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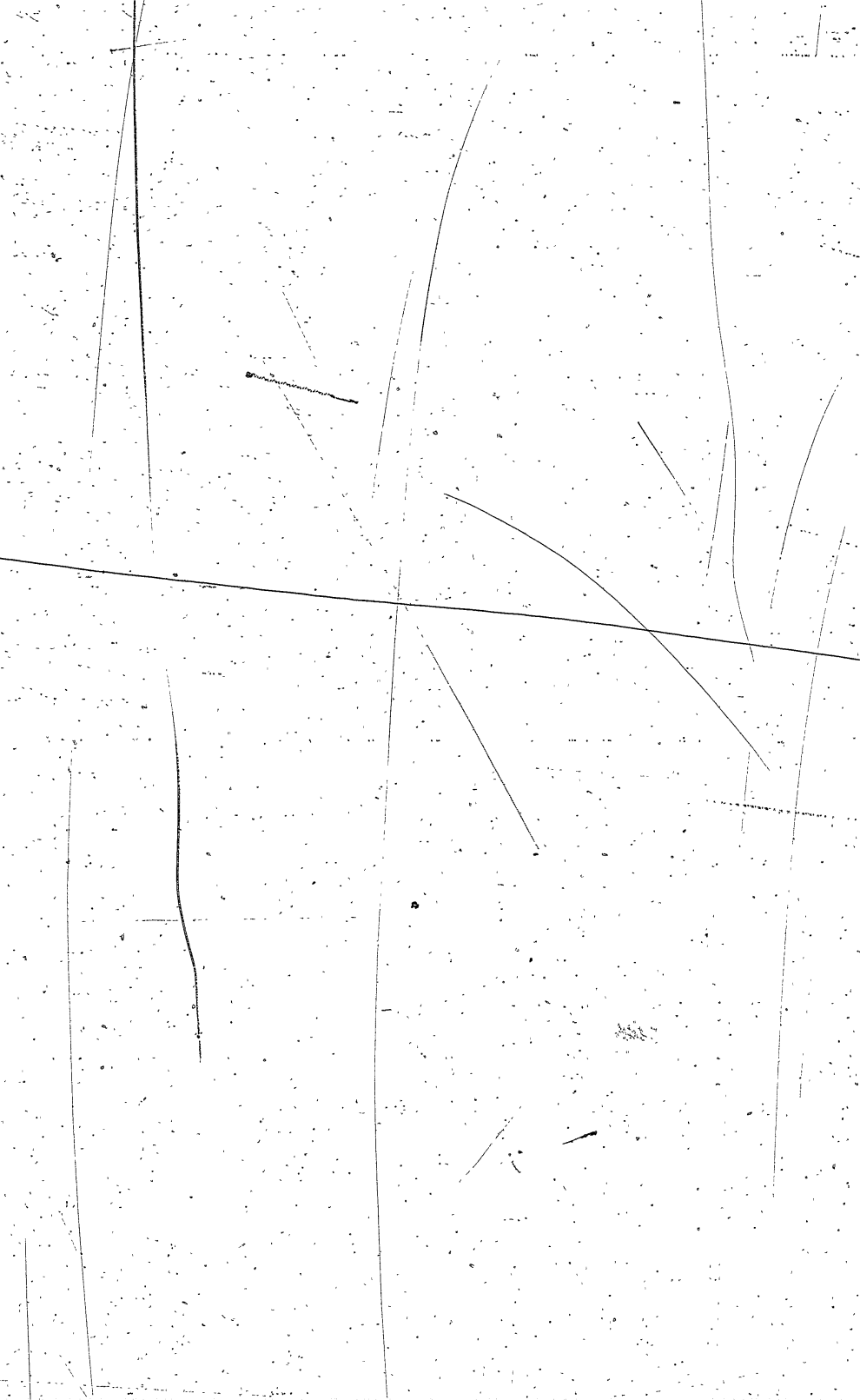
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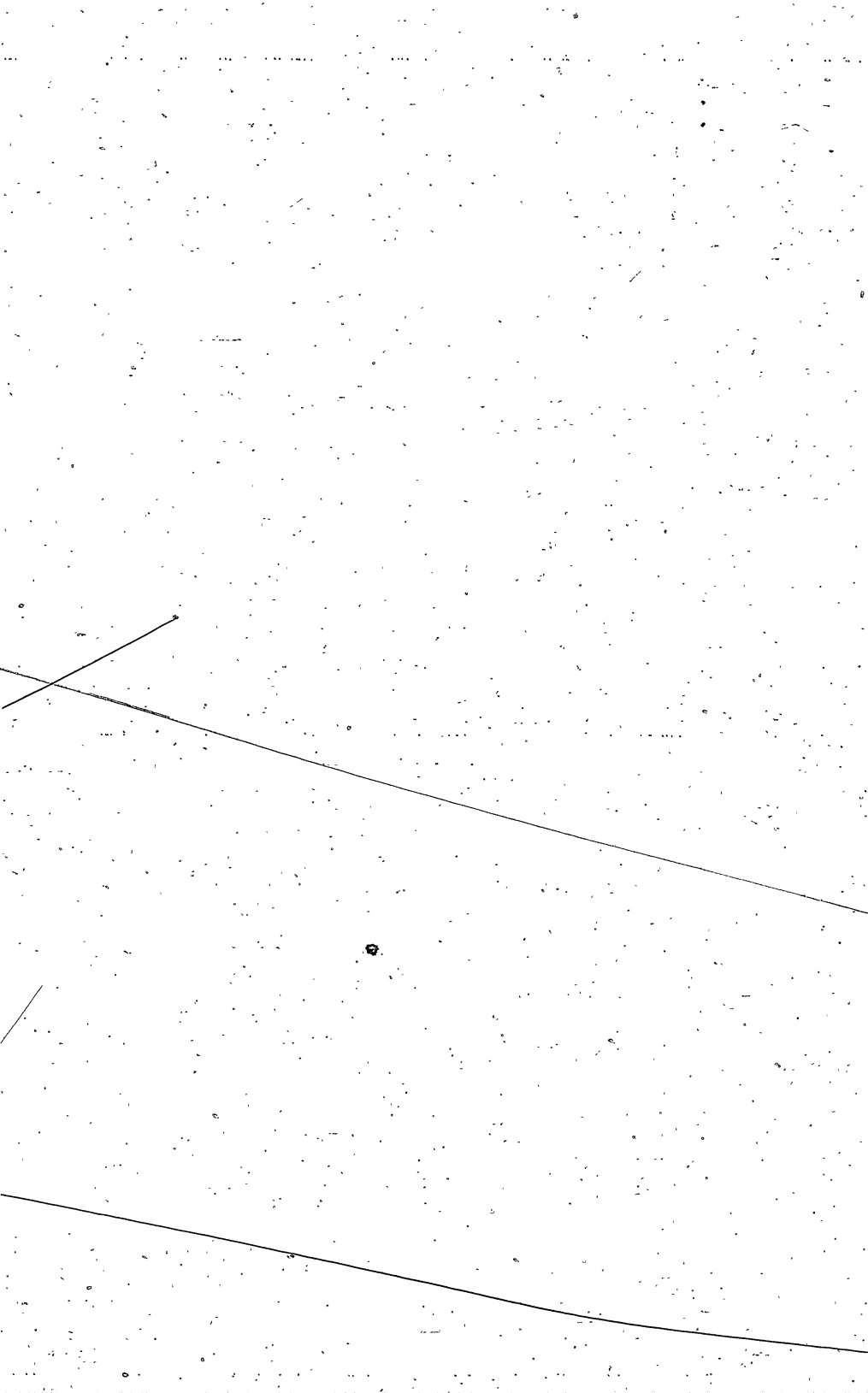
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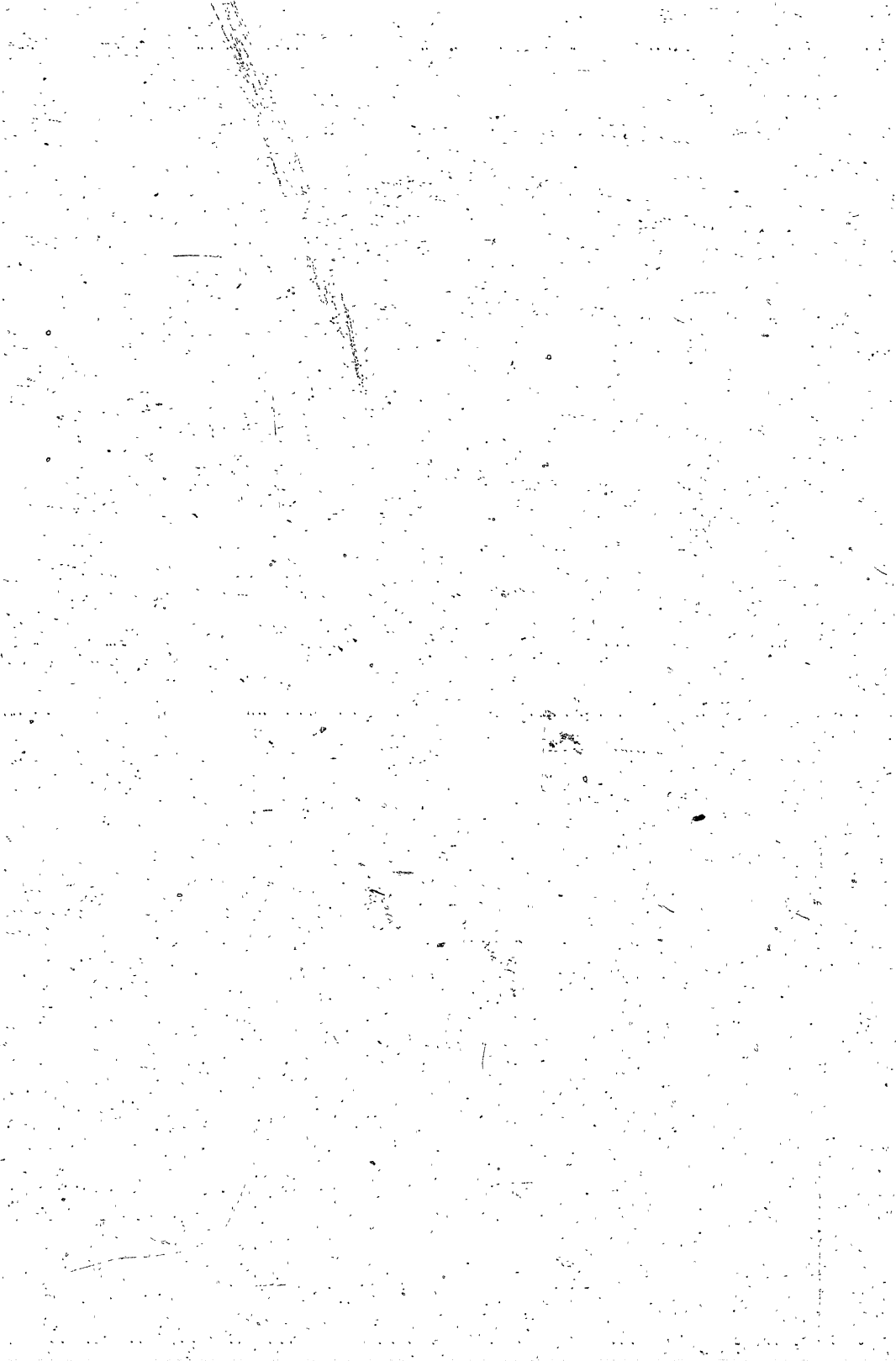






