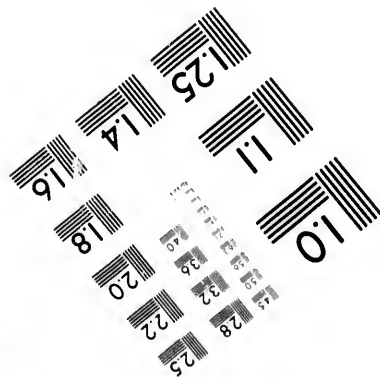
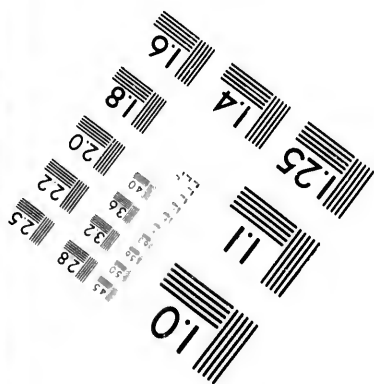
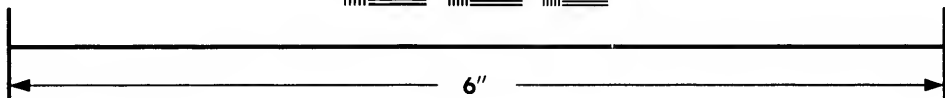
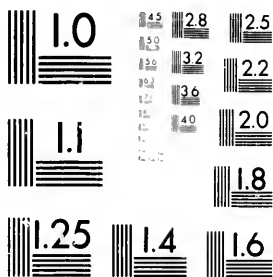


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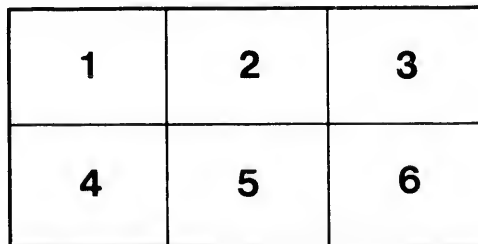
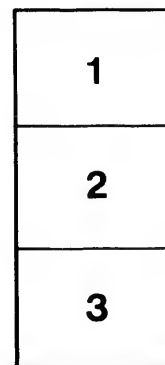
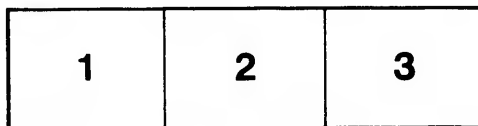
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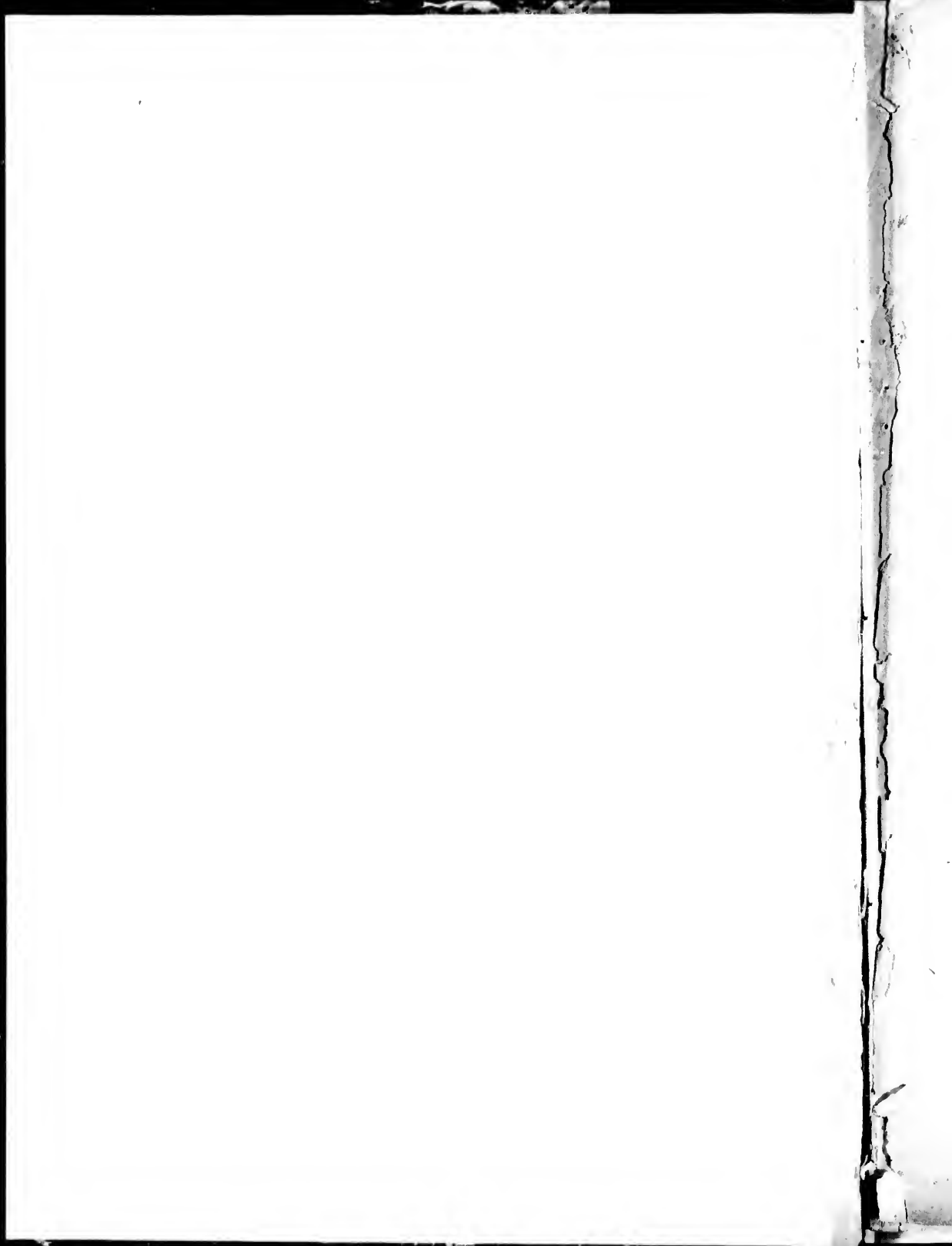
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# QUEEN'S QUARTERLY

VOL. V.

