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THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. LV



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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. LV

LOWER CANADA, IROQUOIS, OTTAWAS

1670-1672

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PREFACE TO VOL. LV

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

CXXVII. The *Relation* of 1670-71, begun in Vol. LIV., is herein completed. Dablon continues his account of "the Huron colony near Quebec," by relating "the constancy of Marie Oendraka [a Huron widow] in her afflictions, and her zeal in allowing no sin in her Family." He then describes the new settlement made at La Prairie, opposite Montreal, by the Jesuits. Here they have begun another Indian colony, already numbering eighteen or twenty Christian families,—mostly converts who have gone thither for better religious surroundings; there are also a considerable number of French settlers. These Indians have come from many and diverse tribes, yet they live in great harmony and friendliness. No drunkenness is permitted among them.

Part II. of this *Relation* concerns the missions to the Iroquois tribes. These missions "have, since the latest Relation, increased the number of the Faithful by three hundred and eighteen or twenty souls, of whom more than half are in heaven." Among the Mohawks, eighty-four have been baptized: Pierron gives a few incidents of their piety. Bruyas contributes a similar record from Oneida. At Onondaga, the noted chief Garakontié is leading a most exemplary Christian life, and refuses to countenance

the most cherished superstitions of his people. From Cayuga, Carheil writes that he has baptized sixty-two, and "sent thirty-five to live in glory;" and relates in detail the pious death of one of these. The Senecas are under Garnier's charge, and the extent and importance of this field lead him to ask for aid in his labors. More than a hundred baptisms are recorded among these people during the past year. The burning of one of their villages by their enemies has "disposed them to receive the sacred word, humiliation and misery rendering them more docile." Still, Garnier admits that "they are strongly opposed to the Faith, and that a Savage's conversion is a stroke of Heaven." He has to contend with many obstacles—their fickleness, insolence, licentiousness, and superstition, as well as their wandering and warlike habits of life. Even worse is "the Demon of intemperance." Still, they fear to die without baptism; they esteem the missionaries, and grant them full liberty to hold public prayers and services, and to instruct and baptize; and therefore, "in spite of Hell, these little Churches are making progress," and more missionaries are needed to care for them.

In Part III. are described the Ottawa missions. It opens with a survey of these missions, of the tribes that they reach, and of the regions inhabited by those peoples; this résumé is illustrated by a map of Lake Superior and the adjacent lands, prepared by some of the missionaries. Besides the missions already familiar to the reader in these accounts,—at Sault Ste. Marie, Chequamegon, and Green Bay,—several new ones have been founded. New locations are assigned to several tribes that have been mentioned

in previous documents; for the fierce Iroquois on the east, and the Sioux on the west, have made numerous raids upon the weaker tribes, who flee to whatever regions seem to offer even temporary security from their foes.

Dablon then relates how all the North and West has been annexed to the crown of France, the king "subjecting these nations to Jesus Christ's dominion before placing them under his own." This is accomplished by a formal ceremony at Sault Ste. Marie (June 4, 1671), at which St. Luson takes possession, in the name of the king, of the territories "from Montreal as far as the South Sea, covering the utmost extent and range possible." He plants a cross there, and raises over it the French royal standard, with ceremonies both civil and religious. Representatives of fourteen different tribes are present, whom Allouez addresses in eulogy of the king—"giving them such an idea of our incomparable Monarch's greatness that they have no words with which to express their thoughts upon the subject." His speech is reported at length; it is followed by one from St. Luson, "in martial and eloquent language." The ceremonies close with a bonfire, "around which the *Te Deum* was sung to thank God, on behalf of those poor peoples, that they were now the subjects of so great and powerful a monarch."

A report of the various branches of the Ottawa mission is now made. At the Sault, Druillettes is in charge. An epidemic breaks out there among the Indians, but wonderful cures of the sick are wrought by prayer,—in cases of fever, hemorrhage, and even of paralysis, blindness, and deafness. These wonders lead the savages to embrace the faith; even the

elders are desirous of instruction and baptism, and publicly declare (October 11, 1670) that "the Sault is Christian, and that the God of prayer is the Master of life." Many of these miraculous cures are related in detail. The result is equally marvelous; the chapel is filled on Sundays, and in the cabins instructions are given both day and night. In less than six months, Druillettes has baptized more than six-score children. But such blessings from God, and such honors paid to him, "doubtless stirred the wrath of Hell against this infant Church;" the chapel is consumed by fire January 27, 1671. Another and much finer building is soon erected, however; and "in it were baptized in a single day as many as twenty-six children."

The Ottawas have been driven by the Sioux from Chequamegon Bay, and part of the refugees have returned to their old home on Manitoulin Island. They ask for a priest, and André is assigned to this post. In the *Relation* is published the report of André upon his labors since August, 1670, among the tribes about Lake Huron. He first goes to the Mississaguas, whom he finds so pressed by famine that they are living on the inner bark of the fir-tree; but he is able to baptize seven new-born infants. On an island in Georgian Bay, he finds a large concourse of Indians from various tribes, who are "resuscitating" a dead chief,—that is, giving his name to his son. The Father addresses the assembly, urging them to accept the Christian faith, and to recognize the authority of the French governor. He then goes among the cabins, exhorting individuals; "in twelve days I baptized fifteen little children, while I left no one without adequate instruction." Thence he

proceeds to Manitoulin Island, the old home of the Ottawas, to which many of them have returned. With them he remains until famine disperses the people, and he is compelled to depart, after almost perishing from starvation. His next station is Lake Nipissing, where he remains three months; he there gains "fourteen Spiritual children, through Holy Baptism." Although he suffers greatly from hunger, he is able to keep alive with acorns and rock tripe (an edible lichen). When the ice melts, he returns to Manitoulin, and instructs the Beaver tribe; they can now capture enough moose to live in comparative comfort.

A long description is given of Mackinac Island, its fisheries, its phenomena of wind and tide, and the tribes who, now and in the past, have made it their abode. A favorite resort for all the Algonkin tribes, many are returning to it since the peace with the Iroquois. On this account, the Jesuits have begun a new mission, opposite Mackinac, called St. Ignace. Thither have fled the Hurons, driven from Chequamegon Bay by fear of the Sioux, "the Iroquois of the West;" and Marquette follows his flock.

The *Relation* is here interrupted by a detailed account of a remarkable display of parhelia ("sun-dogs," in common parlance), which appeared on the upper lakes in January and March respectively, in 1671.

Resuming his report of the missions, Dablon next describes that at Green Bay. He enumerates and locates the tribes dwelling in Wisconsin. He relates a journey made by himself and Allouez, in the autumn of 1670, to visit the tribes in the central and southern parts of that State. Arriving at Green Bay, they find serious disturbances,—the Indians are

plundering and ill-treating the French traders there, in revenge for wrongs which they have received from the soldiers at the French settlements. The Fathers quiet the savages, and call them together in a council; they announce the purpose of their coming hither, to teach the Indians the way to heaven, and they also reprimand the latter for the current disturbances. On this occasion some of the warriors attempt to imitate the appearance and drill of the French soldiers at Quebec, but make themselves "the more ridiculous, the more they tried to comport themselves seriously. We had difficulty in refraining from laughter, although we were treating of only the most important matters—the Mysteries of our Religion, and what must be done in order not to burn forever in Hell."

The Fathers proceed up the Fox River, to visit the tribes thereon; they find at the De Pere rapids a sort of idol, adored by the savages,—a rock, resembling a human bust. This the missionaries remove, and cast to the bottom of the river. After passing all the rapids, they reach the prairies and "oak-openings" of Winnebago County,—"the fairest land possible to behold;" its beauty is vividly portrayed in their account. Here the abundance of game and wild rice renders the savages sedentary. They reach the Mascoutens and Miamis, who have fixed their abode in the same place, for common defense against the Iroquois. The Fathers address these people upon their need of the Christian religion, reinforcing their appeals, as usual, with a picture of the judgment-day, and a description of "the happiness of the Saints and the torments of the damned." The Indians listen with great wonder and respect;

and afterward, not satisfied with the instruction given them through the day, "assembled during the night, in crowds, to hear a more detailed account of the Mysteries about which they had been told." The Fathers are regaled with many feasts, and have free access to the cabins; they avail themselves of every opportunity to instruct the people. Among three thousand souls they find but one sick person,—a child who is dying of consumption. After receiving baptism, this child is restored to health.

Dablon devotes a chapter to the character, manners, and customs of the Illinois Indians, some of whom have come to dwell with the Mascoutens; and to the Mississippi river and valley, so far as he has learned about that region from the reports of the savages. He is delighted with the mildness and politeness of the Illinois tribe, and dilates upon the noble character and kindness of their chief, who shows the missionaries every attention; they have strong hope that he will embrace the faith. All these people show great docility, and are much less superstitious than the Ottawas and other Algonkin tribes. They offer no sacrifices to spirits, and worship only the sun. They promise to build a chapel for the missionaries, when the latter come back to them. After the Fathers return to Green Bay, Allouez goes (February, 1671) to the Outagami (Fox) tribe, where he founds the mission of St. Mark. These savages are haughty and insolent, and at first bestow upon him only rebuffs and mockery. But Allouez perseveres in his efforts to reach them with the gospel, "cheering some with the hope of Paradise, and frightening others with the fear of Hell." After a time, he secures their attention, and even

their affection; he baptizes seven persons, and the elders promise to build him a chapel when he shall return to them. All these tribes regard the Fathers as manitous, or spirits.

CXXVIII. In this volume we begin the *Relation* of 1671-72, the last of the regular and authorized series of those annuals. Herewith we give Chap. i. of Part I.; the remainder of the document will constitute Vol. LVI. Dablon's prefatory note announces the recent departure of Courcelles and Talon for France, and the coming of Count de Frontenac, the new governor; Albanel's discovery of the land route to Hudson Bay; the departure of Marquette to discover "the South Sea;" and the discovery of a copper mine at Lake Superior. The writer regrets Laval's absence from Canada, but states that his subordinate ecclesiastics are zealously caring for the churches everywhere.

Special reports from all the missions are given *seriatim*. That to the Hurons near Quebec is first considered. "One of the difficulties of Father Chaumonot, who has charge of these Hurons, is to moderate the undue fervor of their devotion, and the excess of their charity to the poor,"—various instances of which are related, as also of their zeal for the faith. One of these is the case of an Iroquois woman, of high rank, who writes through Chaumonot an appeal to her relatives, and to all her nation, to embrace the faith. At Eastertide, the Christians of this colony hold feasts in honor of the resurrection, while on Good Friday, they not only weep over the Father's description of Christ's sufferings, but imitate these by severely scourging themselves. They show especial devotion to the infant Jesus, an image of whom is adored in their cabins, passing from one to another

in turn. This devotion works wonders in their habits and morals; and their pious prayers also cure many cases of bodily disease. This report ends with an account of the conversion and pious death of a chief in this village, who has been only in appearance a Christian, but at heart an infidel. His death is caused by his zeal in rebuking a drunken tribesman, who with two companions in anger assaults him, inflicting fatal wounds. But the victim manifests a Christian forgiveness and compassion, forbidding his young men to avenge his death, and even treating his assailants as if they were good friends. The chapter ends with a panegyric on the Hospital nuns at Quebec.

R. G. T.

MADISON, WIS., September, 1899.

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CXXVII (concluded)

RELATION OF 1670-71

PARIS: SEBASTIEN MABRE-CRAMOISY, 1672

The first four chapters of Part I. were published in our Volume LIV. We herewith present the concluding portion of the document.

[30] CHAPITRE V.

LA CONSTANCE DE MARIE OENDRAKA DANS SES
AFFLICTIONS, & SON ZELE POUR NE POINT
SOUFFRIR LE PECHÉ DANS SA FAMILLE.

CETTE ame est trop avancée dans la vertu, pour ne point souffrir de temps en temps quelques épreuves. Son fils unique, âgé de quatre à cinq ans, mangea un jour par mégarde, en son absence, d'une herbe venimeuse, qui le mit, en un instant, à l'extrémité; On luy en porta aussitôt la nouvelle; elle accourt toute défolée, elle trouve son enfant sans [31] mouvement, & comme mort; elle le prend entre ses bras, le porte dans la Chapelle, & prosternée devant la Sainte Image de Nostre-Dame de Foy: Ah Sainte Vierge, dit-elle, mon cher enfant est mort, recevez, je vous prie, son ame dans vostre sein; & fervez-luy d'oresnavant de Mère dans le Ciel; Vôtre Fils bien-aimé me l'avoit donné, pour un peu de temps, faites-moy aujourd'huy cette grace, ô Mère de miséricorde, que je luy rende cette ame innocente, par vos propres mains. Chose merveilleuse, & qui surprit tous ceux qui estoient présents! A peine eut-elle prononcé ce peu de paroles entrecoupées de soupirs & de sanglots, que l'enfant reprit ses esprits, avec tant de vigueur, & de force, qu'il vomit, à l'heure mesme, le poison qui l'étouffoit. Cette legere affliction n'estoit que pour la disposer à en recevoir une plus grande, qui la suivit de près, & qui enfin se

[30] CHAPTER V.

THE CONSTANCY OF MARIE OENDRAKA IN HER AFFLICTIONS, AND HER ZEAL IN ALLOWING NO SIN IN HER FAMILY.

THAT soul is too far advanced in virtue not to suffer occasional trials. Her only son, aged four or five years, one day in her absence inadvertently ate of a poisonous plant, which immediately made him dangerously ill. Word was carried to her at once; she hastened home in great distress, and found her child [31] motionless and apparently dead. She took him in her arms, carried him into the Chapel, and, prostrating herself before the Holy Image of Our Lady of Foy, said: " Ah, Holy Virgin, my dear child is dead. Receive his soul, I pray you, in your bosom, and be henceforth a Mother to him in Heaven. Your well-beloved Son had given him to me for a little while. Graciously permit me to-day, O Mother of mercy, to return this innocent soul to him by your own hands." Wonderful to relate, and to the surprise of all present, scarcely had she uttered these few words mingled with sighs and sobs, when the child regained consciousness, and showed such vigor and strength that he immediately vomited the poison from which he was suffering. This light affliction was only meant to prepare her for receiving a greater one, which followed soon after, and which was finally brought to an end by a great joy. Seven of her Family embarked, a few days after this

termina par une grande joye. Sept de la Famille s'étant embarquez, peu de jours apres cet accident, pour se rendre à douze, ou quinze lieues de Quebec, à un lieu favorable pour la chaffe, les [32] deux enfans entr'autres estoient dans le mesme Canot: Ce petit garçon, dont je parlois maintenant, & la fille de seize à dix-sept ans, accomplie en tout, particulièrement pour la vertu: On luy vint apporter la nouvelle, qu'ils avoient fait naufrage, & que pas un n'en estoit échapé. Les preuves en paroissoient si évidentes, que personne n'en doutoit. Le temps avoit esté fort mauvais, depuis leur départ, & le Fleuve saint Laurent, fort large en ces endroits, avoit esté agité de grandes tempestes; On avoit veu un Canot à la dérive, & quelques corps de Sauvages flottans; on y avoit mesme distingué le corps d'une fille bien couverte avec quelques colliers de porcelaine, ce qui faisoit croire que c'estoit celle qu'on regrettoit. A cette nouvelle la pauvre mere, mais la plus affectueuse de toutes les meres, demeura ferme, sans se troubler, elle ne chercha point de consolation, sinon aux pieds de la Sainte Vierge, son unique recours: elle s'y rendit le plus tost qu'elle pût, disant mille fois dans son cœur, mon Dieu, j'en suis contente, puis que vous l'avez [33] ainsi voulu, vostre saint Nom en soit beny. C'est à ce coup, luy dit-elle, entrant dans la Chapelle, c'est à ce coup, ô Sainte Vierge, que mon fils, & ma fille feront à vous pour jamais; vous les prendrez, s'il vous plaist, il n'y a point de jour que je ne vous les offre; & je vous avois prié il y a quelque temps de prendre mon fils, vous ne voulustes pas pour lors me faire la grace de l'accepter; ô mere de pitié, ô l'unique consolation des

accident, for the purpose of visiting some good hunting-grounds ten or fifteen leagues from Quebec; [32] among these were her two children, in the same Canoe,—that little boy of whom I was just now speaking, and her daughter, sixteen or seventeen years old, who was well trained in all things, especially as to virtue. Tidings were brought to the mother that they had been wrecked, and that not one of them had escaped. The proofs appeared so manifest that no one doubted the story. The weather since their departure had been very bad, and the saint Lawrence River, which is of great width in those parts, had been stirred by violent storms. A Canoe had been seen adrift, and some floating bodies of Savages; while there had even been distinguished the body of a well-dressed girl, with some porcelain collars; hence the belief that it was the girl whom they were mourning. At this news, the poor mother—and she is the most loving of mothers—maintained her composure, and showed no agitation, seeking no consolation except at the feet of the Blessed Virgin, her sole recourse. Thither she resorted as soon as possible, saying a thousand times in her heart: “I am content, O God, since you have [33] thus willed it. Blessed be your holy Name. By this stroke, O Holy Virgin,” she said to her as she entered the Chapel, “my son and daughter will be yours forever, and you will take them, if you please. Not a day passes that I do not offer them to you; and I prayed you some time ago to take my son, but you would not then do me the favor to accept him. O mother of pity, O sole comfort of the afflicted, do not now refuse the offer that I make you, with all my heart, of my boy and girl, whom I cherished above every-

affligez: ne refusez point maintenant l'offre que je vous fais, de tout mon cœur, de mon fils, & de ma fille, que je cherissois par dessus tout ce qu'il y [a] au monde; ma fille que j'aimois pour sa pureté, & parce qu'elle aimoit cette vertu, pour vous plaire, & pour estre aimée de vous, ô Sainte Vierge. Après avoir ainsi répandu son cœur, & versé bien des larmes, en presence de la Sainte Vierge, elle me vint trouver à Sillery, ou m'ayant rendu compte de tout ce qui s'estoit passé, dans son intérieur, depuis cette mauvaise nouvelle, elle me recommanda les âmes des défunts. Ce fut d'elle [34] que j'appris son affliction, qui me toucha si sensiblement, que nous demeurâmes elle & moy sans parler, un temps notable.

Enfin après un long silence, allons ma fille, lui disie, allons à la Chapelle, où nous y trouverons qui nous consolera, allons, mon Pere, repartit-elle; & puis jettant un grand soupir! Ah Monseigneur Jesus, dit-elle, mes enfans n'étoient pas à moy; ils vous appartenoient, mon Dieu, vous les avez repris, vous ne m'avez rien ôté du mien, j'aurois grand tort de me plaindre. Estans entrez dans la Chapelle, elle s'écria. Ah mon Dieu me voila plus attachée à vous que jamais, n'y ayant plus rien sur la terre qui puisse partager mon cœur, qui ne fera dorénavant que dans le Ciel, où sont tous mes enfans, & mon mary; la douleur, les sanglots, & les larmes interrompirent sa voix: & moy craignant, qu'elle ne tombast en défaillance, & en pamoison, je la fis conduire hors de l'Eglise, & après un peu de repos à sa bourgade, où l'estant allé voir le lendemain, la nouvelle du malheur [35] se confirmant toujours de plus en plus, elle me pria instamment d'écrire à Monseigneur

thing else in the world,—my daughter whom I loved for her purity, and because she loved that virtue in order to please you and be loved by you, O Holy Virgin.” After thus pouring out her heart, and shedding many tears before the Blessed Virgin, she came to see me at Sillery,—where, when she had told me all that had passed in her breast since that sad news, she commended to me the souls of the deceased. I learned from her [34] her affliction, and it touched me so keenly that both she and I remained speechless for a considerable time.

At length, after a long silence, “Come, my daughter,” said I to her, “let us go to the Chapel, where we shall find consolation.” “Let us go, Father,” she returned; and then, heaving a deep sigh, “Ah, my Lord Jesus,” said she, “my children were not mine; they belonged to you, my God, and you have taken them again. You have not taken from me anything of my own, and I would be greatly in the wrong to complain.” Upon entering the Chapel, she exclaimed: “Ah, my God, I am more deeply attached to you than ever, for there is nothing left on earth to divide my heart, which will henceforth be wholly in Heaven, where all my children and my husband are.” Grief, sobs, and tears checked her utterance; and I, fearing she would faint and swoon away, had her led out of the Church, and, after a brief rest, conducted to her village. Visiting her there on the following day, I was urgently requested by her, as the news of the disaster [35] was constantly receiving fresh confirmation, to write to Monseigneur the Bishop, asking that he would have the goodness to have prayers said for the Family of the poor departed Ignace, now utterly extinct. She

l'Evesque, qu'il eût la bonté de faire prier Dieu, pour la Famille du pauvre Ignace defunct, tout à fait esteinte; elle parloit de feu son mary, que mondit-Seigneur aimoit beaucoup pour sa vertu, jusques-là, qu'il voulut que son corps fust apporté dans l'Eglise de Quebec, où il luy fit faire un service solemnel, auquel assista tout son clergé, & les plus considerables de la Ville. Je ne doutay point aussi en cette occasion, de chanter en la Chapelle de nostre-Dame de Foy, une Messe des morts pour le repos des ames de cette pauvre Famille. La plupart de nos meilleurs Chrestiens y communièrent; & celle qui estoit la plus interessée, s'approcha de la Sainte Table, avec un maintien genereux, un visage aussi paisible, & aussi ferein, que si elle eust dû entrer dans le Paradis. Après nostre action de grace, elle me pria de distribuer aux François que j'estimerois les plus pauvres, & les plus gens de bien, environ trente boisseaux de blé, pour les [36] exciter à prier Dieu pour les defuncts.

Dieu, après tout, qui ne demande que nostre sanctification, dans toutes les afflictions qu'il permet nous arriver, se contenta de la bonne volonté de cette vertueuse veuve, & lors qu'elle estoit dans le plus fort de sa douleur, & qu'elle formoit dans son cœur les actes les plus heroïques de résignation à sa sainte volonté, il luy rendit sa joye, en luy redonnant ses enfans, & ses neveux plains de vie, & en parfaite santé. Ces corps, qui avoient esté trouvez, estoient des Sauvages de la nation du Loup, qui habitent les costes de Cadie, & de la Nouvelle Angleterre, qui sont nos alliez, & frequentent nos habitations.

Son zele à bannir le peché de sa Famille, & à en

referred to her late husband, whom Monseigneur had greatly loved for his virtue, even to the extent of ordering his body to be brought to the Church at Quebec, where he caused a solemn service to be held over it, at which were present all his clergy and the principal people of the Town. I did not hesitate also, on this occasion, to chant in the Chapel of our Lady of Foy a Mass for the dead, for the repose of the souls of that poor Family. Most of our best Christians received communion at that service, while she who was chiefly concerned approached the Holy Table with a noble mien, and a countenance as peaceful and serene as if she had been about to enter Paradise. After our thanksgiving she begged me to distribute, among the French whom I considered the poorest and the most virtuous, about thirty boisseaux of grain, in order to [36] incite them to pray for the departed.

God — who, after all, aims only at our sanctification in all the afflictions that he suffers to befall us — was content with the good intentions of this virtuous widow; and, when her grief was at its height and she was making in her heart the most heroic acts of resignation to his holy will, he restored her happiness to her by giving back her children and nephews, alive and in perfect health. The bodies which had been found were those of some Savages of the Loup nation, who inhabit the coasts of Cadie [Acadia] and of New England; they are our allies, and frequent our settlements.

Her zeal in banishing sin from her Family, and in filling with a horror of it all who belong to her, is not less admirable than her courage and constancy in affliction. While attending the holy Sacrifice of the

donner de l'horreur à tous ceux qui luy appartiennent, n'est pas moins admirable que sa generosité & sa confiance dans les afflictions. Assistant un jour au saint Sacrifice de la Messe, elle sentit de l'inquietude, & de la peine en son esprit de ce qu'elle avoit laiffé son fils tout seul, dans sa cabane. Pour se mettre hors de peine, elle donne [37] commission à sa fille, d'aller voir ce qui s'y passe. La fille entrant dans la cabane, reconnut d'abord que sa mere avoit esté inspiré de Dieu, trouvant son petit frere, & un de ses camarades de son aage, dans une indécence, qui tenoit de l'impureté: elle jette un grand cry, comme si le feu eust esté à la maison, donnant des pieds & des mains sur ces deux petits criminels, qu'elle chasse dans la ruë. La mere accourt au bruit, & ayant fçeu la chose, elle fait preparer une bonne poignée de verges, pour en faire justice à la sortie de la Messe, à la veüe de tout le monde, ce qu'elle fit, mais si rudement, qu'une bonne vieille sa parente, touchée de compassion, arracha l'enfant de ses mains, & le mena dans l'Eglise, où elle luy fit demander pardon à Dieu, & le ramena à sa mere; qui le rebuta, & le renvoya loing de foy, luy assignant sa place au coin du foyer, sur les cendres, avec défence d'en sortir, & de coucher ailleurs, jusques à ce qu'il eust expié son peché. Je survins la dessus, j'apperceus cet enfant en vraye posture de criminel, le visage [38] abbatu, & la veüe baiffée; voyez mon pere, me dit cette bonne femme, n'est ce pas la un vray Ondechonronnon, c'est à dire un habitant de l'Enfers; je l'ay mis en cette prison, iusques à ce qu'il ayt fait penitence d'un tel peché, qu'elle me raconta, pour lequel il méritoit d'estre bruslé éternellement dans l'E[n]fer; à

Mass, one day, she felt uneasy and anxious in her mind at having left her son all alone in her cabin. To relieve her anxiety, she [37] bade her daughter to go and see what was taking place there. As soon as the girl entered the cabin, she perceived that her mother had been Divinely inspired; for she caught her little brother, and one of his comrades of his own age, in an act of indecency bordering on impurity. Giving a loud scream, as if the house had been on fire, she assailed those two little culprits with feet and hands, and drove them into the street. The mother hastened home at the noise, and, being informed of the matter, caused a good handful of rods to be prepared, in order to inflict punishment for the offense at the close of Mass, in sight of all the people. This purpose she executed, but with such rigor that a good old woman, a relative of hers, filled with compassion, snatched the child from her hands, and led him into the Church, where she made him ask God's forgiveness. She then took him back to his mother, who repulsed him, and sent him away from her,—assigning him his place in a corner of the hearth on the ashes, and forbidding him to leave it or to lie down elsewhere until he had expiated his offense. Coming in at this juncture, I saw the child in the veritable attitude of a culprit, his countenance [38] dejected and his eyes lowered. “See, father,” said that good woman to me, “is not that a real *Ondechonronnon*?”—meaning a denizen of Hell. “I have put him in that prison until he shall have expiated a certain offense,” relating it to me, “for which he deserves to burn forever in Hell. To how many days' fast do you condemn him, my Father?” “I think,” said I, “that he ought to fast two days,

combien de jours de jeufne le condamnez-vous, mon Pere? je fuis d'avis luy, dis je, qu'il jeufne deux jours fans boire ny manger. C'est trop peu repartit la mere, pour un petit miferable qui devroit fouffrir une faim & une foif éternelle avec les demons. L'enfant écouitoit tout cela, fans dire mot, fi humilié, & fi confus, qu'il me faifoit compaffion. Les enfans des Sauvages ont ordinairement l'efprit beaucoup pluftoft ouvert que le commun des enfans François, & celuy-cy entre les autres, quoy qu'il n'ayt que quatre à cinq ans, l'a fi-vif, qu'il fait quelque-fois des reparaties, & des reflexions, qui m'estonnent. Au refte, quoy que j'euffe dit en fecret à la mere que fa fille ne laiffât pas, comme [39] d'elle-mefme, de luy donner à manger en cachette, neantmoins fon zele l'emporta tellement, qu'il paffa plus de 24. heures fans prendre aucune nourriture, & elle eftoit bien refolüe de porter encore plus long le terme de fa penitence, fans la foibleffe notable qui parut en l'enfant; fa raifon eftoit, que quoy qu'il n'euft pas affez de jugement, pour commettre un peché mortel, il avoit neantmoins affez d'imagination, & de memoire, pour fe fouvenir un jour de cette peine, & d'en concevoir de l'horreur du peché d'impureté. Si bien qu'elle voulut encore abfolument qu'avant qu'on luy donnaft à manger, on me l'amenast dans la Chapelle, pour luy faire demander pardon à Dieu de fon peché, ce qu'il fit d'une maniere qui me toucha fenfiblement.

neither eating nor drinking." "That is not enough," returned the mother, "for a little wretch who ought to suffer perpetual hunger and thirst with the demons." The child heard all this without saying a word, being so humiliated and ashamed that he excited my pity. The children of the Savages commonly experience much more rapid mental development than the average French child; and this one, among the rest, is so bright that he sometimes makes repartees and remarks which surprise me. But to conclude, although I privately informed the mother that her daughter must not fail [39] to give the boy food in secret, as if on her own account, yet her zeal so wrought upon her that he passed more than 24 hours without taking any nourishment whatever; and she was fully resolved to make the term of his penance still longer, had it not been for the marked weakness which became manifest in the child. Her reason was that, although his judgment was not mature enough to admit of his committing a mortal sin, yet he had sufficient imagination and memory to recall this punishment in the future, and to conceive therefrom a horror of the sin of impurity. Therefore she insisted further that, before he received anything to eat, he should be taken to me in the Chapel, that I might make him ask God's forgiveness for his sin,—which he did in a way that moved me deeply.

CHAPITRE VI.

DE LA RÉSIDENCE DE S. XAVIER DES PRAIZ.

CETTE Résidence est à foixante lieües de Quebec, un peu au deffus [40] de la Ville de Montreal, qu'elle a au Nord, dont elle n'est esloignée que de la largeur du fleuve saint Laurent, c'est à dire d'environ une lieüe & demie. Elle est située sur une plaine qui est eslevée comme une petite montagne, à l'entrée d'une vaste prairie, appelée communément la prairie de la Magdelene, qui est arroufée par divers contours, d'une petite riviere fort agreable, & abondante en toutes fortes de poiffons. Une lieüe plus haut est la décharge du Sault Saint Louys, d'où se forme un beau bassin de plus d'une lieüe de large, terminé, du costé du Nort, de l'Isle saint Paul: du costé du Sud, il fait comme un demy cercle, le long de ladite prair[i]e, dans l'estenduë des deux lieües, qui bornent cette habitation en descendant vers l'Isle sainte Helene. On y compte prés de foixante habitans. La terre y est des plus fertiles en ce païs, fort propre pour y nourrir quantité de bestiaux, & pour produire quantité de grains.

Cette résidence est pour servir de lieu de repos à nos Missionnaires, tant du [41] païs des Iroquois, que des Algonquins Superieurs, dits: Outaouäks, & pour leur fournir, de là, avec plus de facilité les choses necessaires pour leur subsistance.

Le grand concours de peuples Sauvages, qui y

CHAPTER VI.

CONCERNING THE RESIDENCE OF ST. XAVIER DES PRAIZ.

THIS Residence is sixty leagues from Quebec and a little above [40] the Town of Montreal, which lies to the North of it, and from which it is separated only by the width of the saint Lawrence river,—that is, by about a league and a half. It is situated on an elevated plain resembling a small mountain, at the entrance to a vast prairie, commonly called la prairie de la Magdelene, which is watered by the various windings of a little river of great beauty and abounding in all kinds of fish. A league farther up stream, the Falls of Saint Louys pour their waters down, forming a beautiful basin of more than a league in width, bounded on the North by saint Paul's Island, while toward the South it forms a sort of half-circle along the above-mentioned prairie, extending two leagues, and bounding this settlement as you go down toward the Island of sainte Helene. The number of settlers here is nearly sixty; and the soil is some of the most fertile to be found in this country, being excellently adapted to supply food for many animals, and to produce large quantities of grains.¹

This residence is designed to serve as a resting-place for our Missionaries,—both those of the [41] Iroquois country and those among the Upper Algonquins, called Outaouaks,—and to furnish them more easily the things needful for their maintenance.

The throng of Savages resorting thither from all



abordent de toutes parts, nous oblige d'y tenir, du moins, deux Missionnaires intelligens en toutes ces Langues, afin que les Chrestiens, & les Catecumenes, que nos Peres ont formez sur le païs, y trouvent les mesmes secours pour le Spirituel, & puissent s'entretenir plus aisément dans l'exercice de leur Foy, & s'approcher des Sacremens. Ce qui se pratique avec beaucoup de benediction du Ciel, depuis deux ans, que cette residence commence à estre un peu en estat. Dix-huit ou vingt Familles Chrestiennes s'y font desja habituées, dans l'esperance d'y estre suivies de plusieurs autres, attirées par la beauté, & les avantages du lieu, & la commodité d'y recevoir les instructions necessaires pour leur salut.

[42] Ce que je puis dire des heureux commence-
mens de cette petite Eglise, suivent les connoissances que j'en ay prises sur le lieu, en passant, au retour de ma Mission des Outaouaks, n'en ayant pas pû encore estre informé dans le détail, par ceux qui la gouvernent; est, qu'apres avoir veu & consideré depuis mon arrivée la conduite des Chrestiens Hurons de Nostre-Dame de la Foy, je trouve que tout y va dans le mesme esprit. Les mesmes exercices de devotion s'y pratiquent, matin & soir. J'y ay remarqué un respect, & une affection admirable pour leurs Pasteurs, & entr'eux une charité, & une union, qui surpasse tout ce qu'on pourroit s'en imaginer, nommément estans tous gens ramassez de païs différens, Hurons, Nation neutre, Iroquois, Andastogué, peuples de la Nouvelle Suede, &c. & tous, fortis de diverses Nations Iroquoises, ou comme naturels du païs, ou y ayant demeuré comme prisonniers de guerre.

directions compels us to keep there at least two Missionaries, versed in their different Languages, in order that the Christians and Catechumens formed by our Fathers in their several countries may find at this place the same Spiritual succor, and may be enabled more easily to continue the practice of their Faith and to partake of the Sacraments. This end has been attained, with Heaven's generous blessing, during the two years since the initial establishment of the residence. Eighteen or twenty Christian Families have already settled there, in the hope of being followed by many more,—attracted by the beauty and advantages of the site, and by the facilities for receiving the instruction necessary for their salvation.

[42] Concerning the prosperous beginnings of this little Church, from the inquiries that I made on the spot when I was returning from my Mission among the Outaouaks,—although I have not yet been able to gain information in detail from those who direct it,—I can say that, after seeing and reflecting upon the conduct of the Huron Christians of Nostre-Dame de Foy, since my arrival, I find everything to be going on there in the same spirit. The same devotional exercises are observed, morning and evening. I noticed an admirable respect and affection for their Pastors, and among themselves a charity and union exceeding all power of conception, especially in view of the fact that they are all people gathered from different countries,—Hurons, members of the neutral Nation, Iroquois, people from Andastogué, from New Sweden, etc.,—and all coming from different Iroquois Nations, and either natives of that country, or dwellers there as prisoners of war.

Estant convenus enfemble cét Efté [43] dernier, de prendre cette habitation, il fe refolurent de créer deux Chefs, l'un pour la police & la guerre, l'autre pour avoir l'œil à l'exercice du Christianifme, & de la Religion; ils recommanderent auparavant bien particulièrement l'affaire à Dieu, qu'ils jugerent eftre de la derniere importance; ils entendirent la Mefse à cette intention; puis s'estant affemblez, ils choifirent tous, d'un commun confentement, les deux, qui en effet ont le plus de merite, foit pour la pieté, foit pour la prudence, & le fens commun; aufquels depuis, ils ont obeï en toutes chofes tres-exactement; fur tout pour obferver inviolablement une Loy, eftablie par ceux qui y ont allumé le premier feu, & qui s'est toufiours gardée foigneufement jufqu'à prefent, qui est de n'y point fouffrir l'yvrognerie; de forte qu'on n'y reçoit aucun Sauvage de nouveau, qu'il ne protefte folemnellement de ne faire jamais aucun excés en matiere de boiffon enyvrate: & la chofe est fi connue, que de dire, [44] je veux m'aller habituer à Saint Xavier des Praiz, c'est tout de mefme que de dire, je ne veux plus jamais m'enyvrer.

Fin de la premiere Partie.

Having reached a common agreement this last Summer [43] to settle there, they decided to elect two Chiefs,—one for policy and war, the other to superintend the observance of Christianity and Religion. At the outset, they were most careful to commend the undertaking to God, deeming such a course of the utmost importance. They heard Mass with this intent; then assembling, all chose by common agreement the two men who were really most meritorious,—whether piety or prudence and common-sense be considered. To them they have since yielded scrupulous obedience in all matters, especially in the inviolable observance of a Law established by those who lighted the first fire there, and ever since strictly obeyed, to the effect that no drunkenness shall be allowed. Consequently no new Savage is received there unless he solemnly promises never to indulge in intoxicating liquors to excess; and the matter is so well known that when any one says, [44] “I have made up my mind to go and settle at Saint Xavier des Praiz,” it is as if he said, “I have resolved never to get drunk again.”

End of Part first.

[45] Seconde Partie.

Relation des Missions aux Iroquois des années
1670. & 1671.

DES MISSIONS IROQUOISES.

LES Missions des cinq Nations Iroquoises, assez
connuës par les Relations précédentes, ont
augmenté le nombre des Fidelles, depuis la
derniere Relation, de] trois cent dix-huit ou vingt
ames, dont plus de la moitié font dans le Ciel.

[45] Part Second.

Relation of the Missions to the Iroquois during
the years 1670 and 1671.

CONCERNING THE IROQUOIS MISSIONS.

THE Missions to the five Iroquois Nations, which have become well known through the preceding Relations, have, since the latest Relation, increased the number of the Faithful by three hundred and eighteen or twenty souls, of whom more than half are in Heaven.

[46] CHAPITRE PREMIER.

DE LA MISSION DES MARTYRS À ANNIÉ.

DE quatrevingt quatre baptisez en la Mission des Martyrs à Annié, septante quatre font morts, peu de temps après le Baptesme, enfans, pour la plupart, au deffous de sept ans.

La Providence de Dieu a paru particulièrement au Baptesme de deux femmes enceintes, & de leur fruit: elles avoient esté prises en guerre, & amenées dans le païs, avec vingt-cinq autres Captifs, heureusement pour leur salut. L'une n'estoit grosse que de deux mois. Les deux enfans ayant esté tirez du ventre de leurs meres, qui expiroient dans les feux, & dans les horribles tourmens, que ces barbares leurs faisoient souffrir, se trouverent avoir encor assez de vie pour estre mis au nombre des prédestinez. Le P. Jean Pierron, qui a le principal foin de cette Mission, eut le bon-heur de les baptifer.

La mere du plus petit donna des marques [47] bien sensibles de sa foy: outre qu'elle avoit beaucoup aidé à l'instruction, & au Baptesme des autres Captifs, qui avoient esté condamnez à mort, estant en un déplorable estat, la peau de la teste enlevée, la face couverte de sang, bruslée cruellement par tout le corps, & tellement defigurée, qu'elle n'avoit plus d'apparence humaine, elle alla neantmoins chercher le pere dans la foule de ces barbares, qui en faisoient leur jouët, se presenta à luy, fit le signe de la Croix,

[46] CHAPTER FIRST.

OF THE MISSION OF THE MARTYRS AT ANNIÉ.

OF eighty-four baptized at the Mission of the Martyrs at Annié, seventy-four died soon after Baptism,—for the most part, children under seven years.

God's Providence was especially manifest in the Baptism of two women with child, and of their offspring. They had, fortunately for their salvation, been captured in war, and brought to the conquerors' country, with twenty-five other Captives. One of the women was only two months pregnant. The two babes, on being taken from the wombs of their mothers,—who were breathing their last at the stake, amid the horrible torments which those barbarians made them suffer,—were found to have enough life left to be placed among the number of the predestined. Father Jean Pierron, who has chief charge of that Mission, had the happiness to baptize them.

The mother of the younger child gave very [47] marked proofs of her faith. Besides greatly aiding in the instruction and Baptism of the other Captives who had been condemned to death, she, although herself reduced to a deplorable condition,—with the skin torn from her head, her face covered with blood, her whole body cruelly burned, and so disfigured that she no longer looked like a human being,—nevertheless went in quest of the father amid that

& luy dit plusieurs fois, avec des marques sensibles de devotion, & d'une voix distincte, mon Pere, ah mon Pere! je m'en vay au Ciel, je m'en vay au Ciel.

Une Chrestienne de la mesme Eglise, estant sollicitée au peché avec importunité, par un des plus notables du pais, fit, en peu de mots, une réponse, qui arreستا cet insolent, & le mit dans la confusion; sçachez malheureux, luy dit-elle, que je suis Chrestienne, & qu'en cette qualité je suis une chose précieuse devant Dieu.

crowd of barbarians who made a laughing-stock of her, presented herself before him, made the sign of the Cross, and said to him several times with evident marks of devotion, and in a clear voice: "My Father, Oh, my Father, I am going to Heaven, I am going to Heaven!"

A Christian woman of the same Church, who was urgently importuned by one of the chief men of the country to commit sin, made a brief rejoinder which checked that impudent man, and covered him with confusion. "Know, O wretched man," said she to him, "that I am a Christian, and that I am, as such, an object precious in God's sight."

[48] CHAPITRE II.

DE LA MISSION DE SAINT FRANÇOIS XAVIER À
ONNEJOUT.

EN la Mission de S. François Xavier à Onnejout il est mort un ancien Chrestien Huron avec des signes de predestination bien sensibles; il se nommoit Ioseph Ondeffonka, sa premiere pensée dans sa derniere maladie, fut de donner ordre aux affaires de son salut; par une confession generale de toute sa vie, qu'il fit dans des sentimens d'un cœur vrayement contrit; & avec toute l'exactitude possible. Pour soulager sa memoire, n'obmettre pas un de ses pechez, & suppléer à l'écriture, dont ils n'ont aucun usage, il avoit disposé sur son lit des grains de bled d'Inde, separez en autant de petits monceaux, qu'il croyoit avoir fait de pechez de differentes especes. Ainsi le P. Jacques Bruyas son Pasteur, n'eut pas grande peine à le confesser, ny luy [49] à satisfaire à l'integrité de ce Sacrement.

Il recut le saint Viatique, avec beaucoup de pieté, & de devotion; il prioit le Pere à tout moment de l'avertir des approches de la mort, afin, disoit-il, que je redouble ma ferveur, & que je fasse un dernier effort, pour prier, & appaiser le colere de mon Dieu, que j'ay tant offensé. La pensée de ses pechez, & le mauvais usage qu'il reconnoissoit avoir fait de ses graces, luy donnoit une si forte apprehension de ses jugemens, qu'il disoit souvent, les larmes aux yeux, est-il possible, mon Dieu, que vous me fassiez miseri-

[48] CHAPTER II.

OF THE MISSION OF SAINT FRANÇOIS XAVIER AT
ONNEIOUT.

AT the Mission of St. François Xavier, at Onneiout, an old-time Huron Christian named Joseph Ondessonka died, with very decided evidences of predestination. In his last illness, his first thought was to put in order the matters pertaining to his salvation, by a general confession covering his whole life; and this purpose he executed in a frame of mind betokening a truly contrite heart, and with all possible exactness. To aid his memory in omitting none of his sins, and to supply the want of writing, which they do not practice, he had arranged on his bed some grains of Indian corn, separated into as many little heaps as he believed himself to have committed sins of different sorts. Thus his Pastor, Father Jacques Bruyas, had not much difficulty in confessing him, nor did he [49] in fully meeting the requirements of this Sacrament.

He received the holy Viaticum with great piety and devotion, constantly begging the Father to warn him of death's approach,—“in order,” said he, “that I may put forth a final effort to pray, and to appease the wrath of my God, whom I have so grievously offended.” The thought of his sins and the ill use he had made of the grace shown to him, filled him with so lively a fear of the final judgment that he often exclaimed with tears in his eyes: “Is it

corde, & que vous me receviez dans vostre Paradis, apres les defordres de ma vie? Ah que j'ay bien fujet de craindre l'Enfer! mais j'espere en vostre infinie bonté, & je suis prest de souffrir autant de temps, qu'il vous plaira, les douleurs que je fens, & mesme de plus cuisantes, si vous l'ordonnez ainsi, pour satisfaire à vostre Divine Justice. Une femme infidelle de ses plus proches parentes, qui l'avoit receu dans sa cabane, [50] l'avoit souvent pressé de permettre qu'on appellât les Jongleurs, qui passent pour les Medecins du païs, & qu'on employât les secrets de leur Art, pour essayer de le guerir; il s'y est toujourns opposé fortement. Un jour devant sa mort, il me pria; dit le Pere, d'assembler nos Chrestiens dans sa cabane, pour leur dire le dernier adieu, & se recommander à leurs prieres. Nostre Moribond fit le Prédicateur en ce rencontre, il leur recommanda entr'autres, la perseverance dans la Foy, pour se voir tous un jour réunis dans le Ciel. Une bonne Chrestienne nommée Felicité Gannondadik, des plus considerables de cette Eglise, pour sa pieté, & son courages dans la profession du Christianisme, prit la parole, & l'exhorta d'une maniere, qui toucha toute l'assemblée à souffrir patiemment, & pour l'amour de nostre Seigneur, le mal qu'il enduroit; sur tout, elle le conjura de s'examiner encor serieusement pour reconnoistre, s'il n'avoit rien oublié en sa confession, mon frere, luy dit-elle, tu ne peux pas ignorer ce que c'est que le [51] Sacrement de Penitence, & son importance, qu'il y faut ouvrir son cœur, sans feintise, & sans reserve au Prestre qui nous tient la place de Jesus-Christ. Au reste tu paroistra bien-tost devant luy, rien ne luy est caché,

possible, my God, for you to show me mercy and receive me into your Paradise after my life of dissolute behavior? Alas, what abundant reason I have to fear Hell! But I hope in your infinite goodness; and am ready to suffer, as long as it shall please you, my present pains,—and even severer ones, if you so decree,—in order to satisfy your Divine Justice.” An infidel woman very nearly related to him, who had taken him into her cabin, [50] had often pressed him to permit her to summon the Jugglers, who are regarded as the Physicians of the country, and to employ the secrets of their Art in attempting his cure. To this he always made strenuous opposition. “One day before his death he begged me,” says the Father, “to call together our Christians in his cabin, that he might bid them a final adieu, and commend himself to their prayers. Our Dying man played the Preacher on this occasion,—urging upon them, among other things, perseverance in the Faith, to the end that they might all be one day reunited in Heaven. A good Christian woman named Felicité Gannondak—one of the most influential members of that Church, through her piety and her courage in professing Christianity—took the word, and exhorted him, in a way that touched all the assembly, to endure his present suffering patiently and for the love of our Lord. Especially did she urge him to make another serious self-examination, to discover whether he had not forgotten something in his confession. ‘Thou must know, my brother,’ said she to him, ‘what the [51] Sacrament of Penance is, and its importance; and the necessity of opening one’s heart therein unfeignedly and unreservedly to the Priest, who stands to us in the place of Jesus Christ. Besides, thou

tu as encor le Pere auprès de toy, déclare luy tout ce qui pourroit charger ta conscience, & te rendre criminel devant ce Juge terrible; combas vaillamment contre le demon de l'Enfer, jusqu'au dernier soupir. Courage mon frere, nous allons prier Dieu pour toy, prie-le aussi pour nous. A l'heure mesme toute la compagnie recita une dixaine du Chapelet; il ne mourut que le lendemain, jour de saint Barthelemy, sur les dix heures du matin, après avoir élevé les deux mains au Ciel, disant, Jesus titajatak garonhiâgué. C'est à dire, Jesus enlevé moy dans le Ciel. Une mort si Chrestienne, n'est qu'une fuite d'une pareille vie.

Le mesme Joseph demeurant autrefois au Cap de la Magdeleine, estant malade d'une enflure à la main, si dangereuse que le Chirurgien jugeoit le [52] mal incurable, à moins qu'on luy coupast un doigt, & peut-estre la main entiere. Le P. Fremin, Supérieur, pour lors de cette résidence, luy en porta la nouvelle, l'encourageant en mesme temps à souffrir patiemment cette operation. Ah! repartit ce bon Sauvage, d'un visage riant, vous ne me connoissez pas encor, mon Pere, vous ne savez pas combien j'ay offensé mon Dieu, ny combien de fois j'ay merité l'Enfer, par mes pechez; comment craindrois-je de me voir couper un doigt, ayant mérité tant de fois d'estre brûlé pendant toute une éternité! quand on me couperoit tous les doigts, les uns après les autres; quand on hacheroit mon corps en pieces; je n'endurerois pas la centième partie des peines, que souffrent les damnez dans l'Enfer, & auxquelles j'aurois dés-ja esté condamné il y a long-temps, si Dieu n'avoit eu pitié de moy: que ie suis aise, mon Pere, que

wilt soon appear before him; nothing is hidden from him. Thou hast the Father still with thee; declare to him everything that might burden thy conscience, and render thee guilty before that terrible Judge. Fight valiantly, to the last breath, against the demon of Hell. Come, my brother, we are going to pray for thee; pray thou likewise for us.' Forthwith, the whole company recited a decade of the Rosary. He did not die until the morrow, saint Barthelemy's day, toward ten o'clock in the morning, after raising both hands to Heaven with the words, *Jesus, titaiatakaronhiágú;* that is, 'Jesus, take me up into Heaven.' A death so Christian is but the sequel to such a life."

The same Joseph, when he was living at Cap de la Magdeleine, fell ill with a swelling on the hand, of so dangerous a nature that the Surgeon regarded his [52] case as incurable unless a finger, or perhaps the whole hand, were cut off. Father Fremin, who was then Superior of that residence, carried him word to that effect, and at the same time encouraged him to endure the operation with patience. "Ah," returned this good Savage with a smiling countenance, "you do not know me yet, my Father; you are not aware how deeply I have offended my God, and how many times I have deserved Hell for my sins. Why should I fear to see one of my fingers cut off, when I have so often deserved to be burned throughout all eternity? Even if every one of my fingers should be cut off, one after another, and my whole body hacked to pieces, I would not suffer the hundredth part of the agonies endured by the damned in Hell,—agonies to which I would have been long since condemned, had not God taken pity on me. How glad I am, my Father, that the opportunity is given me of offering

l'occasion se presente de pouvoir offrir à Dieu cette petite douleur, en satisfaction de mes pechez: en mesme temps il presenta sa main au Chirurgien, avec un [53] courage intrepide, & souffrit ce petit martyre volontaire, avec une constance si heroïque, qu'il n'en témoigna pas plus de sentiment, dit le Pere, que si on ne luy eust coupé qu'un de ses cheveux, repetant souvent ces paroles avec devotion, qu'on me mette en pieces, qu'on me brusle tout vif en cette vie, pourveu que mon Dieu me pardonne dans l'Eternité.

Dieu éprouve ces petites Eglises d'une maniere admirable, en leur ostant les principales Colonnes, qui sembloient en estre le soutien. Environ un mois apres la mort de Joseph, m'escrit le Pere, nous fîmes encor une perte bien sensible, en la mort d'une de nos meilleures Chrestiennes, propre sœur de feu Ignace Tsaouïenhohouï Capitaine de la Colonie Huronne, mort faintement à Quebec. Dieu a exercé, & purifié cette bonne femme, pendant trois mois que dura sa maladie tres-fascheuse; sa patience dans la perte d'un œil, & dans des douleurs tres cuifantes d'un flux de sang, qui l'a emportée, a ravy nostre petite Eglise. Jamais elle n'a cessé [54] de prier, même dans l'agonie, & Dieu luy a conservé la preference d'esprit jusqu'au dernier soupir; ce qui luy donna sujet de dire plusieurs fois avec beaucoup de ressentiment, & de reconnoissance, que c'estoit l'avantage qu'avoient les Chrestiens, par dessus les infidelles, de conserver l'usage de la raison, jusqu'au dernier moment de leur vie. Elle estoit la plus assiduë, & la plus constante à la priere, & ne manquoit pas un seul iour, à dire son Chapellet, quelque occupation qu'elle eust.

this slight suffering to God, in atonement for my sins." So saying, he held out his hand to the Surgeon with [53] intrepid courage, and "submitted to that little voluntary martyrdom with a firmness so heroic that he betrayed no more feeling over it," says the Father, "than if merely one of his hairs had been cut off,—frequently giving devout utterance to these words: 'Let them cut me to pieces, let them burn me alive in this life, if only my God forgive me in Eternity.'"

God tries these little Churches in an admirable manner, by depriving them of the principal Pillars which seemed to sustain them. "About a month after Joseph's death," the Father writes me, "we suffered another very grievous loss by the death of one of our best Christians, own sister to the late Ignace Tsaouenhohou, — who was Captain of the Huron Colony, and died a holy death at Quebec. God exercised and purified this good woman during the three months' continuance of her very painful illness. Her patience under the loss of an eye, and in the most intense sufferings, caused by a hemorrhage which resulted in her death, delighted our little Church. She never ceased [54] to pray, even in the death-agony, and God suffered her to retain her faculties up to her last breath,—which caused her to say many times, with much feeling and gratitude, that it was an advantage enjoyed by Christians over infidels, to keep the use of their reason up to the last moment of their lives. She was most assiduous and constant in prayer, never failing for a single day to say her Rosary, no matter what her occupation."