TORTURE OF THE JESUIT MARTYRS.

[Reduced facsimile of plate in *Historia Canadensis*, by Franciscus Creuxius, S. J., published by the Cramoisy at Paris, 1664. The artist has grouped, in his picture, incidents far separated in time and place. Modern portraits of several of the martyrs, are apparently based upon those given therein.]



The Jesuit Relations and Allied Documents

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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. XXXV

HURONS, LOWER CANADA, ALGONKINS: 1650

CLEVELAND: The Burrows Brothers  
Company, PUBLISHERS, MDCCCXCIX

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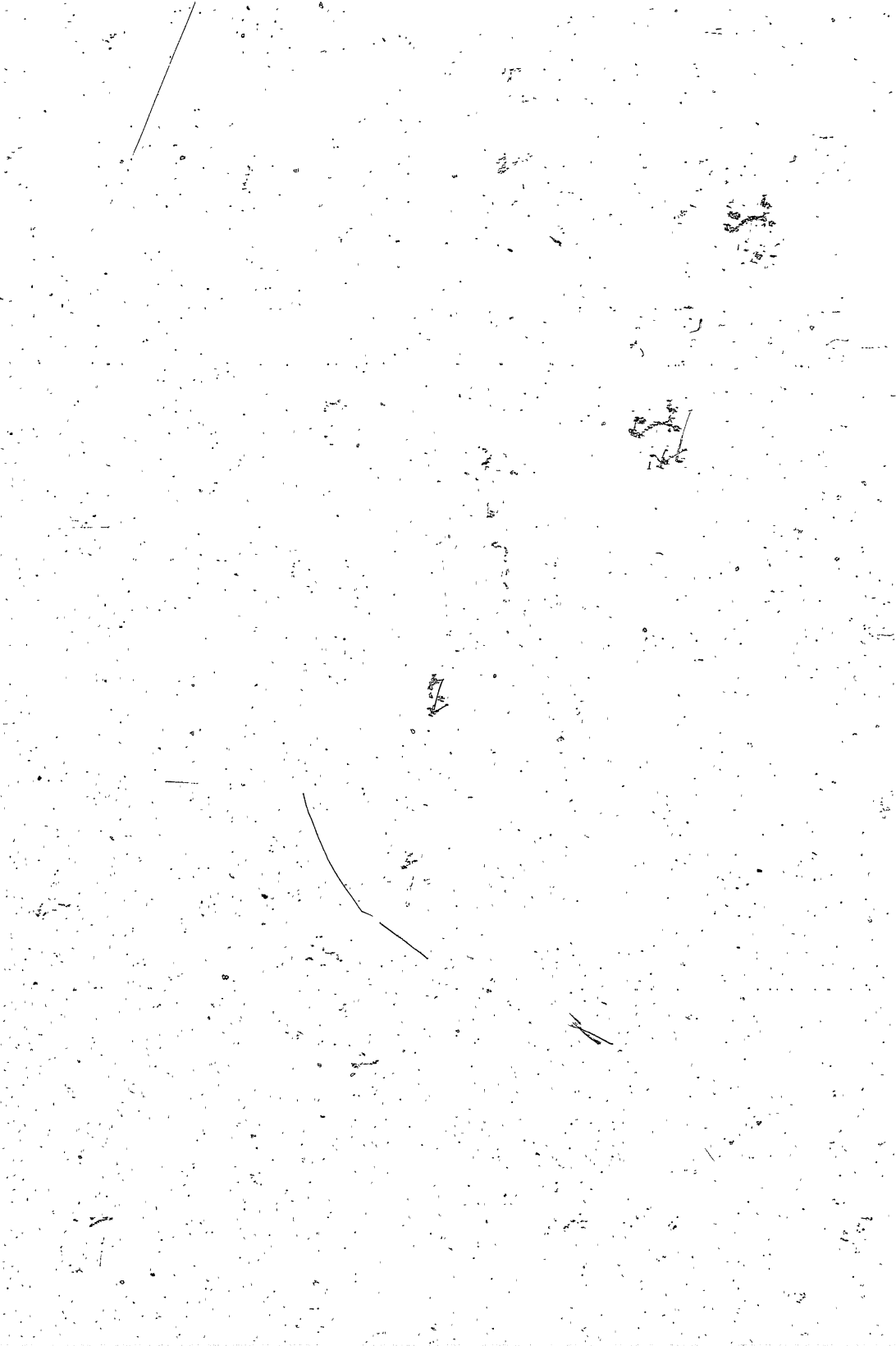
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## PREFACE TO VOL. XXXV

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

LXXII. This is a letter from Ragueneau to the father general, dated in the Huron country, March 13, 1650. In it is depicted in vivid colors the distress and misery into which the Huron nation has been plunged. Since the last *Relation*, two more Jesuits have fallen at their posts,—Charles Garnier and Noël Chabanel. The little Huron church is scattered in every direction, the country being devastated by war, famine, and pestilence. So great is the famine that cannibalism prevails, and corpses are dug from the graves for food. In the midst of their afflictions, the people seek instruction and baptism from the missionaries, as never before. The latter—“as good shepherds, following their flock”—have abandoned their house of Ste. Marie, and established a new residence on St. Joseph (now Christian) Island, that they may minister to the Hurons who have fled thither. Here they make a fresh clearing in the forest, and build homes; and, besides, construct fortifications for defense, should the Iroquois attack them. Hardest of all is to clear the ground from stumps, and plant it with seed. They have brought supplies of food and live stock from Ste. Marie, and have aided their disciples with their reserves of Indian corn. Notwithstanding their hardships, all

connected with the mission are ready to lay down their lives for its sake; and they rejoice in their sufferings, regarding these as tokens of God's favor.

LXXIII. The *Journal des Jésuites* continues its record, through the year 1650. But few events of importance occur, until the coming of summer. In January, a cabin for the savages is erected at the hospital, by the French carpenters; but, "upon occupying it, the cabin proved to be useless, on account of the smoke." The moose-hunt of this winter is unusually good.

"On St. Joseph's eve, there was a very cold bonfire—that is to say, very simple, without fireworks or rockets." In consequence of the governor's illness, Lalemant starts the fire, "but with great repugnance." Late in April, the Jesuits decide to assign lands at Beauport to the fugitive Hurons; also, to erect, at their own expense, a new building for their mission at Three Rivers. May 11, the Iroquois make a raid upon a farm close to Quebec, and kill two men. At this time, the Jesuits exchange their land at Three Rivers—nearly 500 arpents—for another tract of like size, that the former may be turned into common lands; this is done under constraint from the local authorities. Bressani sets out for the Huron country, on June 7, accompanying a large trading-fleet of canoes. A week later, a Huron from Three Rivers comes to Quebec, claiming that the Iroquois have sent him to negotiate a peace with the French. This story proving false, his own countrymen condemn him to death; "he was accordingly baptized on the 20th, and named Louys, without as yet knowing whether he were to live or to die." On the following day, he is put to death by the Hurons; and

charitable French women bury his corpse. About this time, the Jesuit superior makes the visitation at the hospital; but he "did not go in, or see the Accounts, having noticed that they had not much inclination for this."

This year, Lalemant excuses himself from the St. John's bonfire,—"not judging it proper to encourage this custom, which had not been practiced in the time of M. de Montmagny" (this last statement being apparently a *lapsus memoriæ*, to judge by the record of the *Journal* itself). The French fleet comes earlier than last year; the letters it brings are conveyed from Tadoussac to Quebec by a Jesuit and a habitant, arriving at the latter place July 5; the first ship reaches Quebec on the 10th. On the 28th, Ragueneau also arrives, with all his company. In August occur more Iroquois raids, several Frenchmen being captured or killed by them. Among the latter is Robert le Coq, a Jesuit donné.

On the returning vessels, this autumn, eight Fathers, with numerous brethren and donnés, are sent back to France. Among these are Jerome Lalemant, the superior, who is succeeded at Quebec by Ragueneau; the latter, therefore, continues the *Journal* after October 22. The new superior seldom mentions in its pages a church service or procession,—unlike Lalemant, who filled most of the *Journal* with minutiae of all ecclesiastical affairs; Ragueneau notes, as a rule, only matters of general interest in the annals of the colony.

