient en danger. C'eſtoit vn homme dont la pieté ne cedoit en rien à la vaillance, & qui auoit vne preſence d'eſprit tout à fait rare dans la chaleur des combats; il a tenu ferme à [22] la teſte de vingt-ſix hommes ſeulement, contre deux cent Onontagueronnons, combattant depuis le matin juſqu'à trois heures apres midy, quoy que la partie fuſt ſi peu eſgale; il leur a ſouuent fait lacher priſe; ſouuent il les a depoſſedez des poſtes auantageux, & meſme des redoutes dont ils s'eſtoient emparez; & a iuſtement merité la loüange d'auoir ſauué le Montreal & par ſon bras, & par ſa reputation: de ſorte qu'on a iugé à propos de tenir ſa mort cachée aux ennemis, de peur qu'ils n'en tiraſſent de l'auantage. Nous deuions cette Eloge à ſa Memoire, puis que Montreal luy doit la vie.

L'autre perte n'eſt pas moins conſiderable, c'eſt d'vn bon Eccleſiaſtique [23] nommé Monſieur Vignal, qui dans le mois d'Octobre de l'année paſſée, accom-

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[21] CHAPTER II.

SOME MURDERS OF IMPORTANCE COMMITTED BY THE IROQUOIS.

THIS brief respite which we have enjoyed has not been a general one, Montreal having closed the past year and opened the present one with two considerable losses. One was the death, last February, of Sieur Lambert Closse, who was killed by a band of Iroquois when he was going to aid some Frenchmen in danger. He was a man whose piety was no whit inferior to his valor, and who possessed extraordinary presence of mind in the heat of battle. At [22] the head of only twenty-six men, he stood firm against two hundred Onontagueronnons, fighting from morning until three o'clock in the afternoon. Unequal though the contest was, he repeatedly forced the enemy to retreat; often routed them from their vantage-ground, and even from redouts which they had seized; and justly won the credit of saving Montreal, both by his might and by his reputation. Hence it was deemed advisable to keep his death concealed from the enemy, for fear that they might take advantage of it. This Eulogy we owed his Memory, since Montreal owes him its life.

The other loss is no less severe, being that of a good Ecclesiastic [23] named Monsieur Vignal. In the month of October of last year, he accompanied

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pagnant des ouuriers qui alloient querir des pierres en vne Iſle voiſine de Montreal, comme ils mettoient à terre ſans deffiance, les Iroquois qui ſe tenoient cachés dans les bois, ſe ruérent à l'improuiſte ſur eux, auec vn grand cry, & dés la premiere deſcharge de leurs fuzils ils en tuerent trois ſur la place, bleſſerent les autres, & ſe ſaiſirent de M^r^ Vignal, qui auoit déja receu pluſieurs playes, deſquelles il mourut peu de temps apres entre leurs mains. Sa vie eſtoit d'vne tres-douce odeur à tous les François par la pratique de l'humilité, de la charité & de la penitence; vertus qui eſtoient rares [24] en luy & qui le rendoient aimable à tout le monde; & ſa mort a eſté bien precieuſe aux yeux de Dieu, puis qu'il l'a receuë de la main de ceux pour leſquels il a ſouuent voulu donner ſa vie; il auoit de grandes tendreſſes pour leur ſalut, il s'eſt offert pluſieurs fois de nous venir joindre, quand nous eſtions à Onontagué, afin de trauailler conjointement à la conuerſion de ces Barbares; & il l'auroit fait, ſi ſa complexion & ſes forces euſſent correſpondu à ſon courage & à ſes ferueurs.

Dans ces accidens qui nous ſont auſſi ſenſibles que les perſonnes que nous perdons, nous ſont precieuſes, nos courages ſont releuez par l'eſperance que nous donne noſtre bon Roy, d'vn grand ſecours, qui va faire [25] reigner la Foy par la deſtruction des Infidelles, & donner la vie à plus de cinquante Nations par la ruïne de quatre ou cinq bourgades. Nous ſommes dés cette année dans l'attente de deux vaiſſeaux chargez de quelques ſoldats, qui diſſiperont vne partie de nos craintes. Nous repondrons aux ſalues de leurs Canons, par des benedictions publiques, dont nous remplirons l'air pour noſtre incomparable

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some workmen who went out to get stone on an Island near Montreal; and while they were landing, suspecting no danger, some Iroquois, concealed in the woods, rushed upon them unexpectedly with a loud cry. Three were killed on the spot, with the first discharge of their muskets; they wounded the others, and seized Monsieur Vignal, who, having already received several wounds, died therefrom in their hands, soon after. He bore in life a very good repute among all the French, through his exercise of humility, charity, and penitence — virtues which were highly developed [24] in him, and made him beloved by every one. His death, too, was very precious in God's eyes, being received from the hands of those for whom he had often wished to give his life. He was very tenderly concerned for their salvation, offering several times to come and join us, when we were at Onontagué, in order to labor with us for the conversion of those Barbarians; and he would have done so, had his constitution and strength been equal to his courage and fervor.

Amid these disasters,— which are as keenly felt by us as the persons whom we lose are precious to us,— our courage is sustained with the hope, given us by our good King, of powerful succor which is to introduce [25] the reign of the Faith through the destruction of the Infidels, and give life to more than fifty Nations through the overthrow of four or five villages. We are this year expecting two vessels laden with soldiers, who will dispel a part of our fears. The salutes of their Cannon we shall answer with public benedictions for our incomparable Monarch who, while bestowing his attention on all France,

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Monarque, qui donnant ſes ſoins à toute la France, les veut bien eſtendre juſqu'au delà des Mers, pour faire part à ſes Sujets de ce Nouueau monde, du repos qu'il a procuré à toute l'Europe.

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is pleased to extend it even beyond the Seas, in order to give his Subjects of this New world a share in the peace which he has procured for the whole of Europe.

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[26] CHAPITRE III.

HIUERNEMENT DU PERE PIERRE BAILLOQUET, AUEC LES MONTAIGNAIS & LES ALGONQUINS.

LES Sauuages qui paſſent de ce monde entre nos mains, ſemblent vouloir quitter tout ce qu'ils ont de barbare auant que de quitter la vie; ils meurent pour la pluſpart, auſſi bons Chreſtiens, que s'ils n'auoient iamais veſcu en Sauuages; Et ils ont alors des ſentimens de deuotion, qui reſſentent pluſtoſt les Cloiſtres que les bois.

Nous auons fermé les yeux, il y a quelque temps, à vn bon Huron, nommé Louis Aquienhio, qui eſt mort en Saint, pendant [27] quatre mois de maladie, il fit vn Temple de ſa Cabane, & ſon écorce, ſur laquelle il eſtoit eſtendu, eſtoit comme vn Sanctuaire, où il conſacroit toutes ſes ſouffrances par vne merueilleuſe patience, & par des prieres continuelles: Tous ſes deſirs n'eſtoient que pour le Ciel, & toutes ſes paroles n'eſtoient que des choſes celeſtes: Monſeigneur l'Eueſque de Petrée, qui a de grandes tendreſſes pour ces pauures Sauuages, ayant eu la bonté de le viſiter dans le fort de ſon mal, & luy ayant fait gagner l'Indulgence des Moribons, il s'écria en ſuite: IESVS! enleue-moy, ie n'ay plus rien à faire en ce monde; IESVS enleue-moy! paroles, qui ont vne douceur, & vne energie toute particuliere en Langue [28] Huronne; auſſi les auoit-il touſjours au cœur & en la bouche. Peu de temps auant que de

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[26] CHAPTER III.

FATHER PIERRE BAILLOQUET'S WINTERING WITH THE MONTAIGNAIS AND ALGONQUINS.

THE Savages who pass out of this world under our care manifest a desire to throw off every trace of the barbarian before leaving this life — dying, for the most part, as good Christians as if they had never led a Savage existence; and possessing at death sentiments of devotion which savor rather of the Cloister than of the forest.

Some time ago we closed the eyes of a good Huron named Louis Aquienhio, who died the death of a Saint. During [27] a four months' illness he made a Temple of his Cabin, and the bark whereon he lay was a kind of Sanctuary where he consecrated all his sufferings with a marvelous patience and constant prayers. His every wish was but for Heaven, his every word on things celestial. When Monseigneur the Bishop of Petræa, who has much tenderness for these poor Savages, was so kind as to visit him at the height of his illness and procure for him the Indulgence of the Dying, he thereupon exclaimed: "JESUS, take me; I have naught else to do in this world. JESUS, take me!"—words which have a sweetness and force all their own in the [28] Huron Tongue. And these words he had constantly in his heart and on his lips. A short time before his death, as he was extremely low and greatly emaciated, some

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mourir, eſtant fort bas & tout extenué, quelqu'vn des aſſiſtans ayant dit par compaſſion: helas qu'il eſt defiguré, il n'eſt plus ſemblable à luy-meſme! A ces paroles, qu'il entendit, il r'anima tous ſes eſprits, & d'vne voix aſſez forte, quoy que mourante, il ſe mit à chanter ſa Chanſon de mort, qu'il compoſa ſur le champ, dont le refrain eſtoit, *Ie ne ſuis plus ſemblable à moy-meſme, mais ie ſeray bien-toſt ſemblable à mon* IESVS: & ne quitta point cette Chanſon, que pour reprendre ſa priere ordinaire: IESVS enleuez-moy!

Sa femme, tres bonne Chreſtienne, l'animoit à ce ſaint exercice par de continuelles exhortations, [29] qui n'eſtoient pas moins ſaintes pour ſortir d'vne bouche Huronne: Elle luy ſeruoit de Maiſtreſſe en noſtre abſence, & ne luy parloit plus que du Ciel, l'encourageant d'y aller au pluſtoſt, puis qu'il y auoit vn de ſes petits enfans qui luy tendoit les bras. Les deux iours qui precederent ſa mort, elle inuenta vne façon d'aſſiſter les moribons qui ne tient rien du Sauuage; elle ſe reſolut de ſi bien employer ces derniers momens, qu'il n'y en eût pas vn, qui ne fuſt ſanctifié par la priere; imitant en quelque façon nos Quarante-heures qu'elle auoit veuës dans noſtre Egliſe: Elle pria vne de ſes parentes de l'aſſiſter dans ces derniers deuoirs qu'elle vouloit rendre à ſon mary. Elles commençent donc [30] cette ingenieuſe inuention de pieté, par vne Oratoire d'ecorce, qu'elles dreſſent auprés du malade, & là ne ceſſent de prier, tantoſt l'vne, tantoſt l'autre, tantoſt toutes deux enſemble: ſe releuant l'vne l'autre, en ſorte qu'elles continuerent iour & nuict ces charitables offices, iuſqu'au dernier ſoûpir du malade, qui rendit l'ame auec ces paroles, IESVS enleue-moy!

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one who was present exclaimed, out of compassion: "Alas, how disfigured he is! He is no longer like himself." Overhearing these words, he roused all his energies, and, in a voice of considerable strength, dying although he was, he began to chant his death-Song, composed then and there, and bearing the refrain, *I am no longer like myself, but I shall soon be like my* JESUS; and he only ceased this Song to resume his usual prayer, "JESUS, take me!"

His wife, a most excellent Christian, encouraged him in this holy exercise by continual exhortations, [29] which were none the less holy that they came from a Huron mouth. In our absence she served him as Teacher, speaking to him only of Heaven, and encouraging him to hasten thither, since one of his little children was there, stretching out its arms to him. During the two days preceding his death, she devised a method of helping the dying which indicates nothing of the Savage. She resolved to make such good use of those last moments that not one of them would pass unsanctified by prayer, by imitating to some extent our Forty hours' devotion, which she had witnessed in our Church. She begged a kinswoman of hers to aid her in these last offices which she wished to render her husband. Accordingly, they began [30] that ingenious device of piety by constructing, at the patient's bedside, an Oratory of bark, where they ceased not to pray,—now one, now the other, and now both together,—relieving each other in such wise that they continued these charitable offices, day and night, until the sick man drew his last breath and rendered up his soul with the words, "JESUS, take me!"

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Cette courageuſe femme, qui auoit retenu ſes larmes, pendant toute la maladie de ſon mary, de peur de l'attendrir, & le diuertir de la penſée de Dieu, laſcha la bonde à ſes yeux, ſi-toſt qu'il eut expiré, & en verſa ſur luy vne ſi grande quantité, qu'elle fit paroiſtre & ſa conſtance à les retenir, & ſa tendreſſe à les donner [31] quand il faut. Il eſt vray que c'eſtoient des pleurs reſignez & des larmes meritoires; car elle s'en alla bien-toſt les verſer au pied des Autels, pour eſteindre, diſoit-elle, les flames du lieu par où l'ame de ſon cher mary deuoit paſſer: elle voulut en cela contrecarrer l'ancienne couſtume des femmes Huronnes, qui à la mort de leurs maris, ſe tenoient enfermées durant cinquante iours, ſans parler à perſonne, pour teſmoigner l'excez de leur douleur par ce rigoureux ſilence, & par cette ſolitude ſuperſtitieuſe.

Vne bonne Algonquine, femme d'vn ancien Capitaine, ſe trouuant en danger de mourir à trente lieuës de Quebec, quoy qu'elle ſe fuſt confeſſée quelque temps auparauant, ſouhaita ſi [32] paſſionnément d'expirer entre nos bras, qu'elle enuoya icy exprés, & fit porter cette parole au Pere, qui a ſoin de la Miſſion Algonkine: haſte-toy mon Pere! ne tarde pas, car ie m'en vay mourir, & deſia ie ſens mon ame ſur le bord de mes levres; ie l'arreſteray neantmoins quatre iours pour la mettre entre tes mains, & ſi tu ne peux te rendre aſſez à temps pour la receuoir, prepare-luy du moins les chemins de l'autre monde, par tes prieres.

La grande confiance qu'ont en nous les Sauuages, les fait ſouhaitter d'auoir auec eux quelques-vns de nos Peres, quand ils vont hyuerner dans les bois.

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This courageous woman, who had kept back her tears during all her husband's illness, for fear of moving his sympathies and diverting his thoughts from God, gave them vent as soon as he had expired; and shed them over him in such abundance as to make plainly evident both her fortitude in having restrained them, and her tenderness in letting them flow [31] at the fitting time. It is true, hers was the mourning of one resigned, and her tears were meritorious; for she soon went away to shed them at the Altar's foot, in order, as she said, to extinguish the flames of that place through which her dear husband's soul was to pass. By this course she wished to counteract the old custom of Huron women, who, at their husbands' decease, were wont to keep themselves shut up for fifty days without speaking to anybody, in order to testify the excess of their grief by this rigorous silence and superstitious solitude.

A good Algonquin woman, wife of a former Captain, finding herself at death's door while thirty leagues from Quebec, felt such a passionate desire [32] to die in our arms, although she had confessed her sins some time before, that she despatched hither a special messenger with this communication to the Father in charge of the Algonkin Mission: "Make haste, my Father, and tarry not, for I am about to die, and already feel my soul hovering on my lips; but I will hold it back for four days, in order to put it in thy hands; and if thou canst not come in season to receive it, at least prepare for it, by thy prayers, the road to the other world."

The great trust reposed in us by the Savages makes them wish to have some of our Fathers with them when they go to pass the winter in the woods.

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L'Automne derniere, les Montagnais de Tadouſſac & quelques Algonkins d'icy, nous firent cette [33] demande auec grande inſtance; c'eſtoit pour aller paſſer l'hyuer vers les Monts Noſtre Dame, aſſez renommez icy pour leur hauteur, & pour eſtre le pays le plus ingrat, & le plus affreux de toutes ces contrées; mais on n'en peut pas trouuer de trop horrible pour s'y mettre à couuert des Iroquois.

Ce fut le Pere Pierre Bailloquet qui leur fut donné pour eſtre le Paſteur de cette Egliſe errante. La vie qu'vn Miſſionnaire eſt obligé de mener en ces voyages, eſt celle que meinent les Sauuages meſme, c'eſt à dire: n'auoir point d'autre hoſtellerie que les bois, point d'autres matelas que la neige, n'auoir point de demeure fixe; mais chercher ſa vie de montagne en montagne, point de prouiſions aſſeurées, ſinon celles que fournit [34] la prouidence, laquelle ne veut pas toûjours faire miracle, pour tranſporter les orignaux, comme elle faiſoit autres-fois pleuuoir des cailles. Il faut auoir l'eſtomac fait à la faim, les yeux à la fumée, & les pieds à la neige: plus le temps eſt mauuais, tant meilleur en eſt il, par ce que la chaſſe eſt plus heureuſe: on ne cherche que des pays aſpres, rudes, & difficiles, par ce qu'on attint plus aiſement les beſtes; on ſe déplaiſt aux beaux iours, & les tempeſtes reiouïſſent le chaſſeur, qui fait ſes meilleurs coups pendant ces plus mauuais temps; de ſorte qu'il n'y a rien plus à craindre qu'vn hiuer doux, & les belles ſaiſons cauſent les grandes famines: en vn mot, ce n'eſt pas viure ſinon d'vne vie de Sauuages, [35] qui ſont faits aux iniures du temps, comme leurs elans & leurs caſtors. Et certes, cette vie ne ſeroit pas tenable à vn Miſſionnaire dans ces fatigues, s'il

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Last Autumn, the Montagnais of Tadoussac and some Algonkins of this place made this [33] request of us with much urgency, their purpose being to go and spend the winter near the Nostre Dame Mountains, which are well known here for their height, and for being the most ill-favored and forbidding part of all these regions. But one can find no spot too dreadful for a hiding-place from the Iroquois.

Father Pierre Bailloquet was assigned to them as the Pastor of that wandering Church. The life that a Missionary is obliged to lead on such expeditions is the life led by the Savages themselves. That means that one has no inn but the woods, no bed but the snow, no fixed abode; but one must seek his living from mountain to mountain, with no assured provisions except such as are furnished by [34] providence, which does not always choose to work a miracle in order to transport moose, as it did of old in sending a shower of quails. One must have a stomach inured to hunger, eyes used to smoke, and feet accustomed to snow. The worse the weather is, the better, because then hunting is more successful. Only rugged, wild, and inaccessible regions are sought, because there the wild animals are more easily found. Pleasant days are unwelcome, but storms make the hunter rejoice, for he does his best work during such most inclement weather; hence there is nothing more to be feared than a mild winter, and pleasant seasons cause wide-spread famine. In a word, one must live no other than the life of the Savage, [35] who is adapted to the inclemency of the weather, as are his own elk and beavers. And, verily, such a life amid such hardships would be unendurable for a Missionary, did he not taste the

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ne goutoit les fruits de deuotion, & de douceur, dont ces deſerts ſont fertiles, & que l'amour de IESVS-CHRIST rend ſauoureux.

L'innocence y loge, & y eſt tout à fait admirable. Voicy comme en parle le Pere, dans vn bout de Lettre, qu'il a eſcrite touchant ſon hiuernement. I'ay trouué que le vice reigne dans les villes bien plus que dans les foreſts, que le commerce des beſtes n'eſt pas ſi mal faiſant que celuy des hommes, & que nos Sauuages viuent dans vne ſi grande innocence, que ie n'ay pas iugé qu'ils euſſent beſoin de s'approcher bien ſouuent [36] du Sacrement de Penitence: ie ne parle pas ſeulement de ceux que i'ay cultiuez pendant l'hiuer; mais auſſi de ceux que ie n'ay veu que par repriſe, & de ceux que ie n'ay pû aboucher qu'au Printemps.

Ceux-cy n'eurent pas plus-toſt apris de mes nouuelles, que quelques vns d'eux vindrent de dix-huit lieuës ſur les neiges pour ſe confeſſer, & me donner aſſeurance que pluſieurs autres ſouhaitoient auec paſſion de le faire: Ils m'encourageoient à entreprendre le voyage, pour la conſolation particuliere de quantité de meres, qui ne pouuoient quitter leurs enfans, ny les porter par des chemins ſi fâcheux; elles s'offroient neanmoins de faire la moitié de ces chemins de precipices. [37] Nous ne deſirons pas (diſoient ils) que tu faſſes vingt cinq lieuës en raquettes, pour viſiter toutes les cabanes les vnes apres les autres, en vn temps, auquel le degel des riuieres, & des torrens rend ces chemins non ſeulement difficiles; mais dangereux: incommode toy neãtmoins vn petit pour la cõmodité de tant de perſonnes; approche toy de nous, & nous approcherons

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fruits of devotion and meekness, in which these deserts are fertile, and which the love of JESUS CHRIST renders savory.

Truly wonderful innocence makes its abode there. See how the Father speaks of it, in the following extract from a Letter written by him concerning his winter's experience: "I have found that vice reigns in towns much more than in forests, that association with animals is not so injurious as that with men, and that our Savages live in such innocence as to have, in my opinion, no very frequent need of [36] the Sacrament of Penance. I speak not merely of those who have been under my influence during the winter, but also of those whom I have seen only occasionally, and of those with whom I could have intercourse only in the Spring.

"These no sooner heard about me than some of them came eighteen leagues over the snow to confess their sins, and assure me that many more had a passionate desire to do the same. They encouraged me to undertake the journey for the consolation especially of many mothers — who, although they could neither leave their children nor carry them over such a difficult road, nevertheless offered to perform half of that rugged journey. [37] 'We do not' (said they) 'wish thee to walk twenty-five leagues on snowshoes for the purpose of visiting all the cabins in succession, at a time when the thawing of rivers and mountain streams renders such a journey not only difficult, but dangerous. Yet do thou inconvenience thyself a little for the convenience of so many persons: come to meet us and we will come to meet thee, that we may consecrate a season which is Holy the world

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de toy, afin que nous puiſſions ſanctifier vn temps, qui eſt Saint par tout le monde. Ils vouloient parler de la ſemaine ſainte de laquelle nous aprochions.

Ie leur épargnay la peine à laquelle ils s'offroient de ſi bon cœur, ie fus les viſiter tous, les vns apres les autres, & ie trouuay qu'ils n'auoient iamais manqué [38] pendant tout l'hyuer, de dire le matin à genoux les prieres ordinaires, & le ſoir le Chapelet.

Voilà des bois, & des rochers bien ſanctifiez. Ie fus receu dans toutes leurs cabanes auec vne ouuerture de cœur tout à fait aimable: car l'hoſpitalité ſe trouue dans ces bois, quoy qu'ils n'ayent pour hoſtes que des Barbares: Nous auons eſté reduits à ne viure que de porcs-epics, la chaſſe de l'orignac n'ayant pas eſté heureuſe; & non ſeulement nos Sauuages ont ſouffert la famine auec reſignation, & ſans rien obmettre des prieres que nous adreſſions tous les iours au Ciel; mais de plus, ils ont receu auec toute la charité imaginable, l'equipage de deux Chaloupes de nos François, qui n'ayans pû gaigner [39] Quebec auant l'hiuer, ont eſté contraints de le paſſer dans nos Foreſts: où ils ont trouué, que toutes nos cabanes eſtoient comme autant d'hoſtelleries où ils ont eſté reçeus à table d'hoſte, ſans rien payer. Nous n'euſſions iamais creu, diſent ces François, que des Sauuages nouuellement Baptiſez priaſſent ſi bien Dieu, ſi nous ne l'euſſions veu tout cét hiuer, & nous n'aurions iamais penſé que des Barbares fuſſent ſi charitables, ſi nous ne l'euſſions eſprouué, par nous meſmes. Chaque chef de famille nous euſt voulu auoir chez ſoy, s'il euſt eu autant de commodité que de bonne volonté; & le principal d'entre eux, voyant qu'vn de nous eſtoit malade, alla chercher des remedes par des

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over.' They alluded to holy week, which we were approaching.

"Sparing them the trouble which they so heartily offered to take, I went to see them all, one after another; and I found that they had never failed, [38] all winter long, to say the customary prayers on bended knees every morning, and the Rosary every evening.

"Those were, indeed, consecrated woods and rocks. In all their cabins I was received with an open-heartedness truly lovable; for hospitality is found in these woods, although they have only Barbarians for hosts. We were so reduced as to have nothing but porcupines to eat, the moose-hunt having been unsuccessful; and not only did our Savages endure famine with resignation, and without any omission of prayers, which we daily addressed to Heaven, but they also received with all imaginable kindness two Shallop-loads of our Frenchmen, who had been unable to reach [39] Quebec before winter. They were forced to spend that season in our Forests, where they found that all our cabins were like so many inns, in which they were received at the common table without charge. 'We never would have believed,' these Frenchmen say, 'that newly-Baptized Savages can pray so well, had we not witnessed the fact all this winter; nor would we ever have thought that Barbarians are so benevolent, had not our own experience proved it to us. Each head of a family would have willingly entertained us if his means had been commensurate with his good will; and the chief man of their number, seeing that one of us was ill, undertook a very hard journey in quest of remedies, walking four [40] successive days without halting, not

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chemins tres-rudes, & marcha quatre [40] iours de ſuite, ſans s'arreſter, non pas meſme à tirer les orignaux qui ſe preſentoient à luy, & cela, de peur de retarder le ſoulagement qu'il vouloit apporter au malade.

Le Pere n'en dit pas dauantage: ſoit qu'il ſe contente que Dieu ſeul ſoit teſmoin de ce qui s'eſt paſſé dans ces grandes montagnes, bien capables par leur aſpreté, de garder le ſecret; & de tenir caché tout ce qu'on leur confie: ſoit que la famine & les fatigues qu'il a ſoufertes, luy ayent ſemblé agreables, pour auoir eſté addoucie par l'innocence, & par la ferueur de ſon troupeau. Ce qui luy a fait ſouuent dire, que ſa Miſſion eſtoit tres aimable, verifiant l'Enigme de Samſon, *in forti dulcedo*, le miel ſe trouue dans la [41] gueulle du Lion, la douceur dans l'amertume, & la ioye dans les Croix. C'eſt le fruits des Miſſions pleines de trauaux & de danger, telles que ſont, pour l'ordinaire, celles de ce Nouueau-monde. Voyons de quelle nature eſt celle, dont nous allons parler au Chapitre ſuiuant.

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even stopping to shoot at the moose that came in his way, for fear of delaying the relief he wished to bring to the patient.' "

The Father says no more, either because he is content that God alone should be witness to what took place amid those great mountains,—which, from their ruggedness, are well fitted to keep the secret, and to hold in hiding everything confided to them,—or because the famine and fatigues which he endured seemed acceptable to him, being sweetened with the innocence and fervor of his flock. Hence he was often led to say that his Mission was very worthy of his affection, verifying Samson's Enigma, *in forti dulcedo*—honey is found in the [41] Lion's mouth, sweetness in bitterness, and joy in Crosses. That is the fruit of Missions full of toils and dangers, such as are in general those of this New world. Let us examine the character of that Mission of which we are to speak in the next Chapter.

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CHAPITRE IV.

HYUERNEMENT DU PERE SIMON LE MOYNE AU PAÏS DES IROQUOIS SUPERIEURS.

VOICY vne Miſſion de ſang, & de feu: de ſueurs, & de larmes: de Captifs, & de Barbares. C'eſt vn pays, où la terre eſt encor teinte du ſang des François, où les eſchafaux ſont encor dreſſez & couuerts de leurs cendres, [42] où ceux qui ont ſurueſcu à la cruauté, en portent des marques funeſtes aux pieds & aux mains, dont les ongles ſont arrachez, & les doigts coupez; où enfin le Pere Simon le Moyne eſt depuis vn an, pour receuoir les ſoûpirs de cette Egliſe affligée, & pour prendre part, comme vn bon Paſteur, à toutes les miſeres de ſon cher Troupeau.

Son employ, pendant tout l'hyuer, a eſté auprés de trois Egliſes, vne Françoiſe, vne Huronne, & vne Iroquoiſe: Il a conſerué la pieté parmy les François captifs, & a eſté le ſeul depoſitaire de toutes leurs afflictions: Il a releué l'Egliſe Huronne, autresfois ſi floriſſante dans le païs des Hurons: Il a ietté les fondemens d'vne nouuelle Egliſe Iroquoiſe, [43] allant d'vn bourg à l'autre, pour y baptiſer les enfans & les moribonds, & pour inſtruire ceux qui dans le fond de la barbarie, n'eſtoient pas bien éloignez du Royaume de Dieu.

Vne petite Chapelle faite d'ecorce & de baſtons, eſtoit le Sanctuaire, où Dieu receuoit tous les iours les adorations de ces trois Egliſes. Les François s'y rendoient aſſiduëment tous les matins, demie-heure

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CHAPTER IV.

FATHER SIMON LE MOYNE'S WINTERING IN THE COUNTRY OF THE UPPER IROQUOIS.

THIS is a Mission of blood and fire, of toils and tears, of Captives and Barbarians. It is a country where the ground is still stained with the blood of Frenchmen; where scaffolds are still standing, strewn with their ashes; [42] where survivors of the cruel torture bear its direful marks on feet and hands, with nails torn out and fingers and toes cut off; where, in fine, Father Simon le Moyne has spent a year, that he might hear the lamentations of that afflicted Church, and, like a good Shepherd, share all the afflictions of his beloved Flock.

During the entire winter he has been occupied with three Churches — one French, one Huron, and one Iroquois. He has maintained the spirit of piety among the captive Frenchmen, and has been the sole depositary of all their afflictions; he has restored the Huron Church, formerly so flourishing in the Huron country; and he has laid the foundations of a new Iroquois Church, [43] going from village to village in order to baptize the children and the dying, and to instruct those who, in the depths of barbarism, were not very far distant from the Kingdom of God.

A little Chapel, built of bark and stakes, formed the Sanctuary where God daily received the worship of those three Churches. The French repaired thither assiduously every morning, half an hour

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auant le iour, pour y entendre la ſainte Meſſe: Ils s'y trouuoient tous les ſoirs pour y reciter en commun le Chapelet, & ſouuent, pendant le iour, pour ſe conſoler auec Dieu de leurs miſeres, & pour ſe décharger ſur ſa bonté, des amertumes de leur captiuité: C'eſt là qu'ils ioignoient des mains à demy tronçonnées, & les leuoient au Ciel, pour ceux [44] meſmes, qui les auoient ſi mal traités.

Et non ſeulement ceux qui ſont auec le Pere, ont ces bonnes-volontés pour leurs bourreaux; mais les autres qui ſont éloignés de luy, écriuent dans les meſmes ſentiments, comme il paroiſt par vne Lettre de l'vn des deux François pris auec feu Monſieur Vignal, & mené à Onneiout; celuy qui l'eſcrit, a eu le bras droit caſſé dans ſa priſe, & croy-t'on que c'eſt celuy des deux, que ces Barbares ont tué, pour n'eſtre pas plus long-temps chargés d'vn homme eſtropié. Voicy la teneur de ſa Lettre, qui a de trop bons ſentiments, pour n'eſtre pas couchée dans ce Chapitre. Il écrit au Pere Simon le Moyne, qu'il ſçauoit eſtre à Onnontagué, enuiron vingt lieuës éloigné de luy.