I cannot omit what the same Father adds in his

Je ne puis obmettre ce que le mesme Pere adiouste, en sa lettre, en ces termes. Peu de iours apres que Dieu nous eut osté cette bonne Chrétienne, il nous en donna une autre qui sembloit devoir succeder à sa pieté & à sa devotion. Je luy accorday le Baptesme, apres l'avoir éprouvé long-temps, iusqu'à ce qu'elle m'eust donné des marques suffisantes de sa sincerité, & de sa perveverance; ie baptifay en mesme temps deux de ses enfans avec beauco[u]p de consolation: Mais ma ioye fut bien courte. Elle [55] avoit differé son entiere conversion l'espace de trois ans, dans la crainte, ordinaire à ces peuples, que le Baptesme ne luy donnaist la mort. Neantmoins s'estant enfin renduë à l'inspiration divine, passant courageusement pardeffus cette apprehension, elle embrassa la Foy.

Trois iours apres avoir receu cette grace, elle tomba malade, & après une langueur de cinq sepmaines, dans la pratique continuelle de patience, & de resignation à la volonté de Dieu, elle mourut tres contente, & comme je le croy, dans son innocence baptismale.

letter, in the following words: "A few days after God had taken this good Christian from us, he gave us another, who seemed destined to succeed her in piety and devotion. I granted her Baptism after I had tried her a long time, until she gave me sufficient proofs of her sincerity and perseverance. At the same time, I baptized two of her children, much to my consolation. But my joy was short indeed. She [55] had deferred her full conversion for three years, in the fear common to these people that Baptism might cause her death. Yet yielding at last to the divine inspiration, and courageously overcoming this fear, she embraced the Faith.

"Three days after receiving this grace, she fell ill; and after pining away for five weeks, never failing in patience and resignation to God's will, she died a very happy death, and, as I believe, in her baptismal innocence."

CHAPITRE III.

DE LA MISSION DE S. IEAN BAPTISTE, À ONNONTAGUÉ.

LES Lettres venuës de la Miffion de S. Iean Baptifte, à Onnontagué, nous affeurent que Daniel Garakontié, le plus confiderable; & le [56] chef de toutes les Nations Iroquoifes, qui fut baptifé l'an paffé icy à Quebec par Monfeigneur l'Euefque, & eut pour Parain Monsieur de Courcelles noftre Gouverneur, continuë courageufement dans l'exercice du Christianifme.

D'abord qu'il fut de retour en fon païs, il en fit une haute profeffion; il déclara publiquement, dans un feftin folemnel, où eftoient les Principaux de fa Nation, qu'il eftoit Chreftien. Vous fçavez, leur dit il, mes freres, comme i'ay toufiours porté les interefts du Public, on ne m'a iamais veu épargner ny ma voix, dans les occasions, où i'ay deu parler, ny ma vie dans les negociations d'importance, ou dans les dangers, aufquels ie me fuis cent fois expofé pour le fouftien, & la confervation de ma patrie. Y-a-t'il une feule pauvre Famille, dans le Bourg, ou mefme une feule vefve, qui me puiffe reprocher de n'avoir pas employé mon autorité pour luy procurer les afsiftances neceffaires, ou pour la culture de fes champs, ou pour fe remettre, & fe [57] reftablir, ayant tout perdu par le feu? Au refte, fi i'ay agy iufques à prefent dans ces emplois par l'inclination

CHAPTER III.

OF THE MISSION OF ST. JEAN BAPTISTE AT ONNONTAGUÉ.

THE Letters arriving from the Mission of St. Jean Baptiste at Onnontagué assure us that Daniel Garakontié, the most noted man [56] among all the Iroquois Nations, and their chief, is continuing courageously in the exercise of Christianity; he was baptized last year here at Quebec, by Monseigneur the Bishop, with Monsieur de Courcelles, our Governor, for Godfather.

As soon as he had returned to his country, he made open profession of his faith,—declaring publicly, at a feast attended by the Chief men of his Nation, that he was a Christian. “You know, my brothers,” said he to them, “how I have ever supported the Public interests. You have never known me to withhold my utterance on occasions when I ought to have spoken, or to refuse to expose my life in affairs of importance or in danger, which I have faced a hundred times for the support and preservation of my country. Are there any poor Families in the Village, or even any widows, who can reproach me with not having used my authority to procure for them needed assistance,—either for the tilling of their fields or for restoring and [57] reëstablishing themselves after they had lost everything by fire? Moreover, if I have acted hitherto in such matters from natural inclination and a sense of honor, I shall be prompted

naturelle, & par honneur; ie m'y porteray d'orefnavant, par un motif plus relevé, pour obeïr au souverain Maïstre de nostre vie, qui m'oblige par un commandement exprés, à tous ces devoirs; ie ne puis pas nier que ie n'aye esté vicieux; ma conduite, n'a esté que trop connuë, dans la liberté que i'ay prise dans le mauvais usage du mariage; i'en ay rougy devant Dieu, & en ay encore presentement de la confusion devant vous, qui me ferez témoins de la protestation que j'ay faite, & que ie renouvelle encore presentement, de changer de vie, & vous donner aufsi bon exemple à l'advenir, que ie vous ay malédifiez autrefois par^s mon libertinage. N'attendez plus de moy que ie m'employe, pour appuyer, & favorifer vos songes, ou pour maintenir & autoriser les coustumes superstitieuses de nos ancestres. Tout cela m'est deffendu, comme estant contraire aux Loix de Dieu. C'est un abus de croire que ces choses [58] soient le foustient du païs, & de nos vies; elles en sont plustost la ruïne, & ne servent qu'à avancer nostre mort; je voy clairement que le demon de l'Enfer nous trompe, & vous en ferez vous-mesmes persuader, quand il aura plû à Dieu vous faire la mesme grace qu'à moy, & vous éclairer.

Ce discours écouté de toute l'afséblée avec attention, ce changement si notable en une personne d'un si grand merite parmi ces peuples, eut un tel effet sur leurs esprits, dit le P. Pierre Millet dans sa Lettre du troisieme Juillet, que nos brebis égarées retournerent au bercail, & plusieurs, qui n'écoustoient pas auparavant la voix du Pasteur, s'approcherent & demanderent instamment d'y estre admises.

Nostre Neophyte s'est déclaré depuis en toutes

henceforth by a loftier motive,—namely, the obedience due to the sovereign Master of our lives, who compels me by an express command to discharge all these duties. I cannot deny that I have been sinful; my conduct, in the license that I have allowed myself in the misuse of the marriage relation, is only too well known. I have blushed for it before God, and am now again covered with confusion before you. But you will bear me witness to the vow which I have taken, and which I now once more renew, to change my manner of life, and to make my example to you in the future as edifying as it has been the opposite in the past, on account of my libertinism. Cease to expect me to lend my support and countenance to your dreams, or to uphold and sanction the superstitious practices of our ancestors. All that is forbidden to me, as contrary to God's Laws. It is an error to suppose that such things [58] are the mainstay of the country and of our lives; they are rather the cause of our ruin, and serve only to hasten our destruction. I see clearly that the demon of Hell is deceiving you; and you will be convinced of it yourselves when it shall please God to show you the same grace that he has shown me, and to enlighten you."

"This speech, attentively heard by the whole assembly, together with such a remarkable change as this in a person of so great repute among those people, produced such an effect on their minds"—says Father Pierre Millet, in his Letter of the third of July—"that our stray sheep returned to the fold, and many who did not before listen to the words of the Pastor approached, and made urgent request for admission.

rencontres, tant en public, qu'en particulier, parlant toujours avantageusement, avec zele, du Christianisme, des saints Myſteres de noſtre Foy, & de la réſolution d'y perſeuerer conſtamment juſqu'à la mort.

Eſtant allé en traite en la nouvelle Holande, où il eſt fort connu, le Gouverneur [59] du lieu, ayant témoigné, dans une aſſemblée, où eſtoient des plus notables des Iroquois, l'inclination qu'il avoit de les voir tous en paix avec la Nation des Loups, qui les vont tuer juſques auprès de leurs palliffades; il s'adreſſa particulièrement à luy, comme à un homme d'eſprit, & rompu dans les affaires, pour ſçavoir ſes penſées, ſur les moyens, qu'il iugeroit les plus efficaces, pour venir à bout de ce deſſein. Garakontié luy parla franchement; C'eſt bien à vous, luy dit-il, à entreprendre des reconciliations telles que celles-là; vous n'y entendez rien: cette gloire n'appartient qu'à Onnontio, (c'eſt à dire à Monsieur noſtre Gouverneur) quand il tient confeil avec nous à Quebec, il nous recommande ſur toutes choſes, avant que de parler d'affaires, d'honorer Dieu, de le ſervir, & garder ſes commandemens, il veut que nous reſpections, & écoutions ceux qui nous inſtruiſent, & nous apprennent ce qui eſt de noſtre ſalut: vous autres, vous faites tout le contraire; vous nous détournez du ſervice de Dieu; vous [60] me demandez, pourquoy ie porte ce Crucifix, & ce Chapellet à mon col? vous vous en mocquez, vous dites que cela ne vaut rien, vous blaſmez, & témoignez du mépris, pour la vraye, & ſalutaire doctrine, que nous enſeignent les habillez de noir; quelle benediction, après cela, pouvez vous attendre de Dieu, dans vos traittez de paix? puisque

“ Our Neophyte has since then declared himself on all occasions, both in public and in private,—always speaking in zealous defense of Christianity and the holy Mysteries of our Faith, and of his resolve to continue constant therein until his death.”

On one occasion, when he had gone to trade in new Holland, where he is very well known, the Governor [59] of the place, having declared, in an assembly attended by some of the chief men among the Iroquois, his desire to see them all at peace with the Nation of the Loups,—who go and slay them under their very palisades,—appealed to him in particular, as to a man of good sense and of experience in affairs, to learn his opinion regarding the most efficacious method of attaining this end. Garakontié replied to him frankly. “ Truly,” said he, “ it becomes you to undertake such reconciliations as that; you know nothing about such matters. That glory belongs only to Onnontio.” (He referred to Monsieur our Governor.) “ When he holds council with us at Quebec, before opening the matters in hand, he enjoins us above all things to honor and serve God, and to keep his commandments,—desiring us to respect and heed those who instruct us, and who teach us the way to salvation. But you, you do quite the contrary, turning us away from God’s service,—[60] asking me why I wear this Crucifix and this Rosary at my neck, making fun of them, and saying they are of no account. You censure and show contempt for the true and salutary doctrine taught us by the black-gowned men. After that, what blessing can you expect from God in your treaties of peace, when you blaspheme against his

vous blasphemez contre les plus Adorables Myſteres, & l'offenſez inceſſamment.

Mais ceux qui connoiſſent le genie de nos Sauvages, admireront encor davantage ſa generoſité en une rencontre, ou tout autre que luy ſe feroit trouvé bien embarſſé.

Ils ont une certaine ceremonie des plus conſiderables parmi leurs coutumes ſuperſtitieuſes, qu'ils pratiquent, du moins une fois l'année, vers le mois de Février; fort ſolemnellement, en faveur de leurs ſonges, par leſquels ils prétendent connoiſtre tous les volontez d'un certain Taronhiaouiagon, ſur leur bonne, ou mauvaiſe fortune; ce genie, diſent-ils, eſt le plus puiffant [61] de tous les genies, & le Maïſtre de noſtre vie. Cette ceremonie ſe fait, ou pour la guerifon de quelque perſonne riche, & de conſideration, ou avant leur chaffe, pour en obtenir un heureux ſucez; ou eſtant ſur le point de prendre de grands deſſeins pour la guerre. Elle durera quelquefois les quatre & cinq jours, pendant leſquels tout eſt en deſordre, & on ne fait point à manger qu'à la dérobee; chacun a la liberté de courir par les cabanes, habillez d'une façon grotelque; hommes & femmes, propoſant par ſignes ou en chantant, en termes enigmatiques & obſcurs, ce qu'ils ont deſiré en ſongé, que chacun taſche de découvrir, offrant la choſe devinée, pour précieule qu'elle puiſſe eſtre, faiſant gloire de paroïſtre liberal en cette occaſion. Le chef du Bourg eſt le premier mobile en toute cette affaire, c'eſt à luy à en déterminer le temps, & les circonſtances; & ce fut une nouvelle occaſion que prit Garakontié de faire connoiſtre à tous ſes gens, qu'il eſtoit vraiment Chreſtien, dans le cœur & non

most Adorable Mysteries and offend him continually?"

But those who are acquainted with the characters of our Savages will admire still more his courage, on an occasion that would have proved highly embarrassing to any one but him.

They have a certain ceremony — one of the most important of their superstitious observances — which they hold at least once a year, toward the month of February, with great solemnity, in honor of their dreams, through which they claim to know all the decrees of a certain Taronhiaouagon respecting their good or evil fortune. This spirit, they declare, is the mightiest [61] of all spirits, and the Master of our lives. The ceremony is held either for the cure of some person of wealth and station; or before their hunting expedition, to obtain good success therein; or when they are about to adopt some important war plans. It will sometimes last four or five days, during which all is disorder, and no one does more than snatch a hasty meal. All are at liberty to run through the cabins in grotesque attire, both men and women, indicating — by signs, or by singing in enigmatical and obscure terms — what they have wished for in their dreams; and this each person tries to divine, offering the thing guessed, however precious it may be, and making a boast of appearing generous on this occasion. The head-man of the Village is the prime mover in this whole affair, and to him it belongs to determine the time and conditions of the ceremony. It offered a fresh opportunity, which Garakontié seized, to make known to all his people that he was truly a Christian at heart, and not, as some people [62] are, in external appearance only.

pas seulement, comme quelques [62] autres, dans l'apparence extérieure.

Un jour donc après avoir vidé dans le Conseil quelques affaires, un des anciens proposa celle de l'Onnonhoïaroia, c'est le nom qu'ils donnent à cette cérémonie superstitieuse.

Pour lors Garakontié prenant la parole, mes frères, leur dit-il, vous sçavez que ie me suis assez déclaré sur toutes ces matières, vous ne pouvez en ignorer mes sentimens, c'est assez vous dire, ce que je vous ay fait connoître en toutes occasions, que je suis Chrétien. La dessus il se leva & sort de la Cabane, laissant toute l'assemblée, la teste baissée, dans le silence, & l'estonnement, ce qui obligea un chacun de se retirer chez soy sans rien conclure.

Ce procédé inouï, jusques alors, surprit tout le Bourg, & irrita même quelques esprits mal disposés, mais cette fermeté & fidélité de nostre Neophyte consola & réjouit tous les Chrétiens, & augmenta de beaucoup le crédit de nos Missionnaires, & l'estime de la doctrine, qu'ils prêchent. On nous a mandé depuis que sa femme s'est [63] convertie, & fait Chrétienne, & qu'à l'imitation de ce Capitaine, plusieurs font paroître bien de la constance dans leur foy. Une femme Chrétienne s'étant enivrée par malheur, & ayant esté pour ce sujet interdite de l'Eglise, un temps assez notable, à cause du scandale qu'elle avoit donné, receut cette punition avec beaucoup d'humilité, & de soumission, & luy ayant esté déclaré, après une bonne épreuve de sa constance, & de fortes instances de sa part, qu'elle ne rentreroit point dans l'Eglise qu'à certaines conditions assez rudes, nommément pour des Sauvages, elle se soumit à tout,

One day, accordingly, after the despatch of some business in the Council, one of the elders brought forward the matter of the Onnonhouaroia, as they call this superstitious ceremony.

Thereupon Garakontié took the word and addressed them as follows: "You know, my brothers, that I have sufficiently declared my position on all such matters, and you cannot be ignorant of my sentiments. It suffices to assure you, as I have on all occasions, that I am a Christian." With that he rose and went out of the Cabin, leaving the whole assembly with heads lowered in speechless surprise, so that all were obliged to return to their homes without reaching any conclusion.

This hitherto unheard-of proceeding astonished the whole Village, and even stirred to anger some ill-disposed persons; but such firmness and fidelity on the part of our Neophyte gave consolation and joy to all the Christians, and added greatly to the repute of our Missionaries and to the esteem of the doctrine preached by them. We have since received word that his wife has become [63] converted to Christianity; and that, in imitation of this Captain, many are showing great constancy in their faith. A Christian woman who had unfortunately become intoxicated, and had, for that reason, been forbidden to enter the Church for a considerable time, because of the scandal she had caused, received this punishment very humbly and submissively; and when she was told, after a thorough trial of her constancy, and in response to her very urgent petitions, that she could only reënter the Church on certain conditions of considerable severity, especially for Savages, she submitted to them all without reserve and with much

fans reserve, avec beaucoup de courage, s'estimant heureuse de r'entrer, à quelque prix que ce fust, en possession de tous les droits des enfans de Dieu.

Quoy que ces Eglises naissantes ne soient pas encor si nombreuses, neantmoins les Fidelles, qui en font les membres ne laissent pas d'avoir quelque chose de la generosité des Chrestiens de la primitive Eglise, vous en trouverez, qui demeurent fermes & inébranlables [64] comme des Rochers contre les insultes de leur parens infidelles, aimant mieux estre dans l'opprobre & le mépris, & demeurer mesme dans l'extreme pauvreté, que de trahir leur Foy, ou de consentir à quoy que ce soit d'indigne d'une ame Chrestienne; plusieurs ont la conscience si tendre, qu'ils ne peuvent pas souffrir le moindre peché fans en rechercher au plustost le remede dans la Confession.

courage,—counting herself happy to be restored, at whatever price, to all the rights of God's children.

Although these infant Churches have not yet a large membership, still the Faithful ones who are members do not fail to show something of the courage of the Christians of the primitive Church. You will find some who remain as firm and immovable [64] as Rocks before the insults of their infidel relatives,—preferring to suffer opprobrium and scorn, and even to continue in extreme poverty, rather than betray their Faith, or consent to the least act unworthy of a Christian soul. Some have consciences so tender that they cannot endure the slightest offense without immediately seeking its expiation in Confession.

CHAPITRE IV.

DE LA MISSION DE SAINT JOSEPH, À GOIOGOÛEN.

LA dernière Lettre que nous avons receuë du P. Estienne de Carheil nous donne une connoissance suffisante de l'Etat present de cette Mission. Il nous en escrit en ces termes.

Les nouveaux progresz du Christianisme, dans l'avancement de la Foy, & du salut des ames, estant toute la consolation que vostre Reverence attend [65] chaque année de nos Missions; je ne scaurois luy causer plus de joye, que de luy apprendre l'accroissement de cette Eglise, par le nombre des ames qu'elle a, ou regeneré dans les eaux du Baptême, ou rendu bien-heureux dans le Ciel par une sainte mort.

Si le salut d'une ame est un fujet plus digne de consolation que toutes les plus illustres conquestes de la terre, j'espere que soixante & deux, à qui j'ay donné la vie de la grace, & trente-cinq qui font allez vivre dans la gloire, feront bien capables de la consoler. La plus grande partie de ceux qui font morts apres le Baptême étoient des enfans, dont l'âge ne permet pas de douter de leur bon-heur; Les autres étoient adultes, dont la disposition me fait croire qu'ils ont mérité par leur coopération à la grace, ce que ces petits Innocens ont receu par le seul effet du Sacrement.

Sans m'arrester à chacun d'eux en particulier, celle qui m'a paru la mieux disposée, est une jeune

CHAPTER IV.

OF THE MISSION OF SAINT JOSEPH AT GOIOGOUEN.

THE latest Letter received by us from Father Estienne de Carheil gives us a sufficient acquaintance with the present State of this Mission. He writes us concerning it as follows:

“The fresh progress of Christianity, as shown by the spread of the Faith and the saving of souls, being all the consolation your Reverence expects [65] each year from our Missions, I can afford you no greater joy than by informing you of the growth of this Church, in the number of souls it has either regenerated in the waters of Baptism or rendered happy in Heaven by a holy death.

“If the saving of a soul is a more worthy cause for consolation than all the most illustrious earthly conquests, I hope that the sixty-two upon whom I have conferred the life of grace, and the thirty-five who have gone to live in glory, will be abundant cause for your solace. Most of those who died after Baptism were children, whose age admits of no doubt as to their blessed state. The others were adults whose condition makes me believe them to have won, by their coöperation with heaven’s grace, what those little Innocents received solely by virtue of the Sacrament.

“Without dwelling on each of them separately, the one who seemed to me best prepared was a young woman of about twenty-five. She was [66] of an

femme âgée d'environ vingt-cinq ans. Elle étoit [66] d'un naturel admirable, d'une douceur qui n'avoit rien de Sauvage, & qui fentoit plus l'éducation de France, que celle d'un païs Barbare. Avant que d'estre Baptifée, elle venoit affez fouvent à la priere, y amenant avec foy une petite fille qu'elle avoit, âgée de quatre à cinq ans. Ce foin la difpofoit à recevoir plus facilement la grace du Baptême, par l'impreffion des véritez Chreftiennes, qui entroient peu à peu dans fon eſprit. Elle tomba malade, & je la trouvay dans cet état, lors que je viſitois tout le Bourg, elle me pria d'avoir pitié d'elle & de luy donner quelque medecine, qui la pût guérir. Je luy en donnay, en l'inſtruifant de tous nos Myſteres, principalement de la neceſſité du Baptême. Elle fit paroître qu'elle prenoit plaifir à m'écouter, pendant que je ne luy parlois que de la ſubſtance, & des effets de ce Sacrement, elle ne trouvoit pas de difficulté à ſe laiffer verfer un peu d'eau ſur la teſte, pour eſtre bienheureuſe dans le Ciel eternellement, & ſi je ne luy euſſe rien demandé davantage, elle [67] eſtoit toute diſpoſée à recevoir le Baptême. Mais comme j'ajoûtay que la ſimple application de l'eau n'étoit pas ſuffiſante pour nous mériter ce bon-heur eternal, & nous exempter des peines, qui ne devoient jamais avoir de fin, qu'il falloit de plus reconnoître les pechez, qu'on avoit commis, en concevoir de la douleur, & prendre une ferme reſolution de ne les plus commettre: Ce fut alors que fon cœur, qui avoit auparavant de l'eſperance, ſentit du combat, & de la reſiſtance; elle en tira un profond ſoùpir; & après m'avoir jetté une vive œillade, elle ſe détourna, & ſe cacha le viſage, pour m'obliger à ne luy en dire pas plus qu'elle ne vouloit.

admirable disposition, showing a sweetness wholly foreign to the Savage, and savoring rather of a French education than of one in a Barbarous land. Before her Baptism, she used to attend prayers with some frequency, bringing with her a little girl of hers, four or five years old. This observance, by impressing upon her the truths of Christianity, which entered her breast little by little, prepared her to receive more easily the grace of Baptism. She fell ill, and I found her in that condition when I was visiting all the Village. She besought me to take pity on her, and give her some medicine to cure her. I gave her some, at the same time instructing her in all our Mysteries, and especially in the necessity of Baptism. She showed that she took pleasure in listening to me when I spoke to her only of the essential part and the effects of this Sacrament, finding it easy enough to allow the pouring of a little water on her head, in order to gain eternal happiness in Heaven; and, had I asked from her nothing further, she [67] would have been quite ready to receive Baptism. But, when I added that the mere application of water was insufficient to obtain for us that eternal happiness, and exempt us from the sufferings that were never to end,—that we must also acknowledge the sins that we had committed, be moved with sorrow because of them, and firmly resolve never to commit them again,—then her heart, which had been hopeful before, was filled with conflict and opposition. She heaved a deep sigh, and, giving me a look full of meaning, turned away and hid her face, in order to prevent my saying any more to her on the subject than she chose to hear.

“ At the same time, a woman of her cabin came and

Dans ce même moment une femme de la cabane étant venuë pour s'opposer à l'instruction que je ne laissois pas de continuer, je fus contraint de me retirer.

Trois jours se passerent sans que ma malade voulust souffrir que je m'approchasse d'elle pour l'instruire. Cependant son mal s'augmentoit, & me causoit [68] un empressement necessaire à son salut, & qui eut enfin son effet. Comme tous ces rebuts ne procédoient que de l'opposition de sa volonté aux lumieres de son entendement, les visites frequentes que je luy rendois, le desir que je faisois paroistre pour son salut eternel, avec la necessité d'une mort prochaine, amolirent enfin son cœur, & changerent toutes ses averfions en amour.

Un matin l'étant allé voir, pour luy offrir encore quelque remede, avec des témoignages ordinaires de compassion, qu'elle reçeut avec quelque petit soulagement, qui ne laissa pas de luy donner tant de confiance, le peu de temps qui luy resta à vivre, qu'elle ne s'adreffoit quasi plus qu'à moy pour recevoir tous les soulagemens, que son mal luy faisoit fouhaitter. Cette confiance me donna le moyen de luy parler encore du Baptême, je ne trouvay plus de resistance; & si son cœur avoit eu de la peine à concevoir de la douleur, & de la haine pour des objets, auxquels il s'étoit attaché par inclination, & par [69] habitude, Dieu ne l'avoit permis que pour la disposer à le faire avec plus d'efficace, de sincerité, & d'affurance de son salut. En effet quand je vins à luy parler la seconde fois, à luy dire qu'il falloit detester ses pechez, que je luy marquois, & à luy demander, si elle ne les detestoit pas, comme Dieu le vouloit, afin qu'ils

objected to the instruction that I was still continuing, so that I was forced to withdraw.

“ Three days passed, and my patient would not suffer me to approach and instruct her. Meanwhile, her illness was increasing, causing me [68] to put forth the urgent efforts requisite for her salvation, and at last with success. As all these rebuffs arose merely from the opposition of her will to the light given by her understanding, my frequent visits to her and my evident desire for her salvation, together with the inevitable approach of death, at length softened her heart, and changed all her aversion into love.

“ Upon my visiting her one morning, to offer her some further remedy, with my usual expressions of pity, she received it and experienced some slight alleviation; this caused her to feel so much trust during the short time left her to live, that she thereafter appealed to hardly any one but me for any relief which her suffering made her desire. This trust enabled me to speak to her once more concerning Baptism, and I met with no further resistance. If her heart had found it difficult to conceive sorrow because of, and hatred for, certain objects to which it had become attached through inclination and [69] habit, God had permitted this only that he might prepare her to repent more effectively and sincerely, and with greater assurance of salvation. Indeed, when I approached her the second time to tell her that she must abhor her sins,—which I enumerated to her,—and to ask her whether she did not abhor them, in obedience to God’s will, so that they might be washed away by Baptism, then I saw her overcome in a manner quite contrary to her former

fuffent effacez par le Baptême, je la vis pour lors s'emporter d'une maniere bien contraire à son premier emportement, & l'affliction que j'avois reffenty au refus qu'elle faisoit de la douleur, fut recompensée par une joye beaucoup plus grande. Elle attacha & son cœur, & sa langue à ce mot de douleur, elle le prononça, elle le repeta d'elle-même plusieurs fois, avec une tendresse inexplicable, qui me penetra jusqu'au fond de l'ame, & tout ce que j'en puis dire, c'est qu'il faudroit l'avoir entenduë pour la concevoir. Apres cela, je ne doutay plus qu'elle ne fût du nombre des predestinez. Je la Baptifay apres une assez longue priere que je luy fis faire, y renfermant tous les actes, qui luy pouvoient [70] servir de disposition: Lors qu'elle vit que je m'approchois d'elle pour la Baptifer, elle presenta la teste pour recevoir l'eau, & composa tout son visage si modestement, que l'operation de la grace m'y parut visible. Je ne tarday apres son Baptême, qu'autant de temps qu'il en fallut, pour luy donner des affeurances du bon-heur eternel, & luy faire répeter quelques prieres: en fuite de quoy, m'étant retiré, elle rendit son ame, quelque temps apres, à celuy qui venoit de la purifier.

emotion; and the grief that I had felt over her refusal to repent was compensated by a much greater joy. She clung to that word, 'repentance,' with both heart and tongue, pronouncing it and repeating it over and over again, of her own accord, with an inexpressible tenderness, which penetrated me through and through,—and of which I can only say that one must have heard its expression, in order to gain any conception of its nature. After that, I no longer doubted that she was of the number of the predestined. I Baptized her after a prayer of considerable length, which I had her repeat, including therein all the acts that could be of [70] service in preparing her. When she saw me approaching to Baptize her, she offered her head for receiving the water, and composed her features with such modesty that the working of grace seemed to me visible in her. I delayed her Baptism only long enough to assure her of eternal happiness and make her repeat some prayers; after which I withdrew, and she surrendered her soul, some time later, to him who had just purified her."

CHAPITRE V.

DES MISSIONS DE LA CONCEPTION, DE SAINT MICHEL,
& DE SAINT JACQUES À TSONNONTOUËN.

QUOY que la Nation des Sonnontoüan foit la plus groffiere, la plus barbare, & qui a le moins de commerce avec les François, & en apparence la plus éloignée des difpofitions requifes pour embraffer la Foy: neantmoins [71] nos Peres, qui ont travaillé en ces Miffions, depuis deux ans, y ont trouvé des ames choisies: & le Pere Julien Garnier, qui en a maintenant luy feul tout le foin, nous demande du fecours, dans l'efperance qu'il a, que ces Peuples, qui font plus nombreux que tous les autres Iroquois, s'adouciront enfin, & donneront un bel employ au zele des Miffionnaires, qu'il plaira à Dieu y envoyer. Le peu qu'il nous en mande, eft bien capable de toucher, & d'y attirer des cœurs remplis du faint Efprit; Il s'y fait des miracles de grace, qui nous font voir que la main de Dieu n'eft point racourcie: plus de cent dix Baptifez cette année, en font des preuves évidentes, auffi bien que la ferveur, & le courage de quelques ames d'élite.

Un ancien Chrestien nommé François Tehoronhingo, des premiers de l'Eglife de faint Michel, fort confideré pour fon éminente vertu, & pour l'autorité qu'il s'eft acquife, fur ceux de fa Nation; ayant perdu un amy intime, bon Chrestien, & tres-vertueux, [72] mort en peu de temps, & presque fubitement, à

CHAPTER V.

OF THE MISSIONS OF LA CONCEPTION, SAINT MICHEL,
AND SAINT JACQUES, IN TSONNONTOUAN.

ALTHOUGH the Nation of the Sonnontouans is the grossest and most barbarous, has the least intercourse with the French, and is apparently the farthest removed from a fit condition for embracing the Faith, yet [71] our Fathers, who have labored in those Missions for two years, have found there some chosen souls; and Father Julien Garnier, who is now in sole charge there, asks us for aid,—in the hope that those Peoples, who exceed in population all the rest of the Iroquois, will finally become softened, and furnish a noble occupation for the zeal of the Missionaries whom it shall please God to send thither. The little he tells us about them is amply sufficient to touch and draw thither hearts filled with the holy Ghost. Miracles of grace have been wrought there, which show us that God's hand has not been shortened; evident proof of this is furnished by the hundred and ten, and more, who have been Baptized this year, as well as by the fervor and courage of certain elect souls.

A Christian of long standing, named François Tehoronhiongo,—one of the first members of saint Michel's Church, and highly esteemed for his eminent virtue and the authority he has acquired over the people of his Nation,—lost an intimate friend, who was a good Christian and very virtuous, [72] and who

fon infceur, fentit en cette occafion une fi vive impreffion de l'importance de bien mourir, & de la neceffité d'eftre difpofé à tout moment à franchir ce paffage, duquel dépend l'éternité bien-heureufe, ou mal-heureufe, qu'il n'en pouvoit détourner fa penfée; L'effet qu'eut en luy cette grace fut tel, qu'il prit dès lors la refolution qu'il a depuis gardée inviolablement, de fe priver de tous les Feftins, où il voyoit quelque apparence de fuperftition ou de peché; & le temps approchant, où les Sauvages infideles courent par le bourg, pour procurer l'accompliffement de leurs fonges, il fit proclamer par un cry public, dans les bourgs de faint Michel, & de faint Jacques, que perfonne n'eût à s'adreffer à luy, ny à pas un des fiens, pour fatisfaire à fon fonge; qu'il n'étoit plus de cette ceremonie, y ayant renoncé dès fon Baptême; & que comme il ne reconnoiffoit dans le fonge aucune divinité, auffi ne vouloit-il rendre aucun culte, ny aucun hommage à fes [73] fonges, ou aux fonges d'autrui.

Un des anciens du Bourg, pour lefquels ces Peuples ont toujours beaucoup de refpect & de complaifance, s'eftant adreffé à luy dans le cours de cette ceremonie publique, & l'ayant menacé, s'il ne luy accorderoit ce qu'il avoit fongé, qu'il luy imputeroit, felon la créance de ces Peuples, tout ce qui luy arriveroit de funefte; cette menace ne l'eftonna point; il luy répondit hautement qu'eftant Chreftien, il ne le craignoit point, il fit la mefme réponce à ceux qui l'importunèrent pour le mefme fujet.

Cette conftance Chreftienne luy acquit tant de credit & de refpect, que lors qu'il furvient dans quelque affemblée, mefme d'infidelles, qui ne s'en-

met with a sudden death, which was unexpected and almost instantaneous. François was thereby filled with so keen a sense of the importance of dying worthily, and of the necessity of being prepared at any moment to make that passage which is to decide our eternal happiness or misery, that he could think of nothing else. Such was the effect on him of this grace that he thereupon made a resolve—which he has ever since strictly observed—not to attend any Feasts where he saw any signs of superstitious practices or of wrong-doing. Moreover, when the time came at which the infidel Savages run through the village to gain the fulfillment of their dreams, he made proclamation by public crier, in the villages of saint Michel and saint Jacques, that no one was to appeal to him or to any member of his family for the fulfillment of his dream; that he no longer observed that ceremony, having renounced such practices at his Baptism; and that, as he acknowledged no dream-god, so he would render no worship or homage to his own [73] dreams or to the dreams of others.

One of the Village elders,—men toward whom these Peoples always show great respect and obedience,—having turned to him in the course of this public ceremony, threatening, unless he granted him what he had dreamed about, to hold François responsible, according to these Peoples' belief, for all the ill that should befall him, this threat did not disturb him in the least. He answered the other boldly that, being a Christian, he did not fear him; and he made the same reply to all who importuned him in that matter.

This Christian firmness gained him such influence

treiennent fouvent que de chofes deshonneftes, ou au defavantage de la Foy, & du Chriftianifme, on change incontinent de discours; plusieurs s'adreffent à luy pour eftre instruits de nos faints Myfteres, qu'il poffede parfaitement, & pour apprendre les prieres.

La Providence Divine fe fert le plus [74] fouvent de l'affliction pour les difpofer à écouter fa fainte parole; l'humiliation, & la mifere les rend plus dociles. Le mefme Pere nous mande que jamais il n'a eu d'audience plus favorable qu'après l'incendie du Bourg de faint Michel, qui arriva le printemps dernier, où toutes les cabanes avec la Chapelle, furent reduites en cendre, fans qu'on pût rien fauver, ny meubles, ny bleds, ny chofe aucune neceffaire à la vie; ces pauvres gens n'en parurent point troublez, au contraire ils témoignerent au Pere qu'ils reconnoiffoient que Dieu les puniffoit juftement pour leur infidelité, & la refiftence qu'ils avoient apporté jufques alors, au progres de l'Evangile; ils le prièrent inftamment de ne les point abandonner, ils luy promirent, fi-toft qu'ils auroient rebasty leurs cabanes, & leur paliffade, pour eftre en quelque affeurance contre leurs ennemis, de dreffer une Chapelle, beaucoup plus belle, que celle qu'ils avoient auparavant, & de s'y rendre plus afsidus à la priere, que par le paffé. Le Pere adjoufte, qu'ils en firent la proteftation [75] en termes fi forts, & avec tant de marques de fincerité, qu'il en eft demeuré perfuadé, qu'ils tiendront parole. *Fiat, fiat.*

Nous reconnoiffons encor plus fenfiblement, dans leurs maladies mortelles, les effets de la grace, & les fruits que produifent les instructions journalieres

and respect that, whenever he joins any group—even of infidels—who, as often occurs, are talking only on indecent themes or in disparagement of the Faith and of Christianity, they immediately change the subject. Many go to him to be instructed in our holy Mysteries, wherein he is thoroughly versed, and to learn to pray.

The Divine Providence usually turns [74] these peoples' misfortunes to account in disposing them to receive the sacred word, humiliation and misery rendering them more docile. The same Father informs us that he never had a more favorable hearing than after the burning of the Village of saint Michel, which occurred last spring, when all the cabins and the Chapel were reduced to ashes, and nothing could be saved—neither furnishings, nor corn, nor any of the necessities of life. Those poor people did not seem disturbed over it, but on the contrary assured the Father that they recognized that they were being justly punished by God for their infidelity, and for the resistance they had hitherto offered to the spread of the Gospel. They besought him earnestly not to forsake them, promising that, as soon as they had rebuilt their cabins and palisade, so as to be somewhat protected against their enemies, they would build a much finer Chapel than their former one, and would attend prayers there more constantly than in the past. The Father adds that they promised this [75] so solemnly, and with such evidences of sincerity, that he is convinced that they will keep their word. *Fiat, fiat.*

We recognize still more clearly in their mortal attacks of illness the workings of grace, and the fruits borne by daily teachings, even in dispositions

dans les esprits, qui paroissent mesme les plus rebelles, & les plus opposez à la Foy, j'en rapporteray entr'autres deux, ou trois exemples, qui me paroissent avoir des circonstances plus remarquables;

Un Sonnontoïan, du Bourg de saint Jacques, fort aagé, & de considération, estant tombé malade, le Pere l'alla visiter, & luy offrit de sa part toute forte d'affistance, tant pour le soulager dans sa maladie, que pour le salut de son ame; il refusa l'un & l'autre assez brusquement: ce qui obligea le Pere de se retirer, après quelques instances civiles, pour ne point le rebuter d'abord. Plusieurs jours se passent dans cette mauvaise humeur, pendant lesquels il ne peut faire autre chose que [76] de s'employer auprès de Dieu, pour ce miserable, qui selon les apparences humaines, estoit pour mourir sans Baptême, & dans l'infidelité, la porte de sa cabane luy estant fermée, & ne pouvant plus avoir d'accez auprès de luy; cependant le Pere estoit bien averty, qu'il baissoit à veuë d'œil, & ce luy fut une peine d'esprit, incroyable; il n'y a que ceux qui l'ont experimentée, qui la puissent concevoir, de voir une ame infortunée, qu'on est venu chercher au travers de tant de Mers, tout proche de l'Enfer, sans la pouvoir secourir, ny l'aider à sortir de ce danger; mais la bonté de Dieu, qui se montre autant favorable à un pauvre Sauvage, qu'au plus grand Monarque de la terre, luy tendit la main d'une maniere inespérée. Comme ces Peuples se conduisent par leurs songes, il permit que dans un assoupissement il vid le Pere qui luy presentoit une medecine fort avantageuse pour sa santé. Ce fut assez pour l'obliger, à l'envoyer chercher incessamment, & le conjurer de sa part de le venir visiter au plustost.

apparently the most rebellious and the most strongly opposed to the Faith. I will relate two or three examples of this, which seem to me attended by most remarkable circumstances.

A Sonnotouan of the Village of saint Jacques, of great age and high station, having fallen ill, the Father went to see him, and offered him every assistance in his power,—both for relief in his illness, and for the salvation of his soul. Both offers were refused with considerable brusqueness, so that the Father was forced to withdraw, after some polite pressing of his services, in order not to alienate the man still more. Several days of this ill humor succeeded, during which the Father could do nothing but [76] intercede with God on behalf of this wretched man,—who, in all human probability, was destined to die without Baptism and in infidelity, as his door was closed to the Father, who could not gain further access to him. Meanwhile, the Father was duly informed that he was visibly sinking, which caused him incredible anguish of soul, such as only those who have felt it can conceive,—at seeing an unhappy soul, whom one has come to seek across so many Seas, at the very gates of Hell, without being able to succor it, or help it to escape from such danger. But the goodness of God, who shows himself as well disposed toward a poor Savage as toward the greatest Monarch of the earth, extended a hand to him in an unhoped-for manner. As these Peoples are guided by their dreams, he suffered him to see the Father in his sleep offering him a medicine very beneficial to his health. This was enough to compel him to send for the Father without delay, with a pressing entreaty to visit him at the earliest moment.

On le trouva à S. Michel, [77] où, en attendant le moment de la grace, il estoit allé visiter son Eglise; il quitte tout, à cette nouvelle, pour courir au plus pressé; le malade parut fort joyeux à son arrivée, le fit seoir auprès de son lit, & luy dit, Ourafera, c'est le nom du Pere, en Sauvage, donne-moy, ie te prie au plustost une medecine: ie l'ay veüe en songe, dans tes mains, & elle me guerira; ah mon frere, tres volontiers, luy dit le Pere, je te vay donner une medecine, mais bien autre & bien meilleure que celle que tu as veüe en songe, tu n'en as plus de besoin pour ton corps, qui n'est plus en estat d'en profiter; une medecine de cette nature ne serviroit qu'à avancer le dernier jour de ta vie: Le Grand Maistre de nostre vie, & qui t'aime, me commande de t'en donner une toute celeste, qui rendra la fanté & la vie à ton ame, la délivrera de la mort éternelle, luy procurera, au lieu de cette vie miserable, que nous avons commune avec les animaux, une vie bienheureuse, & éternelle dans le Ciel, par le moyen du Baptesme. Tandis que le [78] Pere parloit, le S. Esprit operoit dans le cœur de ce Sauvage; & à ce mot de Baptesme, duquel il l'avoit entretenu plusieurs fois, sans effet, s'evillant comme d'un profond sommeil, il le pria instamment de luy remettre en memoire les instructions qu'il luy avoit déja données autrefois, pour le disposer à recevoir ce Sacrement, le Pere le fit sur l'heure mesme, & le malade l'écouta avec beaucoup de joye, & de consolation. Ayant neantmoins jugé à propos de remettre son Baptesme au lendemain. Dés le point du jour il visita son malade, & le trouva dans une fainte impatience de se voir au nombre des enfans de Dieu, ayant passé

They found him at St. Michel [77] where, pending the moment of grace, he had gone to visit his Church. On receiving this word, he dropped everything, and hastened away with all speed. The sick man seemed overjoyed at his coming, made him sit down by his bed, and said to him: "Ourasera," for so the Father is called in the Savage tongue, "give me a medicine without delay, I pray thee; I saw it in thy hands, in a dream, and it will cure me." "Oh, most gladly, my brother," the Father said to him; "I am going to give thee a medicine, but a far different and a much better one than thou sawest in thy dream. No longer dost thou need any medicine for thy body, which cannot now be helped by it. A medicine of that kind would but hasten the coming of thy last day of life. The Great Master of our lives, who loves thee, bids me give thee one which is wholly of heaven; it will restore health and life to thy soul, will deliver it from eternal death, and will procure for it, in place of this wretched life which we have in common with the animals, a blessed and eternal life in Heaven,—by means of Baptism." While the [78] Father was speaking, the Holy Ghost was at work in this Savage's heart; and, at the word "Baptism," on which he had talked with him several times without effect, the patient awoke as if from a deep sleep, and earnestly begged the Father to refresh his memory on the instructions that he had formerly taught him, in order to fit him to receive that Sacrament. The Father complied at once, and the sick man heard him with much joy and consolation. Thinking it best, nevertheless, to defer his Baptism until the next day, he visited his patient at daybreak, and found him in a holy impatience to see himself enrolled with God's

toute la nuit dans des actes de Foy, & de Contrition, & à réciter les prieres qu'on luy avoit enfeignées le jour précédent, & qu'il n'avoit point oubliées, felon que le Pere reconnut, le malade les ayant encore repetées tout feul en fa prefence. Il receut donc le faint Baptesme, avec beaucoup de devotion, & ayant paffé toute la journée, & la nuit à benir Dieu, & à luy demander le Paradis, [79] il mourut le jour fuivant laiffant cette impreflion à fon Pasteur, qu'il étoit infail[lib]lement du nombre des predestinez.

Je finiray ce Chapitre par l'Extraict d'une lettre que j'ay receuë du mefme Miffionnaire, en ces termes. L'yrognerie caufée par les boiffons, que les infidelles apportent des Hollandois, de plus de quatre-vingt lieuës par terre: a esté plus univerfelle que jamais, s'étant estenduë jufques aux femmes: & ces defordres durent les douze & quinze jours, apres l'arrivée de chaque bande de traiteurs. Pendant tout ce temps, on ne fait ny à manger, ny feu dans les Cabanes, elles font abandonnées jour & nuit, tout le refte du monde s'enfuit, & fe cache dans les champs, & dans les bois. Parmy tous ces débordemens, la vertu de nos Chrestiens a paru avec éclat, ils fe font tous maintenus dans leur devoir, & ont montré autant d'averfion de ces débauches, qu'elles font éloignées de leur profefion. Les yvrognés mêmes ont eu ce refpect de ne point venir à la Chapelle; [80] nous y avons fait nos affemblées à l'ordinaire, les Dimanches, nos Chrêtiens s'y font ramaffez, de leurs refuges, avec grand foin, y ont entendu la Mefse avec autant de repos & de devotion qu'en aucun autre temps de l'année. J'ay eu plus de peine pour les malades, ne fçachant où les trouver. Je n'ay pas laiffé d'en

children. He had passed the whole night in acts of Faith and Contrition, and in reciting the prayers which he had learned the day before; these he had not forgotten, as the Father perceived when the sick man repeated them again in his presence, without the help of others. Accordingly, he received holy Baptism very devoutly; and, after passing the whole day and night in blessing God and asking him for Paradise, [79] he died on the day after, leaving with his Pastor the conviction that he was, beyond a doubt, one of the number of the predestined.

I will conclude this Chapter with the Abstract of a letter which I have received from the same Missionary, as follows: "Drunkenness—caused by the liquor which the infidels bring hither from the Dutch, carrying it more than eighty leagues by land—has been more general than ever, having spread even to the women; and these debauches continue for twelve or fifteen days after the coming of each band of traders. During all this time, no food is prepared or fire lighted in the Cabins, which remain deserted day and night,—all the rest of the people taking flight, and hiding in the fields and woods. In all these outbreaks, the virtue of our Christians has shone forth with brilliancy: they have all remained steadfast in their duty, and shown as pronounced an aversion for such debauches as the latter are at variance with their profession. Even the intoxicated persons have been so far respectful as not to come to the Chapel; [80] and we have held our meetings there on Sundays as usual,—our Christians assembling from their places of refuge with great punctuality, and hearing Mass as undisturbed and as devoutly as at any other time of the year.

Baptifer quelques-uns, entr'autres un adulte, qui apres un peu d'exercice, m'a donné bien de la consolation. Il étoit Catecumene; & assez assidu aux prieres ordinaires; un jour le trouvant bien mal, je jugeay à propos, de son consentement, de le disposer au Baptême: je l'instruisis pour cet effet, des principaux Mysteres de nostre Foy, & luy fis faire les actes necessaires pour le preparer à ce Sacrement, que je differay neantmoins, pour de bonnes raisons. Pour lors l'ayant trouvé en delire, & en danger de mort, je ne doutay point de le Baptifer. Quelque temps apres étant revenu à foy, il me fit appeller, & me dit tout en colere, que je l'avois trompé, qu'il s'étoit veu en fonge [81] dans le Ciel, où les François l'avoient receu avec les huées, qu'ils ont coûtume de faire, à l'arrivée de leurs Captifs de guerre; que lors qu'il s'étoit échapé d'eux, ils avoient dé-ja des tifons de feu en main pour le brûler. Au reste, que l'eau que je luy avois versé sur la teste, estoit un fort, & un malefice, qui le feroit mourir, & le détermineroit à être brûlé eternellement en l'autre monde. J'eus recours à Dieu bien particulierement en une rencontre si inopinée, & enfin il me fit la grace, apres plus de trois heures de combat, avec douceur neantmoins & amitié, de le convaincre, & de le détromper; il quitta toutes ces imaginations, causées par le démon, qui le vouloit perdre; il reprit d'une façon admirable ses premieres pensées, & les sentimens d'une ame veritablement convertie: il ne souhaitoit que de mourir au plutôôt pour ne plus offenser Dieu, & estre bienheureux dans le Ciel; il luy en faisoit de luy-mesme la demande, à la fin de ses prieres ordinaires, en ces termes. *Toy qui és au Ciel, aye pitié de moy, tire moy*

In regard to the sick, I have had more difficulty, not knowing where to find them; but I succeeded in Baptizing some, and among them an adult who, after a little training, gave me much consolation. He was a Catechumen and showed considerable punctuality at the usual prayer-services. Finding him very ill one day, I thought best, with his consent, to prepare him for Baptism; and therefore instructed him in the principal Mysteries of our Faith, making him say the acts necessary for his preparation for this Sacrament—which, however, I deferred for good reasons. Then, as I found him delirious and in danger of dying, I did not hesitate to Baptize him. Recovering his reason some time afterward, he had me summoned and told me in great anger that I had deceived him; that in his dreams he had seemed to be [81] in Heaven, where the French had received him with the hooting in which the natives are wont to indulge on the arrival of their Prisoners of war; and that, when he made his escape from them, they already had firebrands in their hands for burning him. Moreover, he said, the water that I had poured on his head was a charm and a malignant spell, which would cause his death and consign him to eternal flames in the other world. At so unexpected a turn, I appealed most earnestly to God, who at last graciously permitted me, after more than three hours of conflict,—which was, however, a strife of gentleness and love,—to undeceive and convince him. Banishing all those imaginings prompted by the evil one, who was bent on his destruction, he resumed, in a way that excited my admiration, his first thoughts, and the sentiments of a soul truly converted. His one wish was to die as soon

[82] *au pluſtoſt d'icy bas, que je ſois bien-heureux auprès de toy.*

Un autre malade m'a encore plus conſolé, le voyant agir dans l'affaire de ſon ſalut, d'une manière bien extraordinaire pour un Sauvage, & qui témoignoit une grande foy. Pour le gagner à Dieu, outre les inſtructions frequentes que je luy donnois, je ne m'étois point épargné, ny jour ny nuit, pour l'aſſiſter, & luy faire croire que je voulois efficacement ſa guerifon. Un jour ſentant bien que tous mes remedes étoient fans effet, & qu'il alloit toûjours de pis en pis, me voyant neantmoins dans un empreſſement extraordinaire pour le ſoulager. Mon frere, me dit-il, ie voy bien que tu m'aime, mais ie te prie de ne plus fonger à mon corps, ne t'applique plus qu'à ſauver mon ame; c'en eſt fait, je ſuis mort, ie n'en puis douter, & ce qui eſt important c'eſt de bien mourir. Je l'inſtruiſis donc pleinement & le baptifay; dès lors, bien content, & ne penſant plus qu'au Paradis, il commença à chanter ſa Chanſon, qu'ils appellent de mort, mais bien en autres [83] termes, qu'il ne faifoit autresfois, dans les dangers, étant infidelle. C'eſt JESUS, diſoit-il, qui eſt le maître de ma vie, il me menera au Ciel: plus iamais de peché, plus de fonge, le grand Maître qui eſt au Ciel le défend. Ce furent ſes derniers ſentimens, qu'il conſerva juſqu'à la mort.

Après tout, il faut avoier que ces peuples ont de grandes oppoſitions à la Foy, & que la converſion d'un Sauvage eſt un coup du Ciel. La liberté, qu'ils cheriffent plus que leur vie; l'orgueil, qui leur eſt naturel, auffi bien que l'inconſtance dans leurs reſolutions; l'impureté dans laquelle ils ont été élevez;

as possible, in order not to offend God again, and to attain happiness in Heaven. After his usual prayers, he voluntarily made a petition to that effect in these words: *Thou who art in Heaven, have pity on me; take me [82] as soon as possible from down here, that I may be blessed with thee.*

“Another sick man caused me still greater consolation when I saw him taking action for his salvation in a manner very unusual for a Savage, and indicative of a deep faith. To win him to God I had, besides giving him frequent instruction, spared no effort, day or night, to aid him and to convince him of my sincere desire for his recovery. One day, as he felt that all my remedies were useless, and that he was constantly going from bad to worse, but as he still saw me filled with no common eagerness to relieve his sufferings, ‘My brother,’ said he to me, ‘I see plainly that thou lovest me, but I pray thee think no more about my body; strive only to save my soul. It is all over with me; I am a dead man, I cannot doubt it; and the important thing is to die a good death.’ Accordingly, I instructed him fully and baptized him,—whereupon, being entirely satisfied, and thinking thenceforth only of Paradise, he began to sing what they call ‘the death-Song,’ but in far different [83] words from those he had used formerly in times of danger, when he was an infidel. ‘JESUS,’ he kept saying, ‘is the master of my life; he will take me to Heaven. Never any more sin or dream-worship; the great Master in Heaven forbids them.’ Such were his sentiments, which he maintained to the end.”