Several prominent habitants go down to Tadoussac, November 10, to engage in the seal-fishery, for which they have secured important concessions. The Jesuits' new church is consecrated December 24, and

the first mass is said therein, although the building is not completed. The Ursuline convent is burned to the ground on the night of December 30, and the nuns with difficulty save their own lives, losing all their furniture and clothing; the loss is estimated at 40,000 francs. The Ursulines are aided, as much as possible, by the Hospital nuns and the Jesuits; the latter (including even the brethren) decide to deny themselves their desserts, "in order to aid therewith these good mothers, who have more need than we of these delicacies."

LXXIV. The *Relation* of 1649-50 is entirely written by the new superior, Ragueneau, being dated at Québec, September 1, 1650; it is supplemented by two letters,—one, penned by Jerome Lalemant, apparently soon after his arrival in France, in December following, and addressed to the provincial at Paris; the other by the mother superior of the Hospital nuns, addressed to "Monsieur N., a citizen of Paris," and dated at Québec, September 29.

In the *Relation* proper (of which we here give the first twelve chapters), a short prefatory note to the provincial announces the removal of the Huron Christians from their ruined country to the more sheltered vicinity of the French settlements. The *Relation* proper begins with the removal of the mission from Ste. Marie to St. Joseph Island. The wretched Hurons having fled in all directions,—into the forests or the rocky islands of the lake, or to a refuge among the Tobacco and Neutral tribes,—the Jesuits see that they can no longer remain at their posts, but must follow their flocks. Accordingly, they accede to the request made by their disciples, that they will accompany the latter to St. Joseph,—

some of the Fathers, however, being sent on itinerant missions to remote bands of savages. The departure from their old home, and its destruction by their own hands, lest the enemy should find it a vantage-spot, are eloquently and pathetically related. At the new Ste. Marie, built upon the island, the Jesuits are obliged to fortify both their house and the neighboring village. This village had over a hundred cabins, containing more than six thousand souls; but famine and pestilence have swept away many of these. During the entire winter, the people not only suffer these horrors, but are in constant dread of a threatened attack by the Iroquois. This accumulation of misfortunes, however, renders the poor Hurons so tractable to the Faith that the missionaries accomplish among them "by a single word, more than ever before, in entire years." Another potent influence upon them is the charity of the Jesuits, who aid the starving and sick people to the utmost of their power; "many have remained alive only through the assistance which we rendered them." It is interesting to note the method employed by these Fathers in aiding the poor — that of personal investigation, the essential element of the best modern almsgiving; and the foresight which secured, before winter, all available supplies of food within their reach. The writer describes the occupations of the missionaries during the winter, relieving the poor, visiting the sick, and instructing all in religion.

Ragueneau describes, at length, the capture and devastation of the mission villages in the Tobacco tribe, and the martyr deaths of Garnier and Chabanel, — the former, on December 7, 1648; the latter,

about two days later. Then follow biographical sketches of these two Fathers, with eulogies upon their apostolic labors and saintly characters. Chabanel's missionary life presents an especially pathetic aspect, since—though full of zeal and spiritual aspiration—he could not learn the Indian language; and, moreover, was filled with disgust and aversion at the natives, their customs, and mode of life, and at the hardships imposed by his duties to them. Yet he would not relinquish these, and even bound himself by a vow, to “remain there until death, that he might die upon the Cross.”

Certain infidels in the mission of St. Mathias, where Chabanel was stationed, had during his absence formed a conspiracy against the missionaries, and had profaned and plundered one of the Jesuit chapels. There is good evidence that Chabanel was murdered by an apostate Huron,—probably as a result of that conspiracy.

Some of the Huron fugitives have made a new settlement, on the shore of Lake Huron, and a missionary is sent to spend the winter with them; this constitutes the mission of St. Charles. Some welcome the Father gladly; others accuse the Faith of bringing ruin upon them. These last “must be humiliated, before they can be saved;” this is accomplished by famine, the fishery being this year a failure. Thereupon, “they flocked to him like sheep, and entreated for Holy Baptism.” At the end of winter, many of these sufferers betake themselves to the new Jesuit post on St. Joseph Island. Another mission is carried on, among the Algonkin tribes along Lake Huron,—the Fathers sharing the wretched nomadic life of those people.

Ragueneau describes the renewed incursions of the Iroquois in the spring of this year (1650), which complete the ruin of the wretched Hurons. Their country is thoroughly devastated; the scattered bands who still remain are ruthlessly butchered by an enemy "more cruel than cruelty itself;" and despair reigns in the hearts of the few survivors. Many of those who had taken refuge on St. Joseph Island are driven by hunger to the mainland, to search for food, and are destroyed by the Iroquois. The Christian Indians who remain on the island see but one hope for their lives; they entreat the Jesuits to convey them to the French settlements on the St. Lawrence, and there form a Huron colony under French protection. This proposal is accepted, and the remnant of the tribe, some three hundred in number, make their way to Quebec,—always in danger, while on this fifty days' journey, from ferocious Iroquois rangers. Ragueneau graphically portrays the devastation which these enemies have wrought, not only in Huronia, but along Lake Nipissing and the Ottawa River,—reducing a populous region, full of promise, to a wilderness.

At last (July 28) this sad company arrive at Quebec. All possible aid is furnished to them there, but this new charge is too great for the means of the little colony, and much suffering occurs among the fugitives; several hundred more of these are expected before long, from the upper country. The Iroquois are now constantly harassing the French settlers, wherever they can find them away from the protection of the forts; and it is desirable that measures be at once taken to break their power.

Some Christian Indians from Sillery, and some of



the Hurons, go in the spring to attack the Iroquois; but, through the treachery of one of their own number, suffer a severe defeat. Some of their warriors are burned to death by the Iroquois, but they suffer as Christians, even to the latest breath. The Sillery church has thus suffered greatly, having lost many of its chief native Christians, and numerous instances of their faith are recorded.

This year, it has been impossible to send a missionary to the Attikamègues, although they desire one; but their goodness and innocence being great, they do not need so much spiritual support as do most other tribes.

Then follows an account of the Holy Cross mission at Tadoussac. The most conspicuous feature in this work is "the burning zeal manifested by the Christian Savages and their Captains for the extension of Christ's Kingdom, and the banishment of vice from their Churches." Various instances of this are related, especially in their attempts to restrain drunkenness. The Tadoussac Christians invite the people of neighboring tribes (of whom they had formerly been jealous) to come and dwell near them, that they also may receive Christian instruction; and they even invite the missionaries to go with them upon their trading expeditions inland,—upon which they had hitherto refused to take any Frenchmen. Accordingly, Druillettes goes to a distant tribe (probably one which De Quen had visited before), wherein are some Christians, whom he consoles and instructs, administering to them the sacraments.

R. G. T.

MADISON, WIS., November, 1898.

LXXII—LXXIII

MISCELLANEOUS DOCUMENTS, 1650

LXXII.—Epistola P. Pauli Ragueneau ad R. P. Vincentium Caraffam, Præpositum Generalem Societatis Jesu; ex Domo Sanctæ Mariæ in Insula Sancti Josephi apud Hurones, 13<sup>o</sup> Martii 1650

LXXIII.—Journal des PP. Jésuites, en l'année 1650

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SOURCES: Doc. LXXII. is from Rochemonteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 466-469. Doc. LXXIII. we obtain from the original MS. in the library of Laval University, Quebec.

Epistola P. Pauli Ragueneau ad R. P. Generalem  
Vincentium Caraffam.

**N**OSTER ADMODUM REVERENDE IN CHRISTO PATER,  
Pax Christi. ☺

Superiore anno, nihil literarum accepimus ex Europa; imo ne Quebeco quidem responsum ad nos ullum est allatum, ad eas literas, quas scripseram, fusas satis, de rerum nostrarum statu. Ut ante cæperat, ita nunc etiam pergit manus Domini nos tangere. Nec quærimur tamen, nec dicimus: *miseremini mei, saltem vos amici mei*; quia potius lætamur, et gaudemus semper, quia et nostro, omnium quotquot hîc sumus, et ecclesiæ nostræ bono, eveniunt mala, quibus permittit Deus nos probari, et quibus sane nos coronet potius, quam affligat.

Intellexit Paternitas vestra, posterioribus meis literis de pretiosâ morte, aut potius martyrio Patrum nostrorum; Patris Antonii Daniel, Patris Joannis de Brebeuf, et Patris Gabriëlis Lallement; quos barbari Iroquæi, Ecclesiæ huic nascenti eripuerant crudeliter, cum grege christiano pastorem etiam mactantes, unumquemque omnibus suis invigilantem.

Sub finem exeuntis ejusdem anni 1649, duo alii Patres simili morte perfuncti sunt, in statione sua: Pater Carolus Garnier; vir apostolicus, vereque natus

Letter of Father Paul Ragueneau to the Very Reverend Father General, Vincent Caraffa.

OUR VERY REVEREND FATHER IN CHRIST;  
Pax Christi.

Last year, we received no letters from Europe; not even from Quebec did any reply come to those letters which I wrote, fully describing the condition of our affairs. As before, the hand of God has continually stricken us. Yet we complain not, nor do we cry: *Miseremini mei, saltem vos amici mei;* because we rather are glad, and always rejoice, for these evils by which God permits us to be tried result in blessing to all of us who are here, and to our church; and by them he certainly crowns us, rather than casts us down.

Your Paternity has learned from my last letter of the precious death, or rather martyrdom, of our Fathers,—Father Antoine Daniel, Father Jean de Brebeuf, and Father Gabriel Lallement,—whom the savage Iroquois cruelly snatched from this growing Church, slaying each of these pastors with his Christian flock, as he watched over his own.