APRIL, 1898.

No. 4

All articles intending for publication, books for review, exchanges,—and all correspondence relating thereto—should be addressed to the editors, Box A, Queen's University, Kingston, Ont.

## THE JESUIT RELATIONS.

IN these days of cablegrams, telegrams and shorthand the idea of perusing sixty octavo volumes of three hundred pages each, devoted to the sayings and doings of a few members of a religious society in the seventeenth and eighteenth centuries in one quarter of the globe, seems at first sight rather overpowering. Yet Mr. Reuben Gold Thwaites, the secretary of the State Historical Society of Wisconsin, evidently expected us to read all these volumes when he sent his agent to solicit our subscription to "*The Jesuit Relations and Allied Documents; Travels and Explorations of the French Canadian Jesuit Missionaries in New France, 1610-1791.*" We undertook the task when we subscribed, and now we can say we have read eight of the series with interest, with pleasure and we trust with profit.\*

Parkman tells us that "few passages of history are more striking than those which record the efforts of the earlier French Jesuits to convert the Indians—they are of dramatic and philosophic interest. The *Relations* appeal equally to the spirit of religion and the spirit of romantic adventure." Bancroft says, "The history of Jesuit missions is connected with the origin of every celebrated town in the annals of French America. Not a cape was turned, not a river entered, but a Jesuit led the way." (A little inexact is the latter statement.) Kip writes, "There is no page of our country's history more touching and romantic than that which records the labours and sufferings of the Jesuit

\*This paper was written November, 1897.

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missionaries." Winsor speaks of "that series of wonderful letters known as the *Jesuit Relations* ; while our own Kingsford remarks that "no newspaper correspondent ever made greater efforts more favorably to represent the cause he was advertising. The whole of the *Relations* are marked by extraordinary literary ability."

In these degenerate times when the accursed thirst for gold is the prime mover in the opening up and colonising of new lands, it is well to remember that it was far otherwise in the now despised seventeenth century. "Religious enthusiasm colonised New England, and religious enthusiasm founded Montreal, made a conquest of the wilderness on the upper lakes, and explored the Mississippi. Puritanism gave New England its worship and its schools, the Roman church created for Canada its altars, its hospitals and its seminaries. The influence of Calvinism can be traced in every New England village ; in Canada, the monuments of feudalism and of the Catholic church stand side by side, and the names of Montmorency and Bourbon, of Levi and Condé, are mingled with the memorials of St. Athanasius and Augustine, of St. Francis of Assisi, and Ignatius Loyola."\* In the early days the strength of New France lay in its missions, and its colonisers thought more of giving heaven to the Indians than of gaining wealth for themselves. Governor De Montmagny fell down before the first cross he saw on landing, and rejoiced with exceeding great joy because his first act could be the standing god-father at the baptism of a poor savage. In Champlain's day the fort at Quebec was like a well ordered academy.

Of the Jesuits, Parkman says, "No religious order has ever united in itself so much to be admired and so much to be detested. Unmixed praise has been poured on its Canadian members. One great aim engrossed their lives, 'For the greater glory of God'—*ad majorem Dei gloriam*—they would act or wait, dare, suffer or die ; yet all in unquestioning subjection to the authority of the Superiors, in whom they recognized the agents of Divine authority itself." And Bancroft writes, "Every tradition bears testimony to their (the Jesuits') worth. Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their souls in unutterable peace.

\*Bancroft *Hist. of U. S.*, chap. 32.

The few who lived to grow old, though bowed by the toils of a long mission still kindled with the fervour of apostolic zeal."

The *Relations* are, in fact, the journals kept by by the Jesuits while labouring to plant the cross among the Indians of New France. It was their duty to transmit to their Superior at Montreal, or Quebec, a written record of their doings; they had occasionally to come back from their distant fields of labour and go into retreat at the central home of the mission. The Superior annually made up a narrative, or relation, of the most important events in his large missionary jurisdiction which he forwarded to the Provincial of the order in France, who in his turn carefully scrutinised and re-edited the reports before he handed them to the printer. The *Relations* proper begin with Le Jeune's "*Brieve Relation du voyage de la Nouvelle France*," which appeared in a duodecimo volume in 1632, neatly printed and bound in vellum, and year by year there issued from the press of Sebastien Cramoisy, at the sign of the Storks, Rue St. Jacques, Paris, a similar volume until 1673, when the series ceased, probably owing to the influence of Count Frontenac to whom the Jesuits were distasteful. In addition to these forty volumes (technically known to collectors as Cramoisy's) many similar publications appeared, a few before but the majority after. The *Relations* at once became popular in the court circles of France, their regular appearance was always awaited with the keenest interest and assisted greatly in creating and fostering the enthusiasm of pious philanthropists who for many years maintained these missions. About half a century ago Dr. O'Callaghan, editor of *The Documentary History of New York*, and Dr. Shea, in his *History of the Catholic Missions Among the Indian Tribes of the United States* and Father Martin, S. J., of Montreal, drew the attention of the literary world to the great value of the *Relations* as store-houses of contemporary information. A scramble at once began for Cramoisy's, collectors found them very scarce, the devout readers of the XVIIth century had actually worn them out. The only complete set in America is in the Lennox library, New York. In 1858 the Canadian Government reprinted the Cramoisy's, with a few additions, in three large octavo volumes under the editorship of Father Martin. These, too, are now rare. Shea and O'Callaghan each brought out very small edi-



tions, chiefly of documents that had not appeared in print before. These are now being reissued by Mr. Thwaites, together with much material hitherto unpublished and some of the works of Abbes Laverdiere, Casgrain and Martin. The original text is given with an English rendering; we are promised maps, engravings, portraits and fac-similes of writings and notes historical, biographical, archaeological and miscellaneous. The series will consist of sixty octavo volumes.