[45] Nous ſommes deux priſonniers de Montreal à Onneiout. M^r^ Vignal a eſté tué par ces Barbares, n'ayant pû marcher que deux iours pour ſes bleſſures. Nous ſommes arriués icy le premier Dimanche de Decembre en pauure equipage: mon camarade a déja deux ongles arrachés: nous vous prions pour l'amour de Dieu, de vous tranſporter iuſques icy, & de faire voſtre poſſible par preſents, de nous retirer aupres de vous, & puis nous ne nous ſoucions plus de mourir. Nous auons fait alliance de faire & patir tout ce que nous pourrons pour la conuerſion de ceux qui nous tuent, & nous prions Dieu tous les iours pour leur ſalut. Nous n'auons trouué icy aucun François,

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before dawn, to hear holy Mass, and assembled there every evening to say their Rosaries together, and often during the day to seek comfort from God in their afflictions, and to throw their burden of bitterness and bondage upon his goodness. There they joined their hands, half cut in pieces, raising them to Heaven in prayer for those [44] very ones who had treated them so ill.

And not only do those who are with the Father feel thus kindly toward their tormentors, but the others, at a distance from him, write in the same sentiments,—as appears from a Letter sent by one of the two Frenchmen captured with the late Monsieur Vignal and taken to Onneiout. Its writer had his right arm broken in his capture, and is believed to have been that one of the two captured whom those Barbarians killed to avoid being longer troubled with a cripple. Following is the purport of his Letter, which contains too many good sentiments not to find a place in this Chapter. He writes to Father Simon le Moyne, whom he knew to be at Onnontagué, about twenty leagues distant from him.

[45] "There are two of us prisoners from Montreal at Onneiout. Monsieur Vignal was killed by these Barbarians, having been unable to walk more than two days, because of his wounds. We arrived here on the first Sunday of December, in sad plight. My comrade has already had two finger-nails torn out. For the love of God, we pray you, repair hither and do your utmost, with presents, to rescue us and take us with you; and then we shall care no longer whether we die or not. We have made a compact to do and suffer all we can for the conversion of those who are killing us, and we pray to God daily for their

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comme nous eſperions, ce qui nous [46] auroit grandement conſolé. Ie vous écry de la main gauche. Voſtre ſeruiteur Brigeac.

De toutes les machines, dont le Diable ſe ſert, pour ruiner les bons deſſeins du Pere, il n'y en a quaſi point de plus forte que le ſonge: c'eſt preſque l'vnique diuinité du païs, & l'on fait gloire de mille extrauagances pour obeïr à ce Dieu de tenebres & de menſonges. En voicy quelques exemples tirés d'vn tres grand nombre, dont les François Captifs ont eſté les ſpectateurs, ayants veu cét hyuer de leurs propres yeux, ce que leurs oreilles ne leur auroient pû faire conceuoir.

Vn guerrier ayant ſongé qu'il auoit eſté fait priſonnier dans le combat, pour detourner la fatalité de ce ſonge funeſte, appelle [47] à ſon reſueil tous ſes amis, les coniure de le ſecourir dans ſon malheur, & de luy eſtre de veritables amis, en le traittant comme vn ennemy; ils ſe iettent donc ſur luy, le depoüillent tout nud, le garottent, & le trainent par les rües auec les huées accouſtumées, le font monter ſur l'eſchafaut, allument les feux autour de luy, & ſe preparent à luy rendre ce deteſtable ſeruice par vne cruelle compaſſion. Mais il ſe contenta de tous ces preparatifs, & aprés auoir paſſé quelques heures à chanter ſa chanſon de mort, il les remercie tous, croyant par cette imaginaire captiuité, ne deuoir iamais eſtre veritablement captif.

Vn autre ayant veu en ſonge ſa cabane en feu, n'eut point de [48] repos, qu'il ne la viſt effectiuement bruſler, & les Anciens, aprés vne meure deliberation ſur cette matiere, furent, comme en corps, y porter le feu, qu'ils mirent en ceremonie, à

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salvation. We have not found a single Frenchman here, as we had hoped to do, and as [46] would have greatly consoled us. I am writing you with my left hand. Your servant, Brigeac."

Of all the devices employed by the Devil for thwarting the Father's good purposes, there is scarcely one of greater efficacy than dreams, which form almost the sole divinity of the country; while the people glory in committing a thousand extravagances, for the sake of obeying this God of darkness and falsehood. Below are some examples, selected from a very large number which the French Captives have witnessed, they having this past winter seen with their own eyes what hearing could not have made them conceive.

A warrior, having dreamed that he had been taken prisoner in battle, in order to avert the fatality of this direful dream, summoned [47] all his friends, upon awaking, and implored them to aid him in his misfortune, and to show themselves his true friends by treating him like an enemy. Accordingly, they threw themselves upon him, stripped him entirely naked, bound him, dragged him through the streets with the customary hooting, made him mount the scaffold, lighted the fires around him, and prepared, with cruel compassion, to render him that odious service. But he was content with all these preliminaries and, after passing some hours in singing his death-song, thanked the company, believing that after this imaginary captivity he would never be actually a prisoner.

Another man, having in a dream seen his cabin on fire, could find no [48] rest until he could see it actually burning; and the Elders, after mature

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peu prés, comme les Eſcheuins de ville le font aux feux de ioye.

Ce qui arriua à vn troiſiéme, eſt bien plus extraordinaire: Car ce miſerable rêveur, ne croyant pas que ce fuſt deferer aſſés à ſon ſonge, que de ſe faire bruſler en effigie, il voulut qu'on luy appliquaſt reellement le feu aux iambes, de la meſme façon qu'on fait aux captifs, quand on commence leur dernier ſuplice. Quel ſpectacle! de voir ce Martyr du Songe, ſe faire roſtir tout de bon, ſi long-temps, & ſi cruellement, qu'il luy fallut ſix mois pour ſe [49] voir guerir de ſes bruſleures. Ah mon Dieu! qu'il ſe trouue peu de Chreſtiens qui vouluſſent ſouffrir pour IESVS-CHRIST la centieme partie de ce que cét Infidelle a ſouffert pour le Diable.

Dans leurs maladies, ils ne trouuent point de meilleure medecine qu'vn bon ſonge; mais ſouuent il arriue, qu'vne fievre-chaude cauſant des rêves groteſques & impertinents, met bien en peine les pauures Medecins.

L'hoſteſſe du Pere, eſtant incommodée d'vne fluxion ſur la ioüe, vit en ſonge comme ſi elle euſt eſté guerie par ceux d'vne nation eſtrangere, qui eſtoient en captiuité dans Onnontague: on les appelle, & on leur ordonne d'appliquer à la malade les plus excellentes drogues, dont vſent [50] les Medecins de leur pays: Ils s'y preparent, tout le Bourg s'aſſemble dans la cabane, pour voir vne cure extraordinaire. D'abord parurent quelques vieilles, qui ſe mirent à danſer en cadence, au ſon d'vne façon de tambour de Baſque: & peu aprés on voit entrer, à pas contés, trois Ours maſquez, ſautant ſur vne pate, & puis ſur l'autre, & faiſant ſemblant de ſe rüer ſur la malade,

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deliberation upon the matter, proceeded in a body to set it on fire, which they did with ceremony — very nearly as city Aldermen light the bonfires.

What happened to a third man is far more extraordinary. This wretched dreamer, not thinking it was showing enough respect to his dream to have himself burned in effigy, was determined that the fire should be actually applied to his legs, in the same way as to captives when their final torture is begun. What a spectacle, to see this Martyr to Dreams submitting to a veritable roasting, of such duration and cruelty that it took six months for him [49] to recover from his burns! Alas, how few Christians there are who would be willing to suffer for JESUS CHRIST the hundredth part of what that Infidel suffered for the Devil!

In their ailments they find no better medicine than a good dream; it frequently occurs, however, that a hot fever, by causing grotesque and senseless dreams, gives the poor Medicine-men much trouble.

The Father's hostess, being troubled by an inflammation of the cheek, saw herself apparently cured in a dream by men of another nation, who were captives in Onnontague. They were summoned, and ordered to administer to the patient the best drugs used by [50] the Medicine-men of their country. They made their preparations, and all the Village assembled in the cabin to witness a wonderful cure. First appeared some old women, who began to dance in time to the beating of a sort of Tambourine; and soon afterward there were seen to enter, with measured tread, three counterfeit Bears, hopping now on one foot, now on the other, and making as if they would pounce on the sick woman and devour her, although their purpose was merely to apply warm ashes to her

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comme pour la deuorer; mais ce n'eſtoit que pour luy eſtuuer ſa ioüe enflée auec des cendres chaudes; enfin les hommes & les femmes, s'eſtants ioints auec ces beſtes, firent vne danſe capable de faire rire ceux qui ne porteroient pas compaſſion à l'aueuglement de ces peuples, & à la prompte obeïſſance qu'ils rendent [51] à leur demon. La concluſion fut, que la femme reſta bien contente de ces ceremonies; mais auſſi malade qu'auparauant.

Ces ſottiſes ſont bien ridicules; mais elles ne ſont pas bien dangereuſes. Celles, qui ont mis par pluſieurs fois, le Pere en grand peril, ſont funeſtes, & bien capables de donner de l'exercice à vn pauure Miſſionnaire, qui dans cette barbarie, n'a que les bras de la Prouidence ſur qui ſe repoſer à la veuë de mille accidents, dont tous les moments de ſa vie ſont trauerſez. Vn ieune-homme s'eſtant veu, en dormant, veſtu de la Soutanne du Pere, iugea bien enſuitte, que l'accompliſſement de ſon ſonge ſeroit difficile: il en veut pourtant venir à bout, quoy qu'il en couſte, & pour cela, il [52] contre-fait adroittement le fol, court les rües, ſe iette ſur la Chappelle, qu'il briſe, & dans ſa fureur ne dit rien autre choſe, ſinon qu'il veut depoüiller Ondeſonk, (c'eſt le nom du Pere en Iroquois) qu'il veut eſtre obey, afin d'obeïr à ſon ſonge. La veneration que ces peuples ont pour cette diuinité, donne bien de la peine en ces rencontres.

Il fallut dans vne autre occaſion, que tous les Anciens s'employaſſent pour arreſter vn ieune fol, qui dans l'yurongnerie entreprit, non pas ſur les habits du Pere, mais ſur le Crucifix de la Chapelle: Il la rompit de prime-abord, & y eſtant entré comme vn furieux, il ſe voulut ietter ſur ce bois adorable

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swollen cheek. Finally, the men and women joined with these animals in executing a dance which was certainly capable of exciting laughter in those who did not pity these people's blindness, and the prompt obedience which they render [51] to their demon. The result was that the woman was left very well pleased with the ceremonies, but as ill as before.

Such pieces of foolishness are ridiculous, indeed, but not very dangerous. Those which have several times placed the Father in great peril are ominous, and may well cause anxiety to a poor Missionary who, amid this barbarism, has naught but the arm of Providence on which to rest, in sight of a thousand accidents crossing every moment of his life. A young man, having in a dream seen himself dressed in the Father's Cassock, although well aware that the fulfillment of his dream would be difficult, was yet bent on gaining his end, cost what it might. With that in view, he [52] cunningly played the madman — running through the streets, making an attack on the Chapel, and breaking into it; and in his frenzy uttering only his determination to strip Ondesonk (for so the Father is called in Iroquois), and to be obeyed, in order to obey his dream. The veneration in which these people hold this divinity causes much trouble on such occasions.

At another time, all the Elders were forced to interpose, to check a young man who in a drunken fit laid violent hands, not on the Father's garments, but upon the Crucifix in the Chapel. To begin with, he broke open the Chapel, and, entering like a madman, attempted to pounce upon that adorable wood and carry it away. The Father vigorously opposed [53] such insolence, offering his head to the hatchet

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pour l'enleuer; le Pere s'oppoſe vigoureuſement, [53] à cette inſolence, preſente la teſte à la hache, pluſtoſt que de ſouffrir cette impieté, reſolu de donner la vie, auant que de laſcher le Crucifix. Il ſe met donc au deuant, pour receuoir ſur ſon corps les premieres violences, de cét emporté & verſer ſon ſang pour vn ſi bon ſujet: Le fol inſtigué de deux Demons, du Songe & de la Boiſſon, ſe iette ſur luy auec vne rage diabolique, & tenant la hache en main, l'alloit deſcharger ſur ſa teſte, quand par bon heur les Anciens du bourg, ayans entendu le bruit, accoururent au ſecours bien à propos, & tirerent le Pere des mains de ce furieux; n'ayant point d'autre excuſe à faire de ce deſordre, ſinon que le Songe eſt bien puiſſant, & qu'il merite de grands reſpects. D'autres [54] reietterent cette faute ſur les Holandois, qui leur donnent (diſent-ils) vne certaine boiſſon qui rend fous les plus ſages, & qui fait perdre l'eſprit, ſans y penſer. C'eſt de l'eau-de-vie dont ils parlent: Ils en apportent de la Nouuelle Holande en telle quantité, qu'il s'en tient Cabaret à Onnontaghé. Quoy qu'il en ſoit, & de quelque coſté que viennent ces folies, vn Miſſionnaire des Iroquois peut bien dire auec l'Apoſtre des Gentils, *Quotidie morimur*, nous mourons tous les iours: Et auec le Roy des Prophetes, *Anima mea in manibus meis ſemper*, qu'il porte ſon ame entre ſes mains; ou pluſtoſt qu'elle eſt à chaque moment dans les mains; des plus infidelles de tous les peuples.

[55] Les Iroquois d'Oiogoën, qui ſont les moins cruels, & qui nous ont paru les plus affectionnez; ſur tout lors que nous cultiuions chez eux, les reſtes de l'Egliſe Huronne, furent touchez de compaſſion ſur les miſeres du Pere, & pour le tirer de danger, ils

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rather than permit that impious deed, resolved to give his life sooner than surrender the Crucifix. Accordingly, he took his stand in front of it, to receive on his own person that madman's first acts of violence, and to shed his blood in so good a cause. The frenzied wretch — instigated by two Demons, that of Dreams and that of Drink — rushed upon him with diabolic fury, and, holding his hatchet in hand, was about to let it descend on his head, when by good luck the village Elders, having heard the noise, ran to the Father's rescue just in time. They saved him from that madman's violence, but had no excuse to offer for such a disturbance, except that Dreams are very powerful and merit deep respect. Others [54] threw the blame on the Dutch, who (they say) furnish them a certain drink that makes madmen of the wisest, and deprives one of his reason before he knows it. Brandy was what they referred to, which they bring from New Holland in such quantities as to make a veritable Pot-house of Onnontaghé. Be that as it may, whencesoever come these follies, a Missionary to the Iroquois can well say with the Apostle to the Gentiles, *Quotidie morimur*, "We die daily;" and with the King of Prophets, *Anima mea in manibus meis semper*, — that he carries his life in his hands, or, rather, that it is every instant in the hands of the most faithless of all peoples.

[55] The Iroquois of Oiogoën — who are the least cruel, and have shown us the most good will, especially when we were cultivating the remnants of the Huron Church in their country — were touched with pity for the Father's afflictions; and, to rid him of danger, invited him to stay with them during the continuance of that state of disorder. Delighted

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l'inuiterent d'aller chez eux pendant que ce deſordre ſe paſſeroit. Le Pere rauy de cét offre, plus pour le ſalut de ces obligeants Barbares, que pour ſa propre ſeureté, les alla voir pour quelques ſepmaines: Il y fut receu auec les acclamations publiques de tout le peuple, & trouua de quoy excercer ſon zele, & la lancette d'vn Chirurgien François qui l'accompagnoit, à qui Dieu donna tant de benedictions dans vn mal aſſez faſcheux, qui couroit, [56] qu'en peu de temps pluſieurs malades preſque deſeſperez, furent mis ſur pied: ce qui gaigna les cœurs de tout ce peuple, & ouurit au Pere les portes de toutes les Cabanes, où il eſtoit veu de tres-bon œil, & eſcouté auec affection, quand il leur parloit des choſes de leur ſalut.

Vn mois tout entier luy fut trop court, pour baptiſer quaſi tous les petits enfans, & pour conſoler vn grand nombre de bonnes Huronnes Chreſtiennes, à qui vne captiuité de quinze ou vingt ans, n'a point arraché la Foy du cœur. Elles font vn Temple de la Cabane de leurs Maiſtres: Elles ſe ſeruent de Paſteurs les vnes aux autres, & ſanctifient par leurs prieres des bois & des champs, où IESVS-CHRIST n'a [57] point encor receu d'hommage, que de la part de ces pauures Captiues. Quelle ioye à ce Troupeau diſperſé, de reuoir encor ſon Paſteur! Les yeux parlent plus que la bouche dans cette heureuſe entre veuë; quel moyen de ſe tenir de pleurer de ioye, & de compaſſion, voyant ces bonnes Chreſtiennes pleurer de deuotion? Certes les larmes de cette nature, qui coulent des yeux d'vn Sauuage, eſſuyent toutes les ſueurs, & adouciſſent tous les trauaux qu'on prend à l'aller chercher. Il fallut pourtant quitter cét agreable ſejour, qui ne dura gueres qu'vn mois, pour retour-

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with this offer, more for the salvation of those obliging Barbarians than for the sake of his own safety, the Father paid them a visit of some weeks' duration. He was received with public cheers from all the people, and found opportunity for the exercise of his zeal, and use for the lancet of a French Surgeon who accompanied him. God so blessed the latter's labors, in a rather serious disease that was prevalent, [56] that in a short time a number of patients who had been almost given up were set on their feet. This won the hearts of all those people, and opened to the Father the doors of every Cabin, where he was looked upon with much favor and listened to with affection when he spoke to the inmates on the subject of their salvation.

A whole month was all too short for him for baptizing nearly all the children and giving consolation to many good Christian Huron women, from whose hearts a bondage of fifteen or twenty years has not wrested the Faith. They turn their Masters' Cabins into Temples, serve one another as Pastors; and they consecrate with their prayers woods and fields where JESUS CHRIST has [57] yet received no homage, except from those poor Captives. What joy for that scattered Flock to see its Shepherd again! The eyes speak more eloquently than the tongue in that happy interview. How restrain one's tears of joy and compassion at seeing those good Christian women weep with devotion? Verily tears of that sort, flowing from a Savage's eyes, repay all the toil and sweeten all the labors undertaken in going to visit him. Yet he was forced to terminate that pleasant sojourn, which lasted scarcely a month, in order to return to Onnontaghé, where Garacontié (the man under whose protection are the French Captives), having returned

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ner à Onnontaghé, où Garacontié (c'eſt celuy ſous la protection de qui ſont les François Captifs) eſtant reuenu de [58] Montreal, & ayant publié le bon accueil qu'il y auoit receu, rendit la pareille au Pere à ſon retour d'Oiogoen, luy faiſant de grandes largeſſes, qui conſiſtoient en quelques citroüilles, dont il le regaloit, & qui ſont vn mets bien delicieux, quand le pain manque, & quand pour l'ordinaire on ne fait qu'vn repas par iour, d'vn peu de ſagamité compoſée d'eau pure, blanchie d'vn peu de farine de bled d'Inde, car c'eſtoit là le regime de viure le plus ordinaire du bon Pere. Ce liberal Sauuage protecteur des François, ne ceſſoit de ſe loüer des preſens qu'on luy auoit faits, entr'autres, d'vn beau colier de pourceline trauaillé par les mains des Meres Vrſulines, auec des gentilleſſes, & des ornements qui agreent, & qui [59] rauiſſent ces peuples; ſur tout, quand on leur dît, que c'eſtoit l'ouurage de celles qui n'ont pas eu peur de paſſer la mer, pour eux, & pour l'inſtruction de leurs petites filles, qu'elles attendent à Kebec quand ils les voudront enuoyer: que s'ils veulent y aller eux meſmes, ils y trouueront encor d'autres filles ſaintes (c'eſt ainſi qu'ils nomment les Religieuſes) qui les receuront en leurs maladies dans vn grand Hoſpital baſty pour eux, & leur rendront les meſmes ſeruices, que les Hoſpitalieres de Montreal ont rendu tout fraiſchement à quelques vns de leur nation. Voilà ce que nous appriſmes ſur la fin de l'hyuer, du ſeiour du Pere, par quelques Sauuages d'Onnontaghé, qui nous vinrent voir ſur les neiges, & qui [60] nous promirent de nous le ramener cet eſté, auec tous les François Captifs, pour gages de la ſincerité auec laquelle ils veulent lier auec nous.

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from [58] Montreal and published the kind reception which he had there received, rendered the like to the Father on his return from Oiogoen. He made him a bountiful present consisting of squashes, with which he regaled him. They make a truly delicious dish when bread is lacking, and when, as is not unusual, one has but one meal a day, consisting of a little sagamité made of clear water whitened with a handful of meal of Indian corn—for such was the good Father's customary regimen. This generous Savage and protector of the French ceased not to express his gratification at the presents that had been given him, and, among others, at a beautiful porcelain collar made by the hands of the Ursuline Mothers, in a pretty and ornamental design such as pleases and [59] charms those people. Especially were they delighted upon being told that it was the work of those women who had not feared to cross the sea for their sake, and for the instruction of their little girls, whom they were awaiting at Kebec whenever the parents were willing to send them. They were also told that, if they wished to go thither themselves, they would find still other holy maidens (for so they call the Nuns), who would receive them in their ailments in a great Hospital built for them, and would render them the same services as the Hospital nuns of Montreal had rendered only recently to certain members of their nation. That is what we learned, toward the end of the winter, concerning the Father's visit, from some Savages of Onnontaghé who came over the snow to see us, and who [60] promised to bring him back to us this summer with all the French Captives, as pledges of the sincerity with which they desire our alliance.

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CHAPITRE V.

RETOUR DU PERE SIMON LE MOINE DU PAÏS DES IROQUOIS.

ENFIN le Ciel a écouté nos vœux, & nous a rendu le Paſteur auec ſon petit troupeau, c'eſt le Pere le Moine, que nous auons regardé comme vn homme eſchappé des feux, auſquels il s'eſtoit courageuſement expoſé, pour en tirer dix-huit François, auſquels il a rendu la vie, ayant penſé perdre la ſienne plus ſouuent que tous les iours. Il [61] n'eſt pas croyable de quels tranſports de ioye, eſtoient ſaiſis ces pauures Captifs à la ſortie du Bourg d'Onnontaghé, qu'ils penſoient deuoir eſtre leur tombeau; à peine ſe croyoient-ils en liberté, quoy qu'ils fuſſent hors du lieu de leur Captiuité, ils ne pouuoient, ſur les chemins, ſe détacher de leur cher Liberateur, qu'ils enuironnoient ſans ceſſe, couronnants ſes pas d'vn noble Diadeſme, iuſqu'à ce qu'arriuez à Montreal ils en firent vn bel éloge, en ſe monſtrant ſeulement eux meſmes, puis qu'on ne les regardoit que comme des reſtes du feu, & des victimes heureuſement eſchappées de l'Echafaut.

Ce fut le dernier iour d'Aouſt de cette année 1662. que le Pere parut en Canot au deſſous du ſaut de [62] Saint Louis, ayant autour de ſoy tous ces heureux eſchappés, & vne vingtaine d'Onnontagheronnons; qui d'ennemis, eſtoient deuenus leurs matelots. Ce Canot portant vne enſeigne, pour ſe faire con-

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CHAPTER V.

FATHER SIMON LE MOINE'S RETURN FROM THE IROQUOIS COUNTRY.

AT length Heaven has heard our vows, and restored to us the Shepherd with his little flock. I refer to Father le Moine, whom we regarded as a man escaped from the flames, to which he had courageously exposed his life for the rescue of eighteen Frenchmen, whom he restored to life when he thought that he would, more than once a day, lose his own. It [61] passes belief with what transports of joy those poor Captives were seized upon leaving the Village of Onnontaghé, which they had thought was to be their grave. Hardly would they believe themselves free, although they had left behind them the scene of their Captivity; nor could they, on the way, be severed from their dear Deliverer, to whom they clung unceasingly, crowning his steps with a noble Diadem; until, upon arriving at Montreal, they offered him a glowing tribute by merely showing themselves, being regarded as men rescued from the fire, and as victims happily escaped from the Scaffold.

On the last day of August of this year, 1662, the Father made his appearance in a Canoe below the falls of [62] Saint Louis, having around him all those happy rescued ones and a score of Onnontagheronnons who, from being enemies, had become their boatmen. This Canoe — flying an ensign, to make

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noiſtre comme amy, approche doucement de la riue, chargé de ces heureux Argonautes, qui font vne décharge de tous leurs fuſils, pour ſalüer la terre tant deſirée, publiant la paix par la bouche de la guerre meſme: Ils debarquent auec les acclamations, & les embraſſements de tous les François de Montreal. Pendant qu'ils ſuiuent leur Paſteur pour aller rendre graces à Dieu dans l'Egliſe, retournons ſur leurs pas vers Onnontaghé, ne craignons pas d'y entrer: parcourrons auec toute aſſeurance, [63] du moins pour vn temps, les cabanes, où ſouuent nos François ont bien tremblé de peur, pour remarquer auec plaiſir, les lieux teſmoins fideles de leurs larmes & de leur ſang.

Commençons nos viſites par la petite chappelle d'eſcorce, qui a veu des merueilles, qui ne paroiſſent pas dans les grandes Egliſes de marbre, & de porphyre; elle n'eſtoit pas ſeulement l'Aſile de trois Egliſes, diſons de huit & de dix; puiſque il y a dans Onnontaghé, autant de nations conquiſes, dont quelques-vnes trouuent leur ſalut dans leur perte, & la liberté des enfants de Dieu dans leur Captiuité.

Mais diſons quelque choſe de plus particulier. Les plus grands ſoins du Pere, pendant ſon ſeiour [64] parmy ces diuers peuples, ont eſté, de ne laiſſer eſchapper aucun enfant ſans le baptiſer. Les François Captifs vſoient d'adreſſe pour le ſoulager en ce noble employ: la petite verole venuë bien à propos, faiſoit vne heureuſe moiſſon de ces ames innocentes; car, de plus de deux cent, qui ont receu le Saint Bapteſme pendant l'hyuer, il y en a eu plus de ſix-vingt qui ſont morts, peu apres, pour s'enuoler au Ciel.

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itself known as a friend — gently approached the bank, laden with those happy Argonauts, who gave a volley from all their muskets to salute the land so ardently longed for, proclaiming peace through the mouth of war itself. They landed amid the cheers and embraces of all the French of Montreal. While they follow their Pastor to go and render thanks to God in the Church, let us retrace their steps to Onnontaghé, entering without fear, — and making the round in all security, [63] at least for a time, of the cabins where our Frenchmen very often trembled with fear, — in order that we may survey with pleasure the scenes which bear faithful witness to their tears and blood.

Let us begin our visits with the little bark chapel, which has seen wonders not to be found in the great Churches of marble and porphyry. It was the Asylum not merely of three Churches, but, we can say, of eight or ten, since there are in Onnontaghé that number of conquered nations, some of whom are finding their salvation in their ruin, and the freedom of God's children in their Captivity.

But let us enter more into particulars. The Father's greatest care, during his sojourn [64] among those various peoples, was to let no infant miss baptism, the Captive Frenchmen dexterously coming to his aid in this noble occupation. The smallpox, opportunely supervening, gathered in a rich harvest of those innocent souls; for, of more than two hundred who received Holy Baptism during the winter, there were over six-score who died soon after, to take their flight to Heaven.

His next care was to prepare the adult sick to pass to a happier life. It is true, his success in their case

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Ses ſeconds ſoins eſtoient enuers les malades adultes, pour les diſpoſer à paſſer en vne plus heureuſe vie. Il eſt vray, qu'en ceux-cy, le ſuccez ne reſpondoit pas toûjours à ſes deſirs, car il eſt bien difficile de mourir en Saint, apres auoir toûjours veſcu en Barbare: ſouuent on le rebutoit [65] des cabanes, ſa charité eſtant payée de l'ancien reproche, que la foy n'eſtoit propre qu'à tüer le monde: ſouuent auſſi eſtoit-il écouté paiſiblement, & la grace, qui ſçait faire le choix des predeſtinez, trouuoit place dans le cœur des vns, pendãt qu'elle eſtoit chaſſée des autres: Il eſt vray que c'eſt ſur les humbles, & ſur les pauures qu'elle repoſe plus volontiers; que ſur les riches: elle n'eſt pas ſeulement bannies des grands Palais, mais auſſi des grandes cabanes, & l'orgueil ſe trouue dans les bois auſſi bien que dans les villes; on remarque auſſi bien vn ſuperbe Sauuage dans vne hutte d'eſcorce, qu'vn ſuperbe Empereur dans vn Palais tout d'or. Quand le Pere viſitoit des malades qui eſtoient de conſideration, ils terminoient [66] le diſcours qu'il leur faiſoit d'vne vie eternelle, par des deſirs d'obtenir quelque remede pour conſeruer la temporelle. Et au contraire, s'il trouuoit de pauures Captifs proche de la mort, il voyoit bien en, meſme temps, qu'ils n'eſtoient pas éloignez du Royaume de Dieu. Ce qui parut entr'autres, en vn ieune-homme de vingt-cinq ans, de la nation qu'on nomme du Bœuf, eſclaue depuis long-temps, & qui depuis trois ans eſtoit rongé d'vn vlcere puant, & incurable. Le Pere le va voir, il luy parle des beautés du Paradis, & que faut il faire (dit le malade) pour aller en ce lieu de delices, dont la mort & les maladies ſont à iamais bannies? Il faut croire, reſpond le Pere, hé-

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did not always meet his wishes; for it is very difficult to die like a Saint after having always lived like a Barbarian. Often was he driven out [65] of the cabins, and his charity repaid with the old reproach that the faith is only fitted to kill people; often, too, was he listened to in peace; and grace, which knows how to choose its predestined ones, found lodgment in the hearts of some, while it was expelled from those of others. It is true, it rests more willingly on the humble and the poor than on the rich, being banished not merely from great Palaces, but also from great cabins; while pride is found in the woods as well as in the towns, and one meets a haughty Savage in a bark hut no less than a proud Emperor in a gilded Palace. Whenever the Father visited sick patients of quality, they would end [66] his talk on the life everlasting by expressing a desire for some remedy to preserve the life temporal. On the contrary, when he found some poor Captives at death's door, he saw plainly at the same time that they were not far from the Kingdom of God. Among other instances, this was manifest in the case of a young man of twenty-five, belonging to the so-called Ox nation, who had long been a slave, and, for the past three years, had been eaten by an ulcer of an offensive and incurable nature. Upon the Father's visiting him, and talking with him about the beauties of Paradise, "What must one do" (asked the sick man) "in order to go to that abode of delight, whence death and disease are forever banished?" "One must believe," replied the Father. "Well, then, I believe," said he. "One must pray." [67] "Very well, I wish to pray, but I have not the sense to do so. Thou canst show me how, if thou wilt.

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bien ie croy dit il: il faut prier; [67] à la bon-heure, ie veux prier; mais ie n'ay pas d'eſprit pour cela, tu m'en peux donner, ſi tu veux, viens tous les iours me voir, car mon mal m'attache icy & m'empeſche de t'aller trouuer, & tu verras que ſi ie manque d'eſprit, ie ne manque pas de bonne volonté. Les effets reſpondoient à ſes paroles; car pendant tout le cours de ſon mal, il ne ſe plaignoit point de ſa playe, qui ne luy auoit plus laiſſé que la peau ſur les os; mais ſeulement de ce qu'on le laiſſoit trop long-temps ſans le faire prier, faiſant d'aimables reproches au Pere, de ce qu'il le laiſſoit trop long-temps ſans le voir: Cét ardeur luy fit meriter le Bapteſme, apres lequel il mourut, & nos François Captifs l'enterrerent à la Françoiſe, tous rauis de l'auoir [68] veu mourir en ſi bon Chreſtien.