Toward the close of this same past year, 1649, two other Fathers suffered a like death, at their posts,—Father Charles Garnier, an apostolic man, who certainly was born for the salvation of those peoples, and to whose complete holiness nothing was lacking; and his companion, Father Noël Chabanel, who had

in salutem istarum gentium, cuique nihil omnino deerat ad perfectam sanctitatem; et Pater Natalis Chabanel ejus socius, qui ex Provincia Tolosana ad nos venerat. Alter die septima Decembris occisus est, hostili manu, medio in oppido; quod victores Iroquæi irruptione facta, ferro atque igne vastarunt. Alter, postridie solum extinctus est, Immaculatæ Virginis Conceptioni sacro: incertum qua manu; an hostili an potius perfidi apostatæ, qui per sylvas invias errabundo Patri, ac profugo, necem sit molitus, ut ejus suppellectili, quantumvis paupere, veste nimirum et calceis, potiretur, pileoque jam lacero.

Sed de his fusius perscribam alibi. Neque vero bello solum afflicti sunt Hurones nostri; sed funesta fame, et contagiosa lue, simul omnes misere pereunt. Effossa passim è sepulchris cadavera, nec fratribus modo fratres, sed ipsis etiam matribus filii, jam evecti fame, pretiosa nuper pignora, filiisque parentes sui, pabulum non semel dedere: inhumanum quidem, nostrisque barbaris haud insuetum minus quam Europæis, qui suorum carnibus vesci abhorrent. Sed nimirum nihil in cibo discernunt dentes fameilci; neque eum agnoscunt, in cadavere mortuo, quem parentem, quem filium, quem fratrem nuper vocarent, dum expiraret; imo neque humano, belluinoque stercorei parçitum. Felices quibus amara glande et porcorum siliquis uti licuit, innocuo cibo, neque vero ingrato, cui fames condimentum daret; cuique hoc anno raritas pretium longe majus fecit, quam antea frumento Indico solitum esset dari.

come to us from the Province of Toulouse.<sup>1</sup> One of these was murdered by the hand of an enemy, on the seventh day of December, in the middle of the village, which the victorious Iroquois had raided and laid waste with fire and arms. The other was slain only the next day, a day sacred to the Immaculate Conception of the Virgin. It is uncertain by whose hand he fell, whether that of an enemy, or, more probably, that of a treacherous apostate,— who may have murdered the Father as he wandered, a fugitive, through the trackless forest, that he might rob the priest, poor as he was, of even his clothes, shoes, and torn hat.

But of these matters I will write more fully at another time. For, in truth, our Hurons are distressed not only by war, but by a deadly famine and a contagious plague; all are miserably perishing together. Everywhere, corpses have been dug out of the graves; and, now carried away by hunger, the people have repeatedly offered, as food, those who were lately the dear pledges of love,— not only brothers to brothers, but even children to their mothers, and the parents to their own children. It is true, this is inhuman; but it is no less unusual among our savages than among the Europeans, who abhor eating flesh of their own kind. Doubtless the teeth of the starving man make no distinction in food, and do not recognize in the dead body him who a little before was called, until he died, father, son, or brother. Nay, more, even the dung of man or beast is not spared. Fortunate are they who can eat the food of swine,— bitter acorns, and husks,— innocent food, and indeed not without relish, to which hunger adds a sauce; to these, the scarcity of

Hæc publica calamitas, inimica corporibus, animis salutaris fuit: neque enim hactenus laborum nostrorum fructus major extitit, nunquam altius descendit fides in pectora, neque hic usquam christianum nomen fuit illustrius, quam inter ruinas afflictæ gentis. Numeramus hoc posteriore anno, baptizatos barbaros, supra tria millia: verissime ut nobis dictum appareat effatum illud Apostoli, flagellat Deus omnem filium quem recipit. Superstitēs adhuc sumus in hac missione, Patres tredecim, coadjutores quatuor, domestici perpetui viginti duo, undecim alii famuli non perpetui (quibus solis stipendia solvuntur satis modica); sex milites, quatuor pueri, sexaginta omnino animæ; quibus cœlestia sic sapiunt, ut terrena desipiant: certè enim affirmare possum Paternitati vestræ, neminem unum esse qui in spiritu et veritate Deum non adoret; vere ut hæc dici possit esse Domus Dei, et Porta cœli.

Paternam erga nos Dei manum experimur; ita enim hæc nos mala cingunt, ut tamen nusquam attingant; nihil ut animis, nihil ut corporibus defuerit; non earum quidem rerum, quæ ad delicias, sed quibus natura satis sustentet se parvo contenta. Neque verò nobis solum hîc viximus; sed insuper nobis dedit divina munificentia, unde possemus christianorum paupertati ac miseriis, misericorditer subvenire, vix ut ullus restet in vivis, qui auxilio nostro non vivat; vix ut ullus sit mortuus, qui non agnoverit plus charitati nostræ debere se, quam ulli omnino

this year has given a value far higher than, formerly, was usually placed upon Indian corn.

This calamity of our people was, though destructive to their bodies, salutary to their souls,—for, up to this time, our labors have not yielded greater fruits; never before has faith gone more deeply into hearts, or the name of Christian been more glorious, than in the midst of the disasters to a stricken people. We count more than three thousand savages baptized this last year; so that verily that saying of the Apostle seems to be spoken unto us: *Flagellat Deus omnem filium quem recipit*. At present, there remain in this mission thirteen Fathers, four coadjutors, twenty-two donnés, eleven other domestics (to whom alone are paid very modest wages), six soldiers, and four boys,—sixty souls in all; to these, heavenly things have so sweet a savor that they render those of earth insipid. Truly, I can declare to your Paternity that there is not one who does not worship God in spirit and in truth,—so that this may verily be called *Domus Dei, et Porta cœli*.

We experience the fatherly guidance of God; for, although evils environ us, they yet do not touch us, so that nothing is lacking to either soul or body,—not indeed of those things which minister to pleasure, but in those which sufficiently sustain a nature content with little. Yet we do not live here merely for ourselves; but the divine bounty has given us, in addition, means with which to relieve, in compassion, the poverty and wretchedness of the Christians,—so that there is hardly one among the living who does not live by our aid; hardly one of those that died who did not acknowledge that he owed more to our charity than to that of any other human being.



mortalium omnium. Sic adeo ut parentes Patriæ publice jam vocemur, et omnino simus: magnum sane adjumentum ad christianam fidem.

De futuro Dominus providebit, sufficit enim diei malitia sua. Sed tamen duæ res sunt, unde multum timemus huic missioni, ne ruinam trahat. Alterum, ab hostibus Iroquæis; alterum a defectu annonæ: neque enim satis apparet, unde huic malo obviam iri possit. Coacti sunt Hurones nostri, superiori anno, non modo suas domos, suaque oppida, sed agros etiam deserere: vexati nimis bello, ac perpetuis afflicti cladibus; fugientem gregem, secuti sumus Pastores; nostrasque etiam sedes, delicias dicam nostras, Sanctæ Mariæ domum reliquimus, excoltaque a nobis jugera, quæ spem divitem messis darent: imo, operi manuum nostrarum, nos ipsi ignem subjecimus; ne hostibus impiis, tectum præberet Domus sancta: atque adeo una die, ac fere momento, absûmi vidimus labores nostros, decem propemodum annorum: unde spes erat nobis, potuisse nos colligere, quæ necessaria nobis ad victum forent; adeoque perstare nos potuisse, in his regionibus, sine auxilio Galliæ. Sed Deo aliter visum est: desolata nunc domus, desolatique Penatès; alio migrandum fuit, et in terra exilii nostri, novum exilium quærendum.

In conspectu continentis, viginti circiter miliaribus ab hac prima sede Sanctæ Mariæ, Insula est, vastissimo cincta lacu (quod mare melius vocetur): illic steterè Huronès profugi, pars saltem maxima; illic

Indeed, we are publicly hailed as the fathers of this Country, and so we are,—wherein there is certainly strong support to the Christian faith.

For the future, the Lord will provide; *sufficit enim dei malitia sua*. Nevertheless, there are two sources of possible destruction to this mission, which we greatly dread,—first, the hostile Iroquois; second, the failure of provisions; and it is not clear how these dangers may be encountered. Our Hurons, last year, were forced not only to leave their homes and their fortified villages, but even to forsake their fields, because they were harassed by warfare, and crushed by unceasing disaster. We, the Shepherds, followed our fleeing flock, and we too have left our dwelling-place,—I might call it our delight,—the residence of Sainte Marie, and the fields we had tilled, which promised a rich harvest. Nay, more, we even applied the torch to the work of our own hands, lest the sacred House should furnish shelter to our impious enemy: and thus in a single day, and almost in a moment, we saw consumed our work of nearly ten years, which had given us the hope that we could produce the necessities of life, and thus maintain ourselves in this country without aid from France. But God has willed otherwise; our home is now laid waste, and our Penates forsaken; we have been compelled to journey elsewhere, and, in the land of our exile, to seek a new place of banishment.

Within sight of the mainland, about twenty miles from that first site of Sainte Marie, is an Island surrounded by a vast lake (which might better be called a sea). There the fugitive Hurons checked their flight,—at least most of them; there also we must abide; there, where lately were the dens of wild

etiam standum nobis fuit: illic struendæ novæ sedes, ubi nuper ferarum tecta fuerant; illic excindendæ silvæ, nunquam ab orbe condito securim passæ; illic demum exstruenda præsidia, bellicus labor, non nobis solum, sed etiam barbaris. Hæ fuerunt artes nostræ, hic conatus noster continuus; non æstate modo, sed tota hyeme; ut jam satis tuti nobis videamur, ab hac parte, atque excipiendo communi hosti haud imparati: neque enim ligneo tantum vallo cincti sumus, ut moris hactenus fuerat; sed lapide, spissoque muro, quam difficili ad ascensum, tam facili ad defensionem; quique inimicum ignem non metuat, non arietem, tormentave ulla bellica quibus uti possint Iroquæi.