After all, it must be admitted that these peoples are strongly opposed to the Faith, and that a

l'attache qu'ils ont extrême à leurs fonges, & à leurs coûtumes superstitieuses; leurs divertiffemens, & leur occupation ordinaire dans la chasse & la guerre, qui les rendent peu sedentaires, & les tiennent, la plupart du temps, dans la campagne, & dans les bois, outre le Demon de l'yvrognerie qui les possede depuis quelques années, sont sans doute de grands empeschemens [84] pour y établir solidement la Religion. Neantmoins le zele, la confiance, l'application, la patience, & la longanimité de nos Missionnaires, surmontent tous ces obstacles, & nous donnent suiet d'esperer que Dieu augmentera toujourns les benedictions, qu'il luy a plû jusques à present donner à leurs travaux. C'est déjà un grand avantage qu'ils sçachent leur Langue, qu'ils ayent trouvé accès dans leurs esprits, qu'ils soient aimez & en estime parmy eux, qu'ils ayent liberté entiere de leur prescher en public, & en particulier la parole de Dieu, & qu'il n'y ait point de famille en tous ces pais, qui ne soit suffisamment instruite des principaux mysteres de nostre Foy. Plusieurs ont la Foy, quoy que, par attache à leurs mauvaises habitudes ils ne soient pas encore Chrestiens de profession; ils le sont paroistre dans leurs maladies, lors que souvent d'eux-mesmes ils mandent nos Peres, pour ne point mourir sans Baptême. Les prieres se font reglement en chaque bourg. [85] soir & matin, dans la Chapelle où les Catecumenes ont entrée, & les Chrétiens y reçoivent aux jours de Dimanche les Sacremens; on y fait le Catechisme, outre les instructions qu'on leur donne chaque jour dans les Cabanes; quantité de petits enfans s'envolent au Ciel apres la grace du Baptême, estant un des premiers soins de nos Missionnaires

Savage's conversion is a stroke of Heaven. Liberty, which they cherish more than life; pride, which is natural to them, as well as inconstancy in their resolves; the impurity wherein they have been reared; their extreme attachment to their dreams and superstitious customs; their diversions, and their ordinary pursuits of the chase and of war, which render them far from settled and keep them most of the time in the woods and on the war-path; furthermore, the Demon of intemperance which has possessed them for some years,—these are certainly great hindrances [84] to the permanent establishment of Religion among them. Yet the zeal, trust, application, patience, and long-suffering of our Missionaries are overcoming all these obstacles, and give us reason to hope God will ever increase the blessings which he has hitherto been pleased to bestow upon their labors. It is already a great gain that they know the native Tongue, have found access to the peoples' hearts, are loved and esteemed by them, and have entire liberty to preach God's word to them publicly and privately; while there is not a family in all those countries which is not adequately instructed in the principal mysteries of our Faith. Many have the Faith, although, from attachment to their evil ways, they are not yet professed Christians; this they show in times of sickness, when they often, unsolicited, send for our Fathers, in order not to die without Baptism. Prayers are held regularly in each village [85] morning and evening, in the Chapel, to which the Catechumens have free access, and where the Christians receive the Sacraments on Sunday; and there the Catechism is taught, in addition to the daily instruction given in the Cabins. Many little

d'avoir l'œil à ce que pas un ne meure sans ce Sacrement. C'est ainsi que malgré l'Enfer, ces petites Eglises ont leur progrès; il n'y en a point qui n'ait des âmes choisies, qui imitent la ferveur & la charité des Chrétiens des premiers siècles, & fervent, par leurs bons exemples, d'un puissant motif à la conversion des autres. En un mot nos Ouvriers Evangeliques font si éloigner de l'idée de croire qu'il n'y a rien à faire pour la Foy auprès de ces peuples, qu'ils nous crient au secours de tous costez, & nous demandent du renfort avec toutes les instances imaginables, & entr'autres ceux qui travaillent dans les [86] terres les plus remplies de ronces & d'épines, & à la culture des peuples les plus barbares & les plus rebelles à l'Evangile.

Fin de la troisieme [i.e., seconde] Partie.

children take flight to Heaven after the grace of Baptism, one of the first cares of our Missionaries being to watch that not a single one dies without this Sacrament. Thus it is that, in spite of Hell, these little Churches are making progress; and there is not one of them that has not some chosen souls, who imitate the fervor and charity of the first centuries, and, by their good example, furnish a strong impetus to the conversion of the rest. In short, our Gospel Laborers, far from holding that nothing can be done for the Faith with these peoples, call to us from all directions for succor, and ask us for reinforcements with all imaginable urgency. Especially true is this of those who are laboring in the [86] fields most choked with briers and thorns, and in the training of peoples the most barbarous, and the most violently opposed to the Gospel.

End of Part second.

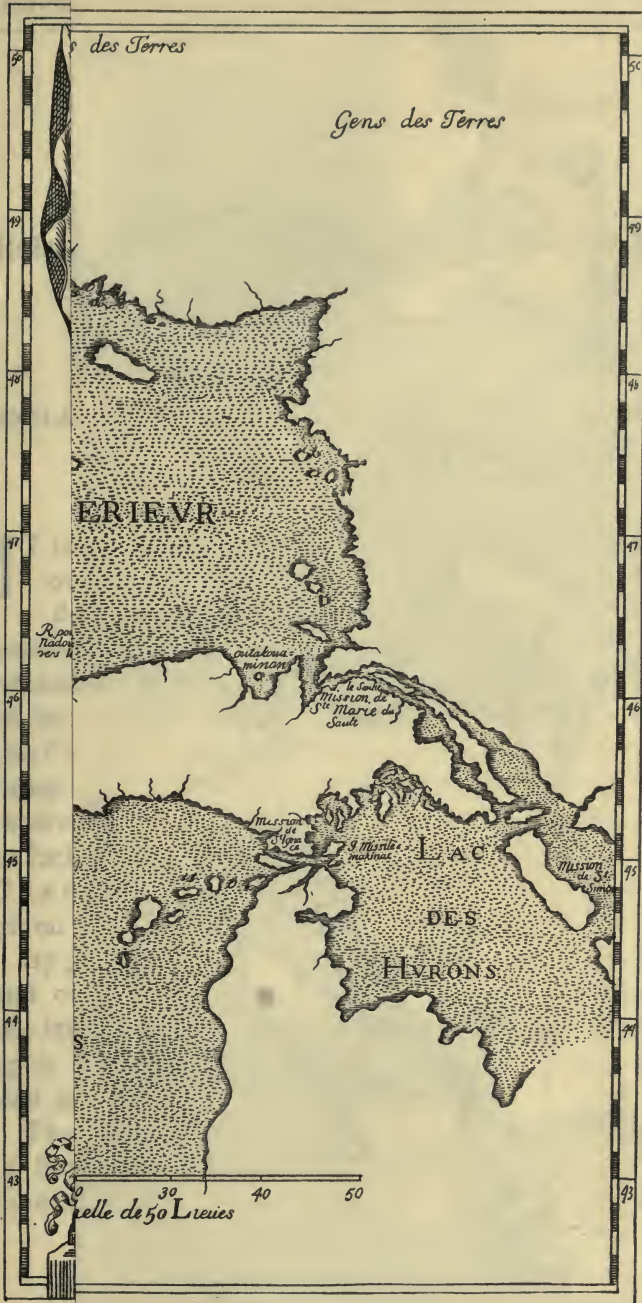
[87] Troisième Partie.

Relation des Missions aux Outaouacs, des
années 1670. & 1671.ECLAIRCISSEMENT SUR L'IDÉE QU'ON DOIT AVOIR DE
TOUTES LES MISSIONS COMPRISES SOUS
LE NOM DES OUTAOÛACS.

Il est bon de donner une connoissance generale de tous ces païs des Outaouïacs, non seulement pour distinguer les lieux, où la Foy est publiée par l'établissement des Missions; mais [88] aussi parce que le Roy, en ayant pris tout fraichement possession, par une ceremonie digne du fils aîné de l'E[gl]ise, & d'un Roy Tres-Chrestien; Il a mis tous ces peuples sous la protection de la Croix, avant que de les prendre sous la sienne, & n'a pas voulu y arborer ses armes, qu'apres y avoir planté celles de JESUS-CHRIST, ainsi qu'il fera déclaré par le narré qui fera fait de cette prise de possession.

Par un coup d'œil, qu'on peut jeter sur la Topographie des lacs, & des terres, sur lesquelles sont établis la plupart des peuples de ces quartiers, on aura plus de lumiere sur toutes ces Missions, que par de longs discours qu'on en pourroit faire.

On peut d'abord jeter les yeux sur la Mission de Sainte Marie du Sault, à trois lieux au dessous de



ND MICHIGAN.



LA LOUISIANE EN 1763

[87] Part Third.

Relation of the Missions to the Outouacs during the years 1670 and 1671.

EXPLANATION OF THE IDEA THAT SHOULD BE HELD
REGARDING ALL THE MISSIONS INCLUDED
UNDER THE NAME OUTAOUAC.

IT is well to afford a general view of all these Outouac territories, not only for the purpose of designating the places where the Faith has been proclaimed by the planting of Missions; but [88] also because the King, by very recently taking possession of them with a ceremony worthy of the eldest son of the Church, and of a Most Christian King, put all those tribes under the protection of the Cross before receiving them under his own, being unwilling to unfurl his standard before planting that of JESUS CHRIST,—as will be set forth in the account to be given of that act of taking possession.

By glancing, as one can, at the Map of the lakes, and of the territories on which are settled most of the tribes of these regions, one will gain more light upon all these Missions than by long descriptions that might be given of them.

The reader may first turn his eyes to the Mission of Sainte Marie du Sault, three leagues below the mouth of Lake superior. He will find it situated on

l'emboucheure du Lac superieur; on la verra placée sur le bord de la riviere, dans laquelle ce grand Lac se décharge, par l'endroit qu'on nomme le Sault; lieu bien avantageux pour y faire les fonctions Apostoliques, puis qu'il est le grand abord [89] de la plupart des Sauvages de ces quartiers, & le passage presque ordinaire de tous ceux qui descendent aux habitations Françoises. Aussi est-ce en cet endroit que s'est faite la prise de possession de toutes ces terres au nom de sa Majesté, en presence, & avec le consentement de quatorze Nations, qui s'y sont rendus pour cet effet.

Vers l'autre extremité du mesme lac, se découvre la Mission du Saint Esprit, qui se fait en partie au lieu, qui s'appelle la pointe de Chagaoüamigong, & en partie aux Isles voisines, où les Outaoüacs, avec les Hurons de Tionnontaté, se retirent selon les saisons propres, ou pour la peche, ou pour le bled d'Inde.

Il sera aisé de reconnoître les rivieres & les chemins qui conduisent à diverses Nations, ou sedentaires, ou errantes, situées aux environs de ce mesme lac, & qui ont quelque dépendance de cette Mission du saint Esprit, par le commerce, qui les attire chez nos Sauvages.

Car c'est vers le Midy que coule la [90] grande riviere, qu'ils appellent Missisipi, laquelle ne peut avoir sa décharge que vers la mer de la Floride, à plus de quatre cens lieux d'icy, & dont il fera parlé plus amplement cy-apres: au delà de cette grande riviere sont placez les huit Bourgades des Illinois, à cent lieux de la pointe du saint Esprit, & à quarante, ou cinquante lieux du mesme endroit, tirant au

the banks of the river by which this great Lake discharges its waters, at the place called the Sault, very advantageous in which to perform Apostolic functions, since it is the great resort [89] of most of the Savages of these regions, and lies in the almost universal route of all who go down to the French settlements. It was also on this spot that all these lands were taken possession of in his Majesty's name, in the presence and with the approval of fourteen Nations who had come hither for that purpose.

Toward the other end of the same lake is found the Mission of Saint Esprit, covering both the district known as Chagaouamigong point, and the neighboring Islands. Thither the Outaouacs, with the Hurons of Tionnontaté, repair in the seasons suitable for fishing and for raising Indian corn.

It will be easy to recognize the rivers and routes leading to various Nations, either stationary or nomadic, located in the vicinity of this same lake, who are somewhat dependent on this Mission of saint Esprit in the matter of trade, which draws them to our Savages' abode.

For it is a Southward course that is taken by the [90] great river called by the natives Missisipi, which must empty somewhere in the region of the Florida sea, more than four hundred leagues hence. Fuller mention will be made of it hereafter. Beyond that great river lie the eight Villages of the Illinois, a hundred leagues from saint Esprit point; while forty or fifty leagues Westward from the latter place is found the Nation of the Nadouessi,—very populous and warlike, and regarded as the Iroquois of these regions, waging war, almost unaided, with all the other tribes hereabout. Still farther away is situated

Couchant, on découvre la Nation des Nadoïeffi, fort nombreufe & belliqueufe, qui paffent pour les Iroquois de ces contrées, ayant guerre eux feuls prefque contre tous les autres peuples d'icy: plus loin fe rencontre une autre Nation de langue inconnuë, apres laquelle eft, dit-on, la mer du Couchant: Pouffant encore vers l'Oüeft-Norouëft, l'on void les peuples, appellés Affinipoüalac, qui font une grande village, ou felon d'autres, trente petits villages ramaffez affez prés de la mer du Nord, à quinze journées de la mefme Miffion du faint Efprit.

Enfin les Kiliftinons font épandus par toutes les Terres du Nord de ce Lac [91] Superieur, fans avoir ny bled, ny châps; ny aucune demeure arreftée, mais errans inceffamment parmy ces grandes Forests, pour y vivre de chaffe, auffi bien que quelques autres Nations de ces quartiers là, qu'on appelle pour ce fujet les gens des Terres, ou de la Mer du Nord.

On pourra auffi, comme en chemin faifant, remarquer tous les endroits de ce Lac, où l'on dit que fe retrouve du cuivre: car quoy que iufqu'à prefent on n'en ait pas de connoiffance bien affeurée, faute de recherche affez exacte, neantmoins les plaques, & les maffes de ce métal que nous avons veuës pefant chacun cent & deux cens livres, & bien plus; ce gros rocher de cuivre de fept à huit cent livres, que tous les paffans voyent vers le fond du Lac; & en outre quantité de morceaux qu'on trouve au bord de l'eau en divers endroits, femblent ne nous permettre pas de douter, qu'il n'y ait quelque part des meres mines, qu'on n'a pas encore découvertes.

Aprés avoir parcouru des yeux tout [92] ce Lac Superieur avec les Nations qui l'environnent, on

another Nation, of an unknown tongue, beyond which, it is said, lies the Western sea. Again, proceeding toward the West-Northwest, we find the people called Assinipoualac, constituting one large village,—or, as others say, thirty small villages in a group,—not far from the North sea, two weeks' journey from the above-named Mission of saint Esprit.

Finally, the Kilistinons are dispersed through the whole Region to the North of this Lake [91] Superior,—possessing neither corn, nor fields, nor any fixed abode; but forever wandering through those vast Forests, and seeking a livelihood there by hunting. There are also other Nations in those districts, for that reason called “the peoples of the Interior,” or of the North Sea.

The reader will also be enabled—on his journey, so to speak—to note all the places on this Lake where copper is said to be found. For, although at present we have no very definite knowledge on the subject, because no thorough surveys have been made, yet the slabs and huge lumps of this metal which we have seen, each weighing a hundred or two hundred livres, and much more; that great rock of copper, seven or eight hundred livres in weight, seen near the head of the Lake by all who pass; and, furthermore, the numerous pieces found at the water's edge in various places,—all seem to force upon us the conviction that somewhere there are parent mines which have not yet been discovered.³

After surveying this entire [92] Lake Superior, together with the Nations surrounding it, let us go down to the Lake of the Hurons, almost in the middle of which we shall see the Mission of saint Simon, established on the Islands which were formerly the

peut descendre vers le Lac des Hurons, & y remarquer, presque au milieu, la Mission de saint Simon, établie dans les Isles qui étoient autrefois le vray païs de quelques Nations des Outaouïacs, & qu'ils furent contraints d'abandonner, lors que les Iroquois défolerent les Hurons: mais depuis que les Armes du Roy, les ont obligés de vivre en paix avec nos Algonquins, une partie des Outaouïacs sont retournés en leurs païs; & en mesme temps nous avons placé cette Mission, à laquelle ont rapport les peuples de Mississagué, les Amicouës, & autres circonvoisins, auxquels nous avons publié la Foy, & baptisé quantité, tant de leurs enfans, que des adultes.

Tirant au midy, & à l'autre costé du Lac, sont les terres autrefois habitées par diverses Nations des Hurons, & des Outaouïacs, qui s'estoient placez à quelque distance les uns des autres, jusqu'à l'Isle fameuse de Missilimakinac, aux environs de laquelle, comme du lieu le plus celebre de tous ces quartiers, [93] pour l'abondance du poisson, divers Peuples, ont eu autrefois leur demeure, lesquels s'ils voyent la paix bien affermie, prétendent bien y retourner. Et c'est pour cela que nous y avons déjà jetté quelques fondemens de la Mission de S. Ignace, pendant l'Hyver dernier, que nous y avons passé.

De là on entre dans le Lac appelé Mitchiganons, à qui les Illinois ont laissé leur nom, depuis que ces Peuples qui ont autrefois habité proche de la mer de l'Oüest, en ont esté chassés par leurs ennemis, ils se vinrent refugier sur les rivages de ce Lac. d'où les Iroquois les ayant aussi dépouillés, ils se font enfin retirés à sept journées au delà de la grande riviere. On verra dans la fuite; comme une partie de cette

true country of some Nations of the Outaouacs, and which they were forced to leave when the Hurons were ravaged by the Iroquois. But since the King's Arms have compelled the latter to live at peace with our Algonquins, part of the Outaouacs have returned to their country; and we at the same time have planted this Mission, with which are connected the peoples of Mississagué, the Amicouës, and other circumjacent tribes,—to whom we have proclaimed the Faith, baptizing many of their children and adults.

Toward the south, on the other side of the Lake, are the territories formerly occupied by various Nations of the Hurons and Outaouacs, who had stationed themselves at some distance from one another, as far as the famous Island of Missilimakinac.³ In the neighborhood of this island, as being the spot most noted in all these regions [93] for its abundance of fish, various Peoples used to make their abode, who now fully intend to return thither if they see that peace is firmly established. It is for this reason that we have already begun there to found the Mission of St. Ignace; this was done during the past Winter, which we spent there.

Thence one enters the Lake called Mitchiganons, to which the Illinois have given their name. After the People who formerly lived near the Western sea were driven away from it by their foes, they sought a refuge on the shores of this Lake; and when the Iroquois expelled them thence also, they finally withdrew to a spot seven days' journey beyond the great river. The reader will see, at the end, how a part of this nation has begun to receive the light of the Faith, which we carried even to their own country.

Finally, between this Lake of the Illinois and Lake

nation a commencé d'estre éclairée des lumieres de la Foy, que nous leur avons portée jusques chez elles.

Enfin entre ce Lac des Illinois & le Lac Superieur, l'on voit une longue baye appellée des Puans, au fond de laquelle est la Mission de saint François Xavier: à l'entrée de cette baye, [94] on rencontre les Isles appellées Huronnes, parce que les Hurons après la defolation de leur païs, s'y font retirés quelque temps; en une desquelles particulierement se trouve une espece d'Emeraudes, ou façon de diamans, les uns blancs les autres verds: plus avant encor du costé du Nord, on peut voir une assez petite riviere, à laquelle on [a] donné le nom du cuivre, à cause d'une masse de métal pesant plus de deux cent livres, que nous y avons veuë.

Approchant du fond de ladite baye, l'on voit la riviere des Oumaloumines, comme qui diroit de la Nation de la folle avoine, laquelle est de la dépendance de la Mission de S. François Xavier, ausi bien que celle des Potéouïatami, des Oufaki, & autres Peuples, lesquels estant chassés de leur païs, qui font les Terres du Sud proche de Missilimakinac, se font refugiez dans le fond de cette baye, au delà de laquelle, on peut appercevoir dans les Terres, la Nation du Feu ou des Mathkoutench, avec une de celles des Illinois ditte Lefoumami [*sc.* les Oumami]; & les Outagami, [95] desquels il fera parlé plus particulierement, ausi bien que de toutes les autres qui ont esté marquées, la Foy ayant esté publiée presque à tous; dont les uns l'ont embrassée, & font profession publique du Christianisme, les autres ne se font pas encore déclarez, quoy que plusieurs particuliers ayent

Superior is seen a long bay called the bay des Puans, at the head of which is the Mission of saint François Xavier; while at its entrance [94] are encountered the Islands called Huron, because the Hurons took refuge there for some time, after their own country was laid waste. In one of them especially is found a kind of Emerald or diamond, some white and others green. Still farther Northward may be seen a stream of no great size, to which is given the name of copper river, from a lump of metal that we saw there, weighing more than two hundred livres.

Approaching the head of the same bay, we see the river of the Oumaloumines [Menomonees],—or, translated, “the wild-oats Nation,”—which is a dependency of the Mission of St. François Xavier, as are also the Potéouatami, the Ousaki, and other Tribes,—who, driven from their own abode, the Lands toward the South, near Missilimakinac, have sought refuge at the head of this bay. Beyond it, and farther Inland, may be seen the Fire Nation, or the Mathkoutench, with an Illinois tribe called the Oumami [Miami], and also the Outagami. [95] Of these mention will be made more in detail, as well as of all the other tribes designated, the Faith having been proclaimed to nearly all of them. Some peoples have embraced it, and make public profession of Christianity; while the others have not yet made any declaration, although many individuals have received holy Baptism, and the greater part have been given the necessary instruction therefor.

Finally, the remaining tribes, farther distant toward the South and Southwest, are either beginning to draw near to us,—for already the Illinois have reached the bay mentioned above,—or else are

reçu le saint Baptesme, & la plupart les instructions necessaires pour le recevoir.

Enfin les autres plus éloignez vers le Sud & Sur-ouëst, ou bien commencent à s'approcher de nous, car les Illinois font déjà arrivez en cette baye, ou bien attendent qu'on puisse pouffer jusques chez eux. C'est ce qui sera déclaré plus en détail, parlant de chaque Mission l'une après l'autre, où l'on touchera ce qui s'est trouvé de plus rare, & de plus curieux à sçavoir, en ces terres & ces Peuples nouvellement découverts. Mais auparavant voyons comme le Roy en a pris cette année possession, & comme il les a fournis sous la domination de Jesus-Christ, avant que de les soumettre à la sienne.

[96] PRISE DE POSSESSION AU NOM DU ROY, DE TOUTS
LES PAÏS COMMUNÉMENT COMPRIS SOUS
LE NOM DES OUTAOÛACS.

Nous ne pretendons pas faire icy un narré de tout ce qui s'est passé en cette ceremonie, mais seulement toucher ce qui regarde le Christianisme, & le bien de nos Missions qui vont estre plus florissantes que jamais, apres ce qui s'est passé en cette occasion à leur avantage.

Monfieur Talon nostre Intendant ayant à son retour de Portugal, & après son naufrage, reçu commandement du Roy de repasser en ce païs, reçut au mesme temps les ordres de sa Majesté, d'y travailler fortement à l'établissement du Christianisme, en favorisant nos Missions, & à faire reconnoistre le nom & la domination de nostre invincible Monarque, parmy les Nations mesme les plus inconnuës & les plus éloignées; cét ordre appuyé des intentions du Ministre,

waiting until we can advance to them. All these matters will be treated more in detail when we take up each Mission in order, touching upon what has been found most rare and curious to be known among those newly-discovered countries and Peoples. But first let us see how the King took possession of them this year, and subjected them to Jesus Christ's dominion before placing them under his own.

[96] TAKING POSSESSION, IN THE KING'S NAME, OF
ALL THE COUNTRIES COMMONLY INCLUDED
UNDER THE DESIGNATION OUTAOUAC.

IT is not our present purpose to describe this ceremony in detail, but merely to touch on matters relating to Christianity and the welfare of our Missions, which are going to be more flourishing than ever after what occurred to their advantage on this occasion.

When Monsieur Talon, our Intendant, returned from Portugal, and after his shipwreck, he was commanded by the King to return to this country; and at the same time received his Majesty's orders to exert himself strenuously for the establishment of Christianity here, by aiding our Missions, and to cause the name and the sovereignty of our invincible Monarch to be acknowledged by even the least known and the most remote Nations. These commands, reinforced by the designs of the Minister,—who is ever [95 i.e., 97] equally alert to extend God's glory, and to promote that of his King in every land,—were obeyed as speedily as possible. Monsieur Talon had no sooner landed than he considered means for insuring the success of these plans,—choosing, to that end, sieur de saint Lusson,⁴ whom he com-

qui veille [95 i.e., 97] toujours également à étendre la gloire de Dieu, & à procurer par toute terre celle de son Roy, fut executé aussi-tost qu'il put l'estre; & Monsieur Talon ne fut pas plutôt débarqué, qu'il pensa aux moyens de le faire reussir, & pour ce il choisit le sieur de saint Luffon qu'il commit, pour en sa place & au nom de sa Majesté, prendre possession des terres qui se trouvent entre l'Est & l'Oüest, depuis Montreal jusqu'à la mer du Sud, autant & si avant qu'il se pourroit.

Pour ce sujet, apres avoir hyverné dans le Lac des Hurons, il se rendit à sainte Marie du Sault, au commencement de May de cette année mil six cens septante & un. Il fit d'abord convoquer les peuples d'alentour, de plus de cent lieuës à la ronde, lesquels s'y trouverent, par leurs Ambassadeurs, au nombre de quatorze Nations; & ayant disposé toutes choses necessaires pour faire que tout reussit à l'honneur de la France, il commença le quatrième de Juin de la mesme année, par l'action la plus solemnelle qui se soit jamais pratiquée [96 i.e., 98] en ces païs.

Car tout le monde étant assemblé pour un grand conseil public, & ayant choisi une éminence tres-propre à son dessein, & qui domine à la Bourgade des Saulteurs, il y fit planter la Croix, & en suite arborer les armes du Roy, avec toute la magnificence dont il se put aviser.

La Croix fut publiquement beniste avec toutes les ceremonies de l'Eglise, par le Superieur de ces Missions, & puis estant levée de terre pour la planter, l'on chanta le *Vexilla*, que bon nombre de François, qui se trouverent pour lors en ce lieu, entonnerent avec l'admiration de tous les Sauvages, la joye estant

missioned to take possession, in his place and in his Majesty's name, of the territories lying between the East and the West, from Montreal as far as the South sea, covering the utmost extent and range possible.

For this purpose, after wintering on the Lake of the Hurons, Monsieur de saint Luson repaired to sainte Marie du Sault early in May of this year, sixteen hundred and seventy-one. First, he summoned the surrounding tribes living within a radius of a hundred leagues, and even more; and they responded through their Ambassadors, to the number of fourteen Nations.⁵ After making all necessary preparations for the successful issue of the whole undertaking to the honor of France, he began, on June fourth of the same year, with the most solemn ceremony ever observed [96 i.e., 98] in these regions.

For, when all had assembled in a great public council, and a height had been chosen well adapted to his purpose,—overlooking, as it did, the Village of the people of the Sault,—he caused the Cross to be planted there, and then the King's standard to be raised, with all the pomp that he could devise.

The Cross was publicly blessed, with all the ceremonies of the Church, by the Superior of these Missions; and then, when it had been raised from the ground for the purpose of planting it, the *Vexilla* was sung. Many Frenchmen there present at the time joined in this hymn, to the wonder and delight of the assembled Savages; while the whole company was filled with a common joy at sight of this glorious standard of JESUS CHRIST, which seemed to have been raised so high only to rule over the hearts of all these poor peoples.

Then the French Escutcheon, fixed to a Cedar

reciproque dans les esprits des uns & des autres, à la veüe de ce glorieux étendard de JESUS-CHRIST, qui sembloit n'estre élevé si haut, que pour dominer sur les cœurs de tous ces pauvres peuples.

Ensuite l'Escuffon de France ayant été attaché à un poteau de Cedre, fut aussi élevé au dessus de la Croix, pendant qu'on chantoit l'*Exaudiat*, & qu'on [97 i.e., 99] prioit en ce bout du monde pour la personne Sacrée de sa Majesté: Apres cela Monsieur de saint Luffon gardant toutes les formes ordinaires en pareille rencontre, prit possession de ces païs, l'air retentissant de cris redoublez de vive le Roy, & de la décharge des fusils, avec la joye & l'étonnement de tous ces peuples, qui n'avoient jamais rien veu de semblable.

Apres qu'on eut donné lieu à ces bruits confus de voix & de fusils, un grand silence s'étant fait par toute l'assemblée, le Pere Claude Alloüez commença l'Eloge du Roy pour faire connoître à toutes ces Nations, quel estoit celui, dont ils voyoient les armes, & sous la domination duquel ils se soumettoient en ce jour: & comme il est bien versé en leur langue, & en leurs façons de faire, il sceut si bien s'accommoder à leur portée; qu'il leur donna une idée de la grandeur de nostre incomparable Monarque, telle qu'ils avoient qu'ils n'ont point de parole pour enoncer ce qu'ils en pensent.

Voicy une bonne affaire qui se présente [98 i.e., 100] à vous, mes freres, leur dit-il, une grande & importante affaire, qui fait le sujet de ce conseil: Jetez les yeux sur la Croix qui est si haut élevée au dessus de vos testes, c'est où JESUS-CHRIST Fils de Dieu s'étant fait homme pour l'amour des hommes, a voulu estre attaché & a voulu mourir, afin de satisfaire à son

pole, was also erected, above the Cross; while the *Exaudiat* was sung, and [97 i.e., 99] prayer for his Majesty's Sacred person was offered in that far-away corner of the world. After this, Monsieur de saint Lussion, observing all the forms customary on such occasions, took possession of those regions, while the air resounded with repeated shouts of "Long live the King!" and with the discharge of musketry,—to the delight and astonishment of all those peoples, who had never seen anything of the kind.

After this confused uproar of voices and muskets had ceased, perfect silence was imposed upon the whole assemblage; and Father Claude Allouez began to Eulogize the King, in order to make all those Nations understand what sort of a man he was whose standard they beheld, and to whose sovereignty they were that day submitting. Being well versed in their tongue and in their ways, he was so successful in adapting himself to their comprehension as to give them such an opinion of our incomparable Monarch's greatness that they have no words with which to express their thoughts upon the subject.

"Here is an excellent matter brought [98 i.e., 100] to your attention, my brothers," said he to them,— "a great and important matter, which is the cause of this council. Cast your eyes upon the Cross raised so high above your heads: there it was that JESUS CHRIST, the Son of God, making himself man for the love of men, was pleased to be fastened and to die, in atonement to his Eternal Father for our sins. He is the master of our lives, of Heaven, of Earth, and of Hell. Of him I have always spoken to you, and his name and word I have borne into all these

Pere Eternel pour nos pechez: Il est le maistre de nos vies, du Ciel & de la Terre & des Enfers: c'est celuy dont je vous parle toujours, & dont j'ay porté le nom & la parole en toutes ces contrées. Mais regardez en mesme temps cét autre poteau, où sont attachées les armoiries du grand Capitaine de France, que nous appellons le Roy. Il demeure au delà de la mer, il est le Capitaine des plus grands Capitaines, & n'a point son pareil au monde; tous les Capitaines que vous avez jamais veus, & dont vous avez entendu parler, ne sont que des enfans auprès de luy: il est comme un grand arbre, & eux ne sont que comme de petites plantes, qu'on foule aux pieds en marchant. Vous connoissez [99 i.e., 101] Onnontio, ce celebre Capitaine de Quebec, vous sçavez & vous experimentez qu'il est la terreur des Iroquois, & son nom seul les fait trembler, depuis qu'il a défolé leur païs, & qu'il a porté le feu dans leurs Bourgades; Il y a au delà de la mer dix mille Onnontio, comme celuy là, qui ne sont que les Soldats de ce Grand Capitaine, nostre Grand Roy dont je parle. Quand il dit le mot, je vay en guerre, tout le monde luy obeït, & ces dix mille Capitaines levent des Compagnies de cent soldats chacun, & par mer & par terre; les uns s'embarquent en des navires, au nombre de cent & de deux cents, tels que vous en avez veu à Quebec. Vos Canots ne portent que quatre à cinq hommes, & dix ou douze tout au plus: Nos navires de France en portent quatre ou cinq cens, & mesme jusqu'à mille. Les autres vont en guerre par terre, mais en si grand nombre, qu'estant rangez en file deux à deux, ils tiendroient plus de place, qu'il n'y a d'icy a Missiffa-
quenK, quoy que nous y contions plus de vingt

countries. But look likewise at that other post, to which are affixed the armorial bearings of the great Captain of France whom we call King. He lives beyond the sea; he is the Captain of the greatest Captains, and has not his equal in the world. All the Captains you have ever seen, or of whom you have ever heard, are mere children compared with him. He is like a great tree, and they, only like little plants that we tread under foot in walking. You know about [99 i.e., 101] Onnontio, that famous Captain of Quebec. You know and feel that he is the terror of the Iroquois, and that his very name makes them tremble, now that he has laid waste their country and set fire to their Villages. Beyond the sea there are ten thousand Onnontios like him, who are only the Soldiers of that Great Captain, our Great King, of whom I am speaking. When he says, 'I am going to war,' all obey him; and those ten thousand Captains raise Companies of a hundred soldiers each, both on sea and on land. Some embark in ships, one or two hundred in number, like those that you have seen at Quebec. Your Canoes hold only four or five men—or, at the very most, ten or twelve. Our ships in France hold four or five hundred, and even as many as a thousand. Other men make war by land, but in such vast numbers that, if drawn up in a double file, they would extend farther than from here to Mississaquenk, although the distance exceeds twenty leagues. When he [100 i.e., 102] attacks, he is more terrible than the thunder: the earth trembles, the air and the sea are set on fire by the discharge of his Cannon; while he has been seen amid his squadrons, all covered with the blood of his foes, of whom he has slain so many

lieuës: Quand il [100 i.e., 102] attaque il est plus redoutable que le tonnerre, la terre tremble, l'air & la mer font en feu par la décharge de ses Canons: on l'a veu au milieu des escadrons, tout couvert du sang de ses ennemis, dont il a passé si grand nombre par le fil de l'épée, qu'il ne conte pas les chevelures, mais les ruisseaux de sang qu'il fait couler; il emmène si grand nombre de prisonniers de guerre, qu'il n'en fait aucun cas, mais les laisse aller là où ils veulent, pour montrer qu'il ne les craint pas: personne n'ose présentement luy faire la guerre, tout ceux d'audelà de la mer luy ont demandé la paix avec de grandes soumissions. On le va voir de toutes les parties de la terre pour l'écouter, & pour l'admirer. C'est luy seul qui décide toutes les affaires du monde. Que diray-je de ses richesses, vous vous estimez riches quand vous avez dix ou douze sacs de bled, quelques haches, raffades, chaudières, ou autres choses semblables. Il a des villes à luy plus que vous n'êtes d'hommes dans tous ces pays, à cinq cens lieuës à la ronde, dans [101 i.e., 103] chaque ville il y a des magasins, où l'on trouveroit des haches assez pour couper tous vos bois, des chaudières pour cuire tous vos originaux, & de la raffade pour en remplir toutes vos cabanes: sa maison est plus longue, qu'il n'y a d'icy au haut du Sault, c'est à dire plus de demie lieuë; plus haute que les plus grands de vos arbres, & elle contient plus de familles que la plus grande de vos Bourgades n'en peut comprendre.

Le Pere ajouta bien d'autres choses de cette nature, qui furent reçues de ces peuples avec admiration, étant tous surpris, qu'il y eust sur la terre un homme si grand, si riche, & si puissant.

with his sword that he does not count their scalps, but the rivers of blood which he sets flowing. So many prisoners of war does he lead away that he makes no account of them, letting them go about whither they will, to show that he does not fear them. No one now dares make war upon him, all nations beyond the sea having most submissively sued for peace. From all parts of the world people go to listen to his words and to admire him, and he alone decides all the affairs of the world. What shall I say of his wealth? You count yourselves rich when you have ten or twelve sacks of corn, some hatchets, glass beads, kettles, or other things of that sort. He has towns of his own, more in number than you have people in all these countries five hundred leagues around; while in [101 i.e., 103] each town there are warehouses containing enough hatchets to cut down all your forests, kettles to cook all your moose, and glass beads to fill all your cabins. His house is longer than from here to the head of the Sault,—that is, more than half a league,—“and higher than the tallest of your trees; and it contains more families than the largest of your Villages can hold.”

The Father added much more of this sort, which was received with wonder by those people, who were all astonished to hear that there was any man on earth so great, rich, and powerful.

Following this speech, Monsieur de Saint Lusson took the word, and stated to them in martial and eloquent language the reasons for which he had summoned them,—and especially that he was sent to take possession of that region, receive them under the protection of the great King whose Panegyric they had just heard; and to form thenceforth but one

Après ce discours Monsieur de Saint Luffon prit la parole, & leur declara d'une façon guerriere & eloquente, les fujets pour lesquels il les avoit appellez: fur tout qu'il estoit envoyé pour prendre possession de ce païs, les recevoir sous la protection de ce grand Roy, dont ils venoient d'entendre le Panegirique, & ne faire plus qu'une terre de la leur & de la nostre. L'on conclut [102 i.e., 104] toute la cérémonie par un beau feu de joye, qui fut allumé sur le soir, & où le *Te Deum* fut chanté, pour remercier Dieu, au nom de ces pauvres peuples, de ce qu'ils étoient à present les fujets d'un si grand, & si puissant Monarque.

land of their territories and ours. [102 i.e., 104] The whole ceremony was closed with a fine bonfire, which was lighted toward evening, and around which the *Te Deum* was sung to thank God, on behalf of those poor peoples, that they were now the subjects of so great and powerful a Monarch.

CHAPITRE I.

DE LA MISSION DE SAINTE MARIE DU SAULT, & DE
QUELQUES MERVEILLES QUE DIEU Y A OPERÉ, EN
FAVEUR DE L'ÉTABLISSEMENT DE LA FOY.

PAR ce qui a été dit en la dernière Relation, on peut juger des fruits qu'on doit se promettre de cette Mission, veu les belles espérances qu'elle donnoit. On n'a pas été trompé dans l'attente qu'on en avoit, & on peut dire que Dieu y a mis la main luy-mesme, pour attirer à foy ces peuples, de la mesme façon avec quelque proportion, qu'il a fait travailler ses Apostres, à la conversion [103 i.e., 105] des Payens, par les guerifons miraculeuses, qu'il operoit par leur moyen.

Le Pere Gabriel Druilletes, un des plus anciens Missionnaires du Canada; où il travaille à la conversion des Sauvages depuis plus de vingt ans, nous est heureusement venu au secours. Il n'eut pas plutôt mis pied à terre icy, qu'une fâcheuse maladie se jetta parmy la plupart de nos Sauvages. Neantmoins au lieu d'arrester le cours de l'Évangile, au contraire elle luy a donné grand credit, par quantité de guerifons surprenantes, qui ont fait tant d'impression sur les esprits de ces peuples, que par la grace de nostre Seigneur, ils se font hautement declarer pour la foy, que tous les anciens ont publiquement promis d'embrasser, quand ils feront suffisamment instruits.

Il fera bon de coucher icy quelques-unes de ces

CHAPTER I.

OF THE MISSION AT SAINTE MARIE DU SAULT, AND
SOME WONDERS THAT GOD WROUGHT THERE TO
PROMOTE THE ESTABLISHMENT OF THE FAITH.

FROM what was said in the last Relation, the reader can judge what fruits are to be expected from this Mission, in view of the fair hopes that it held out. We have not been disappointed in our expectations concerning it; and God himself may be said to have stretched forth his hand to draw these peoples to him,—in the same way, relatively speaking, that he made his Apostles labor for the conversion [103 i.e., 105] of the Pagans, by the miraculous cures which he wrought through them.

Father Gabriel Druilletes, one of the oldest Missionaries in Canada, where he has been engaged in converting the Savages for more than twenty years, fortunately came to our succor. No sooner had he landed here than a grievous disease broke out among the greater part of our Savages; yet, instead of checking the course of the Gospel, it, on the contrary, brought it into great repute by many wonderful cures. This made such an impression on these peoples' minds that, by the grace of our Lord, they declared themselves openly for the faith; and all the elders have publicly promised to embrace it when they are sufficiently instructed.

It will be well to relate here some of these cures, in order to thank God for them, since he does not

guerifons, pour en rendre gloire à Dieu, qui ne dédaigne pas d'exercer ses misericordes sur ces pauvres Barbares.

Un des plus considérables de la Nation, [104 i.e., 106] que l'on appelle Saulteurs, nommé Apican, étant tourmenté d'une grande inflammation de gosier, jointe à une grande quantité de fang, qu'il vomissoit depuis deux jours, sans pouvoir ny manger, ny reposer, tant cette esquinance le pressoit, fut invité par le Pere Gabriel à avoir recours à Dieu, ce qu'il n'eut pas plutôt fait, qu'il se trouva tout soudainement délivré de ses maux, & en état de venir en l'Eglise pour en remercier nostre Seigneur. C'est la priere uniquement, disoit-il, & sans aucun remede, qui m'a guery; c'en est fait, je prie, ie veux estre Chrestien: Sa femme, deux de ses enfans, & quelques autres de ses petits fils, étant frappez du mal courant, n'entrèrent tous que deux fois, dans la Chapelle, pour estre gueris.

Une bonne vieille âgée de plus de quatre vingts ans, ayant appelé le Pere, luy dit d'abord qu'il fut entré dans sa Cabane, c'est fait de moy, ie suis morte; car outre ma vieilleffe, un grand mal de reins, & une ardeur dont ie brûle en tout le corps me tuent; demain, [105 i.e., 107] ie ne feray plus en vie; Le Pere l'instruisit, luy fait prendre confiance en Dieu, & en la Sainte Vierge; & apres luy avoir fait faire le signe de la Croix, il la laisse, & ne fut pas si tost forty qu'elle s'endort, & à son réveil elle n'a ny fièvre ny mal de reins, & le matin qu'elle pensoit devoir estre portée au tombeau, elle eut assez de force pour aller iusqu'aux Cabanes plus éloignées, y raconter à ses parens sa guerison si subite, & les inviter de venir

disdain to show his mercy to these poor Barbarians.

One of the chief men—Apican by name—of the Nation [104 i.e., 106] known as the people of the Sault, being troubled with a severe inflammation of the throat, accompanied by much vomiting of blood,—which he had been throwing up for two days, without being able to eat or sleep, so tormented was he by this cynanche,—was exhorted by Father Gabriel to have recourse to God. No sooner had he done so than he found himself instantaneously freed from his sufferings, and able to come to Church and thank our Lord. “Prayer alone,” said he, “without any medicine, has cured me. The thing is done; I pray now, and I am determined to be a Christian.” His wife, two of his children, and some of his grandsons also, on being seized with the prevailing disease, visited the Chapel only twice before they were cured.

A good old woman more than eighty years of age, summoning the Father, said to him as soon as he entered her Cabin: “It is all over with me, I am a dead woman; for, besides my old age, I am being killed by a severe pain in my loins, and a burning heat that is consuming my whole body. To-morrow [105 i.e., 107] I shall be no longer living.” The Father instructed her, inspired her with trust in God and the Blessed Virgin, and, after causing her to make the sign of the Cross, left her. No sooner had he gone out than she fell asleep, and, on awaking, she had neither fever nor pain in the loins; and in the morning, when she had expected to be borne to her grave, she had strength enough to visit the most distant Cabins, and tell her relatives of her very sudden cure, inviting them to accompany her to the

avec elle en la Chapelle, pour en remercier Dieu. Elle y vint de fait, accompagnée de ses plus proches, qui avoient obligation aussi bien qu'elle, à rendre grâces à nôtre Seigneur; entr'autres sa fille, laquelle dès la première fois que le Pere l'eût fait prier Dieu, fut délivrée d'une grosse fièvre, & d'une paralysie aux deux jambes; son gendre, qui avoit été souvent délivré de fièvre, & d'autres incommoditez à la porte de l'Eglise; & sa petite fille de cinq à six ans, qui dès la première fois qu'elle fut portée à la Chapelle, fut guérie d'un flux de sang, dont elle étoit tourmentée depuis long-temps. [106 i.e., 108] Il faisoit donc beau voir cette bonne vieille avec sa parenté prosternée contre terre dans l'Eglise, & levant les mains & les yeux au Ciel, faire cette courte priere: C'est vous, ô grand Dieu, qui par la seule force de la Foy, avez chassé la mort de chez moy, c'est une signalée obligation que je vous ay; mais mon âge si avancé, qui ne me permet pas de jouir long-temps de cette faveur, fait que mes enfans vous sont beaucoup plus redevables que moy, puisque vous les avez ressuscitez, pour estre long temps possesseurs du bien que vous leur avez fait.

Une autre femme fut incontinent guérie d'une enflure de jambe, & peu de temps après se trouvant en danger de mort, étant en travail d'enfant, Jesus, dit-elle, qui m'avez délivrée de mon mal de jambe, & qui avez tant aimé les enfans, ayez pitié de la mere, & de son fruit, je meurs, & mon fils avec moy; elle n'en mourut pas, non plus que son fils; sa foy estoit trop grande.

Une fille souffroit de si violens accès [107 i.e., 109] de fièvre, qu'elle en avoit perdu, & l'ouye & la

Chapel to thank God therefor. Thither, in fact, she went attended by her nearest kinsfolk,—who, as well as herself, were under obligations to return thanks to our Lord. Among them were her daughter, who, the very first time the Father made her pray, was cured of a grievous fever and a paralysis of both arms; her son-in-law, who had often been cured, at the Church door, of fever and other ailments; and her granddaughter of five or six, who, the first time she was carried to the Chapel, was cured of a bloody flux from which she had long been suffering. [106 i.e., 108] Now it was a beautiful sight to see that good old woman, with her relatives, prostrate on the Church floor, lifting hands and eyes to Heaven, and offering this short prayer: “You, O great God, by the power of the Faith alone, have driven death from my home, and I am under a remarkable obligation to you; but as my age, so advanced as it is, does not admit of my long reaping the fruits of that favor, my children are much more indebted to you than I, since you have renewed their life and enabled them, for a long time to come, to enjoy the blessing that you have bestowed upon them.”

Another woman was immediately cured of a swollen leg; and soon after, being in danger of dying in childbed, “Jesus,” she cried, “you who cured me of the disease in my leg, and who did so love children, take pity on a mother and her offspring. I am dying, and my boy with me.” She did not die, nor did her boy; her faith was too great.

A girl was suffering such violent attacks [107 i.e., 109] of fever that she had lost hearing and speech in consequence; her mother brought this

parole: la mere porte en l'Eglise cette fourde & muette, & la rapporte en sa cabane pleine de fanté.

Une autre femme n'eut pas besoin de venir jusqu'en la Chapelle pour trouver sa guerison de plusieurs fortes de maladies qui la preffoient tout à la fois, elle prie dans sa cabane, & dès la nuit même tous ses maux se dissipent.

Un enfant ne voyoit plus d'un œil, & aussi-tôt que le Pere l'eut fait prier Dieu, il en eut l'usage, aussi bien que de l'autre.

Le mal le plus commun estoit le flux de sang, qui couroit par tout le Bourg, & dont l'air estoit si infecté, que tous les chiens même en mouroient tout enragez: cependant Dieu conserva tous ces pauvres Sauvages qui eurent recours à luy par la priere, le dénombrement en seroit ennuyeux.

Mais on ne doit pas omettre que ces graces ne se font pas seulement faites à ceux du pais, mais aussi aux estrangers, qui passoient par icy.

Vn jeune Kilistinon, ayant pris à Montreal [108 i.e., 110] un mal qui enleva l'an passé grand nombre de Sauvages, ne faisoit que languir; s'estant rendu icy, de l'autre costé de la riviere, il se trouva si bas, la jaunisse s'estant répandue par tout le corps, qu'il n'avoit pû manger quoy que ce soit depuis trois jours, & même il restoit sans aucun mouvement comme s'il eust déjà esté mort; les Jongleurs s'estoient employez à sa guerison, avec toutes leurs superstitions diaboliques, mais inutilement. Le Pere le va visiter après midy, l'instruit, le fait prier, avec promesse de se faire Chrestien; il ne s'y fut pas plustost engagé, qu'il se sentit revivre tout d'un coup, & dès le lendemain matin passe la riviere, pour en

deaf-mute to the Church, and carried her back to her cabin in perfect health.

Another woman did not need to come to the Chapel to be cured of diseases of several kinds with which she was afflicted at the same time. She prayed in her cabin, and on that very night all her ailments were dispelled.

A child had lost the use of one eye; and, as soon as the Father had made him pray to God, he could see with it as well as with the other.

The most common malady was the bloody flux, which spread through the whole Village, so infecting the atmosphere that even all the dogs were going mad with it, and dying. Meanwhile God preserved all those poor Savages who had recourse to him in prayer; but to enumerate them would be wearisome.

We must not, however, omit to say that these signs of favor were not confined to the people of the country, but were also shown to strangers passing this way.

A young Kilistinon, seized at Montreal with [108 i.e., 110] an ailment which, during the past year, swept off many Savages, was in a very feeble condition. Upon arriving here from the other side of the river, he was so low, jaundice having spread over his whole body, that he had been unable to eat a mouthful for three days; and was even left without power to move, as if he were already dead. The Jugglers had striven to cure him, using all their diabolical superstitious practices, but to no purpose. The Father went to see him in the afternoon, instructed him, and made him pray and promise to become a Christian. No sooner had he thus pledged himself than he suddenly felt new life in his whole

venir faire les remerciemens dans la chapelle. Les autres Kilistinons ayant appris, comme leur compatriote tout moribond qu'il estoit, avoit si aisement eschapé la mort, & qu'il s'estoit de-ja embarqué pour cōtinuer son voyage, viennent en foule dans l'Eglise, & pressent le Pere pour estre instruits, & luy presentent leurs enfans, pour recevoir le Saint Baptesme: ne pleurez pas, leur [109 i.e., 111] disoient-ils, quand ces enfans se plaignoient en leurs maladies, ne pleurez pas, le Baptesme vous va guerir.

Un jeune homme aagé de vingt-deux ans, de la nation des Monfounic estant arrivé icy en mesme temps, plus mort que vif, & prest à rendre l'ame, par les accez d'une fièvre si violente & d'un froid si inexpugnable, qu'il ne fentoit pas mesme le feu, qu'on luy appliquoit, & qui le brusloit: les Jongleurs n'avoient rien épargné de leurs chants, & de leurs ceremonies superstitieuses, pour le guerir, nonobstant quoy, il alloit toujours baissant, & se trouvoit à l'extremité quand le Pere fut le voir. Après l'avoir instruit, il le laissa en bien meilleure disposition. Ses parens, pour achever de le guerir rappellent les mesmes Jongleurs, mais leur superstition n'eut point d'effet sinon pour le faire retomber en pire estat, qu'il n'estoit auparavant. Ce pauvre jeune homme reconnoissant la faute qu'il avoit faite d'avoir laissé agir autour de foy ces malheureux Jongleurs, ne peut pas avoir recours au Pere, parce qu'on l'avoit embarqué; [110 i.e., 112] mais s'adressant à Dieu, luy en demanda pardon, & fut aussi-tost guery; & ensuite son oncle, un des plus fameux Jongleurs du païs, ayant rebrouffé chemin, & s'y étant rendu, declara hautement, en presence d'un grand nombre

body, and on the very next day he crossed the river to come and offer his thanksgivings in the chapel. The other Kilistinons, learning how their compatriot, at death's door though he was, had so easily escaped death, and had already embarked to continue his journey, came in crowds to the Church, and pressed the Father for instruction, offering their children for Holy Baptism. "Do not cry," they [109 i.e., 111] said to them when the children moaned in their sickness; "do not cry, Baptism is going to cure you."

A young man of twenty-two years, belonging to the Monsounic nation, arrived here at the same time, more dead than alive, and on the point of expiring, owing to the attacks of a fever so violent, and a chill so difficult to overcome, that he did not feel the fire applied to him, even though it burned him. The Jugglers had employed their songs and superstitious ceremonies without stint to cure him, in spite of which he continued to sink constantly, and was in a critical state when the Father visited him. After instructing him, he left him in a much better condition. His relatives, to complete his cure, recalled the same Jugglers; but their superstitious performances produced no effect except to reduce him to a worse state than before. This poor young man, recognizing the offense that he had committed in letting those wretched Jugglers perform over him, was yet unable to have recourse to the Father, because the latter had taken his departure by boat; [110 i.e., 112] but turning to God, he begged his forgiveness, and was immediately cured. Thereupon his uncle, one of the most noted Jugglers of the country, having retraced his steps and returned to the spot, declared aloud, in the presence of a large body

de Sauvages, que son neveu protestoit publiquement, qu'il avoit été guery par la priere que le Pere luy avoit enseigné.

Un autre jeune homme d'une autre Nation, travaillé pendant quatre jours de retention d'urine, n'eut pas si tost prié Dieu, qu'il en fut delivré, & vint en la Chapelle y faire ses remercimens.