Vne des grandes conſolations du Pere, eſtoit de receuoir quantité de pauures Heuronnes Captiues, qui venoient comme à la deſrobée, des Bourgs voiſins, pour faire leurs deuotions dans Onnontaghé: elles partoient d'Oiogoën & d'Onneiout, ſous pretexte d'aller vendre ou achepter quelques marchandiſes du païs, ayants tout leur cœur à celles du Ciel. Cette Egliſe Captiue eſt vne Image de ce qui ſe paſſoit dans l'Egliſe cachée d'Angleterre, où nos Peres ſe déguiſoient en Marchands, pour faire vn precieux trafic pour l'eternité. L'Exemple des ſeruantes touchoit les Maiſtreſſes, & donnoit enuie à quelques-vnes de ſe venir faire [i]nſtruire, fourniſſants au Pere vne [69] bien agreable occupation pour les vnes & pour les autres.

Sa grande joye & ſa grande conſolation eſtoit, de pouuoir celebrer tous les iours la ſainte Meſſe, au

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Come and see me every day, for my ailment holds me here, and prevents me from going to thee; and thou shalt see that, if I lack intelligence, I am not wanting in good will." The results fulfilled his promises; for during the whole course of his illness he complained, not of his sore, which had not left him any more than the skin on his bones, but only that he was left too long without being made to pray; and he gave the Father loving reproaches for leaving him too long unvisited. Such ardor won for him Baptism, after which he died; he was buried in the French manner by our French Captives, who were all delighted to have [68] seen him die so good a Christian death.

One of the Father's great consolations was to receive many poor Captive Huron women, who came by stealth from the neighboring Villages to perform their devotions at Onnontaghé, setting out from Oiogoën and from Onneiout ostensibly to go and sell or buy some goods of the country, but with hearts fixed wholly on those of Heaven. That Captive Church offers a Picture of what occurred in the Church hidden in England, where our Fathers disguised themselves as Peddlers, in order to carry on a precious traffic for eternity. The Example of the servants touched the Mistresses, and gave some of them a desire to come and receive instruction, so that the Father was furnished a [69] very agreeable occupation in both instances.

His great joy and consolation was to be able to celebrate holy Mass every day in the heart of that barbarous country. But wine was failing him, and he could replenish his supply only from the Dutch — who, however, were not likely to be willing to furnish

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milieu de cette barbarie: mais comme le vin luy manquoit, & qu'il n'en pouuoit recouurer que du coſté des Holandois, qui n'eſtoient pas pour en fournir volontiers pour cét vſage: il leur eſcriuoit pourtant, & leur manda, que dans l'eſtat où il ſe trouuoit, il en pourroit bien auoir beſoin pour ſa ſanté. Les Holandois luy enuoyerent vn petit flacon bien fermé, & le donnerent à vn Sauuage pour le porter, luy diſant que c'eſtoit vne medecine dont le Pere auoit beſoin, qu'il n'en beût pas, s'il ne vouloit encourir vne grande [70] maladie: C'eſtoit vne precaution bien neceſſaire, car ſi le Sauuage, aſſez affriandé au vin des Holandois, euſt eu connoiſſance de ce que c'eſtoit, il n'auroit iamais rendu le flacon, que vuide: & meſme il fallut que le Pere vſaſt de la meſme induſtrie pour contenter ce Sauuage, qui demandoit à gouſter vn peu de cette medecine, pour voir ſi elle eſtoit ſi mauuaiſe qu'on diſoit: Le Pere prend quelques Pignons d'Inde, les découpe dans vn peu de ce vin, le preſente à ſon Sauuage; Medecine qui opera de ſi grandes euacuations, qu'elle luy oſta toute l'enuie d'en demander vne ſeconde fois. Et par cette inuention, le Pere auec ſon cher Troupeau, ne fut pas priué de l'vnique bon-heur qui luy reſtoit [71] dans l'abandon de toutes autres choſes.

Mais voyons comme en trauaillant ſi bien pour les Sauuages, il ne s'oublioit pas des François. C'eſt vne matiere qui merite bien vn Chapitre à part, parce qu'elle contient des circonſtances bien remarquables.

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any for such a purpose as his. He wrote to them nevertheless, telling them that, as he was then situated, he might well have need of some for his health. The Dutch sent him a small bottle, well sealed, giving it to a Savage to carry, and telling him that it was a medicine which the Father needed, of which he himself must not drink unless he wished to contract a serious [70] illness. That was a very necessary precaution; for if the Savage, who had a great fancy for the wine of the Dutch, had known what the bottle contained, he never would have delivered it until it was empty. Even the Father was forced to resort to the same deception to satisfy this Savage, who asked to taste a little of that medicine, in order to see if it was as bad as they said. The Father took some Barbados Nuts, cut them up in a little of this wine, and presented it to his Savage; and it proved a Medicine of such purgative effect as to deprive him of all desire to ask for a second dose. By this device the Father, together with his dear Flock, was not bereft of the sole happiness remaining to him [71] in his destitution of all else.

But let us see how, while toiling so ardently for the Savages, he did not forget the French. It is a subject well worthy of a separate Chapter, embracing as it does some very remarkable episodes.

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CHAPITRE VI.

LA DELIURANCE DE DIX-HUIT CAPTIFS FRANÇOIS.

LES vns furent rendus dés l'Automne paſſée, & les autres ont eſté ramenez cét Eſté; & les vns & les autres confeſſent, qu'apres Dieu, ils doiuent la vie au Pere le Moine, qui a ſi hardiment expoſé la ſienne pour [72] eux, ne craignant pas d'aller en vn païs, qui fumoit encor des embrazemens de pluſieurs de nos François.

Dés ſon arriuée, ſa mort fut concluë, & les ordres déja donnez pour luy fendre la teſte; mais Dieu l'a preſerué, par des voyes qui nous ſont cachées, pour la conſeruation des vns, & pour le ſalut des autres. Ayant eſchappé ces premiers dangers & les mal-heureux projets qu'on tramoit de diuers coſtez contre luy, il a paſſé en fuite tout l'hyuer, comme captif: mais il ſouffroit volontiers ſes chaiſnes, pour rompre celles de nos François; & le Ciel qui a fait auorter les mauuaiſes pratiques de ſes ennemis, a telement beny ſes deſſeins, que, contre toutes les apparences humaines, [73] il a receu la liberté & l'a donnée aux autres, Dieu s'employant à la deliurance du Paſteur, qui ne ſongeoit qu'à celle de ſon Troupeau. Il n'y en a eu qu'vn ſeul, dans Onnontaghé, lequel portoit le ſurnom de Liberté, qui ne l'a pas obtenuë. Il ioüit neantmoins de celle dont ioüiſſent les Enfans de Dieu dans le Ciel. Il fut pris aux trois Riuieres l'an paſſé 1661. & fut donné à des Maiſtres, qui le

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CHAPTER VI.

THE LIBERATION OF EIGHTEEN FRENCH CAPTIVES.

SOME were sent back last Autumn, and the others conducted home this Summer; and they all unite in acknowledging that, next to God, they owe their lives to Father le Moine, who so bravely risked his own in [72] their behalf, fearing not to enter a country still smoking with the charred remains of many of our Frenchmen.

From the time of his arrival, his death was determined upon, and orders were even issued to split his head; but God preserved him, by means inscrutable to us, for the sake of saving the lives of some and the souls of others. Escaping these first dangers, as well as the unsuccessful plots formed against him in different quarters, he spent the whole ensuing winter as a captive; but he willingly endured his chains for the sake of breaking those of our Frenchmen. The same Heaven that brought to naught the wicked devices of his enemies so blessed his purposes that, contrary to all human likelihood, [73] he himself received freedom and gave it to the others, God interposing to liberate the Shepherd who thought only of freeing his Flock. There was only a single man at Onnontaghé — and he bore the surname *Liberté* — who did not obtain his liberty. Nevertheless, he rejoices in that freedom wherein the Children of God rejoice in Heaven. Captured at three Rivers last year, 1661, he was given to Masters who preserved

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conſeruerent en vie, & meſme eurent tant de bonne volonté pour luy, qu'ils luy chercherent party, & ſongerent à le marier à la façon Iroquoiſe, c'eſt à dire, l'engager dans vn Concubinage perpetuel: Luy, qui en auoit horreur, refuſe d'abord: on le ſollicite, on le flatte, on le preſſe, on le menace, on le veut contraindre, il [74] eſt conſtant dans ſon refus, il a recours à Dieu, luy repreſentant l'extremité où il eſt reduit: plus il prie, plus il ſe ſent fortifié dans ſon bon deſſein, iuſqu'à ce que ſes Maiſtres laſſés de ces rebuts, ſe reſolurent de luy donner tout net, le choix de la mort, ou d'vne femme; mais ils n'eſbranlerent pas ce cœur genereux auec toutes leurs menaces: de ſorte qu'ils s'en defirent ſoubz apparence de luy vouloir donner à manger; car à meſme temps qu'ils luy preſentoient vn morceau de pain d'vn coſté, ils luy deſchargerent de l'autre, vn coup de hache ſur la teſte, qu'ils couronnerent ainſi de la gloire des Martyrs de la chaſteté.

Les autres François qui ont eſté deliurés, ont tous reſſenty des effets d'vne protection toute [75] extraordinaire de la Diuine Prouidence. Le recit de quelques-vns n'en ſera pas deſagreable, puis qu'il nous donne ſuiet de benir le Ciel de tant de ſoins qu'il a de cette pauure Egliſe captiue.

Vn d'eux, auant l'arriuée du Pere, ſe laiſſant aller au mauuais exemple, eſtoit tout preſt de s'abandonner au vice, & d'embraſſer la vie de Sauuage, ayant déja lié partie auec quelques Iroquois pour les accompagner en guerre: Il eſt vray que Dieu le retenoit touſiours comme par la main, diſons pluſtoſt par vn doigt, qui luy ayant eſté couppé, au commencement de ſa priſe, ne ſe gueriſſoit point, quoy qu'on y euſt

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his life, and even felt such good will toward him as to seek a match for him, and plan to marry him in the Iroquois fashion — that is, to involve him in a perpetual Concubinage. He, feeling an abhorrence of any such union, refused at the outset; and, although entreated, cajoled, urged, menaced, and well-nigh constrained, [74] remained firm in his refusal. He had recourse to God and laid before him the extremities to which he was driven; and, the more he prayed, the stronger he felt in his good purpose. Finally his Masters, wearied by his refusals, resolved to give him, once for all, the choice between death and a wife; but with all their threats they did not move that brave heart. Consequently they rid themselves of him while pretending to offer him food; for, in the very act of presenting him a piece of bread from one side, from the other they leveled a hatchet-stroke at his head, which they thus crowned with the glory of the Martyrs of chastity.

The other Frenchmen, who were liberated, all experienced the effects of an altogether extraordinary protection [75] on the part of Divine Providence. The accounts of some of them will not be unwelcome, since they give us reason to bless Heaven for taking such care of that poor captive Church.

One of the men, before the Father's arrival, had yielded to evil influences, and was all ready to give himself up to vice and embrace the life of a Savage, having even cast in his lot with some Iroquois for accompanying them on a hostile raid. It is true, God still held him back by the hand — or, let us rather say, by a finger, which, having been cut off when he was first taken, refused to heal, despite the application of all the usual remedies. The Father, on his

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appliqué tous les remedes ordinaires: Le Pere arriuant, remedia à ſa plus grande maladie, [76] luy conſeillant quelques deuotions enuers la ſainte Vierge, qui eurent vn ſi bon effet, qu'en peu de iours il fut deliuré de ſa tentation, & guery du mal qu'il auoit en la main depuis plus de ſix mois.

Il a enſuitte fort bien employé cette main, en quelque façon miraculeuſe, s'en ſeruant à baptiſer les enfans, que non ſeulement il cherchoit dans toutes les Cabanes, mais il alloit encor attendre au paſſage les Carauanes des Sonnontôëronnons, qui vont en grandes bandes, en traitte, de peur d'eſtre rencontrés de leurs ennemis. Il arreſtoit donc toutes les meres auec leurs enfans dans quelque defilé, & les ſçauoit ſi bien gagner, qu'en peu de temps il a baptiſé plus de ſoixante en[f]ans, [77] dont la pluſpart ſont morts de la maladie courante.

Vn autre François eſtoit captif à Onneïôut, ſouffrant des miſeres tres-grandes, dont Dieu le deliura par le moyen d'vn enfant, qui n'auoit que cinq ans, & qui à peine pouuoit parler, il luy ſçeut neantmoins ſi bien faire entendre (quoy que le François ne ſçeût point du tout ſa Langue) qu'on auoit deſſein ſur ſa vie, qu'il prit cét auertiſſement comme s'il fuſt venu du Ciel par cette bouche innocente. Il conclud donc ſa fuitte: il ſort à meſme temps du bourg d'Onneiout à deſſein d'aller trouuer le Pere à Onnontaghé: mais il ne ſçauoit par où aller, ne ſçachant pas meſme de quel coſté eſtoit Onnontaghé: Il ſe iette dans la premiere route [78] qu'il rencontre ſans la connoiſtre, il marche aſſez long temps dans des chemins perdus, la faim le ſuiuoit de pres; mais le feu eſtoit plus fortement empraint dans ſon imagination; il ſe

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arrival, ministered to his more serious ailment, [76] prescribing some acts of devotion to the blessed Virgin, which had so good an effect that in a few days he was rid of his temptation, and cured of the sore he had had on his hand for more than six months.

Thereupon he put that hand, partaking as it did in some sense of the miraculous, to a most excellent service, using it to baptize children. He not only sought them out in the Cabins, but even went to await the Caravans of the Sonnontôëronnons as they passed; for these go on their trading expeditions in large companies, for fear of being met by their enemies. Thus he stopped in some defile all the mothers with their children; and he knew so well how to win their hearts that in a short time he baptized more than sixty children, [77] of which the greater number died of the prevalent disease.

There was another Frenchman in bondage at Onneiôut, who suffered very grievous afflictions, from which God delivered him through the agency of a child only five years old, and scarcely able to talk. Yet it was so successful in making the Frenchman understand (although he knew not a word of its Language) that there were designs upon his life, that he took this warning as if it had come from Heaven through that innocent mouth. Accordingly he determined to take flight. He left the village of Onneiout on the instant, purposing to go in quest of the Father at Onnontaghé, although he knew not which way to turn his face, or even in which direction Onnontaghé lay. Hastily taking the first path [78] he found, without knowing its direction, he journeyed on for a considerable time by unknown ways, hunger in close

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conſole dans ſa ſolitude, de ce qu'il a plus de moyen de faire ſes prieres que dans le bourg. Il auançoit donc toûjours à petits pas, & auec aſſés d'aſſeurance. Se iugeant déja aſſés loing de ſes ennemis, voilà qu'il en apperçoit vne troupe, qui venoit à grand pas vers luy, il creut pour lors eſtre perdu, & il reſſentoit déja la cruauté des feux, qu'il penſoit eſtre allumés pour le bruſler: il auoit bien raiſon, car en matiere de captiuité, il en eſt comme des maladies, où la recheute eſt pire que le mal: il ſe iette neanmoins aſſés adroitement [79] hors du ſentier, laiſſant paſſer ces Iroquois, qui ne s'apperceurent de rien, ce qui ſans doute eſt bien rare parmy eux, puis qu'ils ont les yeux admirablement perçants pour découurir de loing, & pour reconnoiſtre les piſtes: les premiers eſtans bien auancez, noſtre fugitif ſe iette dans vne autre route perdüe, faiſant mille remerciments au Ciel d'vne ſi ſignalée protection; mais voilà, que tout d'vn coup, il en apperçeut vne autre bande, dans les mains de laquelle il s'alloit ietter. Il ne falloit qu'eſtre veu pour eſtre condamné au feu: mais la meſme Prouidence qui l'auoit dérobé, la premiere fois, de la veuë des vns, le déliura, pour la ſeconde, des mains des autres, [80] & le conduiſit à l'aueugle, juſques dans Onnontaghé, & par bon-heur le fit entrer dans vne Cabane, où eſtoient quelques Sauuages amis des François. D'abord qu'ils le virent, & qu'ils le reconnurent comme fugitif, ils ietterent vne couuerture ſur luy pour le cacher, luy donnant ſeulement quelque peu de choſe à manger, la faim l'auoit reduit en vn pitoyable eſtat. Le trait de la Prouidence ſur luy, eſt, que s'il fut entré dans la Cabane voiſine, il eſtoit perdu; car il y eut trouué ceux de la Nation

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pursuit, but the enemy's fires still more vividly before his imagination. In his solitude he consoled himself with the better opportunity he enjoyed for prayer than in the village. Thus he constantly pushed on, slowly, but in considerable security. When now he thought his enemies far in the rear, lo and behold, he saw a party of them coming toward him at a sharp pace, and thought then that he was lost, already feeling the cruel fires which, as he imagined, were lighted to burn him. He was assuredly right, for in the matter of captivity it is as with diseases, the relapse being worse than the original illness. Nevertheless, he leaped warily enough [79] to one side of the path, allowing these Iroquois to pass without their perceiving anything — a circumstance rare indeed, without doubt, as their eyes are remarkably sharp for seeing at a distance, and for discovering footprints. The first pursuers having passed on well ahead of him, our fugitive made all haste to take another unknown path, rendering a thousand thanks to Heaven for such signal protection; but, behold, suddenly he caught sight of a second band, into whose hands he was on the point of falling. He needed only to be seen to be condemned to the flames; but the same Providence which had concealed him the first time from the eyes of one party, delivered him, for the second, from the hands of the other, [80] leading him in his blindness directly into Onnontaghé, and, by good fortune, making him enter a Cabin where there were some Savages friendly to the French. As soon as they saw him and recognized him as a fugitive, they threw a blanket over him to hide him, merely giving him some morsel to eat, hunger having reduced him to a

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qu'il fuïoit, qui par hazard y eſtoient pour lors, & n'euſſent pas manqué de ſe ſaiſir de luy, pour en faire vn exemple public à tous les fugitifs. Eſtant donc ainſi heureuſement caché, on en vient au [81] pluſtoſt auertir le Pere, afin qu'il s'employaſt pour luy, & qu'il fiſt les preſens neceſſaires en ces rencontres: pendant quoy, ie ne ſçay comment il ſe fit, qu'on tira ce pauure mal-heureux de deſſous la couuerture, & qu'on l'enuoya luy-meſme pour trouuer le Pere: mais apres trois ou quatre pas, il rencontre dans la ruë, des yurongnes, qui ſautent ſur luy comme ſur vn eſtranger. A cet accident, il tombe paſmé à terre, ſoit de peur, ſoit de foibleſſe: le Pere auerty aſſez à temps, y accourt, le prend & le meine teſte leuée en ſa Cabane, où il ſoutint bien des attaques de la part des Onneïochronnons, qui vinrent iuſqu'à ſept fois pour r'auoir leur priſonnier: mais le Pere reſpondit autant de fois [82] qu'ils luy arracheroient pluſtoſt la vie que de le rendre. Son affaire enfin s'accommoda auec beaucoup de peine.

Voicy encore vn accident ſurprenant. Vn autre de nos captifs François, fort deuot & de bonnes mœurs, auoit fait vœu à Dieu de conſacrer à ſon ſeruice ſa liberté, ſi iamais elle luy eſtoit renduë: mais il auoit rencontré deux Maiſtreſſes d'humeur bien differentes, quoy qu'également cruelles; l'vne ne vouloit pas qu'il ſortiſt de la Cabane, non pas meſme pour venir prier Dieu en la Chapelle, & l'autre ne vouloit pas qu'il y demeuraſt: L'vne le chaſſe, & l'autre le retient; mais ny l'vne ny l'autre n'auoient aucune bonne volonté pour luy; au contraire, elles auoient fait, ou fait [83] faire deux preſens aſſez conſiderables à certains ieunes fripons, pour luy caſſer

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pitiful condition. The hand of Providence in his case is seen herein, that if he had entered the neighboring Cabin he would have been lost; for there he would have found men of the Nation he was fleeing, who happened to be there at the time; and they would not have failed to seize him, in order to make a public example of him for all fugitives. When he had thus been happily concealed, some one went with all speed [81] to apprise the Father, in order that he might interpose in his behalf, and make the presents requisite on such occasions. Meanwhile, I know not how it occurred, the poor unfortunate was drawn forth from his hiding-place and sent in person to find the Father; but he had taken only a few steps when he met some drunken men in the street who fell upon him as upon a stranger. At this encounter he sank down in a swoon, either from fear or from weakness. The Father, being notified in time, hastened to him, raised him up, and led him, head erect, into his own Cabin, where he sustained numerous approaches of the Onneiochronnons, who came as often as seven times to recover their prisoner, but were each time met by the Father's answer [82] that he would part with his life sooner than surrender his ward. His affair was finally adjusted after much trouble.

Here is one more remarkable incident. Another of our French captives, very devout and of good morals, had made a vow to God to consecrate his freedom, should he ever recover it, to his service. But he had encountered two Mistresses of very different temperaments, although of equal cruelty: one was determined that he should not leave the Cabin, even to go to the Chapel to pray; while the other would not let him stay within. One drove him out,

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la teſte: Que fera ce pauure ieune homme? S'il ſort, il eſt coupable, il l'eſt auſſi s'il demeure: Il ne peut obeïr à l'vne de ces Maiſtreſſes, ſans deſobeïr à l'autre: & neantmoins il n'y va rien moins que de ſa vie dans ſa deſobeïſſance. Le Pere auerty de ces extremitez, le fit euader par le moyen de quelques Iroquois ſes amis; mais il n'eut pas pluſtoſt diſparu, que ces deux Megeres, qui auparauant eſtoient irreconciliables à ſon égard, ſe reünirent enſemble pour l'attraper. Et pour cela elles mirent leurs parents en campagne. Le pauure François s'aperçeut bien des pourſuittes qu'on faiſoit pour le prendre, il ſe ietta à l'eau iuſqu'au col, & [84] trauerſa dans vn Iſlet, pour ſe cacher dans quelque creux de rocher, & y demeurer, tant que la nature auroit de la force pour ſouſtenir la faim: Il y paſſa vn iour & vne nuict ſans manger; il ne pria iamais Dieu de meilleur courage: Les amis du Pere qui auoient contribué à l'euaſion du fugitif, voyans que les amis des deux Maiſtreſſes faiſoient tant de diligences pour le trouuer, en firent auſſi de leur coſté. Ils rodent donc par tout, & dans les bois, & ſur le bord de la riuiere, faiſans de ſemblables recherches, mais auec des ſentimens bien differents, les vns pour luy oſter la vie, les autres pour la luy conſeruer: Ils l'appellent à pleine voix chacun de leur coſté; mais auſquels reſpondra-t-il? Il entend [85] ces voix du creux de ſon rocher, mais il prend celles de ſes amis pour celle de ſes ennemis. Enfin, apres que les vns & les autres eurent bien couru, & bien crié inutilement, les deux bandes ſe rencontrerent, comme de concert, proche de l'Iſlet, & par ie ne ſçay quelle compaſſion, ou pluſtoſt deſeſpoir de rencontrer le priſonnier, ils

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and the other kept him in, but neither bore him any good will; on the contrary, they had given, or caused [83] to be given, two presents of considerable value to certain young rogues, to split his head. What is this poor young man to do? If he go out, he is guilty; if he remain within, he is also guilty. He cannot obey one of these Mistresses without disobeying the other, and yet nothing less than his life is the penalty of disobedience. The Father, informed of his straits, procured his escape through the agency of some Iroquois friends of his; but no sooner had he disappeared than those two Furies, who had hitherto been irreconcilable in regard to him, united in an attempt to catch him, sending out their relatives in pursuit, for that purpose. The poor Frenchman, well aware that he was being pursued with intent to capture, plunged into the water up to his neck and [84] crossed to a little Island, in order to hide in some rocky hollow and stay there as long as nature could withstand the pangs of hunger. A day and a night he passed without eating, and never had he prayed to God more fervently. The Father's friends who had helped the fugitive to escape, seeing the friends of the two Mistresses so strenuous in their search for him, put forth equal efforts on their part, roaming over the whole district, through the woods and along the river, in the prosecution of a similar search, but with far different intentions — the one party seeking to take his life, the other to save it. Each of the parties called to him, at the top of their voices; but whom was he to answer? He heard [85] their voices from his rocky retreat, but mistook his friends' cries for those of his enemies. At length, after both parties had long been running and calling

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s'entrepromirent, que s'ils le trouuoient, ils le mettroient entre les mains du Pere, pour eſtre à ſa diſcretion. Si ce pauure reclus euſt entendu ces diſcours, il auroit bien toſt paru; mais la faim, ou pluſtoſt ſon bon Ange, luy inſpira ce qu'il deuoit faire: car ſortant de ſon trou, il va ſe preſenter à eux, penſant s'aller immoler à la mort. Si iamais hommes furent ſurpris, ce [86] furent ces deux bandes d'Iroquois, qui admirerent comment le François s'eſtoit ietté entre leurs mains ſi à propos, & iuſtement au moment qu'ils s'eſtoient accordez de luy donner la vie. Pour luy, apres auoir adoré la Prouidence, il ratifia de nouueau ſon vœu de conſacrer au ſeruice de Dieu le reſte de ſes iours, qui luy eſtoient prolongez par des rencontres ſi ineſperées.

Il y a pareillement quelque choſe de merueilleux, dans la deliurance des autres captifs, dont les vns ont euité les feux, les autres les naufrages, par l'aſſiſtance ſenſible de la Sainte Vierge. Ce ne fut pas ſans merueille, qu'en deſcendant d'Onontagué, pour tirer à Montreal, vn des Canots ayant verſé au milieu d'vn ſault, [87] deux François qui eſtoient dedans, demeurerent vn temps notable ſous les eaux, ſans eſtre eſtouffez. Mais, ce qui eſt plus admirable, c'eſt que l'vn des deux, vint paiſiblement à terre par le milieu des precipices, pendant que l'autre faiſoit du dos du Canot renuerſé, vn Oratoire, & conſacroit ces torrents, par la priere qu'il adreſſoit à Dieu, & à la Sainte Vierge, au milieu de leurs boüillons.

Ie ne ſçaurois mieux terminer ces beaux accidẽs, que par vn rencontre aſſés illuſtre touchant vn Crucifix de deux pieds de haut, ou enuiron, que les

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to no purpose, they met as if by agreement near the little Island, and, moved perhaps by some sort of pity, or, rather, despairing of finding the prisoner, exchanged promises that if they should find him they would put him in the Father's hands, to be disposed of as the latter should choose. Had that poor refugee heard these words, he would soon enough have come forth. But hunger or, rather, his good Angel prompted him how to act; for he came out of his hole, and gave himself up, although he thought that he was sacrificing his life. If ever men were surprised, [86] those two bands of Iroquois were. They marveled at the timeliness with which the Frenchman had delivered himself into their hands — just at the moment when they had agreed to spare his life. As for him, after worshiping Providence, he ratified anew his vow to consecrate to God's service the rest of his days, which had been prolonged to him through circumstances so unexpected.

There is likewise something marvelous in the deliverance of the other captives, of whom some escaped the flames and others shipwreck, by the manifest aid of the Blessed Virgin. It was not without a miracle that, in coming down from Onontagué to Montreal, when one of the Canoes was upset in the middle of a rapid, [87] two Frenchmen who were in it remained a considerable length of time under water without drowning. But a still more wonderful circumstance is that one of the two came gently to land half-way down the falls, while the other made an Oratory of the bottom of his overturned Canoe, and, by the prayer which he addressed to God and the Blessed Virgin, consecrated those boiling torrents in their very midst.

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Iroquois Agnieronnons enleuerent l'an paſſé à Argentenay, dans l'Iſle d'Orleans, quand ils y firent des degaſts, que nous auons racontez: Ie ne ſçay ſi ce fut par mocquerie, ou par [88] eſtime qu'ils ſe faiſirent de cette image: quoy qu'il en ſoit, ils l'emporterent iuſques dans leur pays, & la faiſoient voir dans leurs cabanes, comme vne des plus pretieuſes deſpoüilles des François; Garacontié protecteur des François, eſtant allé à Agnié, la vit par hazard: & comme il ſçauoit aſſez le reſpect, que nous portions à de ſemblables images, il ne voulut pas laiſſer prophaner celle là: il entreprend donc de la rachepter, il fait vn beau preſent pour cela, & pour n'auoir pas de refus, il fait vn éloge de ce Crucifix, plus digne de ſortir de la bouche d'vn Predicateur que d'vn Barbare; Il l'obtient & par la richeſſe de ſon preſent, & par l'éloquence de ſon diſcours. Retourné qu'il fut à Onnontaghé, tout triomphant [89] d'vne ſi belle action, dont il ne connoiſſoit pas tout le merite, il place honorablement ce Crucifix ſur l'Autel de la petite Chapelle, où tous les iours les François, les Hurons, & les Iroquois alloient luy rendre leurs hommages. Et ainſi Dieu s'eſt voulu ſeruir de la main d'vn Barbare, pour faire triompher ſa Croix au milieu de la Barbarie.

Finiſſons par la conſideration des biens qui reuiennent au public, du ſeiour du Pere dans Onnontaghé. Pendant qu'il trauailloit ſoigneuſement au bien particulier de ſon Egliſe, il n'eſpargnoit aucun de ſes ſoins, pour le bien commun de tous les François.

C'eſt luy qui a deſtourné la hache des trois Nations Superieures, de deſſus nos teſtes; il a [90] écarté les meurtres, qui ont enſanglanté tous les ans nos terres

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I cannot better end my account of these pleasing occurrences than by describing an event of considerable note concerning a Crucifix, about two feet in height, which the Agnieronnon Iroquois carried off last year from Argentenay in the Island of Orleans, when they committed ravages there as already related by us. I know not whether it was in scorn or in [88] esteem that they seized this image. However that was, they carried it off to their own country, exhibiting it in their cabins as one of the most precious spoils taken from the French. Garacontié, protector of the French, happened to see it when he visited Agnié; and as he well knew the respect in which we hold such images, he would not suffer that one to be profaned. Accordingly, he undertook to buy it back, making a handsome present for the purpose; while, to insure against refusal, he delivered a eulogy upon this Crucifix, more worthy the utterance of a Preacher than of a Barbarian. He gained his end, both by the richness of his present and through the eloquence of his speech. Returning to Onnontaghé in triumph [89] at having performed so handsome a deed, of which he knew not the full merit, he gave this Crucifix an honored place on the Altar of the little Chapel, where the French, Hurons, and Iroquois daily went to render it their homage. And thus it was God's will to employ a Barbarian's hand in promoting the triumph of his Cross in the heart of Barbarism.

Let us conclude with an examination of the benefit accruing to the public by the Father's sojourn at Onnontaghé. While toiling diligently for the welfare of his Church in particular, he spared no pains to promote the common good of all the French.

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& nos maiſons: Nous ne nous ſouuenons que trop des malheurs de l'an paſſé, qui nous font encor gemir à preſent, n'ayans pas ceſſé de donner nos larmes ſur noſtre ſang, qui a coulé depuis Montreal iuſqu'à Tadouſſac; c'eſt à dire, dans prés de cent lieuës de païs. De plus, il nous a fait reſpirer cét Eſté, vn air que nous n'auions point reſpiré depuis vn aſſez long-temps: vn air de quelque paix & de quelque repos, & nous a procuré la commodité de faire nos ſemences ſans trouble, & nos moiſſons, qui ſont aſſez abondantes, ſans eſtres teintes de noſtre ſang.