These Jesuits wandered about the continent from the ice-bound rocky shores of Hudson's Bay and Labrador on the north to Kentucky and Louisiana in the south, and from Nova Scotia and Massachusetts in the east to Minnesota, Missouri and Wisconsin on the west; they launched their frail canoes upon the swift waters of the Mississippi, the St. John and the St. Lawrence; they braved the stormy winds and waves on all the inland seas, to add lustre to their Redeemer's crown by plucking brands from the burning; they visited such widely scattered tribes as the Abenakis and the Arkansas, the Cherokees, the Chickesaws, the Choctaws and the Crees, the Foxes and the Hurons, Iroquois and Illinois, the Miamis and the Micmacs, Neuters and Nipissings, Ottawas and Penobscots, Porcupines and Pottawattonies, the Seminoles and the Sioux, the Susquehannas and the Winnebagoes, the Wyandots and the Yazoos.

To descend from generalities to particulars. The series fitly begins with Lescarbot's *La Conversion des Sauvages*. Lescarbot was a Huguenot, lawyer, poet and historian. He was a protege of DeMonts and Poutrincourt; these adventurers, while allowed to have Huguenot ministers for their colonists, had undertaken that the natives should be converted only by Roman Catholic priests. A settlement had been formed at Port Royal, in Acadia, and a secular priest was there in 1610; Poutrincourt did not relish the idea of Jesuits coming into his fair domain, so Lescarbot describes with unction the baptism of the old chieftain Membertou and some twenty other Micmacs to satisfy the authorities in France that evangelistic work was making good progress without the Jesuits. Membertou was the greatest, most renowned and most formidable savage within the memory of man; he was of splendid physique, taller and larger limbed than most of the

natives, bearded like a Frenchman, grave and reserved, and at that time over one hundred years old.

Notwithstanding this good work the Jesuits did come, and we have in volume I letters from Father Pierre Biard and Father Massé (who were the first arrivals) describing first, the difficulties they had in obtaining passage to Port Royal, owing to the machinations of the heretic merchants of Dieppe, which, however, were eventually overcome by the queen and some of her ladies buying the whole ship and her cargo; then detailing the incidents of the voyage which lasted from the 26th January, 1611, to the 22nd May, during which time they were cabined in a vessel of sixty tons burden. Father Biard found to his surprise that the great cod-fish banks off Newfoundland (which island, by the way, he calls the "Azores of the great bank,") were neither sand nor mud banks, as he had thought when in France. The good priest on shipboard was "gay and happy and by the grace of God was never ill enough to stay in bed," although he writes "good Father Massé suffered a good deal, and we could not rest day or night. When we wished to eat, a dish suddenly slipped from us and struck somebody's head. We fell over each other and against the baggage, and thus found ourselves mixed up with others who had been upset in the same way; cups were spilled over our beds, and bowls into our laps, or a big wave demanded our plates." And yet they all felt like Brebeuf who exclaimed that he would cross the great ocean to reclaim by baptism one soul for our Lord.

The baptised Indians were found to be in an unsatisfactory state, with practically all their old savagery, customs, usages, fashions and vices; and quite oblivious of any distinctions as to days or times, prayers or duties. Some were very gracious, as the sagamore, who, hearing that the king of France was young and unmarried, was almost inclined to give his majesty his daughter to wife, provided he was handsomely rewarded by a few cloaks, bows, arrows and harpoons.

Volume I concludes with "an account of the Canadian Mission from 1611 to 1613, with the condition of the same Mission in 1703 and 1713, by Joseph Jovency, a priest of the Society of Jesus," and a graphic story "of the country and manners of the Canadians, or savages of New France," by the same, detailing

their customs, characteristics, superstitions, mode of living, and the game which they hunted. From this writer we learn that in the left hind hoof of the moose there "is a certain marvellous and manifold virtue; it avails especially against epilepsy, whether it be applied to the breast where the heart is, or whether it be placed in the bezel of a ring which is worn upon the finger next to the little finger on the left hand, or if it be held in the hollow of the left hand clenched in the fist. Nor does it have less power in the case of pleurisy, dizziness, and, if we may believe those familiar with it, six hundred other diseases."

The second volume contains a letter from Biard, dated 31st January, 1612, to the Provincial of the order in France, describing his work among the Red-men of Acadia, and his journey by land and sea around the Bay of Fundy, and another letter from him to the General of the order giving a full account of New France and its savages, the offspring (as he calls them) of Boreas and the ice; Father Fleche's work before the coming of the Jesuits, the beginning of their mission, and the labours and travels of himself and his fellow priest, with the conversions they had made and the prospects of their work.

Lescarbot follows with his "Last Relation of what took place in the voyage made by Sieur de Poutrincourt to New France in 1610"; and the volume closes with "A Relation of occurrences in the mission of New France during 1610 and 1614, from the published annual letters of the Society of Jesus." These last documents are in Latin. There is of necessity much of repetition, as each different writer gives his version of the same events and describes in his own words the land, its woods and its rivers, its climate, its peoples and their customs, languages and habits.

Speaking of their religion, Biard tells us that the conceptions of the Indians were limited to things sensible and material, that they could comprehend nothing abstract, internal, spiritual or general. Their whole religion consisted of certain incantations, dances and sorcery; they had no temples, sacred edifices, rites, ceremonies or religious teaching; no laws, arts, or government, save certain customs and traditions of which they were very tenacious. They had medicine-men who consulted the evil spirit concerning life and death and future events; and they

asserted that the Evil Spirit often came to them and approved or disapproved of their schemes and plans. They had great faith in dreams. Biard thought, however, that "of the one supreme God they had a certain slender notion, but they were so prevented by false ideas and custom that they really worshipped the Devil." Of the Indians of Cape Breton, Father Perrault tells us, (Vol. VIII) "We have not up to the present noticed any more religion among these poor savages than among the brutes." Lalemant in 1626 (Vol. IV.) speaking of the natives around Quebec, says, "They believe in the immortality of the soul, and in fact, they assure you that after death they go to heaven where they eat mushrooms and hold intercourse with each other." "They have no form of divine worship or any kind of prayers. They believe, however, that there is One who made all but they do not render him any homage."