Sed operosior longe restat labor, evellendis arboribus, tellurique ad cultum agrorum parandæ, unde arcendæ fami, partim frumenta, partim radices, atque herbæ sufficiant; Tali enim cibo hic vescimur; nullo utimur potu, nisi aquæ frigidæ: vix ullo vestitu, nisi ferarum pellibus, quas natura sine arte præbet. Gallinas decem, par unum porcorum reservavimus, boves duos, totidemque vaccas quantum scilicet servandæ prolis sit satis; annonæ frumenti Indici, in annum unum, absumpta reliqua, ut charitati christianæ non deessemus: servatum tamen exiguum illud, quod dixi, quia charitas non agit perperam; nec debuit tam esse prodiga, curandis utique corporibus, nihil ut nobis reliqui faceret, quo possemus nos utcumque sustentare, qui fidei excolendæ, salutique animorum procurandæ incumbamus. Ut tamen

beasts, we were obliged to build new homes; there the forest, never touched by the axe since the creation, had to be cleared away; there, finally, not only we, but the savages, had to construct fortifications, a task pertaining to war. This was our occupation, this our unceasing effort,—winter and summer alike,—that we might at last render ourselves safe, in this respect, and quite prepared to receive the common enemy. We surrounded our position, not merely with a wooden palisade, as hitherto had been the custom, but with a closely-built stone wall, as difficult to scale as it is easy of defense,—which defies the enemy's torch, or a battering-ram, or any engine of war which the Iroquois can employ.

But a far more laborious task remains, in pulling out trees and preparing the ground for cultivation, that its yield of grain, roots, and vegetables may be sufficient to prevent famine—for on such food we live here; we have no other beverage than cold water. We have almost no covering, save the skins of beasts, which nature furnishes without labor on our part. We saved ten fowls, a pair of swine, two bulls, and the same number of cows,—enough doubtless to preserve their kind. We have one year's supply of Indian corn; the rest has been used for Christian charity. However, the small amount which I have mentioned has been saved, because charity does not act blindly, and ought not to be so lavish, especially in saving bodies, as to leave nothing for our sustenance who must devote ourselves to the cultivation of the faith, and to securing the salvation of souls. But, though everything should fail, never, God helping us, shall courage, hope, and patience fail; for love can do all things, and endure

omnia desint, Deo adjuvante, nusquam deerunt animi, nusquam spes deerit, nusquam patientia: charitas enim omnia potest, omnia sustinet. Hoc polliceri sancte possum, de omnibus quotquot hîc degunt, Patribus. Paratum habent pectus ad omnia: non cruces, non pericula, non cruciatus ullos exhorrent, quorum in conspectu vivunt, in quibus mori, habent in votis, eò feliciorum æstimantes missionis hujus statum, suæque vocationis dignitatem, quo propius positam ante oculos jam vident, crucem quisque suam, seque omnino in cruce positos; unde eos eripere, nullus mortalium possit; unde eosdem detrahere, sola jubentis Dei voluntas queat, qui per obedientiæ vocem eis loquatur. Amet nos, vestra Paternitas, filios suos et benedicat nobis, in cœlestibus, in christo; quia filii Crucis sumus, utinam in eâ moriamur. Hæc summa est votorum nostrorum, hæc spes nostra, hoc nostrum gaudium quod nemo tollet a nobis.

R<sup>dæ</sup> admodum P<sup>tatis</sup> V<sup>æ</sup>

Humillimus et obsequentissimus filius

PAULUS RAGUENEAU.

Ex Domo Sanctæ Mariæ in  
Insula Sancti Josephi apud Hurones  
In Novâ Franciâ 13<sup>o</sup> Martii 1650

Admodum Reverendo in Christo  
Patri nostro Vincentio Caraffæ  
Præposito Generali Societatis Jesu, Romam.

all things. This solemn assertion I can make as regards all the Fathers living here. Their hearts are ready for all things. They dread neither crosses, nor dangers, nor torture; in the sight of these they live, and in these they pray to die,—counting the state of this mission the more blessed, and the dignity of their own vocation the nobler, the nearer they see each his own cross before him, and himself upon it, whence no mortal could rescue them; whence only the will and command of God, who speaks to them through the voice of obedience, can withdraw them. We beg the love and blessing of your Paternity for us, your sons, in the heavenly places in Christ; for we are sons of the Cross,—oh, that we may die upon it! This is the burden of our prayers, this our hope, this our joy, which no one shall take from us.

Your most Reverend Paternity's  
Most humble and obedient son,

PAUL RAGUENEAU.

From the Residence of Sainte Marie,  
in the Island of Saint Joseph, among the Hurons  
In New France, March 13, 1650.

To our Very Reverend Father in Christ,  
Vincent Caraffa,  
General of the Society of Jesus, at Rome.

Journal des Pères Jésuites, en l'année  
1650.

IANUIER. 1650.

1. LES Hospitalieres lettre le matin par M. de St. Sauueur a qui ie donné vn pain de bougie vn Crucifix, & Vn gerson cõe principal officier de nõe paroisse les Hospit. enuoyerent 2. Chapons le matin.

*Estreines.*

*Mr. Vignar.*

*Mlle. Manse.*

les Vrsul<sup>e</sup>. nvf enuoyerent saluer par M<sup>r</sup>. Vignar, & n'enuoyerent rien autre chose: Ie donné a M<sup>r</sup>. Vignar vn pain de bougie; & vne bible que m'auoit donné *Madem. Manse.*

A St. Martin vn pain de bougie, & vne main de papier & deux liurets spirituels.

Mons<sup>r</sup>. le gouu. enuoya vne escãde de soldats au bout du pont nvf saluer avec decharge de leur arquebuse, & de plvf 6. flacons de vin dont deux estoient de vin d'Espagne.

I'enuoye les Estreines a tout les domestiques de la maison, scauoir vn petit reliquaire de deux sols, & vn liure de plvf a gloria, & a beaufour officier du lutrin. on leur donna souliers sauu. ou mitraines.

*saluts 1<sup>er</sup>. dim. du  
moys.*

on commença le Dimanche 1<sup>er</sup> dimanche du moys & le 2<sup>on</sup>. de l'année a aller au salut aux Hospitalieres avec resolution d'aller alternis primis Dominicis Mensiũ aux maisons

Journal of the Jesuit Fathers, in the year  
1650.

JANUARY, 1650.

1<sup>ST</sup>. The Hospital nuns sent a letter in the morning by Monsieur de St. Sauveur, to whom I gave a cake of candle-wax, a Crucifix, and A gerson,—as being the principal officer of our parish. The Hospital nuns sent 2 Capons in the morning.

The Ursulines sent greeting to us by Monsieur Vignar, and sent nothing else. I gave Monsieur Vignar a cake of candle-wax, and a bible which *Mademoyselle Manse* had given me.<sup>2</sup>

To St. Martin a cake of candle-wax, a quire of paper, and two spiritual books.

Monsieur the governor sent a squad of soldiers to the end of the bridge, to salute us with a discharge of their arquebuses; and further, 6 flagons of wine, two of which were Spanish.

I sent New-year's gifts to all the domestics of the house,—to wit, a little reliquary of two sols; and, in addition, a book to gloria, and one to beaufour, an officer in the choir. We gave them savage shoes or mittens.

We began on Sunday,—the 1st sunday of the month and the 2nd day of the year,—to go to benediction at the Hospital nuns', with the resolution to go *alternis primis Dominicis Mensium* to the religious houses, and pray to

*New-year's gifts.  
Monsieur Vignar.*

*Mademoyselle  
Manse.*

*Benediction on the  
1st sunday of  
the month.*



religieuses prier Dieu p<sup>r</sup>. toutes les necessites du pays par le salut du S<sup>t</sup>. Sacrem<sup>t</sup>. & les oraisons Conuenables a la fin.

*Mission tous les Dimanches a beauport.*

*quantité de p<sup>r</sup>es.*

on Commença a aller a beauport tvf les dimanches, & festes dire la Messe, le chemin estant fort beau, & y ayant *icy quantité de prestres*. Et on y fit mission apres Noel & aux Moys suiuaus; le p. richar auoit ce soin.

*Cabane de sauuaiges a l'hospital.*

Vne Cabane fut dressée a la Cour de l'hospital p<sup>r</sup>. les sauuaiges; le magazin fournit les planches, & cõe ie croy tout le reste, scauoir le Clou & les cheurons il parut toutesfois au commencement. que c'estoient les Hospitalieres, qui fournirent les Iournées de quelques hommes; n<sup>v</sup>i donnasmes vn Charpentier deux Iours & le fort deux soldats Charpentiers; dans l'vsage elle parut Inutile a cause de la fumée.

#### FEBURIER. 1650.

Sur la nouvelle de pistes d'yroquois, il y eut rumeur a Quebec & Conseil p<sup>r</sup>. les precautions de ce mal-heur.

*prise d'originaux.*

Il y eut quantité d'originaux pris cette année du costé du nort & du Sud, tant par les françois que par les sauuaiges.

*Exercices a made. de monceaux.*

le p lyonne a Sillery donne les Exercices a Madame de Monceaux.

*Entrée de Made. la gouuern. a Sillery.*

Differend p<sup>r</sup>. l'entrée de Mademoys. la gouuernante a Sillery reiglé par vne lettre entuoyée a cet effect a Sillery.

*Iours gras.*

Aux Iours gras cõe les années passées

God for all the needs of the country, through the benediction of the Blessed Sacrament, and Suitable prayers at the close.