Enfin, quelques-vns croyent, qu'il a ſi bien fait, que nous n'auons [91] plus que deux nations d'Iroquois ſur les bras, celle d'Onneïout, & celle d'Agnié. Ces deux nations ſont à la verité les plus cruelles; mais les moins nombreuſes, & les plus voiſines. Pour les trois autres plus éloignées, elles ſe diſent bien de nos amies, & de nos alliées, & cela par l'entremiſe du bon Pere le Moine: mais il ne faut prendre autre meſure auec les Sauuages, que celle de leur intereſt. Les nations qui ont receu la foy, s'atachent à nous pour l'intereſt de leur ſalut. Pour les autres, qui ne l'õt pas, receuës il n'y a que la fraieur, & crainte de nos armes, où l'eſperance de quelque grand profit dans leur trafique, où le ſecours qu'elles peuuent tirer de nous contre leurs ennemis, qui les puiſſent arreſter, & encor [92] cela n'empeſchera-t'il pas, que quelques-vns ne ſe débandent, & ne nous viennent tuer à la dérobé, ſi bien qu'il n'y a que la ſeule puiſſance preſente & effectiue, qui leur puiſſe fortement lier les mains. C'eſt ce que nous attendons du plus grand de tous les Monarques Chreſtiens: Il ne ſouffrira pas, que ſa Nouuelle-France ſoit plus long-temps

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He it was who averted from our heads the hatchets of the three Upper Nations, [90] preventing the murders with which our lands and houses have each year been stained. We remember only too well last year's disasters, which make us groan even now, for we have not ceased to weep over our blood shed from Montreal as far as Tadoussac — that is, over nearly a hundred leagues of territory. Moreover, he caused us this Summer to breathe an atmosphere that we had not enjoyed for a considerable period — an atmosphere of some degree of peace and quiet; and we owe to him the advantage of having planted our crops undisturbed, our harvests being fairly abundant, and unstained with our blood.

Finally, some believe that he has exerted himself to such good purpose that we have now [91] only two nations of Iroquois on our hands, those of Onneiout and Agnié. These two nations are, it is true, the most cruel; but they are also the least populous, and the nearest. As for the three other more distant ones, they declare themselves our friends and allies, and that through the intervention of the good Father le Moine; but, with the Savages, one cannot assume any other standard than that of their own interests. The nations that have received the faith are attached to us in the interests of their salvation; as for the others, who have not embraced it, nothing but the terror and fear of our arms, or the hope of some considerable profit in their trading, or the aid to be obtained from us against their enemies, can hold them in check; and even [92] that will not prevent some from separating from the rest and coming by stealth to slay us. Hence only the strong arm, present and effective, can securely bind their hands. For this

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captiue ſous la tyrannie d'vne poignée de Barbares: Iesvs-Christ ſe rend foible, pour ainſi dire, afin de luy donner ſuiet d'employer la puiſſance qu'il luy a confiée, pour l'eſtablir dans ces grands païs, & pour luy donner, en ſuitte, les hautes recompences qu'il veut rendre à ſa pieté, à ſa valeur, à ſa generoſité. Amen, Amen, fiat, fiat.

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we look to the greatest of all Christian Monarchs, and he will not suffer his New France to remain longer in bondage to the tyranny of a handful of Barbarians. JESUS CHRIST makes himself weak, so to speak, in order to afford him an opportunity to use the power entrusted to him by our Lord for establishing him in these vast domains, and in order to give him then the noble reward which our Lord chooses to bestow upon his piety, his valor, and his magnanimity. Amen, Amen; *fiat, fiat.*

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[93] CHAPITRE VII.

DE QUELQUES MEURTRES FAITS PAR LES SAUUAGES DE GASPÉ, SUR LES SAUUAGES NOMMEZ LES PAPINACHIOUETKHI.

ENTRANT dans le grand Golphe de Saint Laurens, pour tirer à Kebec, on rencontre du coſté du Sud, trois endroits, où les Nauires François vont peſcher des Mouluës. Ces Havres, ou ces ports ſont fort voiſins les vns des autres: on les nomme l'Iſle Percée, Bonauenture, & Gaſpé. Le Pere Martin Lyonne, decedé depuis peu, & le Pere André Richard, tous deux de noſtre Compagnie, ont cultiué quelques années, les coſtes qui ſont baignées des eaux de ce Golphe, comme [94] auſſi les contrées circonuoiſines. Voicy comme le Pere Richard nous parle, de l'entrepriſe de quelques Sauuages, que nous appellons de Gaſpé, pour ce qu'ils ſe viennent camper aſſés ſouuent proche de la Baye, ou du Port, qui porte ce nom. Ces Barbares s'eſtans aſſemblez pendant l'hyuer de l'année paſſée 1661. quelques-vns parlerent, dans leurs Conſeils, d'aller à la guerre contre les Eſquimaux. Ce ſont des peuples ennemis des Europeans, qui habitent ſur les riues du Golphe, du coſté du Nord, aſſez proche de la grande Iſle de Terre-neufue, qui eſt ſituée à l'emboucheure du grand fleuue, & du grand Golphe de Saint Laurens. En montant plus haut, ſur les meſmes riues, on trouue les Papinachioueкhi, [95] les Berſiamites, en ſuitte,

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[93] CHAPTER VII.

CONCERNING CERTAIN MURDERS COMMITTED BY THE SAVAGES OF GASPÉ AMONG THE SAVAGES KNOWN AS THE PAPINACHIOUETKHI.

ON entering the great Gulf of Saint Lawrence on the way to Kebec, one encounters three places, toward the South, whither French Vessels go in quest of Codfish. These Harbors or ports are very near one another, and bear the names of Isle Percée, Bonaventure, and Gaspé.[12] Father Martin Lyonne, recently deceased, and Father André Richard, both of our Society, for some years devoted their labors to the shores bathed by the waters of this Gulf, as [94] well as to the surrounding districts. Father Richard gives us the following account of an expedition undertaken by certain Savages whom we call the Savages of Gaspé, because they come and camp with considerable frequency near the Bay or Port bearing that name. "These Barbarians having assembled during the winter of last year, 1661, some of them proposed in their Councils to go and wage war against the Esquimaux. These are a people hostile to Europeans, and dwell on the shores of the Gulf toward the North and at no great distance from the great Island of Newfoundland, which is situated at the mouth of the great river and Gulf of Saint Lawrence. Ascending still higher, on the same banks, one comes to the Papinachiouekhi, [95] next to the Bersiamites, and then to Tadoussac.[13] The last two

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& puis on rencontre Tadouſſac. Ces deux dernieres Nations, & quelques autres qui leur ſont alliées, ſont bonnes & ſimples, gens de paix qui reçoiuent nos Peres de Kebec auec grand amour, quand ils vont en Miſſion vers leurs quartiers. Mais venons à nos Sauuages de Gaſpé.

Quelques vns ayans donc mis en auant, dans leurs Conſeils, & dans leurs feſtins, des propoſitions de guerre, furent écoutez des vns, & rebutez des autres: Mais les Braues & les Inſolens, s'eſtans raillez des pacifiques, vne trentaine de ieunes gens, ou enuiron, leuerent la hache, pour marque qu'ils vouloient la guerre.

Cela me toucha fort, dit le Pere [96] Richard, pour ce que leur guerre n'eſt qu'vne chaſſe aux hommes qu'ils entreprennent aſſés ſouuent, pour ſatisfaire à quelques ſonges, qui, dans leur ſommeil, leur font croire, que les ames de leurs parens deffunts, ne ſeront point en repos, ſi on ne leur ſacrifie des hommes. Ayant paſſé tout l'hyuer dans ce deſſein, ils ſe rendirent au Prin-temps ſur les bords d'vne Riuiere nommée Bacadenſis, qui ſe va décharger dans le Golfe. Ie me trouuay auec eux, & leur teſmoignay, dit le Pere, la douleur que ie reſſentois d'vne ſi legere entrepriſe; me doutant bien, qu'ils attaqueroient, & qu'ils tueroient les premiers qu'ils rençontreroient au delà du Golfe, ſans prendre garde s'ils ſont amis, ou s'ils ſont ennemis, ils mépriſerent [97] mes auis, & s'embarquerent d'vne façon aſſés groteſques, & aſſés ſuperſtitieuſe.

Comme ils eſtoient en feſtin, & en Conſeil, on leur prepara deux Chalouppes. Ils acheptent ces Chalouppes des François, qui vont en peſcherie vers

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Nations, as well as some others allied to them, are good, simple people, fond of peace, who receive our Fathers from Kebec with great affection when the latter visit their country as Missionaries. But let us return to our Savages of Gaspé.

" When, therefore, some proposed in their Councils and feasts a hostile expedition, they were listened to by one party and opposed by another. But when the Bravoes and Ruffians ridiculed those peacefully inclined, about thirty young men raised their hatchets, in sign of their advocacy of war.

" That moved me deeply," continues Father [96] Richard, " because their war is nothing but a man-hunt, quite often undertaken merely to fulfill some dreams which come to them in their sleep, and make them believe that their departed relatives will not rest in peace unless some human beings are sacrificed to them. After passing the whole winter with this purpose in view, they repaired in the Spring to the banks of a River called Bacadensis, which empties into the Gulf. I was with them," proceeds the Father, " and testified to them the grief I felt at so thoughtless an undertaking, strongly suspecting that they would attack and kill the first persons they met beyond the Gulf, without heeding whether they were friends or enemies. They spurned [97] my counsels and embarked amid ceremonies that were truly grotesque and superstitious.

" While they were at their feasting, and in Council, two Shallops were prepared for them. These Shallops they buy of the French who frequent their shores for the sake of fishing, and they handle them as skillfully as our most courageous and active Sailors of France. They made a little Bridge of wood to

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leurs coſtes, & ils s'en ſeruent auſſi adroitement, que nos plus braues, & plus leſtes Matelots de France. Ils firent vn petit Pont de bois, pour ſe pouruoir [*sc.* pouuoir] embarquer à ſec dans ces Chalouppes, qu'on tenoit expreſſement à flot. Cela fait, & le feſtin acheué, nos guerriers ſortent d'vne grande Cabane, bien armés, à leur mode, chantant, dançant, & puis courrant promptement à leurs Chalouppes: Ceux qui s'embarquerent les derniers, ietterent à [98] l'eau dans vn moment, les bois qui compoſoient leurs Ponts, & prenant les rames en main d'vne vîteſſe incroiable, ſe mirent au large en vn inſtant. Si quelqu'vn fuſt tombé à l'eau, ou qu'il ſe fuſt moüillé en s'embarquant, ou ſi la Chalouppe ſe fuſt échoüée, ou qu'elle euſt retardé tant ſoit peu, ce mauuais preſage les auroit arreſté tout court, & leur auroit fait changer de deſſein. Quand quelqu'vn eſt priué du flambeau de la Foy, il prend aiſement les tenebres pour la lumiere, la nuit, pour le iour, & la folie & la ſottiſe pour la ſageſſe.

Comme ces Argonautes voguoient à force de rames, ſur la Riuiere Bacadenſis, voilà deux Canots qui ſortent comme d'vne embuſcade, & qui tirent [99] droit à eux, pour les attaquer, & pour les piller, & pour empeſcher leur courſe. Ce ſont de ieunes femmes bien leſtes, & bien couuertes, qui viennent donner vne idée, & faire vn portrait du combat, que ces guerriers doiuent rendre à leurs ennemis. Elles vont, elles viennent, elles tournent, elles font mille caracolles à l'entour de ces Chalouppes, s'efforçant de ſe ietter dedans, pour les piller, ou du moins pour enleuer quelque butin: Bien attaqué, bien deffendu: les hommes les repouſſent, ils tirent quantité de coups de

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enable them to embark dry-shod in these Shallops, which were held for them ready-launched. That done, and the feast concluded, our warriors issued from a large Cabin, well armed after their fashion, singing, dancing, and then running quickly to their Shallops. Those who embarked last immediately threw into [98] the water the pieces of wood constituting their Bridges, and, taking the oars in hand with incredible celerity, were clear of the bank in a moment. Had any one fallen into the water or wetted himself in embarking, or had the Shallop run aground or been delayed in the least degree, such an ill omen would have brought them to an instant halt and made them change their plans. When one is without the torch of the Faith, he easily mistakes darkness for light, night for day, and madness and folly for wisdom.

"While these Argonauts were plying their oars on the River Bacadensis, behold, two Canoes issued as if from an ambuscade and started [99] directly toward them to attack them, plunder them, and prevent their expedition. They were filled with young women, very active and well dressed, who came to convey an idea and present a picture of the battle these warriors were to fight with their enemies. They passed and repassed, turning and executing a thousand caracoles around these Shallops, trying to board them for the purpose of pillaging them, or, at least, of carrying off some little plunder. Bravely attacked, bravely defended. The men repulsed them, discharging their muskets frequently, rather to make a noise than to harm them.

"At length the young women withdrew, thoroughly tired, and without succeeding in plundering

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fuſils, pluſtoſt pour faire du bruit, que pour les bleſſer.

Enfin ces ieunes femmes ſe retirent, bien laſſées, ſans iamais auoir peu rien enleuer. Elles s'en [100] reuiennent à bord, où les autres femmes, qui les attendoient, les reçoiuent auec des cris, & des huées, comme des ennemis vaincus: & ſe iettent ſur elles, les deſpoüillent, leur oſtent leurs robes neuues & leurs ornemens, leur donnant en la place de vieux haillons. L'vne de ces Amazones fut raillée, & moquée, pour ce qu'elle n'auoit pas pris ſa belle robe, & ſes beaux atours, ſe doutant bien qu'on les luy rauiroit. Ces femmes ſont bien aiſes d'eſtre ainſi pillées, pour donner vn heureux pronoſtique de la victoire, qu'elles ſouhaittent à leurs parens & à leurs amis.

Mais ſuiuons nos Guerriers. Ils ne furent pas bien auant dans le Golphe, que l'vn d'eux fit faire alte. Ie viens preſentement, dit-il, [101] de me ſouuenir d'vn ordre que l'vn de mes parens nous a donné à la mort; vous ſçauez que les ordres des mourans ſont d'importance, & que le deffunct eſtant homme de conſideration parmy nous, il faut executer ſes volontez: or comme elles repugnent à l'entrepriſe que i'ay faite inconſidérement, faute de memoire, ie ſuis obligé de rebrouſſer chemin, & de quitter les penſées de la guerre. Ceux qui ne s'eſtoient engagez dans ce party, que par vn reſpect purement humain, luy dirent, qu'ils le ſuiuroient, comme eſtans parens, ou amis du Trépaſſé. Voila donc l'Eſcoüade mi-partie, l'vne des deux chalouppes met le Cap vers la terre, & s'en retourne à bord: l'autre armée de quinze Chaſſeurs, paſſe outre.

[102] Ils arriuent enfin à l'Iſle d'Anticoſti, où le Golphe commence quaſi à ſe changer en fleuue.

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a single article. They [100] returned to the bank where the other women, who were waiting for them, received them with shouting and hooting, as if they had been vanquished enemies, pouncing upon them, stripping them of their new robes and of their ornaments, and giving them some old rags instead. One of these Amazons was ridiculed and mocked because she had not put on her handsome robe and fine attire, having strongly suspected that she would be robbed of them. These women are very willing to be thus despoiled for the sake of furnishing a happy omen of the victory which they desire for their relatives and friends.

"But let us follow our Warriors. They had not proceeded far in the Gulf when one of them called a halt. 'I have just now [101] recalled,' said he, 'an order given us by one of my relatives when dying. You know that the commands of the dying are important, and that, the deceased having been a man of influence among us, his wishes must be executed. Now, as they are opposed to the undertaking in which I have inconsiderately joined, from a lapse of memory, I am obliged to turn back, and abandon all thought of warfare.' Those who had engaged in this expedition simply from a fear of their comrades' opinion, told the speaker that they would accompany him, as being relatives or friends of the Deceased. Accordingly, the Band was divided in halves, one of the two shallops heading toward the land and returning to the shore, the other, manned by fifteen Hunters, proceeding forward.

[102] "They at length reached the Island of Anticosti, where the Gulf begins, as it were, to change into a river. Leaving it to cross to the mainland on

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L'ayant quittée, pour paſſer en terre-ferme du coſté du Nord, ils apperceurent vn Canot, qui ſortoit d'vne autre Iſle, d'où il venoit de chaſſer: le vent leur eſtant fauorable, ils courrent deſſus à voile & à rames: & ſans s'enqueſter de quelle Nation il eſtoit, ils le foudroyent à coups d'arquebuſes. C'eſt aſſez que ce ſoient des hommes, c'eſt la proye, & le gibier qu'ils cherchent. Ce Canot portoit vn homme & vne femme, vne fille, & vn petit garçon. Ils tuërent, dés leur premiere deſcharge, l'homme, la femme & la fille, & bleſſerent le petit garçon. Auſſi-toſt ils ſe iettent ſur ces corps morts, leur couppent [103] & leur cernent la peau à l'entour de la teſte, enleuent leurs cheuelures, prennent le petit garçon, l'embarquent tout bleſſé, & voila leur guerre & leur chaſſe faite. Le vent ſe tournant, ils tournent leur Chalouppe, & s'en reuiennent en leur païs remplis de gloire d'vn ſi heureux ſuccés. Les Monarques qui font marcher de grands corps-d'armées, ſe mocquent bien de ces pauures Barbares, auſſi glorieux dans la victoire de quatre hommes, que les grands Princes dans la mort de dix mille. Et les Anges ont ſujet de ſe mocquer des vns & des autres, puis qu'ils font gloire d'abbreger la vie des hommes, qui eſt déja ſi courte. Mais voyons le triomphe de nos ſuperbes Conquerans.

[104] Comme leur depart fut ſuperſtitieux, leur retour fut plein de folie & de cruauté. Approchant des riues de leur païs, ils pouſſerent vn grand cry, marque de leur victoire. Entendant la voix, dit le Pere qui a fourny ces Memoires, ie iugeay auſſi-toſt qu'ils n'auoient pas eſté iuſques au païs de leurs ennemis, trop eſloigné pour vn voyage de ſi peu de

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the North, they perceived a Canoe issuing from another Island, coming from a hunting expedition. The wind favoring them, they gave chase with sail and oars; and, without inquiring its Nationality, overwhelmed it with a discharge from their arquebuses. It was enough that it contained human beings; that was the prey and game they were seeking. This Canoe bore a man and a woman, a girl and a little boy. At the first volley the man, woman, and girl were killed, and the little boy wounded. Immediately the enemy pounced upon the slain, cut [103] the skin around their heads, removing their scalps, and took the little boy into their boat, wounded as he was; and their war and hunt were accomplished. The wind changing, they turned their Shallop and came back to their own country, full of pride over so successful an issue. Monarchs who direct the movements of great armies indeed ridicule these poor Barbarians, who are as proud in their victory over four people as are Princes after slaying ten thousand. And the Angels have reason to mock at both, for both take pride in curtailing men's lives, which are already so short. But let us witness the triumph of our haughty Conquerors.

[104] "As their departure had been accompanied with superstition, so their return was full of folly and cruelty. Approaching their country's shores, they uttered a loud cry in sign of their victory. Upon hearing the shout," says the Father who furnished these Notes, "I immediately concluded that they had not been so far as their enemy's country, which was too distant for a journey of so short duration. I judged that they might perhaps have met with some Savages allied to those of Tadoussac, who might well

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durée. Ie me perſuaday qu'ils auroient peut eſtre rencontré quelques Sauuages alliez de ceux de Tadouſſac, qui s'en pourroient bien reſſentir quelque iour. En effet, on me dît qu'ils auoient tué des Papinachioueki, bons amis des François, & de leurs alliez.

Au bruit, & au cry de ces Guerriers, tout le monde ſort des [105] Cabanes, les François, qui eſtoient pour lors en cette coſte, accourent auſſi bien que les autres. Ie ne voulus point paroiſtre, pour faire voir l'indignation que i'auois conceuë d'vne action ſi lâche. Comme ils eſtoient aſſez eſloignez de la terre où ils vouloient aborder, ils vſerent d'vne cruelle barbarie vers leur pauure petit priſonnier: ils le precipiterent dedans l'eau tout bleſſé qu'il eſtoit en diuers endroits: ils ietterent à meſme temps les cheuelures qu'ils auoient enleuées, donnant au pillage tout le butin qu'ils auoient pris ſur leurs ennemis pretendus. Auſſi-toſt, la pluſpart des Sauuages, hommes & femmes ſe iettent à la nage: les femmes tirent droit aux cheuelures flotantes, & les hommes [106] au petit garçon, qui ſe noyoit: Les femmes s'eſtant ſaiſies des cheuelures, veulent rauir aux hommes le petit priſonnier. Ce pauure enfant ſe voyoit tiraillé & deſchiré, comme vne proye, qui ſeroit tombée entre les pattes de pluſieurs loups, ou de pluſieurs lions: mais enfin apres quantité de conteſtes, il fut adiugé & donné à la femme du Capitaine, qui voulut faire paroiſtre qu'elle auoit du cœur, auſſi bien que ſon mary, & qu'elle regardoit couler le ſang humain ſans bleſmir & ſans foibleſſe. Elle tire vn grand couſteau de ſon ſein, & le plonge inhumainement dans le bras de cet enfant, déja à demy-mort, tant pour les bleſſures qu'il auoit receuës au combat, que pour la

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resent their action some day. As a matter of fact, I was told that they had killed some Papinachioueki, good friends to the French and to the latter's allies.

"At the noise and outcry made by these Warriors, all left their [105] Cabins, the French who were then in the vicinity hastening to the spot with the rest. I determined not to appear, in order to show the indignation I felt at so cowardly a deed. When they were yet at a considerable distance from their proposed landing-place, they indulged in a bit of cruel barbarism toward their poor little prisoner, throwing him into the water, wounded as he was in various places. At the same time they threw in the scalps they had taken, surrendering to plunder all the spoils they had captured from their pretended foes. Forthwith most of the Savages, both men and women, plunged in and swam, the women straight toward the floating scalps, and the men [106] toward the little boy, who was drowning. The women, after seizing the scalps, wished to snatch the little prisoner from the men, and the poor child found himself pulled and torn about like a victim fallen into the clutches of wolves or lions; but finally, after much altercation, he was adjudged and given to the Captain's wife. She, wishing to show that she had courage as well as her husband, and that she could witness human bloodshed without shrinking and without weakness, drew a large knife from her bosom and plunged it with inhuman cruelty into the arm of that child,—half-dead as he already was, both from the wounds received in the encounter, and from the cruelty with which [107] he had been treated in the water. Yet he was forced to sing as he beheld his own blood, which drew from him neither tear nor

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cruauté auec laquelle on [107] l'auoit traitté dedans l'eau. Si fallut-il qu'il chantaſt à la veuë de ſon ſang, qui ne luy fit iamais ietter aucune larme, ny aucun cry. L'impreſſion que les parens donnent à leurs enfans, de monſtrer du courage en tels rencontres, & le bruit & le tintamarre que font ces Barbares, eſtourdiſſent tellement les ſens de leurs priſonniers, que les plus petits font meſme paroiſtre de la conſtance.

Nos François touchés de compaſſion, à la veuë d'vn ſpectacle ſi triſte, cherchoient les moyens de pouuoir deliurer cét enfant: mais il n'eſtoit pas encor temps. Ie vous auouë qu'au recit qu'ils me firent d'vn procedé ſi cruel, que ie n'auois pas voulu voir de mes yeux, mon cœur fut ſi indigné, [108] que ſur le ſoir, ces ſuperbes Thraſons venant ſe preſenter à la Chapelle, pour y eſtre inſtruits, & pour les faire prier Dieu, ie les chaſſay, & leur fermay la porte de l'Egliſe: leur diſant, que Dieu ne ſupportoit point les meurtres, commis en la perſonne des Innocens; mais leur cœurs eſtant encore tout bouffis d'orgüeil, le depit s'en empara, & leur fit dire aux François, qu'ils rencontrerent, qu'ils alloient caſſer la teſte au priſonnier, & remonter en Chalouppe, pour aller encor à la chaſſe des hommes.

Nos François m'ayans fait ce rapport, adiouterent que c'eſtoit fait de la vie de cét enfant, ſi ie ne changeois de batterie. Cela me toucha. Ie cours auſſitoſt, au lieu où ils eſtoient aſſemblés, & [109] ie leur dy: Mes freres & mes neueux, ie viens meſler mes larmes auec vos ioies, vous m'aués reduit à deux doigts de la mort; l'amour que ie vous porte, eſt la ſource de mes douleurs, & de mes plaintes. Quand

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cry. The training which parents give their children to display courage in such circumstances, and the noise and din made by those Barbarians, cause such a stupefaction of their prisoners' senses that even the youngest are not wanting in the manifestation of fortitude.

"Our Frenchmen, touched with pity at so sad a spectacle, sought means to liberate the child; but it was not yet time. I confess to you that, at the account they gave me of such a cruel proceeding, which I had been unwilling to see with my own eyes, my feelings were so outraged [108] that when, toward evening, those haughty Thrasos presented themselves at the Chapel to receive instruction and be directed in their prayers, I drove them out and shut the door of the Church upon them, telling them that God did not countenance murders committed upon the persons of the Innocent. But, their hearts being still all inflated with pride, spite took possession of them, and made them say to the French whom they met that they were going to break the prisoner's head, and start out in their Shallop again for the purpose of continuing their man-hunt.

"Our Frenchmen reported this to me, and added that it was all over with the child's life unless I changed my tactics. That moved me, and, hastening immediately to the spot where they were assembled, [109] I said to them: 'My brothers and my nephews, I come to mingle my tears with your rejoicing. You have brought me within two finger-breadths of death; the love I bear you is the source of my pain and grief. When a father has lost his well-beloved son, you see only tears and hear only lamentations. Are you not my children? How would you

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vn pere a perdu ſon fils bien aimé, vous ne voyés que des larmes, & vous n'entendés que des ſoupirs: n'eſtes vous pas mes enfans? comment voulés vous que ie rie dans voſtre mal-heur? Vous eſtes morts dedans l'ame: vous aués faſché Dieu: vous vous eſtes rendus eſclaues du Demon: Et vous voulés que ie me reioüiſſe auec vous! Arrachés premierement de mon cœur, l'amour que i'ay pour vous: laiſſés moy pleurer, & lamenter voſtre peché. Mais en effet, dirent-ils, nous aimes tu? Oüy ie vous aime, [110] & plus tendrement que vous ne penſés. Pourquoy donc nous as tu fermé la porte de la Chappelle? c'eſt l'amour qui m'a fait faire ce coup, pour vous faire rentrer dans vous meſmes, pour vous ouurir les yeux, afin que vous lauiés vos mains, encor toutes ſanglantes, deuant que vous paroiſſiés deuant Dieu. Nous voyons bien que tu nous aimes, repliquẽt ils. Aime nous toûjours, mon Pere, nous ne ſommes plus fachés: nous t'aimons. Si vous m'aimés, repart le Pere, ne tués point l'enfant, donnés luy la vie. Vas, mon Pere! nous t'aimons, il ne mourra point. Ie me retiray aſſés content d'vne ſi bonne parolle.

Cette eſcoüade s'eſtant retirée à l'Iſle percée, où ie me trouuay auſſi, donna le loiſir au Chirurgien [111] de nos François, qui eſtoient là en peſcherie, de panſer ce pauure enfant. Il auoit quatre poſtes en la teſte, on en tira trois, on ne peut auoir la quatriéme, ny vne autre qu'il auoit dans l'eſpaule; vn trop grand effort l'auroit mis en vn euident danger. Ce pauure enfant ne ietta iamais qu'vn petit ſoupir, dans vne cure bien rude, & bien douloureuſe. Nos François firent tous leurs efforts, pour le tirer des mains de ces Barbares, mais ſans aucun effet. Voyant donc

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have me laugh in your misfortune? You are dead in your souls, you have displeased God, you have yielded yourselves slaves to the Demon, and you wish me to rejoice with you! First wrest from my heart the love I bear you. Let me weep and bemoan your wrong-doing.' 'But dost thou really love us?' they asked. 'Yes, I love you, [110] and more tenderly than you think.' 'Why, then, didst thou shut the Chapel door upon us?' 'Love made me adopt that course, to bring you to yourselves again and open your eyes, in order that you might wash your hands, still all covered with blood, before entering into the presence of God.' 'We see plainly that thou lovest us,' they replied. 'Continue to love us, my Father; we are no longer vexed; we love thee.' 'If you love me,'" returned the Father, "'do not kill the child; spare its life.' 'Go, my Father; we love thee, and he shall not die.' I retired, satisfied with so fair a promise.

"The withdrawal of that band to Isle percée, whither I too betook myself, gave an opportunity to the Surgeon [111] of our Frenchmen who were fishing there, to dress this poor child's wounds. He had four bullets in his head, of which three were removed, while the fourth, and another which he had in his shoulder, could not be reached. Too great effort for this would have been manifestly dangerous to him. The poor child gave only one little gasp while under a treatment that was very severe and painful. Our Frenchmen made every effort to rescue him from those Barbarians' custody, but without any success. Seeing that they were on the point of carrying him away, and judging from his weak and reduced appearance that he was not over seven

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qu'ils eſtoient preſt de l'emmener, & ne iugeant pas qu'il eut plus de ſept ans, paroiſſant ſi defait, & ſi defiguré, ie l'ondoyay auec vne inſtruction aſſez legere, & ſans aucune ceremonie, le tẽps, & le lieu ne le permettant pas. Cela fait, on l'embarque, pour le [112] tranſporter ailleurs. Le regret que i'auois de voir enleuer ce pauure petit innocent, à qui la fantaiſie d'vn Sauuage, ou vn ſonge, pouuoit oſter la vie, me fit reſoudre d'aller trouuer la femme du Capitaine, à qui il auoit eſté donné. Elle eſtoit ſur le point de ſon depart, ie luy parlay à peu prés en ces termes.

Ma Sœur! i'ay vne priere à te faire, ie te ſupplie de ne me point éconduire; ie ne t'ay iamais rien demandé, & ie n'ay pas d'enuie de iamais te demander aucune choſe; i'auouë que mon ſouhait eſt grand, & que ma priere eſt de conſequence: Tu ſçais ce que i'ay fait pour toy, & les ſecours que ie t'ay rendus dans les occaſions. Donnes-moy ton petit priſonnier: il s'en va mourant, il ne [113] te rendra aucun ſeruice, les preſens que ie te veux faire, te ſeront cent fois plus vtiles, & plus auantageux puis que meſme il te ſera à charge. I'aborde en ſuitte ſon mary, ie luy propoſe les meſmes raiſons; ie fy ſi bien, qu'ils me l'accorderent. On le fait ſortir de la Chalouppe: on me le met entre les mains. Ils s'embarquent, leuent l'ancre, & s'en vont. Ie me retire bien ioieux auec ma proye, non ſans étonnement de ce qu'ils ne m'auoient pas demandé le payement, deuant leur depart. Il eſt vray qu'ils me connoiſſoient, & qu'ils ſçauoient bien que ie tiendrois ma parole.