Dieu s'est fery de ces guerifons assez extraordinaires, & de plusieurs autres semblables, pour toucher les cœurs de nos Sauvages; en fuite de quoy le onzième Octobre 1670. tous les anciens les plus considerables du païs, s'étans rendus de concert en la Chapelle, firent une declaration publique, en presence de tout le monde, qu'enfin le Sault estoit Chrestien, & que le Dieu de la Priere étoit le Maistre de la vie, puis que l'air étant si corrompu, que les [III i.e., 113] chiens mesme n'en étoient pas réchapez, personne toutefois n'en étoit mort, non pas mesme un enfant; au contraire tous les malades, jeunes & vieux, grands & petits, étoient gueris si miraculeusement dès lors qu'ils commençoient à prier Dieu, & plusieurs mesme sans que le Pere s'y fût trouvé present.

Après cette solemnelle declaration faite publiquement dans la Chapelle; le plus vieux & le plus consideré de tout le Bourg y entra, & en presence de toute l'assemblée, raconta ce qui suit: J'étois hier au foir si mal, dit-il, d'une enfleure de genouil preste à crever, & des grandes douleurs qui me tenoient par tout le corps, que je crus estre au dernier jour de ma vie; me trouvant en cét état, le Pere entra chez moy, & ne m'eut pas plûtôt fait prier, qu'au mesme moment je fus si bien guery, que sans peine je me suis

of Savages, that his nephew publicly asserted that he had been cured by prayer, which the Father had taught him.

Another young man of another Nation, who had suffered for four days from a retention of urine, had no sooner prayed to God than he was freed from it; and he came to the Chapel to offer his thanksgivings.

God made use of these very uncommon cures, and of many more like them, to touch our Savages' hearts; in consequence of which, on the eleventh of October, 1670, all the principal elders of the country repaired to the Chapel in a body, and made a public declaration before all the people that at length the Sault was Christian, and that the God of Prayer was the Master of life. For, said they, when the atmosphere was so tainted that even the [III i.e., 113] dogs did not escape unaffected by it, nevertheless not a person died, not even a child; but, on the contrary, all the sick, young and old, great and small, were most miraculously cured as soon as they began to pray—and many even without the Father's presence.

After this solemn avowal, publicly made in the Chapel, the oldest and most influential man of the whole Village entered, and related the following, in the presence of all the assembly: "Yesterday evening," said he, "I was so ill from a knee that was swollen to the bursting-point, and with grievous pains all over my body, that I thought my last day had come. While I was in this condition, the Father entered my cabin, and had no sooner made me pray than, on the instant, I was so entirely cured that I hastened hither, without the least difficulty,

transporté icy, pour vous declarer à tous, cette merveille; mais bien plus, pour vous remercier, ô grand Dieu, car c'est vous seul qui m'avez guery. J'ay fait autrefois [112 i.e., 114] profession de rendre la fanté aux malades par mes jongleries, je mentois, quand je la leur promettois, ie les trompois; mais i'estois auparavant trompé par le méchant Manitou, qui n'est qu'un demon d'Enfer, auquel je renonce, & ne reconnois plus que le grand Dieu, pour le seul maistre de nos vies, à qui nous devons croire, & obeïr. Ma femme l'a experimenté aussi bien que moy; mes douleurs, dont ie fus hier au soir guery, sembloient luy avoir été transportées; car elle les a fenty cette nuit, par tout le corps, avec des peines incroyables, ie luy ay appliqué le mesme remede, dont le Pere s'est servy pour m'en delivrer; pendant toute la nuit, ie n'ay fait que prier pour elle, disant souvent, JESUS, vous m'avez guery, ie mourois, & vous m'avez fait vivre; ma femme n'en peut plus, vous estes bon, & vous pouvez autant contre son mal, que contre le mien, ie l'aime, & elle vous aimera, elle fera Chrestienne: apres mes prieres toutes ses douleurs se font évanouïes, au point du iour, comme avoient fait les miennes, hier au [113 i.e., 115] soir; & elle paroïtra bien-tost icy, pleine de reconnoissance, aussi bien que sa bru, qui ne pouvant plus marcher que sur les mains & les genoux, tant elle étoit en mauvais état, s'est trouvée guerrie, apres une neuvaine de Prieres.

Ce discours fut écouté avec applaudissement, & avec joye de tous les autres vieillards, & de toute la jeunesse, qui remplissoient la Chapelle; & l'on repeta par plusieurs fois, le Sault prie, le Sault est Chrestien :

to relate this wonder to all of you — but, much more, to thank you, O great God; for you alone have restored me. I used to [112 i.e., 114] profess that I could restore the sick to health by my jugglery, but I was lying and deceiving them when I made such a promise. But I was myself deceived of old by the wicked Manitou, who is nothing but a demon of Hell; and him I renounce, acknowledging henceforth only the great God as the sole master of our lives, whom we are to believe and obey. My wife has experienced the truth of this, as well as I. The pains of which I was cured yesterday evening, seemed to be transferred to her; for she felt them last night all over her body, suffering incredible agonies. I applied the same remedy to her case as the Father had employed to deliver me, and all night long I did nothing but pray for her, saying again and again, 'JESUS, you cured me; I was dying, and you made me live. My wife can endure no more. You are good, and have as much power over her ailment as you had over mine. I love her, and she will love you and become a Christian.' After my prayers, all her pains vanished at daybreak, as had mine on the preceding [113 i.e., 115] evening; and she will soon appear here, full of gratitude, together with her daughter-in-law, who, when unable to walk except on her hands and knees — so serious was her case — was cured after a novena of Prayer."

This speech was received with applause and delight by all the other old men, and by all the young people, who filled the Chapel; and they repeated many times, "The Sault prays, the Sault is Christian." It has likewise changed much in appearance. Those who had left their first wives are taking them

aussi a-t-il bien changé de face; ceux qui avoient quitté leurs premières femmes, les reprennent; ceux qui en avoient plusieurs renvoyent les autres, & ne retiennent que la première. La Chapelle se remplit les Dimanches, des vieillards, des femmes, & des jeunes enfans, qui y entendent & qui y chantent les louanges de Dieu, & qu'on y dispose au Baptême, par des instructions publiques & particulières, qui se font de jour & de nuit, dans leurs Cabanes & en nostre Maison.

Depuis que le Pere est arrivé icy, en [114 i.e., 116] moins de six mois il y a Baptisé plus de six vingts enfans, la plupart dans la Chapelle, avec toutes les ceremonies de l'Eglise.

Tant de benedictions que Dieu verfoit sur cette Mission ne plaifoient pas beaucoup au Diable, qui ne pouvoit souffrir l'honneur qui étoit rendu à Dieu dans cette Chapelle, bastie depuis un an; Les Baptêmes de plus de trois cens personnes, & les louanges de Dieu, qui y étoient continuellement chantées & publiées, animerent sans doute la rage de l'Enfer, contre cette Eglise naissante. Le feu, dont on n'a pu sçavoir la cause, & qu'on ne pût éteindre, s'étant mis dans cette Chapelle, l'hyver dernier, le 27. Janvier 1671. reduisit tout en cendre, & la maison des Missionnaires, qui ne peuvent sauver de cet incendie que le saint Sacrement; mais si Dieu a permis aux demons cette espece de vengeance, leur malice ne leur a pas beaucoup profité; car bien-tost on dressa une autre Chapelle, qui surpassa de beaucoup la première, dans laquelle, on a baptisé en un [115 i.e., 117] seul jour, jusqu'à vingt-six enfans, comme pour la consacrer par de si Saintes Ceremonies.

back, while those who had several are keeping only the first, and discarding the others. The Chapel is filled on Sundays with old men, women, and young children, who there hear and sing God's praises; and who are prepared for Baptism by public and private instruction, which is given day and night in their Cabins and in our House.

Since the Father's arrival here, he [114 i.e., 116] has, in less than six months, Baptized more than six-score children, most of them in the Chapel, with all the ceremonies of the Church.

The Devil was by no means pleased that this Mission should be so greatly blessed by God, nor could he endure the rendering of such honor to God in this Chapel, which was built a year ago. The Baptism of more than three hundred persons, and the continual singing and proclaiming of God's praises there, doubtless stirred the wrath of Hell against this infant Church. A fire, the cause of which could not be discovered, broke out in the Chapel last winter,—on the 27th of January, 1671,—and reduced it entirely to ashes, as well as the house of the Missionaries, who were able to save from this conflagration nothing but the blessed Sacrament. But if God allowed the demons this sort of vengeance, their malice did not greatly profit them; for soon another Chapel was erected, much superior to the former one; and in it there were baptized in a [115 i.e., 117] single day as many as twenty-six children, as if to consecrate it by such Holy Ceremonies.

CHAPITRE II.

DE LA MISSION DE SAINT SIMON DANS LE LAC DES
HURONS.

LA guerre & la paix donnent naissance à cette Mission; la guerre des peuples nommez Nadoüeffi, qui chassent les Outaouïacs de la pointe du Saint Esprit où ils demeuroient: & la paix des Iroquois, qui leur permet de retourner en leur païs; C'est dans l'Isle appelée Ekaentouton, placée au milieu du Lac des Hurons, qu'une partie des Outaouïacs, qui se détacherent l'été dernier des autres, se font retirez comme en leur ancien païs.

Le plus confiderable de cette nouvelle Colonie, nous demanda en mesme temps un de nos Peres, pour planter la Foy en ce nouvel établissement.

[116 i.e., 118] Le Pere Louys André, monté cette année en ces quartiers, y fut destiné, & y a fait plusieurs Missions volantes, avec un fruit égal aux travaux qu'il y a soufferts; ainsi qu'on en pourra iuger l'entendant parler de chaque Mission en particulier.

ARTICLE I. MISSION À MISSISSAGUÉ.

LE vingt-huitième d'Aoust de l'année mil six cens septante, ie partis, dit le Pere, de sainte Marie du Sault, & trois iours apres, nous étans rendus à Mississagué, i'y pris occasion d'y faire Mission en passant, & y continuer ce que nos Peres ont déia commencé pour l'instruction de ce peuple, qui se

CHAPTER II.

OF THE MISSION OF SAINT SIMON ON THE LAKE OF
THE HURONS.

WAR and peace gave birth to this Mission,— the war waged by the people called Nadouessi, who drove the Outaouacs from Saint Esprit point, where they lived; and the peace with the Iroquois, which permitted them to return to their own country. A part of the Outaouacs, who last summer separated from the rest, betook themselves to the Island called Ekaentouton, lying in the middle of the Lake of the Hurons, as to their former country.⁶

The chief man of this new Colony asked us at the same time for one of our Fathers, to plant the Faith in that new settlement.

[116 i.e., 118] To that duty was assigned Father Louys André, who went up to those regions this year, and has there carried on a number of temporary Missions, which have borne fruits commensurate with the hardships which he has suffered — as may be gathered from his own account of each separate Mission.

ARTICLE I. MISSION AT MISSISSAGUÉ.

“ON August twenty-eighth of the year sixteen hundred and seventy,”— these are the Father’s words — “ I set out from sainte Marie du Sault; and three days later, upon our arrival at Mississagué, I seized the opportunity to do Mission work in passing, and to continue there what our Fathers had

place sur les rivages d'une rivière très-abondante en esturgeon, & qui se décharge dans le Lac Huron, à près de trente lieues du Sault.

Ayant donc pris terre à l'endroit, où cette Nation avoit posé ses Cabanes, ie montay sur une grosse fouche, pour me [117 i.e., 119] faire voir, & me faire entendre de tout ce peuple; je parlay des choses de leur salut, à ceux que la curiosité avoit attirés. Mon discours ne fut pas long, car la pluie étant survenuë m'impôsa silence, mais elle ne m'empêcha pas d'aller peu après, continuer mes entretiens dans les Cabanes, où ie confèray le Baptême à sept petits enfans, venus au monde depuis assez peu de temps: mes visites m'occupèrent jusqu'à la nuit, & étant de retour au Canot, ie fus obligé de me retirer sans manger, parce qu'une effusion de bile m'avoit ôté l'appetit, & la chair boucannée n'étoit pas capable de me le rendre, mais je creus bien avoir fait un excellent repas par le Baptême de ces enfans.

Tous ces pauvres gens étoient dans la famine depuis quelque temps, & je les trouvay réduits à manger du fapin. Je n'aurois jamais cru que l'écorce intérieure de cet arbre pût servir de nourriture; Les Sauvages me dirent, qu'ils la trouvoient bonne; je ne sçay si c'est en tout temps, mais ie sçay bien que la [118 i.e., 120] faim m'ayant obligé à chercher dequoy m'empêcher de mourir, je ne pus avaler de fapin. J'ay bien mangé de l'écorce d'un autre bois, dans laquelle la faim me faisoit trouver le goût du pain, & la fermeté du poisson; mais mon estomac s'est fait à d'autres viandes, bien plus maigres que celles-là, & même à s'en passer presque tout à fait, pendant un temps notable.

already begun in the instruction of these people; they are situated upon the banks of a river very rich in sturgeon, which empties into Lake Huron, nearly thirty leagues from the Sault.

“ Landing accordingly at the place where this Nation had erected its Cabins, I mounted a large stump, in order to [117 i.e., 119] be seen and heard by all these people. To those whom curiosity had attracted, I spoke on the subject of their salvation,—my speech being short, for a shower came up and silenced me; but it did not prevent my going soon after into the various Cabins to continue my talk, and there I conferred Baptism upon seven little children, but recently born. My visits occupied me until nightfall, and on my return to the Canoe I was obliged to go supperless to bed, as a bilious attack had taken away my appetite, and smoked meat was incapable of restoring it; but I thought that I had made an excellent repast in Baptizing those children.

“ All those poor people had for some time been suffering from a famine, and I found them reduced to a fir-tree diet. I never would have believed that the inner bark of that tree could serve as food, but the Savages told me that they liked it. I know not whether it would always be so, but I do know very well that, when [118 i.e., 120] hunger forced me to seek some sort of food to keep me from dying, I could not swallow fir-bark. I did indeed eat some bark of another tree, and hunger made me find therein the taste of bread and the substantial quality of fish; but my stomach has become used to other and much more meager viands than the above, and even to dispensing almost entirely with food for a considerable time.

Cependant on m'avertit de monter en Canot, pour y effuyer une tempeste, avant que d'arriver au lieu d'une feconde Miffion.

ARTICLE II. MISSION EN L'ISLE NOMMÉE OUIEBIT-
TCHIOÛAN.

ENTRE plusieurs Isles, qui font vis à vis d'Ekaen-touton du costé du Nord; il y en a une qu'on appelle Ouiebitchioüan; c'est là où quinze à seize cent Sauvages de diverses Nations se font assemblées, pour s'acquiter de certains [119 i.e., 121] devoirs superstitieux, qu'ils ont coustume de rendre aux deffunts.

Le Capitaine de la Nation du Castor, étoit mort depuis trois ans; son fils aîné avoit invité divers peuples pour assister aux jeux, & aux spectacles, qu'il vouloit faire à l'honneur de son pere: Il pretendoit aussi prendre cette occasion pour le ressusciter, comme ils parlent, en prenant son nom, car c'est la coustume de faire revivre les morts de consideration en cette Feste, en donnant le nom du deffunt à quelqu'un des plus apparens, qui est censé son successeur, & tenir sa place. Quand la Feste se fait pour quelque Capitaine de reputation, l'assemblée est grande, & c'est pour cela, que celle cy a esté nombreuse, parce que celui, qu'on vouloit ressusciter, s'étoit signalé contre les Iroquois en diverses rencontres; sur tout, lors que ses ennemis étans venus jusques icy, au nombre de six vingts, ils furent si bien repouffez par ce Capitaine, qu'il ne s'en échapa de ses mains qu'un seul, pour porter la nouvelle de leur défaite: C'est ce qui rendoit [120 i.e., 122] sa memoire Auguste, & ce qui avoit attiré plusieurs chefs de divers Nations en si

“ Meanwhile, I was called to enter the Canoe, only to encounter a storm before reaching the place where I conducted a second Mission.”

ARTICLE II. MISSION ON THE ISLAND CALLED
OUIEBITCHIOUAN.

“ **A** MONG a number of Islands opposite Ekaentou-ton, toward the North, there is one called Ouiebitchiouan, where fifteen or sixteen hundred Savages of various Nations assembled, to perform certain [119 i.e., 121] superstitious rites which they are accustomed to render to the departed.

“ The Captain of the Beaver Nation having died three years before, his eldest son had invited various tribes to attend the games and spectacles which he wished to hold in his father's honor. He intended, too, to take this opportunity to resuscitate him, as they say, by taking his name; for it is customary to recall the illustrious dead to life at this Festival, by conferring the name of the deceased upon one of the most important men, who is considered his successor and takes his place. When the Festival is held in honor of some noted Captain, the assembly is large; and hence it was that the present one was well attended, because he whom they wished to resuscitate had distinguished himself against the Iroquois on divers occasions,—especially when, his enemies having made their way to this spot, to the number of six-score, they were so severely repulsed by this Captain that only a single man escaped from his hands to carry the tidings of their defeat. That was what made [120 i.e., 122] his memory Revered, and had drawn thither many chiefs of different Nations, in so great numbers that there were cabins

grand nombre, qu'il y avoit des cabanes, où il se trouvoit iufqu'à deux & trois cent perfonnes.

Je ne voulois pas perdre une fi belle occafion pour annoncer Iefus-Chrift à tout ce peuple, ny laiffer diffiper un fi grand monde, qu'après leur avoir parlé de Dieu, & des chofes de leur falut: Il eft vray que j'eus de la peine à me faire audience, quoy que je parlaffe d'un ton fort haut, à caufe du bruit, & du tintamare de tant de ménages entaflez les uns fur les autres: je fongé donc à parler par prefens, dont voicy quelques uns des plus confiderables.

Premierement en leur faifant voir quelques fains Suaires, je leur dis que celuy qui a tout fait, avoit un fils pur efprit comme luy, Eternel comme luy, Tout-Puiffant comme luy, qui s'estoit fait homme pour fauver les hommes, & pour leur enfeigner le chemin du Ciel; que nous appellions ce Fils de Dieu fait homme, Iefus-Chrift, qu'il eftoit mort pour appaifer fon Pere, irrité [121 i.e., 123] contre les hommes, à caufe de leur defobeiffance, & de leurs pechez; & que ce Fils eftoit reffufcité, & avoit laiffé fur le linceüil dans lequel on l'avoit envelopé la figure de fon corps, telle qu'ils la voyoient; & partant que je venois pour leur enfeigner, ce que ce Dieu Homme avoit enfeigné aux hommes.

Le 2. present, qui fut une hache, leur déclaroit qu'ils euffent à me bastir une Chapelle, dans laquelle je peuffe parler à celuy qui a tout fait, & leur enfeigner le chemin du Ciel.

Le 3. present, tendoit à leur faire rendre l'honneur & le refpect qu'ils doivent à Monsieur le Gouverneur, qui leur rendoit leur païs, ayant obligé l'Iroquois à demander la paix.

in which as many as two or three hundred persons were gathered together.

“ I did not wish to lose so excellent an opportunity for announcing Jesus Christ to all those peoples, or to let so large a company disperse until I had spoken to them about God and their own salvation. It is true, I had difficulty in making myself heard,—although I spoke in a very loud tone,—on account of the noise and din caused by the promiscuous intermingling of so many families. Accordingly I thought that I would speak by means of presents, some of the most important of which I mention below.

“ First, showing them some pictures of Christ’s Shroud, I said that the maker of all things had a son—pure spirit, like himself, Eternal like himself, All-Powerful like himself—who had made himself man to save men, and to teach them the way to Heaven; that we called this Son of God, made man, Jesus Christ; that he had died to appease his Father, who was angry [121 i.e., 123] with men because of their disobedience and their sins; that this Son was raised to life, and had left on the winding-sheet in which he had been wrapped the impression of his form, just as they saw it; and that, consequently, I had come to teach them what this God-Man had taught to men.

“ The 2nd present, which was a hatchet, was to notify them that they must build me a Chapel, in which I could speak to the maker of all things and teach them the way to Heaven.

“ The 3rd present was intended to induce them to render the honor and respect due from them to Monsieur the Governor, who gave them back their country by compelling the Iroquois to sue for peace.

Par le 4. present, je prévenois une plainte, qu'ils devoient faire de ce que nous leur avions refusé des François pour bastir un fort; je leur offris un compas, par lequel je leur disois que je tracerois sur le papier un fort; qu'eux, qui sçavoient manier la hache bastiroient sous ma conduite.

[122 i.e., 124] Le 5. fut une Sphere, par laquelle je leur voulois signifier, que j'enfeignerois à leurs enfans le chemin du Soleil; ce qui surprit merveil-
leusement deux des plus fameux Capitaines, qui se disant freres du Soleil, ne me purent cependant montrer les routes qu'il tenoit, ny comment il faisoit des jours plus longs les uns que les autres, & quantité d'autres choses curieuses, que je leur expliqué, selon leur portée, avec le secours de ma Sphere.

Après avoir ainsi parlé en public, le reste de mes soins fut de m'appliquer aux particuliers, y employant toute la journée, tout le temps que dura l'assemblée, excepté les trois derniers jours, pendant lesquels les Sauvages firent leurs réjouiïssances, & leurs lamentations, en memoire de leurs parens decedez. Je ne perdis pas mon temps, à visiter les Cabanes, puisqu'en douze jours je baptisé quinze petits enfans, & ne laissé personne sans instruction suffisante.

[123 i.e., 125] ARTICLE III. MISSION DANS L'ISLE
D'EKAENTOUTON.

ENTRE les Isles du Lac Huron, celle-cy est la plus belle & la plus grande, ayans du moins quarante lieues de long, & dix à vingt de large: Il est difficile de trouver un país plus beau pour estre habité commodement; Le terroir y paroist excellent; elle est coupée de quantité de ruisseaux, remplie de plusieurs

“ With the 4th present, I forestalled a complaint which they might well have made, at our having refused them some Frenchmen for building a fort. I presented to them a pair of compasses with which, I told them, I would trace on paper a fort which they, who knew how to handle the hatchet, would build under my direction.

[122 i.e., 124] “ The 5th was a Sphere, by which I wished to let them know that I would teach their children the Sun’s path. This greatly astonished two of the most noted Captains, who, although calling themselves ‘ brothers of the Sun,’ yet could not show me its paths, or why some days were longer than others, and many other curious things which, with the aid of my Sphere, I explained to them in terms adapted to their comprehension.

“ After thus speaking in public, my further care was to approach them individually; and in this occupation I spent each entire day throughout the continuance of the assembly, except the last three days, when the Savages held their rejoicings and lamentations in memory of their deceased relatives. My time spent in visiting the Cabins was not wasted, as in twelve days I baptized fifteen little children, while I left no one without adequate instruction.”

[123 i.e., 125] ARTICLE III. MISSION ON THE ISLAND OF EKAENTOUTON.

“ **A**MONG the Islands of Lake Huron, this is the fairest and largest, being at least forty leagues long, and from ten to twenty broad. It would be difficult to find a finer country for comfortable settlement. Its soil seems excellent, the country being intersected by frequent streams, dotted with numerous

Lacs, & environnée d'un bon nombre d'ances tres poiffonneuses. Il est facile de la découvrir dans le Lac Huron, puis qu'elle y tient le milieu, & se fait remarquer par dessus toutes les autres pour sa grandeur.

C'estoit autrefois le païs des Outaouïacs, où ils ont esté instruits par nos Peres, auparavant que la crainte des Iroquois les eust dépossédés d'une si douce demeure, pour se retirer au fond du Lac Superieure, où nos Missionnaires les ont suivis, à plus de trois cens [124 i.e., 126] lieuës de leurs ennemis: mais comme le desir de la patrie ne s'esteint pas par l'esloignement, sur tout aux Sauvages, qui ont des inclinations plus grandes qu'on ne peut croire, pour leur païs natal; dès qu'ils ont veu quelque jour par la paix des Iroquois, pour y retourner en assurance, ils s'y sont rendus, & c'est où je les ay suivis pour vacquer à leur instruction.

Je ne sçay pas ce que ceux qui m'ont devancé, ont souffert avec eux; mais j'ay assez expérimenté jusqu'où l'on peut aller sans mourir tout à fait de faim. On ne me presentoit tous les jours à mangé qu'après Soleil couché, & s'il y avoit quelque mauvais morceau, c'étoit pour moy, qu'on le reservoit, & en si petite quantité, qu'à peine suffisoit-il pour soutenir la vie; la pesche & la chasse ne réussissant point cette année, nous reduisoit à cette extremité. Après avoir bien fait chercher dans toutes les cabannes, quoy qu'inutilement, un peu de chair boucanée, je cru qu'il falloit tout experimenter, pour ne me pas laisser mourir de faim; je fus pour cela [125 i.e., 127] dans le bois, comme la plupart des Sauvages, pour chercher des racines, du gland, & d'une espece de mouffe,

Lakes, and surrounded by many bays abounding in fish. The island is readily found in Lake Huron, as it occupies its center, and attracts attention above all the others by its size.

“It was formerly the Outaouacs’ country, where they were instructed by our Fathers before the fear of the Iroquois drove them from so pleasant an abode, and forced them to take refuge at the head of Lake Superior,—whither our Missionaries followed them, to a spot more than three hundred [124 i.e., 126] leagues from their enemies. But as one’s longing for his native land is not stifled by distance,—least of all among Savages, who possess an incredibly strong attachment for the country of their birth,—as soon as they saw some prospect of being able to return thither in safety, as a result of the peace with the Iroquois, they hastened to do so; and thither I followed them, to engage in their instruction.

“I know not what my predecessors may have suffered in their country, but I proved well enough by experience how far one can go without quite dying of hunger. My daily allowance of food was not given me until after Sunset; and if there were any bad morsel it was sure to be reserved for me,—while even that was so small in quantity as hardly to suffice for sustaining life. To such straits were we reduced by ill success in fishing and hunting that year. After causing a thorough but ineffectual search in all the cabins for a bit of smoked meat, I decided that I must resort to every experiment to avoid dying of hunger. Therefore I went [125 i.e., 127] into the woods, as did most of the Savages, to hunt for roots, acorns, and a kind of moss called by the French ‘rock tripe;’ but all in vain. I had not gone far

que les François appellent tripe de roche, mais ce fut en vain; je n'avois pas fait grand chemin, que la lassitude me fit croire que j'estois bien loin des cabanes, c'estoit une faim de deux mois qui m'avoit affoibly.

Je me souvins alors d'avoir veu manger aux Missi-
onnaires, de l'écor[c]e interieure du fapin, j'essayé si j'en pourrois venir à bout, mais il me fut impossible de l'avaller. Je m'en revins du bois aussi vuide que j'y estois allé; en entrant dans la cabane, on me fit offre d'un excellent mets, car on me dit qu'on avoit mis une partie de la porte dans la chaudiere; en mangerez-vous si l'on vous en donne, me dit-on? pourquoy non, repondis-je, si c'est quelque chose, qui puisse estre mangé; c'étoit une vieille peau d'Orignac, dont une femme arrivée depuis peu faisoit festin, elle m'en donna fort peu, & j'en eus pour vingt-quatre heures; elle usa de la mesme liberalité les deux jours [126 i. e., 128] suivants, mais je n'en peus pas manger, parce que selon l'ordinaire, on m'avoit donné le pire, & justement ce qui n'avoit pas trempé dans la chaudiere, pendant quelle bouilloit; & parce que j'avois encore quelques fouliers Sauvages, & quelques livres, j'esperois bien avec cela de prolonger le temps, en prenant un peu de Theriaque après avoir mangé d'une viande si extraordinaire.

Cet estat si déplorable ne me fit pourtant pas perdre courage, ny desister de l'instruction des Sauvages: jamais je ne m'employé plus au salut des ames que pendant ce temps-là. Je visitois tous les jours dans les cabanes, où je faisois les instructions, & les prieres à mon ordinaire, jusqu'à ce que je fus obligé de cesser, après avoir esté dangereusement mordu à la jambe par un de leurs chiens; je me fervis de ce mal, pour les presser à me bastir une

when weakness made me believe that I was a long distance from the cabins, so utterly had my two months' hunger exhausted me.

“ Then I remembered seeing the Missionaries eat the inner bark of the fir-tree, and I attempted to accomplish this; but I could not swallow it, and I returned from the woods as empty as I had set out. Entering the cabin, I was offered an excellent dish; for I was told that a piece of the door had been put into the pot. ‘ Will you eat some if we give it to you?’ I was asked. ‘ Why not,’ I replied, ‘ if it is anything that can be eaten?’ It was an old Moose-skin, with which a woman who had recently arrived was furnishing us a feast. She gave me a very little of it, and it lasted me for twenty-four hours. The same liberality was shown by her on the two succeeding days, [126 i.e., 128] but I could not eat the food; for, as usual, I had been given the worst part, and the very pieces that had not been steeped in the kettle while it was boiling. As I had some of the Native shoes left, and some books, I had good hopes of prolonging my life therewith,—taking a little Theriac, after eating such unaccustomed diet.

“ My being in so deplorable a condition, however, did not make me lose heart, or cease my instruction to the Savages. Never have I engaged more earnestly in the saving of souls than during that period. I made daily visits to the cabins, where I gave instruction and held prayers, as was my wont, until I was forced to desist after being dangerously bitten in the leg by one of their dogs. This mishap I turned to account by urging the people to build me a Chapel, as they had pledged themselves to do. It was, in fact, erected in a short time; and then I began to

Chapelle, comme ils s'y estoient obligez; de fait elle fut dresse'e en peu de temps; & deslors ie commenc'e à aller au tour des cabanes, la clochette en main, pour assembler les enfans deux fois le iour; le matin, [127 i.e., 129] pour leur enseigner les prieres & le Catechisme; le soir pour leur expliquer des Images, qui representoient la vie, & la doctrine du Fils de Dieu; j'adioustois à cela quelques curiositez que i'avois apportees de France, & que ie leur faisois voir avec grand fucez; fur tout le Trigone me servoit, pour leur faire concevoir quelque chose de la beaut'e du Paradis, & du Mystere de la sainte Trinite.

Enfin pour animer de plus en plus leur ferveur, ie m'advifay de composer quelques Cantiques Spirituels, que ie n'eus pas si-tost chant'e dans la Chapelle, avec une fleute douce (car il se faut faire tout à tous, pour les convertir tous à JESUS-CHRIST) qu'ils venoient tous en foule & grands & petits, de sorte que pour eviter la confusion, ie ne laissois entrer dans la Chapelle que les filles, & les autres demeuroient dehors; & en cet estat nous chantions à deux chœurs, ceux de dehors r'epondant à celles qui estoient dedans; par ce moyen, il me fut ais'e de les instruire tous, pour les dispofer au [128 i.e., 130] Baptesme, que ie ne conferay pourtant qu'à six enfans, la faim, qui continuoit de plus en plus, les ayans tous dissipez, & mis fin à cette Mission.

ARTICLE IV. MISSION DANS LE LAC DES NIPISSIRINIENS.

NE trouvant plus de quoy vivre dans le Lac des Hurons, Dieu voulut m'appeller par ce moyen à celuy des Nipissiriniens, pour y partager mes instructions.

make the round of the cabins, bell in hand, to call the children together twice a day,—in the morning, [127 i.e., 129] to teach them the prayers and the Catechism; in the evening, to explain to them some Pictures representing the life and teachings of the Son of God. To these I added some curiosities which I had brought from France, and which I showed them with excellent results,—the Trigon especially being of use to me in giving them some conception of the beauty of Paradise and the Mystery of the holy Trinity.

“ Finally, to arouse their fervor more and more, I conceived the project of composing some Spiritual Canticles. No sooner had I begun to have these sung in the Chapel, accompanied by a sweet-toned flute (for one must make himself all things to all men, to convert all to JESUS CHRIST) than they all came in crowds, both adults and children; so that, to avoid confusion, I let only the girls enter the Chapel, while the others remained without, and thus we sang in two choruses, those without responding to those within. By this means it was easy for me to instruct them all, and prepare them for [128 i.e., 130] Baptism,—which, however, I conferred on only six children, the continuance and increasing severity of the famine dispersing all the people and closing this Mission.”

ARTICLE IV. MISSION ON THE LAKE OF THE NIPISIRINIENS.

“ FINDING nothing further to live on at the Lake of the Hurons, I was thus by God’s will called to that of the Nipissiriniens, to impart my teachings there.

Je montay donc en Canot pour m'y rendre, & si je n'eusse été avec des maîtres Canoteurs, cette nuit que je partis d'Ekaentouton eust été la dernière de ma vie. Le danger étoit si grand, que je n'en ay point veu de semblable en mer, faisant comparaison d'un Canot à un Navire: Pendant les tenebres, nous passions entre les rochers battus de vagues, avec tant d'impetuosité, qu'à chaque moment il sembloit que nous ferions ensevelis dans [129 i.e., 131] les eaux, les Sauvages mêmes pensoient estre perdus; nous fumes neantmoins preservez par une misericorde de nostre Seigneur tres-particuliere, & nous arrivâmes enfin, apres bien des fatigues, dans le lac Nipissing.

Sous le nom d'Outiskoüagami, qui font les longs cheveux, on comprend diverses Nations, dont la principale fait sa demeure dans le païs des Nipissiriniens, & dans la riviere, qu'on appelle des François, laquelle fait la communication du Lac Huron à celui de Nipissing.

Autant que j'en puis juger, le païs de ces peuples est tres-affreux, & peu propre pour la culture de la terre; mais en échange il est abondant en Castor, on n'y voit presque par tout que des lacs, & des rochers sans arbres.

Ces rochers m'ont rendu de grands services; car ils ne font pas si steriles, qu'on peut s'imaginer, ils ont dequoy empescher un miserable de mourir de faim; Ils font couverts d'une espece de plante, qui ressemble à la crouste d'un marecage séché par l'ardeur du Soleil; [130 i.e., 132] les uns l'appellent mouffe, bien qu'elle n'en ait aucunement la figure; d'autres l'appellent tripe de roches; pour moy je l'appellerois plutôt potirons de roche. Il y en a deux fortes; la

“ Accordingly, I took a Canoe for that lake; and, had I not been with some master-Canoemen, that night of my departure from Ekaentouton would have been the last of my life. So great was the danger that I have seen nothing like it on the ocean, if I may compare a Canoe voyage with that of a Ship. During the darkness we passed between rocks, that were beaten by the waves with such violence that we seemed every moment about to be engulfed in [129 i.e., 131] the waters, even the Savages thinking that we were lost. Yet we were preserved by our Lord’s most special mercy, and at length, after many hardships, arrived at lake Nipissing.

“ Under the name Outiskouagami, or ‘ long-haired people,’ are included various Nations of which the principal one dwells in the country of the Nipissiri-niens and on the so-called ‘ Frenchmen’s river,’ which connects Lake Huron with Lake Nipissing.

“ As far as I can judge, the country of these people is very rugged, and little adapted to agriculture; but, in compensation, it abounds in Beavers, nothing but lakes and treeless rocks meeting the eye in nearly every direction.

“ These rocks were of great service to me, for they are not so sterile as might be imagined, but possess the means of preventing a poor soul from starving. They are covered with a kind of plant, which resembles the scum on a marsh that has been dried up by the Sun’s heat. [130 i.e., 132] Some call it ‘ moss,’ although it is not at all in the form of moss; others style it ‘ rock tripe;’ for myself, I would rather use the name ‘ rock mushrooms.’ There are two kinds: the small variety is easy to cook, and is much better than the large, which does not cook

petite est facile à cuire, & est bien meilleure que la grande qui ne se cuit point, & est toujours un peu amère. Il ne faut qu'un bouillon à la première pour bouillir, & après, la laissant un peu auprès du feu, & la remuant de temps en temps avec un bâton, on la rend semblable à de la colle noire. Il faut fermer les yeux quand on commence à en goûter, & prendre garde que les lèvres ne se collent l'une à l'autre.

Cette manne est éternelle, & quand on a bien faim, on la boit sans regretter les oignons d'Égypte. On la peut amasser en tout temps à cause qu'elle croît sur le penchant des rochers, où la neige ne s'arrête pas si facilement que dans un plat pays.

En Été les bluets y sont fort communs: c'est un petit fruit gros comme des pois, bleu & très agréable au goût: & en outre avant & après les neiges, [131 i.e., 133] on trouve dans les marécages un autre fruit rouge, & un peu plus gros; Il est un peu aigre, & agréable à ceux dont les dents ne sont jamais agacées.

En quelques endroits il y a des châtaignes, mais tous ne portent pas des glands également bons: j'en ay mangé une fois de ceux, qui ne cedent guères à la châtaigne, pour le goût; les autres sont amers, & il faut qu'ils cuisent douze heures, changeans plusieurs fois l'eau, & les faire passer comme par la lessive, afin de les mettre en état de pouvoir être mangés. C'est à dire que la première cuisson est dans l'eau; avec de la cendre en quantité.

Il ne faut pas s'étonner si je suis si sçavant en matière de glands, & de tripe de roche, puis qu'ils ont fait ma principale nourriture pendant trois mois, que j'ay été icy; Il est vray, qu'on me presentoit quelquefois des peaux d'orignac, & même de la chair

tender, and is always a little bitter. To make a broth of the first, it is only necessary to boil it; and then, being left near the fire, and occasionally stirred with a stick, it is made to resemble black glue. One must close his eyes on first tasting it, and take care lest his lips stick together.⁷

“ This manna is perennial, and when one is very hungry he partakes of it without longing for the fleshpots of Egypt. It may be gathered at any season, as it grows on the steep slope of the rocks, where the snow does not lodge so easily as in a flat region.

“ Extremely abundant here in Summer are blueberries, a small fruit of the size of a pea, and very pleasant to the taste; and, besides, before and after the season of snow, [131 i.e., 133] there is found in the marshes another fruit, of a red color and slightly larger. It is somewhat sour, and is liked by those whose teeth are never set on edge.

“ In some places there are oak-trees, but they do not all bear equally good acorns. Once I ate some that were scarcely inferior in taste to Chestnuts. Others are bitter, and need to be cooked twelve hours, with occasional changes of water, and to be passed through a sort of lye, in order to be rendered eatable,—that is to say, the first boiling is in water containing a good quantity of ashes.

“ It is not to be wondered at that I am so well posted on the subject of acorns and rock tripe, as they furnished my chief sustenance during my three months' sojourn here. It is true, I was occasionally given a moose-skin, or even some smoked meat; but that was a feast by no means common. Nature is content with little, and becomes used to anything.

boucannée; mais c'étoit un festin qui n'étoit pas bien commun: la nature se contente de peu, & se fait à tout; Je m'étois si bien accoûtumé au gland, que j'en [132 i.e., 134] mangeois presque comme des olives, & l'on ne m'en faisoit pas telle largeffe, que je ne demeurasse tres-souvent sur mon appetit.

Mes fonctions ne desisterent pas, nonobstant cette famine; Je ne pouvois pas attirer les Sauvages à la priere par des presens; mon instrument musical venoit au secours; ie leur promettois d'en jouier, & de leur faire chanter mes Cantiques, apres qu'ils auroient prié; Cela m'a si bien reussi, que non seulement i'ay instruit ceux qui aimoient la foy, mais aussi ceux qui la haïssent; car desirant entendre chanter leurs enfans, ils apprennent tout avec eux, presque sans y penser; pendant trois mois ils se sont rendus suffisamment sçavans en nos Mysteres, parce que ie ne manquois pas le matin dès la pointe du iour, & le soir, un peu avant Soleil couché, à parcourir les Cabanes, y expliquant tantost nos principaux Mysteres, tantost quelques uns de mes Cantiques, puis interrogeant les enfans, en presence de leurs parens, faisant faire à tous publiquement, les prieres; enfin chantans [133 i.e., 135] tous ensemble: ce qui étoit cause que mon tour n'étoit pour l'ordinaire achevé que bien avant dans la nuit, & pour lors il ne se trouvoit rien à manger. Les glands, la tripe de roche, & les peaux d'ornac, étoient pour lors mes mets delicieux.

Ces travaux m'ont acquis dans cette Mission quatorze enfans Spirituels, par le Saint Baptême; si i'eusse cru la ferveur de plusieurs autres, ie les aurois aussi Baptisez: mais ie croy qu'il est bon de les éprouver un peu davantage.

So accustomed did I become to acorns that I [132 i.e., 134] ate them almost as one would eat olives; and I was not treated to them so generously as not to leave me very often still hungry for them.

“ Despite this famine, I did not neglect my duties. I could not entice the Savages to prayers with presents, but my musical instrument came to my aid. I promised them to play on it, and to let them sing my Canticles, after they had prayed. This inducement was so successful that not only did I instruct those who loved the faith, but also those who hated it; for, in their wish to hear their children sing, they learned everything with them, almost without intending to. In the space of three months, they became sufficiently versed in our Mysteries; for it was my unfailing custom, in the morning at day-break, and in the evening a little before Sunset, to make the round of the Cabins. I explained now our principal Mysteries, now some of my Canticles; again, I questioned the children in their parents' presence, making every one join in public prayers; while finally all would sing [133 i.e., 135] together. As a result, my rounds were not, as a rule, completed until very late at night, when nothing was to be found to eat. Acorns, rock tripe, and moose-skin were then delicious dishes to me.

“ These labors gained for me at this Mission fourteen Spiritual children by Holy Baptism. If I had felt confidence in the fervor of a number of others, I would have Baptized them too; but I believe it is well to try them a little more.

“ When the ice began to melt, I prepared to return to Ekaentouton, where I found occupation for three weeks among the Amikoues, who form the Beaver

Sur la fin des glaces, ie me difpofay à retourner à Ekaentouton, où ie trouvoy à m'occuper, pendant trois femaines, avec les Amikouës, qui font la Nation du Caftor: J'y Baptifay neuf enfans, & y exerçay les mefmes fonctions qu'aux autres Miffions; mais non pas avec la mefme difette de vivres; car Dieu fe contenta de la faim, que nous avions foufferte, & nous donna de quoy couler doucement la fin de l'hyver; car en ce temps les orignaux fe tuent plus aifément.

Il faut que les Miffionnaires de ce [134 i.e., 136] païs des Outaouïacs, fçachent avec faint Paul, ce que c'eft qu'eftre dans la difette, bien plus que dans l'abondance; la plupart des autres Peres ont eu pendant cét hyver leur bonne part de cette grace, que noftre Seigneur leur a fait de fouffrir quelque chofe pour fon fervice; les ames de ces pauvres Barbares font affez precieufes pour nous faire devorer avec ioye toutes ces fatigues; & ceux qui aspirent à ce bon-heur de travailler à leur converfion, doivent fe preparer à ne rien trouver icy, que ce que la nature ne veut pas avoir par tout ailleurs.

Nation. There I Baptized nine children, and discharged the same functions as at the other Missions; but I did not find the same scarcity of provisions, for God was satisfied with our previous sufferings from hunger, and gave us the means for ending the winter in comfort, moose being more easily killed at that time of the year.

“ Missionaries to this [134 i.e., 136] country of the Outaouacs must know with saint Paul what it is to experience scarcity much oftener than plenty. Most of our Fathers have, during the past winter, received their share of this grace shown them by our Lord, of suffering something in his service. The souls of these poor Barbarians are precious enough to make us undergo with joy all such hardships; and those who aspire to the happiness of laboring for their conversion must expect to find nothing here, except what nature refuses to have anywhere else.”

CHAPITRE III.

DE LA MISSION DE SAINT IGNACE À MISSILIMAKINAC.

MISSILIMAKINAC est une Isle fameuse en ces contrées, de plus d'une lieuë de diametre, & escarpée en quelques endroits de si hauts rochers, [135 i.e., 137] qu'elle se fait découvrir de plus de douze lieuës loing.

Elle est placée iustement dans le détroit, par lequel le Lac des Hurons, & celui des Illinois ont communication: C'est la clef, & comme la porte pour tous les peuples du Sud; comme le Sault l'est pour ceux du Nord; n'y ayant en ces quartiers que ces deux passages par eau, pour un tres-grand nombre de Nations, qui doivent se rendre, ou en l'un ou en l'autre de ces deux endroits, si elles veulent se rendre aux habitations Françoises.

C'est ce qui presente une grande facilité, & pour l'instruction de ces peuples, lors qu'ils passent, & pour se transporter chez eux avec plus de commodité.

Ce lieu est le plus celebre de toutes ces contrées, pour l'abondance du poisson, puis que selon la façon de parler des Sauvages, c'est là où est son país: par tout ailleurs, pour grande quantité qu'il y en ait, ce n'est pas proprement sa demeure, mais seulement aux environs de Missilimakinac.

[136 i.e., 138] De fait outre le poisson commun à toutes les autres Nations, comme est le harang, la carpe, le brochet, le poisson doré, le poisson blanc, & l'esturgeon; Il s'y trouve de trois fortes de truites;

CHAPTER III.

OF THE MISSION OF SAINT IGNACE AT MISSILIMAKINAC.

MISSILIMAKINAC is an Island of note in these regions. It is a league in diameter, and has such high, steep rocks in some places [135 i.e., 137] that it can be seen at a distance of more than twelve leagues.

It is situated exactly in the strait connecting the Lake of the Hurons and that of the Illinois, and forms the key and the door, so to speak, for all the peoples of the South, as does the Sault for those of the North; for in these regions there are only those two passages by water for very many Nations, who must seek one or the other of the two if they wish to visit the French settlements.

This circumstance makes it very easy both to instruct these poor people when they pass, and to gain ready access to their countries.

This spot is the most noted in all these regions for its abundance of fish, since, in Savage parlance, this is its native country. No other place, however it may abound in fish, is properly its abode, which is only in the neighborhood of Missilimakinac.

[136 i.e., 138] In fact, besides the fish common to all the other Nations, as the herring, carp, pike, golden fish, whitefish, and sturgeon, there are here found three kinds of trout: one, the common kind; the second, larger, being three feet in length and one in width; and the third, monstrous, for no other

une commune, l'autre plus groffe de trois pieds de long, & d'un de large; & la troifième monſtrueuſe, car on ne l'explique point autrement; étant d'ailleurs ſi groffe, que les Sauvages qui font leurs delices de la graiſſe, ont peine d'en manger; Or la quantité en eſt telle, qu'un deux en darde avec une eſpée, ſous les glaces, juſqu'à 40. ou 50. en trois heures de temps.

C'eſt ce qui a autrefois attiré, en un lieu ſi avanta-
geux, la pluſpart des Sauvages de ce païs, qui ſe font diffipez par la crainte des Iroquois. Les trois Nations, qui font à preſent dans la Baye des Puans, comme étrangers, reſidoient à la terre ferme qui eſt au midy de cette Iſle; les uns ſur les rivages du Lac des Illinois; les autres ſur ceux du Lac des Hurons: une partie de ceux qui ſe diſent Sauteurs, avoient leur quartier aux terres fermes du coſté du Couchant, [137 i.e., 139] & les autres regardent auſſi cét endroit comme leur païs pour y paſſer l'hyver, pendant lequel il n'y a point de poiſſon au Sault. Les Hurons, appelez Etiennontatehronnon, ont demeuré quelques années dans l'Iſle meſme, fuyant les Iroquois. Quatre Bourgades des Outaotiacs avoient auſſi leurs terres en ces quartiers.

Mais ſur tout, ceux qui portoient le nom de l'Iſle, & s'appelloient Miſſilimakinac, étoient ſi nombreux, que quelques-uns deux qui vivent encore, aſſeurent, qu'ils compoſoient trente Bourgades, & qu'ils s'étoient tous renfermez dans un fort d'une lieuë & demie de circuit, lors que les Iroquois les vinrent deſſaire, enſlez d'une victoire qu'ils avoient remportée ſur trois mille hommes de cette Nation, qui avoient porté la guerre juſques dans le païs meſme des Agniehronnon.

word expresses it,—being moreover so fat that the Savages, who delight in grease, have difficulty in eating it. Now they are so abundant that one man will pierce with his javelin as many as 40 or 50, under the ice, in three hours' time.

These advantages, in times past, attracted to so desirable a spot most of the Savages of this region, who were dispersed by the fear of the Iroquois. The three Nations now dwelling as strangers on the Bay des Puans formerly lived on the mainland, to the south of this Island,—some on the shores of the Lake of the Illinois, others on those of the Lake of the Hurons. A part of the so-called people of the Saut possessed territories on the mainland, toward the West; [137 i.e., 139] and the rest also regard that region as their country for passing the winter, during which there are no fish at the Sault. The Hurons called Etiennontatehronnons lived for some years on the Island itself, taking refuge from the Iroquois. Four Villages of the Outaouacs had also their lands in these regions.

But, especially, those who bore the name of the Island and were called Missilimakinac, were so numerous that some of them still living declare that they constituted thirty Villages; and that they all had intrenched themselves in a fort a league and a half in circumference, when the Iroquois—elated at gaining a victory over three thousand men of that Nation, who had carried the war even into the very country of the Agniehronnons—came and defeated them.

In short, the abundance of fish, and the excellence of the soil for raising Indian corn, have ever proved a very powerful attraction for the tribes of these

En un mot la quantité de poiffon, jointe à l'excellence des terres pour porter le bled d'Inde, a toujours été un attrait fort puiffant aux peuples de ces quartiers, dont la plupart ne vivent que [138 i.e., 140] de poiffon, & quelques-uns de bled d'Inde.

C'est pour ce fujet que plusieurs des memes peuples, voyans que la paix semble s'affermir avec les Iroquois, jettent les yeux sur ce lieu si commode, pour y retourner, chacun en son païs, & imiter ceux qui ont dé-jà commencé par les Isles du Lac des Hurons, lequel par ce moyen se trouvera peuplé de nations, presque depuis un bout jusq'au l'autre, qui feroit une chose tres-souhaittable, pour faciliter l'instruction de ces peuples, qu'il ne faudroit pas aller chercher à deux & trois cens lieuës loing, sur ces grands Lacs, avec des perils, & des fatigues inconcevables.

Pour aider à l'execution du dessein que plusieurs Sauvages nous ont témoigné d'habiter de nouveau ce païs, & dont quelques-vns y ont dé-jà passé l'Hyver, chassans aux environs; nous y avons aussi hyverné, pour prendre les projets de la Mission de saint Ignace, d'où il fera tres-aisé d'avoir accez à toutes celles du Lac des Hurons, quand [139 i.e., 141] les Nations se feront renduës, chacune sur ses terres.

Ce n'est pas que parmy tant d'avantages ce lieu n'ait ses incommoditez, particulierement pour des François, qui ne font encore versez comme les Sauvages aux diverses fortes de pesches, dans lesquelles ils font nez, & élevez: les vents & les marées donnent bien de l'exercice aux pescheurs.

Premierement les vents, parce que ce lieu, est le centre de trois grands Lacs qui l'entourent, & qui

regions, the greater number of whom live only [138 i.e., 140] on fish, and some of them on Indian corn.

Hence it is that many of these same tribes, seeing the apparent stability of the peace with the Iroquois, are turning their eyes toward so advantageous a location as this, with the intention of returning hither, each to its own country, in imitation of those who have already made such a beginning on the Islands of Lake Huron. The lake, by this means, will be peopled with nations almost from one end to the other—which would be very desirable for facilitating the instruction of these tribes, as we would not be obliged, in that case, to go in quest of them two and three hundred leagues on these great Lakes, with inconceivable danger and fatigue on our part.

To promote the execution of the plan announced to us by a number of Savages, to settle this country anew,—some of them having already passed the Winter here, hunting in the neighborhood,—we have also wintered here in order to form plans for the Mission of saint Ignace, whence it will be very easy to gain access to all the Missions of Lake Huron when [139 i.e., 141] the Nations shall have returned each to its own district.

We do not mean to imply that, amid so many advantages, this place has not its inconveniences,—especially for Frenchmen, who are not yet skilled, as the Savages are, in the various kinds of fishing amid which the latter are born and reared. The winds and tides certainly furnish the fishermen enough to cope with.

First, the winds. This spot is midway between three great Lakes which surround it and seem to be

semblent incessamment comme se r'envoyer la bale; il n'a pas si-toft cessé de venter du Lac des Illinois, que le Lac des Hurons repousse les vents qu'il a receus; & enfuitte le Lac Superieur en fournit d'autres de son costé, & ainsi vont se succedant toujours les uns aux autres; & parce que ces La[c]s sont grands, il ne se peut faire que les vents qu'ils produisent ne soient impetueux, sur tout pendant tout l'Automne.

La seconde incommodité provient des marées, desquelles on ne peut pas proprement donner aucunes regles, car [140 i.e., 142] soit qu'elles soient causées par les vents, qui soufflants d'un costé & d'autre, chassent devant eux leurs eaux, & les font couler par une espece de flux & de reflux; soit que ce soient de vraies marées, & qu'il y ait quelque autre cause qui fasse enfler & diminuer les eaux. Nous y avons apperçû quelquefois tant d'inegalité, & d'autrefois tant de justesse, que nous ne pouvons pas encore bien prononcer sur le principe de ces mouvemens si reguliers, & si irreguliers. Nous nous sommes bien apperçûs, qu'en pleine & nouvelle Lune, les marées changent une fois chaque iour naturel, aujourd'huy haute, demain basse, pendant huit ou dix iours, & que le reste du temps à peine y apperçoit-on du changement, les eaux se tenant comme en un entre-deux, ny hautes, ny basses, si ce n'est que les vents causent quelque varieté.