On the other hand Le Jeune says they believed in certain Genii of the air who could foretell future events and were consulted through the medicine-men. At feasts the men threw some grease into the fire, saying, "Make us find something to eat. Make us find something to eat." He considered this a prayer and an offering to the Genii. He tells us (Vol. VI) that the children prayed, but "O my God what prayers they make; in the morning when they come out of their cabins they shout 'Come porcupines, come beavers, come elks!'" He heard Indians pray for the spring, for deliverance from evil, and for the Manitou not to cast his eyes upon their enemies so that they might kill them. They were great singers, and sang not only for amusement but for a thousand superstitious purposes; not one of them understood what he was singing, except when they sang for recreation. They accompanied their songs with the rattling of a drum; and the singing, the drumming, with the howling choruses of the spectators, were deemed very efficacious in restoring the sick and the dying to health.

At first some of the Indians accepted baptism merely as a sign of friendship with the French, so the Jesuits early determined to baptise no adult unless he had been well instructed in the mysteries of the faith and catechized. When teaching their language the crafty Red-men sometimes deceived the good Fathers, palming off indecent words and expressions upon them,

which they went about innocently preaching for beautiful sentences from the gospel.

Of the Hurons, Brebeuf says in 1635 (Vol. VIII): "It is so clear, so evident that there is a Divinity who has made heaven and earth, that our Hurons cannot entirely ignore it. And although the eyes of their mind are very much obscured by the darkness of long ignorance, by their vices and their sins they still see something of it. But they misapprehend Him grossly, and having the knowledge of God they do not render him the honor, the love nor the service that is due him. For they have neither temples, nor priests, nor feasts, nor any ceremonies. They say a woman named Eataentsic made the earth and men, and governs it with the aid of her little son, Jouskeha. He looks after the things of life, and is considered good; she has the care of souls, causes death, and so deemed wicked." According to the Montagnais, one Atachocan created the world and all that is therein. Once upon a time there was a flood and the world was lost in the waters, Messou sent out a raven to find a small piece of the earth, but water was everywhere; then he made an otter dive, but the flood was too deep; then a musk-rat was sent down and he brought back some soil, out of this Messou restored everything, and marrying a little lady muskrat he reseeded the earth and lived happily ever afterwards. He gave a certain savage the gift of immortality done up in a little package, with strict orders to keep it closed, while he did so he and his friends were immortal; alas the man's wife was very curious and opened the parcel; the whole thing flew away and since then Indians have died.

Le Jeune considered the Manitou might be called the Devil, he was regarded as the origin of evil; after all, however, he was not so very malicious. His wife was a regular she-devil. He did not hate men, but he was present at every battle and scrimmage; those whom he then looked upon lived, the others died. She was the cause of all diseases; but for her men would not die; she feeds upon their flesh, beginning on the inside. Her robes are made of the hair of her victims; her voice roars like the flame of fire; but her language is not intelligible to mortal ear.

The Indians believed that not only men and other animals, but all things have souls which are immortal; the souls are the shadows of the originals. The souls of men and of beasts after death go away to the far distant west, eating bark and old wood on their dismal journey, seeing by night but blind by day. They deemed the milky-way the path of the souls to that happy land where the souls of the men hunted the souls of beavers and porcupines, running over the soul of the snow upon the souls of their snow-shoes, shooting with the soul of their bow the souls of their arrows, and killing with the souls of their knives.

The burial customs were very touching; the dead body was swathed and tied up in skins, not lengthwise but with the knees against the stomach and the head on the knees. It was placed in the grave in a sitting posture. Biard says, (Vol. III) they bury with the dead all that he owned, such as his bow, his arrows, his skins and all his other articles, even his dogs if they have not been eaten at the funeral feast (and so sent on in readiness for the deceased). The survivors added to these a number of such offerings, as tokens of friendship. A man's grave was marked with bow, arrow and shield; a woman's by spoons and ornaments. The obsequies finished they fled from the grave, and from that time on hated all memory of the dead. Only the souls of the buried kettles and furs and knives went off with the soul of the dead man to be used by him in the spirit land. LeJeune recounts the burial of several little ones who died in the faith. One wee corpse was handed to him wrapped in beaver skins and covered with a large piece of bark. He tenderly placed it in a coffin and buried it with all possible solemnity. "The simple people were enchanted seeing five priests in surplices honoring this little Canadian angel, chanting what is ordained by the church, covering the coffin with a beautiful pall and strewing it with flowers. When it came to lowering him into the grave the mother placed his cradle therein with a few other things, according to their custom. Then she drew some milk from her widowed breast and burnt it that her babe's soul might have drink." After the funeral the Fathers gave a feast of Indian corn-meal and prunes to induce these simple folk to come to them in case of sickness. One child before being given up for burial had his face painted blue, black and red. Father Le Jeune, however, refused on

another occasion to allow two dogs to be buried with a little girl in the cemetery, saying that the French buried there would not be pleased if such ugly beasts were placed among them. (Vol. VIII.)