Ils ne furent pas loing, qu'vn vent contraire les reietta dans le port. Ils me viennent voir, & me parlent des preſens que ie leur [114] auois fait eſpe-

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years old, I baptized him privately, after only slight instruction and with no ceremony whatever, the time and place not permitting it. That done, he was put into a boat to be [112] conveyed elsewhere. The regret I felt at witnessing the removal of this poor little innocent, whose life might be sacrificed to the fancy or dream of some Savage, made me resolve to seek out the Captain's wife, to whom he had been given. She was about to take her departure, and I addressed her nearly as follows:

"'My Sister, I have a request to make to thee, and I beg thee not to refuse me. I have never asked anything of thee, nor do I feel inclined ever to do so. I confess that my wish is great and my entreaty important. Thou knowest what I have done for thee, and the occasional aid I have rendered thee. Give me thy little prisoner; he is dying and [113] will be of no service to thee. The presents that I will give thee will be a hundred times more useful and advantageous, since he will even be a source of expense to thee.' Then I approached her husband and offered him the same arguments. I succeeded so well that they granted me the boy. He was taken from the Shallop and put into my hands; they embarked, weighed anchor, and departed. I withdrew with my prey, highly delighted and not without astonishment that they had not asked me for payment before leaving. It is true, they knew me and felt assured that I would keep my promise.

"They had not been long gone when a contrary wind drove them back into port. They came to see me and spoke to me about the presents which I [114] had led them to expect. I told them that I was all ready to fulfill my promise, but that it was for them

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rer. Ie leur dy que i'eſtois tout preſt d'accõplir ma promeſſe; mais que c'eſtoit à eux, de me teſmoigner ce qu'ils auroient pour agreable. Ils conuoquent le Conſeil, & m'y font appeller. L'vn des anciens prit la parolle, & apres auoir exaggeré la grandeur du preſent qu'ils me faiſoient, ils m'aſſeura que l'amour, & le reſpect qu'ils auoient pour moy, les bornoit à fort peu de choſes: il ne laiſſa pas de demander vn prix exceſſif.

Ie leur repliquay qu'ils auoient raiſon de demander beaucoup, & que la vie d'vn homme eſtoit trop precieuſe, pour eſtre ſuffiſamment payée par des preſents: mais qu'ils n'ignoroient pas que i'auois les bras, & les mains fort cours, & fort petis, & que ie [115] ne pouuois pas embraſſer quantité de choſes, qu'il y auoit long-temps que mes mains eſtoient toûjours ouuertes, pour leur faire du bien dans leurs beſoins, qu'il ne me reſtoit plus que ce que ie leur preſentois, & que i'expoſay à leur veuë. Ils l'accepterent, ſe monſtrans fort ſatisfaits, & moy encor plus, voyant qu'on ne pourroit plus redemander mon petit rachepté, la choſe s'eſtant paſſée, dans le Conſeil des plus conſiderables.

Ce pauure enfant ſe trouuant par vn heureux malheur, parmy nos François, qui le careſſoient, & qui le cheriſſoient tendrement, commença à reſpirer, & à croire qu'il eſtoit du nombre des viuans. On le panſe, on le choye, on le nourrit ſoigneuſement, [116] ſi bien qu'en peu de temps, celuy à qui dans ſa miſere, & dans ſes tourmens, ie n'auois donné que ſept ans, me parut, dans ſon embonpoint, âgé d'enuiron dix ou douze. Quand il ne voioit que des François, il eſtoit éueillé, il eſtoit guay, & il paroiſſoit tout rẽply d'eſprit; mais ſitoſt qu'il voioit vn Sauuage, il

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to let me know what they would like. They convoked the Council and had me summoned. One of the elders took the word and, after exaggerating the importance of the present given me, assured me that the love and respect they bore me limited them to a very moderate demand. Nevertheless, he asked an exorbitant price.

" I answered them that they were right in asking a large ransom, and that a human being's life was too precious to be adequately paid for by presents. But, as they knew, my arms were very short, my hands very small, and I [115] could not hold very much in my embrace. For a long time my hands had been constantly open to assist them in their needs, and there was only left me what I offered them and displayed before their eyes. They accepted it with demonstrations of great satisfaction, while I was still more pleased, since my little ransomed boy could not be demanded back again, the transaction having occurred in the Council of the chiefs.

" This poor child, finding himself by a happy mishap among our Frenchmen, who caressed and cherished him tenderly, began to breathe again, and to believe that he belonged to the living. His wounds were dressed, and he was nursed and carefully fed, [116] so that in a short time he to whom, in his wretchedness and torture, I had ascribed an age of but seven years, appeared to me, in his good condition, about ten or twelve years old. When he saw none but French people, he was wide-awake, merry, and apparently full of spirits; but as soon as he saw a Savage, he would run away and hide, trembling with fear and utterly stunned.

" Now, as I was forced to return to France, and

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s'enfuioit, il ſe cachoit tout tremblant de peur & tout hebeté.

Or comme il me fallut retourner en France, & que ie ne trouuay aucune commodité pour l'enuoier à Kebec, ie l'ay amené auec moy. Il eſt fort ioly, pour vn enfant né dans la Barbarie. Il a vne ſi grande crainte des Sauuages, ayant experimenté leur cruauté, que paſſant par Roüen, pour venir à Paris, & ayant apperceu [117] dans les ruës, & entendu le cry d'vn ramonneur de cheminée qu'il prit pour vn Sauuage, la peur le ſaiſit ſi fortement qu'il s'enfuit dãs vne boutique, & ſe cacha; mais auec vne telle épouuante, que ma parolle ne pouuoit le raſſeurer. Il eſt maintenant dans noſtre College de Clermont, où il fait aſſés voir, que nos petis Canadiens n'ont guere moins d'eſprit, que nos petis François. Il eſt d'vn naturel fort ſoupple, & fort docile: ſon corps a eſté mal traitté par les Sauuages: ſa couleur eſt oliuaſtre, à cauſe des huiles dont il a eſté oint dés ſa neiſſance: il ne ſeroit pas moins blanc, que les enfans des Europeans, qui naiſſent en la Nouuelle-France, ſi on ne l'auoit noircy, & peint en huile pour ainſi dire, dés ſon enfance.

[118] Ie diray pour concluſion, que moy qui fais imprimer ce chapitre, l'ayant interrogé en ſa langue ſur ſes parens, il m'a dit ces parolles: Mon pere a tüé ma grande mere, & trois autres de mes parens: luy en demandant la raiſon: il eſtoit, m'a t'il dit, en colere, ſi bien, que vous diriés que Dieu a enuoyé les Sauuages de Gaſpé, comme les executeurs de ſa Iuſtice, pour tirer vengeance de ce crime.

FIN.

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found no opportunity to send him to Kebec, I took him with me. He is very pretty for a child born in Barbarism. So great a fear has he of Savages, having experienced their cruelty, that, in pausing at Rouen on his way to Paris, when he saw [117] a chimney-sweep in the streets and heard his cry, he mistook him for a Savage, and was seized with such violent terror that he fled into a shop to hide himself; and so extreme was his alarm that no words of mine could reassure him. He is now at our College of Clermont, where he makes it evident that our little Canadians have hardly less intelligence than our little French boys. He is of a very pliant and docile disposition. His body has been ill-treated by the Savages. In complexion he is olive-colored, owing to the oils with which he has been anointed from his birth; but he would be not less white than Europeans' children born in New France, had he not been darkened and painted in oil, so to speak, from his infancy."

[118] I will add in conclusion that when I who publish this chapter questioned him in his own tongue concerning his relatives, he said to me: "My father killed my grandmother and three other relatives of mine." When I asked him the reason, he answered, "He was in a fit of anger." Hence you would say that God had sent the Savages of Gaspé as administrators of his Justice, to exact vengeance for that crime.

END.

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Permiſsion du R. P. Prouincial.

NOVS Clavde Bovcher Prouincial de la Compagnie de Iesvs, en la Prouince de France, auons accordé pour l'auenir au Sieur Sebastien Cramoisy, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royalle du Louure, & ancien Eſcheuin de cette ville de Paris, l'Impreſſion de la Relation de la Nouuelle-France. A Paris, le 8. Ianuier mil ſix cens ſoixante-vn.

Signé, Clavde Bovcher.

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Permission of the Reverend Father Provincial.

WE, CLAUDE BOUCHER, Provincial of the Society of JESUS in the Province of France, have granted for the future to Sieur SEBASTIEN CRAMOISY, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, and former Alderman of this city of Paris, the right to Print the Relation of New France. Paris, January 8, one thousand six hundred and sixty-one.

Signed, CLAUDE BOUCHER.

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CIX — CXI

Miscellaneous Documents, 1662-63

CIX.— Epistola Patris Hieronymi Lalemant ad R. P. Joannem Paulum Olivam, Præpositum Generalem Societatis Jesu, Romæ; Quebeci in nova Francia, Aug. 18, 1663

CX.— Déclaration Des Terres Que Les Peres Jesuites possedent dans Le païs De La Nouvelle France. 1663; [Quebec], Octobre, 1663

CXI.— Journal des PP. Jésuites, és années 1662 et 1663

SOURCES: In publishing Doc. CIX., we follow an apograph of the original (which is *ex MSS. Soc. Jes.*), in the archives of St. Mary's College, Montreal. The original MS. of Doc. CX. we found in the French Archives Nationales, at Paris. Doc. CXI. we obtain from the original MS. in the library of Laval University, Quebec.

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Epistola Patris Hieronymi Lalemant ad Reverendissimum Patrem Joannem Paulum Olivam, Præpositum Generalem Societatis Jesu, Romæ.

Admodum Reverende in Chto. Pater.

Accepi quas placuit Paternit^{i}. Vestræ ad me prima via dare litteras, quibus cognovi nondum ipsi fuisse visum, mihi successorem in officio designare: paratum obsequium meum ad retinendum, paratum cor meum ad dimittendum.

De reb. n^{ris} hoc in g^{re} dicere possum Paternit^{i}. V^{træ} eas in magna rerum harum regionum conversioni, incoluma stetisse. Cum revocato ante tempus triennij Gubernatore ita nos Deo favente habuimus, ut a nobis amico animo recesserit, novum subinde in dies expectamus rerum ecclesiæ et Societatis ut fertur Studiosissimum: is ab Illustriss°. Christianiss°. rege oblatus, et retro acceptus, cum ipso in omnibus ut speramus conveniet, magno reipublicæ nostræ commodo: de utriusque tamen incolumitate non parum sumus solliciti qui cum iam ad nos pervenisse debuissent, nec tamen adhuc compareant.

Fuit et alia hinc rerum commutão; quos enim hactenus habuerunt hæ regiones D^{nos}, nunc non habent, societas appellabatur novæ Franciæ; illorum

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Letter from Father Jerome Lalemant to the Very Reverend Father Gian Paolo Oliva, General of the Society of Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,

I have received the letter which Your Paternity was pleased to send me by the first passage, and I have learned therefrom that it has not yet seemed good to you to appoint my successor in office. My obedience is ready to retain it, my heart to resign it.

Concerning our affairs, I can say to Your Paternity, in general, that they have remained in good condition for the conversion of these regions. When the Governor was recalled, before his term of three years had expired, we were on such terms with him that, God so favoring us, he has withdrawn from us in a friendly mind. We are continually expecting the new one, from day to day — one very Devoted, as is reported, to the affairs of the church and the Society. Having been offered by the Most Illustrious and Most Christian king, and in turn accepted, he will agree with him, as we hope, in all things, to the great advantage of our commonwealth. Nevertheless, we are not a little anxious concerning the safety of both; because, although they should have already come to us, they do not yet appear.[14]

Hence, there were also other changes in affairs;

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ius, rex sibi assumpsit, eos aliunde remuneraturus ex hac commutatione, istud saltem boni adveniet, ut ex ea pluribus titulis videatur deinceps teneri rex Christianissimus ut nos contra hostes barbaros tueatur, facit Deus ut is sit per quem salus in his regionibus fiat; et sic ad regni Dei, et Evangelii prædicationem aditus fiat.

Jam ut ad particularia descendam istud max^e^. ad notitiam Paternitat^is^. V^ræ^ pertinet quod ad nos tandem de morte P. Renati Menart perlatum est, post tres integros ab eius a nobis discessu annos; res autem sic se habet.

Anno 1660. Augusto mense a nobis discedens, cum trecentis circiter diversæ nationis barbaris, qui huc negotiaturi venerant et Gallis octo, quorum unus noster erat ad vitam Domesticus, post aliquot hebdomades pervenerunt ad stationem unius ex illis nationibus quadringentas abhinc leucas distantem, in qua hyemem transegerunt; quo tempore cum parum Se proficere videbat pater, et longe eos esse a regno Dei quibuscum versabatur, convertit animum ad aliam gentem, non ita a regno Dei distante, quipe jam Lumine fidei olim a nobis illustratam et excultam utpote partem reliquiarum Huronensium, pertinacem hostium furorem, quam remotissime fugientium, quæ statio ab hyemali patris statione centum circiter Leucas distabat. Ad hos igitur invisendos accinxit se bonus pater cum uno ex Gallis nostris, et aliquot barbaris viæ ducibus, verum hi post duos dies cum

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for these regions have not now the Masters whom they have hitherto had. The company was called that of new France; their right the king has appropriated to himself, intending to recompense them from other sources on account of this change. At least this good will result, that the Most Christian king thereby seems further bound, for several reasons, to protect us against the barbarian enemies. God brings it to pass that he is the one by whom salvation is to be effected in these regions, and thus an approach be made for heralding the kingdom of God and the Gospel.[15]

To come down now to particulars, this especially pertains to Your Paternity's notice, that news of the death of Father René Menart has at last been brought to us, three whole years after his departure from us. It occurred as follows.

In the year 1660, in the month of August, he departed from us with about three hundred barbarians of various nations, who had come hither to trade; and with eight Frenchmen, one of whom was our life-bound Domestic. After some weeks they arrived at a station of one of those tribes, four hundred leagues distant from here, wherein they spent the winter. During that time, as the father sees that He advanced but little, and that those with whom he lived were far from the kingdom of God, he turns his attention to another nation, not so distant from that kingdom. For it had formerly even been illumined by us with the Light of the faith, and cultivated while still a part of the remaining Hurons, who had fled as far as possible from the stubborn fury of the enemy; their station was about a hundred Leagues distant from the father's winter station.

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viderent n^ros^ lentiori gradu incedere, periculum esse ne ex eo cibaria citius deficerent in via, relictis nostris, ad locum destinatum properarunt. N^ri^ suo passu soli incedentes post aliquot dies multæ fatigationis a recta via aberrarunt At in illo errore, dum socius Patris præit semitam aliquam exploraturus: patre prius monito, ne ripam fluminis quod obtinuerant desereret, factum est ut non amplius comparuerit pater, socio nequaquam vestigia sua relegente et ubique Patrem requirente et proclamante, quin et bombardæ ictibus ad iter constitutum revocante.

Re itaque desperata dum bonus ille Socius viam quæ ad expetitum opidum ducit hinc inde requirit, forte in indigenas aliquos navigantes incidit, qui ipsum viam optatam docuerunt: eo ubi pervenit nihil non egit ut Socios viæ ad perquirendum Patrem nancisceretur, sed frustra inventus est autem aliquando tandem qui diceret vidisse se Patrem illum iacentem mortuum iuxta lacum unum ad quem nec multo pretio oblato viæ se ducem præbere voluit, sed nec mundi plagam designare, ubi locus ille esset.

Rumor fuit, et non levis suspicio, ab hoc ipso barbaro bonum patrem occisum esse: quin et apud ipsum spolia aliqua patris visa sunt sive illa occisionis incitamenta fuerint ut in Patre Natali Chabanel ante aliquot annos contigit, sive fame, et aliis calamitatibus in mediis Sylvæ iam enecato detracta

Hæc habui dicenda Pat^i^. v^ræ^ de morte unius e filiis

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The good father therefore made ready to visit these, with one of our Frenchmen, and some savages as guides for the way; but when these, after two days, saw that ours advanced at a slower pace, and that there was danger lest, on that account, the provisions should sooner fail on the journey, they, having forsaken ours, hastened to the appointed place. Ours, proceeding alone at their own pace, after some days of great fatigue, wandered from the right way. Now in that error, while the Father's companion goes ahead to reconnoiter some path,—the father being first warned not to leave the bank of the river which they had reached,—it happened that the father appeared no more. His companion could not trace his footprints, although he sought the Father everywhere, and uttered loud shouts,—nay, even called him back to the right course by shots from a gun.

The matter being thus desperate, that good Companion, while seeking hither and thither for the way which led to the desired village, fortunately encountered some natives in boats, who showed him the wished-for way. When he arrived there, he left nothing undone that he might obtain traveling Companions for diligently seeking the Father; but in vain. A certain man, however, was at last found who said that he had seen that Father lying dead beside a lake; but he would neither offer himself, even for a great sum, as a guide, nor yet would he point out in what region that place was.

There was a rumor, and no light suspicion, that the good father had been killed by this very barbarian; nay, more, some spoils of the father were seen about him. These were either inducements

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suis: Elogium ipsius mittemus ad Paternitatem Vestram suo tempore deferendum.

In colonia Montis regalis, quæ prima occurrit descendentibus ab illis remotissimis nationibus residentiam non amplius habemus, ex quo Sacerdotes sæculares illam occuparunt, Missionarium tamen egit illic annum integrum P. Jos. Maria Chaumonet Illustrissimi præsertim Episcopi & Gubernatoris Gentis instinctu, maximæ cum omnium ordinum, sacerdotum maxime illorum Sæcularium approbatione et ædificatione.

Eodem se non ita pridem contulit P. Simon Le Moyne, præstolaturus occasionem revertendi ad Iroquæsios non illos a quibus ad nos rediit, captivos reducens anno Superiore. Sed alios a quibus nominatim est expetitus: quid tamen factum sit nescio: habet in mandatis, ne facile se ipsis committat et quomodo in hoc genere gerere se debeat, quod ab discedente Gubernatore e omnibus aliis comprobatum fuit.

Inde descendentibus occurrit residentia Trium fluminum, et Promontorii beatæ Magdalenæ sola trium fluminum latitudine interjecta, in priore P. fr. Le Mercier Parochi vices egit, non mediocri fructu et ædificatione: In posteriore habemus Neophytos & Catecumenos in unum collectos, quibus præsunt duo ex n^ris^ curam simul agentes Coloniæ Gallorum, quæ in dies inibi excrescit: multæ nobis expensæ faciendæ fuerunt ad colligendos in unum et figendos hujus-

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for the murder, as in the case of Father Noël Chabanel, some years before; or were taken from him after he had been killed, already dazed by hunger and other calamities in the midst of the Forest.

These things I have to say to your Paternity concerning the death of one of your sons: we will send Your Paternity his Obituary, to be drawn up in due time.

In the colony of Montreal, which comes first as one descends from those very remote nations, we no longer have a residence; wherefore secular Priests have occupied it. However, Father Joseph Marie Chaumonet has spent a whole Mission year there, especially at the suggestion of the Most Illustrious Bishop and the Governor of the People,— very greatly to the approval and edification of all the orders of priests, notably of those Secular ones.

To the same place Father Simon Le Moyne betook himself, not long ago, to await an opportunity of returning to the Iroquois — not to those from whom he returned to us when bringing back the captives Last year, but to others, by whom he is expressly sought. I know not, however, what has been done. He has received orders not to lightly commit himself to them; and how he should conduct himself in this respect,— which was approved by the retiring Governor and by all others.

Descending thence, we encounter the residence of Three rivers, and that of Cape sainte Magdaleine, only the breadth of the three rivers intervening. In the former, Father françois Le Mercier exercised the Parochial offices, with no poor result and to edification. In the latter, we have Neophytes and Catechumens grouped under one head, over whom two of

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modi homines sic ex eo uno fructus qui a barbaris spectatus est, est expectandus. Occurrit subinde residentia Sylleriana prima e præcipua novorum christianorum Statio cui præsunt duo ex nostris curam simul agentes insignis partis Coloniæ Gallorum adiacentis ubi bene omnino res christiana procedit.

Pervenitur tandem Quebecum ubi præcipua et N^rum^ sicut e Gallorum statio in ea N^ri^ õibus societatis functionibus vacant suntq. adiumento Ecclesiasticis, præsertim Illustrissimo, monialibus pueris scholasticis, õis denique g^ris^ hominibus hoc ante possum præstare paternitati vestræ, nullum esse sive ex P. sive ex ff in tota Missione qui non egregie et religiose suo fungatur officio, nec est fere ullus de quo possim merito expostulare. domi et foris quoad nos pacata sint omnia, sic in diem Læti vivimus, expectantes beatam spem et adventum gloriæ magni Dei.

Agitata è tota regio uno simul & eodem tempore vehementi terræ motu, a die 5. februarii non continuo sed intermisso, nunc vehementiori, nunc minus vehementi mirabili animorum initio commotione et conversione tam in Gallis quam in indigenis, sed transitoria conversione ita ut a multis optaretur accretio magis quam decretio hujus flagelli: nullum tamen secutum e notabile damnum, si casum aliquarum [*blank space*] excipias, quod speciali Dei beneficio merito tributum est. Hæc occurrebant ad Paternitatem V^ram^ scribenda his meis privatis litteris: alias

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ours preside, and at the same time administer the cure of the Colony of Frenchmen, which increases there from day to day. Many expenses had to be incurred by us, for gathering and settling men in this way at one place; but only thus can we look for the result at which we aim on behalf of the barbarians. Next comes the residence of Sillery, the first and principal Station of the new christians; at that post two of ours are in charge, who at the same time administer the cure of a notable part of the adjacent Colony of the French. There the christian cause makes excellent progress.

Finally, Quebec is reached, which is the principal station both of Ours and of the French; in it, Ours perform all the offices of the society, and are a help to the Ecclesiastics, especially to the Most Illustrious [Bishop]; to the nuns, to the boys who are students,— in fine, to men of every sort. To begin with, I can warrant your paternity this, that there is no one, either of the Fathers or of the brethren in the whole Mission, who does not excellently and religiously perform his duty; and there is hardly any one with whom I may reasonably find fault. At home and abroad, all things are at peace, as far as we are concerned. Thus we live Joyfully every day, awaiting the blessed hope and coming of the glory of the great God.

The whole region was shaken at one and the same time by a violent earthquake, on the 5th day of february — not continuous, but intermittent; now more, now less violent. There was a wonderful commotion of minds, at the start, and conversions, both among the French and the natives; but conversions so transitory that an increase rather than a

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cum consultioribus communes mitto de sensu nostro ad occurrendum in futurum inopiæ ad hæc itaque Paternitatis vestræ pedib. mente affixus, benedictionem ipsius: etiam atque etiam quam possum humiliter, mihi e toti missioni ex animo deprecor, meque ipsius SS SS. et precibus Commendo

Admodum Reverendæ Paternᵗⁱˢ. Vʳᵉ
Humillimus in Xᵗᵒ Servus,
obsequentissimus filius
Hieronymus Lalement

Quebeci in nova francia
Aug. 18. 1663.

Foris: Admodum reverendᵒ.
In Chᵗᵒ Patri ñro Patri
Ioanni Paulo Oliva Præp.
Sociᵗⁱˢ. Iesu Vicario Genˡⁱ.
1ᵉʳ. via Romæ.

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decrease of this scourge was desired by many. However, no notable loss has followed, if you except the fall of some [*blank space*], which immunity is rightly attributed to the special favor of God. These things seemed proper to be written to Your Paternity in this my private letter; I send another, a public one, with matters more fully considered as regards our plan about combating future want. To this end, therefore, embracing in spirit your Paternity's feet, I do earnestly beseech your blessing, again and again, as humbly as I can, for me and for the whole mission; and I Commend myself to your Holy Sacrifices and prayers.

Your Very Reverend Paternity's
Most Humble Servant in Christ,
and most obedient son,
HIEROSME LALEMENT.

At Quebec, in new france,
August 18, 1663.

Addressed: To our Very reverend Father In Christ, Father Gian Paolo Oliva, Vicar General of the Society of Jesus,
1st sailing. at Rome.

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Déclaration Des Terres Que Les Peres Jesuites possedent dans Le païs De La Nouvelle France. 1663.

TERRES QUI SONT EN VALEUR ET EN PARTIE DEFFRICHÉES

A Quebec et aux Enuirons

1° PAR Concessions de Messieurs de la Compagnie de la Nouuelle France — Le 18 Mars 1637. a quebec en la haute Ville Six Arpents de Terre — pour L'emplacement de la maison des peres Jesuites et du College, qui y sont Bastis. De plus Deux Arpens de Terre y adioincts du costé du Couchant, acheptés de Monsieur Couillard en 1663. En outre du costé du Nord 100 perches acheptées de la parroisse de quebek en 1662 et 1663 pour un moulin a vent qui y est Basty

Demeurent en cet Endroict 15 Jesuites et plus pour L'ordinaire et 10 ou 12 Domestiques ou Seruiteurs. et de plus une vingtaine de pensionaires qui font une partie des Escholiers du College

2°. Par Concession de Messieurs de la Compagnie de la Nouuelle France le 21 Januier 1637. a Quebec encore mais en la basse Ville, un cellier auec une cour, Le tout contenant Soixante pieds de Long fur quarante de Large.

3°. Par Concession de Monsieur le Duc de Ventadour le 10 Mars 1626 et de Messieurs de la Compagnie de la Nouuelle France le 15 Januier et le 18 Mars

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Declaration of The Lands Which The Jesuit Fathers possess in The country Of New France, 1663.

LANDS WHICH ARE OF VALUE AND PARTLY CLEARED.

At Quebec and its Environs.

1ST. By Concessions of the Gentlemen of the Company of New France, The 18th of March, 1637. At quebec, in the upper Town, Six Arpents of Land for The site of the Jesuit fathers' house and College which are Built there. Furthermore, Two Arpents of Land adjoining these on the West, bought from Monsieur Couillard in 1663. Also, on the North, 100 perches bought from the parish of quebek in 1662 and 1663, for a windmill which is Built there.

In this Place live 15 Jesuits, and usually more, and 10 or 12 Domestics or Servants; and, besides, about twenty boarders who form part of the Pupils of the College.

2nd. By Concession of the Gentlemen of the Company of New France, the 21st of January, 1637. At Quebec also, but in the lower Town, a cellar with a court, The whole comprising a Length of Sixty feet and a Width of forty.

3rd. By Concession of Monsieur the Duke de Ventadour, the 10th of March, 1626, and of the Gentlemen of the Company of New France, the 15th of January and the 18th of March, 1637. Near Quebec,

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1637 proche de Quebec uers Beauport les terres dictes de notre Dame des Anges dont Lestendue est d'une Lieüe de Large en partie sur la Riuiere S^t^ Charles et en partie sur le Fleuue S^t^ Laurens auec la profondeur de quatre Lieües, dont les dicts peres Jouissent en pleine proprieté en Franc Aleu auec touts droicts de haute moyenne et Basse Justice Seigneuriaux et Feudaux. Les dicts Peres ont partagé Les Terres en vintequatre concessions Sur les Bords de la dicte Riuiere S^t^ Charles et Fleuue S^t^ Laurens et les ont donnees a autant d'habitans qui y Resident actuelement et qui ont bien en tout 400 Arpens de terres deffrichés. Les dicts Peres ne s'estant Reserués que Deux metairies Lune a Notre Dame des Anges ou il y a 100 Arpens deffrichés y compris les terres ou est Basti un Moulin a vent. Et en cette metairie y demeurent pour L'ordinaire cinq ou fix hommes pour en Avoir foing: Lautre a Notre Dame de Bon Secours ou il y a 150 Arpens de Terres deffrichés et cultiués par six ou 8 hommes qui y Resident De plus les dicts peres se sont Reserués 5 Arpens de Front des Terres qui sont les moins propres a estre cultiuees pour en tirer du Bois de Chauffage et il y a bien en cet endroict 50 Arpens de Bois Abbatu, Le nombre des habitans de toute cette Seigneurie peut Bien monter jusques a 140 Ames.

4°. Par Concession du 20 Januier Vis a Vis de Quebec en la seigneurie et coste de Lauson 5 Arpens de Front et 40 de profundeur sur le Fleuue S^t^ Laurens Ausquels sont adioincts six Autres Arpens de Front sur 40 de profundeur par Achapt de Monsieur de Lauson le 15 novembre 1653 et la les dicts Peres ont une pesche D'Anguille et y ont Fait abbatre 44

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toward Beauport, the lands called notre Dame des Anges, The extent of which is one League in Width,— part upon the River St. Charles, part upon the River St. Lawrence,—with a depth of four Leagues, of which the said fathers Enjoy full possession in Freehold, with all rights of high, middle, and Low Justice, Seigniorial and Feudal. The said Fathers have divided The Lands into twenty-four grants Upon the Banks of the said River St. Charles and River St. Lawrence, and have given them to as many habitans, who actually Reside there, and who have in all 400 Arpents of cleared lands. The said Fathers have Reserved for themselves only Two small farms, one at Notre Dame des Anges, where there are 100 Arpents cleared, comprising the land on which a Windmill is Built. And on this farm there usually live five or six men to Take care of it. The other is at Notre Dame de Bon Secours, where there are 150 Arpents of Land, cleared and cultivated by six or 8 men who Reside there. Furthermore, the said fathers have Reserved 5 Arpents of Frontage of the Lands which are least suitable for cultivation, to obtain therefrom Fire-Wood; and in this place there are probably 50 Arpents of Felled Wood. The number of habitans in this entire Seigniory may be as many as 140 Souls.

4th. By Concession of the 20th of January. Opposite Quebec, in the seigniory and coste de Lauson, 5 Arpents of Frontage by 40 in depth upon the River St. Lawrence. To which are added six Other Arpents of Frontage by 40 in depth by Purchase from Monsieur de Lauson, the 15th of november, 1653; and there the said Fathers have an Eel-fishery and have Had felled 44 Arpents of Wood, which 44 Arpents are cultivated by the huron savages.

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Arpens de Bois lesquels 44 Arpens sont cultiués par les sauuages hurons

5°. Par Concession de M^rs^ de la Compagnie de la Nouuelle France le 13 Mars 1651 et la confirmation par lettres patentes du Roy en Juillet 1651 Registrees en Parlement le 11 Auril 1658; a Deux Lieües au dessus de Quebec, Les Sauuages Xens Residents a Sillery ont la Consistance d une Lieüe de Terre sur le Fleuue S^t^ Laurens sur 4 Lieües de profondeur, dont les dicts Sauuages ont esté establis Seigneurs par la Concession a Eux faicte.