Mais trois choses sont assez surprenantes en ces fortes de marées. La premiere est qu'elles portent en ce lieu presque toujours d'un mesme costé, sçavoir vers le Lac des Illinois, & cependant [141 i.e., 143] ne laissent pas d'enfler, & de diminuer à leur ordinaire:

incessantly playing ball with one another,—the winds from the Lake of the Illinois no sooner subsiding than the Lake of the Hurons sends back those which it has received, whereupon Lake Superior adds others of its own. Thus they continue in endless succession; and, as these Lakes are large, it is inevitable that the winds arising from them should be violent, especially throughout the Autumn.

The second inconvenience arises from the tides, concerning which no fixed rules can be given. For,— [140 i.e., 142] whether they are caused by the winds, which, blowing from one direction or another, drive the water before them, and make it run in a sort of flow and ebb; or whether they are true tides, and hence some other cause explains the rise and fall of the water,—we have at times noted such irregularity in this action, and again such precision, that we cannot yet pronounce upon the principle of these movements, so regular and again so irregular. We have indeed noted that at full and at new Moon the tides change once each day,—to-day high, to-morrow low,—for eight or ten days; while at other times hardly any change is perceptible, the water maintaining nearly an average altitude, neither high nor low, unless the winds cause some variation.

But in this sort of tide three things are somewhat surprising. The first is, that it almost always flows in one direction here,—namely, toward the Lake of the Illinois,—and meanwhile [141 i.e., 143] it ceases not to rise and fall as usual. The second is, that it runs almost always against the wind, sometimes with as much strength as the tides before Quebec; and we have seen cakes of ice moving against the wind as rapidly as ships under sail. The third is that, amid

la seconde est qu'elles portent aussi presque toujours contre le vent, & quelquefois avec autant de roideur que les marées de devant Quebec; & nous avons vu des glaces aller contre les vents, aussi viste que les navires qui font à la voile. La troisieme est que parmi ces courants, nous avons découvert un dégorge-ment de quantité d'eaux qui rejailissent du fond du Lac, & font des bouillons continuels dans le détroit qui est entre le Lac des Hurons & celui des Illinois: nous croyons que c'est une décharge du Lac superieur qui se fait par dessous terre dans ces deux Lacs; & de fait sans cela nous ne voyons pas clair en deux choses, sçavoir que deviennent les eaux du Lac Superieur, & d'où viennent celles des deux Lacs des Hurons & des Illinois; car pour le Lac Superieur, il n'a qu'une décharge visible, qui est la riviere du Sault, & cependant il est certain qu'il reçoit dans son sein plus de quarante belles rivieres, dont il y en a bien douze plus grosses, & [142 i.e., 144] plus enflées que celle du Sault; où vont donc toutes ces eaux, si elles ne trouvent issue sous terre, par transpiration? D'ailleurs, nous ne voyons que fort peu de rivieres entrer dans les Lacs des Hurons, & des Illinois, qui estans neantmoins d'une prodigieuse grandeur, reçoivent probablement la meilleure partie de leurs eaux par des dégorgements souterrains, tel que peut estre celui dont nous parlons.

Mais quoy qu'il en soit de la cause des courans, les pecheurs n'en ressentent que trop les effets, parce qu'ils brisent leur rets, ou les font coucher sur les rochers, du fond de l'eau, où ils s'accrochent aisément, à cause de la figure de ces fortes de roches, qui ont quelque chose de bien remarquable; parce que

these currents, we have discovered a great discharge of water gushing up from the bottom of the Lake, and causing constant whirlpools in the strait between the Lake of the Hurons and that of the Illinois. We believe this to be an underground outlet from Lake Superior into the two latter Lakes; and, indeed, we do not otherwise see any answer to two queries,—namely, what becomes of all the water of Lake Superior, and whence comes that in the two Lakes of the Hurons and of the Illinois? For, as to Lake Superior, it has but one visible outlet, which is the river of the Sault; and yet it is certain that it receives into its bosom more than forty fine rivers, of which fully twelve are wider and [142 i.e., 144] of greater volume than that of the Sault. Whither, then, does all that water go, unless it find an issue under ground and so passes through? Moreover, we see only a very few rivers entering the Lakes of the Hurons and of the Illinois, which, however, are of enormous size, and probably receive the greater part of their water by subterranean inlets, such as that one may be of which we are speaking.

But, whatever the cause of the currents, the fishermen feel their effects only too well, since these break their nets, or drive them upon the rocks at the bottom of the lake, where they easily catch, owing to the shape of rocks of this sort, which are of a truly remarkable nature. For they are not ordinary stones, but are all transpierced like sponges, in forms so diversified by numerous cavities and sinuosities as to furnish a pleasing spectacle to the curious,—who would find in one of these stones a sort of illustration, in miniature, of what is attempted [143 i.e., 145] with such ingenuity in artificial grottoes.

ce ne font pas des pierres à l'ordinaire, mais toutes percées à jour en forme d'éponge, avec des figures si variées par les concavitez d'un grand nombre de sinuositez, qu'elles peuvent contenter la veuë des curieux, qui trouveroient en une de ces pierres, comme en abregé, ce qu'on tafche à pratiquer [143 i.e., 145] avec tant d'industrie dans les grottes artificielles.

Nous avons confacré cette nouvelle Fefte par le Bapteme de cinq enfans, qu'ils ont receu avec toutes les Ceremonies de l'Eglife en noftre Chapelle. Dieu fe fert mefme des enfans pour le falut des enfans. Un de ceux, que nous avons Baptifé, n'eut pas pluftoft pris naiffance dans le milieu des forefts, que tous les autres enfans, qui à peine pouvoient parler, ne cefferent de luy congratuler, & fe réjouir avec luy, en luy difant & redifant qu'il feroit Baptifé à Miffilimakinac; ainfi qu'il eft arrivé: & un autre, qui eftoit auffi né dans les bois, nous fut prefenté par fa mere, à caufe qu'il ne faifoit que pleurer, & elle nous dit que la caufe de fes pleurs n'étoit, que parce qu'il vouloit eftre Baptifé; nous effuyâmes bien volontiers fes larmes.

Nous avons auffi commencé d'exercer nos fonctions, par les prieres, & les instructions que nous avons fait à ceux des Sauvages, qui ont hyverné aux environs d'icy. Le train que prendra cette [144 i.e., 146] Miffion dépend de la refolution, que les Sauvages ont pris de retourner icy: de fait nous apprenons que les Hurons de Tionnontaté, s'y font déjà refugiez pour les caufes qui vont eftre declarées au Chapitre fuivant.

We consecrated this new Festival by the Baptism of five children, conferring it with all the Ceremonies of the Church in our Chapel. God makes use even of children for the salvation of children. In the case of one of those whom we Baptized, no sooner had it been born, in the heart of the forests, than all the other children, although hardly able to speak, could find no end to their congratulations, and rejoiced with it, one telling it again and again that it would be Baptized at Missilimakinac—as it really was. Another one, too, who was likewise born in the woods, was brought to us by its mother, because it did nothing but cry; and she told us that the cause of its crying was simply its desire to be Baptized. We very gladly dried its tears.

We also began the exercise of our functions by teaching the Savages wintering near here to pray, and by giving them instruction. The future course of this [144 i.e., 146] Mission depends on the resolution adopted by the Savages to return thither. Indeed, we learn that the Hurons from Tionnontaté have already sought refuge there, for reasons which will be explained in the following Chapter.

CHAPITRE IV.

DE LA MISSION DU SAINT ESPRIT, À L'EXTREMITÉ
DU LAC SUPERIEUR.

CES quartiers du Nord ont leurs Iroquois aussi bien que ceux du Sud; Ce sont certains peuples qu'on nomme les Nadoueffi, qui se sont rendus redoutables à tous leurs voisins, parce qu'ils sont naturellement belliqueux; & quoy qu'ils ne se servent que de l'arc, & de la flèche, ils en usent néanmoins avec tant d'adresse, & avec tant de promptitude, qu'en un moment ils remplissent l'air, sur tout quand à la façon des Parthes, ils tournent visage en fuyant, car c'est pour lors qu'ils décochent [145 i. e., 147] leurs flèches si présentement [*sc.* prestement], qu'ils ne sont pas moins à craindre dans leur fuite que dans leurs attaques.

Ils habitent sur les rivages, & aux environs de cette grande rivière appelée Mississipi, de laquelle il sera parlé; Ils ne sont pas moins de quinze Bourgades assez peuplées, & cependant ils ne savent ce que c'est de cultiver la terre pour l'ensemencer, se contentant d'une espèce de feigle de marais, que nous nommons folle avoine, que leurs fournissent naturellement les prairies, qu'ils partagent entr'eux, pour y faire la récolte chacun à part, sans empiéter les uns sur les autres.

C'est à soixante lieux de l'extrémité du Lac supérieur, vers le Soleil Couchant, & comme au centre

CHAPTER IV.

OF THE MISSION OF SAINT ESPRIT, AT THE HEAD OF
LAKE SUPERIOR.

THESE regions of the North have their Iroquois, as do those of the South. They are a certain people called the Nadouessi, who, as they are naturally warlike, have made themselves feared by all their neighbors; and, although they use only bows and arrows, they yet handle them with such skill and readiness as to fill the air with shafts in an instant,—especially when, like the Parthians, they face about in their flight; for then they discharge [145 i.e., 147] their arrows so rapidly as to render themselves not less formidable when fleeing than when attacking.

They live near and on the banks of that great river called Missisipi, of which further mention will be made. They comprise no fewer than fifteen Villages of considerable size, and yet know not what it is to till the soil for the purpose of sowing seed. They are content with a kind of marsh rye which we call wild oats, which the prairies furnish them naturally,—they dividing the latter among themselves, and each gathering his own harvest separately, without encroaching on the others.

They are sixty leagues from the head of Lake superior in a Westerly direction, and well-nigh in the center of the Nations of the West,—with all of whom they are at war, in consequence of a general

des Nations de l'Oüest; qu'ils ont toutes sur les bras, par une Ligue generale qui s'est faite contr'eux, comme contre l'ennemy commun.

Ils parlent une Langue toute particuliere, & entiere-ment distincte de celle des Algonquins & des Hurons, qu'ils surpassent de beaucoup en generosité, [146 i.e., 148] puis qu'ils se contentent souuent de la gloire d'avoir emporté la victoire, & renvoient libres les prisonniers qu'ils font dans le combat, sans les avoir endommagéz.

Nos Outaoüiacs & nos Hurons de la pointe du saint Esprit, avoient jusqu'à present entretenu une espece de paix avec eux; mais les affaires s'estant broüillées pendant l'hyver dernier; & mesme quelques meurtres ayant esté commis de part & d'autre, nos Sauvages eurent fujet d'apprehender, que l'orage ne vint crever sur eux, & jugerent qu'il leur estoit plus seur de quitter la place, comme ils firent de fait dès le Printemps qu'ils se retirerent dans le Lac des Hurons; Les Outaoüiacs en l'Isle d'Ekaentouton, avec ceux de leur Nation, qui dès l'an passé y avoient pris le devant, & où nous avons en fuite étably la Mission de saint Simon; & les Hurons en cette Isle fameuse de Missilimakinac, où nous avons commencé l'hyver dernier la Mission de saint Ignace.

Et comme dans ces fortes de transmigrations, les esprits ne font pas assez raffis, [147 i.e, 149] aussi le Pere Marquette qui a eu soin de cette Mission du saint Esprit, y a eu plus à souffrir, qu'à faire pour la Conversion de ces peuples; car outre quelques enfans qu'il a Baptisez, les malades qu'il a consolez, & les instructions qu'il a continuées à ceux qui font profession du Christianisme, il n'a pas peu beaucoup

League formed against themselves as against a common foe.

They speak a Language peculiar to themselves, and entirely distinct from that of the Algonquins and Hurons, whom they far exceed in magnanimity,—[146 i.e., 148] being often content with the glory of winning a victory, and sending back free and uninjured the prisoners taken by them in battle.

Our Outaouacs and Hurons of point saint Esprit had thus far maintained a sort of peace with them; but as their relations became embroiled during the past winter, some murders even being committed on each side, our Savages had reason to fear the storm might burst over them, and deemed it safer to leave their location. This they did in the Spring, when they withdrew to the Lake of the Hurons,—the Outaouacs to the Island of Ekaentouton, to join the people of their own Nation who had preceded them thither, where we then planted the Mission of saint Simon; and the Hurons to that famous Island of Missilimakinac, where we last winter began the Mission of saint Ignace.

And as, in transmigrations of this sort, people's minds are in no very settled condition, [147 i.e., 149] so Father Marquette, who had charge of that Mission of saint Esprit, had more to suffer than to achieve for those people's Conversion; for what with Baptizing some children, comforting the sick, and continuing the instruction of those professing Christianity, he was unable to give much attention to converting the others. He was obliged to leave that post with the rest, and to follow his flock, undergoing the same hardships and incurring the same dangers.

vacquer à la conversion des autres, ayant esté obligé aussi bien qu'eux de quitter ce poste, pour fuivre son troupeau, subir les mesmes fatigues & encourir les mesmes dangers.

C'est pour se rendre en cette terre de Missilimakinac, où ils ont déjà demeuré autrefois, & qu'ils ont fujet de preferer à beaucoup d'autres, à cause des avantages que nous en avons raportez au Chapitre precedent, & en outre, parce que ce climat, est ce semble tout different de celui des autres circonvoisins, car l'hyver y est assez court, n'ayant commencé que long-temps apres Noël, & finy vers la my-Mars, auquel temps nous avons veu icy renaitre le Printemps.

Il commença par un Parelle, qui sembloit [148 i.e., 150] en estre le presage, & qui ayant paru icy, & ailleurs, avec des circonstances curieuses, merite qu'on en parle en particulier.

DESCRIPTION DE DIVERSES PARELLES, QUI ONT PARU
CÉT HYVER EN CES QUARTIERS.

LE vingt-uniefme Janvier 1671. fut veu le premier Parelle dans la Baye des Puans, une ou deux heures avant Soleil couché; on voyoit en haut un grand Croissant, dont les cornes regardoient le Ciel, & aux deux costez du Soleil, deux autres Soleils, également distans du vray Soleil, qui tenoit le milieu. Il est vray qu'on ne les decouvroit pas entierement, parce qu'ils étoient couverts, partie d'un nuage de couleur d'arc en Ciel, partie d'une grande lueur blanche, qui empeschoit l'œil de les bien distinguer: Les Sauvages voyant cela, dirent que c'estoit signe d'un grand froid, qui de fait fut tres-violent les jours suivans.

Their purpose was to repair to that land of Missimakinac where they had already dwelt in times past, and which they have reason to prefer to many others because of its attractions, as described by us in the preceding Chapter, and also because its climate seems to be utterly different from that of the surrounding regions. For the winter there is rather short, not beginning until long after Christmas, and ending toward the middle of March, at which season we have witnessed here the new birth of Spring.

It began with a Parhelion which seemed [148 i.e., 150] to be its presage; and which, having been seen here and elsewhere with curious attending circumstances, deserves to receive mention in detail.

DESCRIPTION OF DIVERS PARHELIA THAT HAVE APPEARED THIS WINTER IN THESE REGIONS.

ON the twenty-first of January, 1671, one or two hours before Sunset, the first Parhelion was seen at the Bay des Puans. High in the air was seen a great Crescent, its horns pointing Heavenward; while on the two sides of the Sun were two other Suns, at equal distances from the real one, which occupied the middle. It is true, they were not entirely revealed, as they were covered in part by a Rainbow-hued cloud, and in part by an intense white radiance, which prevented the eye from clearly distinguishing them. When the Savages saw this, they said that it was the sign of a severe cold spell; and indeed the succeeding days were extremely cold.

[149 i.e., 151] On March sixteenth of the same year, the same Parhelion showed itself in three places more than fifty leagues apart.

It was seen at the Mission of saint Ignace at Missi-

[149 i. e., 151] Le feiziefme de Mars de la mefme année, fe fit voir le mefme Parelle, en trois endroits differents les uns des autres, de plus de cinquante lieuës.

Il fut donc veu en la Miffion de faint Ignace à Miffilimakinac, où parurent trois Soleils, diftans les uns des autres comme d'une demie lieuë en apparence, en voicy trois circonftances que nous avons remarquées. La premiere eft, qu'ils fe firent voir deux fois le mefme jour, fçavoir le matin, une heure apres le Soleil levé, & le foir une heure avant fon couché: La feconde eft, que celuy des trois, qui le matin eftoit du costé du Midy, le foir, se trouva du côté du Septentrion; & en outre, celuy, qui le matin eftoit du costé du Septentrion, se voyoit plus bas, que celuy du milieu, & le foir, ayant changé de fituation, & pris le costé du Midy, s'estoit placé plus haut que le vray Soleil. La troiefme circonftance eft touchant la figure des deux faux Soleils; car celuy, qui eftoit du costé du Midy, se voyoit fi bien formé, qu'à peine le pouvoit-on distinguer du vray, finon qu'il paroiffoit [150 i. e., 152] orné d'une bande d'écarlate, du costé qu'il regardoit le vray Soleil; mais l'autre qui tenoit la gauche, avoit beaucoup plus de l'apparence d'un Iris en ovale que d'un Soleil; neantmoins on voyoit bien que c'en eftoit une image, en laquelle le Peintre n'avoit pas affez bien reuffi, quoy qu'il fut couronné comme d'un filet d'or, qui luy donnoit fort bonne grace.

Ce mefme Parelle fut veu le mefme jour en l'Ifle d'Ekaentouton, dans le Lac des Hurons, a plus de quarante lieuës de Miffilimakinac: Voicy ce qu'on en a remarqué de curieux à fçavoir, trois Soleils

limakinac, where three Suns appeared, seeming to be about half a league from one another. The following three circumstances were noted by us. First, they became visible twice on the same day,—namely, in the morning, an hour after the Sun rose; and in the evening, an hour before it set. Second, that one of the three which in the morning was toward the South, was found in the evening toward the North; and, furthermore, the one which in the morning was toward the North, was seen in a lower position than the one in the middle; while in the evening, having changed its position and taken the South side, it was situated higher than the real Sun. The third circumstance has to do with the shape of the two false Suns; for the one toward the South seemed so well formed that it could hardly be distinguished from the real one, except that, [150 i.e., 152] on the side toward the latter, it appeared to be adorned with a band of scarlet. The other, however, which was on the left, had much more the appearance of an oval-shaped Iris than of a Sun, although it was very evidently a representation of one, in which the Painter had not been remarkably successful; yet it was crowned with a sort of gold fillet, which gave it a very beautiful aspect.

This same Parhelion was seen the same day on the Island of Ekaentouton, in the Lake of the Hurons, more than forty leagues from Missilimakinac. The following curious facts were noted. Three Suns appeared in the West simultaneously, parallel with the earth, and equal in size, although not in beauty. The real Sun was toward the West-Southwest, while of the two false ones, one was toward the West, the other toward the Southwest. At the same time

parurent en mesme temps du costé du Couchant; ils étoient paralelles à la terre, & égaux en grosseur, mais non pas en beauté. Le veritable Soleil estoit à l'Oüest sur Oüest; & les deux faux, l'un à l'Oüest, l'autre au fur-Oüest: On vit en mesme temps deux parties de cercles paralelles à l'orifon, tenant beaucoup des couleurs de l'arc-en-Ciel; le bleu estoit en dedans, la couleur d'aurore au milieu, & le gris obscur, ou cendre, estoit à l'exterieur: [151 i.e., 153] De plus un quart de cercle perpendiculaire à l'orifon, presque de mesme couleur, touchoit le faux Soleil, qui estoit au fur Oüest, & coupant le demy cercle paralelle à l'orifon, se confondoit, & se perdoit dans cette rencontre, où le faux Soleil paroiffoit. Le Ciel n'étoit pas si net du costé des Soleils que par tout ailleurs, où l'on ne voyoit aucune nuée, mais seulement l'air mediocrement serain: On découvroit nettement la Lune, & s'il eust esté nuit, les estoiles auroient aisément paru: L'air pouvoit soustenir les faux Soleils durant un temps assez notable, mais non pas le veritable; Ces trois Soleils ensemble ne faisoient pas tant de lumiere, que le vray Soleil en fait, quand le Ciel est bien pur: Il y avoit apparence de vent en l'air, parce que les faux Soleils disparoiffoient de temps en temps, & mesme le veritable, au dessus duquel enfin, fut veu un quatriesme Soleil posé en ligne droite, & en mesme distance que paroiffoient les deux autres, qui tenoient les costez: Ce troisieme faux Soleil dura fort peu de temps, mais [152 i.e., 154] les deux demy cercles dont nous avons parlé, ne s'évanoüirent pas si tost, & lors que tous les faux Soleils cefferent de paroistre, ils laisserent apres eux deux arcs-en-Ciel, comme de beaux

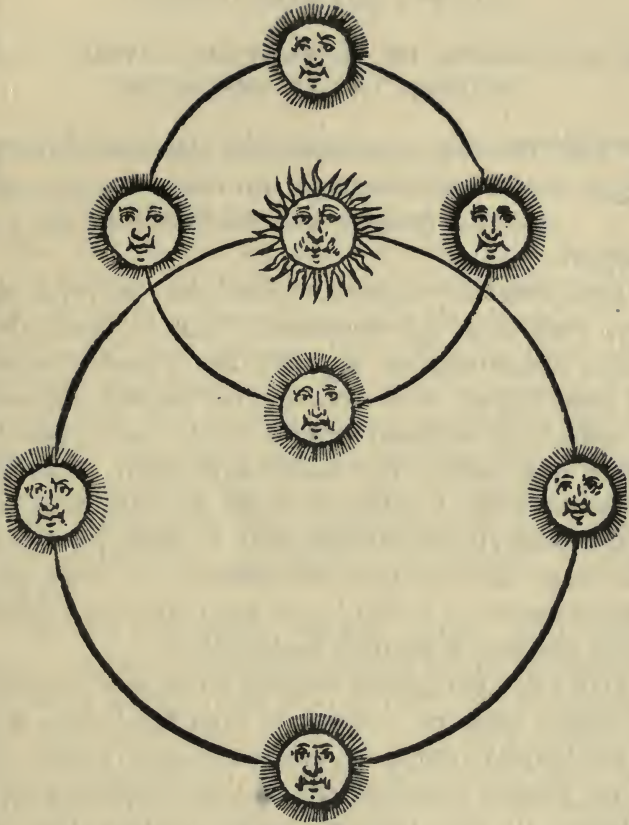
were seen parts of two circles parallel with the horizon and colored much like the Rainbow,—the blue being inside, the color of aurora in the middle, and the dull gray or ash-color on the outside. [151 i.e., 153] Moreover, a quarter of a circle, perpendicular to the horizon, and colored nearly in the same manner, touched the false Sun which was toward the West; and, cutting the semicircle which was parallel with the horizon, became confused and lost at this intersection, where the false Sun appeared. The Sky was not so clear near the Suns as in its remaining portion, where not a cloud was seen and the atmosphere was moderately clear. The Moon was distinctly visible, and, had it been night, the stars would have been easily seen. The atmosphere was able to hold the false Suns for a considerable time, but not the real one. These three Suns together did not give so much light as does the real Sun when the Sky is perfectly clear. There was an apparent wind in the higher atmosphere, the false Suns disappearing from time to time, as did even the real one; above it at length was seen a fourth Sun, situated directly over it, and at the same distance from it as the two others which were seen at its sides. This third false Sun continued but a very short time, although [152 i.e., 154] the two semicircles which we mentioned did not fade away so soon; and when all the false Suns ceased to appear, they left behind them two Rainbows as the last beautiful traces of their light. The Savages, who regard all such unusual things as Spirits, and who hold that these Spirits are married, asked the Father who instructed them whether these were not the Sun's wives, that he was observing with such curiosity. He told them

restes de leurs lumieres. Les Sauvages qui tiennent toutes ces choses extraordinaires, pour des Genies, & qui estiment que ces Genies sont mariez, demandoient au Pere, qui les instruisoit, si ce n'estoient pas les femmes du Soleil, qu'il consideroit si curieusement: Il leur dit que celui qui a tout fait, vouloit les instruire sur le Mystere de la Sainte Trinite, & les defabufer par le Soleil mesme, qu'ils adoroient; De fait le lendemain de ce Parelie, les femmes, qui auparavant ne vouloient pas entendre parler de la priere, presenterent leurs enfans pour estre Baptifez.

Enfin ce mesme Phenomene, s'est aussi fait voir le mesme jour au Sault, mais d'une façon bien differente, & plus admirable, parce qu'outre les trois Soleils qui parurent le matin, on en vit huit tous ensemble, un peu apres midy, Voicy comme ils estoient rangez: Le [153 i.e., 155] vray Soleil estoit couronné d'un cercle, formé des couleurs de l'arc-en-Ciel, dont il estoit le centre; Il avoit à ses deux costez, deux Soleils contrefaits, & deux autres, l'un comme sur sa teste, & l'autre, comme à ses pieds; ces quatre derniers estoient placez sur la circonference de ce cercle, en égale distance, & directement opposez les uns aux autres: De plus on voyoit un autre cercle de mesme couleur que le premier; mais beaucoup plus grand, qui passoit par en haut par le centre du vray Soleil, & avoit le bas, & les deux costez chargez de trois Soleils apparens; & tous ces huit lumineux faisoient ensemble un Spectacle tres-agreable aux yeux, comme on en peut juger par la figure qui la represente.

that the maker of all things wished to instruct them concerning the Mystery of the Holy Trinity, and to disabuse them by means of the very Sun that they worshiped. Indeed, on the day after this Parhelion, the women who had before been unwilling to hear any mention of prayer, offered their children for Baptism.

Finally, this same Phenomenon was also seen on the same day at the Sault, but in a manner very different and more wonderful,—since, in addition to the appearance of three Suns in the morning, eight were seen all together soon after noon, arranged as follows. The [153 i.e., 155] real Sun was crowned with a circle formed of Rainbow hues, of which it occupied the center, having at its two sides two counterfeit Suns, and two others placed, one at its head, so to speak, and the other at its feet. These four last named were situated on the circle's circumference, equally distant from, and directly opposite, one another. Furthermore, another circle was seen, of like hues with the first, but much larger, passing up through the center of the real Sun and carrying, at its lowest point and at its two sides, three apparent Suns. And all these eight luminaries formed together a Spectacle highly pleasing to behold, as can be inferred from the figure representing it.



[155 i.e., 157] CHAPITRE V.

DE LA MISSION DE S. FRANÇOIS XAVIER, & DES
NATIONS QUI EN DEPENDENT.

CETTE Mission embrasse huit Nations différentes, ou même davantage, qui voudroit comprendre quelques peuples moins sédentaires, qui y ont rapport.

Les premiers cultivez, & les plus instruits en la foy, sont ceux qui demeurent dans le fonds de la Baye, communément appelée des Puans, elle porte ce nom, qui est le même que les Sauvages donnent à ceux, qui habitent proche de la mer, peut-être parce que l'odeur des marécages, dont cette Baye est environnée, a quelque chose de celle de la mer; & d'ailleurs il est difficile qu'il se fasse sur l'Océan des coups de vent plus impetueux, que ceux qui se font ressentir en ce lieu, avec des tonnerres extrêmement violens, & presque continuels.

[156 i.e., 158] Quatre Nations y font leur résidence, à sçavoir ceux qui portent le nom des Puans, & qui y ont toujours demeuré, comme en leur propre país. D'un peuple tres-florissant & tres nombreux qu'ils estoient, ils sont presque réduits à rien, ayant esté exterminé par les Illinois leurs ennemis; Les Pouteüiatami, les Oufaki, & ceux de la Fourche y demeurent aussi; mais comme étrangers, la crainte des Iroquois les ayant chassés de leurs terres, qui sont entre le Lac des Hurons, & celui des Illinois.

[155 i.e., 157] CHAPTER V.

OF THE MISSION OF ST. FRANÇOIS XAVIER, AND THE
NATIONS DEPENDENT THEREON.

THIS Mission embraces eight different Nations, or even more, if we include some unsettled tribes which sustain relations to it.

The first to receive our attention, and the best instructed in the faith, are the people living at the head of the Bay commonly called des Puans. This name, which is the same as that given by the Savages to those who live near the sea, it bears perhaps because the odor of the marshes surrounding this Bay somewhat resembles that of the sea; and, besides, there can hardly be more violent blasts of wind on the Ocean than are experienced in this region, accompanied by very heavy and almost continual thunder.

[156 i.e., 158] Four Nations make their abode here,—to wit, the people named Puans [Stinkards], who have always lived here as in their own country, and who have been reduced to nothing from their very flourishing and populous state in the past, having been exterminated by the Illinois, their enemies; the Pouteouatami, the Ousaki, and the nation of the Fork also live here, but as foreigners, driven by their fear of the Iroquois from their own territories, which lie between the Lake of the Hurons and that of the Illinois.

A fifth Nation, known as “the Wild-Oats people,”

Une cinquième Nation, qu'on appelle ceux de la Folle Avoine, à cause qu'il s'en retrouve en leur pays, habite sur les rives d'une assez belle rivière, qui se décharge dans cette même Baye, à 15. ou 20. lieues du fond.

Entrant dans les terres, par une autre rivière, qui est à l'extrémité de la Baye, on navige, & on tourne à droite, pour rencontrer la Nation des Outagami, peuples fiers, & arrogans; & assez proche une autre nommée les Nantoué; puis montant à gauche, sur la même [157 i.e., 159] rivière l'on trouve la Nation des Mafkoutench, & Oumami, peuples plus civils & plus doux, ainsi qu'il sera déclaré cy-apres.

Toutes ces Nations font comprises dans la Mission de saint François Xavier; & l'on va voir, dans les articles suivans, comme la Foy leur a été à toutes annoncée, & qu'elles font les opérations de la grace sur ces pauvres Barbares.

ARTICLE I. VOYAGE EN LA BAYE DITE DES PUANS,
& DE CE QUI S'Y EST PASSÉ DE PLUS
CONSIDÉRABLE.

LE Pere Claude Alloüez, qui a soin de cette Eglise, & qui en a jetté les premiers fondemens, ayant été obligé, l'esté passé, de faire un tour jusqu'au Sault, en partit peu apres, non seulement pour donner jusques dans la Baye des Puans, mais aussi pour pousser jusques à la Nation du Feu. Je l'accompagnay dans ce voyage.

[158 i.e., 160] Nous nous rendîmes au fond de cette Baye le 6. Septembre 1670. apres plus de cent lieues de chemin, que nous fîmes en Canot assez heureusement; nous y trouvâmes les affaires en assez

because this grain grows in their country, dwells on the banks of a river of considerable beauty, which empties into this same Bay, 15 or 20 leagues from its head.

Proceeding inland by another river at the very end of the Bay, we pursue our course, and, turning to the right, encounter the Nation of the Outagami,—a proud and arrogant people; while at no great distance is another, called the Nantoué. Then, ascending the same [157 i.e., 159] river toward the left, we find the Maskoutench and Oumami Nations, who are more civilized and gentle, as will be shown below.

All these Nations are included in the Mission of saint François Xavier, and it will be seen in the following articles how the Faith was proclaimed to them all, and what were the operations of grace upon those poor Barbarians.

ARTICLE I. JOURNEY TO THE BAY CALLED DES
PUANS, AND THE MORE IMPORTANT
OCCURRENCES THERE.

FATHER Claude Allouez,—who has charge of this Church, and laid its first foundations,—being obliged last year to make a tour as far as the Sault, set out with little delay, purposing not merely to make his way to the Bay des Puans, but also to push on as far as the Fire Nation. I accompanied him on this journey.

[158 i.e., 160] We reached the head of this Bay on the 6th of September, 1670, after a voyage of more than a hundred leagues, which we made by Canoe, without mishap. We found matters there in a rather bad state, and the Savages highly incensed

mauvaise posture, & les esprits des Sauvages fort aigris contre les François, qui y estoient en commerce, les maltraitant de fait, & de paroles, pillant, & enlevant, malgré eux, leurs marchandises, & se comportant envers eux avec des insolences, & des indignitez insupportables.

La cause de ce desordre est, qu'ayant receu quelques mauvais traitemens des François, chez qui ils estoient venus cette année en traite, & particulièrement des Soldats, de qui ils pretendoient avoir receu plusieurs torts, & plusieurs injures; pour s'en venger, comme ces peuples sont mutins plus que tous les autres, ils avoient choisi une quarantaine de leurs jeunes gens, leur creant un Capitaine, & en avoient fait une Compagnie de Soldats, pour en user à l'endroit de nos François, qui sont en ces pays-là, comme les Soldats de nos habitations Françaises en avoient usé à leur égard.

[159 i.e., 161] A nostre arrivée, nous appaisâmes les esprits, & arrêtâmes les insolences de ces Barbares; apres quoy, nous fîmes assembler les quatre Nations de cette Baye, afin de leur declarer, en plein Conseil, la cause de nostre venue, qui n'étoit que pour leur enseigner le chemin du Ciel, & à rendre obeïssance au maître de nos vies; & en mesme temps, afin de leur faire les reprimandes necessaires, sur les desordres, qui se passoient, & aufquels, comme anciens, & plus sages que les jeunes gens, ils devoient apporter remede, s'ils ne vouloient encourir l'indignation de Monsieur le Gouverneur.

Ce Conseil se fit de leur part avec les mesmes Ceremonies, qu'ils ont veu pratiquer en nos habitations: Ces Soldats de nouvelle erection, se mirent en devoir

against the French who were trading with them; they were maltreating the latter in deed and word, pillaging and robbing them of their goods, in spite of their resistance, and subjecting them to unbearable insolence and indignity.

The cause of the disturbance was this: the natives had received some ill treatment from the French, whom they had this year visited for purposes of trade, and especially from the Soldiers, at whose hands they claimed to have suffered many wrongs and injuries. In order to avenge themselves,—these peoples being more unruly than any others,—they had chosen two-score of their young men, appointed a Captain over them, and thus formed a Company of Soldiers, for the purpose of treating our Frenchmen who were in those regions in the same way as the Soldiers at our French settlements had treated them.

[159 i.e., 161] Upon our arrival, we soothed the feelings and checked the insolence of these Barbarians; after which, we called together the four Nations of this Bay, in order to announce to them in full Council the motive of our coming, which was merely to teach them the way to Heaven, and also obedience to the master of our lives; and, at the same time, to administer the needed reprimands for the current disturbances, to which, as our hearers were elders and were more discreet than the young men, they were bound to apply a remedy unless they wished to incur Monsieur the Governor's indignation.

This Council was attended, on their part, with the same Formalities they had seen observed at our settlements. Those newly-made Soldiers took it upon themselves to honor us with the same ceremonies

de nous faire, par honneur, ce qu'ils avoient veu obferver aux noftres, en pareille rencontre; mais tout à la Sauvage, c'est à dire ridiculement, n'y étans pas accouftumez. Quand il fut donc temps de s'affembler, ils vinrent deux nous appeller, le fuzil fur l'épaule, [160 i.e., 162] & la hache d'armes à la ceinture, au lieu d'efpée; & pendant tout le temps de l'affemblée, ils demeuroient toujours comme en faction à la porte de la Cabane, tenant meilleure mine qu'ils pouvoient, fe promenant (ce que ne font iamais les Sauvages) les fuzils fur une efpaule, & puis fur l'autre, avec des poftures tout à fait furprenantes, & d'autant plus ridicules, que plus ils tâchoient de le faire ferieufement: Nous avions peine à nous empêcher de rire, quoy que nous ne traitaffions que d'affaires tres-importantes, fçavoir des Myfteres de noftre Religion, & des chofes neceffaires pour ne pas brûler éternellement dans les Enfers.

Le foir tous les anciens nous vinrent vifiter par honneur, ces Soldats Sauvages, fi agreablement Francifez, faifant toujours leur devoir: Ils nous témoignèrent le contentement qu'ils avoient, de nous voir, & d'avoir entendu les chofes de la Foy, qu'on leur avoit expliquées: puis tâchant à fe juftifier du mieux qu'ils pouvoient, touchant les defordres, fur lefquels, nous les avons [161 i.e., 163] reprimandez, ils ajoûterent que leurs Soldats n'avoient pas fi mal-traité les François, qu'ils en avoient esté mal-traitez en nos habitations; qu'ils n'avoient eftropié perfonne; mais qu'eux portoient les marques, des bras rompus, & des mains coupées, & des autres bleffures, qu'ils avoient receuës: Il ajoûterent que leurs jeunes gens n'ont pas d'efprit, & n'écoutent pas les anciens, fur

that they had seen practiced by ours, but wholly in the manner of Savages,—that is, absurdly, as they were unaccustomed to such things. For, when it was time to assemble, two of them came to call us, muskets shouldered [160 i.e., 162] and war-hatchets, instead of swords, at the belt; and throughout the sitting of the assembly they continued this species of sentry duty at the Cabin door, assuming as much dignity as they could, and pacing back and forth (which the Savages never do) with their muskets now on one shoulder and now on the other, striking the most astonishing attitudes, and making themselves the more ridiculous, the more they tried to comport themselves seriously. We had difficulty in refraining from laughter, although we were treating of only the most important matters,—namely, the Mysteries of our Religion, and what must be done in order not to burn forever in Hell.

In the evening, all the elders paid us a visit of honor, those Savage Soldiers, so amusingly Frenchified, still on duty. They assured us of their pleasure at seeing us, and at hearing about matters pertaining to the Faith, which had been explained to them. Then, trying to justify themselves as best they could concerning the disorders for which we had [161 i.e., 163] reprimanded them, they added that their Soldiers had not used the French so ill as they themselves had been used by the latter at our settlements; that they had maimed no one, but themselves bore the marks of broken arms, cut hands, and other wounds that they had received. They further declared that their young men had no sense, and would not listen to the elders, especially as they allowed themselves the license commonly ascribed

tout étant dans la licence, qu'on attribué d'ordinaire aux Soldats; que neantmoins ils nous avoient obeï, & avoient chaffé cette Compagnie, dont nous n'en voyons plus de marque. Ils ajoûterent plusieurs autres choses pour leur justification, & ne manquerent pas de nous faire recit du bon accueil que leur avoit fait Monsieur le Gouverneur, & les François de Quebec, ce qui les avoit obligez à faire cesser plus promptement les defordres.

Le Pere Alloüez eut tout loisir, pendant l'hyver qu'il a passé en cette Baye, de les instruire; en quoy, Dieu luy a donné tel succès, qu'il rend témoignage d'eux par ces paroles: Je puis dire [162 i.e., 164] qu'ils font pour la plupart disposez à recevoir nostre Sainte Foy, ils craignent les iugemens de Dieu, & l'Enfer, & demandent avec instance une Chapelle pour s'y assembler, & faire les prieres; les Illinois, qu'on dit estre déia arrivez, pour demeurer en ce païs, grossiront cette Eglise, car ils ont de tres-belles dispositions pour le Christianisme, comme il paroistra par ce qu'il en fera dit aux articles fuivans.

ARTICLE II. VOYAGE DES DEUX MESMES PERES À
LA NATION DU FEU, & DE LA BEAUTÉ &
DES RARETEZ DE CE PAÏS.

SI le païs de cette Nation, a quelque chose pour sa beauté du Paradis terrestre, on peut dire que le chemin qui y conduit, est aussi en quelque façon semblable à celui, que nostre Seigneur nous represente pour arriver au Ciel. Car à peine a-t-on avancé une journée dans la riviere du fond de la [163 i.e., 165] Baye des Puans, qu'on trouve trois, ou quatre lieues de rapides à combattre, plus difficiles, que ceux qui sont ordinairement dans les autres rivieres, en ce que

to Soldiers; nevertheless, they said, they had obeyed us and had dispersed that Company, of which we saw no further sign. They gave also several other excuses in their justification, and failed not to tell us about the kind reception which Monsieur the Governor and the French at Quebec had given them,— which had obliged them to check the disturbances all the more promptly.

Father Allouez had abundant leisure, during the winter that he spent at this Bay, to instruct the people; and in this God granted him such success that he testifies of them as follows: “I can say [162 i.e., 164] that they are, for the most part, disposed to receive our Holy Faith, fearing God’s judgments and Hell, and making urgent request for a Chapel in which to meet and pray.” The Illinois, who are said to have already arrived with the intention of dwelling in that region, will swell that Church, for they are very well disposed toward Christianity, as will appear from the account of them in the following articles.

ARTICLE II. JOURNEY OF THE SAME TWO FATHERS
TO THE FIRE NATION, AND THE BEAUTY AND
CURIOSITIES OF THAT COUNTRY.

IF the country of this Nation somewhat resembles an earthly Paradise in beauty, the way leading to it may also be said to bear some likeness to the one depicted by our Lord as leading to Heaven. For scarcely has one proceeded a day’s journey up the river from the head of the [163 i.e., 165] Bay des Puans, when he finds three or four leagues of rapids to contend with; and they are more difficult than is usual in other rivers, since the pebbles on which the

les cailloux, sur lesquels il faut marcher à pieds nus, pour traîner les Canots, sont si affilés, & si coupans, qu'on a toutes les peines du monde à s'y tenir ferme, contre le grand courant de ces eaux.

Au Sault de ces rapides, nous trouvâmes comme une Idole, que les Sauvages honorent en cet endroit là, ne manquant jamais en passant de luy faire quelque Sacrifice, ou de petun, ou de flèches, ou de peintures, ou d'autres choses; pour la remercier de ce que par son assistance, ils avoient évité, en montant, les dangers des cheutes d'eau, qui sont en ces courans; ou bien, s'ils avoient à descendre, pour le prier de les assister en cette navigation périlleuse. C'est un rocher formé naturellement en façon de buste d'homme, où de loin, on semble distinguer la teste, les épaules, la poitrine, mais bien plus le visage, que les passans peignent d'ordinaire [164 i.e., 166] de leurs plus belles couleurs. Pour ôter cette occasion d'idolatrie, nous l'avons fait enlever, à force de bras, & l'avons jetté au fond de la rivière, pour ne paroître plus jamais.

Après qu'on a passé ces chemins également rudes & dangereux, en récompense de toutes ces difficultés qu'on a franchies, on entre dans le plus beau pays qu'on puisse jamais voir, ce sont toutes prairies à perte de vue de tous costez, coupées d'une rivière qui y serpente doucement, & dans laquelle, c'est se reposer, que d'y voguer en ramant: On a passé le pays des forêts & des montagnes, quand on est arrivé à celui-cy; Il n'y a que de petites éminences plantées de bocages d'espace en espace, comme pour présenter leur ombre aux passans; afin de s'y rafraichir contre les ardeurs du Soleil.

On n'y voit que des ormes, des chesnes, ou autres

men must walk barefoot, dragging the Canoes, are so sharp and cutting that they have the utmost difficulty in withstanding the swift current which flows there.

At the Fall of these rapids, we found a sort of Idol which the Savages of that region honor, never failing to offer it some Sacrifice in passing,—either of tobacco, or arrows, or painted objects, or other articles,—to thank it for aiding them to escape, on their way up, the dangers of the waterfalls occurring in the stream; or else, if they have to descend, to pray for its assistance on that perilous voyage. It is a rock shaped by nature in the form of a human bust, in which one seems to distinguish, from a distance, the head, shoulders, breast and, more especially, the face, which passers-by are wont to paint [164 i.e., 166] with their finest colors. To remove this cause of idolatry, we had it carried away by main force and thrown to the bottom of the river, never to appear again.

After accomplishing this journey, which is equally rough and dangerous, we enter, in compensation for all these difficulties overcome, the fairest land possible to behold,—in every direction, prairies only, as far as the eye can reach, cut by a river which gently winds through it, and on which it rests the traveler to paddle his canoe. The region of forests and mountains is passed when one arrives here, and nothing but little grove-planted hills present themselves at intervals, as if to offer their shade to the traveler, that he may there find grateful shelter from the Sun's heat.

Nothing but elms, oaks, and other similar trees are seen here,—and not those which, growing commonly

arbres de cette nature, & non pas de ceux qui ne se retrouvans d'ordinaire qu'aux mauvaises terres, ne sont propres que pour couvrir de leurs écorces les Cabanes, ou pour faire des [165 i.e., 167] Canots; C'est pour cela que ces peuples ne savent ce que c'est que d'aller sur l'eau, & n'ont point d'autres maisons, pour la plupart, que faites de joncs liés ensemble en forme de nattes: Les vignes, les pruniers, & les pommiers, se trouvent aisément en chemin faisant, & semblent par leur vue inviter les voyageurs à débarquer pour goûter de leurs fruits, qui sont très-doux, & en grande quantité.

Tous les rivages de cette rivière, qui coule paisiblement au milieu de ces prairies, sont couverts de certaines herbes, qui portent ce qu'on appelle icy de la folle avoine, de laquelle les oyseaux sont merveilleusement friands: aussi la quantité de toute sorte de gibier y est par tout si grande, que sans beaucoup s'arrêter, on en tue à discrétion.

C'est tout ce pays de prairies, étendu de notre connaissance, de plus de trois cents lieues à la ronde, sans ce que nous ne savons pas; qui nourrit grassement des vaches sauvages qu'on rencontre assez souvent comme en troupeaux de quatre à cinq cents bestes, qui par leur [166 i.e., 168] quantité, fournit raisonnablement les vivres aux Bourgades entières, lesquelles pour ce sujet, ne sont point obligées de se disperser par familles, pendant le temps de leur chasse, comme sont les Sauvages des autres contrées.

C'est aussi parmi ces gras pasturages, que se trouve des buffles, qu'on appelle Piskiou, qui ont beaucoup de rapport à nos taureaux, pour la grandeur, & la force, mais qui les surpassent, premièrement en leurs portées, car les femelles se déchargent

only on poor soil, are merely fit to furnish bark for covering Cabins or for making [165 i.e., 167] Canoes. Hence these people know not what it is to travel by water; and have no other houses, for the most part, than such as are made of rushes woven together in the form of mats. Vines, plum-trees, and apple-trees are readily found on the way; and seem by their aspect to invite the traveler to land and taste of their fruit, which is very sweet and exceedingly abundant.

The banks of this river, which flows gently through the midst of these prairies, are covered throughout with a certain plant bearing what is called here wild oats, of which the birds are wonderfully fond. All sorts of game, too, are so plenty that without stopping long one can kill what he chooses.

All this prairie country, extending to our knowledge more than three hundred leagues in every direction,—to say nothing of its farther extent, of which we have no knowledge,—affords ample sustenance to the wild cows, not infrequently encountered in herds of four and five hundred each. These, by their [166 i.e., 168] abundance, furnish adequate provision for whole Villages, which therefore are not obliged to scatter by families during their hunting season, as is the case with the Savages elsewhere.

In these rich pasture-lands are also found buffaloes, called *Pisikiou*, which greatly resemble our bulls in size and strength. They surpass our cattle, however,—first, in being more prolific, the female bearing three and four young at a time; secondly, in having larger horns, which are indeed very similar

chaque fois de trois & quatre petits tout enfemble. Secondement pour leurs cornes, qui de vray font toutes semblables à celles de nos bœufs, en figure & en couleur, mais qui font une fois plus grandes, estant longues près de deux pieds, quand les bestes font un peu âgées; & troisièmement pour le poil, qu'ils ont gros, velu, noirastre & tirant un peu sur celuy des moutons, mais beaucoup plus fort, & plus épais; aussi en fait on des robes, & des fourures, qui défendent contre le froid plus que [167 i.e., 169] toutes les autres de ce païs: La chair en est excellente, & la graisse mêlée avec la folle avoine, fait le mets le plus délicat de ce païs.

La mesme riviere dont nous parlons, est interrompue par plusieurs petits lacs, dans lesquels se voyent en quantité, certains oyseaux rares, & d'une espeece toute particuliere, que les Sauvages appellent Cheté: on jugeroit à les voir de loing que ce sont des Cignes, parce qu'ils en ont la blancheur du plumage, la longueur du col, & des pieds, & la grosseur du corps; mais la difference, & la rareté est dans le bec, qui est d'un grand pied de long, & gros comme le bras; ils le portent d'ordinaire couché sur le col, qu'ils replient à ce dessein, comme pour luy servir de lit bien délicat; c'est pour se délasser de sa pesanteur qu'ils se tiennent en cette posture, si ce n'est qu'ils s'en fervent pour la pesche; car alors c'est merveille de voir, comme au dessous de ce bec la nature a formé une espeece de nasse, qui s'ouvre & se referme, plus ou moins, selon la quantité de poisson, qu'ils y enferment; [168 i.e., 170] cette nasse est faite d'une peau fort delicate, & tres souple, qui étant fermée se ramasse si bien, & si proprement tout le long du

to those of our cattle in form and color, but are of double their size, being nearly two feet long when the animal is fairly mature; and, thirdly, in having thick, heavy, dark-colored hair which somewhat resembles the wool of sheep, but is much coarser and thicker. Therefore it is made into robes and fur garments which afford greater protection from the cold than [167 i.e., 169] any other furs of this country. Its flesh is excellent; and the fat, when mixed with wild oats, makes the most delicate of native dishes.⁸

The same river of which we are speaking is broken up by several small lakes, on which are seen in great numbers certain rare birds of a very peculiar sort, called by the Savages *Chetté*. One would take them for Swans, from a distance, as they have the latter's white plumage and long necks, their feet, and bodies of the same size; but the point of difference and curiosity lies in the beak, which is fully a foot in length, and as thick as one's arm. They usually carry it resting upon the neck, which they bend back for the purpose, as if to offer it a most inviting bed. They maintain this posture to relieve themselves of its weight, except when they use it for fishing; for then it is wonderful to see how, beneath this beak, nature has fashioned a sort of net,—which opens and shuts, more or less, according to the supply of fish therein enclosed. [168 i.e., 170] This net is made of skin, of extremely fine and elastic texture, which, when closed, is gathered up so well and so snugly all along the under side of the beak that nothing of it is seen,—in order that the fishes may not take fright at it; but, at the proper time, the

deffous du bec, que rien ne paroît, afin de ne pas faire peur aux poiffons; mais quand il est temps, ils fçavent si prestement l'élargir, & l'ouvrent si grande, que la teste d'un homme y entreroit fans peine; & nageant à mefme temps contre le poiffon, ou l'attendant au deffous des courants, quand il descend, y tenant cette nasse toute étenduë; Ils le font entrer dedans comme dans un rets, & puis la referment promptement, de peur qu'il ne s'échape. Voila comme Dieu enseigne aux hommes la pesche artificielle, par la leçon qu'en font ces pecheurs naturels.

On ne s'ennuye pas de voguer sur ces lacs & sur ces rivieres, quand on y rencontre ce divertissement; Il faut donc avancer plus de vingt lieuës dans ce beau païs, avant que de se rendre à la Nation du Feu, qui est placée sur un petit costeau, d'où l'on ne découvre de tous costez que de vastes prairies, avec [169 i.e., 171] quelques bocages, épars en divers endroits, & que la nature ne semble produire, que pour le contentement des yeux, ou pour la necessité des hommes, qui ne peuvent se passer de bois.

C'est donc où nous arrivâmes le quinzième Septembre 1670. & y fûmes receus par le concours de tout le peuple, pour y faire ce qui va estre déclaré en l'article suivant.

ARTICLE III. CE QUI S'EST PASSÉ TOUCHANT LA
PUBLICATION DE LA FOY, CHEZ LA NATION DU
FEU, & CHEZ UNE DE CELLES DES ILINOIS.

LA Nation du Feu porte ce nom par erreur, s'appellant proprement Maskoutenech, qui signifie une terre déchargée d'arbres, telle qu'est celle que ces peuples habitent; mais parce que, pour peu de

birds can enlarge it so quickly and open it so wide that it would easily hold a man's head. Swimming at the same time to meet the fish, or waiting for it below the rapids, while it comes down, they hold this net all stretched for it, and make it enter as into a fishing-net, whereupon they promptly shut it, lest the fish escape. Thus God teaches man artificial fishing, by the lesson furnished by these natural fishers.⁹

One does not tire of paddling over these lakes and rivers when he meets with such diversion. Now he has to push on for more than twenty leagues through this fair country before reaching the Fire Nation; they are situated on a little hill, whence nothing but vast prairies are to be seen on all sides, with [169 i.e., 171] some groves scattered here and there, which nature seems to furnish solely for the gratification of the eye, or to meet the needs of man, who cannot dispense with wood.

Here, then, we arrived on the fifteenth of September, 1670, and were received by an assembly of all the people, that we might accomplish what will be set forth in the following article.

ARTICLE III. EVENTS ATTENDING THE PUBLICATION
OF THE FAITH TO THE FIRE NATION, AND
TO ONE OF THE ILLINOIS NATIONS.

THE Fire Nation is erroneously so called, its correct name being Maskoutenech, which means "a treeless country," like that inhabited by these people; but as, by changing a few letters, this word is made to signify "fire," therefore the people have come to be called the Fire Nation.

[170 i.e., 172] It is united, within the same pali-

lettres qu'on change, ce mesme mot signifie du feu, de là est venu qu'on les appelle la Nation du Feu.