We Began to go to beauport, every sunday and feast-day, to say Mass,—the road being very good, and there being *many priests here;* *Mission every Sunday at beauport.*  
And we held a mission there after Christmas, and in the following Months. Father richard had this charge. *Many priests.*

A Cabin was erected in the Court of the hospital, for the savages; the warehouse furnished the boards, and, I believe, all the rest,—namely, the Nails and the rafters. It appeared at the start, however, that the Time of certain men was furnished by the Hospital nuns. We gave a Carpenter for two Days, and the fort two soldiers who were Carpenters. Upon occupying it, the cabin proved to be Useless, on account of the smoke. *Cabin for savages at the hospital.*

#### FEBRUARY, 1650.

Upon the news of yroquois tracks, there was some excitement at Quebec, and a Council for precautions against this misfortune.

There were many moose taken this year both north and South of us — by the french as well as the savages. *Capture of moose.*

Father lyonne, at Sillery, holds a Retreat for Madame de Monceaux. *Retreat for madame de monceaux.*

Dispute concerning the entry of Mademoyselle the governor's wife at Sillery; regulated by a letter sent for this purpose to Sillery. *Entrance of Mademoyselle the governor's wife at Sillery.*

At Shrovetide, as in the former years, benediction at the parish church, at the End of *Shrovetide.*

salut a la paroisse a l'Issue de Vespres le Dimanche. le lundi a l'hospital sur les 3. h. & le mardy aux Vrsul<sup>es</sup>. a mesme heure, ceux de Sillery s'en peuvent retourner le faisant a 3. h. p<sup>r</sup>. salut Vtrobiqu., le miserere, Tantū ergo, & vn motet par elles au lieu du laudate &c

*Mercredy des cendres.*

le Mercredy des cendres cōe l'an passé mais on sonna trop tost, il suffit de sonner le 1<sup>er</sup>. a 7. h. à 7½. la petite Messe, & Incontinent apres la benediction des Cendres, & la grande messe.

#### MARS

*Predications du Quaresme*

le Jour des Cendres estoit le 2. le p. bresany prescha le mercredy & Vendredy outre les Dim. & festes cōe l'an passé id est le Mercredy aux Vrsul<sup>es</sup>. a commencer le 2. mercredy; & le Vendredy aux Hospital. a commencer le 1<sup>er</sup>. Vendredy.

*Entrée aux Hospit. de Mad. de Mōceaux.*

Madame de mōceaux, m'ayant demandé permission de faire vne retraite les Iours gras aux Hospitalieres, ie le luy accordé, apres auoir reçu par escrit le sentim<sup>t</sup>. de la Sup. & de toute la Communauté qui le desiroit.

*St. Ioseph.*

La veille de St. Ioseph il y eut vn feu fort froid c'est a dire tout simple sans artifice ny fusée Mons<sup>r</sup>. le gouuern<sup>t</sup>. me fit prier par sa femme d'y mettre le feu, luy estant Indisposé, ie le fis, mais avec grande repugnance; on n'y chanta point parce qu'on doit supposer que le salut qui a precedé Immediatem<sup>t</sup>,

Vespers on Sunday; at the hospital on Monday, about 3 o'clock; and on Tuesday at the Ursulines', at the same hour. Those from Sillery can return, when this occurs at 3 o'clock. For benediction *Utrobique*, the *miserere*, *Tantum ergo*, and a motet by the nuns, instead of the *laudate*, etc.

Ash Wednesday, as last year; but we rang too soon. It is sufficient to ring the 1st bell at 7 o'clock; at 7½, low Mass; and, immediately after, the blessing of the Ashes, and high mass.

*Ash Wednesday.*

#### MARCH.

Ash Wednesday was on the 2nd. Father Bressany preached on Wednesday and Friday, besides Sundays and feast-days, as last year,—*id est*, on Wednesday at the Ursulines', beginning with the 2nd Wednesday; and on Friday at the Hospital nuns', beginning with the 1st Friday.

*Lenten Preaching.*

Madame de Monceaux, having asked me permission to make a retreat at Shrovetide at the Hospital nuns', I granted it her, after having received in writing the opinion of the Superioress and of the whole Community, who desired it.

*Madame de Monceaux's entrance among the Hospital nuns.*

On St. Joseph's eve, there was a very cold bonfire,—that is to say, very simple, without fireworks or rockets. Monsieur the governor requested me, through his wife, to start the fire,—he being indisposed. I did so, but with great repugnance. There was no singing, because it is to be supposed that the

*St. Joseph.*

c'est a dire enuiron vne heure deuant, supplée a cela.

*Messagers.*

Il y eut cette année force messagers des 3. riu. icy, & d'icy aux 3. riu.

1650. AURIL

Le Dimanche des rameaux estoit le dix, on y fit tout cœ l'an passé. le Ieudy St. tout cœ l'an passé, le lauem<sup>t.</sup> des pieds a l'hospital: il y eut toutesfois cette année vn manquem<sup>t.</sup> aussy bien que toutes les années precedentes scauoir qu'on ne donna pas vn ordre suffisant p<sup>r.</sup> ne point laisser le St. Sacrement seul a la paroisse tout le long de l'apresdisnée; les Peres pouroient prendre vne heure pour y aller dire leurs heures, au moins depuis quatre heures iusques a 7.

*Septaine Ste.*

le Vendredy le sermon de la passion commença a 7. h. & demie c'est vne bonne heure; le reste cœ l'an passé

le Samedy on commença le seruice a 7.  $\frac{1}{4}$  & c'est vne fort bonne heure pour plusieurs raisons: 1<sup>nt.</sup> p<sup>r.</sup> Iouir de M. de St. Sauueur qui doit se trouuer au seruice de l'hospital & la paroisse doit sonner La premiere: 2<sup>nd.</sup> affin que nos Peres qui desirent dire la messe la puisse dire plv<sup>t.</sup> regulierem<sup>t.</sup> car le seruice finissant en suite sur les 9. h.  $\frac{1}{2}$  on peut dire ensuite fort naturellem<sup>t.</sup> & regulierem<sup>t.</sup> plusieurs Messes cœ a n. D. de Paris: tout le reste cœ l'an passé:

Le fis plusieurs fautes a la benediction des

benediction which has Immediately preceded—that is, about an hour before—compensates for that.

There were many messengers this year from 3 rivers hither, and from here to 3 rivers.

*Messengers.*

1650, APRIL.

Palm Sunday was on the tenth; all the services were held the same as last year. On Holy Thursday, exactly as last year, occurred the washing of feet at the hospital; there was, however, an omission this year, as well as in all the preceding years,—to wit, that no sufficient order was given that the Blessed Sacrament might not be left alone at the parish church throughout the afternoon. The Fathers might take an hour to go there and say their canonical hours,—at least, from four o'clock till 7.

On Friday the passion sermon began at half past 7,—a good hour; the rest, the same as last year.

*Holy Week.*

On Saturday, we began the service at a  $\frac{1}{4}$  past 7; and this is a very good hour, for several reasons: 1st, for having the Benefit of Monsieur de St. Sauveur, who must be present at the hospital service, and the parish bell must ring first; 2nd, so that our Fathers who desire to say mass, may say it more regularly,—for, the service thus ending about  $\frac{1}{2}$  past 9, one may then very naturally and regularly say several Masses, as at nostre Dame in Paris. All other services occurred as last year.

I made several mistakes at the blessing of

fonds pour n'auoir pas relu auparauant le missel me fiant a ce que les années precedentes i'en auois pratiqué, mais c'est a quoy il ne se faut iamais fier.

*Saluts les festes de pasqué a l'ordinaire aux Maisons relig.*

Le Dimanche de pasque, il y eut du monde des quatre heures qui occupa au moins 4. Confesseurs iusques a 9. heures; le p. bressany fit l'entretien cõe les deux années precedentes cela me parut plvf a propos que iamais cela tenant place de sermon: il y eut quatre messes, mais pour bien faire il en faudroit 5. ce Iour la deux deuant la grande messe, & deux apres: on n'alla point ce Iour la a beauport & a Sillery on ne donna point la Communion; le salut a 7. heures on aduãce le souper d'un quart d'heure.

*2 consultes.*

En ce temps le fis deux Consultes considerables ou estoient le p. Vimont p. bressany p. de la place, & le p. richar:

La 1<sup>e</sup>. s'il falloit donc loger & donner place aux Hurons sur nos terres de beauport, & il fut dit qu'ouy, mais qu'il falloit que ce fussent familles les plvf choisies, & qu'il falloit se resoudre de faire la depence de cinq cents escvf par an pour ce suiet

*Consulte pr. la Colonie Huronne.*

La 2<sup>o</sup> si ayant reçeu six mille liures de la Communauté p<sup>r</sup>. le bastiment de nõe maison de Quebec, laquelle somme paroissoit grosse a ceux qui estoient maintenant dans les affaires: si pour adoucir cet article, il seroit conuenable de ne rien demander, a la

the fonts, for not having previously read the missal again,—relying on what I had practiced in the preceding years; but one should never trust to that.

On easter Sunday, there were people as early as four o'clock, who occupied at least 4 Confessors until 9 o'clock. Father bressany discoursed, as in the two preceding years; that appeared to me more appropriate than Ever, as taking the place of a sermon. There were four masses; but there should properly be 5. On that Day, there were two before high mass, and two afterward. We did not go on that Day to beauport; and at Sillery we did not give the Communion. Benediction at 7 o'clock; supper was eaten a quarter of an hour earlier.

At this time I held two important Consultations, at which were present father Vimont, father bressany, father de la place, and father richar.

The 1st, as to whether it was incumbent upon us to lodge and assign a location to the Hurons upon our lands at beauport. It was decided that we should do so, but that these must be families most carefully selected; and that we must resolve to incur an expense of five hundred écus a year for this purpose.