We find in "The Occurrences of 1613 and 1614," and in Biard's letter of May 1614 (Vol. III) and in his *Relation* of 1616 (Vols. III and IV) accounts of the attack of the English upon the mission of St. Sauveur, under Argall of Virginia, and his destruction of the French forts at St. Croix and Port Royal, and the transportation of the Jesuits to the English colony and thence to England, whence they found their way to France. And in the *Relation* Biard again discourses of the French discoveries in Canada, its climate and its peoples, their dwellings, knowledge and customs; he dilates on his own movements around the Bay of Fundy, and tells of the colony on Mount Desert. He found that the natives while skillful wrestlers did not understand boxing at all, their way of fighting among themselves was like that of the women in France, "they fly for the hair and holding on to this they struggle and jerk in a terrible fashion, and if they are equally matched, they keep it up one whole day or even two, without stopping, until some one separates them."

Here we part with good Father Biard. This Argall of whom he said so much had, only a month or two before he shattered the hopes of the Jesuits, kidnapped the far-famed Poccaliontas, the most interesting of all interesting Indian princesses, the benefactress and saviour of the Jamestown colony, craftily luring her on board his ship, then treacherously carrying her away from her home. Speaking of this destruction of Port Royal and St. Croix, Parkman says, "In a semi-piratical descent, an obscure stroke of lawless violence, began the strife of France and England, Protestantism and Rome, which for a century and a half, shook the struggling communities of North America, and closed at last in the memorable triumph on the Plains of Abraham."

For some nine years the Recollet friars attended to the spiritual wants of New France, but they found themselves unequal to the great task and so invited the Jesuits to return to aid in the evangelization of the Indians. In April 1625 three "black gowns" arrived; Charles Lalemant, our old friend of Port Royal, Euemond Massé and Jean de Brebeuf; and took up their resi-

dence temporarily with the Recollets at Quebec. In the fourth volume we have five letters of Lalemant's, (the head of the new mission,) the first announces their arrival to Champlain, the governor; the second gives the same news to the head of the Recollets; the third letter, written in August 1626, tells the General of the Order, at Rome, how they had diligently studied the language during the winter and that Brebeuf had been staying with the Indians. Next we have a letter from our Lalemant to his brother Jerome, (a Jesuit in France); in it he is not complimentary to the poor Indians; from morning till night (he writes) they have no other thought than to fill their stomachs; they are real beggars, yet as proud as they can be; polygynists; dirty; killing their parents when too old to walk, for their parents' good; practising unparelled cruelties on their enemies, They believed that there is a hole through the earth, that the sun sets by going in at one end, rises by coming out of the other. He speaks of the difficulties of acquiring the language and of the slowness in converting the savages and says that he is sending over to France a little Huron boy to be educated.

In 1627 Lalemant went to France for supplies, on his return he was captured by the English Admiral, Kirk (acting on behalf of Sir Wm. Alexander to whom James I. had granted Nova Scotia), and sent back to France. In 1629, in ignorance that Kirk had captured Quebec, Lalemant again tried to return to Canada: the elements defeated this attempt and he and his band of missionaries were shipwrecked on the Canso rocks, two of the fathers were drowned; Lalemant escaped, and returning to France in a fishing vessel was again shipwrecked, getting to land this time on a shallop in his slippers and night-cap (truly an airy attire). The last letter in the volume tells the story of his perils by sea. In 1632 Emery de Caen arrived in Quebec to receive back that stronghold from Kirk and with him came the Jesuits Le Jeune and De Noue to re-open their mission.

Vols. V to IX are filled with the *Relations* of La Jeune, the new Superior in Canada, addressed to the French Provincial detailing the events of the mission in 1632 and following years; that of 1632 is the first of the Cramoisy series. The good father made good use of his eyes (these must have been excellent for by holding a firefly near a book he could read at night very



easily) and gives a very interesting description of the native costumes. He says, (Vol. V) "When I first saw Indians enter our captain's room, where I happened to be, it seemed to me that I was looking at those maskers who run about in France at Carnival time. There were some whose noses were painted blue, the eyes, eyebrows and cheeks painted black, and the rest of the face red; and these colors are bright and shining like those of our masks; others had black, red and blue stripes drawn from the ears to the mouth. Still others were entirely black, except the upper part of the brow and around the ears to the chin. There were some who had one black stripe, like a wide ribbon, drawn from one ear to the other, across the eyes, and three little stripes on the cheeks. Their natural color is like that of those French beggars who are half roasted in the sun, and I have no doubt that the savages would be very white if well covered. To describe how they were dressed would be difficult indeed. All the men, when it is a little warm, go naked, with the exception of a piece of skin, which falls from just below the middle to the thighs. When it is cold, or probably in imitation of Europeans, they cover themselves with furs but so awkwardly that it does not prevent the greater part of their bodies being seen. I have seen some of them dressed in bear skins just as St. John the Baptist is painted. This fur, with the hair outside, was worn under one arm and over the other, hanging to the knees. They were girdled around the body with a cord made of dried intestines. Some are entirely dressed. They are like the Grecian philosopher who would wear nothing he had not made. It would not take a great many years to learn all their crafts. All go bareheaded, men and women; their hair, which is uniformly black, is long, greasy and shiny, and is tied behind except when they wear mourning. The women are decently covered; they wear skins fastened together on their shoulders with cords; these hang from the neck to the knees. They girdle themselves also with a cord, the rest of the body, the head, the arms and the legs being uncovered. Yet there are some who wear sleeves, stockings and shoes, but in no other fashion than that which necessity has taught them." "In wearing the hair each one follows his own fancy. Some wear it long and hanging over to one side like women, and short and tied up on

the other, so skillfully that one ear is concealed and the other uncovered. Some of them are shaved just where others wear a long moustache. I have seen some that had a large strip, closely shaved, extending across the head, passing from the crown to the middle of the forehead. Others wear in the same place a sort of queue of hair, which stands out because they have shaved all around it. Oh how weak is the spirit of man." Lalemant says the men pulled out their beards to be more agreeable to the women.