[170 i.e., 172] Elle est jointe dans l'enceinte d'une mesme palliffade à un autre peuple, nommé Oumami, qui est une des Nations des Illinois, laquelle s'est comme demembrée des autres, pour s'habituer en ces quartiers.

Ils font ensemble plus de trois mille ames, pouvant fournir chacune quatre cens hommes, pour se deffendre des Iroquois, qui les viennent chercher jusqu'en ces contrées si éloignées.

Dés le lendemain que nous fusmes entrez en ce Bourg, nous traitasmes des affaires, qui nous menoiert, & ayant assemblé les anciens des deux nations separément, nous leur déclarasmes premierement que nous estions les Ambassadeurs du Maistre de nos vies, envoyez à toutes les Nations de cette terre, pour les instruire: que nous avions parlé aux Outaouïacs, aux Saulteurs, aux Hurons, aux Pouteouïatami, & à tous les autres, desquels nous avions été favorablement écoutez, & que nous nous promettions le mesme de leur part, veu le bon accueil qu'ils nous avoient fait, à nostre arrivée. Secondement [171 i.e., 173] le Pere Alloüiez ayant renouvelé les connoissances, qu'il leur avoit donné le Printemps passé, touchant la Souveraineté, & l'Unité de Dieu, & l'Incarnation de son Fils, il s'estendit sur quelques veritez plus sensibles, & plus touchantes de nostre Foy, comme du Paradis, & de l'Enfer; & pour leur donner mieux à concevoir, & faire entrer par les yeux jusques dans les cœurs ce qu'ils venoient d'entendre, il leur montra un Image du Jugement general, & prit occasion de leur expliquer quelque chose, à leur portée, du bon-heur des Saints, & des tourmens des damnez.

sade enclosure, to another people called the Oumami, who form one of the Nations of the Illinois,—being dismembered, so to speak, from the rest, to make its home in these regions.

They form together more than three thousand souls, and are able to furnish each four hundred men for the common defense against the Iroquois, who pursue them even into these remote districts.

On the very next day after arriving at this Village, we took in hand the matters which had led us thither, and convoking the elders of the two nations separately, we announced to them, first, that we were the Ambassadors of the Master of our lives, sent to all Nations of this earth to instruct them; that we had spoken to the Outaouacs, to the people of the Sault, to the Hurons, to the Pouteouatami, and to all the others, by whom we had been heard with favor; and that we promised ourselves the same from them, in view of the kind reception that they had given us on our arrival. [Secondly, [171 i.e., 173] Father Allouez, after reviewing what he had taught them the previous Spring,—concerning the Sovereignty and Unity of God, and the Incarnation of his Son,—expatiated upon some of the most evident and most impressive truths of our Faith, as, for example, on Paradise and Hell; while to aid them better to conceive and to take into their hearts, through their eyes, what they had just heard, he showed them a Picture of the universal Judgment, and took occasion to describe to them, in terms suited to their understanding, something of the happiness of the Saints and the torments of the damned.

These poor people looked with wonder at this Picture, having never seen anything like it, and

Ces pauvres gens regardoient avec estonnement ce Tableau, n'ayant jamais rien veu de semblable, & ils escoutoient avec une attention, & un silence plein de respect, mais avec une telle avidité, que ne se contentans pas des instructions, qu'on leur faisoit tout le jour en public, & en particulier, dans les ruës, dans les places publiques, & dans les champs, ils s'affembloient pendant la nuit en foule, pour entendre [172 i.e., 174] parler plus en détail, des Mysteres, dont on les avoit entretenus.

Ils avoient conceu une si haute idée des choses de la Foy, & de ceux qui la publient, qu'ils nous inviterent à plusieurs festins, non pas tant pour y manger, que pour obtenir, par nostre moyen, ou la santé dans leurs maladies, ou un bon fucez dans leurs chaffes, & dans la guerre.

Tel fut un banquet, où nous fumes appelez, où l'on garda une ceremonie bien particuliere, il sembloit que ce fust un festin pour combattre, & non pas pour manger; car au lieu de table on avoit dressé une espece de trophée, où estoient penduës toutes les armes d'un guerrier, l'arc, les flèches, le carquois, la hache d'armes, avec les munitions de bouche; sçavoir un peu de farine, & du petun, avec les autres choses que les Soldats de ce país ont coûtume de porter sur eux, pour s'animer au combat. Le maistre du festin fit neantmoins paroistre un plat de bled d'inde, botiilly dans la graisse de pisikiou, & en nous le presentant, il nous [173 i.e., 175] adressa ces paroles. Vous avez entendu parler des peuples qu'on appelle Nadoüessi, ils m'ont mangé jusqu'aux os, & ne m'ont pas laissé un seul de ma famille en vie; il faut que ie gouste, de leur chair, comme ils ont gusté de

listened with an attention and silence full of respect,—but with such eagerness that, not satisfied with the instructions given them through the day in public and in private, in the streets, public places, and fields, they assembled during the night, in crowds, to hear [172 i.e., 174] a more detailed account of the Mysteries about which they had been told.

They had conceived so high an opinion of the things of the Faith, and of those who published it, that they invited us to many feasts, not so much for the sake of eating as of obtaining, through us, either recovery from their ailments, or good success in their hunting and in war.

Of this sort was a feast to which we were called, where a very peculiar ceremony was observed. It seemed to be a feast for fighting, and not for eating; for in place of a table, a sort of trophy had been erected, on which had been hung all a warrior's arms,—bow, arrows, quiver, and war-hatchet,—together with provisions, namely, a little meal and some tobacco; with other articles commonly carried on their persons by the Warriors of this country, to give them renewed courage for fighting. The master of the feast did, however, produce a dish of indian corn cooked in pisikiou-fat; and in placing it before us he [173 i.e., 175] addressed us as follows: “ You have heard of the peoples called Nadouessi. They have eaten me to the bone, and have not left me a single member of my family alive. I must taste of their flesh, as they have tasted of that of my kinsfolk. I am ready to set out against them in war, but I despair of success therein unless you, who are the masters of life and of death, are favorable

celle de mes parens; je fuis prest de partir pour aller contre-eux en guerre; mais je desespere d'y réussir, si vous qui estes les maistres de la vie, & de la mort, ne m'estes favorables en cette entreprife: C'est donc pour obtenir par vostre moyen la victoire que je vous invite à ce festin; ce fut une belle occasion, defabulant cet homme, de l'instruire, & avec luy toute l'affemblée, déclarant que nous n'estions que les petits serviteurs du grand Dieu des Armées, que c'est de luy feul qu'on doit attendre l'affistance, & le succez qu'on souhaitte en toutes choses; mais que le grand secret pour y bien réussir, estoit de le reconnoistre, & obeïr à ses commandemens. Il fut aisé pendant le repas, qui ne fut que de bled d'inde, de continuer ces entretiens.

Nous fumes encor invitez à d'autres [174 i.e., 176] festins, pour de semblables desseins; ou pour nous gagner le cœur, ou pour nous donner du divertissement; car quelquefois paroïsoient quelques-uns des plus anciens, parez comme s'ils eussent voulu joïer une comedie, danfans à la cadance de quelques airs tres-mélodieux qu'ils chantoient de tres-bon accord.

Cette estime qu'ils faisoient paroïstre en toutes rencontres, nous donnoit libre accez dans les cabanes, où nous estions regardez & écoutez comme des Genies extraordinaires; aussi nous servions nous de cet avantage, pour les instruire par tout, & chercher des malades dans toutes les cabanes.

Il n'y en avoit pour lors qu'un dans le Bourg, c'estoit un enfant^m de dix à douze ans, éthique, depuis long-temps, & qui s'en alloit peu à peu mourant, il fut instruit & publiquement baptisé, avec l'approbation, & l'admiration de tous ces bonnes gens, & a eu

toward me in this undertaking. Therefore, to obtain victory by your means, I invite you to this banquet." This was a fine opportunity to disabuse that man and instruct him, and with him the entire assembly, by declaring that we were but the weak servants of the great God of Armies; that from him alone was to be expected the help and success desired on any occasion; but that the great secret of success was to acknowledge him and obey his commandments. It was easy during the repast, which was simply of indian corn, to continue these themes.

They invited us to other [174 i.e., 176] feasts also, for similar purposes,—either to gain our favor or to afford us some diversion; for occasionally some of the oldest men would appear, dressed as if for playing a comedy, and would dance to the music of some very tuneful airs, which they sang in excellent harmony.

This esteem, which they showed on all occasions, gave us free access to the cabins, where we were regarded and listened to as extraordinary Spirits; and so we availed ourselves of this advantage to instruct the people everywhere, and to seek out sick persons in all the cabins.

Of these there was then but one in the Village, and that was a child of ten or twelve years, who had long been consumptive and was dying by degrees. He was instructed and publicly baptized, with the approval and to the wondering delight of all these good people, and received the name François at his Baptism,—a ceremony which was happily followed by health of soul and body alike.

[175 i.e., 177] All this, and much else that oc-

le nom de François, en son Baptesme, qui a esté heureusement suivy de la fanté de l'ame, & du corps.

[175 i.e., 177] Tout cecy; & quantité d'autres choses, qui se sont passées, sont communes aux deux Nations de ce Bourg, mais il faut dire quelque chose de particulier à la recommandation des Illinois.

ARTICLE IV. QUELQUES PARTICULARITEZ DE LA
NATION DES ILLINOIS, SUR TOUT DU BON
NATUREL, & DE LA CIVILITÉ
DE CES PEUPLES.

COMME on a donné le nom d'Outaotiacs à tous les Sauvages de ces contrées, quoy que de différentes Nations, à cause que les premiers, qui ont paru, chez les François, ont esté les Outaotiacs; ainfi en est-il du nom des Illinois, fort nombreux, & demeurans vers le Sud, parce que les premiers, qui sont venus à la pointe du sainct Esprit, pour le commerce s'appelloient Illinois.

Ces Peuples sont placez au milieu de ce beau païs, dont nous avons parlé, vers la grande riviere nommée Missisipi, de laquelle il est bon de mettre icy ce que [176 i.e., 178] nous en avons appris. Elle semble faire comme une enceinte de tous nos lacs, prenant son origine dans les quartiers du Nord, & coulant vers le midy, jusqu'à ce qu'elle se décharge dans la mer, que nous jugeons estre ou la Mer vermeille, ou celle de la Floride, puisqu'on n'a pas connoissance d'aucunes grandes rivieres vers ces quartiers-là, que de celles qui se déchargent en ces deux Mers; quelques Sauvages nous ont asseuré que cette riviere est si belle, qu'à plus de trois cens lieuës de son emboucheure, elle est plus considerable que celle, qui coule

curred, belongs to the two Nations of this Village in common; but something in particular must be said in commendation of the Illinois.

ARTICLE IV. SOME PARTICULARS CONCERNING THE NATION OF THE ILLINOIS, ESPECIALLY REGARDING THE GOOD DISPOSITION AND POLITENESS OF THOSE PEOPLES.

As the name Outaouacs has been given to all the Savages of these regions, although of different Nations, because the first to appear among the French were the Outaouacs, so it is with the name of the Illinois, who are very numerous and dwell toward the South, since the first who visited point saint Esprit to trade were called Illinois.

These People are situated in the midst of that beautiful region mentioned by us, near the great river named Missisipi, of which it is well to note here what [176 i.e., 178] information we have gathered. It seems to form an inclosure, as it were, for all our lakes, rising in the regions of the North and flowing toward the south, until it empties into the sea—supposed by us to be either the vermilion or the Florida Sea, as there is no knowledge of any large rivers in that direction except those which empty into these two Seas. Some Savages have assured us that this is so noble a river that, at more than three hundred leagues' distance from its mouth, it is larger than the one flowing before Quebec; for they declare that it is more than a league wide. They also state that all this vast stretch of country consists of nothing but treeless prairies,—so that its inhabitants are all obliged to burn peat and animal excrement dried in the Sun,—until we come within

devant Quebec; puis qu'ils la font d'une lieuë de large; de plus, que tout ce grand espace de païs, n'est que de prairies fans arbres, & fans bois; ce qui oblige les habitans de ces contrées à faire du feu de tourbes de terre, & des excremens des animaux, defeichez par le Soleil, jufqu'à ce que s'approchant environ vingt lieuës de la mer, les Forests commencent à renaître: ¶ quelques guerriers de ce païs icy, qui nous difent avoir pouffé iufques-là, affeurent qu'ils y [177 i.e., 179] ont veu des hommes faits cõme les François, qui fendoient les arbres avec de lõgs couteaux, & dont quelques-uns avoient leurs maifons fur l'eau, c'est ainfi qu'ils s'expliquent, parlant des planches fciées, & des Navires. Ils difent en outre que tout le long de cette grande riviere, font diverfes Peuplades de Nations, differentes de langues, & de mœurs, & qui fe font toutes la guerre les unes aux autres; on en voit qui font placées fur le bord de l'eau, mais bien plus dans les terres; continuant ainfi, jufques à la Nation des Nadoüeffi, qui font épars de plus de cent lieuës de païs.

C'est donc au delà de cette grande riviere que font placez les Illinois, dont nous parlons, & defquels fe font détachez ceux qui habitent icy avec la Nation du Feu, pour y faire comme une Colonie tranfplantee, pour estre, comme on efpere, bien-toft, fuivis des autres, que le faint Efprit nous amene en ces lieux, pour pouvoir y estre instruits; Nous eftant prefque impossible de pouvoir aller jufqu'en leur païs: & de fait plusieurs fe font dé-jà rendus avec les autres, [178 i.e., 180] qui fourniffent un beau champ aux ouvriers Evangeliques, parce qu'on ne peut trouver rien de plus propre pour bien recevoir les impreffions du Ch[r]iftianifme.

twenty leagues of the sea, when Forests begin to appear again. Some warriors of this country who tell us they have made their way thither, declare that they [177 i.e., 179] saw there men resembling the French, who were splitting trees with long knives; and that some of them had their houses on the water,—for thus they expressed themselves in speaking of sawed boards and of Ships. They state further that all along that great river are various Tribes of different Nations, of dissimilar languages and customs, and all at war with one another. Some are seen situated on the coast, but many more in the interior; and so they continue until we reach the Nation of the Nadouessi, who are scattered over more than a hundred leagues of territory.

Now the Illinois, of whom we are speaking, lie on the farther side of this great river; and from them those living here with the Fire Nation separated, for the purpose of forming here a sort of transplanted Colony,—to be soon followed, as we hope, by others whom the holy Ghost shall lead into these regions to receive instruction from us. For it is almost impossible for us to make the long journey to their country; and indeed many of them have already joined their countrymen here,—[178 i.e., 180] offering a fine field for Gospel laborers, as it is impossible to find one better fitted for receiving Christian influences.

These people showed us such politeness, caresses, and evidences of affection as will scarcely be credited; and this is especially true of the chief of that Illinois Nation, who is respected in his cabin as a Prince would be in his Palace. He was ever

On ne pourra pas aisément croire la civilité, les careffes, & les témoignages d'affection, que nous ont fait paroître ces peuples; & sur tout le chef de cette Nation des Illinois, qui est respecté dans sa cabane, comme seroit un Prince dans son Palais: il y estoit toujours environné des plus considerables du Bourg, que nous pourrions presque appeller des courtifans, tant ils estoient dans une posture honneste, pleine de déference, y gardant toujours un silence respectueux, pour faire paroître l'estime qu'ils faisoient de sa personne, & de nous.

C'estoit une assez grande Cabane, au milieu de laquelle il avoit mis ce qu'il avoit de plus precieux, pour nous y recevoir, & avoit pris place vis à vis de nous, & n'en fortit presque jamais, tout le temps que nous y demeurâmes, comme pour nous faire honneur par sa presence, [179 i.e., 181] & ne pas perdre nostre compagnie, ny nos entretiens: mesme dans les ruës, & dans les autres Cabanes, quand nous y estions invitez pour manger, il nous y accompagnoit d'ordinaire, ou bien nous faisoit escorter par quelques-uns de ses gens. Le ménage de la cuisine, quoy que bien-tost préparé, ne se faisoit en sa presence, ny en la nostre: Il avoit un soin merveilleux que nous ne fussions point incommodés de la foule du peuple, qui nous devoit incessamment des yeux. Quand il estoit temps de faire nos prieres le soir, il se mettoit toujours en action, & s'empressoit d'une façon ravissante, pour faire un feu clair, luissant, & qui pût bien nous éclairer pour lire, & mesme faisoit garder un grand silence par tous ceux, qui étoient presens.

Pour agir avec nous plus honorablement, il avoit soin que sa Cabane fût toujours pleine des plus

surrounded there by the leading men of the Village, whom we might almost call courtiers, so becoming and deferential was their demeanor, and so respectful the silence which they never failed to observe as a mark of their esteem for his person and for us.

It was a Cabin of considerable size, in the middle of which he had put his most precious possessions, in order to receive us there, and had taken his seat opposite us; and he hardly ever went out during our entire stay, as if to honor us with his presence, [179 i.e., 181] and not to lose our company or conversation. Even in the streets and in the other Cabins, when we were invited out to eat, he commonly attended us, or sent some of his people to escort us. The duties of the kitchen, although speedily despatched, were not performed in his presence or in ours. He took remarkable pains to prevent our being disturbed by the throngs of people who were constantly feasting their eyes upon us. When it was time to hold our evening prayers, he always bestirred himself, and showed the most charming eagerness to make a bright, shining fire that would give us abundant light for reading; and he even imposed a profound silence upon all who were present.

To show us the greater honor, he took care to have his Cabin constantly full of the chief men of his Nation, who seemed to pay their Court very well for Barbarians. His countenance, moreover, is as gentle and winning as is possible to see; [180 i.e., 182] and, although he is regarded as a great warrior, he has a mildness of expression that delights all beholders.

notables de la Nation, qui sembloient assez bien faire leur Cour pour des Barbares. Au reste la phisionomie est la plus douce, & la plus attrayante qu'on puisse voir; [180 i. e., 182] & quoy qu'il passe pour grand guerrier, il a une douceur sur le visage, qui ravit tous ceux qui le voyent; Le dedans ne dement pas l'exterieur; car il est d'un naturel tendre, & affectueux; ce qu'il fit paroistre lors qu'une nuit, comme nous luy expliquions le Mystere de la Passion, & de la mort de JESUS-CHRIST, en presence d'un grand monde, à la veuë de la Croix, il montra tant de tendresse, & tant de compassion, qui se lisoit en ses yeux, & sur tout son visage, que quelques François qui nous accompagnoient en furent tous ravis, & tous étonnez; ainsi triomphe ce Dieu mourant dans ce bout du monde, où le Diable a tenu son empire depuis si long-temps.

Quoy que pendant tout nostre sejour en ce lieu, nous n'ayons entretenu ce Capitaine, & les autres, que des choses de la Foy; Jamais il n'en a eu de dégoust: au contraire, plus il en entendoit parler, plus faisoit-il paroistre d'ardeur d'apprendre; c'est ce qui nous donne sujet de croire, qu'une personne qui a de si belles qualitez, & qui se laisse si [181 i. e., 183] aisement toucher à nos Mysteres, ne tardera pas à les embrasser.

Et ce que nous difons du Chef, on le peut dire de tous les autres de cette Nation, auxquels nous avons remarqué le mesme naturel, & une docilité qui ne ressent rien du Barbare: avec l'avidité qu'ils font paroistre d'entendre nos instructions, ils ont un grand avantage pour la Foy, pardeffus les autres Sauvages, en ce qu'ils n'ont presque point de supersti-

The inner nature does not belie the external appearance, for he is of a tender and affectionate disposition. This he made manifest one night when we were explaining to him, in the presence of many people and with the Cross before us, the Mystery of the Passion and death of JESUS CHRIST; whereupon he showed such tenderness and compassion—which could be read in his eyes and on his whole countenance—that some Frenchmen who accompanied us were greatly charmed and astonished. Thus triumphs that dying God in this remote corner of the world, where the Devil has so long held sway.

Although, during our entire sojourn at that place, our discourse with this Captain and with the rest was only on the things of the Faith, he never showed any weariness; but the more he heard, the more eager he seemed to learn. Therefore we have reason to believe that one who has such fine qualities and suffers himself to be so [181 i.e., 183] easily moved by our Mysteries, will not long delay embracing them.

And what we say of the Chief may be said of all the rest of this Nation, in whom we have noted the same disposition, together with a docility which has no savor of the Barbarian. Besides their evident eagerness to receive our instructions, they enjoy a great advantage over other Savages, as far as the Faith is concerned, in that they have hardly any superstitions, and are not wont to offer Sacrifices to various spirits, as do the Outaouacs and others. The reason of this may be that, as they do not fish, but live on Indian corn, which is easily raised in those fertile lands that they occupy, and on game, which

tions, & ne font pas fujets à faire des Sacrifices à divers genies, comme font les Outaoüacs, & autres: dont la raifon peut eftre, que n'étans pas pefcheurs, mais vivans de bled d'Inde, qui croift aifément dans ces bonnes terres qu'ils habitent, & de chaffe, qui eft tres-abondante, & dont ils n'ont jamais difette; Ils ne craignent point les dangers des Lacs, où plusieurs des autres Sauvages periffent en pefchant, ou en Canot, ou fous les glaces, croyans que ce font des genies de l'eau, qui les devorent, ou qui pillent leurs rets, quand les tempeftes les emportent; & c'eft pour cela qu'ils tafchent à les appaifer, [182 i.e., 184] ou à fe les rendre favorables par quantité de Sacrifices.

Ceux-cy fe trouvant exempts de tout cela, n'adorent que le Soleil; mais ils changeront bien-toft ce culte, pour le rendre au Createur du Soleil, ainfi que quelques-uns ont déjà commencé à faire, quand ils feront inftruits des veritez de noftre Religion.

Pendant noftre fejour en ce Bourg, il s'y trouva douze ou quinze hommes venus du vray païs des Illinois, en partie pour vifiter leurs parens, ou leurs compatriotes, & en partie pour y faire quelque commerce: Ceux-cy, étant fur leur départ, pour s'en retourner chez eux, vinrent fe prefenter à nous comme en ceremonie, & tous enfemble; & apres nous avoir faluez, nous declarerent en prefence d'un grand peuple qui nous affiegeoit toujours, qu'ils venoient pour nous recommander leur voyage, qu'ils nous prioient de leur faire la grace de les conduire heureufement jufqu'en leur païs, pour revoir leurs parens, & de les conferver fur les chemins de tout mauvais rencontre.

is very plenty, and of which they are never in want, they have no fear of the perils of the Lakes,—where many other Savages perish while fishing, either in their Canoes, or by breaking through the ice. These last-named people believe that there are water spirits which devour them, and which plunder their nets when the latter are carried off by storms; and hence they try to appease them [182 i.e., 184] or to win their favor by numerous Sacrifices.

These people are free from all that, and worship only the Sun. But, when they are instructed in the truths of our Religion, they will speedily change this worship and render it to the Creator of the Sun, as some have already begun to do.

During our sojourn in this Village, twelve or fifteen men arrived there from the real country of the Illinois,—partly to visit their relatives or their countrymen, and partly to do some trading. When they were about to take their departure and return home, they appeared before us ceremoniously, in a body; and, after saluting us, told us in the presence of a great crowd, which always surrounded us, that they came to commend their journey to us; and that they besought us to conduct them safely to their own country, there to rejoin their kinsfolk, and to preserve them from all mishap on the way.

[183 i.e., 185] They thus offered us a fine opening for imparting to them a knowledge of the great Master of our lives, whose servants and deputies only we are, and to whom we were very willing to appeal for a happy issue to their journey. They answered us with a compliment which had no savor of the Savage, assuring us that they valued so highly what they had learned from us that they were not content

[183 i. e., 185] C'étoit une belle ouverture qu'ils nous donnoient, pour leur faire connoître celui qui est le grand Maître de nos vies, dont nous ne sommes que les ferviteurs, & les deputez, & auquel nous nous adresserions volontiers pour l'heureux succès de leur voyage; Ils nous répondirent par un compliment, qui n'a rien de Sauvage, en nous disant, qu'ils faisoient tant d'état de ce qu'ils avoient appris de nous, qu'ils ne se contentoient pas de l'aller publier dans tout leur pays, mais qu'ils le feroient retentir à d'autres peuples beaucoup plus éloignés, auxquels ils raconteroient les merveilles qu'ils avoient vues, & se séparèrent ainsi de nous, tout glorieux d'avoir parlé à des génies, disoient-ils, & d'avoir appris des nouvelles de l'autre monde.

Ajoutons encore un mot de ces Illinois, touchant leur façon de faire. Comme tous les Sauvages en général mettent leur principale gloire à se bien parer la tête, sur tout à porter leurs cheveux, ou longs, ou courts, selon la diversité des Nations; Ceux-cy semblent [184 i. e., 186] avoir ramassé l'un & l'autre, car ils ont ce que les Outaouïacs pensent avoir de beau, en leurs cheveux, courts, & redressés, & ce qui agréé aux autres en leurs longs cheveux; car ceux-cy se rasant la plupart de la tête, comme les premiers, conservent quatre grandes moustaches aux deux costés des oreilles, qu'ils agencent proprement, pour n'en être pas incommodés.

Ils ne sont pas bien riches en meubles: à peine même leur pays leur fournit-il dequoy faire des plats d'escorce; les arbres, qui se retrouvent parmi ces vastes & belles prairies, n'étant pas propres pour cela: mais s'ils ont cette incommodité, en

to go and publish it throughout their country; but would make the message resound among other and much more remote peoples, by recounting to the latter the marvels they themselves had seen. And thus they took their leave of us, very proud of having spoken with some spirits, as they said, and of having received tidings from the other world.

Let us add one word more on these Illinois, concerning their manners and customs. All Savages in general pride themselves especially on their fine head-gear; and, above all, on wearing their hair either long or short, as may be their National mode. These people seem [184 i.e., 186] to have united both fashions, having what the Outaouacs regard as handsome in their short and erect hair, and also what pleases others in their long locks; for, clipping the greater part of the head, as do the above-named people, they leave four great mustaches, one on each side of each ear, arranging them in such order as to avoid inconvenience from them.

They are not very rich in household utensils, their country hardly furnishing them material for making bark dishes, as the trees growing on those vast and beautiful prairies are not suitable for the purpose. But if they are thus at a disadvantage, so beautiful a country seems, in compensation, to contribute to the lovable disposition with which they are endowed, and of which they gave us the most convincing proof upon our departure. For the Chief of whom we have spoken,—who is, as it were, the King of the Nation,—together with the leading men and a part of the Village, determined to accompany us, as a

recompense, il semble qu'un si beau pays contribué au beau naturel, dont ils font doüez, & dont ils nous donnerent la dernière marque à nostre départ. Car le Chef dont nous avons parlé, & qui est comme le Roy de la Nation, avec les plus considerables, & une partie du Bourg, voulurent nous accompagner par honneur jusqu'au lieu de nostre embarquement, éloigné du Bourg d'une petite lieuë.

[185 i.e., 187] Quand nous y retournerons, nous esperons y trouver une Chapelle, qu'ils se disposent à bastir eux-mêmes, afin d'y commencer tout de bon les fonctions du Christianisme.

ARTICLE V. DE LA MISSION DE SAINT MARC AU BOURG DES OUTAGAMI.

CES peuples font superbes, parce qu'ils font nombreux, on y compte plus de deux cens Cabanes, dans chacune desquelles, il y a cinq à six, & même jusques à dix familles. Plusieurs autres Nations grossissent celle-cy, ou plutôt en font une Babylone, par la dissolution qui y regne, comme en son empire. Les lumieres de la Foy n'ayant encore pû faire d'impression sur leurs esprits: Comme ils font fiers & arrogans, ils avoient pris dessein de se venger par la mort de quelques François, des mauvais traitemens qu'ils avoient receu l'été passé en nos habitations [186 i.e., 188] Françaises; ce qui faisoit que nos jeunes François, qui font icy en marchandise, n'osoient pas y mettre le pied; mais tout cela n'a pas fait peur au Pere Alloüez, qui s'est estimé heureux d'exposer sa vie en un danger manifeste, pour porter l'Evangile à ces pauvres Barbares, comme il l'a fait à tous les autres peuples de ces contrées.

mark of honor, to our place of embarkation, a short league's distance from the Village.

[185 i.e., 187] Upon our return thither, we hope to find a Chapel, which they are preparing to build themselves, in order to begin there in good earnest the functions of Christianity.

ARTICLE V. OF THE MISSION OF SAINT MARC AT THE VILLAGE OF THE OUTAGAMI.

THESE people are haughty because of their numbers, their Cabins being reckoned at more than two hundred, while in each there are five or six, and even as many as ten families. Several other Nations swell the size of this one,—or, rather, make a Babylon of it by the disorder which reigns there, as in its empire. The light of the Faith having yet made no impression upon them, they had formed a plan, as they are proud and arrogant, to take vengeance, by killing some Frenchmen, for the ill treatment they had themselves received during the past summer at our [186 i.e., 188] French settlements. Consequently, our young Frenchmen who are here trading dared not set foot there; but all this did not frighten Father Allouez, who counted himself happy to expose his life to evident danger in order to bear the Gospel to those poor Barbarians, as he has done to all other peoples of those regions.

He set out therefore from the Bay des Puans, where he was making his residence, on the twentieth of February, sixteen hundred and seventy-one; and, after traveling in six days twenty-four leagues over snow and ice, in the severest part of the winter,—some of those whom he had joined being frost-bitten,

Il partit donc de la Baye des Puans, où il faisoit sa residence, le vingtiesme de Fevrier mil six cens septante un ; & ayant fait en six jours vingt-quatre lieus sur les neiges, & sur les glaces, pendant la plus rigoureuse saison de l'hyver, qui avoit glacé, & presque fait mourir de froid quelques-uns de ceux auxquels il s'estoit joint, arriva enfin en ce Bourg, dans lequel il ne fut pas plustost entré, qu'allant de Cabane en Cabane, il encourageoit les uns par l'esperance du Paradis, & intimidoit les autres par la crainte de l'Enfer.

Il ne devoit pas se promettre de ces esprits superbes, autre chose que des risées, des rebuts, & des moqueries, avec lesquelles ils receurent d'abord ce qu'il [187 i.e., 189] leur annonçoit ; sur tout dans certaines Cabanes, dont les Chefs avoient jusqu'à huit femmes ; & dans lesquelles il ne pouvoit entrer qu'avec horreur, & comme dans un Serrail ; Cependant la patience du Pere l'emporta, & vit que ces peuples s'adoucissoient insensiblement, & que ce qu'ils écoutoient du commencement avec raillerie, ils le receurent peu apres avec crainte, & avec respect. Quelle consolation, ô mon JESUS (s'écrie le Pere en un de ses memoires) de vous faire connoître à ceux qui n'ont jamais ouy parler de vous ; Je me preparois à la mort, je ne voyois du commencement que des insolences, & des rebuts de la part de ces Barbares, & voilà qu'ils m'écoutent avec une attention, & une affection, au delà de ce que j'eusse pû me promettre des peuples mesmes les mieux disposés ; j'entre librement par toutes les cabanes ; j'y fais prier Dieu les malades, & j'y baptise les moribonds ; & peu de jours après mon arrivée voyant expirer une personne à qui

and well-nigh perishing with the cold,— he at length reached this Village.¹⁰ He had no sooner entered it than he went from Cabin to Cabin, cheering some with the hope of Paradise, and frightening others with the fear of Hell.

From those haughty natures he was bound to expect nothing but jests, repulses and mockery, with which they at first received the word he [187 i.e., 189] bore them — especially in certain Cabins whose Chiefs had as many as eight wives, and into which he could not step without abhorrence, as into a Seraglio. Nevertheless, the Father's patience won the day; and he saw that those people were insensibly softening, and that what they heard at first with mockery, they soon after received with fear and respect. "What consolation, O my JESUS" (cries the Father in one of his reports), "to make you known to those who have never heard of you! I was preparing myself for death, meeting at first nothing but insolence and repulses from these Barbarians; and lo! they are listening to me with an attention and affection beyond what I could have expected even from the best-disposed peoples. I enter all the cabins freely, making the sick pray to God, and baptizing the dying; and a few days after my arrival, while witnessing the death of a person upon whom I had just conferred holy Baptism, oh, what joy I experienced [188 i.e., 190] at seeing a soul take flight to Heaven from so wanton a country!

"I had still further every reason to be surprised and delighted at the tokens of endearment which I received from most of these people, instead of the hatchet-blows that I expected; and, more yet, at

je venois de conferer le faint Baptesme; ô que je reçûs [188 i.e., 190] de joye, de voir envoler au Ciel un ame d'un païs si diffolu.

J'eue encor tout fujet d'admirer les careffes que j'ay receu de la plupart de ce peuple, au lieu des coups de hache que j'attendois; & plus encor la simplicité d'un bon vieillard, lequel, comme j'expliquois publiquement dans sa cabane les faints Myfteres de l'Incarnation, & de la Mort de JESUS-CHRIST si-toft que je tiray mon Crucifix, pour le faire paroistre à leurs yeux: ce bon-homme émeu de ce spectacle, voulut le reconnoistre comme son Dieu, & l'adorer, en luy presentant l'encens de ce païs; c'estoit du petun en pouffiere, dont il en prit trois ou quatre fois à poignées, & comme s'il eut presenté autant de coups d'encensoirs, il le répendoit sur le Crucifix, & sur moy, qui est la plus grande marque d'honneur, qu'ils puissent faire paroistre à l'endroit de ceux qu'ils regardent comme des Genies: j'eue peine à tenir mes larmes de joye, voyant JESUS-CHRIST crucifié, adoré par un Sauvage, dès la premiere fois qu'il en entend parler.

[189 i.e., 191] Une femme fit presque le mesme, lors qu'estant bien instruite, & baptisée, & preste à rendre l'ame comme elle fit, elle ne cessa de jeter du petun sur le Crucifix que je luy presentois, prétendant faire le mesme à la façon, que font ceux qui le baissent devotement.

Tout le Bourg ayant esté pleinement imbu de nos myfteres, & en general, & en particulier, le Pere se retira, y ayant Baptisé cinq enfans, & deux adultes, & apres avoir eu assurence de la part des anciens, qu'à son retour, il y trouveroit une Chapelle, qu'ils

the simplicity of a good old man in whose cabin I publicly explained the holy Mysteries of the Incarnation and Death of JESUS CHRIST. As soon as I produced my Crucifix, to display it before the people's eyes, this good man, moved at the sight, wished to acknowledge it as his God, and to worship it by an offering of the incense of this country. It consisted of powdered tobacco, of which he took two or three handfuls, one by one, and, as if offering the censer an equal number of times, scattered it over the Crucifix and over me,—which is the highest mark of honor that they can show toward those whom they regard as Spirits. I could hardly restrain my tears of joy at seeing the crucified JESUS CHRIST worshiped by a Savage at the very first time when he was told about him.

[189 i.e., 191] “A woman did almost the same thing when, after being thoroughly instructed and receiving baptism, and being on the point of rendering up her soul,—as she afterward did,—she repeatedly threw handfuls of tobacco on the Crucifix which I offered her, her intention being the same as that of those who kiss it devoutly.”

The whole Village being fully imbued with our mysteries, by both public and private instruction, the Father took his departure after Baptizing five children and two adults, and after receiving assurance from the elders that upon his return he should find a Chapel there, which they would build themselves, for entering upon the discharge of the functions of Christianity.

Thus those people are being changed from wolves into lambs, and, little by little, but with the exercise of much patience, are being won to JESUS CHRIST;

baftiroient eux-mefmes, pour commencer à y exercer les fonctions du Christianifme.

C'eft ainfi que ces peuples, de loups deviennent aigneaux, & que peu à peu, mais avec grande patience, ils fe gagnent à JESUS-CHRIST; ce qui nous fait efperer que la Foy va fe répandre à grand nombre de Nations qui s'approchent de celle-cy, & aufquelles nous ne pouvons pas avoir accès que tres-difficilement.

FIN.

and hence we hope the Faith will spread to many Nations who have intercourse with this one, and to whom we cannot have access without great difficulty.

END.

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THE ROLL

CXXVIII

RELATION OF 1671-72

PARIS : SEBASTIEN MABRE-CRAMOISY, 1673

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to the length of the document, we are enabled here to give only chap. i. of Part I.; the remainder will appear in Volume LVI.

EXVIII

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DE CE QUI S'EST PASSE'
DE PLUS REMARQUABLE

AUX MISSIONS DES PERES
de la Compagnie de JESUS.

EN LA
NOUVELLE FRANCE,
les années 1671. & 1672.

*Envoyée au R. P. JEAN PINETTE
Provincial de la Province de France.*

Par le R. P. CLAUDE DABLON Recteur
du College de Quebec, & Superieur
des Missions de la Compagnie de JESUS
en la Nouvelle France.



A PARIS,
Chez SEBASTIEN MABRE-CRAMOISY,
Imprimeur du Roy, rue S. Jacques
aux Cicognes.

M. DC. LXXIII.

AVEC PERMISSION.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS

IN

NEW FRANCE,

during the years 1671 and 1672.

Sent to the Rev. Father JEAN PINETTE,

Provincial of the Province of France.

By the Rev. Father CLAUDE DABLON,
Rector of the College of Quebec, and
Superior of the Missions of the Society
of JESUS in New France.

PARIS,

SEBASTIEN MABRE-CRAMOISY,

Printer to the King, rue St. Jacques,

at the Sign of the Storks.

M. DC. LXXIII.

BY PERMISSION.

Au Reverend Pere Jean Pinette Provincial de la
Compagnie de JESUS dans la
Province de France.

MON R. PERE,

Nous ne pouvons regarder sans quelque chagrin, les vaisseaux, qui partent de nostre rade, puisqu'ils enlevent en la personne de Monsieur de Courcelles, & en celle de Monsieur Talon, ce que nous avons de plus precieux. Eternellement nous nous souviendrons du premier, pour avoir si bien rangé les Iroquois à leur devoir: & éternellement nous souhaitterons le retour du second, pour mettre la derniere main aux projets, qu'il a commencé d'executer si avantageusement pour le bien de ce païs.

Ces pertes nous seroient plus sensibles, si elles n'estoient pas heureusement réparées par la venuë de Monsieur le Comte de Frontenac, nostre nouveau Gouverneur, de qui le Roy a fait choix, pour soustenir les hauts desseins, que sa Majesté a conçeus pour sa Nouvelle France.

La découverte de la Mere [sc. Mer] du Nord, & de la fameuse baye de Hutson, que l'on cherche depuis longtemps, & qui avoit esté entreprise l'an passé, par les ordres de Monsieur Talon nostre Intendant, a donné moyen a un de nos Missionnaires de porter la Foy dans des pays, où elle n'avoit jamais esté annoncée, comme on verra dans le narré du voyage qu'il y a fait par les terres.

Nous n'esperons pas moins de celui que Monsieur le Comte de Frontenac, & Monsieur Talon, pour satisfaire aux intentions de sa Majesté, ont fait entreprendre pour

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

MY REVEREND FATHER,
We cannot without some grief watch the vessels set sail from our roadstead, since they bear away, in the persons of Monsieur de Courcelles and Monsieur Talon, what was most precious to us. We shall ever remember the former for having so effectively reduced the Iroquois to submission, and we shall ever wish for the latter's return to give the finishing stroke to the undertakings begun by him so greatly for the benefit of this country.

These losses would be more keenly felt by us were they not happily repaired by the coming of Monsieur the Count de Frontenac, our new Governor, whom the King has chosen to carry forward the noble plans formed by his Majesty for New France.¹¹

The discovery of the North Sea and of the famous Hutson's bay—a discovery so long attempted, and last year undertaken by order of Monsieur Talon, our Intendant—enabled one of our Missionaries to bear the Faith to countries where it had never been proclaimed, as will be seen in the account of his journey thither through the interior.

We expect no less result from the expedition which Monsieur the Count de Frontenac and Monsieur Talon have caused to be undertaken, in accordance with his Majesty's purposes, for the discovery of the South sea,

la découverte de la mer du Sud, qui probablement nous donneroit entrée aux grandes mers de la Chine, & du Japon. Le Pere & les François qui sont envoyez pour cette hazardeuse expedition, ont besoin de beaucoup de courage & de prudence, pour aller chercher des mers inconnuës par des routes de trois à quatre cent lieuës, toutes nouvelles, & parmy des Peuples qui n'ont jamais veu d'Europeans.

On est party en mesme-temps, pour aller faire des recherches plus exactes de la mine de cuivre, que le Sieur Peré a trouvée tout fraichement, dans le lac Superieur. Le Navire de quatre à cinq cent tonneaux, qui se fait icy, & un autre plus grand, dont les materiaux sont tout prests, feront voir les utilitez qu'on peut recevoir de ce pays, pour la navigation, & pourront servir à tirer les avantages, que l'on espere de ces nouvelles découvertes, qui nous donnent moyen, pour la pluspart, de publier l'Evangile aux extrémités de ce nouveau monde.

Il ne nous manque, pour nous bien animer, que la presence de Monseigneur nostre Evesque. Son absence tient ce país comme en dueil, & nous fait languir par la trop longue separation d'une personne si necessaire à ces Eglises naissantes. Il en estoit l'ame, & le zele qu'il faisoit paroistre en toutes rencontres, pour le salut de nos Sauvages, attiroit sur nous des graces du Ciel, bien puissantes pour le bon succez de nos Missions; & comme pour éloigné qu'il soit de corps, son cœur est toujours avec nous, nous en éprouvons les effets par la continuation des benedictions, dont Dieu favorise & les travaux de nos Missionnaires, & ceux de Messieurs les Ecclesiastiques de son Eglise, qui continuent, avec un grand zele, & avec l'edification publique, à procurer l'honneur de Dieu, & à travailler au parfait establissement des Paroisses dans toute l'étenduë de ce país: Ce qui ne sert pas de peu au

which would probably give us access to the great China and Japan seas. The Father and the Frenchmen who were sent on that hazardous expedition, have need of much courage and prudence in their quest of unknown seas over an entirely new route of three or four hundred leagues, among Tribes who have never seen any Europeans.

At the same time, a party started out to make a more careful examination of the copper mine only recently discovered by Sieur Peré at lake Superior. The Ship of four or five hundred tons' burden which is being built here, and another larger one, the materials for which are all ready, will demonstrate the service this country can render in maritime affairs,¹² and will be able to help us realize the benefits hoped for from those fresh discoveries,—which, for the most part, will open the way to us for publishing the Gospel in the uttermost parts of this new world.

We only lack, for our lively encouragement, the presence of Monseigneur our Bishop. His absence keeps this country in mourning, so to speak, and causes us to languish through our too long separation from one who is so necessary to these infant Churches. He was their soul; and the zeal he showed on all occasions for the salvation of our Savages drew down upon us grace from Heaven, powerful indeed for the good success of our Missions. But since, however distant he may be in the flesh, his heart is ever with us, we experience the effects of that presence in the continuance of the blessings wherewith God favors both the labors of our Missionaries and those of Messieurs the Ecclesiastics of his Church. These continue with great zeal, and to the edification of all, to promote God's honor and to labor for the thorough establishment of the Parishes throughout this whole country,—all of which aids not a little the progress of our holy Faith, which has never before been carried so far, or published with greater success.

progrez que fait nostre sainte Foy, qui n'avoit point encore esté portée si loin, ny publiée avec plus de succes.

C'est ce que vostre Reverence remarquera aisement par la lecture de cette Relation, que nous avons divisée en trois parties conformement aux trois langues de ce país, la Huronne ou l'Iroquoise, la Montagnaise ou l'Algonquine, & la Françoisise, en chacune desquelles, les misericordes de Dieu ont éclaté aux yeux du Ciel & de la Terre.

Vostre tres-humble & tres-obeissant Serviteur en Nostre-Seigneur.

CLAUDE DABLON.

This your Reverence will easily note in reading the present Relation, which we have divided into three parts, corresponding to the three languages of this country,—the Huron or Iroquois, the Montagnais or Algonquin, and the French,—in each of which God's mercies have shone forth in sight of Heaven and Earth.

Your very humble and
obedient Servant in Our
Lord,

CLAUDE DABLON.

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Permiſſion.

PERMIS d'imprimer. Fait ce 9. Janvier 1673.
Signé, DE LA REYNIE.

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LICENSED to print. Done this 9th of January,
1673.

Signed, DE LA REYNIE.

[1] Première Partie.

Relation des Missions a la Colonie Huronne de
Nostre-Dame de Foy proche de Quebec,
à S. Xavier des Prés vers Monreal,
& aux pais des Iroquois, des
années 1671. & 1672.

CHAPITRE PREMIER.

DE LA COLONIE HURONNE À NOSTRE-DAME DE FOY.

ARTICLE I. DE LA CHARITÉ DES CHRÉSTIENS DE
CETTE NOUVELLE EGLISE.

LA divine Providence a voulu que la Colonie Huronne fust établie à Nostre-Dame [2] de Foy, proche de cette ville, & au milieu des habitations Françoises, pour faire voir qu'elle n'a point d'acception des personnes dans la distribution de ses dons, & pour donner de la confusion à nos François, par les bons exemples de cette Colonie. Une des peines du Pere Chaumonot, qui les conduit, est de moderer la trop grande ferveur de leur devotion, & l'excez de leur charité envers les pauvres.

Marie Ootëndráka, dont il est parlé dans la Relation precedente, ayant connu la necessité d'une pauvre famille, qui n'avoit pas de quoi se couvrir, l'affista de deux bonnes couvertures; & comme le Pere se

[1] Part First.

Relation of the Mission to the Huron Colony of Nostre-Dame de Foy, near Quebec; of that at St. Xavier des Prés, near Monreal; and of that to the Iroquois countries—for the years 1671 and 1672.

CHAPTER FIRST.

OF THE HURON COLONY AT NOSTRE-DAME DE FOY.

ARTICLE I. OF THE CHARITY OF THE CHRISTIANS OF THAT NEW CHURCH.

DIVINE Providence decreed that the Huron Colony should be planted at Nostre-Dame [2] de Foy, near this town and in the midst of the French settlements, to show that it is no respecter of persons in the distribution of its gifts; and to put our French people to confusion by that Colony's good examples. One of the difficulties encountered by Father Chaumonot, who has charge of these Hurons, is to moderate the undue fervor of their devotion, and the excess of their charity to the poor.

Marie Oouendrâka, who is mentioned in the preceding Relation, learning the distress of a poor family destitute of clothing, aided it with two good

conjouïffoit avec elle, de cette bonne œuvre; Ah mon Pere, dit-elle, je n'ay fait que ce que j'ay dû; je ne puis pas comprendre comment une perfonne, qui auroit deux ou trois paires d'habits, pourroit voir un pauvre nud fans le fecourir dans fa neceffité. Quand j'ay befoin de quelque chofe, dit le Pere, pour de pauvres François, je n'ay qu'à m'adresser à elle, car je fuis affuré, que fi elle a ce que je defire, elle me le donnera.

[3] Comme on lui racontoit un jour de quelle maniere nostre Seigneur fit connoître à faint Martin, que l'aumosne qu'il avoit faite de la moitié de fon manteau, n'eftant encore que Cathecumene, luy eftoit tres-agreable. JESUS a trop de bonté pour moy, dit-elle, & il me marque affez qu'il agrée le peu d'aumosnes que je fais, par le foin qu'il prend de m'en recompenser dès cette vie: pour un peu de blé que je diftribuay l'an paffé a de pauvres neceffiteux (il eft à remarquer qu'elle en donna trente boiffeaux) il m'en a rendu une telle abondance que je ne fçai où le mettre; & une fi grande quantité de citrouilles (elles font d'une autre nature que celles de France, & paffent pour des fruits delicieux parmi les Sauvages,) que j'ay efté obligée d'aller moi-mefme inviter les François des environs, d'en venir prendre leur charge.

Ces bons Sauvages ont dans cette bourgade une pauvre fille muette & innocente, qui ne s'aide en rien non plus qu'un enfant, & au refte fi difgraciée, fi laide & fi mal-propre, qu'elle fait horreur. Ces bonnes gens, cependant, pleins de charité [4] fe font accordez d'en prendre le foin de mois en mois: chaque famille s'en charge à fon tour, dans la veuë de lui

blankets; and when the Father congratulated her on this good deed, "Ah, my Father," said she, "I have only done my duty. I cannot understand how any one with two or three suits of clothes could see a poor body go naked, without helping him in his need." "When I need anything," says the Father, "for poor French people, I have only to apply to her, feeling assured that, if she has what I wish, she will give it to me."

[3] One day, on being told how our Lord indicated to saint Martin that the gift of charity which the latter had made of the half of his cloak, when he was still but a Catechumen, was well pleasing in his sight, she exclaimed: "JESUS is all too good to me; and, by his pains to reward me in this life, he shows me clearly enough that he is pleased at my little almsgiving. In return for distributing a little corn last year among some poor needy people" (it is to be noted that she gave away thirty boisseaux of it), "he has paid me back with so plentiful a crop that I know not where to store it; and with so great a supply of squashes" (a different kind from those of France, and regarded by the Savages as a delicious fruit), "that I was forced to go in person, and invite the French of the neighborhood to come and take all that they could carry."

Those good Savages have in that village a poor dumb girl who is half-witted, and no more able to do anything for herself than a baby; while she is, besides, so ill-favored, so ugly, and so dirty, that she is really a loathsome object. Yet those good people, in the fullness of their charity, [4] have agreed to take care of her, a month at a time. Each

continuer cette charité toute sa vie; chacun la reçoit dans sa cabane avec dévotion, étant bien persuadé de cette parole de Notre Seigneur, *Quod uni ex minimis meis fecistis, mihi fecistis*, ce que vous ferez au moindre des miens, je le tiendray comme fait à moy-même.

Cet Esté, pendant les grandes chaleurs, une pauvre femme qui travailloit dans son champ, ayant été tuée par la chute d'un arbre, son corps ne fut trouvé que deux jours après, déjà tout corrompu; toute la bourgade y courut, mais personne n'avoit le courage de s'en approcher, à cause de la mauvaise odeur qui en sortoit; jusques à ce qu'une des ferventes de la sainte famille, dit à sa sœur: Allons, ma sœur, allons, pourquoy craignons-nous ce que nous devons bientôt devenir? pourquoy avons-nous tant d'horreur d'un corps auquel le nôtre doit être semblable dans peu de jours? Allons donc, prenons ce corps & le portons au village, pour le faire inhumer en terre sainte, c'est [5] un devoir auquel la charité nous oblige. A ces paroles, sa sœur prit courage, & toutes deux, aidées de quelques-uns de la compagnie, mirent le corps de la defunte sur une espèce de brancart, qui fut bien tost fait, & la porterent à la bourgade, où elle fut enterrée dans le cimetière, avec les cérémonies ordinaires de l'Eglise.

Ce qui est merveilleux dans cette petite Eglise, est que l'esprit de charité & d'union y regne dans toutes les familles; elles s'interressent les unes pour les autres, en toutes occasions. Une des anciennes de l'assemblée de la sainte famille voyant que de pauvres veuves n'avoient ni les forces, ni le moyen d'enfemencer leurs champs, & que d'autres qui

family assumes charge of her in turn, with the intention of continuing this kindness toward her throughout her life,—all receiving her in their cabins with devotion, fully persuaded of the truth of Our Lord's words, *Quod uni ex minimis meis fecistis, mihi fecistis*,—"Whatsoever ye do unto the least of my people, I shall hold as done unto me."

This Summer, during the intense heat, a poor woman at work in her field was killed by the falling of a tree, and her body was not found until two days afterward, when it was already entirely decayed. The whole village hastened thither, but no one had the courage to approach the body, because of the stench coming from it, until a fervent member of the holy family said to her sister: "Come, why do we fear what we are soon to become? Why have we such abhorrence of a body which our own will resemble in a few days? Come, then, let us take this body and carry it to the village, to have it buried in holy ground; it is [5] a duty imposed on us by charity." At these words her sister took courage; and the two, aided by some of the bystanders, placed the dead woman's body on a sort of litter, which was speedily made, and bore it to the village, where it was interred in the cemetery with the usual ceremonies of the Church.

A wonderful characteristic of this little Church is the spirit of charity and union reigning in all the families, each of the latter taking an interest in all the others upon every occasion. One of the elder women of the confraternity of the holy family—when she saw that certain poor widows had neither strength nor means to plant their gardens; and that other women, who had accompanied their husbands

avoient accompagné leurs maris à la chaffe n'estoient pas encore revenuës dans le temps qu'il falloit ferner le blé d'Inde, s'en alla, après s'estre recommandée à la fainte Vierge, inviter les autres femmes du bourg, à ferner les terres de celles qui n'y estoient point, & elles s'y accorderent de bon cœur. Mais comme elle les preffoit de le faire au plûtoft, quelqu'une de [6] ses amies trouvant trop d'empressement dans sa charité, luy dit qu'elle se rendoit importune, & qu'elle devoit confiderer qu'en cette faison chacun avoit ses petites affaires, & mesme assez pressantes. Il n'importe, dit-elle, qu'on me blasme tant qu'on voudra d'estre importune, ne faut-il pas s'incommoder un peu pour aider son prochain dans sa necessité, puisque Nostre-Seigneur nous l'a commandé? Après tout, elle vint a bout de ce qu'elle pretendoit, au grand contentement de ces pauvres gens qui luy donnerent à leur retour mille benedictions pour sa charité.