Or les peres Jesuistes ayant esté establis Tuteurs Directeurs et protecteurs Des dicts Sauuages par lettres du Roy en Juillet 1651. Registrees en parlement le 11^e^. Auril 1658 ils ont ensuite partagè ces Terres en 70 concessions données au nom des dicts Sauuages a autant D habitans François qui y Resident ayant Reserué Seulement 7 Arpens de Front ou les dicts peres ont faict construire un Fort de pierre flanqué de 4 Tourrelles dans lequel les Sauuages se retirent pour y Faire en seurté leur Demeure Ordinaire auec les dicts peres qui y ont Basti une chapelle et une maison en laquelle ils Resident 8 ou 10 personnes tant Eux que leur Domestiques. Les dicts peres possedent de plus 30 Arpens de Terre dans L'Ance du dict Sillery. y compris le platon sur lequel est Basty un moulin A vent. Le nombre de tous les habitans de cette Seigneurie peut bien monter iusques a Deux cents trente Ames

A Tadoussac 6°. Par Concession de M^r^ de Lauson Le 1^er^. Juillet 1656 a Tadoussac ou les dicts Peres ont basti une chapelle et maison sans y faire pourtant Residence sinon au Temps que les Sauuages sy trouuent

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5th. By Concession of the Gentlemen of the Company of New France, the 13th of March, 1651, and the confirmation by letters patent of the King in July, 1651, Registered in Parliament the 11th of April, 1658. At Two Leagues above Quebec, The Christian Savages Residing at Sillery have the Extent of a League of Land upon the River St. Lawrence, by 4 Leagues in depth, of which the said Savages have been constituted Seigniors by the Concession made to Them.

Now, the Jesuit fathers having been constituted Guardian Directors and protectors of The said Savages by letters of the King in July, 1651, Registered in parliament the 11th of April, 1658, they have consequently divided these Lands into 70 grants, given in the name of the said Savages to as many French habitans, who Reside there; having Reserved for themselves Only 7 Arpents of Frontage, where the said fathers have had constructed a stone Fort, flanked by 4 Towers, into which the Savages retire to Make their Usual Abode there in security with the said fathers, who have Built a chapel and a house there in which they Reside, 8 or 10 persons, including Themselves and their Domestics. The said fathers possess, besides, 30 Arpents of Land in The Cove of the said Sillery, including the level tract upon which a windmill is Built. The number of all the habitans of this Seigniory probably amounts to Two hundred and thirty Souls.

At Tadoussac.

6th. By Concession of Monsieur de Lauson, The 1st of July, 1656. At Tadoussac, where the said Fathers have built a chapel and a house,—without, however, Residing at that place, except in the Season when the Savages are there.

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Aux Trois Riuieres et Aux Environs

1°. Par Concession de Mr D'Aillebourt le 5e Juin 1651 une place Dun Arpent de terre ou Environ dans le Bourg des Trois Riuieres, sur laquelle les peres Jesuistes ont basti une maison, ou demeure A present un Fermier auec Sa femme et quelques Enfans

2°. Par Concession des Messieurs de la Compagnie de la Nouuelle France du 25 Feb. 1637 une Terre proche du dict Bourg contenant 96 Arpens touts deffrichés qui Aboutissent proche du Costeau dict de St. Louis. De plus une piece de Terre de demi Arpent de Front et de Dix de profondeur aboutissant a la susditte Terre de 96 Arpens

3° Par La Concession susdite du 25 Feurier 1637 une Terre de 500 Arpents Aboutissant du costé du Nordest proche dun Lieu nommé communement La Briqueterie. Cette Terre est toute deffrichee Plus 14 Arpens vers le bois proche de la concession du Sieur harteil par Accommodement faict auec le sieur hartel

4°. Par Concession de Mr de Lauson du 20e octob. 1654 une isle ditte de St. Christofle au milieu du fleuue des Trois Riuieres contenant 80 Arpens ou Environ, auec pouuoir de la donner a cens et a Rente comme de faict les dicts peres L'ont distribuee a six habitants qui l'ont deffrichee

5°. Par Concession de Mr. de la Ferté Abbé de Ste. Magdelaine du 20e Mars 1651 une Estendue de deux lieües de Terre le long du grand Fleuue de St. Laurens depuis le cap nommé des 3 Riuieres en descendant sur le dict grand Fleuue auec 20 Lieües de profondeur du costé du Nord auec le Droict de Seigneurie et Nommance que le dict Sieur Donateur

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At Three Rivers and its Environs.

1st. By Concession of Monsieur D'Aillebourt the 5th of June, 1651. A tract Of one Arpent of land, or Thereabout, in the Town of Three Rivers, upon which the Jesuit fathers have built a house, where dwells At present a Farmer with His wife and Children.

2nd. By Concession of the Gentlemen of the Company of New France, on the 25th of February, 1637. A Tract of land near the said Town, containing 96 Arpents all cleared, which Abuts upon the so-called Costeau de St. Louis. Furthermore, a piece of Land half an Arpent in Frontage, and Ten in depth, abutting upon the aforesaid Tract of 96 Arpents.

3rd. By The aforesaid Concession of the 25th of February, 1637, an Estate of 500 Arpents, Ending, on the Northeast, near a Place commonly called La Briqueterie. This Land is all cleared. Besides, 14 Arpents toward the woods near the grant of Sieur harteil [Hertel], by Arrangement made with sieur hartel.

4th. By Concession of Monsieur de Lauson on the 20th of october, 1654. An island called St. Christofle, in the middle of the river of Three Rivers, containing 80 Arpents or Thereabout, with power to give it in lease and Rent; and, in fact, the said fathers have divided It between six habitants, who have cleared it.

5th. By Concession of Monsieur de la Ferté, Abbé of Ste. Magdelaine, on the 20th of March, 1651. An Extent of two leagues of Land along the great River St. Lawrence, from the so-called cape of 3 Rivers, going down the said great River, with 20 Leagues of depth on the North; with the Right of Seigniory

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auec par Concession a luy faicte par Messieurs de la compagnie de la Nouuelle France. Les dicts peres ont partagé ces terres en 40 concessions qu'ils ont donné a autant D'habitans qui y resident actuellement et continuent a donner de nouuelles concessions a touts ceux qui se presantent, et ne se sont reserués que 3 pieces de Terre La 1ere de 4 Arpents de front proche le dict cap des 3 Riuieres dont il y en a 46 de deffrichés et ou il y a un moulin a uent. La 2de. proche la Riuiere dicte de Fauerel de 4 Arpents et demy de front dont il y a 50 Arpens de deffrichés et ou les dicts peres ont ˜une maison en laquelle ils resident au nombre de 8 ou 10 personnes tant eux que leur domestiques. Ils ont aussi construit en ce mesme lieu un fort ou les Sauuages se Refugient et demeurent ordinairement pour y estre plus commodement Instruicts. La 3esme de onze Arpens de front vers le lieu quon nomme communement le Desert Bruslé ou il ny a encore que 5 ou 6 Arpens de Bois a battre parceque c'est le quartier le plus esloigné des Susdictes concessions

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DECLARATION DES AUTRES TERRES QUE LES PERES JESUISTES POSSEDENT DANS LE PAÏS DE LA NOUUELLE FRANCE 1663.

TERRES QUI NE SONT PAS EN VALEUR ET NE SONT PAS ENCORE DEFFRICHEES FAUTE DHABITANS.

1°. PAR Concession de messieurs de la compagnie de la Nouuelle France le 20e. Mars 1658. L'Isle apellée des Ruaux situee dans le Fleuue St Laurens proche et au dessous de L isle d'Orleans, elle a enuiron deux lieues de circuit et les dicts peres la

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and Nomination which the said Sieur Donor has through the Concession made to him by the Gentlemen of the company of New France. The said fathers have divided these lands into 40 grants, which they have given to as many habitans, who actually reside there; and they are continuing to give new concessions to all those who present themselves, and have only reserved for themselves 3 pieces of Land. The 1st, of 4 Arpents frontage, near the said cape of 3 Rivers, of which there are 46 cleared and upon which there is a windmill. The 2nd, near the River called Faverel, of 4 Arpents and a half frontage; of this, there are 50 Arpents cleared, and there the said fathers have a house in which they reside, to the number of 8 or 10 persons, including themselves and their domestics. They have also constructed in this same place a fort where the Savages take Refuge, and commonly remain in order to be more conveniently Instructed. The 3rd, of eleven Arpents frontage, toward the place commonly called "the Burned Clearing," where there are yet only 5 or 6 Arpents of Woods to fell, because it is the quarter most distant from the Aforesaid concessions.

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DECLARATION OF THE OTHER LANDS WHICH THE JESUIT FATHERS POSSESS IN THE COUNTRY OF NEW FRANCE, 1663.

LANDS WHICH ARE NOT YET OF VALUE, AND ARE NOT YET CLEARED FOR LACK OF HABITANS.

1ST. By Concession of the gentlemen of the company of New France, the 20th of March, 1658. The Island called des Ruaux, situated in the River

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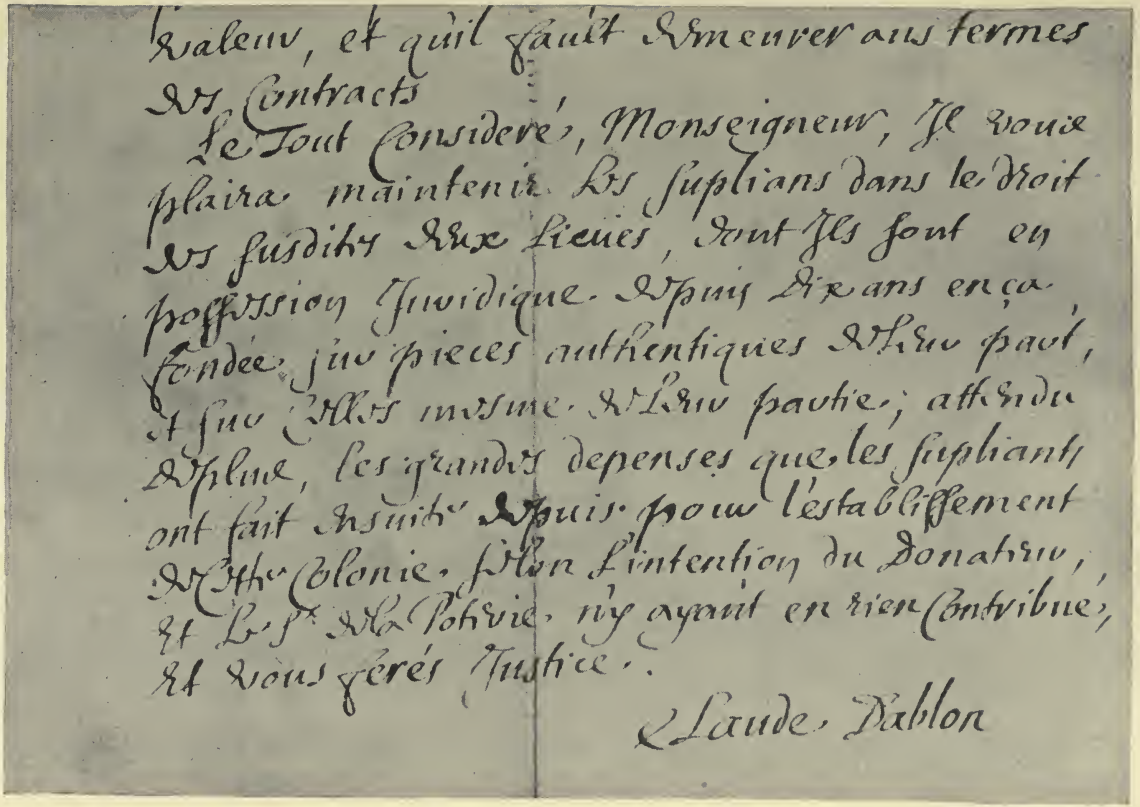
possedent en toute proprieté et Seigneurie et n'est encore cultiuee faute d'habitans

2° Par Concession de Mr de Lauson le 15 Auril 1652 en vertu du pouuoir a luy donné par Mrs de la comp de la nouuelle France, La Riuiere dicte de L'Assomption Tombant en la Riuiere des prairies et Fleuue St Laurens vis a vis la pointe de L'Isle de Mont Real et demi lieüe de front sur et en Remontant la dicte Riuiere Des prairies depuis le coing d'en haut et L'emboucheure de la dicte Riuiere de L'Assomption et 3 Lieües de front sur la Riuiere St Laurens a commencer au coing d'en Bas de Lemboucheure de la ditte Riuiere de L'Assomption ensemble les Isles qui se Rencontrent vis a vis de la dicte Concession dans la Riuiere des prairies et Le plus 4 Lieües de profondeur dans les Terres du costé du Nord dont les dicts peres Jouissent en fief et en touts droicts de haute basse et moyenne Justice et seigneurie

3°. Par Concession de Mr. de Lauson le 1er Auril 1647 deux lieües de Terre le long de la Riuiere St Laurens du costè du Sud a commencer depuis l'isle Ste helene Jusqu'a un quart de Lieüe au dela dune prairie dicte de la magdelaine vis a vis des Isles qui sont proches du Saut de l'Isle de monreal, espace qui contient environ Deux Lieües Lelong de la ditte Riuiere St Laurens sur 4 lieues de profondeur dans les Terres Tirant vers le Sud.

4°. Par concession des Mesrs de la compagnie de la N. Fr. le 15 Januier 1636, L'isle dicte de Jesus a la poincte qui regarde le Nordest situee dans la Riuiere des prairies entre l'isle de Monreal et le costé du nord de la Terre Ferme laquelle isle est la plus

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valeur, et quil faut Remeurer aus termes
Ds Contracts
Le Tout Considere, Monseigneur, Il Vous
plaira maintenir Ls Suplians dans le droit
Ds susdits Deux Lieues, dont Ils sont en
possession Juridique Depuis dix ans en ça
fondee, suv pieces authentiques D'Vne part,
et suv Lieux mesme D'Lne autre; attendu
D'plus, les grandes depenses que les suplians
ont fait Ensuite Depuis pour l'establissement
D'Cette Colonie, selon L'intention du Donateur,
et Le S^r D'la Potherie, n'y ayant en rien Contribue,
Et Vous Gerés Justice.
Claude Dablon

FACSIMILE OF HANDWRITING OF CLAUDE DABLON, S.J.

[Selected from his petition to the Governor, in 1662, relative to the claims of Sieur de la Potherie at Cap de la Madeleine. Original is in the archives of St. Mary's College, Montreal.]

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St. Lawrence near and below The island of Orleans. It is about two leagues in circumference, and the said fathers possess it in full ownership and Seigniory; and it is not yet cultivated, for lack of habitans.

2nd. By Concession of Monsieur de Lauson, the 15th of April, 1652, in virtue of the power given to him by the Gentlemen of the company of new France. The River called de L'Assomption, Flowing into the River des prairies and the River St. Lawrence, opposite the point of The Island of Mont Real; and half a league of frontage upon and Ascending the said River Des prairies from the bend upward; and The mouth of the said River de L'Assomption, and 3 Leagues frontage upon the River St. Lawrence, beginning at the bend below The mouth of the said River de L'Assomption; together with the Islands which are Encountered opposite the said Concession in the River des prairies; and, besides, 4 Leagues of depth within the Lands on the North side, which the said fathers Enjoy in fief and in all rights of high, low, and middle Justice and seigniory.

3rd. By Concession of Monsieur de Lauson, on the 1st of April, 1647. Two leagues of Land along the River St. Lawrence, on the South side, beginning at the island of Ste. helene and Extending a quarter of a League beyond a prairie called de la magdelaine, opposite the Islands which are near the Cataract of the Island of monreal—a space comprising about Two Leagues Along the said River St. Lawrence, by 4 leagues of depth within the Lands Extending toward the South.

4th. By concession of the Gentlemen of the company of New France, the 15th of January, 1636. The island called Jesus, at the point which looks

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grande de toute celles qui sont comprises entre la dicte Isle de Montreal et le costè du nord de la Terre Ferme

5°. Par concession de M^r^ de la Ferté Abbé de S^te^ Magdeleine du 13^e^ Mars 1639 au dessous des 3 Riuieres Lespace de Terre qui est depuis le Fleuue Baptiscan, Jusques au Fleuue Champlain quard de lieüe audeça et quart de lieüe au dela le tout faisant bien deux lieues de largeur sur Vingt de profondeur en plein fief foy et hommage haute moyenne et Basse Justice

A M D V G. M F

[Endorsed: Au R^d^ Pere Raguenau Copie de la declarãon de nos Concessions donnée a M^r^ l'Intendant en 1663.]

[Endorsed: Cecy est la Copie de la declaration qui a été mise entre les mains de M^r^. L'intendant En octob. 1663.]

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Northeast, situated in the River des prairies between the island of Monreal and the shore of the Mainland on the north, which island is the largest of all those which are comprised between the said Island of Montreal and the shore of the Mainland on the north.

5th. By concession of Monsieur de la Ferté, Abbé of Ste. Magdeleine, on the 13th of March, 1639. Below 3 Rivers, The space of Land which is between the River Baptiscan and the River Champlain, a quarter of a league on this side and a quarter of a league on the other, making in all two good leagues of width by Twenty in depth, in full fief, faith, and homage, high, middle, and Low Justice.

A. M. D. V. G. M. F.

[Endorsed: To the Reverend Father Ragueneau. Copy of the declaration of our Concessions, given to Monsieur the Intendant in 1663.]

[Endorsed: This is the Copy of the declaration that was placed in the hands of Monsieur The intendant In october, 1663.]

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Journal des Pères Jésuites, és années 1662 et 1663.

1662. IANUIER.

1r. Iour de l'an. aubades d'un tambour.

LE matin vint vn Tambour donné des Aubades dans n^re^ Curritoire a cause de Monseign^r^. l'Euesque on ne Iugea pas a propos de le repousser on luy demanda de la part de qui il venoit, il dit que c'estoit de la sienne p^r^. mons^r^. l'Euesque & p^r^. le Super^r^. on luy donna vn escu blanc, peut estre faut il empescher cela quand Monseign^r^. l'Euesque ne logera plvs auec nous.

Comme Mons. d'Auaugour Gouuern^r^. n'est pas vn homme de Ceremonie ie me contenté d'aller seul au fort apres que i'eux dit la messe aux Vrsul^es^. mais ie trouué qu il en estoit desia sorti p^r^. entendre la messe a la fin de laquelle il nvs preuint. les vespres, sermon salut & procession de la paroisse cõe l'an passé.

I'auois preparé quelque chose le soir de la veuille p^r^. donner aux nostres mais la presence de Monseign^r^. l'Euesque, qui voulut se trouuer a la distribũon des sentences m'en empescha. I'enuoyé a nos peres a chaqu'vn vne demy dousaine d'escorces de Citron, y en estant

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Journal of the Jesuit Fathers, in the years 1662 and 1663.

1662, JANUARY.

New-year's Day. Serenade by a drummer.

IN the morning, a Drummer came to give a Serenade in our Corridor, in honor of Monseigneur the Bishop. We did not Deem it advisable to send him away. He was asked on whose behalf he came, and he said that it was on his own, for monseigneur the Bishop and for the Superior. We gave him a silver écu. Perhaps it will be necessary to prevent this when Monseigneur the Bishop ceases to lodge with us.

As Monsieur d'Avaugour, the Governor, is not a man of Ceremony, I contented myself with going to the fort alone after I had said mass at the Ursulines'; but I found that he had already gone out to hear mass, at the end of which he forestalled us. Vespers, sermon, benediction, and procession from the parish church, as last year.

I had prepared something on the evening before to give to ours; but the presence of Monseigneur the Bishop, who wished to be at the distribution of sentences, prevented me. I sent to each of our fathers half a dozen pieces of Citron-peel, a considerable quantity of which had come by the last ships.

Journeys from 3 rivers.

Twice during the month messengers arrived from 3 rivers, and twice we wrote back there.

There was much talk respecting the permis-

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venue par les derniers vaisseaux grande quantité.

Voiages des 3. riu. Arriuerent ce moys deux fois des messagers des 3. riu. & on y r'escriuit deux fois.

boissons. Il y eut grand bruit p^r^. la permission des boissons aux sauuages que donna Mons^r^. le Gouuerneur, on n'oublia rien p^r^. s'y oposer excepté l'Excommunicãon.

FEBURIER

Purificãon. A la purif. Mons^r^. le Gouuern^r^. ne fut point a la paroisse; il alla aux Vrsul^es^. où on luy presenta vn Cierge.

Ce moys Mons^r^. l'Euesque fit sa Visite a beaupré &c.

Ce moys commençerent les concerts de 4. Violes 1°. a l'action des premiers pris; puis a l'oraison des 40. heures; le reste cõe l'an passé.

Excoícaon relevée. Le Iour de S^t^. Mathias on fut obligé de releuer l'Excomuni^on^ a cause des troubles & desordres extraordinaires.

1662. MARS & APURIL.

Caresme Le Caresme sermons a l'ordinaire les Mercr. aux Vrsul^e^. le p. Chaumonot, le p. Chastelain les Vendr. a l'hospital; le p. ragueneau a n^re^ Eglise, le p. piiart a la paroisse, le reste cõe l'an passé.

S^t^. Ioseph A la S^t^. Ioseph Aux Vrsul^es^. Monseign^r^. vne basse messe a 7. h. la grande messe a 8. & la

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sion to sell liquor to the savages, that was given by Monsieur the Governor; we used every effort, except Excommunication, to oppose it. *Liquor.*

FEBRUARY.

On the festival of the purification, Monsieur the Governor did not go to the parish church. He went to the Ursulines', where a Taper was presented to him. *Purification.*

This month Monseigneur the Bishop paid his Visit to beaupré etc.

This month commenced the concerts of 4 Viols, 1st at the ceremony of the first prizes, then at the 40 hours' devotion. The remainder took place as last year.

On the Feast of St. Mathias, it became necessary to withdraw the Excommunication, owing to extraordinary troubles and disorders. *Excommunication withdrawn.*

1662, MARCH AND APRIL.

During Lent, sermons were preached as usual—on Wednesdays at the Ursulines', by father Chaumonot; by father Chastelain on Fridays, at the hospital; by father ragueneau, at our Church; by father pijart, at the parish church. The remainder as last year. *Lent.*

On the feast of St. Joseph, At the Ursulines', Monseigneur said a low mass at 7 o'clock, high mass was sung at 8 o'clock, and the last was said there also, and not at our church. The solemn benediction was chanted, with accompaniment of Instrumental music. *St. Joseph.*

On the festival of the Annunciation, there was benediction at our church, both on the vigil and on the Day itself. *Annunciation.*

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derniere fut dite la mesme & non ceans: le salut solemnel auec les Instrumens.

Annõciãon

A l'Annonciãon salut ceans la veuille & le Iour.

Yroquois Ambass.

nouuelles du p. le Moyne.

Ce mesme Iour vinrent les premieres nouuelles du p. le Moyne qui estoit aux yroquois apportées par 5. yroquois & vne femme; Otȣreȣati & Aharrihron estoient les plvſ considerables, on enuoya au deuant iusques au fort S^{t}. Xauier vers le Cap rouge, 5. soldats qui les conduisirent a sillery, oû 5. autres soldats les attendoient le p. fremin boquet &c. puis furent rencontrés chez le Mire par le p. Chaumonot, Mons^{r}. le Cheualier nepueu de Mons^{r}. Dauaugour Gouuern^{r}. auec plusieurs soldats: ils furent amenés chez nvſ, ou ils demeurerent iusques au 29. qu'ils en partirent p^{r}. aller coucher a sillery, d'oû ils partirent le 30. au matin en compagnie de 3. françois: Ils firent quelques presens, qui ne disoient rien ce qui fit Iuger qu'ils venoient p^{r}. quelque dessein; on leur en fit 4. p^{r}. ramener le Pere & les francois; p^{r}. amener des petites filles; p^{r}. establir le may & magasin a Montreal; & que le Pere Echon s'y trouueroit. on apprit en mesme temps la mort a mõtreal de M^{r}. Clausse & de 3. autres.

& de la mort de M^{r}. Clausse & de 3. autres a montreal.

Apuril

A la sepmaine s^{t}. le mesme que l'an passé.

Pasque

le Iour de pasque vint la nouuelle d'vn nouueau combat a Montreal contre les yroquois

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Yroquois Ambassadors.

News of father le Moyne,

On the same Day, the first news came of father le Moyne, who was among the yroquois — brought by 5 yroquois and a woman; Otourewati and Aharrihron were the most notable. We sent 5 soldiers as far as fort St. Xavier, near Cap rouge, to meet them. They took them to sillery, where 5 other soldiers awaited them, as well as father fremin, boquet, and others. Then they were met at le Mire's by father Chaumonot, Monsieur le Chevalier,[16] nephew of Monsieur Davaugour, the Governor, and several soldiers. They were brought to our house, and there they remained until the 29th, when they left to go and lodge at sillery. They started thence on the 30th, in the morning, in company with 3 frenchmen. They gave some presents which said nothing, and this led to the Belief that they came with some object. We gave them 4,— to bring back the Father and the french, to bring little girls here, to erect the may-tree and the storehouse at Montreal, and to assure them that Father Echon would be there. We learned at the same time the deaths of Monsieur Clausse [Closse] and 3 others at montreal.

and of the death of Monsieur Clausse and 3 others at montreal.

April.

In holy week the same as last year.

Easter.

On easter Sunday, news came of a fresh battle at Montreal with the yroquois, in which 2 were wounded on our side, and several on the enemy's.

On this Day I had to sing two high masses, one at the Ursulines' and the other at the hospital, because it could not be arranged otherwise.

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ou 2. furent blessés de leur part, & plusieurs de la part des ennemys.

Il me fallut ce Iour la dire deux grandes messes vne aux Vrsul^e^. & l'autre a l'hospital a faute de pouuoir faire autrem^t^.

Changem^t^. & troubles.

Ce moys icy il y eut Changem^t^. de Conseil, Mons^r^. le Gouuern^r^. en ayant de son authorité cassé ceux qui y estoient, & institue 10. autres 5. a 5. p^r^. chaque quatre moys de l'année, ensuite les syndics cassés, & plus^rs^. autres choses nouuelles establies.

Huron de Sonont8an.

Ce mesme moys, arriua de Sonont8an vn Huron de naissãce pris a S^t^. Ioseph lorsque le p^r^. Daniel y fut tué & le bourg pris & bruslé; il dit qu'il venoit visiter, & dit plusieurs nouuelles, le tout parut fort suspect, il fut toutesfois reçeu dans les Cabanes des Hurons.

Du p. Daniel.

Algonquain Eschapé.

Vn peu apres arriua vn Algonq. de 14. ans eschapé d'Agniée: qui r'aporta que les Agnieron. estoient partis p^r^. la guerre, au nombre de 200. resolvſ de ne point retourner qu'au bout de deux ans qu'ils auroient parcouru toute la terre, leur dessein estoit d'aller aux Etechemins.

MAY.

Voyage des 3. riu. des grosillers.

Ie partis de Quebek le 3. p^r^. les 3. riu. ie rencontré en chemin des Grosillers, qui s'en alloit a la mer du Nort: il passa la nuict deuant Quebek auec 10. hommes. & estant

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Change and troubles.

This month there was a Change made in the Council. Monsieur the Governor, on his own authority, removed those who belonged to it, and appointed 10 others, 5 by 5 for every four months of the year. Afterward, the syndics were removed and several other innovations made.

Huron from Sonontwan.

Concerning father Daniel.

In the same month, there came from Sonontwan a Huron by birth who had been captured at St. Joseph when father Daniel was killed there, and the village taken and burned. He said that he came to pay a visit, and gave several items of news. The whole appeared very suspicious, but he was nevertheless received in the Huron Cabins.

Algonquain Escaped.

Shortly afterward there arrived an Algonquain, 14 years old, who had escaped from Agniée. He reported that the Agnieronons had set out for war, to the number of 200; and that they were resolved to return only at the end of two years, after having roamed over the entire land. Their design was to go to the country of the Etechemins.

MAY.

Journey to 3 rivers.

Des grosillers.

I left Quebek on the 3rd for 3 rivers. On the way I met des Grosillers, who was going to the North sea. He passed Quebek during the night, with 10 men; and when he reached Cap Tourmente he wrote about it to monsieur the Governor.

François poisson.

On the 1st of this month, françois poisson, aged 13 years, was received upon trial, having solicited that he might become a donné of our Society.

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arriué au Cap Tourmẽte il l'escriuit a mons^r. le Gouuerneur.

fr. poisson. Le 1° de ce moys françois poisson aagé de 13 ans fut receu a l'experience de ce qu'il pretendoit p^r se donner a n^re Comp^ie.

Troubles. Ie retourné des 3. riu. le 12. a sillery & a QuebeK le 14. et ensuite arriua le commencem_t. de l'histoire p^r. le Confesseur de Mons^r. le Gouuern^r. de qua alibi.

rogãons. rogations: procession ante missã. 1°. a l hospital, 2. Vrsul^es. 3°. Ceans.

le feu a n^re palissade. Le Dimãche de la pentecoste sur la fin de vespres, on cria au feu qui estoit a la palissade de n^re enclos, & ce a raison du feu qu'y auoit fait tout proche vn françois qui brusloit vn champ qu'il vouloit ensemencer; on fut secouru bien a propos. & on en fut quitte pour refaire 10. ou 12. lices bruslées ou abatues.

Procession. la 3°. ferie a la procession s'estant faite p^r. la pluye Mons^r. le Gouuerneur changea l'ordre ordinaire de la procession faisant marcher les marguillers les premiers apres le Clergé puis la Iustice, puis luy auec ceux de sa maison en suite les habitans puis sa garnison & enfin les femmes.

IUIN.

depart du p. Chaumonot. Le 2. sur les 7. h. du matin partit le p. Chaumonot dans la Chaloupe de Toupin p^r.

aumones pr. Montreal. Montreal; il emporta p^r. faire aumosne a montreal, 50. minots de blé: 2. poinçons de

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Troubles.

From 3 rivers I returned to sillery on the 12th, and to Quebek on the 14th; and it was then that the affair began respecting the Confessor of Monsieur the Governor, *de qua alibi.*

Rogation days.

On the rogation days, procession *ante missam* — 1st at the hospital, 2nd at the Ursulines', 3rd at our Church.

Our palisade on fire.

On Whitsunday, at the end of vespers, an alarm of fire was given. It had caught in the palisade of our enclosure, owing to a fire made close to it by a frenchman, who was burning a field that he wished to sow. Assistance came very opportunely, and all we had to do was to replace 10 or 12 lengths of the fencing that were burned or thrown down.

Procession.

On the 3rd *feria*, at the procession that took place in the rain, Monsieur the Governor changed the usual order of the procession, making the churchwardens walk first after the Clergy, and then the Justices; then he followed with his household; after them came the habitans, then his garrison, and finally the women.

JUNE.

Departure of father Chaumonot.

Alms for Montreal.

On the 2nd, at 7 o'clock in the morning, father Chaumonot left in Toupin's Shallop for Montreal. He took with him, to distribute as alms in montreal, 50 minots of wheat, 2 puncheons of flour,—each of which was equal to 20 minots of wheat, the two being thus equal to 40,—and 4 barrels of Biscuit, each of which was equal to 4 minots of wheat. This amounted in all to over 100 minots of wheat.

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farine dont chaqu'vn egaloit 20. minots de ble, & les deux donc 40. & de plvſ 4. bariques de Galete, dont chaqu'vne egale 4. minots de blé; ce sont en tout la valeur de plvſ de 100. minots de blé; Mad. de la pelleterie y estoit p^r^. 100ll. nvſ p^r^. 60ll. Monseign^r^. l'Euesque p^r^. le reste. Mons^r^. le Gouuern^r^. donna 4. soldats p^r^. faire ce voyage.