The women of Canada certainly were industrious, even if the men were not, according to Biard not only did they fulfil the onerous duties that nature laid upon them, but in addition they carried dead game to camp, they were the hewers of wood and drawers of water; they made and repaired the household utensils; prepared the food, skinned the game and prepared the hides like fullers, sewed the garments, caught fish, gathered clams, often hunted, made the canoes and even set up the tents at night when on the march. So useful were they that the chiefs liked to have many of them to wife. The order the Indians maintained in their occupations aided them in preserving peace in their household. The women and the men both knew what they had to do, and one never meddled with the work of the other. The men made the frames of the canoes, the women sewed the bark; the men shaped the wood of the snow shoes, the women did the net work; the men went hunting and killed the animals, the women followed them and skinned the game and cleaned the hides. They would make fun of a man who did a woman's work.

Le Jeune (Vol. V, p. 181) says that the Indian women had great power, that if a man did not keep his promise to a Frenchman he thought it sufficient excuse to say that his wife did not wish him to do it.

The young women were not allowed to eat out of the same dish as their husbands nor to take any part in the management of affairs, and, in fact, were treated as children until they were mothers.

Graphic, too, is the Father's description of the tortures inflicted on some Iroquois prisoners by Montagnais Indians at Tadousac; the women were as incarnate fiends in their actions as were the men.

Le Jeune tells how he began his educational work with a little Indian boy on one side and a little negro (who had been left behind by the English) on the other.

Table napkins were not in vogue among the Indians near Quebec in 1633. Le Jeune in describing a dinner of roasted eels says that the little boy who handed them rubbed his greasy hands upon his hair, the others rubbed theirs on the dogs, while he was given some powder of dry and rotten wood wherewith to wipe his. The natives took fat or oil with their strawberries and raspberries, and deemed a solid piece of grease a *bonne bouche*. They particularly delighted in drinking water from a greasy vessel. At first they thought the French drank "blood and ate wood", thus naming the wine and biscuits.

Le Jeune in his efforts to learn the language of the Indians compiled a dictionary and a grammar, and paid his native teacher with tobacco; (some of the native tobacco pouches were made out of the hands of Iroquois, skillfully prepared with all the nails left on). He considered the pronunciation of the Algonquins altogether charming and agreeable, and that "though called barbarian the language was very regular."

The little school of two had increased to over twenty in 1633 and to them the good father taught the *Pater*, the *Ave* and the *Credo* in their own language; the *Pater* was in rhyme; there was a little catechising too; and the children were shown how to make the sign of the cross: the lessons finished, the pupils were rewarded with a bowl full of peas.

When a drunken Indian killed a Frenchman, the natives said it was the brandy, not the savage, who committed the murder, "Put your wine and your brandy in prison: it is your drinks that do all the evil and not we."

The Jesuits had expected that some of their number would return with the Hurons to their country, near what is now the Georgian Bay, after the annual visit of these savages to Quebec in the summer of 1633, and they anticipated great results from a mission among these Indians who were settled cultivators of the soil and not wandering hunters like the Algonquins around Quebec. All was arranged, but at the last moment a difficulty arose in consequence of the murder of a Frenchman by an Indian on the Ottawa, and the Hurons positively refused to give passage

to the Fathers. Great was the disappointment, greater was the spirit of resignation. "We hate the cause of this chastisement, but love the hand that strikes us, very confident that He who drew light out of darkness will draw good from this misfortune."

In his letter of 1634 (Vol. VI) Le Jeune is able to tell his Provincial that the mission to the Hurons has at last been begun and that Brebeuf and Davost, with three brave young men and two little boys, have gone to the Huron Country, without baggage, save the altar ornaments, and without money. In the *Relation* of 1634 Le Jeune gives a few samples to show that "the winter in New France is not so severe that some flowers of Paradise may not be gathered there:" the conversion, baptism and happy deaths of some seven savages are recorded at considerable length, "the first fruits of a land that had borne little else than thorns since the birth of the centuries." All were baptized *in extremis*: some of the Indians thought that baptism shortened their lives, it certainly shortened their names, e. g. Memichtigouchiouscoucou was called Marguerite: Ouroutinoucaucu, Marie. Le Jeune had a definite plan for his work: he advocated the French making themselves feared by the Iroquois, and teaching the Canadian Indians to clear and cultivate the land, and establishing seminaries among them for the children. He gives a detailed account of the religious belief, habitations and superstitions of the Montagnais tribe (among whom he had passed the winter) their fasts, food, drinks, clothing, ornaments, rites and customs. He praises their intelligence, contentment, fortitude, good nature, generosity; but condemns them for their inveterate habit of mockery and ridicule, their want of compassion, their vindictiveness to their enemies, love of slander and lying, thieving habits, gluttony, drunkenness, impudent habit of begging, vile language and dirtiness in their habits, their postures, homes and eating. Their food he says "is very little, if any, cleaner than the swill given to animals, and not always even so clean. One day some shoes which had just been taken off, fell into our drink, they soaked there as long as they pleased and were withdrawn without exciting any special attention and then the water was drunk as if nothing had happened. I am not very fastidious (he adds) but I was not very thirsty as long as this malnsey lasted." He tells of their manner of hunting and fishing, and of sundry

and divers animals that lived in Canada; one of these at first glance he thought ought to be called Jupiter's little dog; later, he deemed it unworthy of being called Pluto's dog, no sewer ever smelled so bad; finally (he says) "I believe the sin smelled by St Catherine of Sienna must have had the same vile odor." The humming bird charmed him, he called it a little prodigy of nature, the flower-bird, the flower of birds, God seemed to him more wonderful in it than in the larger animals.

The Language, he says, was both very rich and very poor: all words for piety, devotion, virtue, for the things of the other life, the language of learned men, words referring to government, justice, rewards, punishment, the arts and sciences, were wanting from the lips of the Indians, as the thoughts of them were from their mind. Yet in some directions "this language is fairly gorged with richness". There was an infinite number of proper nouns which could be given in French only by circumlocutions, verbs such as neither the Greeks, nor Latins, nor any Europeans possessed the like; verbs to signify action towards a live object, other verbs to signify the same action towards inanimate things, and yet again other verbs for the same action towards several objects; different words were used to signify the same act upon land and upon water; different adjectives were joined to different nouns (*e. g.* the word for "cold" applied to a "dog," differed from "cold" applied to "wood"). Adjectives and nouns were conjugated like Latin impersonal verbs. Besides the names of each particular thing, they had an infinite number of words which signified several things together. In despair the poor priest exclaims "This is enough to shew the richness of their language. I believe they have other riches which I have not been able to discover up to the present."