Une jeune femme estant allée à la chaffe avec son mary, envoya dire à sa mere qu'elle luy conseilloit de se retirer, pendant son absence, dans la cabane d'une de ses parentes, pour épargner le bois qu'elle brûleroit en son particulier, & en faire l'aumosne à de pauvres malades, qui en auroient besoin; la mere suivit le conseil de sa fille.

Le Pere Chaumonot ayant fait une instruction, dans l'affemblée de la fainte famille, sur les œuvres de misericorde: à l'issuë de cet entretien, deux de celles [7] qui y avoient assisté donnerent à deux pauvres femmes à chacune une couverture de ratine, de la valeur de vingt francs la piece; mais d'une maniere si chrestienne, qu'il sembloit qu'elles n'eussent rien donné, ou plûtoft qu'on leur eust fait grace de

to the hunting-grounds, had not yet returned when the time came to plant Indian corn — set forth, after commending herself to the blessed Virgin, to invite the other women of the village to do the planting for those who were absent; and they cordially agreed to do so. But, when she urged them to immediate action, one of [6] her friends, finding her charity over-zealous, told her that she was becoming troublesome; and that she ought to consider that at that season each one had her little affairs to see to, which might even be of considerable urgency. “No matter,” said she; “blame me as much as you wish for being troublesome. Are we not to inconvenience ourselves a little in order to help our neighbor in his need, in accordance with Our Lord’s command?” After all, she gained her end, to the no small gratification of those poor people,—who, on their return, blessed her a thousand times for her deed of charity.

A young woman, upon going to the hunt with her husband, sent word to her mother that she advised her to remove, during her absence, to the cabin of one of her relatives, in order to save the wood that she would otherwise burn for herself alone, and to give it in charity to any poor sick people who might need it. The mother followed her daughter’s advice.

When Father Chaumonot gave a lesson, in the assembly of the holy family, on deeds of mercy, at the close of his talk two of the women [7] who had been present provided two poor women each with a ratteen blanket, valued at twenty francs apiece,—doing it, too, in so Christian a manner as to make it appear that they had done nothing, or, rather, had

recevoir d'elles cette aumofne ; auffi n'ignoroient-elles pas que le Paradis en devoit eſtre la recompénſe.

Le meſme Pere leur ayant raconté ce que Noſtre-Seigneur diſoit autrefois à ſes Diſciples, d'une pauvre veuve, qu'en donnant d'un grand cœur deux petites pieces de monnoye au Temple, elle avoit plus agréé à Dieu, que quantité d'autres qui avoient fait de riches offrandes ; elle eut tant de joie d'avoir contribué quelque choſe de ſa part à l'embelliffement de la Chapelle de Noſtre-Dame de Foy, qu'elle en paſſa toute la nuit ſans dormir, remerçant Dieu de luy avoir inſpiré d'imiter cette bonne femme de l'Evangile.

Cette meſme charité qu'ils ont entr'eux leur rend ſenſibles les moindres dommages du prochain, ils les reparent au plûtoſt, & ils chaſtient meſme ſevérement leurs enfans quand ils en font la cauſe, en [8] voici un exemple entre pluſieurs autres. Une mere ayant appris que ſon petit fils âgé de cinq ans avoit gâté quelque choſe dans le champ d'un voiſin, & l'enfant l'ayant avoüé, elle le punit rudement ſur le champ ; le pere eſtant ſurvenu à ſes cris il luy voulut épargner quelques coups ; Je vous obeïrai, dit-elle, mon pere, mais puifque vous m'empêchez de le chaſtier, comme il le merite, ordonnez-luy donc je vous prie quelqu'autre penitence, pour expier ſa faute. Oüy-dea, répondit le pere, qu'il ſe mette à genoux, qu'il demande pardon à Dieu de ſon peché, & qu'il s'en aille dire dix *Ave Maria* dans la Chapelle ; en meſme temps l'enfant ſe mit à genoux, demanda pardon à Dieu en pleurant, & il s'en alla pour accomplir le reſte de ſa penitence. Mais la mere craignant qu'il ne la fiſt pas entiere, voulut l'accompagner

received a favor in having this present accepted from their hands; nor were they ignorant that Paradise was to be the reward of their deed.

When the same Father related to them what Our Lord said to his Disciples of old concerning a poor widow,—that, in giving with all her heart two little pieces of money to the Temple, she had pleased God more than many others who had made rich offerings,—one of the women felt such joy at having contributed something of her own to the adornment of the Chapel of Nostre-Dame de Foy, that she lay awake all night, thanking God for prompting her to imitate that good woman of the Gospel.

This same charity that they show to one another makes them feel keenly the least injury sustained by their neighbors; they repair it as soon as possible, and even punish their children severely when the latter are the authors of the mischief—as [8] will appear from the following example, chosen from among many. A mother, learning that her little boy of five had done some damage in a neighbor's field, and the boy confessing it, punished him severely on the spot. The father, appearing at the sound of his cries, wished to spare the boy some of the blows. "I will obey you, my father," said the woman; "but, as you forbid my chastising him as he deserves, order him, I pray you, some other penance to atone for his offense." "Yes, indeed," answered the father; "let him kneel and ask God's forgiveness for his sin, and let him go and say ten *Ave Marias* in the Chapel." Thereupon the child knelt, asked in tears for God's forgiveness, and went away to perform his penance. But the mother, fearing that he might not execute it in full, determined to

elle-mefme, & lui fit dire tout haut devant l'Autel les dix *Ave Maria*.

[9] ARTICLE II. DE LEUR ZELE & DE LEUR DEVOTION.

Si ces fervents Chrestiens, remplis de l'esprit de la primitive Eglise se portent volontiers aux œuvres de misericorde corporelle, ils ont infiniment beaucoup plus d'ardeur pour les spirituelles. Entre mille exemples j'en choisiray seulement quelques-uns des plus illustres. Un jeune homme venant de la campagne s'estoit arresté quelque temps à parler à une fille de quatorze à quinze ans, qui travailloit dans son champs: une femme zelée & amie de la famille, qui les apperçût, en alla donner avis à la mere de la fille. Cette mere, qui meine une vie toute sainte, qui conserve cette fille avec plus de soin que la prunelle de ses yeux, & qui aimeroit mieux, quoy qu'elle soit son unique, la voir morte que hors de la grace de Dieu, fut si affligée de cette nouvelle, que pour prevenir le mal, & luy faire apprehender cette liberté par un châtiment extraordinaire, elle prit de petites cordes, en fit une discipline semblable à celles qu'elle avoit veuës, & en frappa sa [10] fille le lendemain matin à son lever. Cette pauvre fille, qui se sentoit innocente, en fut bien surprise. Et quoy, dit-elle, ma mere, qu'ay-je fait? quel fujet vous ay je donné de me traiter de la forte? Ah miserable que je suis, répondit la mere, toute baignée de larmes, faudra-t'il donc que je fois la mere d'une damnée? Que j'aye mis au monde & élevé une fille pour les demons, & pour estre leur compagne eternelle dans les cruelles flammes de l'enfer? Ah mon Dieu! ne permettez pas que ce malheur m'arrive!

accompany him herself, and made him say the ten *Ave Marias* aloud before the Altar.

[9] ARTICLE II. OF THEIR ZEAL AND DEVOTION.

IF these fervent Christians, who are filled with the spirit of the primitive Church, are readily moved to deeds of mercy in material things, they have infinitely more ardor for such deeds in matters spiritual. Among a thousand examples, I shall choose merely some of the more noteworthy. A young man, on his way from the outlying country, having lingered for some time to talk with a girl of fourteen or fifteen years, who was at work in her field, a zealous woman, a friend of the girl's family, saw them and went to notify the mother. That mother—who leads a life of great holiness, who guards this daughter more carefully than the apple of her eye, and who would prefer to see her dead, only daughter though she is, than fallen from God's grace—was so afflicted at this news that, to forestall the evil and, by an unusual punishment, make the girl regard with fear any such liberty, she took some small cords and made an instrument of discipline, like those that she had seen; and with this she beat her [10] daughter when the latter rose the next morning. At this the poor girl, conscious of her innocence, was greatly surprised. "How now, mother," she exclaimed, "what have I done? What cause have I given you to treat me so?" "Ah, wretched woman that I am!" returned the mother, bathed in tears, "must I then be the mother of a girl condemned? Must it be that I have borne and reared a daughter for the demons, and for eternal companionship with them in the cruel flames of hell? Oh, God, let not this disaster befall

Et en difant ces paroles, elle fe donna à elle-mefme la difcipline fi rudement, qu'elle en porta long-temps les marques fur fes épaules.

On auroit de la peine à fe perfuader l'impreffion que fait fur ces ames bien difposées la connoiffance de nos faints Myfteres, & le zele qu'elles ont en fuite, pour fouhaiter aux autres le mefme bien, & pour le leur procurer par toutes les voyes poffibles. Une Iroquoife Chreftienne des plus confiderables d'Annié par fa nobleffe, qui n'a quitté fon païs que pour faire ici profeflion du Chriftianifme avec plus de liberté, s'en eft expliquée en ces termes, [11] au Pere Chaumonot.

Mon Pere, je me trouve ici heureufement en poffeffion du bien que je cherchois il y a fi long-temps, & que je ne trouvois pas dans noftre païs, j'en ay bien de la joy, & j'en remercie Dieu & la fainte Vierge plus de cent fois le jour. J'ay icy la liberté d'aller prier Dieu quand je le veux: nous avons la Chapelle de la fainte Vierge toute proche de nos cabanes, je fuis toujours la bien venuë aux pieds de fes Autels; Je demeure parmy des perfonnes, qui font dans les mefmes fentimens que moy, vous me confolez, mon Pere, quand j'en ay befoin; enfin mon efpit eft parfaitement content. Une feule chofe m'afflige, la mifere de mes parens d'Annié, qui font encore infidèles pour la plupart, & qui font en danger de mourir dans leur infidelité. Mon Pere, que cette penfée me fait de peine! Je fçay bien qu'ils ont auffi bien que nous des Peres qui les inftruifent, & qui les exhortent continuellement à embraffer la foy; il y a auffi des Chreftiens parmi eux, & des perfonnes qui vivent felon Dieu, il eft vray; mais le plus grand nombre eft encore [12] du costé de ceux qui fuivent

me!" So saying, she applied the discipline to herself so severely that she long bore its marks on her shoulders.

One would hardly believe how deeply acquaintance with our holy Mysteries impresses these well-disposed souls; and how zealous they then are in wishing others the same blessedness, and in securing it for them by every possible means. An Iroquois Christian—who by her noble birth is one of the chief women of Annié, and who left her country only that she might here enjoy greater liberty in professing Christianity—thus explained her feelings [11] to Father Chaumonot:

"My Father, I find myself here in happy possession of the blessing which I so long sought, and which I failed to find in our own country. I rejoice greatly over it, and thank God and the blessed Virgin therefor more than a hundred times a day. Here I am free to go and pray to God whenever I choose; we have the Chapel of the blessed Virgin very near our cabins; I am always welcome at the foot of her Altar; I dwell among people who cherish the same feelings as myself; you comfort me, my Father, when I need comfort; in short, my peace of mind is perfect. Only one thing grieves me,—the wretched lot of my relatives in Annié, who are still unbelievers, for the most part, and are in danger of dying in their infidelity. How that thought troubles me, my Father! I am well aware that they, as well as we, have Fathers who instruct them, and constantly exhort them to embrace the faith. It is true that there are Christians among them, and persons who live Godly lives; but the greater number still [12] side

nos coutumes superstitieuses, qui vivent dans l'ivrognerie & la brutalité. Ces mauvais exemples feront toujours un grand obstacle à leur conversion. Mon Pere, il m'est venu une pensée de leur écrire par vostre main, & de leur décharger mon cœur, sur les apprehensions que j'ay de la perte eternelle de leurs ames. Les Peres qui sont sur le lieu leur feront volontiers la lecture de cette lettre.

Le Pere voulut bien lui prester sa main & sa plume, & elle lui dicta toutes ses pensées avec simplicité, adressant divers avis à divers de ses parens, selon la connoissance qu'elle avoit de leurs mœurs & de leurs foibleffes, voici un extrait des principaux articles, que la lettre contenoit.

La premiere personne à qui elle parle est sa sœur : Ma chere sœur, luy dit-elle, je me réjouis de ce que vous avez embrassé la Foy, si vous voïez ce que sont ici les bons Chrestiens, vous en feriez ravie; ô que vous auriez de plaisir de les entendre chanter les Cantiques spirituels dont ils honorent Dieu! Venez donc ici ma chere sœur, & jouïssons toutes deux ensemble d'un avantage si considerable.

[13] Tsaotienté, ma fille, (c'est une autre jeune femme à laquelle elle a laissé son nom) puisque nous n'avons toutes deux qu'un mesme nom, n'ayons, je te prie, qu'une mesme Religion, fais toy instruire, fais toy baptiser au plûtoft par les Peres, afin que nous ne soyons point separez dans l'eternité! Aspirons toutes deux à la possession de cette unique felicité, que nostre Seigneur a promise aux bons Chrestiens dans le ciel.

Puis s'adressant à son pere: Mon pere, mon cher pere, si vous sçaviez le desir que j'ay de vous voir au

with those who observe our superstitious customs, and live in drunkenness and bestiality. Those evil examples will ever be a serious obstacle to their conversion. It has occurred to me, my Father, to write to them by your hand, and to unburden my heart to them of my fears lest their souls go to eternal perdition. The Fathers there will gladly read them such a letter."

The Father was pleased to lend her his hand and pen, while she dictated all her thoughts to him with simplicity, addressing different counsels to each of her relatives, according to her acquaintance with their ways and their weaknesses. Following is an abstract of the leading clauses contained in her letter.

The first person to whom she speaks is her sister. "My dear sister," she says, "I rejoice to learn that you have embraced the Faith. If you saw what kind of people the good Christians here are, you would be delighted. Oh, how you would enjoy hearing them sing the spiritual Songs with which they honor God! Come hither, then, my dear sister, and let us both together avail ourselves of so substantial an advantage."

[13] "Tsaouenté, my daughter" (another young woman, to whom she left her name), "as we two have but one and the same name, let us, I pray, have but one and the same Religion. Seek instruction and baptism at the Fathers' hands as soon as possible, that we may not be separated in eternity. Let us both aspire to possess that special blessedness promised by our Lord to good Christians in heaven."

Then, addressing her father: "My father, my dear father, if you knew how I long to see you with

ciel avec moy, & si vous estiez auffi assuré que moy du bon-heur qu'on y possède, ô que vous auriez envie d'estre Chrestien! Escoutez bien les Peres qui vous instruisent, ils vous préchent des veritez que Jesus-Christ, le maistre de nos vies, leur a commandé de vous enseigner, & entr'autres qu'il prepare une vie eternelle à ceux qui garderont ses saints Commandemens, & un enfer remply de feux eternels pour ceux qui ne les observent pas; Ah mon cher pere, il n'y a que cette malheureuse habitude que vous avez de vous [14] enyvrer, qui puisse vous fermer la porte du ciel: Prefererez-vous un plaisir honteux, & qui est toujours suivi de la perte de la raison, à la possession d'une felicité eternelle. Renoncez donc avec courage à vos intemperances, faites-vous Chrestien. Si vous ne suivez mon conseil, fçachez que dans peu d'années, & peut-estre dans peu de jours je ne feray plus vostre fille, & que vous ne ferez plus mon pere.

A un vieillard qui est son oncle, elle escrit ainsi: Mon cher oncle, j'ay bien de la joye de la nouvelle que j'ay apprise, que vous estes Chrestien; Ah procurez je vous prie, le mesme bon-heur à mon pere, j'attends cela de l'amour que vous avez pour luy & pour moy, ne me frustrez point de mon esperance.

Enfin, comme elle avoit coutume, estant dans son païs, de parler dans les Conseils, & d'y dire son sentiment sur les affaires publiques, parce qu'elle estoit du nombre des Otiandér, c'est à dire des Nobles & des considerables, elle conjure toute sa nation de retrancher ce qui les empesche d'écouter les Predicateurs de l'Evangile.

[15] Habitans de Gannaouïaé, vous m'écoutez autrefois dans les Conseils, mais je merite bien mieux

me in heaven, and if you were as convinced as I am of the blessedness that is there enjoyed, oh, how you would wish to be a Christian! Heed well the Fathers who instruct you: they preach to you truths which Jesus Christ, the master of our lives, has commanded them to teach you,—and, among these, that he is preparing a life everlasting for those who keep his holy Commandments, and a hell filled with eternal fires for those who do not observe them. Ah, my dear father, only that unfortunate habit of yours of getting [14] drunk can close heaven's door against you. Will you choose a shameful pleasure and one that is always attended with the loss of reason, rather than the possession of an eternal happiness? Renounce, then, courageously your intemperate ways; become a Christian. Unless you follow my advice, know that in a few years, and perhaps in a few days, I shall cease to be your daughter, and you will cease to be my father."

To an old man, an uncle of hers, she writes thus: "My dear uncle, I rejoice greatly at the news I have received that you are a Christian. Oh, secure, I beg you, the same happiness for my father; so much I expect from the love you bear him and me; do not disappoint me in my hope."

Finally, as she had been wont, when in her own country, to speak in the Councils, and to express her opinions there on public questions, because she was one of the *Otiandér*,—that is, one of those who are Noble and of high station,—she besought her whole nation to rid itself of all that prevented it from listening to the Preachers of the Gospel.

[15] "People of Gannaouaé, you listened to me, in times past, in the Councils; but now I much more

à present d'estre escoutée, puisque je vous parle de vostre salut eternel, & de l'affaire la plus importante que vous ayez en ce monde. Escoutez ceux qui vous enseignent & les croïez, mais renoncez au plûtoft, avec moy, à ces miserables coutumes, que nos grands ennemis les demons de l'enfer ont inventées pour nous perdre avec eux; l'attache que vous y avez, aussi bien qu'à l'ivrognerie & à l'impureté, vous bouche les oreilles, & elle empêche que la doctrine salutaire, qu'on vous enseigne, ne pénètre jusques dans vos cœurs. Suivez mon conseil, autrement toutes les prieres que nous adressons pour vous tous les jours à la divine Majesté, vous feront inutiles. Ah mes freres, que ne connoissez-vous les maux que souffrent en enfer ceux qui sont morts dans l'infidelité, ou dans leurs pechez, n'ayant pas observé ce qu'ils avoient promis au Baptesme. Que ne vous puis-je faire comprendre les contentemens dont vous jouïrez dans le ciel, si vous me voulez croire! Ne pensez point [16] que les Peres, qui vous instruisent, veillent vous tromper, ils vous portent la parole de celui qui est la verité mesme, & la bonté souveraine, c'est maintenant que vous devez les écouter, il ne fera plus temps après la mort.

Cette ame zelée ne peut finir dans sa lettre; & nous avons remarqué qu'à mesure que nos Neophites croissent dans l'esprit de la Foy, ils ont aussi plus de zele pour la conversion des autres. Un de nos anciens Dogiques nommé Lotiis Taondechoren disoit, il n'y a pas long-temps, au mesme Pere, qu'il quitteroit volontiers, s'il le luy vouloit permettre, la demeure de Nostre-Dame de Foy, où il mene une vie douce & paisible, où il est aimé & respecté de tous ses gens,

deserve a hearing, as I am addressing you regarding your eternal salvation, and the most important business that you have in this world. Listen to those who teach you, and believe them; but renounce immediately, with me, those wicked practices devised by our arch-enemies, the demons of hell, that we may be lost with them. Your attachment thereto, as well as to intemperance and impurity, stops your ears, and prevents the doctrine of salvation, which is taught you, from reaching your hearts. Follow my advice; otherwise all the prayers that we daily offer to the divine Majesty on your behalf will avail you naught. Ah, my brothers, why do you not recognize the woes suffered in hell by those who have died in unbelief or in their sins, and who have not kept their promises made at Baptism? What a pity that I cannot make you understand the happiness that you will enjoy in heaven if you will believe me! Think not [16] that the Fathers who instruct you wish to deceive you; they bear the word of him who is truth itself, and sovereign goodness. Now is the time to heed them; it will be too late after death."

That zealous soul could find no stopping place in her letter; and we have noted that in proportion to our Neophytes' growth in the Faith is their increase of zeal for others' conversion. One of our old-time Dogiques [*i.e.*, Catechists], Louis Taondechoren, said not long ago to the same Father that he would, with the latter's permission, gladly leave the settlement of Nostre-Dame de Foy—where he leads a quiet and peaceful life, and is loved and respected by all his people—to go and dwell in a distant place, which he named to him, lacking every convenience, and where he would have much to suffer. He chose this

pour aller demeurer en un lieu éloigné, qu'il luy nommoit, fort incommode, & où il auroit beaucoup à souffrir, parce qu'en quelques faisons de l'année, il y a grand abord d'Iroquois, & de Hurons étrangers; & que là il s'emploiroit nuit & jour à leur apprendre les veritez de nostre Religion, & qu'il mourroit volontiers dans cet exercice.

[17] Ils font tous bien informez de l'ardent desir que Nostre Seigneur a de la conversion des ames, & c'est aussi pour luy plaire que plusieurs d'entr'eux font de grandes mortifications, & qu'ils adressent continuellement des prieres à Dieu pour le progres de toutes ces nouvelles Eglises.

Le Pere fait une remarque surprenante dans ses memoires, que parmy ces nouveaux Chrestiens, qui n'estoient il y a quelques années que de pauvres Barbares, élevez dans l'ignorance du vray Dieu, il en connoissoit plusieurs, qui avoient un don extraordinaire d'oraïson & d'union avec Dieu, jusqu'à ne perdre presque jamais sa presence. Et tout fraichement une bonne veuve qui estoit restée seule pour quelques mois, pendant que sa famille, & tous ceux de sa cabane estoient allez à la chasse, luy disoit en riant: Mon Pere, mes gens ne font-ils pas plaisans; ils me plaignent fort dans ma solitude croyant que je m'ennuyerais beaucoup; vous sçavez, mon Pere, que je ne m'ennuie jamais moins que quand je suis seule. J'ay tant de choses à dire à Nostre Seigneur, que je n'ay pas la moitié du temps [18] que je souhaiterois pour luy parler; je m'entretiens avec luy, comme si je le voyois de mes yeux, je le prie pour ceux qui n'ont pas le bien de le connoître, je luy nomme tous ceux de ma famille, les uns apres les autres, & je luy

because it is, at certain seasons of the year, a great resort for Iroquois and visiting Hurons; he said that there he would spend his time, night and day, in teaching them the truths of our Religion; and that he would willingly die in that occupation.

[17] They are all well instructed as to Our Lord's ardent desire for the conversion of souls; and thus it is to please him that many of them undergo severe mortifications, and are constantly offering prayers to God for the growth of all these new Churches.

In his notes, the Father makes one surprising observation: that, among these new Christians,—who were, some years ago, nothing but poor Barbarians, reared in ignorance of the true God,—he knows many who have an extraordinary gift for prayer and for union with God, so as hardly ever to lose his presence. Only recently a good widow, left alone for some months while her family and all the inmates of her cabin were out hunting, said to him with a laugh: “My Father, are not my people amusing—pitying me greatly in my solitude, and thinking that I shall find it very tedious? You know, my Father, that I never suffer less tedium than when I am alone. I have so many things to say to Our Lord that I have not half the time [18] I would like for conversing with him. I talk with him as if I saw him with my eyes,—praying to him for those who are not so happy as to know him; naming to him all the members of my family, one after another; and asking him on their behalf for what will most promote their salvation. I tell him my troubles and griefs; and it seems to me, too, as if he answered me and talked with me, so great is his goodness. Ah, how far I am from suffering any dullness while

demande pour eux, ce qui est le plus avantageux pour leur salut ; je luy raconte mes peines, & mes afflictions : il me semble aussi qu'il me répond, & qu'il s'entretient avec moy, tant il a de bonté. Ah que ie suis éloignée de tomber dans l'ennuy, tandis que ie suis ainsi en conversation avec mon Jesus ! & que les journées me durent peu ! *cum simplicibus sermocinatio ejus!* Au reste cette bonne femme nommée Jeanne Tsi-ouïennia, est celle qui prit ce Printemps dernier, le soin de faire enfemencer les terres des pauvres, & de ceux qui n'estoient pas encore de retour de leur chasse.

Ce fut aussi la même, qui assistant de nuit une pauvre malade, après qu'elle eut reçu tous les Sacrements, & la voyant entrer en l'agonie, alla par les cabanes convoquer toutes les associées de la sainte Famille, les rassembla chez la malade, y [19] fit avec elles des prières convenables à l'estat où elle estoit, luy disant de temps en temps quelque bon mot à l'oreille, jusqu'à ce qu'elle eut expiré, & même passant en suite le reste de la nuit en prières pour le repos de son ame. J'ajouteray encore une chose assez considérable de cette dévote & fervente Chrestienne. Le jour de Pâques elle alla trouver le Père, & luy dit : Mon Père, ie vous prie de trouver bon que ie fasse aujourd'huy un festin aux principaux du bourg, en témoignage de la joye que nous avons de la glorieuse Résurrection de nostre Seigneur : vous sçavez nos coutumes ; quand quelqu'un de nos alliez s'est échappé des mains des ennemis, après les cris de joye, dont tout le bourg retentit à son arrivée, nous luy faisons festin de ce que nous avons de meilleur pour luy marquer la joye que nous avons de son heureuse délivrance. En ferions-nous moins pour nostre

I am thus conversing with my Jesus! And how short the days seem to me!" *Cum simplicibus sermonatio ejus!* Furthermore, this good woman, Jeanne Tsiaouennia by name, is the same one who this last Spring took charge of planting the gardens of the poor, and those who were not yet home from their hunting.

She, too, it was who, while attending a poor sick woman at night, after the patient had received all the Sacraments, seeing the death-agony approaching, went through the cabins to convoke all the associates of the holy Family; summoned them to the sick woman's cabin; there [19] offered with them such prayers as befitted the patient's condition, speaking in her ear from time to time some pious word, until she breathed her last; and then even passed the rest of the night in prayers for the repose of her soul. I will add one more circumstance of considerable importance concerning this devout and fervent Christian. On Easter day she went in quest of the Father and said to him: "My Father, I beg your approval of my plan to give a feast to-day to the principal people of the village, in testimony of our joy at the glorious Resurrection of our Lord. You know our custom: when one of our allies has escaped from the enemy's clutches, we give him, after making the whole village ring with shouts of joy at his arrival, a feast of the best things we have, to show him our delight at his happy deliverance. Should we do less for our Lord Jesus Christ, who to-day comes to us in the glory of his Resurrection, after freeing himself by his almighty power from his enemies' hands? It seems to me, my Father, that it would be [20] an intolerable instance of ingratitude on our part to

Seigneur Jesus-Christ, qui se presente aujourd'hui à nous dans la gloire de sa Resurrection, apres s'estre delivré par sa toute puissance, des mains de ses ennemis; il me semble, mon Pere, que ce seroit [20] en nous une ingratitude insupportable que de manquer à ce devoir. Le Pere luy ayant accordé ce qu'elle desiroit, plusieurs firent le même, à son imitation, de sorte que toutes les Fêtes se passerent en devotion, en prieres, & en ces réjouissances innocentes. Or ces festins consistent d'ordinaire en deux ou trois boiffeaux de blé d'Inde, quelquefois mêlé avec des pois, & assaisonné ou de quelque poisson, ou de chair boucanée, c'est à dire seichée au feu, & à la fumée; car de boiffon il n'en faut point parler. Les prieres s'y font au commencement & à la fin, sans y manquer; apres la benediction que donne le Pere, quand il s'y trouve, ou bien le chef de la famille, on chante avant que de manger quelques Cantiques Spirituels, & pendant ces jours de réjouissance, tous ces Cantiques furent sur le sujet de la Resurrection de Nostre-Seigneur. Les enfans firent aussi leur petit festin à part, il y avoit un grand plaisir à les entendre chanter à deux chœurs, le triomphe de la Resurrection du Fils de Dieu, les garçons d'un costé, & les filles de l'autre; il se trouve parmy eux de tres-belles voix. Ils gardent [21] exactement la mesure, ils ne manquent point à faire tous en même-temps les poses; & pas un ne devance les autres d'une seule sillabe.

Le beau de la ceremonie du jour de Pasque, fut qu'à l'issuë de la grand Messe un ancien Capitaine Chrétien âgé de plus de quatre-vingt dix ans, fut si consolé d'avoir veu une ouverture de la Feste de Pasque si ravissante, tant de devotion & un nombre

neglect this duty." Upon the Father's granting her wish, many followed her example; so that all the Festivals were passed in devotion, prayers, and these innocent rejoicings. Now these feasts consist usually of two or three boisseaux of Indian corn, sometimes mixed with peas and seasoned with either fish or smoked meat; for liquor does not need to be considered. Prayers are offered at the beginning and at the close, without fail. After the blessing,—pronounced by the Father, when he is present; otherwise, by the head of the family,—some Spiritual Canticles are sung before eating; and during these days of rejoicing all such Canticles were on the subject of Our Lord's Resurrection. The children also held their little feast by themselves, and it was very pleasing to hear them sing, in two choruses,—the boys on one side, and the girls on the other,—the triumph of the Resurrection of the Son of God. There are some very beautiful voices among them; they keep [21] perfect time, do not fail to observe the pauses all together, and not one gets ahead of the others by a single syllable.

The beautiful part of the Easter ceremony was, that at the close of high Mass an old-time Christian Captain, more than ninety years of age, was so gratified at having seen such a charming opening of the Easter Festival,—so much devotion, and the unusual number of communicants, Hurons and French mingling pleasantly together,—that he cried out from the middle of the open space in front of the Church, in a powerful voice that could be heard in the depths of the neighboring Woods:

“ Kouatondharonnion, Kouatondaronnion, let us rejoice, let us rejoice,—men, women, and children;

extraordinaire de communions, dans un mélange agreable de Hurons & de François, qu'il s'écria du milieu de la place, devant l'Eglise, d'une voix puiffante, qui se faifoit entendre dans le fond des Forêts voisines. ¹¹⁰⁰₁₁₀₀ Koiatondharonnion, Koiatondaronnion, réjouiïfons nous, réjouiïfons nous hommes, femmes, & enfans, grands & petits, jeunes & vieux, réjouiïfons nous, Jefus est refuscité, Jefus est refuscité, il est refuscité pour nous; il a furmonté la mort, nous ne la devons plus craindre, il nous fera part de fa vie, & de fa vie glorieufe. Ne redoutons plus nos ennemis, Jefus dans la gloire, nous tient fous fa protection. Iroquois, apres avoir raffafié [22] ta cruauté des chairs de nostre Nation, apres t'en estre foulé, tu t'estois refervé, comme pour ton deffert, ce petit reste que nous fommes. Ce n'est plus pour toy, Jefus est trop puiffant pour te le laisser arracher de fes mains, & la sainte Vierge fa Mere, qui a bien daigné prendre dans cette Chapelle fa demeure parmy nous, le prie avec trop d'instance de nous proteger; il ne nous abandonnera jamais, & il ne permettra jamais que nous foyons en proye à ta cruauté. Courage, petit reste de la Nation Huronne, vostre tige n'est pas encore feiche, elle repouffera, Jefus refuscité, la fera revivre & refleurir: ouy, Jefus la retablira, & la rendra plus nombreufe que jamais, pourveu que nous luy foyons toujours fideles, & à la sainte Vierge, & que nous foyons fermes dans la resolution, que nous avons prise de ne donner jamais aucune entrée au peché, dans cette bourgade, fur tout aux vices qui font capables de détruire la charité & l'union qui est entre nous; à l'impureté & à l'yvrongnerie. Ce bon vieillard parloit du cœur, & fon discours fit beaucoup

great and small, young and old. Let us rejoice; Jesus is risen, Jesus is risen, he is risen for us. He has overcome death; we need fear it no longer; he will share his life with us, his glorious life. Let us fear our enemies no more; Jesus in glory has us under his protection. Iroquois, after sating [22] thy cruelty on the flesh of our Nation, after glutting thyself therewith, thou hadst reserved as for thy dessert this little remnant of our people. It is no longer for thee: Jesus is too powerful to let thee snatch it from his hands; and the blessed Virgin, his Mother, who has graciously deigned to make her abode among us in this Chapel, prays him too urgently to protect us. He will never forsake us, or suffer us to fall a prey to thy cruelty. Courage, little remnant of the Huron Nation! Your stock is not yet withered; it will send forth fresh branches; Jesus, risen again, will make it revive and bloom anew. Yes, Jesus will restore it and render it more populous than ever, provided we are always faithful to him and to the blessed Virgin, and are firm in the resolution that we have adopted never to give any entrance to sin into this village,—least of all, to impurity and intemperance, the vices that are likely to destroy the charity and unity existing among us.” This good old man spoke from his heart, and his speech made a deep impression upon the minds of his hearers. [23] But there is nothing very extraordinary in that. So great is the faith of these good People, as well as their desire to be saved, that they are never addressed on the subject of God, our holy Mysteries, and all that concerns eternal salvation, without being deeply moved. It passes belief how, during Holy week, they wept over the Passion, on

d'impression dans l'esprit de ceux qui l'écouterent. [23] Mais il n'y a rien en cela de bien extraordinaire, la foy de ce bon Peuple est si grande aussi bien que le desir, qu'ils ont de se sauver, que vous ne leur parlez jamais de Dieu, de nos saints Mysteres, & de tout ce qui touche le salut eternel, qu'ils n'en soient sensiblement touchés. On ne croiroit pas combien ils verserent de larmes pendant la semaine Sainte au sujet de la Passion, que le Pere Chaumonot leur precha le Vendredy Saint, ils ne se contenterent pas de témoigner par leurs yeux le sentiment qu'ils en avoient ils voulurent encore mêler leur sang avec leurs larmes par de rudes disciplines.

ARTICLE III. DE LA DEVOTION DES CHRÉTIENS
HURONS ENVERS LE SAINT ENFANT IESUS.

LA Reverende Mere Marie de l'Incarnation, dont nous parlerons cy-apres, fit au commencement de l'Avent, un present au premier Dogique de la petite Eglise Huronne, Louys Taondechoren, d'une tres-belle Image de cire en relief du saint Enfant Jesus, dans son berceau. [24] Ce bon Sauvage en temoigna plus de reconnoissance, que si on luy eut donné tous les tresors du monde. Toute la Bourgade prit part à sa joye, & regarda cette sainte Image, quoy que donnée à un particulier, comme un bien commun, & comme un present envoyé du Ciel. Leur Pasteur qui ne cherche que de nouvelles occasions d'enflammer toujours davantage ce zele, qu'ils ont pour tout ce qui est du Service de Dieu, prit en effet le dessein du consentement de Louys, d'en donner la consolation à tout le monde, & de faire en sorte que toutes les cabanes eussent les unes apres les autres

which Father Chaumonot preached to them on Good Friday. Nor were they content to show by their eyes their feelings in the matter; they determined also to mingle their blood with their tears, by severe scourgings.

ARTICLE III. OF THE DEVOTION OF THE HURON
CHRISTIANS TO THE HOLY INFANT JESUS.

THE Reverend Mother Marie de l'Incarnation, of whom we shall speak later, presented at the beginning of Advent to Louys Taondechoren, chief Dogique of the little Huron Church, a very beautiful waxen relief Image of the holy Infant Jesus in his cradle. [24] This good Savage manifested more gratitude for the gift than if he had been presented with all the treasures in the world. The entire Village shared his joy, and regarded this holy Image, although given to an individual, as a common possession and a present sent from Heaven. Their Pastor — who seeks only new opportunities for inflaming that zeal of theirs for everything connected with God's Service — formed the plan, with Louys's consent, to afford consolation to all with this treasure; and to take such action that each of the cabins might enjoy it in turn. Being well instructed, they beheld in this Image him whom it represented; and well knew that the honors which they rendered it would not stop at the figure before their eyes, but would pass on even to the sacred person of the Savior of the world, who graciously condescended to become a child for love of us. They conceived the idea of making the honors bestowed upon this holy Image an atonement for the ill reception that the Jews [25] gave the Infant Jesus when he came into the world.

la jouïſſance de ce trefor. Comme ils font bien inſtruits, ils conſideroient dans cette Image, celui qu'elle repreſentoit; ils ſçavoient bien que les honneurs qu'ils luy rendroient, ne s'arreſteroient pas à la figure, qu'ils avoient devant les yeux, mais qu'ils paſſeroient juſques à la perſonne ſacrée du Sauveur du monde, qui a bien daigné ſe faire enfant pour noſtre amour. Ils prirent la penſée d'offrir les honneurs qu'ils rendroient à cette ſainte Image, en réparation de la mauvaiſe reception que les Juifs [25] firent à l'Enfant Jeſus, quand il vint au monde: le Pere qui les vit dans ces bons ſentimens, les aſſeura que cette devotion attireroit ſur eux mille benediſtions du Ciel. Il leur donna une ſemaine entiere pour ſe preparer à recevoir l'Image dans leurs cabanes; cette ſemaine ſe paſſa dans un redoublement de ferveur bien agreable au Ciel, & à la Terre. Un Miſſionnaire eſt heureux, quand il trouve le moyen de ſ'inſinuer dans les cœurs; tout ce qui peut ſervir à l'avancement de ſon Eglife dans l'eſprit de la foy, & dans la pratique des ſolides vertus luy paroïſt grand. Il écrivit en des billets ſeparez le nom des Chefs de chaque cabane; & le jour deſtiné à cette devotion eſtant venu, apres que l'on euſt chanté le *Veni creator*, le premier billet qui ſe trouva ſous ſa main, fut celui où eſtoit marqué le nom d'une bonne veuve, qui s'eſtoit ſignalée entre les autres, dans la preparation, qu'elle avoit apportée pour ſe rendre digne d'eſtre la premiere hoſteſſe du petit Jeſus. Elle n'avoit penſé à autre choſe qu'à ce qui luy pourroit eſtre agreable, elle s'eſtoit ſouvent levée avant le jour, pour aller luy [26] preſenter ſes vœux dans la Chapelle, & y reciter ſon Chapellet, pour flechir en ſa faveur le cœur de ſa

The Father, seeing them filled with such pious feelings, assured them that this act of devotion would secure them a thousand blessings from Heaven. He gave them a whole week to prepare to receive the Image in their cabins; that week was spent in a renewal of fervor that was highly acceptable to Heaven and Earth. A Missionary is happy when he finds means to reach the heart; and anything that can serve to advance his Church in the spirit of the faith, and in the practice of the solid virtues, seems to him of importance. He wrote on separate slips the names of the Heads of all the cabins; and when the day for this act of devotion came, after singing the *Veni creator*, the first slip that came to hand was the one inscribed with the name of a good widow, who had displayed especial zeal in the preparation that she had made for rendering herself worthy of being the first hostess of the little Jesus. She had thought only of what might please him,—often rising before dawn to go and [26] offer him her prayers in the Chapel; and to recite her Rosary there for the purpose of inclining his holy Mother's heart in her favor. At this news she thought that she would die with joy. Speedily all was made ready, her cabin thoroughly cleaned, and a very neat little Altar prepared, with its dais and adorned with all the beautiful things that she could find for the reception of such a guest. For she was well convinced that this choice was a stroke of Heaven, and the sign of a special Providence of Our Lord toward her and all her family. The holy Image having been borne to her cabin in a sort of Procession, and placed on the Altar, the Father had the company offer a prayer in greeting to their guest, and present to him all that they

fainte Mere. A cette nouvelle, elle penfa mourir de joye. En un moment tout fut prest, fa cabane bien nette, un petit Autel fort propre, avec son daiz, orné de tout ce qu'elle avoit pu trouver de beau pour recevoir un tel hofte. Car elle estoit bien perfuadée, que ce choix estoit un coup du Ciel, & une marque d'une Providence particuliere de Nofre-Seigneur fur elle & fur toute fa famille. La fainte Image y ayant esté portée comme en Proceffion, & posée fur l'Autel, le Pere leur fit faire une priere pour faluer leur hofte, & luy offrir tout ce qu'ils avoient, leurs biens, leurs personnes & leur vie; & à la fin ils se mirent tous à chanter des Noël's en leur langue en l'honneur du S. Enfant Jesus, ce qu'ils continuerent tous les jours fuivans, à leurs petits Saluts du soir.

La ceremonie fut suivie d'un festin, que fit cette bonne femme aux plus notables de la Bourgade, mais avant que de leur presenter à manger, elle dit à toute la compagnie. C'est le petit Jesus, qui vous regale, & vous sçavez que quoy que tout [27] soit à luy, independamment de moy, je luy fais neanmoins de ma franche volonté, un don special de tout ce qui m'appartient, de mon blé & autres grains, & de mes petits meubles, & je le prie aussi de prendre possession de ma personne & de mes enfans, pour en disposer comme il luy plaira, pendant cette vie, & dans toute l'étendue de l'éternité, ç'a esté pour luy faire cette protestation solemnelle en vostre presence, que j'ay préparé en son nom ce petit banquet. Cette devotion fut approuvée de toute la compagnie, & le Pere qui estoit present, apres la benediction leur fit faire une priere au saint Enfant Jesus, pour le supplier d'accepter l'offrande de cette bonne veuve. Elle

possessed,— their goods, their persons, and their lives; while, at the close, they all began to sing Christmas carols in their language in honor of the Holy Infant Jesus, continuing this practice at their little evening Benedictions, on each of the following days.

The ceremony was followed by a feast which this good woman gave to the chief people of the Village; but before placing the food before them, she thus addressed the whole company: “The little Jesus is entertaining you; and you must know that, although everything [27] is his, independently of me, nevertheless I of my own free will make him a special gift of all that belongs to me,— my corn and other grain, and my little furnishings; and I pray him also to take possession of my person and of my children, to make such use of them as he shall choose, during this life and throughout all eternity. It was to make this solemn declaration in your presence that I prepared this little feast in his name.” That act of devotion was approved by all the company, and the Father, who was present, caused them, after the benediction, to offer a prayer to the holy Infant Jesus, supplicating his acceptance of this good widow’s offering. She wished further that two of her children should also share in this offering. To this end, she sent for her little son Joseph, thirteen years old, our pupil in the sixth class, and godson of Monseigneur our Bishop, who is having him reared in his Palace. Upon his arrival, she first made him pay divine honors to Our Lord in his Image; and then asked him, at the same time showing him some porcelain collars,— [28] wherein the entire wealth of the family consists,— whether he were not well pleased to give the little Jesus half of his share. “Yes, indeed,”

voulut de plus que deux de ses enfans eussent aussi leur part à cette offrande. Elle manda à ce dessein son petit fils Joseph âgé de treize ans, nostre écolier en la sixième, & filleul de Monseigneur nostre Evêque, qui le fait élever dans l'Evêché. Lors qu'il fut arrivé, elle luy fit premièrement adorer Nostre-Seigneur en son Image, & luy demanda par apres, en luy montrant quelques colliers de pourcelle, [28] en quoy consistent toutes les richesses de la famille, s'il n'estoit pas bien content d'offrir au petit Jesus la moitié de sa part: tres volontiers, dit-il. Elle fit la même proposition à une fille, qu'elle a, & elle en receut la même reponse; la dessus, vous me consolez mes enfans, dit-elle, le petit Jesus aura donc pour agreable d'accepter la moitié de ce que nous avons de plus precieux, & trouvera bon que du reste nous en achetions nos petites necessitez.

Le lendemain elle pria le Pere de venir jusques chez elle, & la en presence de ses enfans, elle le supplia d'accepter un beau collier de 4000 grains de pourcelle pour le petit Jesus, afin d'affermir l'amitié, qu'il avoit daigné leur témoigner en choisissant leur cabane pour sa première demeure dans la bourgade, & pour le supplier de les regarder toujours, comme des personnes, qui estant toutes à luy, par la necessité de leur estre, & par les secours continuels de ses graces, s'estoient engagées à luy par une resolution volôtaire de leur liberté, pour le servir le reste de leur vie avec plus de fidelité que jamais, le conjurant de ne les point abandonner, [29] & quoy qu'il prit son logis en d'autres cabanes, d'avoir toujours pour eux une Providence particuliere. Le Pere accepta lors le collier, pour ne la point priver du

said he. Putting the same question to a daughter of hers, she received a like reply. Thereupon she said: "You gratify me, my children. So the little Jesus will be pleased to accept half of our most precious possessions, and will sanction our using the rest in making our little necessary purchases."

On the following day, she begged the Father to come to her cabin where, in her children's presence, she besought him to accept a fine collar of 4,000 porcelain beads for the infant Jesus. This was given in order to strengthen the friendship which the latter had deigned to show them by choosing their cabin for his first abode in the village; and to implore him to regard them always as persons who, while wholly his from the necessity of their being, and the constant succor of his grace, had, by a voluntary resolve of their own free will, pledged themselves to serve him the rest of their lives more faithfully than ever. They also besought him not to forsake them; [29] and, although he made his abode in other cabins, to extend to them always a special Providence. The Father accepted the collar at the time, in order not to deprive her of the merit of her generosity and gratitude; but, because of her poverty, he made her take it back again two weeks later, assuring her that our Lord would be as well pleased thereby as if it were used in adorning his Altar.

While this image of the holy infant Jesus was passing from cabin to cabin each week, in the manner related, until the Festival of the Purification, each person, with a holy jealousy, took pleasure in preparing for it an altar more magnificent than the last, inventing new devices to guard it from the smoke. This devotion wrought incredible blessings

merite de sa liberalité, & de sa reconnoissance; mais quinze jours apres, il l'obligea de le reprendre, à cause de sa pauvreté, l'asseurant que nostre Seigneur en feroit aussi satisfait, que s'il estoit employé à embellir ses Autels.

Cette image du faint enfant Jesus changeant chaque semaine de cabane, en la maniere que j'ay dit, jusques à la Feste de la Purification, chacun par une fainte jalousie prenoit plaisir à luy preparer un repofoir toujours plus magnifique, trouvoit de nouvelles inventions pour le garantir de la fumée. Cette devotion fit des biens incroyables par tout; la modestie, & la retenuë de ceux de la cabane, qui jouïffoit de ce bon-heur, estoit si grande, que pendant ce-temps-là, on s'y comportoit à peu pres comme dans une Eglise, les Saluts s'y faisoient reglement tous les foirs même en l'absence du Pere, les petits, aussi bien que les grands y assistoient sans y manquer, & apres les prieres communes, [30] qu'ils recitoient tous à haute voix, à l'heure ordinaire, ils chantoient alternativement, les hommes & les petits garçons d'un costé, & les femmes & les filles de l'autre, des Cantiques & des Hymnes en leur Langue, sur le Mystere de la naissance du Fils de Dieu: leur maniere de chanter estoit si agreable & si devote, que les François qui demeurent aux environs, & quelques uns même dans des habitations assez éloignées, les écoutoient avec admiration & en estoient touchez. Les plus éclairés d'entreux remarquerent un si grand changement dans les familles, qui avoient receu chez elles l'Image du faint Enfant Jesus, que quand ils s'appercevoient de quelque desordre dans une famille, ils souhaittoient aussi-tost & procuroient selon leur pouvoir, qu'on y

everywhere. So great was the modesty and self-control of the occupants of the cabin enjoying that happiness, that for the time being they conducted themselves almost as if they had been in a Church. Benedictions were held there regularly every evening, even in the Father's absence,—the little ones as well as the adults attending without fail; while after the usual prayers, [30] which they all recited aloud at the usual hour, they sang responsively—the men and little boys in one chorus, and the women and girls in another—Songs and Hymns in their own Tongue, on the Mystery of the birth of the Son of God. Their manner of singing was so pleasing and so devout that the French living in the neighborhood, and some even in settlements at a considerable distance, heard them with admiration, and were touched. The more enlightened among the Savages noticed so great a change in the families who had received in their midst the Image of the holy Infant Jesus, that, whenever they saw any disorderly conduct in a family, they immediately wished, and, as far as they could, brought it about that the holy Image should be carried to that house. This course was adopted by their Captain. Seeing one day that all the remonstrances offered to a young woman to lead her to a reconciliation with her husband were of no avail, he appealed with much simplicity and trust to the holy Infant Jesus. “You see, my Lord,” said he, [31] “this woman's obstinacy. Take pity on her, and have the goodness, I pray you, to choose her cabin next week for your abode; and her heart will surely be softened, and she will return to her duty.” He declared his purpose to the Father, and the prayer he had offered. It was answered by Our

portât la fainte Image: C'est ce que fit leur Capitaine. Voyant un jour que toutes les remontrances, qu'on faisoit à une jeune femme, pour la porter à se reconcilier avec son mary, ne seroient de rien, il s'adreffa avec beaucoup de simplicité & de confiance au faint Enfant Jesus. Monseigneur, luy dit-il, vous voyez l'opiniaftreté [31] de cette femme, faites luy misericorde, ayez je vous prie la bonté de choisir sa cabane la semaine prochaine pour vostre demeure, & infailliblement son cœur s'amolira, & elle se remettra dans son devoir. Il declara sa pensée au Pere, & la priere qu'il avoit faite: Elle fust exaucée de Nostre-Seigneur comme il l'avoit esperé. Car le Dimanche suivant le Pere ayant fait assembler tout le monde dans la Chapelle, suivant sa coustume, pour l'élection du lieu, où logeroit le petit Jesus la semaine suivante, le sort tomba heureusement sur la cabane de la jeune femme: & ce qui est encore plus remarquable, c'est qu'ayant esté inflexible jusques alors, & dans un orgueil insupportable, elle parut en un moment toute changée, & qu'elle se remit parfaitement bien avec son mary. Dieu se servit encor pour faire ce coup, d'une autre bonne Chrestienne sa tante, qui luy representa fortement, que si elle n'ostoit au plustost le scandale que causoit son opiniaftreté, le faint Enfant Jesus n'entreroit point chez elle, mais qu'on procederoit à sa grande confusion, à l'élection d'une autre cabane plus digne de [32] celui qui n'ayme que l'humilité, la douceur, la patience & la charité.

S'ils ont une telle confiance d'estre exaucez dans les prieres qu'ils adreffent à Nostre-Seigneur, & à sa fainte Mere pour obtenir la guerison des maladies spirituelles, on ne s'estonnera pas de celle qu'ils ont

Lord, as he had hoped; for on the following Sunday, when the Father called them all together in the Chapel, according to his custom, to choose the little Jesus's lodging-place for the coming week, the lot fortunately fell on the young woman's cabin; and what is still more remarkable is that, while she had been unyielding up to that time, and had shown an intolerable pride, she appeared in an instant wholly changed, and came to a perfect understanding with her husband. To effect this result, God made use also of a good Christian, her aunt, who represented to her in strong terms that, unless she speedily put a stop to the scandal caused by her obstinacy, the holy Infant Jesus would not enter her cabin; but the people would proceed, to her great confusion, to choose another one worthier of [32] him who loves only humility, sweetness, patience, and charity.

If they feel so confident of being heard in the prayers which they address to Our Lord and to his holy Mother for the cure of spiritual ills, the reader will not be surprised at their trust in cases of bodily disease. I could cite a hundred examples of the latter, but one or two will suffice for closing this article. A Christian Iroquois woman promised the blessed Virgin to visit her Chapel nine consecutive days, and recite there each time the rosary of the holy Family, for the benefit of one of her children who was very ill. On the second day of her novena, the child was entirely cured, and came to the Chapel, as usual, to pray with the other children.

The Principal Dogique of this Church, whose son was also at death's door, sought the Father as the latter was preparing to say Mass, to tell him his determination to cease using so many remedies for

dans leurs maladies corporelles: ie pourrois en apporter cent exemples. Mais un ou deux suffiront pour finir cet article, une Iroquoise Chrestienne promit à la sainte Vierge de visiter sa Chapelle neuf iours consecutifs, & d'y reciter à chaque fois le chapellet de la sainte Famille, en faveur d'un de ses enfans fort malade: dès le second iour de sa neuvaine l'enfant fut parfaitement guery, & vint prier Dieu dans la Chapelle à l'ordinaire avec les autres enfans.

Le Principal Dogique de cette Eglise ayant aussi son fils en danger de mort, alla trouver le Pere, qui se disposoit à dire la Messe, pour luy dire qu'il ne vouloit plus se servir de tant de remedes pour guerir son fils; j'avois l'esté passé, luy disoit-il, un flux si opiniastre, que tous les remedes ne me pouvoient donner aucun [33] foulagement, ie priay un de vos Peres qui alloit à l'Autel, de demander à Dieu ma guerison, & le même jour je fus guery; le même arivera à mon fils, si vous avez la bonté de dire la Messe pour luy. Le Pere Chaumonot luy accorda ce qu'il desiroit, & le même jour l'enfant fut aussi parfaitement guery.