1r. Vaisseau. Le 5. arriue le premier vaisseau du Capit. remons de la rochelle parti deux Iours deuant 3. autres, qui debuoient partir de la rochelle & 15. Iours apres le premier: & ce mesme Iour 5. de Iuin arriua le bac de Montreal.

feste Dieu. Le 8. feste Dieu, procession le matin sur les 8. h. alla au magasin a l'ordinaire où il y auoit reposoir; puis monta au fort, ou il y auoit aussy reposoir & les soldats. en haye depuis le canon qui estoit sur la plate forme en dehors ayant a dos la porte du fort, tous a genoux & decouuerts & La bouche du fusil contre terre; le 3°. reposoir fut n^re^ Chapelle, on chanta au 1°. reposoir le Dixit; au 2°. l'Exaudiat, & au 3°. Ecce panis, & a la Paroisse le Tantū ergo en musique; puis se dit la grande messe; & la petite en suite au mesme lieu de la paroisse. Monseign^r^. porta le s^t^. Sacrem^t^. a la procession, mais il ne dit pas La grande Messe, se fut Mons^r^. de bernieres. L'octaue cõe l'an passé, on Iugea que la procession estoit trop courte.

retour du p. bailloquet. le mesme Iour retourna de son voyage ou

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For this Madame de la pelleterie contributed 100 livres, we 60 livres, and Monseigneur the Bishop the remainder. Monsieur the Governor gave 4 soldiers to make this journey.

1st Ship.

On the 5th arrived the first ship, that of Captain remons, from la rochelle, which left two Days before 3 others that were to start from la rochelle, and 15 Days after the first. And on the same Day, the 5th of June, the Montreal boat arrived.

Corpus Christi.

On the 8th, the feast of Corpus Christi, there was a procession in the morning at 8 o'clock. As usual, it went to the storehouse, where there was a temporary altar, and then it ascended to the fort, where there was also an altar. The soldiers were drawn up in rank from the cannon mounted on the platform outside, with their backs to the gate of the fort; all knelt bareheaded, with The muzzles of their guns turned toward the ground. The 3rd altar was our Chapel. We sang at the 1st altar the *Dixit*, at the 2nd the *Exaudiat*, at the 3rd *Ecce panis*, and at the Parish church the *Tantum ergo* with musical accompaniment. Then high mass was sung, and afterward low mass at the same place, the parish church. Monseigneur bore the blessed Sacrament in the procession, but did not sing the high Mass; Monsieur de bernieres sang it. On the octave, the same was done as last year. The procession was Considered too short.

Return of father bailloquet.

On the same Day, father bailloquet returned from his journey or wintering in company with sieur de l'Espine, after nearly an 8 months' absence among the savages.

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hyuernement le p. bailloquet en compie. du sieur de l'Espine, apres pres de 8. moys d'absence, auec les sauuages.

2e. Vaisseau. le 16. arriua le 2. vaisseau du sieur peré.

IUILLET

3. & 4e. Arriuée du Capit. Laurent poulet; de monsr. le gangneur.

St. Ignace le Ir. de St. Ignace venant le lundy, La veuille qui estoit Dimãche la paroisse vint en procession pr. les premieres vespres apres lesquelles se fit le sermon & ensuite le salut. le Iour grande messe & sur les 4. h. Vespres & salut, l'officiant tousiours en bas.

AOUST. 1662.

le Sr. la mote. arriuée du p. Nouuelle le 4. arriua le Vaisseau du sr. la mothe dans lequel estoit le Pere Henry Nouuel de la prouince de Toulouse.

depart de Monsr. l'Euesque. du p. ragueneau. le 12. a 4. h. du soir partirent pr. la france Monseignr. de Petrée, & le p. ragueneau dans le vaisseau du poulet.

le 15. partit le vaisseau de remond & en iceluy le sieur de mase secretaire de Monsr. le Gouuernr.

procession. La procession se fit a la basse ville cõe celle du st. sacremt. excepté que l'on trencha en retournant du fort des sauuages a venir chez nvſ, elle parut froide. Monsr. de Charny porta la statue de la Vierge, on l'eut desirée sur vn brancar: il falloit au moins deux falots aux deux costés:

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2nd Ship.

On the 16th, the 2nd ship arrived, that of sieur peré.

JULY.

3rd and 4th Ship.

Arrival of Captain Laurent poulet and monsieur le gangneur.

St. Ignatius.

The Feast of St. Ignatius fell on monday. On the vigil, which was Sunday, the parish people came in procession for the first vespers, after which a sermon was preached, and then there was benediction. On the Day of the feast there was high mass, and at 4 o'clock Vespers and benediction, the officiating priest remaining always below.

AUGUST, 1662.

Sieur la mote. Arrival of father Nouvelle.

On the 4th, the Ship of sieur la mothe arrived, having on board Father Henry Nouvel,[17] of the province of Toulouse.

Departure of Monseigneur the Bishop; of father ragueneau.

On the 12th, at 4 o'clock in the afternoon, Monseigneur of Petræa and father ragueneau set sail for france in poulet's ship.

On the 15th, remond's ship sailed, having on board sieur de mase,[18] secretary of Monsieur the Governor.

Procession.

The procession went to the lower town like that of Corpus Christi, except that on its return it turned off, at the savages' fort, to our church. It seemed dull. Monsieur de Charny bore the statue of the Virgin. We would have wished it to be borne on a stand. At least two lanterns were needed on both sides.

St. Louis.

On the Feast of St. Louis, high mass and solemn benediction. Monsieur the Governor ordered the Cannon to be discharged at the

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St. Louys le Iour de S^t^. Louys, grande messe & salut solemnel Mons^r^. le Gouuern^r^. fit tirer a l'Eleuãon du Canon & faire vne decharge des soldats a la porte de n^re^ Eglise.

St. Augustin. Elle vint vn Lundy; on fit a l'hospital salut la veuille & le Iour (au lieu de le faire chez nvſ,) a cause de l'Indulgence pleniere qui y estoit p^r^. tout le monde, il y eut grande messe a Diacre & soubsdiacre & sermon; les Vrsul^es^. n'ayant point eu de salut solemnel, point de Diacre & soubsdiacre leur Indulgence n'estant pas ce Iour la p^r^. le public chez elles, mais seulem^t^. grande messe le Iour auec deux Acolythes sans expõon du s^t^. sacrement, deux messes particulieres, outre la grande ou le p. Dablon prescha, cela ne les contenta pas, & il y eut grand deuil & bruit en leur maison p^r^. cela, quoy qu'on leur dit qu'a la S^te^. Vrsule oû ils ont Indulg. pleniere p^r^. le public on leur en feroit autant. apres tout ce qu'on peut changer vne autre année ê de faire le salut vn Iour cõe la veuille, en vn lieu, & l'autre Iour en L'autre.

SEPTEMBRE

yroquois. le 10. & 11. parurent 7. Canots d'yroquois, qui firent 4. Cris vers l'Isle d'orleans: on ne *2. h. tüez.* trouua toutesfois a redire que Iean le blanc, & vn nommé Gabriel.

retour du p. le moyne. le 15. arriua le p. le moyne retournant des yroquois d'oû il auoit r'amené les françois

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Elevation, and a salvo to be fired by the soldiers at the door of our Church.

St. Augustine.

This feast fell on a Monday. There was benediction at the hospital on the vigil, and on the Day itself (instead of in our church), on account of the plenary Indulgence granted there for every one. High mass was sung there with Deacon and subdeacon, and a sermon was preached. As the Ursulines had no solemn benediction, there was neither Deacon nor subdeacon, because their Indulgence was not for the public on that Day in their chapel. On that Day there was only high mass, with two Acolytes, and the blessed sacrament was not exposed. There were two special masses besides the high mass, at which father Dablon preached. This did not satisfy them, and there was much regret and talk in their house on that account, although they were told that on the feast of St. Ursula, when they have plenary Indulgence for the public, as much would be done for them. After all, what can be altered next year is to have benediction on one Day, such as the vigil, in one place; and, on the other Day, in Another.

SEPTEMBER.

Yroquois.

On the 10th and 11th, 7 Canoes appeared manned by yroquois, who uttered 4 Yells in the direction of the Island of orleans. How-

2 men killed.

ever, we had only to regret the loss of Jean le blanc and one Gabriel.

Return of father le moyne.

On the 15th, father le moyne arrived, returning from the yroquois country, whence he

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2. h. noyez. Captifs: & on apprit que le s^r^. la Cour & vn autre officié de montreal s'estoient noyés proche des 3. riu. venant pour poursuiure
sedition de Montreal. ceux de montreal, a raison d'vne sedition qui y auoit esté faite au moys de Iuillet contre ceux qui y vouloient establir vn magasin public.

le 16. arriua le bac de le ber, dans lequel estoit Mons^r^. de Maisonneuue, Mons^r^. s8ar Madem. Manse &c. le ber fut arresté prisonnier, cõe vn des complices de la sedition & son bien saisi: mons^r^. de maisonneuue commandé de retourner a Montreal p^r^. Informer qui repartit le 18.

Mariage de Marie felix Huronne. le 19. se fit le mariage de Laurent du boc & Marie felix huronne a laquelle on donna 500ll. en mariage du bien de feu sa mere, excellente Chrestienne qu'on auoit menage. Et 8. Iours apres celuy de Caterine surnommée creature de Dieu, qui eut 260ll.

Le 20. partit le dernier Vaisseau du s^r^. la mothe, ou estoit Mademoys. Manse, Mons^r^. de Villeré, la garenne, &c.

St. Michel. le Iour de S^t^. Michel I'allé dire la messe a Sillery, oû se trouue aussy Mons^r^. s8ar, Mons^r^. bourdon & toute sa famille, sans estre Inuités.

yroquois. Le 30. furent pris vne famille Huronne entiere Gabriel ondih8choren, sa femme & sa fille, & ce a l'Isle d'orleans. on pensa

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brought back the french Captives. We also learned that sieur la Cour and another officer of montreal had been drowned near 3 rivers, whither they went in pursuit of people from montreal, on account of a sedition that had broken out there, in the month of July, against those who wished to establish a public storehouse. *2 men drowned.* *Sedition in Montreal.*

On the 16th, le ber's boat arrived, on board of which were Monsieur de Maisonneuve, Monsieur souar, Mademoiselle Manse, and others. Le ber was arrested and made prisoner, as one of the accomplices in the sedition, and his property was seized.[19] Monsieur de maisonneuve was commanded to return to Montreal to institute an Inquiry, and he left on the 18th.

On the 19th, the marriage of Laurent du boc and Marie felix, a huron girl, took place. The sum of 500 livres was given to her as marriage-portion out of the property of her deceased mother, an excellent Christian, which had been well looked after. And 8 Days afterward, the marriage of Caterine took place; she bore the surname of creature de Dieu, and was given 260 livres.[20] *Marriage of Marie felix, a Huron girl.*

On the 20th, the last Ship, that of sieur la mothe, sailed, having on board Mademoyselle Manse, Monsieur de Villeré, la garenne, etc.

On the Feast of St. Michael, I went to say mass at Sillery, where were also Monsieur souar, Monsieur bourdon, and all his family, without having been Invited. *St. Michael.*

On the 30th, an entire Huron family — Gabriel ondihouchoren, his wife, and his daughter — were captured on the Island of orleans. *Yroquois.*

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que c'estoient les mesmes que ceux qui auoient tué Iean le blanc & son compagnon vt supra.

OCTOBRE

le premier qui estoit vn Dimãche prescha Mons^r. s8ar a la paroisse y estant inuité.

pension du p. Chaumonot a Mõtreal.

Et le 4^e. il partit p^r. s'en retourner a Montreal auec le p. Mercier qui s'en retournoit aux 3. riu. on conuint auec luy de cent escvſ de pension p^r. le p. Chaumonot a commencer le premier de Iuillet.

yroquois 2. h. massacrez.

le 6°. on receut la nouuelle du massacre que les yroquois auoient fait d'vn autre fils de Mons^r. Coüillar, nommé deschesnes vers Tadousac, auec vn autre françois.

sortie de M. de bernieres de chez nous.

Et le mesme Iour Mons^r. de bernieres & ses Confreres sortit de pension chez nvſ.

yroquois prennent des hurons.

le 6. les yroquois prirent dans les champs Hurons de l'autre bord vn homme & vne femme, & poursuiuent les autres iusques a tirer sur leurs Canots lors qu ils se sauuoient vis a vis du fort de Quebek.

Le 21. aux Vrsulines salut la veuille & le Iour a proportion cõe a l'hospital a la S^t. Augustin.

Enuiron ce temps partirent 30. habitans p^r. la guerre id est, pour faire coup sur les yroquois: retournés a la Toussaints sans rien faire.

le 27. Enfin arriua vne Chaloupe biscayene,

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It was thought that they were the same as those who had killed Jean le blanc and his companion, *ut supra*.

OCTOBER.

On the first, which was a Sunday, Monsieur souar preached at the parish church, having been invited to do so.

Board of father Chaumonot at Montreal.

And on the 4th he left to return to Montreal with father Mercier, who was going back to 3 rivers. We agreed with him to pay one hundred écus for father Chaumonot's board, commencing from the first of July.

Yroquois: 2 men massacred.

On the 6th, we received news of the massacre by the yroquois of another son of Monsieur Couillar's, named deschesnes, toward Tadousac, with another frenchman.

Departure of Monsieur de bernieres from our house.

And, on the same Day, Monsieur de bernieres and his Colleagues ceased to board with us.

Yroquois capture some hurons.

On the 6th, the yroquois captured, in the Huron fields on the other side, a man and woman; and pursued the others, firing on their Canoes even when they fled opposite the fort of Quebek.

On the 21st, there was benediction on the vigil at the Ursulines', as well as on the Day itself, in the same manner as at the hospital on the feast of St. Augustine.

About the same time, 30 habitans left for the war, *id est*, to strike some blow at the yroquois; they returned on All Saints' Day, without having accomplished anything.

On the 27th, there Finally arrived a biscayan

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Arriuée de Monsr. boucher & des derniers vaisseaux.

dans laquelle estoit Monsr. boucher, & Vn gentilhõe de la part du roy enuoyé pr. commãder 100. soldats que le roy enuoyoit par auãce du secours de l'an qui vient & en outre 200. passagers, & cela dans 2. vaisseaux du roy demeures a Tadousac auec le p. Charles simon & nre f. Garnier Escholier nouice.

Du p. Ch. simon Et du M. jul. garnier

NOUEMBRE

retour du Commissaire.

Le 3. repartit ce Commissaire susdit nommé Dumons auec le pere Nouuelle qui alloit pr. deliurer le p. simon & en tout cas pr. hyuerner auec les françois si quelques vns restes deuoient hyuerner vers Tadousac.

Plusieurs Chaloupes suiuirent pr. aller prendre la decharge des vaisseaux.

P. Simon malade.

le 12. arriua le p. simon malade, & son Compagnon. Mr. Iulien Garnier en bonne santé.

le 20. retourna le p. Nouuelle & le sr. de la Tesserie auec les dernieres Chaloupes qui retournerent de Tadousac, raportant tout ce qui estoit venu de france, sains & malades, & laissant dix passagers qui estoient venus de Quebek pr. repasser en france au nombre de dix auec vn Commandant.

Ste. Cecile

Messe a la Ste. Cecile.

Enuiron ce temps nvſ receusmes aux pensions françois dangé musicien & la Marque par charité ne sçachant que deuenir.

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Shallop, on board of which were Monsieur boucher and A gentleman sent on behalf of the king to command 100 soldiers despatched by the king in advance of the succor for the coming year. There were, moreover, 200 passengers, all of whom came in 2 of the king's ships that had remained at Tadousac, with father Charles simon and our brother Garnier, a Scholar and novice.[21]

Arrival of Monsieur boucher, and of the last ships; of father Charles simon And Monsieur julien garnier.

NOVEMBER.

On the 3rd, the aforesaid Commissioner, named Dumons, started again with father Nouvelle, who was going to relieve father simon,—and, in any case, to winter with the french, if any who remained were to winter at Tadousac.

Return of the Commissioner.

Several Shallops followed to take the ships' cargo.

On the 12th, father simon arrived; he was ill, and his Companion, Monsieur Julien Garnier, was in good health.

Father Simon ill.

On the 20th, father Nouvelle and sieur de la Tesserie returned with the last Shallops that came back from Tadousac, bringing all that had come from france, the healthy and the sick, and leaving ten passengers who had gone from Quebek to return to france; these were ten in number, with a Commandant.

Mass on the feast of St. Cecilia.

St. Cecilia.

About this time, we received as boarders françois dangé, a musician, and la Marque, out of charity; for they knew not what would become of them.

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DEC.

St. Xauier le 2. st. françois Xauier double Vespres, grande messe le nouueau soleil exposé pr. la 1°. fois.

salut des OO. le 17. commencerent les saluts des OO. le st. sacremt. exposé, & continuerent toute l'octaue. le p. simon commença ses predicãons

Messe de minuit. la veuille de Noel; a la messe de minuit tout a l'ordinaire des autres années le tout alla bien: nvſ allasmes le p. Dablon & moy a Matines a la paroisse ou les derniers psalmes furent chantes en musique.

Il y eut vn desordre pr. les boissons des chantres ou Enfans de nre seminaire ie leur fis donner outre leur biaire vn pot de Vin la veuille & le Iour les marguillers aussy leur en donnerent sans que nvſ le sceussions. cela enruma Amador, qui ne put plvſ ensuite chanter les festes, aussy bien que d'autres musiciens françois d'Anger, &c.

IANUIER. 1663.

Estreines données aux nres. La veuille pr. les estr. des nres, le p. Ministre porta dans les chãbres de nos Peres, 3. escorces de Citron, chaqu'vn & vn pain de bougie, & a nos ff. vn pain de bougie, a M. garnier deux escorces de Citron & vn pain de bougie; moy aux sentences a chaqu'vn vne Image de Velin & vn st. suair.

le matin Monsr. dudßit dit la messe de

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DECEMBER.

St. Xavier.

On the 2nd, the feast of st. francis Xavier, there were double Vespers, and high mass; and the new ostensorium was exposed for the 1st time.

Benedictions of the O's.

On the 17th, began the benedictions of the O's, the blessed sacrament being exposed;[22] and they continued throughout the octave. Father simon commenced his preaching on Christmas eve at midnight mass, as usual in other years; all went well. Father Dablon and I went to Matins at the parish church, where the last psalms were chanted with musical accompaniment.

Midnight Mass.

There was some disorder in connection with the drink of the singers or Children of our seminary. In addition to their beer, I had a pot of Wine given them on the eve; and, on the Day itself, the churchwardens also gave them some, without our knowing it. This made Amador so hoarse that he could not sing any more on the feasts; the same happened to other musicians, françois d'Anger and others.

JANUARY, 1663.

New-year's gifts to ours.

On the eve, as new-year's gifts to ours, the father Minister carried to the rooms of our Fathers 3 pieces of Citron-peel and a coil of wax taper[23] for each, and to our brethren a coil of wax taper; to Monsieur garnier, two pieces of Citron-peel and a coil of wax taper. At the sentences I gave each one a Picture on Vellum, and another representing the holy handkerchief.

In the morning, Monsieur dudouit[24] said

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Co^nion^; Vespres cesserent a la paroisse la veuille qui estoit Dimãche, & le Iour on y vint en procession & les Vespres se dirent icy solemnellem^t^. la veuille & le Iour & ensuite le salut apres la predicãon.

le matin entre 7. & 8. ie fus saluer M^r^. le gouuern^r^. qui vint icy l'apresdisnée, iusques a Vespres.

Ir. des roys. les Hospitalieres & Vrsul^es^. enuoyerent des gasteaus des roys p^r^. les sauuages le Iour des roys, sans en estre requises.

Voyages Ce moys plusieurs voyages se firent d'icy aux 3. riu. & des 3. riu. icy entr'autres Mons^r^. de la poterie y vint.

Incendie de la badaude &c. La nuit du 23. au 24. la maison de La badaude fut volée & le voleur larose y mit le

Voleur pendu. feu p^r^. couurir son Ieu, mais conuaincu fut pendu.

Il y eut d'autres voleurs decouuerts, mais peu chastiés, le mespris de l'Exco^nicaon^ des boissons continüant, on la renouuela, & s'en estant suiui peu d'amendem^t^. Dieu parut vouloir parer ses Iniures.

FEBURIER

Iours gras La purificãon cõe l'an passé: Itẽ les Iours gras qui furent signalés entr'autres par le

Tremble terre. Tremble Terre effroyable & surprenant qui commença vne demy-heure apres la fin du salut du Lundy 5. de febur^r^. Iour de la feste

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the Communion mass. Vespers ceased at the parish church on the vigil, which was Sunday; and, on the Day itself, a procession took place there. Vespers were sung here solemnly, on the vigil and on the Day; and then there was benediction, after the sermon.

In the morning, between 7 and 8, I went to pay my respects to Monsieur the governor, who came here in the afternoon and stayed until Vespers.

Epiphany.

The Hospital nuns and Ursulines sent twelfth-cakes for the savages on the Epiphany, without having been asked to do so.

Journeys.

During this month several journeys were made from this place to 3 rivers, and from 3 rivers hither. Among others, Monsieur de la poterie came.

La badaude and others burned out.

On the night between the 23rd and the 24th, La badaude's house was robbed, and the thief, larose, set fire to it to conceal his Crime; but he was convicted and hanged.

Robber hanged.

Several other thieves were found out, but few were punished. As the disregard for the Excommunication respecting liquors continued, it was renewed; and, as but little improvement resulted therefrom, it seemed to be the will of God that he himself should avert the Insults offered to him.

FEBRUARY.

Shrovetide.

On the purification, the same services were celebrated as last year. *Item*, during Shrovetide. This time was remarkable, among other things, for a frightful and sudden Earthquake.

Earthquake.

It began half an hour after the close of

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de nos saincts martyrs du Iapon scauoir sur les 5. h ½ & dura enuiron 2. miserere; puis la nuit & ensuite les Iours & nuicts suiuantes a diuerses reprises tantost plvſ forte tantost moins forte: cela fit du mal a certaines cheminees, & autres legeres pertes & dommages mais vn grand bien p^r^. les ames, car le mardy gras & le mercredy des Cendres on eut dit que c'estoit vn Iour de pasque, tant les Confessions & Communions & toutes deuotions furent frequentes; cela dura iusques au 15. de mars ou enuiron assés sēsiblem^t^.

punition de Dieu.

predicāon en Caresme.

le P. Charles simon venu de france preschoit les festes & Dimāches a la paroisse & la Mercr. & Vendr. aux maisons religieuses; le p. Chatelain aux Vrsul^es^. & moy a l'hospital les Dimāches & festes.

Voyages.

Ce moys pareillem^t^. plusieurs voyages des 3. riu. icy; & particuliermt. nouuelles de Montreal.

Incēdie de la m. de Mr. d'Auteuil.

Itē la maison de Mons^r^. d'Auteuil a Monceaux fut brulée & force pelerinages de tous costés a s^t^. Michel.

concessions sur les terres de Sillery.

Itē fut faite distribūon des Concessions en quantité sur les terres des sauuages a Sillery.

MARS.

Sepmaine s^t^. on celebre La S^t^. Ioseph.

la S^t^. Ioseph venant le Lundy de la sepmaine S^t^. fut festée & point trāsportée. les Tenebres furent chantées en musique &

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benediction on Monday, the 5th of february, the feast of our holy martyrs of Japan, namely at about 5½ o'clock, and lasted about the length of 2 *misereres*. It took place again at night, and was repeated many times on the following Days and nights, sometimes more and sometimes less violently. It injured some chimneys and caused other slight losses and damages, but did a great deal of good to souls; for on shrove tuesday and Ash wednesday one would have said that it was easter Sunday, so many Confessions and Communions were there, and all devotions were frequented. This lasted until the 15th of march, or thereabout, quite perceptibly.

Punishment of God.

Father Charles simon, who has come from france, preached on festivals and Sundays at the parish church and on Wednesdays and Fridays at the religious houses; father Chatelain at the Ursulines, and I at the hospital, on Sundays and feast-days.

Lenten sermons.

This month also, there were several journeys from 3 rivers hither, and especially on account of news from Montreal.

Journeys.

Item, Monsieur d'Auteuil's house at Monceaux was burned. There were many pilgrimages from all parts to the shrine of st. Michael.

Destruction by fire of Monsieur d'Auteuil's house.

Item, a number of Concessions were given on the lands of the savages at Sillery.

Concessions on the Sillery lands.

MARCH.

As the feast of St. Joseph fell on Monday in Holy week, it was celebrated and not deferred. The *Tenebræ* were solemnly chanted

Holy week. The feast of St. Joseph celebrated.

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instrumens solemnellem^t^. en n^re^ Eglise, on Croyoit qu'on y seroit accablé de monde, & que le lieu ne seroit pas suffisant, & y s'en fallut le quart de la place que tout ne fut plein: cela alla bien; on commẽca a 3. h. & on eut fini a 5. ½ mesme le Mercredy.

Complie a la paroisse le samedy, & le salut solemnel en suite chez nous: les 3. feries de pasque saluts a la paroisse.

On sonna l'office le samedy a 7. h. vne heure plustost qu'il ne falloit ce qui apporta du trouble.

APURIL

Voyages. On commença a semer des le 15. le premier voyage fut fait par boquet aux 3. riu. il partit le 17. & en reuint le 25. auec plvſ de cent minots de ble.

fuyars de Tadousac. Vn peu auparauant on apprit les nouuelles de ceux des françois qui s'estoient enfuis de Tadousac au nõbre de 9. oû ils auoient hyuerné auec deux autres qui y restoient.

Voyages du p. Drüilletes. le 25. partit le p. Drüilletes p^r^. sa mission de Tadousac p^r^. la 1^e^. fois.

MAY.

du Sr. filis. le premier Mons^r^. phylis part pour gaspé ie luy donné lettre p^r^. le pere le Ieune.

le 20. ou Enuiron repartit le p. Gabriel arresté par le Nord-est.

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in our Church, with instrumental accompaniment. We had Thought that the church would be crowded, and that there would not be enough room; but a fourth of the space was unoccupied. It passed well. We began at 3 o'clock, and finished at 5½. The same on Wednesday.

Compline at the parish church on saturday, and then solemn benediction at our church. On the 3 *feriæ* of easter there were benedictions at the parish church.

The bell for the office on saturday was rung at 7 o'clock, one hour earlier than was necessary; this caused some trouble.

APRIL.

Voyages.

Sowing began on the 15th. The first voyage was made by boquet to 3 rivers. He started on the 17th and returned thence on the 25th, with more than one hundred minots of wheat.

Fugitives from Tadousac.

Shortly before that, we received news of the french who, to the number of 9, had fled from Tadousac, where they had wintered with two others, who remained there.

Voyages of father Drüilletes.

On the 25th, father Drüilletes started for his mission of Tadousac for the 1st time.

MAY.

Concerning Sieur filis.

On the first, Monsieur phylis[25] left for gaspé. I gave him a letter for father le Jeune.

On the 20th or Thereabout father Gabriel, who had been detained by the Northeast wind, set out once more.

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Guerriers victorieux.

le 24. Iour de la feste Dieu reuinrent les Algonq. guerriers partis au nombre de 42. 3. sepmaines auparauant & raporterent *10. Cheuelures* & entr'autres celle du fer le plvſ renommé Capit^e^. des yroquois, & de plvſ 3. prisonniers en vie, dont deux furent fusilles.

Iroq. fusillez.

feste Dieu.

A la feste Dieu cõe l'an passé, on ne commença qu'a huict h. ½. la messe elle deuoit commencer au plvſ tard a 8. la veuille point de vespres a la paroisse, salut chez nvſ; le Iour procession le matin cõe l'an passé, le S^t^. Sacrem^t^. y fut exposé en suite iusques apres vespres & le sermon a l'issue duquel se fit le salut, on ne laissa pas de le faire icy a l'ordin. sur le 5. h ½. & ensuite toute l'octaue. le Iour de l'octaue Procession a 6. h. du matin a cause de l'excessiue chaleur, on alla a l'hospital, auec dessein l'année d'apres d'aller au quartier des Vrsul^es^.

depart de Iaques Aubry pr. le Cap.

le 29. partit le p. simon & Iaques Aubry p^r^. les 3. riu. dans la chalȣpe de M^r^. de la poterie.

brulem^t^. du s^r^. de beaulieu, ou plustost son massacre.

le mesme Iour sur les 9. ou 10. h. du soir fut brulé en sa propre maison a l'Isle d'orleans le s^r^. de beaulieu auec vn sien valet par accident du feu.

& le lendemain 30. mourut de mort naturelle M^r^. Iean Guyon.

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Victorious warriors.

On the 24th, the festival of Corpus Christi, the Algonquain warriors who, to the number of 42, had gone away 3 weeks before, returned; they brought back *10 Scalps*, among others that of le fer, the most renowned Captain of the yroquois, and also 3 prisoners alive, two of whom were shot.

Iroquois shot.

Corpus Christi.

On the festival of Corpus Christi, as last year, mass was not begun until at ½ past eight. It should have been begun at 8, at the latest. On the eve there were no vespers at the parish church, but there was benediction at ours. On the Day itself, the procession took place in the morning, as last year. The Blessed Sacrament was then exposed there until after vespers and the sermon, at the end of which there was benediction. We also had benediction here as usual at 5½ o'clock, and likewise throughout the ensuing octave. On the Day of the octave the Procession took place at 6 o'clock in the morning, on account of the excessive heat. We went to the hospital, with the intention of going next year to the Ursulines' quarter.

Departure of Jaques Aubry for the Cape.

On the 29th, father simon started with Jaques Aubry for 3 rivers, in Monsieur de la poterie's shallop.

Burning, or rather assassination, of sieur de beaulieu.

On the same Day, at about 9 or 10 o'clock in the evening, sieur de beaulieu was burned to death in his own house at the Island of orleans with one of his valets in a fire that had broken out by accident.[26]

And on the following day, the 30th, Monsieur Jean Guyon died a natural death.

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IUIN.

Valet, assassin. Il se trouua que le feu qui auoit pris a la maison de sieur de beaulieu n'estoit pas par accident mais par meschanceté d'vn valet apres auoir tue son maistre, & vn autre valet son camarade; il fut conuaincu & fut condamné a auoir le *poin coupé, pendu & brulé*, & M^r^. le gouuern^r^. se contenta de la mort a la potence ou apres auoir este seeo é [*i.e.*, secoué] par le bourreau il fut fusillé le 8. de Iuin.

Guerriers. Ce mesme Iour partit Mons^r^. le Cheualier auec 35. partie soldats partie du pays p^r^. aller en guerre en 9. canots.

Vaisseau le dernier de Iuin arriua le vaisseau de Mons^r^. le gangneur.

IUILLET

retour de Chaloupe Le 5. arriua la Chaloupe de M^r^. l'Espiné qui portoit le s^r^. de Mazé secretaire de M^r^. le gouuern^r^. & vn des fuyars de Tadousac nommé La brie, qui fut pendu le lendemain.

le 20. Giton marchant vint dans vne Chaloupe ayant laissé son vaisseau a l'Isle aux Coudres.

depart de M^r^. le Gouuern^r^. le 23. partit mons^r^. Dauaugour Gouuern^r^. dans le vaisseau de la Gangneur Et vn peu auparauant estoit retourné le s^r^. philis, & le sieur de s^t^. Denys auec le p Druilletes.

le 24. ledit vaisseau de Giton arriua.

arriuée de Vaisseaus. le 30. le vaisseau de Normādie; auec vne

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JUNE.