At the 2nd, it was debated whether, having received six thousand livres from the Community for the building of our house at Quebec,—which sum appeared heavy to those who were now in office,—in order to abate this item, it would be proper to ask nothing from the Community for the *building at three*

*Benedictions on the easter festivals, as usual, at the religious Houses.*

*2 consultations.*

*Consultation about the Huron Colony,*



*& pr. le bastiment  
des 3. riu.*

2000<sup>l</sup>.

Communauté p<sup>r</sup>. le *bastiment des trois riuieres que  
nuf desirions pareillem<sup>t</sup>. bastir sur nos terres*, quoy  
que l'an passé on eut arresté au Conseil de  
nuf donner pour cela deux mille liures mais  
qui n'auoient point esté touchées; & il fut dit  
qu'il seroit mieux de faire ce bastiment de nuf  
mesme p<sup>r</sup>. le subiect susdit, & qu'il ne falloit  
point presser l'exécution du payement des  
susdits 2. mille liures.

*retour du Pere  
Druilletes.*

*St. Marc.*

le 18. lendemain de Pasque retour du p.  
Druilletes en bonne santé.

le 25. Iour de St. Marc on ne fit point de  
procession mais on se contenta des litanies  
apres Vespres: enuiron ce Iour fut debouchée  
la petite riuere de St. Charles.

*nouvelles de Mont-  
real.*

le 27. arriua fontarabie de montreal; i'estois  
a Sillery où ie faisois la visite, & y fis la 6<sup>e</sup>.  
& derniere exhortaon.

*depart de robert*

le 30. partit robert le Coq pour les 3.  
riu. avec la Chaloupe de Martin grouuel &  
quelques Canots.

#### MAY

*depart du p. lyonne  
pr. Tadousac.*

le 3. partit le p. lyonne avec sauages pour  
la mission de Tadoussac, & de gaspé.

*nōe f. ratel arriue.*

le 9. au soir arriua des 3. riu. nōe f. Iaques  
ratel; Ils apporterent les nouvelles de la prise  
d'vn yroquois, qui disoit force nouvelles.

*Voyage aux 3. riu.*

le 11. nous partismes p<sup>r</sup>. les 3. riu; apres  
auoir entendu les premiers massacres de deux  
hommes & pillage des yroquois en ces quar-  
tiers fait le mesme Iour sur les 4. h. du matin

*rivers which we likewise desired to erect upon our lands,—* although last year they had decreed in the Council to give us two thousand livres therefor, which, however, had not been received. It was decided that it would be better to erect this building at our own expense, for the aforesaid reason; and that we should not press the actual payment of the aforesaid 2 thousand livres.

*and about the building at 3 rivers.*

*2000 livres.*

On the 18th, the day after Easter, the return of father Druilletes, in good health.

*Return of Father Druilletes.*

On the 25th, St. Mark's Day, we made no procession, but we were satisfied with the litany after Vespers. About this Day, the little river St. Charles became open.

*St. Mark.*

On the 27th, fontarabie<sup>4</sup> arrived from montreal; I was at Sillery, where I was making a visitation, and I gave the 6th and last exhortation there.

*News from Montreal.*

On the 30th, robert le Coq left for 3 rivers, with Martin grouvel's<sup>5</sup> Shallop and some Canoes.

*Departure of robert.*

#### MAY.

On the 3rd, father lyonne left with the savages for the mission of Tadoussac and gaspé.

*Departure of father lyonne for Tadousac.*

On the 9th, at evening, our brother Jaques ratel arrived from 3 rivers. They brought word of the capture of an yroquois, who was telling much news.

*Our brother ratel arrives.*

On the 11th, we left for 3 rivers, after having heard of the first massacres—of two men—and plunder by the yroquois in these districts, committed on that very Day, about

*Journey to 3 rivers.*

*Divers accidens  
&  
Premiers massacres  
aux quartiers de  
Quebek*

a l'habitâon de Iaques Maheu; nvl reuinsmes a Quebek le lendemain 12. a cause du mauuais temps, & en repartismes le 14. & arriuasmes aux 3. riu. le 19. apres auoir seiourné 4. Iours au Cap a l'arbre. Nvl estions 3. le p. bressany & le p. André richar & moy; le p. richar partist le lendemain de nôe arriuée ou deux Iours apres, & arriua a montreal le mesme Iour; d'oû le lendemain partit le p. dequen qui reuint avec moy des 3. riu. p<sup>r</sup>. aller a Tadousac.

*diuers malheurs.*

Pendant nostre seiour aux 3. riu. arriua 1<sup>mt</sup>. le massacre de l'homme de Petit sur nos terres de beauport & l'enterrem<sup>t</sup>. de son fils Ioseph. cela arriua le 13. & vn peu auparauant furent tués vers la riuere de Champlain deux sauages & deux autres blesses; Et Enfin vint la nouvelle de la deffaite des guerriers Algonquains; & la perte par naufrage du bon Charles & de 12. autres reuenans de Tadousac.

*Eschange de terre  
aux 3. riuieres.  
500. arpens en Com-  
mune . . . force.*

Aux 3. riu. se trata l'affaire de l'eschange de nostre Concessiôn *proche de cinq cents Arpens* p<sup>r</sup>. en faire *Vne Commune ou prairie*; en autânt de terre au dessvf; si nvl [ne] l'eussions fait, on nvl y eut contraint, & y en auoit eu de grosses menaces de la part du gouuern<sup>t</sup>. là chose fut Conclue ainsy qu'elle se voira dans l'Acte, cela fut accordé, cõe il è apres plusieurs Consultes où estoient les pp. buteurs, bressany, dequen, P. Piiart, bailloquet.

4 o'clock in the morning, at the settlement of Jaques Maheu. We came back to Quebec the next day, the 12th, on account of the bad weather; we left again on the 14th, and arrived at 3 rivers on the 19th, after having sojourned 4 Days at Cap a l'arbre. We were 3,—father bressany, father André richar, and I. Father richar left on the day after our arrival, or two Days later, and arrived at montreal on the same Day,—whence, on the next day, father dequen started, who came back with me from 3 rivers, to go to Tadousac.

During our sojourn at 3 rivers, there happened, 1st, the murder of Petit's man on our lands at beauport, and the burial of his son Joseph. That occurred on the 13th; and, a little before, two savages were killed toward the river of Champlain, and two others wounded. Finally, came the news of the defeat of the Algonquain warriors, and the loss, by shipwreck, of the good Charles<sup>6</sup> and of 12 others, coming back from Tadousac.

At 3 rivers, the business was transacted concerning the exchange of our Grant,—nearly five hundred Arpents, in order to make A Common or meadow of it,—for as much land above. If we had not done so, they would have constrained us to; and there had been loud threats of this on the part of the governor. The matter was Settled as it appears in the Deed. That was granted as it now stands, after several Consultations,—at which were present fathers buteux, bressany, dequen, Pierre Pijart, and bailloquet.

*Various accidents,  
and  
First massacres  
in the region of  
Quebek.*

*Sundry misfortunes.*

*Exchange of land at  
3 rivers.*

*500 arpents as Com-  
mon-land;  
compulsion.*

le 18. partit le p Druilletes avec M. bourdon de Quebec.

IUIN. 1650.

*depart du pere  
bressany . . .*

Et le p. bressany, nœ f. feuille, robert le Coq, avec deux domestiques Jean boyer, & Charles Amyot; & 25. ou 30. françois marchans & autant de sauvages en 22. ou 23. Canots partirent des 3. riu. escortés de deux Chaloupes le mardy de la Pentecoste 7. de Iuin: nvf en repartismes le 10. & fusmes a Quebec le 12. le p. partit de Montreal le 15.

*nœ retour.*

*feste Dieu*

L'ordre de la procession du St. Sacrement fut celuy-cy. Les Clochetes, la baniere, la Croix, & deux Enfans avec chandel. d'argent & surplis a costé (il les faut aduertir de bonne heure p<sup>t</sup>. se pouruoir de coronnes de fleurs) Les sauvages le rang des Enfans & des femmes fermé par Mad. de Monceaux & Mademoys. de repentigny qui les conduisoient, suiuoient les hommes qui estoient conduits par le p. duperon en surplis & estolle (les sauvages vinrent trop tard ce qui apporta vn peu de Confusion, on ne laissa pas de commencer)

les Torches, puis les chantres laiques, M. de St. Sauueur en chape avec Cierge a la main; puis M<sup>r</sup>. Vignar aussy seul en Chasuble, en suite le p. la place & le p. Vimou; puis deux Anges avec chandeliers a la main, & vn petit sauuage qu'ils tenoient de l'autre, lesquels sauuages portoient vn petit cierge: Puis le

On the 18th, father Druilletes set out, with Monsieur bourdon, from Quebec.

JUNE, 1650.

Father bressany, our brother feuville, robert le Coq,—with two domestics, Jean boyer and Charles Amyot,—and 25 or 30 french traders, and as many savages in 22 or 23 Canoes, left 3 rivers, escorted by two Shallops, on tuesday in Whitsun-week, the 7th of June. We departed thence on the 10th, and were at Quebec on the 12th. The father started from Montreal on the 15th.

*Departure of father bressany.*

*Our return.*

The order of the procession of the Blessed Sacrament was as follows: The Bells, the banner, the Cross, and two Boys beside it, with silver candlesticks and surplices (they must be notified early, so as to provide themselves with wreaths of flowers). Then came the savages, and the line of Boys and women, closed by Madame de Monceaux and Mademoyselle de repentigny, who led them; the men followed, who were led by father dupeyron, in surplice and stole. (The savages came too late, which occasioned a little Confusion; we nevertheless proceeded.)