Ce bon homme est tout remply de Dieu, ayant eu à son tour dans sa cabane, l'Image du saint Enfant Jesus, qui luy appartenoit en propre, il s'entretenoit dans son interieur continuellement avec luy; & rendant compte au Pere, des bons sentimens qu'il avoit eu pendant qu'il avoit jouy de ce bon-heur. J'ay eu, dit-il, la pensée mon Pere, de faire à l'égard du bon Jesus, à son départ de chez moy, ce qui m'arrive en l'absence de mon fils; vous diriez que mon esprit le fuit, & l'accompagne par tout, tant je pense souvent à luy; je suis en peine quand il est éloigné de moy,

the cure of his son. "Last summer," said he to him, "I had such an obstinate^d dysentery that no remedies whatever could give me any [33] relief. I begged one of your Fathers who was going to the Altar, to ask God for my cure, and on the same day I was made well. The same will happen to my son, if you will be so good as to say Mass for him." Father Chaumonot granted him his wish, and on the same day the child was likewise entirely cured.

This good man is wholly filled with God, having in his turn had in his cabin the Image of the holy Infant Jesus, which properly belonged to him. He communed with him in his heart without ceasing; and, in recounting to the Father the pious emotions he had experienced while enjoying this happiness, he said: "My Father, I have conceived the idea of observing in regard to the good Jesus, when he leaves my cabin, the same custom that I follow when my son leaves me. You would say that my soul attended him, and bore him company everywhere, so often do I think of him,—being anxious when he is far from me, and fearful lest some one do him an injury. I would be equally grieved if, in the cabins where Jesus is received in his holy Image, anything should occur in his presence that might offend him." n. 112
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[34] ARTICLE IV. OF THE CONVERSION OF JOACHIM ANNIEOUTON, AND HIS DEATH.

ALTHOUGH this little Church is flourishing, and all the Christian virtues are here displayed in their glory, yet it never fails to be the case that there are some rebellious souls to furnish exercise for a fervent Missionary's zeal, and for the charity of the most holy members composing the church.

je crains qu'on ne luy fasse quelque mal. Je ferois aussi bien fâché que dans les cabanes où Jésus est reçu en sa sainte Image, il se fit quelque chose en sa présence, qui le pût offenser.

[34] ARTICLE IV. DE LA CONVERSION DE IOACHIM ANNIEOUTON, & SA MORT.

QUOY que cette petite Eglise soit florissante, & que toutes les vertus Chrétiennes y soient dans l'éclat, il ne laisse pas de s'y trouver toujours quelques âmes rebelles qui donnent de l'exercice au zèle d'un Missionnaire fervent, & à la charité des membres les plus sains, qui la composent.

Il y avoit plus de vingt-cinq ans que Joachim Annieouton estoit au rang des Fidèles, par le saint Baptême, quoy qu'il fût demeuré encore infidèle dans son cœur, & n'eût de chrétien que le nom, & de temps en temps, quelque belle apparence extérieure. Ses vices entr'autres, estoient l'impureté, l'ivrognerie, & l'impiété. Le scandale en estoit d'autant plus grand, qu'il estoit considéré pour sa valeur, son esprit & son bon sens: ces belles qualités luy donnoient le premier rang dans toutes leurs affaires, & rien ne se terminoit que de son avis.

[35] Ce cœur revolté avoit esté attaqué souvent par divers de nos Missionnaires, & comme il estoit adroit, pour éviter un plus rude assaut, il sembloit quelquefois donner les mains, & se rendre, il paroïssoit plus retenu en ses paroles, plus assidu aux prières publiques, à la Messe & aux instructions; il faisoit si bien qu'il laissoit à tous ceux qui le voyoient cette impression qu'il estoit vraiment converty; jusques à ce que dans l'occasion ses œuvres fissent paroître

For more than twenty-five years Joachim Annieouton had been counted among the Faithful, by virtue of holy Baptism, although he had still remained an infidel at heart, and was a Christian only in name, occasionally, bearing a fair outward appearance. Among his vices were impurity, intemperance, and impiety,—the scandal caused by which was all the greater because he was esteemed for his valor, his intelligence, and his good sense. These fine qualities gave him the foremost rank in all their affairs, and no step was taken without his advice.

[35] This rebellious heart had often been assailed by different Missionaries of ours; and, as he was adroit in avoiding a severer attack, he sometimes seemed to yield and surrender, appearing more guarded in his words and more assiduous in attending public prayers, Mass, and instructions. So well did he manage as to leave with all who saw him the impression that he was really converted, until, when occasion offered, his actions demonstrated the contrary. This course, full of cunning and knavery as it was, made us despair of saving him without an extraordinary interposition of God's goodness; nor was it the latter's will that so many ardent prayers as were offered daily for his conversion should be useless and without fruit. He suffered him to be accused of complicity in a crime of which he was innocent. On evidence which made his guilt seem probable, he was seized and led to prison, where his feet were loaded with irons. The reason of this action was as follows. Two young rogues who had returned some time before from the country of the Iroquois, where they had been prisoners of war, made up their minds, on finding themselves persecuted

le contraire: ce procédé plein de ruse, & de malice faisoit desespérer de son salut, sans un coup extraordinaire de la bonté de Dieu, qui ne vouloit pas que tant de prières & de vœux, que l'on faisoit tous les jours pour sa conversion, fussent inutiles & sans fruit. Il permit qu'il fut accusé d'estre complice d'un crime, dont il estoit innocent, sur des indices, qui faisoient paroître la chose probable, on le prend, on le mene en prison, & on luy met les fers aux pieds. En voicy le sujet, deux jeunes fripons revenus depuis quelque temps du país des Iroquois, où ils avoient esté prisonniers de guerre, se voyant persecutez pour leurs mauvaises [36] mœurs, prirent le dessein d'y retourner; mais pour estre les bien venus parmy ces Peuples, & rentrer plus aisément dans leurs bonnes graces, ils jugerent qu'ils devoient, ou leur mener quelqu'un de leurs ennemis, ou du moins leur en porter la chevelure; cette resolution estant prise, ils s'acosterent d'un Sauvage de la Nation des Abnaki, nos alliez & ennemy des Iroquois, l'inviterent à aller boire avec eux sa part d'une bouteille, le menerent à l'écart dans les bois, ou l'ayant enyvré, ils le lierent à un arbre à dessein de s'embarquer avec luy le lendemain au point du iour, mais les Hurons en ayant eu le bruit, & Monsieur Talon nostre Intendant en estant averty, mit en même-temps des Soldats en campagne, qui firent telle diligence qu'ils trouverent l'Abnaki, seul dans ses liens, les criminels n'ayant eu que le temps de s'échapper dès lors qu'ils les avoient apperçeus; ils le délièrent & le remenerent à ses gens, lesquels indignez de cette action, & n'ayant pas oublié quelque demeslé qu'ils avoient eu avec Annieouton, persuaderent à celuy-cy qui avoit esté dans le danger,

for their evil [36] ways, to return thither. But, to insure their welcome from those People, and to gain readmission more easily to their good graces, they deemed it necessary either to conduct to them some enemy of theirs, or, at least, to carry them his scalp. Having adopted this resolution, they accosted a Savage of the Abnaki Nation, who are our allies and are hostile to the Iroquois,—inviting him to go and drink his share of a bottle with them. Taking him aside into the woods, and causing him to become intoxicated, they bound him to a tree, planning to embark with him the next morning at daybreak. But the Hurons having heard of the affair, and notified Monsieur Talon, our Intendant, the latter immediately sent out some Soldiers, who marched so quickly that they found the Abnaki alone in his fetters, the guilty ones having had barely time to escape as soon as they saw the party. The Soldiers unbound the man and led him back to his people, who, indignant over the occurrence, and still remembering a quarrel they had had with Annieouton, persuaded the one who had been in danger to declare in the presence [37] of witnesses that he had learned from those two fugitives that Annieouton was the author of this treachery. Its consequences had been seriously apprehended, as the Abnaki nation is large and rather unruly. Additional plausibility was given this calumnious accusation by the fact that one of the two men was a near relative of the accused, whence it was inferred that the latter could not have been ignorant of that wicked plot, and, knowing about it, should have put an effective restraint on the men,—or, at least, have notified those who were able to prevent such an outrage. This calumny concerted so skillfully, found

de declarer en presence [37] de témoins, qu'il avoit appris de ces deux fuyards, qu'Annieouton avoit esté l'auteur de cette trahison, dont on avoit fort apprehendé les fuites, la nation des Abnaki, estant nombreuse, & assez mutine. Ce qui rendoit encore probable cette calomnie, estoit que l'un des deux estoit son proche parent; d'où on inferoit qu'il ne pouvoit pas avoir ignoré ce mauvais dessein, & que l'ayant sçeu, il devoit les en détourner efficacement, ou du moins en donner avis à ceux qui avoient le pouvoir d'empescher ce desordre. Cette calomnie si bien concertée trouva tant de creance dans les esprits, que prés de deux mois se passerent avant que la verité fust connuë; c'estoit le temps que la divine Providence vouloit donner à ce cœur endurecy pour s'amolir & se reconnoistre. De fait se voyant dans une obscure prison, les fers aux pieds, couché sur la terre & en danger de mourir à un gibet, & se sentant accablé de chagrin & comme au desespoir, il fit cette reflexion. Encore avec tous ces maux, ay-je quelques heures un peu douces, de temps en temps, mes parens, & mes amis me visitent, qui me consolent, [38] & m'apportent un peu à manger, ils me portent compassion, & les Peres ne m'abandonnent point: de plus, ie n'ay pas encore perdu toute esperance, peut estre que mon innocence fera reconnuë; cependant cette triste demeure m'est insupportable. Que feray je donc dans l'enfer, qui m'est inevitable, si ie continuë à vivre, comme i'ay fait jusques à present? ah mon Dieu, miserable que ie suis! comment pourray-je demeurer eternellement dans ces flammes cruelles, sans soulagement, sans consolation, & dans la rage! Il entra si avant dans ces pensées salutaires de l'eter-

such ready belief in men's minds that nearly two months passed before the truth became known; and that space of time it was the decree of divine Providence to allow this hardened heart for softening and for self-recognition. Indeed, seeing himself in a dark prison with his feet in irons,—lying on the ground, and in danger of dying on the gallows,—and feeling overcome with grief and well-nigh in despair, he thus soliloquized: “With all these ills I still have some hours of a little sweetness. From time to time my relatives and friends visit and comfort me, [38] bringing me a little food and showing me their pity. The Fathers, too, do not forsake me. Moreover, I have not yet lost all hope; perhaps my innocence will be recognized. Meanwhile this dismal abode is unbearable to me. What then shall I do in hell, which is my inevitable lot if I continue to live as I hitherto have done? Oh, God, wretch that I am, how can I endure those cruel flames forever, without relief, without consolation, and in a state of frenzy?” So far did he pursue these salutary thoughts on the unhappy eternity which, he then conceived, was to be the sure heritage of such as are so unfortunate as to die in their sins; and the faith that was awakened in him made so lively an impression on his mind of all the Christian truths which he had been taught, that, thoroughly frightened by his vision of the extreme rigors of God's justice toward those who abuse his favors, as he had done, he said to himself: “Oh, my God, my mind is made up; I am sincerely determined to serve you.” So firm was the resolve which he formed to do so, [39] that he kept it faithfully ever after until his death. At his first interview with Father Chaumonot he said to him:

nité malheureufe, qu'il conçeut pour lors devoir estre l'heritage affeuré de ceux qui meurent malheureufement dans leur peché: & la foy, qui fe reveilla en luy, fit dans fon esprit, une impreffion fi vive de toutes les veritez chrestiennes, qu'on luy avoit enfeignées, que tout effrayé de la veuë, qu'il eut des extremes rigueurs de la iustice de Dieu envers ceux qui abusent, comme il avoit fait, de ses graces, il dit en foy-méme. Ah mon Dieu! c'en est fait, c'est tout de bon que ie veux vous servir. Il en prit la resolution si ferme, [39] qu'il l'a depuis gardée fidelement iufques à la mort. A la premiere entre-veuë qu'il eut du Pere Chaumonot; ah! mon Pere luy, dit-il, ie vous ay trompé iufques à present, i'ay trompé autrefois Aondechete (c'est le nom du Pere Rague-neau) i'ay trompé auffi plusieurs fois Teharonhiagannra, c'est à dire le Pere le Mercier, ie vous ay tous trompez; vous me pressiez tres-souvent de me convertir; & moy, pour vous contenter, & pour me delivrer, comme ie disois alors, de cette importunité, ie vous accordois en apparence ce que vous fouhaittiez de moy; ie vous disois, ouÿ ie me convertiray; mais il faut que ie vous decouvre un secret, il faut que vous sçachiez que nous avons un ouÿ qui veut dire non; un certain ouÿ traifné & languissant, quand nous difons, aaaa quoy que nous semblions accorder ce qu'on demande de nous; cet aaaa neanmoins ainfi traifné, veut dire, ie n'en feray rien; au lieu que quand nous accordons quelque chose tout de bon, nous coupons plus court & difons Ao, ouÿ. Maintenant, mon Pere, que i'ay ouvert les yeux, & que Dieu ma fait la grace [40] de connoistre mon malheur, c'est tout de bon que je veux changer de vie; il luy declara ensuite tout ce qui s'estoit passé dans son

“Ah, my Father, I have been deceiving you hitherto. I used to deceive Aondechete” (Father Ragueneau’s name); “I also often deceived Teharonhiagannra”—that is, Father le Mercier. “I deceived you all. You urged me very often to become converted; and I, to gratify you and rid myself, as I then used to say, of such importunity, granted you in appearance what you wished of me. I said to you, ‘Yes, I will be converted;’ but I must reveal a secret to you. You must know that we have a ‘yes’ which means ‘no,’ a sort of long-drawn and languid ‘yes.’ When we say *aaaa*, although we seem to yield what is asked of us, yet that *aaaa*, thus prolonged, means, ‘I will do nothing of the sort.’ On the other hand, when we accede to anything in earnest, we cut the word shorter and say *Ao*, ‘yes.’ Now that I have opened my eyes, my Father, and God has graciously made me [40] conscious of my unhappy state, I am really and truly determined to change my life.” He then told him all that had passed in his mind—the lively apprehensions that he had had of God’s judgments; and, to put those pious sentiments into practice, he began, after due preparation, with a general confession of his whole life subsequent to his Baptism, making it with sentiments which afforded the Father great consolation. He was then still in irons; but, a few days later, no conclusive proof being found of the crime charged against him, he was released. The consequent rejoicing in the village was very great, especially when, at a feast which he gave to all his people in the Father’s presence, he addressed them as follows: “My brothers, I now acknowledge Hechon”—their name for Father Chaumonot—“as my Father, and declare myself his

efprit, les vives apprehensions, qu'il avoit eües, des jugemens de Dieu, & pour mettre en pratique ces bons sentimens; il commença, apres s'y estre bien préparé, par une confession generale de toute sa vie, depuis son Baptesme: il la fit avec des sentimens qui donnerent bien de la consolation au Pere. Il estoit encore alors dans les fers, mais peu de jours apres, ne s'estant trouvé aucune preuve convainquante du crime, dont on l'avoit accusé; il fut élargy; La joye en fut tres-grande dans le bourg, principalement lorfque dans un festin qu'il fit à tous ses gens, en presence du Pere, il leur parla en ces termes. Mes freres, c'est maintenant que je reconnois Hechon, c'est le nom du Pere Chaumonot, pour mon Pere, & que je me declare son fils, je veux dorenavant luy obeir, en tout ce qu'il m'ordonnera. Helas! je n'avois point d'esprit, lorfque ie me fachois quand on luy donnoit connoissance de ma vie, & des ma[u]-vaises mœurs de mes semblables, ie connois [41] bien maintenant qu'il nous est tres-avantageux pour nostre salut qu'il sçache tous nos deportemens & toutes nos miseres, afin qu'il y remedie; Mes freres, ne vous fiez plus à moy deormais; si quelqu'un d'entre nous avoit la volonté de ne pas vivre felon Dieu, ce que je ne croy pas, qu'il sçache que ie le deceleray; il ajoûta plusieurs choses de grande edification, qui donnerent sujet à toute la compagnie d'en benir la divine Majesté, & de s'en resjouir avec le nouveau penitent. Ces resolutions si publiques ne furent pas de simples paroles, elles furent suivies de leurs effets, il ne parut plus rien en luy de ses anciennes habitudes, il estoit des premiers dans tous les exercices de devotion, & il temoigna tant de zele pour bannir du bourg tous les defordres, & fur tout, ceux que l'yvro-

son. Henceforth I am resolved to obey him in all that he shall bid me do. Alas! I was foolish to get angry when people told him of my life and of the evil ways of those like me. I am [41] now well convinced that it is highly advantageous, as far as our salvation is concerned, for him to know all our misdoings and all our wretchedness, that he may apply the remedy. Trust me no more henceforth, my brothers. If any one among you wishes to live in violation of God's law — which I do not believe to be the case — let him know that I shall expose him." He added a number of things which greatly edified his hearers, and caused them all to bless the divine Majesty and rejoice with the new penitent. These resolutions, so publicly made, were not mere words; they were attended with results. Nothing more was seen in him of his old habits; he was among the foremost in all devotional exercises; and he manifested such zeal in banishing from the village all unruly conduct, and especially such as intemperance is wont to cause, that this course cost him his life. I add a brief account of the occurrence. A young man who had returned from the Iroquois country sang in a fit of drunkenness that he was bent on going back thither, but did not intend to make his appearance there empty-handed, — meaning by these words that he purposed to kill some one and carry off [42] his scalp. The matter was reported to our Joachim, who had asked the Father's permission to fill the office of Dogique during Louys Taondechoren's absence, in order to atone for the scandal he had caused before his conversion. He rebuked this insolent man, who was only half intoxicated. "My cousin," said he, "art thou not ashamed to talk like

gnerie a coustume de causer, qu'il luy en cousta vie. Voicy en peu de mots comme la chose se passa. Un ieune homme revenu du païs des Iroquois, chantoit dans son yvresse, qu'il y vouloit retourner, mais qu'il ne pretendoit pas y paroistre les mains vuides, cela vouloit dire, qu'il avoit dessein de tuer quelqu'un, & d'en emporter [42] la chevelure. On fit raport à nostre Joachim, qui avoit demandé au Pere de faire l'office de Dogique, en l'absence de Louys Taondechoren, pour reparer le scandale qu'il avoit donné devant sa conversion, il reprend cet insolent qui n'étoit yvre qu'à demy; Mon cousin, luy dit-il, n'as-tu point de honte de parler de la sorte? ferois-tu bien si dénaturé de vouloir réjoüir nos ennemis en massacrant quelqu'un de tes proches? n'as-tu pas encore icy un frere, une sœur, & d'autres parents? veux-tu donc les abandonner pour t'aller donner derechef en qualité d'esclave, à des barbares qui ont ruiné nostre païs? il parloit encore lorsque l'yvrongne, & deux autres de ses camarades qui n'avoient pas plus de raison ny de jugement que luy, le jettent par terre, & le frappent de plusieurs coups de cousteau, le mettent en tel estat qu'il fut enlevé comme mort de leurs mains, avec trois ou quatre playes tres-dangereuses.

Estant revenu à foy, il dit au Pere, mon Pere, mon esprit est en repos, je me sens resigné à tout ce qu'il plaira à Dieu d'ordonner de ma vie, s'il veut que je meure, [43] j'espère qu'il me fera misericorde, & qu'il me pardonnera mes pechez; je pardonne aussi de bon cœur à ceux qui m'ont si mal traité: Comme il paroïssoit en danger de mort, & qu'il souffroit de grandes douleurs; il demanda, & receut avec beaucoup de devotion les derniers Sacremens, le Viatique, & l'Extreme-Onction.

that? Is it possible that thou art so unnatural as to wish to rejoice our enemies by murdering one of thy kinsfolk? Hast thou not still a brother, a sister, and other relatives here? Wilt thou, then, forsake them to go and give thyself up again as a slave to barbarians, who have brought ruin upon our country?" He was still speaking when the drunken man and two comrades of his, who were as bereft of reason and judgment as he was, threw the speaker to the ground and struck him several times with their knives, reducing him to such a state that he was taken from their hands as one dead, with three or four very dangerous wounds.

Recovering consciousness, he said to the Father: "My Father, my mind is at rest; I feel resigned to any disposition that God shall be pleased to make of my life. If he choose that I die, [43] I hope that he will be merciful to me and forgive my sins. I also heartily forgive those who have treated me so ill." As he seemed in danger of dying, and was suffering severe pain, he asked and received, with much devotion, the last Sacraments, the Viaticum and Extreme Unction.

Meanwhile three young men, Relatives of his, formed a plan to avenge him. They hunted for the murderers in all the cabins, but luckily they were not there. The patient's state of mind underwent no change; on the contrary, learning of this evil design, he manifested great displeasure, and said that, had he known about it, he would have effectually dissuaded these men from it.

On the following morning the Father and some elders went to see him, and presented to him, according to the native custom, a porcelain collar from

Cependant trois jeunes hommes de ses Parens font dessein de le vanger, ils cherchent les meurtriers par toutes les cabanes, ou par bon-heur ils ne le trouverent pas. Le malade ne changea point de disposition d'esprit, au contraire ayant appris ce mauvais dessein, il témoigna en estre fort fâché, & que s'il l'avoit sçeu, il les en auroit détourné efficacement.

Le lendemain matin le Pere & quelques anciens l'allerent visiter, ils luy presenterent selon la coutume du païs, un collier de porcelaine, tiré de leur fisque de Nostre-Dame de Foy, c'est un petit fond qu'ils ont fait entr'eux par devotion, & qu'ils entretiennent comme entre les mains de la sainte Vierge, pour en aider les pauvres, & pour subvenir à quelques necessitez pressantes: Ce fut donc de ce [44] fond qu'ils tirerent ce collier, pour témoigner à ce pauvre blessé le reffentiment que tout le Bourg avoit de l'accident qui luy estoit arrivé, & pour l'affermir dans ses pensées de paix, de douceur, & de compassion pour les auteurs de sa mort, il les remercia de leur civilité, & de leur charité, & à l'heure mesme il envoya querir les trois jeunes hommes, qui avoient voulu vanger sa mort, & ceux qui pourroient avoir le mesme dessein, leur montra le collier qu'on luy venoit de presenter, en leur disant; Mes neveux, voila la voix, & la parole de Nostre Dame & maistresse, qui nous exhorte à oublier tout le mal que j'ay receu, & l'injure qui m'a esté faite, par ceux que vous sçavez, ne me faites point passer pour un inconstant, & pour un menteur, il n'y a que peu de jours, que je promis solemnellement, que je serois bon Chrestien, & maintenant vous voudriez me faire paroistre un vindicatif. Car ne diroit-on pas, si vous faisiez un mauvais coup, que ce seroit moy, qui vous

their treasury of Nostre-Dame de Foy. This latter is a little fund which they have established among themselves, from a spirit of devotion, and which they maintain in the blessed Virgin's keeping, so to speak, for the aid of the poor and the relief of any pressing needs. From this [44] fund, then, they took the collar in question, to signify to that poor wounded man the feeling of the whole Village over the misfortune that had befallen him, and to fortify him in his sentiments of peace, gentleness, and pity for the authors of his death. He thanked them for their courtesy and charity, and immediately sent for the three young men who had wished to avenge his death, and also for such as might cherish the same design. Showing them the collar that had just been given him, he said to them: "My nephews, behold the voice and the word of Our Lady and mistress, who exhorts us to forget all the ill I have received, and the injury done to me by—you know whom. Do not make me pass for a fickle man and a liar. Only a few days ago, I solemnly promised to be a good Christian; and now you would have me appear vindictive. For would it not be said, if you resorted to criminal violence, that I was urging you on?" And then, turning to the Father, "I pray you, my Father," said he, "let some one go and fetch the culprits [45] while I still have some little power of speech, that they may hear from my own mouth that I forgive them heartily, and forbid my nephews to do them any injury." They were found; they entered the cabin and took their places at the feet of the patient, who greeted them with much gentleness,—assuring them that he wished them no harm; that he ascribed only to drink the misfortune that

l'aurois commandé? & puis, regardant le Pere, je vous prie, dit-il, mon Pere, qu'on aille chercher les criminels, [45] tandis que j'ay encore la parole un peu libre, qu'ils entendent de ma propre bouche, que je leur pardonne de bon cœur, & comme je deffends à mes neveux de leur faire aucun tort; on les trouva, ils entrèrent dans la cabane, se placerent vers les pieds du malade, qui les falua avec beaucoup de douceur, les affeurant qu'il ne leur vouloit aucun mal, qu'il n'attribuoit qu'à la boiffon, le malheur qui luy estoit arrivé, & qu'il estoit bien persuadé que jamais ils en l'auroient traitté de la forte, s'ils euffent esté en leur bons sens. Au reste leur dit il, vous voyez bien, que pour ce qui est de moy, vous n'avez rien à apprehender, Dieu me fait la grace de n'avoir dans le cœur aucune pensée de haine, ny de vengeance contre vous, mais quand bien je ferois si malheureux que d'en avoir, les bleffures mortelles, qui me rendent immobile, me mettent hors du pouvoir de vous nuire. Si vous aviez donc à craindre, ce ne pourroit estre que de mes neveux, c'est ce qui m'a obligé de les faire appeller pour connoistre leurs sentimens, & les faire entrer dans les miens; qu'ils parlent, & qu'ils difent nettement [46] en vostre presence ce qu'ils ont dans le cœur. Le plus apparent d'entr'eux prenant la parole pour tous, declara que pour obeïr à nostre Seigneur, qui commandoit si expressement de pardonner à ses ennemis, ils renonçoient à tous les sentimens de vengeance, qu'ils avoient eu à la veuë du malheur arrivé à leur Oncle. Tous les autres en fuite, s'expliquerent là dessus presqu'en mesmes termes, & les coupables témoignèrent aussi publiquement, un grand regret de leur faute, & beaucoup de compaffion pour celuy qu'ils avoient mis en un estat

had befallen him; and that he was well persuaded that they never would have treated him so, had they been in their right minds. "Furthermore," said he to them, "you see plainly that, as far as I am concerned, you have nothing to fear. God has graciously suffered me to entertain no thought of hatred or revenge against you; but, even should I be so unhappy as to cherish any such, the mortal wounds which render me motionless deprive me of the power to harm you. So, if you had anything to fear, it could only be from my nephews; therefore I felt constrained to summon them, in order to learn their sentiments and make them embrace mine. Let them speak, and say plainly [46] in your presence what they have in their hearts." The chief among them, speaking for all, declared that, in obedience to our Lord, who so expressly bade us forgive our enemies, they renounced all feelings of revenge that had come to them at sight of the disaster which had overtaken their Uncle. All the others, in turn, then expressed themselves in nearly the same terms; and the guilty ones also made public avowal of great regret over their offense, and much pity for him whom they had cast into so deplorable a state. This interview closed with a prayer which the Father addressed to our Lord, and in which he caused all present to join, on behalf of the patient, to obtain for him patience in his sufferings, and the favor of a good death.

One of those young men who had wished to take vengeance for the outrage inflicted on their Uncle, was so touched by the rebuke which the latter gave them on that score, that, in order to atone for the scandal he had caused, he went to Father Chaumot and begged him to deposit on the morrow in the

fi deplorable. Cette entreveuë se termina par une priere que le Pere adressa à nostre Seigneur, & qu'il fit faire à tous les assistans, en faveur du malade, pour luy obtenir la patience dans ses maux, & la grace d'une bonne mort.

Un de ces jeunes hommes qui avoient voulu prendre vengeance de l'outrage fait à leur Oncle, fut tellement touché de la reprimande qu'il leur en avoit faite, que pour reparer le scandale qu'il avoit donné, il alla prier le Pere Chaumonot de mettre dans le petit Thresor de la sainte Vierge le lendemain, un collier de porcelaine [47] qu'il luy presentoit. Le Pere le receut, & le lendemain il le produisit devant tout le monde assemblé dans la Chapelle, témoignant de la part du coupable, le déplaisir qu'il avoit de sa faute, & priant toute la compagnie de luy en obtenir le pardon aupres de la sainte Vierge, qui est considérée comme la maistresse & la souveraine de ce Bourg. Ces fortes de satisfactions ont autant & plus d'effet parmy les Sauvages, que les punitions corporelles parmi nous.

Le malade, qui languit plus de cinquante jours, avant que de mourir, conserva toujours les mesmes sentimens de charité envers les criminels, tandis qu'ils furent en prison, où ils souffrirent beaucoup, il demandoit souvent de leurs nouvelles, par un sentiment de compassion chrestienne, & lorsqu'ils furent élargis, il eust bien voulu pouvoir les délivrer de l'amende, à laquelle ils avoient esté condamnez. Mais ce qui édifia le plus tout le Bourg, & les François du voisinage, fut que ces miserables estans hors d'affaires; il les envoyoit souvent prier de le venir visiter pour sa consolation, & qu'il ne témoignoit [48] jamais plus de joye que quand il pouvoit s'entretenir avec eux. C'estoit un spectacle pitoyable que de le

little Treasury of the blessed Virgin a porcelain collar [47] which he gave him. The Father received it, and on the next day displayed it before the people assembled in the Chapel,—expressing on the offender's behalf the regret felt by the latter for his error; and asking all the company to secure for him the forgiveness of the blessed Virgin, who is considered as the mistress and sovereign of this Village. This kind of expiation has more effect with the Savages than bodily punishment with us.

The sick man, who continued to decline for more than fifty days before dying, ever maintained the same sentiments of charity toward the culprits, they meanwhile being in prison, where they suffered severely. From a feeling of Christian compassion, he often asked for news of them; and, when they were released, he would have been glad if he could have secured the remittance of the fine which they had been sentenced to pay. But what most edified all the Village, and the French of the neighborhood, was his often sending to ask these wretched men, when they were disengaged, to come and cheer him with a visit, and his never showing [48] greater pleasure than when he could converse with them. It was a pitiful sight to see him,—all gangrene and decay about the loins and hips, where he had been dangerously wounded; his flesh falling off in shreds, and his bones piercing the skin. His bed was a hard piece of bark covered with a light mat woven of rushes. He could not himself change his position, nor could he be moved without causing him extreme pain. Yet never during all his illness did a word of impatience escape him; he blessed God continually, and made an offering to him of his sufferings. One

voir, ce n'estoit que corruption & que pourriture vers les reins & les hanches, où il avoit esté dangereusement bleffé, la chair luy tomboit par lambeaux, & les os luy perçoient la peau; il étoit couché sur une dure écorce d'arbre, couverte d'une legere natte tiffuë de joncs, il ne pouvoit de luy-mefme changer de posture, & on ne le pouvoit remuer sans luy faire souffrir des douleurs excessives: cependant il ne luy eschappa jamais en toute sa maladie une parole d'impatience, il beniffoit Dieu continuellement & luy offroit ses souffrances. Un jour sa femme, qui n'avoit aucun repos ny jour ny nuit, luy témoignant la peine que luy donnoit une si longue & si facheuse maladie, il luy dit, Aoiendihas, c'estoit le nom de sa femme, ne nous plaignons point, gardons nous bien de trouver à redire au procedé de la divine Providence envers nous; elle est admirable, & tout aimable sur moy, Dieu veut que par ces legeres peines, je satisfasse en cette vie à sa justice, pour mes pechez, qui ont merité [49] mille fois une eternite de supplices. Pendant ses plus cuifantes douleurs, il tenoit d'ordinaire les yeux collez sur un Crucifix, qu'il avoit aupres de son lit, avec ces paroles qu'il tiroit du fond de son cœur. JESUS, je vous tiens compagnie en vostre Croix, je pardonne volontiers à ceux qui m'ont causé ce que je souffre, comme vous avez pardonné à ceux qui vous avoient crucifié, ô que j'endure de bon cœur pour mes pechez, pour lesquels vous avez tant souffert le premier; je vous demande seulement, mon Sauveur, que vous ayez pitié de moy, apres ma mort, j'espere que pour lors vous me ferez part de vostre joye, puisque vous me faites maintenant la grace de participer à vostre Passion; Il n'estoit jamais seul, toutes les familles le visitoient chacune à son tour,

day, when his wife, who had no rest either day or night, was telling him how much trouble so long and grievous an illness caused her, he said to her: "Aouendihas,"—that was his wife's name,—“let us not complain; let us take good heed not to find any fault with the ordering of divine Providence as far as we are concerned. It is admirable and wholly kind toward me; it is God's will that, by these light sufferings, I shall in this life satisfy his justice for my sins, which have deserved, [49] a thousand times over, an eternity of torture.” During his most excruciating pains, he commonly kept his eyes fixed upon a Crucifix that he had near his bed, repeating these words, which came from the depths of his heart: “JESUS, I bear you company upon your Cross. Willingly do I forgive the authors of my suffering, as you forgave those who crucified you. Oh, how gladly do I suffer for my sins, for which you first suffered so much! I only ask you, my Savior, to take pity on me after my death, when I hope you will let me share your joy, since you now graciously cause me to take part in your Passion.” He was never alone, all the families visiting him, each in turn, and helping him in every way with a benevolence highly acceptable to God, which the French could not sufficiently admire.

On the day of his death, seeing him in convulsions, which indicated that his end was approaching, they all assembled in his cabin; and, being thoroughly versed in the holy customs of the Church, they said [50] the prayers for the recommendation of a departing soul, as they were able to do in their own tongue,—in the absence of the Father, who had gone away to perform some other good deed of an urgent

& l'affistoyent en tout avec une charité bien agreable à Dieu, & que les François ne pouvoient assez admirer.

Le jour de sa mort, le voyant dans des convulsions, qui marquoient que sa fin approchoit, ils s'affemblèrent tous dans sa cabane, & comme ils n'ignorent rien des saintes coutumes de l'Eglise, ils firent [50] comme ils purent en leur langue les recommandations de l'ame en l'absence du Pere qui estoit allé à quelqu'autre bonne œuvre pressante, apres avoir administré tous les Sacremens à nostre malade.

Il fut fort consolé à son retour, de les trouver tous à genoux dans ce saint exercice, & son malade encore en estat de faire en le suivant, quelques actes de foy, de confiance en la misericorde de Dieu, de charité & de resignation à sa sainte volonté, apres lesquels il expira doucement, laissant à toute la compagnie de grandes esperances de son salut eternel.

Il y eut une circonstance assez extraordinaire en ses funerailles, où assisterent toutes les familles du Bourg, & plusieurs François du voisinage. Avant qu'on mist le corps en terre, la veufve demanda si les auteurs de sa mort estoient presens; & luy ayant esté répondu que non, elle pria qu'on les allât querir. Ces pauvres gens estans venus, ils s'approcherent du mort, la veuë baissée, la tristesse & la confusion sur le front. La veufve les regardant, hé bien, leur dit-elle, voila le pauvre Joachim Annieouton, vous sçavez ce qui l'a [51] reduit en l'estat où nous le voyons maintenant, je ne vous en demande point d'autre satisfaction, sinon que vous priez Dieu pour le repos de son ame. Nous avons reconnu par la conversion de ce Sauvage, qui avoit donné tant d'exercice au zele de nos Missionnaires, qu'il ne faut jamais defesperer du salut des plus vicieux; mais qu'il faut

nature, after administering all the Sacraments to our patient.

He was greatly consoled, upon his return, to find them all kneeling in this holy exercise, and his patient still in a condition to follow him in executing some acts of faith, of trust in God's mercy, of charity, and of resignation to his holy will. After these, he peacefully breathed his last, leaving the entire company in strong hopes for his eternal salvation.

There was one rather extraordinary circumstance connected with his funeral, which was attended by all the families of the Village, and by many French people of the vicinity. Before the body was consigned to the earth, the widow asked whether the authors of his death were present; and being answered in the negative, she begged some one to go and fetch them. On their arrival those poor creatures approached the dead man, with downcast eyes, sorrow and confusion on their faces. The widow looked at them, and thus addressed them: "Well, there you see poor Joachim Annieouton. You know how he [51] came to be lying as we see him now. I ask of you no other atonement than your prayers to God for the repose of his soul." From the conversion of this Savage, who had given the zeal of our Missionaries so much exercise, we recognized the necessity of never despairing of the salvation of the most vicious, but of watching constantly for the movements of grace, which makes itself especially felt in seasons of affliction; and we can say of this man that his imprisonment and his irons made him recover the freedom of God's children.

The consolation of this good Savage would have been complete had his wounds permitted him to be carried to the Hospital at Quebec, where the Hospital

incessamment épier les occasions, & les moments de la grace, qui se fait sentir sur tout dans les afflictions, & nous pouvons dire de celui-cy, que son emprisonnement & ses fers luy ont fait recouvrer la liberté des enfans de Dieu.

La consolation de ce bon Sauvage auroit esté entiere, si ses bleffures eussent pu permettre le transport dans l'Hospital de Quebec, où les Religieuses Hospitalieres, que Madame la Duchesse d'Aiguillon y a fondées, & établies depuis plus de 33. ans, assistent avec toute la charité possible, non seulement les François dans leurs maladies, mais aussi les Sauvages, de quelque Nation qu'ils soient, Algonquins, Hurons, ou Iroquois. Tous ces Peuples y sont reçus [52] à bras ouverts, traittez & couchés à la Françoisise dans leurs maladies: & mesme les familles entieres qui viennent des pais étrangers, pour s'habituer à Nostre-Dame de Foy parmy les Hurons, ou à Sillery avec les Algonquins, y sont les bien-venuës, hebergées, & nourries jusques à ce qu'elles voyent clair pour leur établissement. Aussi les sains & les malades, qui y ont recouvré leur santé, publient par tout leur charité, & les bons exemples qu'ils y voyent de toutes les vertus; ils ne parlent qu'avec admiration de leur assiduité auprès des malades, comme elles passent souvent les nuits, ou en prieres, ou en les foulageant dans leurs douleurs, & les exhortant à la patience, avec tel succez, que c'est assez de mourir en l'Hospital de Quebec pour avoir des marques sensibles de sa predestination.

Nuns—founded and established there more than 33 years ago, by Madame the Duchess d'Aiguillon—render aid, with all possible charity, not only to the French in their ailments, but also to the Savages, of whatever Nation they may be,—Algonquin, Huron, or Iroquois. All these Peoples are received there [52] with open arms, and provided, during their illness, with beds and treatment after the French custom; and even whole families who come from other countries to make their abode at Nostre-Dame de Foy among the Hurons, or at Sillery with the Algonquins, are welcomed there, lodged and fed, until they see their way clear to a permanent home. Thus the well, and the ill who have there regained their health, make known everywhere the nuns' charity, and the good examples seen there of all the virtues. They speak with nothing but admiration of the nuns' assiduous attentions to the sick: how they often pass the night in prayer, or in succoring them in their sufferings, and exhorting them to patience,—with such success that it is enough to die in the Hospital at Quebec to give very evident signs of one's predestination.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the growth of the Union. The author discusses the various phases of American history, from the colonial period to the present, and the influence of the different states and peoples upon the national character.

The second part of the book is devoted to a detailed history of the United States from the year 1776 to the present time. It covers the American Revolution, the War of 1812, the Mexican War, the Civil War, and the Reconstruction period. The author discusses the various phases of American history, from the colonial period to the present, and the influence of the different states and peoples upon the national character.

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BIBLIOGRAPHICAL DATA : VOL. LV

CXXVII

Bibliographical particulars of the *Relation* of 1670-71 were given in our Vol. LIV.

CXXVIII

The *Relation* of 1671-72 was not only the last of the regular "Cramoisy" series, but the last to be contemporaneously published. The cause of this cessation is still an open question, although many learned ecclesiastics and scholars have attempted to answer it. Some have ascribed the suppression of these published reports of the Canadian missions to the influence of Courcelles and Talon; others to that of Frontenac—who, as is well known, was hostile to the Jesuits. Rochemonteix says (*Jésuites*, t. i., p. xxxi.): "The suppression of the *Relations* of New France was simply the *indirect* consequence of a general measure taken by pope Clement X., in the *Credita* brief, dated April 6, 1673. It was not Clement X. who suppressed them, as M. Verreau thinks in the *Revue de Montreal*;* but the Jesuits themselves ceased to publish them, after the promulgation of the brief, through motives which Father Joseph Brucker was the first to make public in the bibliographical part of *Études religieuses*." †

* *Revue de Montreal*, t. i. (1877), pp. 107-116, 162-171.

† *Études Religieuses*, Paris, t. 53 (1891), pp. 511 *et seq.*

Rochemonteix (*ut supra*, pp. xxvii.—lxiii.) discusses the whole matter, with citations from many official documents and other authorities. He notes that the Congregation of the Propaganda had, even before Clement's decree issued (December 19, 1672), a general order forbidding the publication, without written permission from the Congregation, of books concerning any missions; that the pope's brief also forbade such publication, with precisely the same exception; and that the *Relations* of the Jesuit missions—whether in New France or elsewhere—are not specifically mentioned in the brief. Rochemonteix is the latest writer of importance upon this subject, and may be presumed to have had access to more and better sources of information than other writers have had. His statement of facts is doubtless correct; the events and influences which led to the issue of the decrees above cited form a chapter in the history of the religious orders and their work, which is outside our present province.

In reprinting the *Relation* of 1671–72 (Paris, 1673), we follow a copy of the original Cramoisy edition in the Lenox Library—known there as the Lamoignon copy. Dablon's prefatory epistle to the provincial in France is without date. There is no printed "Privilege;" but it has a "PERMISSION," which was "Fait ce 9. Janvier 1673," and is signed "De la Reynie." The volume is a composite, consisting of three parts. It forms no. 139 of HARRISSE'S *Notes*.

Perfect copies of the Cramoisy edition of this *Relation* have a map between pp. 110 and 111. This map is precisely the same as that of the *Relation* of 1670–71, a facsimile of which we present in this volume. But there has been some speculation about a new and

revised issue of the map. This has been inferred from a statement on pp. 109 and 110 of the *Relation* of 1671-72, which reads as follows: "L'an passé l'on donna au public la Carte des Lacs & des Terres, sur lesquelles ces Missions sont placées; nous avons jugé à propos de la faire encore paroître cette année, pour contenter la curiosité de ceux qui ne l'ont pas veüe, & pour distinguer quelques nouvelles Missions, qui sont établies depuis peu en ce pays-la, comme entr'autres celle de S. François Xavier, placée tout de nouveau sur la riviere qui se décharge dans la baye des Puans, à deux lieux de son emboucheure; & celle de la Mission des Apostres, sur les costes du Nord du Lac Huron." Belief in the existence of this revised map was strengthened by a declaration of the late Henry C. Murphy, that he had seen it in the Brown Library at Providence; but John Russell Bartlett, the then librarian of Brown's treasures, was unable to find it, and so informed Lenox in 1875. Murphy, notwithstanding, continued to assert as follows: "I cannot account for the mistake, if it be one. Mr. Brown certainly had two copies of the *Relation* of 1671-72 with maps which were different. . . . The matter for the present must be put among the mysteries." But we are constrained to say that Murphy was the sole source of the "mystery;" for neither O'Callaghan nor Lenox ever saw a revised map—nor do we know of any one else who did. It is our belief that the intention to issue a revised map with the 1671-72 annual was not put in execution. The old plate of the preceding year was made to do service.

Collation: Title, with verso blank, 1 leaf; Dablon's prefatory epistle, pp. (7); "Table des Cha-

pitres," pp. (6); "Permission," p. (1); text of Part I., pp. 1-91; p. 92 blank; text of Part II., pp. 93-206; text of Part III., pp. 207-264. Signatures: ã, and A-Q in eights, R in four. No mispaging.

Copies have been sold or priced as follows: Harassowitz (1882), no. 47 (probably lacking map), priced at 150 marks; O'Callaghan (1882), no. 1246 (lacking map), sold for \$35, and had cost him \$41.25; Barlow (1890), no. 1323 (with map) and no. 1324 (lacking map), sold for \$65 and \$6, respectively; Raoul Renault, of Quebec, priced (1898) at \$50; and Du-fossé (1899), priced at 225 francs. Copies are preserved in the following libraries: Lenox, New York State Library, Harvard (lacks map), Brown (private), Marshall (private), Ayer (private), St. Mary's College (Montreal), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris).

NOTES TO VOL. LV

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

1 (p. 33).—For the foundation of this mission, see vol. xlvii., *note* 28; for the right of the Jesuits to its lands, vol. xlviii., *note* 1. Upon the death of Father Casot (1800), the seigniory of La Prairie de la Madeleine reverted to the crown.

2 (p. 99).—See Dablon's account of the copper mines of Lake Superior, vol. liv., pp. 153-165; cf. vol. 1., *note* 28. Cf. Wilson's "Ancient Miners of Lake Superior," in *Canad. Journ.*, new series, vol. 1., pp. 225-237.

3 (p. 101).—Such an allusion as that in our text, and at so early a date, sufficiently indicates the importance of Mackinac Island to both Indians and white men. It was, until the day of railroads, the central point for all travel on the upper Great Lakes, and for a vast extent of wilderness and half-settled country beyond. As we have seen (vol. xi., *note* 16), it was in 1641 that Jesuits first visited that region; but their missionary labors were not begun on the lakes until nearly twenty years later. Not until 1670 is Mackinac (Michillimackinac) mentioned in the *Relations*, although Ménard and Allouez must have seen it in their early voyages. The reason for this is suggested in our text; the tribes who had dwelt there had been, long before, driven thence by the fierce Iroquois, and that region was practically deserted until 1670—when the Hurons on Superior, in fear of the Sioux, retreated to the shore north of Mackinac Island. Here Marquette continued his missionary labors with them, at the site of the present St. Ignace. This had long been the location of a French trading post; Denonville's memoir of 1688 claims (*N. Y. Colon. Docs.*, vol. ix., p. 383) that the French had inhabited that place for more than forty years. A small French garrison was sent thither at some time between 1679 and 1683. The name of Michillimackinac (later abbreviated to Mackinac) was applied generally to the entire vicinity, as well as specifically to the post at St. Ignace—and, later, to the fort and mission established on the south side of the Strait of Mackinac.—See Thwaites's "Story of Mackinac," in *Wis. Hist. Colls.*, vol. xiv., pp. 1-16; Bailey's

Mackinac (Lansing, Mich., 1896), and Cook's *Mackinaw in History* (Lansing, 1895).

A chart of St. Ignace and vicinity, probably the earliest published, is given in La Hontan's *Voyages* (2nd ed., Amsterdam, 1728), t. i., p. 136.

4 (p. 105).—Simon François Daumont, sieur de Lusson, was a French gentleman who had probably come to Canada with Talon in 1670, as his name does not appear in its records until that year. He was then sent to the Northwest—partly to take possession of that region for France, as recorded in our text; partly to search for copper mines. Soon after his return, he was ordered (about September, 1671) to make explorations in Acadia. In the month of November, he was sent by Talon to France, as bearer of official despatches to the king; this is apparently his final departure from Canada.—See *N. Y. Colon. Docs.*, vol. ix., pp. 72–75.

5 (p. 107).—The tribes were gathered at Sault Ste. Marie for this important occasion by Nicolas Perrot, one of the most prominent among the early voyageurs. Born in 1644, he was employed by the Jesuits from 1660 to 1665, and, a year later, by the Sulpitians. Apparently from that time to 1671, he was engaged in the Ottawa fur trade; he became well acquainted among the Northwestern tribes, and readily gained their confidence and good will. It was probably soon after his return from St. Lusson's expedition that he married Madeleine Raclot, by whom he had nine children; his residence was near Becancour, where he had obtained a grant of land. During the next ten years, he was engaged in trade, and often acted as interpreter for the Algonkins. From 1684 to 1699, he was one of the chief figures in the upper lake region—exploring its rivers, trading with the savages, negotiating with them for alliance with the French, and holding them to their professions thereof. In 1685 he was appointed, by the governor of Canada, commandant in the Northwest—charged to maintain peace among the savages, and between them and the French; to maintain their loyalty to the French, and secure their armed support in case of war; and to regulate commerce, and discover new countries. He was also appointed, on special occasions, a confidential agent for the Canadian authorities in their dealings with the Indians. Twice during this adventurous career did he narrowly escape death at the hands of irritated savages; and he ran hazards innumerable, of both life and property. About 1693, he discovered the lead mines on the Mississippi. Meanwhile, Perrot met enormous losses. His goods were twice plundered by the savages; in 1687, a great quantity of furs, which he had stored at the Jesuit mission at De Pere, were destroyed by a fire which consumed the mission buildings; and, finally (1697), the

royal decree abolishing the trading privileges hitherto granted in the Northwest, although it soon became inoperative, was disastrous to many traders. Perrot had, moreover, spent large sums in presents to the savages, trusting to the French authorities for his reimbursement. In this he was disappointed; and his last years were spent in poverty. During this period, he composed his memoirs, which afford a faithful picture of the Indian tribes then inhabiting the Northwest, their customs and superstitions. This document remained in MS. form until 1864, when it was published, with copious and learned notes by the Jesuit Tailhan; it has already been often cited by us in the notes accompanying this series. Perrot died Aug. 13, 1717. Concerning his life and achievements, see Tailhan's notes to Perrot's *Mémoire*; Sulte's *Canad.-Fran.*, t. v., pp. 50-51; and Stickney's "Nicholas Perrot," in *Parkman Club Papers*, 1896, pp. 1-15.

6 (p. 133).—Regarding the early settlement of the Ottawas on Manitoulin Island, see vol. xiv., *note* 9.

7 (p. 151).—Concerning "rock tripe," see vol. xxxv., *note* 28.

8 (p. 197).—See Hornaday's admirable monograph on "Extinction of the American Bison," in *U. S. Nat. Mus. Rep.*, 1887, pp. 367-548. Cf. vol. ix. of this series, *note* 33.

9 (p. 199).—The bird thus described is the American white pelican (*Pelecanus erythrorhynchos*); found in temperate North America as far north as 61°, and migrating southward in winter.—See Ridgway's *N. Amer. Birds* (Phila., 1887), pp. 81, 82; and *Riverside Nat. Hist.*, vol. iv., pp. 185-188.

10 (p. 221).—Upon the location of St. Mark's mission, see vol. liv., *note* 12. Since that note was written, Lawson, in company with Mgr. J. J. Fox, of Green Bay, has (Sept. 19-20, 1899) revisited and reexamined some of the Indian sites in Waupaca county. In a letter to the editor (dated Sept. 25), he now advances the opinion that the mission "was located at Manawa," a village on the Little Wolf River, in the township of Little Wolf. He thinks that White Lake, in the township of Royalton, about five miles south of Manawa, is the "little Lake St. Francis" of Allouez.

11 (p. 235).—Louis de Buade, count de Frontenac, was born in 1620. His natural preference was for military life; and, at the age of fifteen, he was sent to Holland, where he served under the prince of Orange. He soon gained distinction and promotion, and was regarded as an officer of considerable ability and bravery. The greater part of his life was spent in active military service, although at times he was attached to the royal court. His marriage was an unhappy one, and his only son died at an early age. In 1672, he

received the appointment of governor of New France, an office which he filled with great ability, but his fiery and headstrong disposition soon involved him in quarrels with the Jesuits, the fur traders, the civil authorities, and even the Sulpitians. These dissensions became so serious that he was recalled in 1682. His successors, however, lacked his foresight and energy, and "brought the colony to the brink of ruin." The Iroquois tribes, who had been kept in subjection under Frontenac's administration, soon regained their arrogance, and committed numerous hostilities. In 1689, they made a raid on Montreal Island, burning and ravaging the settlements, and threatening the town. All Canada was in danger, and its people stricken with panic. In this critical state of affairs, the king sent Frontenac back to Canada, as the one man who could rescue it from peril. Returning thither in October, 1689, he at once began vigorous military operations against the Iroquois, and against the English colonies as their allies. He secured also the active aid of the Christian Indians at the missions, and of the northern Algonkians; but, even with these allies, years were required to subdue the haughty Iroquois. In 1696, Frontenac, notwithstanding his advanced age, led in person an expedition into the enemy's country, which resulted in the destruction of the leading Onondaga and Oneida villages. This blow crushed the power of the Iroquois, and saved Canada. The aged governor did not long enjoy this hard-earned peace; he died Nov. 28, 1698, to the deep regret of most of the Canadians. Among the ecclesiastics, the Récollets only were on friendly terms with him; but the common people were greatly attached to him, for he always treated them with kindness. "Toward the Indians," Parkman says, "he was an admirable compound of sternness and conciliation;" and they both feared and respected him.—See Parkman's *Frontenac and New France* (Boston, 1877).

12 (p. 237).—It will be remembered that Talon had attempted (vol. 1., p. 243) to establish a shipyard at Quebec, according to the instructions given him by the king. Louis XIV. laid especial stress upon the necessity of encouraging and extending the commerce of Canada; to this end, he desired that its people build their own ships, and for some time gave money toward the maintenance of shipwrights in the colony.—See *N. Y. Colon. Docs.*, vol. ix., pp. 35, 38. In 1670, three vessels built in Canada were sent to the French West Indian islands (*MSS. relat. à Nouv. France*, t. i., p. 206).

The same policy was continued by Louis XV., who in 1731 offered a bounty upon ships built in Canada. Even this, however, was not enough to establish a permanent industry; and, under the French régime, little was accomplished in this direction.