Brebeuf tells us that the Huron language had distinctions of genders, number, tense, person, moods. In Cape Breton, according to Father Perrault, the natives were so clever that to disguise their language they added a syllable to every word.

Then we have in this *Relation* of 1634, (Vol. VII) an account of the wretched life, hair breadth escapes, hardships, dangers, and sufferings endured by this devoted missionary during the winter which he spent wandering through the forests and mountains on the southern shore of the St. Lawrence with a small

band of Indians. The bed he slept on "had not been made up since the creation of the world," the cold was bad enough, the heat from the fires in crowded cabins was worse, but the smoke was martyrdom, "it almost killed me," he writes, "and made me weep continually, although I had neither grief nor sadness in my heart." For hours at a time he had to lie with his mouth on the ground in order to breathe. Of the dogs he does not complain much, he was often thankful for the heat they gave him when lying on his legs or body. In summing up he says, "the cold, heat, annoyance of dogs; sleeping in the open air and upon bare ground; the position I had to assume, rolling myself up in a ball or crouching down, or sitting without a seat or a cushion; hunger, thirst, the poverty and filth of their smoked meats, sickness—all these things were merely play to me in comparison with the smoke and the malice of the Sorcerer, or medicine man, (who was one of the party) with whom I have always been on a bad footing." The Sorcerer was a terrible blasphemer and a fearful instigator, and God did not fail to strike him, for the year had not expired when his cabin took fire and he was dreadfully scorched, roasted and burned. During that terrible winter the good father often ate "scrapings of bark, bits of leather and similar things," and yet they never made him ill; once he made a good meal off the skin of a smoked eel which he had thrown to the dogs a few days before; hunger at times compelled him to seek the little twigs on the trees and eat them with delight. When the Indians had no food they frequently made a banquet of smoke, their fondness for tobacco was beyond belief. "Let us say with compassion that they pass their lives in smoke, and at death fall into the fire," remarks the pious Jesuit.

The seventh volume concludes with Le Jeune's "*Relation of what occurred in New France in the year 1635.*" Up to this time the *Relations* have been the production of the Superior alone, in this and subsequent ones the work is composite, the missionaries in the different parts of the field having sent to Quebec the reports of their labors, the Superior arranged them and added his own comments and story before sending them to France. Le Jeune begins with hopeful anticipations of the growth and prosperity of Canada and especially rejoices over the interest taken in the mission by the people of the old land; laymen were aiding with their

money, priests and nuns were longing to come over and help in the good work. At this time they had six different mission stations : St. Anne, at Cape Breton; St. Charles, at Miskow (on the Bay of Chaleurs); Notre Dame de Recouvrance, at Kebec, near the Fort; Notre Dame de Anges, (the oldest of all) half a league from Kebec; the Conception, at Three Rivers; and Ihonataria, among the Hurons; and the Superior expected shortly to have another one among these settled savages. The mission among the Hurons was deemed the most important, the greatest conversions were expected there and thither the greatest number of labourers should be sent. Scurvy had been epidemic at Three Rivers during the winter and many French had died, exhibiting in their manner of death "the altogether admirable effects of the grace of our Lord within their souls." Still the good man, when summer came, had to write "health prevails throughout all our settlements but not saintliness as yet." He hoped, however, if the Governors were careful Canada would be a "Jerusalem blessed of God, composed of citizens destined for heaven." Twenty-two savages were baptized during the year; of the nine thus admitted into the fold in older missions, six had passed out of this world when the Father wrote; of the thirteen among the Hurons, twelve went happily to God almost immediately they had entered His church here below. The famine had been sore in the land during the winter, dire tales of cannibalism came to the Fathers, and a poor savage who seemed to be groping for the light said, that of the many good things he had been told this prayer seemed the best of all to him, "Give us to-day our food, give us something to eat."

This summer two more fathers went joyfully up to Huron Mission "they had to go bare-footed into the bark ships of the Indians, for fear of spoiling them and they did this gaily, with glad eyes and faces." Rumors of Turkish privateers caused much anxiety in Quebec over the ships coming from France, but these happily arrived and with them another Jesuit, Father de Quen.

Father Brebeuf reported fully what befell himself and the other members of the Mission as they journeyed, the previous year, with their Red friends more than three hundred leagues to the Hurons' country by way of the Ottawa River: wading and pulling the canoes through some rapids and portaging round others made

the journey tedious in the extreme ; thirty five times they carried their boats, and over fifty times dragged them. At every portage Brebeuf had to make at least four trips and the others had scarcely fewer. Food, too, was scarce. The Father paddled as continuously as the Indians and constantly had to walk in water, in mud, in the obscurity and entanglements of the forests, exposed to the stings of myriads of mosquitoes and gnats ; there was not time enough to recite the Breviary, except when weary and worn they camped at night, so weary that the body could do no more, yet their souls were filled with deep peace, feeling they were bearing the cross for the honor of our Lord and for the salvation of the poor barbarians. Father Davost was robbed and left, on the way, among the Algonquins, and was worn out when he reached the Huron land. Daniel, too, was abandoned and had to get another canoe. Brebeuf himself was nearly drowned. He arrived among the Hurons on the day of our Lady of the Snows after thirty days continuous toil with only one day of rest, (the others took much longer), and was landed in the evening at the port of the village of Toanche. He had been there some years before, but when the Indians had left him he found that the old village had disappeared ; so after prostrating himself and thanking God, Our Lady and St. Joseph, he set off in the gathering twilight to find shelter. Soon he was greeted and welcomed by friends and all was well with him, for the Hurons were exceedingly hospitable towards strangers.