A valet the assassin.

It turned out that the fire which had caught in the house of sieur de beaulieu had not occurred by accident but through the malice of a valet, after he had killed his master and another valet, his comrade. He was convicted and sentenced to have his *hand cut off, and to be hanged and then burned.* Monsieur the governor was contented that he should die upon the scaffold; after having been tormented [27] thereon by the executioner, he was shot, on the 8th of June.

Warriors.

On the same Day, Monsieur le Chevalier left, with a detachment of 35,—consisting partly of soldiers, and partly of settlers of the country,—on a hostile expedition, in 9 canoes.

Ship.

On the last day of June, the ship of Monsieur le gangneur arrived.

JULY.

Return of a Shallop.

On the 5th, Monsieur l'Espiné's Shallop arrived, having on board sieur de Mazé, the secretary of Monsieur the governor, and one of the fugitives from Tadousac, named La brie, who was hanged on the following day.

On the 20th, Giton, a merchant, came in a Shallop, having left his ship at Isle aux Coudres.

Departure of Monsieur the Governor.

On the 23rd, monsieur Davaugour, the Governor, left in la Gangneur's ship; and a short time before sieur philis and sieur de st. Denys had returned, with father Druilletes.

On the 24th, the aforesaid ship of Giton arrived.

Arrival of Ships.

On the 30th, the vessel from Normandy

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barque Angloise qui portoit 7. françois sauués des yroquois.

le 31. partit le p. le moyne p^r. Montreal, & en tout cas p^r. Sonõtȣan.

St. Ignace. A la S^t. Ignace vespres la veuille a 4. h. salut ensuite: le Iour messe a 8. sermon; a 4. h. 2^des. vespres & le salut; le p. Dablon prescha & la veuille l'Exhort. p. Chatelain.

AOUST

ȣtaȣats le 5. retour de ceux qui estoient allés il y a 3. ans aux ȣtaȣac ils estoient partis 9. françois. & retournerent 7. le p. Menar & son homme Iean Guerin vn de nos donnés y estant morts le p. Menar le 7. ou 8. d'Aoust 1661. & Iean Guerin en sept. 1662. Ils arriuerent a Montreal le 25. Iuillet au nombre de 35. Canots. 150. hommes.

Mort du pere Menar & de Iean guerin. 7. aout 1661 aux ȣtaȣats.

Les marchandises qui restoient furent traitées fidelem^t. par ceux qui resterent, il s'en faut plvſ de 8oo#. que ce qui fut raporté de Castors en robe p^r. nvſ egalast la depence faite p^r. le voyage.

SEPTEMBRE

depart du vaisseau normã. du pere simon. le 6. partit le vaisseau de Normãdie, où estoit le p. Charles simon arriué icy en nou. de l'an passé.

Vaisseau du roy. le 7. vint la nouuelle du vaisseau du roy, qu'on estimoit estre celuy qui portoit Monseign^r. de petrée. on enuoya Chaloupe au deuant a Tadousac, qui en effect ramena icy

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arrived, with an English bark which had on board 7 frenchmen, saved from the yroquois.

On the 31st, father le moyne started for Montreal, and, in event, for Sonontwan.

St. Ignatius.

On the feast of St. Ignatius, vespers were sung on the eve at 4 o'clock, and then there was benediction. On the Day itself, there was mass at 8 o'clock, with a sermon; at 4 o'clock, the 2nd vespers and benediction. Father Dablon preached; and, on the eve, the Exhortation was made by father Chatelain.

AUGUST.

Outawats.

On the 5th, those who had gone to the Outawac 3 years ago returned. When they left they were 9 frenchmen, and 7 came back. Father Menar and his man, Jean Guerin, one of our donnés, had died there—father Menar on the 7th or 8th of August, 1661, and Jean Guerin in september 1662. They reached Montreal on the 25th of July, the party consisting of 35 Canoes with 150 men.

Death of father Menar and Jean guerin. August 7, 1661, among the Outawats.

The goods that were left were faithfully disposed of by those who remained. It would take 800 livres more than the value of the Beaver-robes brought back to compensate us for the expense incurred for that expedition.

SEPTEMBER.

Departure of the norman ship; of father simon.

On the 6th, the ship from Normandy sailed, having on board father Charles simon, who had come here in november last year.

King's ship.

On the 7th, we received news of the king's ship, which, we thought, bore Monseigneur of petræa. A Shallop was sent to meet him

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le 15. M^r. le gouuern^r. de Mezy mons^r. l'Eues-
pr. rafeix. que, &c. on r'enuoya querir nos malades
f. L. Leböesme. qui arriuerent icy auec la Chaloupe & les 2. vaisseaux du roy le 22. le p. pierre rafeix & n^re f. louys le boeme.

OCTOBRE

depart des dits vaisseaux. Le 26. leuerent 1 ancre deuant Quebek les deux vaisseaux du roy, & le Nord-est estant suruenu ils furent arrestés tout proche iusques au 28.

depart du p. fremin. Pere alloez. Enuiron ce temps le p. fremin monta au Cap pour en prendre soin & le p. Alloües vint icy.

NOUEMBRE

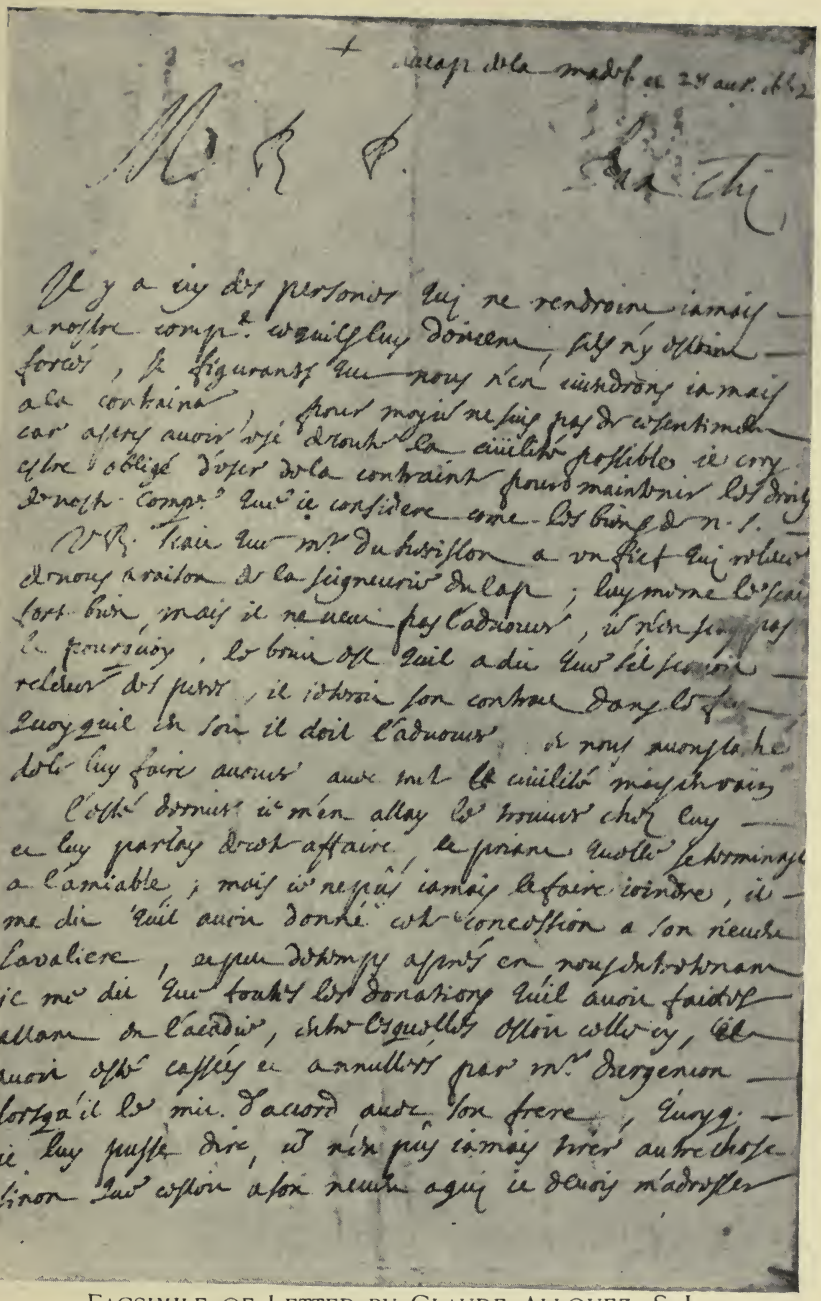
depart du pere Nouuel. Mission des montagnez au sud. le 19. partit le p. Henry nouuel p^r. vn yuernem^t. auec les sauuages auec les papinachiois mais du Costé du sud auec d'autres montagnets.

DECEMBRE

S^t. Xauier Le 2. Iour de s^t. Xauier cõe les années passées, excepté que Mons^r. l'Euesque & M^r. le gouuern^r. mons^r. de Chartran fils de l'Intendant & deux Ecclesiastiques, Mons^r. de meseré & M^r. de bernieres disnerent au refectoire; presupposé qu'on Inuite quelqu'vn au disner c'est assez de commẽcer la messe a 9. heures & vespres a 2. heures, ils n'eurent que le Commun du refectoire.

les OO. le 17. commença la deuõon des saluts des

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FACSIMILE OF LETTER BY CLAUDE ALLOUEZ, S.J.

[Dated April 28, 1662, and written to Father Paul Ragueneau. Original is in the archives of St. Mary's College, Montreal.]

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Quatre mois après j'envoyay nostre procureur fiscal
pour luy faire civilité sur touchant d'hz affaire
et pour dela même chose avec beaucoup
d'honneur accoustumé mais il en fut mal reçu
car m.r du Hellerisson l'emporta contre luy disant
n'entendre raillerie monsieur, que dans cet affaire
il falloit le faire assigner et agir juridiquement
qu'il voyoit bien que les parens le voudroient mettre
dans son tort par les emplissements civilités etc.
nous ne disons mot et espérons tout patiemment
le 15.e de decembre que m.r la postrie se figurant
qu'il pourroit bien mettre fin à l'affaire de la prochaine
condition avec elle y est chez agustin va son filtre
deputa m.r Cintot comme procureur pour rendre
foy et hommage de deux fiefs nommés de la seigneurie
du Cap au nom de m.r la valaise 1.e de celuy que
m.r du Hellerisson luy a donné 2.e de celuy qu'il dit
avoir reçu de m.r de la madeleine, et demanda
delay jusq. a ce que m.r la valaise fesoit venu
pour rendre luy même en personne cet foy et hommage
et luy donna un acte de son autre forme qu'il
n'attendoit pas car nostre procureur nous y servit comme
il devoit
le 1.er de la valaise estant arrivé
icy, y a demeuré bien deux mois ou environ, nous
attendions que m.r du Hellerisson l'envoyast pour de la
et mais il s'embloit l'en estre oublié, dispouvoit la
que je me resolus avec advis de nos parens de faire
souvenir m.r du Hellerisson parcy le bruit du départ
de m.r la valaise prochain, et si nous estions différé
on dit pû dire avec quelq. apparence de raison
que nous prenions le temps auquel estoit m.r la valaise

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nostre pays sur lieux pour leur faire de capelan — nous ne sçauions aussy moyens procurer
pour l'execution, les complimens qu'ils luy enuoyoit faire l'assistoit, on n'osoit luy changer son explic
on tacha de parler a mr la Touche pour accommoder cet affaire, mais ne le pouuans trouuer ce
l'affaire prestans on luy a resolue d'adiu dans pp. de luy enuoyer un exploit ainsi qu'il auoit dit
qu'il falloit faire, dont il enuoya copie. De l'autre main a s.r la valette vint me voir en me
dit qu'il venoit nous faire hommage de sa dite charge, qu'il n'auoit que faire de long sejour
l'autre fit beaucoup de complimens, et luy dis tout bonnement, mr il n'estoit point besoin —
complimens ni honneurs mais il nous faut croire que ie suis venu pour faire ce que il est deu faire —
que nous fassions cet affaire sommairement sans qu'il soit besoin de rebrocher, et nous prier —
finalement nous apporter le contenu de la confession de mr du Hesiflon, et le contrau
de donation qu'il nous a fait auant qu'aller aux Iles pour aller
a l'aide, et la ratification qu'il nous en a fait depuis le retour de huict ainsi que
nous dit il fut cela signé de sa main et nous ne nous faillerons sans qu'il nous donnast
alors il promit qu'il la feroit, et apres auoir complimenté il se retira, et ayant —
parlé a mr Duplessis il luy fit aussi la mesme chose, et luy dit la maniere dont il se deuoit
estre, pour estre que cela luy fut pour, tandis aujourd'huy il n'a point paru
nous ne nous paroissons pas a cognoistre, nous auions preparé la diuision de l'aduen —
qu'il debt faire. Depuis dont sommes, on a publié a l'issue du conseil a cognoi —
a pu dans la Bretagne du Prince, mr. Le vicomte ne nous chargeons aucun nous
deuons faire, peut estre que vr. excellence feroit faire cet acte a mr Cavalier
enuoyé cet effort auec toy copie de nos contracts que nous luy deuions,
si cognoissons auoit la pensée de nous blamer ici de ce procedé, pour nous porter plus loin —
comparaison, nous voyons engagés en des affaires embrouillés auec des personnes mal affectionnés
et difficiles dans lesquelles pouuons nous ne deuons pas point laisser passer les —
pieces sous les mains a pas [illegible]

Sonnez humble serui

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82

Sur le fief de
Mr du Herisson
relevant de la seigneurie
du Cap.

+
Au Reverend. Pere
Ctk. P. Paul Laguenau
de la compt. de Jesus

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at Tadousac, and in fact it brought back here, on the 15th, Monsieur the governor de Mezy, monseigneur the Bishop, and others. It was sent back to bring our sick, who arrived here with the Shallop and the 2 ships of the king, on the 22nd, with father pierre rafeix[28] and our brother louys le boeme on board.

Father rafeix; brother Louys Lebŏesme.

OCTOBER.

On the 26th, the two ships of the king weighed anchor before Quebek; but, the Northeast wind rising, they were detained quite near here until the 28th.

Departure of the ships.

About this time, father fremin went up to the Cape to take charge of that post, and father Alloues came here.

Departure of father fremin. Father alloez.

NOVEMBER.

On the 19th, father Henry nouvel left to winter with the savages — with the papinachiois, but on the south Shore with other montagnais.

Departure of father Nouvel. Montagnais mission toward the south.

DECEMBER.

On the 2nd, the Feast of st. Xavier, the same was done as in past years; except that Monseigneur the Bishop and Monsieur the governor, monsieur de Chartran, son of the Intendant, and two Ecclesiastics, Monsieur de meseré[29] and Monsieur de bernieres, dined in our refectory. In case we Invite any one to dinner, it is sufficient to commence mass at 9 o'clock, and vespers at 2 o'clock. They were given only the Commons of the refectory.

St. Xavier.

On the 17th began the devotion of the

The O's.

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OO. cõe l'an passé. il y eut salut la veuille de Noel & le Iour de Noel & tout le reste des Iours de l'octaue iusques a la Circõcision.

françois le Musicien. le 15. ou le 16. reuint françois le musicien, que nvſ entreprismes de nourir par charité, & Mr. l'Euesque ou la paroisse a luy fournir vestitum.

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benedictions of the O's, as last year. There was benediction on Christmas eve and on Christmas day, and every Day throughout the octave, until the Circumcision.

François the Musician.

On the 15th or 16th, françois the musician returned. We undertook to feed him out of charity, and Monseigneur the Bishop or the parish to supply him with *vestitum*.

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BIBLIOGRAPHICAL DATA: VOL. XLVII

CVII

For bibliographical particulars of *Relation* of 1660–61, see our Vol. XLVI.

CVIII

In reprinting the *Relation* of 1661–62 (Paris, 1663), we follow a copy of the original Cramoisy edition in the Lenox Library, which at one time belonged to the Bibliothèque Nationale of Paris. A prefatory epistle from Jerome Lalemant is dated "A Kebec, ce 18. de Septembre 1662." The "Priuilege" was "Donné à Paris, le dix-huictieſme Decembre 1662;" and the "Permiſsion" is dated "A Paris, le 8. Ianuier mil ſix cens ſoixante-vn." This annual forms no. 119 of Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; prefatory letter of Lalemant, pp. (4); "Table des Chapitres," with "Priuilege" on the verso, 1 leaf; text (7 chaps.), pp. 1–118; "Permiſsion," with verso blank, 1 leaf. Signatures: ã in four, A–G in eights, H in four. No mispaging.

Copies have been sold or priced as follows: Harrassowitz (1882), no. 42, priced at 150 marks; O'Callaghan (1882), no. 1241, sold for $50, and had cost him $38 in gold; Quaritch's *General Catalogue* (1887), no. 30006, priced at £8 10 sh.; and Barlow (1890), no. 1311, sold for $55. Copies are to be found in the following libraries: Lenox, Harvard, Brown

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(private), Marshall (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).

CIX

The original MS. of this Latin letter of Jerome Lalemant to the father general, dated at Quebec, August 18, 1663, is *ex MSS. Soc. Jes.* We follow an apograph thereof, which rests in the archives of St. Mary's College, Montreal.

CX

This Declaration of Lands which the Jesuits possessed in New France in 1663, was made for the Intendant in October of that year. The contemporaneous copy thereof, made for Father Ragueneau, now rests in the Archives Nationales, at Paris, its press-mark being "K. 1232, No. 40." We follow this copy.

CXI

Bibliographical particulars of the *Journal des Jésuites* are given in Vol. XXVII. of our series.

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NOTES TO VOL. XLVII

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

1 (p. 51).— The term *bois blanc* ("white wood") is still in use among the French-Canadians to designate various trees, "the wood of which is whitish, and not very compact, such as poplar, aspen, etc." (Clapin's *Dict. Canad.-Fran.*).

2 (p. 59).— *Rigueronnons:* Eries (vol. viii., p. 302; vol. xxi., p. 313).

3 (p. 83).— This youth was the son of Jacques Hertel (vol. ix., *note* 3), and was at this time but nineteen years of age. He had entered the militia at Three Rivers at least three years previously, and was long prominent in the military affairs of Canada. In 1664, François (who bore the title of sieur de la Frenière) married Marguerite de Thauvenet, by whom he had thirteen children. He died in May, 1722.

4 (p. 87).— Quentin Moral de St. Quentin, a lieutenant of the king, married (1652), at the age of thirty, the widow of Jacques Hertel; they had four children, all daughters. St. Quentin died in May, 1686.

5 (p. 89).— Louis Guimont, a native of Perche, married in 1653, at Quebec, Jeanne Bitouset, by whom he had four children. The exact date of his death is not recorded.

6 (p. 91).— The lad mentioned in the text was evidently connected with the family of Christopher Crevier, sieur de la Meslé (vol. xxxviii., *note* 13). According to Tanguay, no son of the latter was named Antoine; but this name may have been a part of the name of Christopher's eldest son, François (born in 1640), who, Sulte says, was slain by the Iroquois.

7 (p. 107).— Reference is here made to some tribe of the Algonkin stock, allied to the Mohegans — possibly the Sokokis, or the Delawares. Brinton remarks (*Lenâpé*, p. 19), concerning the Eastern Algonkin tribes: "By the western and southern tribes they were collectively known as *Wapanachkik* — 'those of the eastern region' — which in the form *Abnaki* is now confined to the remnant

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of a tribe in Maine. The Delawares in the far West retain traditionally the ancient confederate name, and still speak of themselves as 'Eastlanders.'"

8 (p. 145).— It seems probable — after making due allowance for the "travelers' tales" of the Iroquois, repeated from hearsay by the Fathers — that the tree thus described was the palmetto, or cabbage-palm, of the South *(Sabal Palmetto)*.

9 (p. 145).— *Ontôagannha:* the Shawnees — when first known, living in Western Kentucky. Their migrations were frequent, and cannot be satisfactorily traced; but they seem to have wandered up the Kentucky and Tennessee Rivers, across the mountains, into Virginia and the Carolinas; then (about 1683) into Ohio; and about 1698, to Pennsylvania. Between 1726 and 1756, most of the Shawnees returned to Ohio. About 1832, they were removed by the Federal government to a reservation in Kansas.— See Brinton's "Shawnees and Their Migrations," *Hist. Mag.*, vol. x., pp. 1–4; and *Lenâpé*, p. 20.

L. H. Morgan characterizes the Shawnee dialect as one of the three containing "the highest specimens of Algonkin speech," and as "colloquially, the most beautiful dialect of the Algonkin speech;" see his "Systems of Consanguinity," in *Smiths. Contrib.*, vol. xvii. (Washington, 1871), pp. 201, 215–217.

10 (p. 147).— Regarding the Bay de St. Esprit, see vol. xlv., *note* 21. The Vermilion Sea was an appellation of the Gulf of California.

11 (p. 149).— *Nation du Bœuf:* the name given by the French to a sedentary tribe of Sioux Indians (vol. xxiii., *note* 8), on account of the herds of buffalo that roamed through the country of that tribe.

12 (p. 221).— Regarding these harbors, see vol. v., *note* 7; and vol. ix., *note* 34.

13 (p. 221).— Concerning these tribes, see vol. xviii., *notes* 11, 13.

14 (p. 247).— Augustin de Saffray, chevalier de Mézy, was commandant of Caen, Normandy; he had formerly been a Calvinist, but was led to abjure that faith for Catholicism. Through Laval's influence, and the recommendations of the Jesuits, De Mézy was appointed governor of Canada, in place of D'Avaugour, of whom the Jesuits had made so many complaints to the king that he was recalled to France. Dissensions soon arose between the new governor and the bishop, which, of course, more or less involved the Jesuits; but these were ended by De Mézy's death, May 6, 1665.

It is worth while to notice here D'Avaugour's views and intentions regarding the country placed in his charge by the king. Soon after reaching Canada, he wrote the letter given by us in vol. xlvi., pp. 148–153; and, upon leaving the country, he wrote two memorials

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to the home government — one, upon the defense of Canada against the Iroquois; the other, referring partly to the same subject, partly to the development of the country, and advising that its resources be not divided and wasted in the attempt to maintain settlements at Gaspé, Placentia, and Cape Breton. He repeatedly urged that adequate aid be sent from France, both in money and soldiers; and promised, if that were done, to humble the Iroquois and deliver Canada from them within a few months. See these memorials in *N. Y. Colon. Docs.*, vol. ix., pp. 13–17, 20, 21.

15 (p. 249).— Early in 1663, a radical and sweeping change was made by Louis XIV. and his minister, Jean Baptiste Colbert, in the government of the Canadian colonies. In obedience to the royal mandate, the seigniorial rights of the Company of New France were surrendered to the crown; the concessions of lands not yet cleared were revoked and annulled: and all power was vested in a council, to be composed of the governor, Bishop Laval, and five councilors, with an attorney-general and secretary — all to be chosen by the governor and Laval jointly. One of these councilors, as named in the edict, was one Robert, intendant; but his name does not occur afterward in this connection, and it is probable that he did not come to Canada. See copies of these documents published in *Édits et Ordonnances* (Quebec, 1854), pp. 30–33, 37–39. Cf. Sulte's *Canad.-Fran.*, t. iv., chaps. i.–iii.; Parkman's *Old Régime*, pp. 131–158, 169–173; Kingsford's *Canada*, pp. 284–294; Garneau's *Canada*, t. i., pp. 158, 168–182.

16 (p. 277).— This was probably Pierre Noland (Nolan), surnamed le Chevalier; he married (1663) Catherine Houart, by whom he had six children. D'Avaugour and Mme. de la Peltrie were witnesses of the marriage contract. In the census of 1681, Noland is mentioned as a tavern-keeper.

17 (p. 285).— Henri Nouvel was born at Pézenas, Mar. 1, 1624; and entered the Jesuit order Aug. 28, 1648. Coming to Canada in 1662, he spent seven years among the tribes at and below Tadoussac. In the years 1669–70, he was procurator, and prefect of studies, at the College of Quebec. The winter of 1671–72 he spent with the Amikoués, near Sault Ste. Marie; and he was superior of the Ottawa missions from 1672 to 1680 (except 1678–79, when Albanel was superior) and again 1688–95, with headquarters at the Sault. Sommervogel says that Nouvel remained in Canada until 1695, and died at Aix-la-Chapelle Jan. 8, 1696. The annual *Catalogues* of the Society, however, name him as connected with the Ottawa mission, up to 1700. That for 1702 mentions him simply as *octogenarius* — the last reference to him in these lists. Father Jones con-

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siders it more probable that his death occurred at Aix-en-Provence than at Aix-la-Chapelle (which may be a clerical error in the preparation of "copy" for Sommervogel's *Bibliographie*), as the former city was near Nouvel's birthplace, and contained a Jesuit college.

18 (p. 285).— Louis Péronne Dumesnil, son of Jean (vol. xlvi., *note* 16); he came to Canada with D'Avaugour, as the latter's secretary (1661). In that same year, he acquired a small fief on Orléans Island. In 1664, he was captain of the garrison in the fort of Quebec, and was appointed a member of the council. Apparently he did not remain long in Canada, probably returning to France about 1665.

19 (p. 289).— Jacques le Ber, born near Rouen (1633), married at Montreal (1658) Jeanne, sister of Charles le Moyne (vol. xxvii., *note* 10); they had five children, their only daughter, Jeanne, attaining considerable repute by her extreme ascetic practices. Le Ber was one of the proprietors of St. Paul Island (vol. xliii. *note* 14), and a prominent merchant in Montreal. The date of his death is not recorded.

20 (p. 289).— Tanguay gives the names of these parties to the marriage as Laurent du Bocq and Marie Felix Arontio. They had seven children, one of whom became a nun. Catherine (whose surname was Annennontank) married Jean Durand, by whom she had three children; after his death (1671) she married Jacques Couturier (1672), by whom she had five children. She was but thirteen years old at her first marriage.

21 (p. 293).— Pierre Boucher, governor of Three Rivers in 1653–58 (vol. xxviii., *note* 18), went to France in the autumn of 1661, delegated by the habitants, and with the approval of D'Avaugour *(note* 14, *ante)*, to represent the needs and dangers of the colony, and ask substantial aid from the government for its protection and development. Louis XIV. had recently lost his prime minister, Mazarin, by death; and the king was now disposed to govern his realms in person. He was surprised at the information given by Boucher of the resources, advantages, and possibilities of Canada; and made plans to place the colony under the direct control of the crown, and to give it material aid. Accordingly he sent back with Boucher, as mentioned in the text, a hundred soldiers, and an officer named Dumont, who was ordered to examine and report the actual condition of the colony. Boucher also engaged 200 colonists in France, who returned with him (1662). During the year following, he wrote (in accordance with the king's request) his little book, *Hist. vérit. et nat. de la Nouv. France*, published at Paris, 1664. Sulte claims

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that the circulation of this book was promptly suppressed by interested persons who, for their own profit, wished that Canada should remain a wilderness. See his introduction to the Royal Society of Canada's reprint of Boucher's book, in *Proceedings*, 1896–97, vol. ii., sect. 1, pp. 99–119.

Charles Simon, born at Bourges, Feb. 5, 1620, entered the Jesuit novitiate Dec. 16, 1638. Coming to Canada in 1662, he remained but one year; after returning to France, he wrote an account of the earthquake which had occurred during his stay in America. Ragueneau's Latin translation of this memoir will appear in our next volume (xlviii.); the document is not mentioned by Sommervogel. Simon was a preacher during thirty years; he died at Pontoise, March 9, 1697.

22 (p. 295).— *Saluts des OO:* thus defined by Bescherelle. "An appellation of seven or nine anthems, chanted by the Roman Church during Advent, seven or nine days before Christmas,— named thus because all of them begin with the exclamation 'O!'" The same explanation is given in an English liturgy used in the Quebec diocese. I am told that the only place in Quebec where this usage is still maintained is the Hôtel-Dieu.— CRAWFORD LINDSAY.

23 (p. 295).— *Pain de bougie:* defined by Clifton-Grimaux as "a wax taper about the thickness of a quill, and wound like a ball of string." They were carried in the pocket of the soutane, and used for lighting candles or lamps.— CRAWFORD LINDSAY.

24 (p. 295).— Jean Dudouyt came to Quebec to officiate in the parish church; he was assistant to its curé, Bernières, and, later, one of Laval's grand vicars. He remained in Canada till after Frontenac's arrival; disputes arising between them, Dudouyt returned to France; he died at Paris, Jan. 15, 1688.

25 (p. 301).— One of the early settlers of Detroit was Jacques Desmoulins, *dit* Philis, which renders it probable that Desmoulins was the family name of the Philis mentioned in our text.

26 (p. 303).— Reference is here made to Jacques Gourdeau, sieur de Beaulieu (vol. xi., *note* 12).

27 (p. 305).— As written in the original MS., the word thus translated resembles *seeo é.* Laverdière, in the Quebec edition, makes it *suiui;* but this is not altogether satisfactory. A better emendation is *secoué.*

28 (p. 309).— Pierre Raffeix, a native of Auvergne, born Jan. 15, 1633 (following Rochemonteix; but 1635, according to Sommervogel), became a Jesuit novice at Toulouse, March 23, 1653. He spent the usual term as instructor at the colleges of Aubenas, Rodez,

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Aurillac, and Alby (1655–61); then pursued his theological studies at Toulouse (1661–63), whence he departed for Canada. He, with Frémin, was appointed to the Cayuga mission in 1666; but, at the same time, Tracy was planning an invasion of the Mohawk country, which prevented them from carrying out their plan. At Tracy's request, however, Raffeix accompanied the troops as a chaplain. In October, 1667, Raffeix wintered at the Isles Percées (islets in the St. Lawrence, opposite Boucherville, now called Isles Communes), and had charge of the Jesuit seigniory at Prairie de la Magdelaine. There he founded a residence and mission, to which Iroquois converts were sent by the missionaries, to remove them from the temptations, so frequent in their country, to the use of intoxicating liquors. This reduction was called St. François Xavier des Près. In 1671, Raffeix was sent to the Cayuga mission; there and among the Senecas, he labored till 1680. His death took place at Quebec, in August, 1724.

The *Catalogue of Library of Parliament* (Toronto, 1858) mentions (p. 1615) among the maps in that library copied in Paris, 1852–53, an interesting one by Raffeix, dated 1676, "Map of the westernmost parts of Canada." A note by the copyist, P. L. Morin, says: "This map is accompanied by an extensive legend, full of information, especially in regard to the voyages of Father Marquette and sieur Joliet." On the next page of the *Catalogue* is noted another map (dated 1688), the title of which is the same as that of one in the Bibliothèque Nationale, Paris, ascribed to Raffeix by Sommervogel — a map of "Lake Ontario, with the adjacent Regions, and especially the five Iroquois nations." Sommervogel cites another map by Raffeix, in the library of the Marine Bureau, "representing New France from the Ocean to lake Erie, and, on the South, to New England."

29 (p. 309).— Louis Ango de Maizerets, a native of Rouen, was born about 1636. Educated by the Jesuits at La Flèche, he was early attracted to the religious life; he was an inmate of the Caen "Hermitage," from 1653 to 1663. In the latter year, he came to Canada with Laval; he was superior of the Seminary of Quebec during thirty-one years, and filled several other ecclesiastical positions in that diocese. He died in Quebec, April 23, 1721.

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