The French settled themselves at Ihonatiria and soon had a cabin built, part was used for their home and part for their chapel. The Indians were astonished at the intelligence shewn by the French in their building. A clock created great astonishment, the savages thought it was alive as it struck, that it could hear (as one jocular Frenchman called out on the last stroke "That's enough" and it stopped) ; they named it "the captain of the day," and at last had to be told when it struck four it said, "Go away, we want to shut the door," when it struck twelve, "Come put on the kettle." The latter announcement was always heeded and the hungry savages were ever ready to eat with the French. Writing was beyond their conception. The wonderful things that the Jesuits had and did made the Indians docile and ready to accept what was told them concern-



ing the mysteries of the faith. Poor Brebeuf had neither the leisure nor the paper to say all he wished. He tells us that the Huron Country which was situated in the county of Simcoe, near the Severn River, could be easily traversed in three or four days, that its soil produced much good Indian corn, that there were some twenty towns and about 30,000 souls, that the language was not difficult to master, that it was very complete and regular and spoken by about a dozen other nations, the Tobacco Nation, the Neuters, Iroquois, Susquehannas and Cats.

Brebeuf was glad to find that the Hurons had only one wife each and that marriage was not permitted among relatives. However, he admits, the men made frequent changes of their wives and the women of their husbands. He deemed them lascivious, although in some leading points less so than many Christians who will blush some day in their presence "for there was no kissing or immodest caressing among them." They were gluttons, but often fasted two or three days at a time. They were lazy liars, thieves, pertinacious beggars and by some deemed vindictive. On the other hand our holy priest saw some rather noble moral virtues shining among them; there was a great love and union among them, they were extremely hospitable, wonderfully patient in poverty, famine and sickness, and met death without the slightest falter or change of countenance.

Father Perrault, of the Mission of Cape Breton, in his report describes the situation, climate, resources and natives of that island; he praises the honesty, docility and modesty of the people. The *Relation* ends with "various sentiments and opinions of the Fathers who are in New France, taken from their last letters in 1635," a collection of religious experiences, observations and opinions concerning their holy work, the qualifications of a missionary (affability, humility, patience and a generous charity), and a solemn vow taken by them to God, the Holy Virgin and her glorious spouse St. Joseph, to secure by the goodness of Our Lord, the conversion of the people, through the meditation of his Holy Mother and her Holy Spouse.

The latter half of vol. VIII and the whole of vol. IX are taken up with Le Jenne's part of the *Relation* of 1636; vol. X will consist of Brebeuf's contribution to that narrative. As usual the worthy Superior dilates at length concerning the baptisms

during the year and of the happy death and interesting burials of many of the 115 savages made children of the Church. He attributes much of the work done to the favour shown by heaven since the taking of the special vows referred to above. He records that the Indians seemed no longer vexed at the baptism of their sick children; for a while they had an idea that it was fatal to them, and now the more aged ones were beginning to wish to die Christians, and asking for baptism when they were sick, in order not to go down into the fires with which they were threatened.

“As a good house-wife out of divers fleeces weaves one piece of cloth, as a bee gatliers wax and honey out of many flowers and makes a new bundle of all,” so we have extracted what we present you from the works of these long-departed Fathers.

R. VASHON ROGERS.

#### CANADIAN LAW IN REGARD TO RESPONSIBILITY.

IF asked to write the saddest chapter in human history, one might fairly say that the cruel treatment of the insane, in times gone by, would furnish material for the subject. The Egyptians are said to have been gentle and forbearing in their treatment of madness, and from ancient medical writings it is learned that the Greeks had reasonable theories of the causes of mental defect, that is the Greeks who were furthest advanced in culture and science. Hippocrates was fully alive to the wonderful connection between body and mind, and realized the fact that insanity was not simply a divine visitation, but an outcome of bodily defect. The aesthetic culture and intellectual development of the Greeks gave way to the barbarism of the middle ages, and as can readily be understood, in the days of monasticism and religious asceticism, when the body was looked upon with contempt as being the lurking place of the devil, any rational theory of the causation of insanity had little chance to

live. Persons who were insane were naturally treated as having been given over to the possession of the devil, and as Maudsley suggests, they treated those possessed of the devil, as they would have treated the devil, could they have had the good fortune to lay hold of him. The cruel treatment of the insane, long survived the belief in diabolical possession, because the Church, aided by the metaphysicians, continued to block the way of scientific inquiry, and thought it wrong to enter on a study of mind by way of physical investigation. Even to-day, among the uneducated classes, the beliefs of the middle ages are commonly held, and it will be many a year before it will be possible to convince the average man, that Jack is not as good as his Master, in forming an estimate of a person's mental condition or measuring his responsibility. It is not difficult to understand this, for while it is true that the majority of the uneducated, and a large proportion of the so called well informed, speak of the brain as the organ of mind, as a matter of fact they regard the brain as something completely emancipated from the body, and in no way dependent on it.

If their beliefs are analysed, it will be learned that they see nothing incongruous in looking for healthy action in a diseased organ. In spite of the prevalent theory that all people are born equal, as far as responsibility is concerned, as a matter of fact every man is a law unto himself. Given a person with sound heredity and favorable environment, both physical and moral, and his equipment for the fight in life is somewhat different from that of the physical weakling, already damned by a poor heredity and bad surroundings; and yet these men are treated as equal, as far as regards responsibility, by many representatives of law and theology. The majority of newspapers take the same stand, and a very superficial study of the question reveals the fact, that in Canada at least, the subject of criminology is but little understood. Our penitentiaries and large prisons, as at present constituted, furnish all the proof necessary, to show that this idea of all persons being born equal in responsibility, is the one believed in by the many. Any one who takes the trouble to study practical psychology in a Canadian penitentiary, will be astounded at the want of regard for the subject of responsibility shown by our law, law founded on what is speciously termed good common