*Corpus Christi.*

Then came the Torches, then the lay choristers; Monsieur de St. Sauveur with cope,—a Taper in his hand;—then Monsieur Vignar, also alone, with Chasuble; next father la place and father Vimon; then two Angels, each with a candlestick in one hand, and a little savage whom he led with the other,—each savage bearing a small taper. Then the

Diacre seul en dalmatiq. portant La bourse en suite deux de nos ff. avec Encensoirs fumans; puis le dajz porté par M. de Tilly, M. godefroy des 3. riu. M. de Maure; & Iean baptiste qui estoit fort mal habillé, scauoir, avec vne vieille Couverture; aux deux costés du prestre qui portoit le S<sup>f</sup>. Sacrement deux de nos ff en surplis & aux cierges.

Cet ordre ẽ fort bon mais il ne fut pas bien gardé quoad modũ, car ils se marchoiẽnt sur les talons les Vns des autres, le mal venoit 1<sup>st</sup>. des deux ff. qui portoient les encensoirs fumans qui alloient trop viste & ne prenoient pas garde a se tenir vis a vis l'vn de l'autre, & sic de aliis.

Au 1<sup>er</sup>. reposoir le dixit dominvi en faux bourdon, & d<sup>ne</sup> saluũ fac regẽ; aux Hospital. 9. articles du nom de Iesvi & o salutaris hostia; aux Vrsul<sup>es</sup>. autant

on distribua les sauuages en plusieurs endroits.

*fuite de francois*

En ce mesme temps quatre Domestiques de M. du Herisson des 3. riu. s'estant eschapés de sa maison arriuerent vis a vis du Cap rouge, en deux Canots dans lesquels ils auoient Couverture fusils &c. ils firent semblans de venir p<sup>f</sup>. quelque affaire, mais La nuit s'estant euadés ne furent plvi veus.

le 15. au soir arriua vn Huron des 3. riu. nommé Skandahietsi qui disoit estre enuoyé des yroquois avec des coliers p<sup>f</sup>. faire la paix

Deacon alone, in dalmatic, bearing The purse; next, two of our brethren with smoking Censers; then the canopy, borne by Monsieur de Tilly,<sup>7</sup> Monsieur godefroy of 3 rivers, Monsieur de Maure, and Jean baptiste, who was very poorly clad,—to wit, in an old Blanket. On each side of the priest who bore the Blessed Sacrament, walked two of our brethren, in surplices and with tapers.

This order is very good, but it was certainly not observed *quoad modum*, for they marched on One another's heels. The trouble came 1st from the two brethren who bore the smoking censers; these went too fast, and did not take care to keep abreast of each other, *et sic de aliis*.

At the 1st temporary altar, we sang the *dixit dominus* in *faux-bourdon*, and *domine salvum fac regem*; at the Hospital nuns', 9 articles of the litany of the name of Jesus, and *o salutaris hostia*; the same at the Ursulines'.

We distributed the savages at several places.

At this same time, four Domestic of Monsieur du Herisson's,<sup>8</sup> at 3 rivers, having escaped from his house, arrived opposite Cap rouge in two Canoes, in which they had Blankets, guns, etc. They pretended to come on some business; but, having slipped away in The night, they were not seen again.

*Flight of some french.*

On the 15th, at evening, arrived a Huron from 3 rivers, named Skandahiëtsi, who said that he was sent by the yroquois with [porcelain] collars to make *peace* with the french,



avec les françois; & que les coliers estoient cachés a la petite riuere proche des 3. riu. qu'il les auoit caché la crainte que les Algonquains ne s'en aperçussent, il se coupa en plusieurs choses estant interrogé, ce qui fit qu'on le mit en prison; & qu'on enuoya querir les Algonq. & Hurons p<sup>r</sup>. scauoir ce qu'il y auoit a faire en tel cas; *il fut Jugé digne de mort; il fut donc baptisé le 20;* & nommé louys sans qu'il sceut encores s'il deuoit viure ou mourir. Le lendemain 21. il fut conduit au Carqan par le boureau & le sergent, & laissé a la dispōn des Hurons & Algonquains vn Huron nommé henheonsa, luy donna deux coups de Hache sur la teste & le tua sur le champ, il fut enseueli par Mad. la gouuernante, & Madame de Monceaux: & vn autre Huron nommé Starahon fit vne longue harâgue p<sup>r</sup>. Iustifier l'affaire, & se rendre caution que sa nation approueroit grandem<sup>t</sup>. le tout:

*Iustice de louys  
Skandahietzi huron*

*Me. La gouuernante  
Et La D. de  
monceaux  
Enseuelissent vn  
huron supplicié —*

*Visite de l'hospital*

Ce mesme 21. Ie fis la Visite a l'hospital y allant dire la messe, & parlant en particulier a toutes les religieuses; ie n'y entré pas ny ne vis les Comptes ayant veu qu'on n'y pas beaucoup d'Inclināon.

*depart du p. de quen  
& des barques des  
Habitans.*

Ce mesme 21. partit le p. dequē p<sup>r</sup>. aller a Tadousac dans la barque de Martin grauel; & le lendemain partit la barque de M. godefroy; toutes deux p<sup>r</sup>. faire fortune par la voye de la nauigation, & du Commerce; i'escriuis au p. Charles par cette voye.

and that the collars were hidden at the little river near 3 rivers,—adding that he had hidden them for fear that the Algonquains should perceive them. He contradicted himself in several points, when questioned; in consequence, he was put in prison, and we sent for the Algonquains and Hurons, in order to know what was to be done in such a case. *He was Judged worthy of death; he was accordingly baptized on the 20th, and named louys, without as yet knowing whether he were to live or to die.* The next day, the 21st, he was led to the Carcan<sup>9</sup> by the executioner and the serjeant, and left to the will of the Hurons and Algonquains. A Huron, named henheonsa, gave him two blows with a Hatchet on his head, and killed him on the spot. He was buried by Madame the governor's wife and Madame de Monceaux; and another Huron, named Outarahon, made a long harangue to Justify the affair, and to guarantee that his nation would thoroughly approve all that was done.

*Justice upon louys  
Skandahietsi,  
a huron.*

*Madame The govern-  
or's wife, And The  
Lady de monceaux  
Bury an executed  
huron.*

On this same 21st, I made the Visitation at the hospital,—going thither to say mass, and talking in private with all the nuns. I did not go in, or see the Accounts,—having noticed that they had not much Inclination for this.

*Visitation at the  
hospital.*

On this same 21st, father dequen started to go to Tadousac, in Martin gravel's bark; and, the next day, Monsieur godefroy's bark sailed,—both to make fortunes in the way of navigation and Trade. I wrote to father Charles by this medium.

*Departure of father  
de quen and of the  
Habitan's barks.*

*1eres nouu. de  
france.*

le 22. premieres nouuelles de france par vn matelot du bord du Cap Iammes qui estoit dans le St. Sauueur perdu l'an passé, dont 32. personnes se sauuerent en trois chaloupes dont l'une arriua a l'Isbonne.

*feu de la St. Iean.*

le 23. le feu de la St. Iean duquel ie m'excusé prenoyant qu'on m'y fairoit mettre le feu a l'ordinaire, & ne iugeant pas a propos de laisser courir cette coustume qui n'auoit point esté pratiquée du temps de *M<sup>r</sup>. de Montmagny*; ce fut M. le gouuern<sup>r</sup>. qui y mit le feu; le P. la place y assista en surplis & Estolle avec St. Martin p<sup>r</sup>. y chanter le Te Deū.

1650. IUILLET.

*Nouvelles de france  
coffre aux Lettres.*

Le 5. sur les 9. h. du soir arriua buissot & le p. Lyonne qui apporterent le Coffre des lettres de france, & la nouuelle de l'approche du 1<sup>er</sup>. nauire enuoyé par M. rozée & Guenet lequel arriua le 10.

*La Chapelle*

Le 11. on commença a trauailler aux fondemens de la Chapelle.

Le 14. arriua le petit vaisseau de M. giffar.

Et le 28. le P. Super<sup>r</sup>. des Hurons avec toute sa bande l'histoire se trouuera dans la relâon & dans les Archiues.

AOUST

*Yroquois  
Massacrè de fran.*

le 10. arriua la nouuelle de la prise ou massacre de 9. françois aux 3. riu. par les Yroquois

On the 22nd, the first news from france came by a sailor from the vessel of Captain Jammes, who was in the *St. Sauveur*, which was lost last year,—wherefrom 32 persons escaped in three shallops, one of which arrived at l'Isbonne [Lisbon].<sup>10</sup>

*1st news from  
france.*

On the 23rd, they lit St. John's bonfire,—from which I excused myself, foreseeing that they would have me start the fire as usual, and not judging it proper to encourage this custom—which had not been practiced in the time of *Monsieur de Montmagny*. Monsieur the governor was the one who started the fire; Father la place was present in surplice and Stole, with St. Martin to sing the *Te Deum*.

*St. John's bonfire.*

#### 1650, JULY.

On the 5th, about 9 o'clock in the evening, arrived buissot<sup>11</sup> and father Lyonne; they brought the Chest of letters from france, and news of the approach of the 1st ship,—sent by Monsieur rozée and Guenet,<sup>12</sup>—which arrived on the 10th.

*News from france.*

*Letter-box.*

On the 11th, work was begun on the foundations of the Chapel.

*The Chapel.*

On the 14th arrived the small vessel of Monsieur giffar;

And, on the 28th, the Father Superior of the Hurons, with all his company; the narrative will be found in the relation and the Archives.

#### AUGUST.

On the 10th arrived the news of the capture or massacre of 9 frenchmen, at 3 rivers, by the Yroquois.

*Yroquois.  
Massacre of  
frenchmen.*

*retour du p. Druilletes de Tadousac.*

le 12. on partit de Quebec pour le secours le 11. fut le retour du p. Druilletes de Tad8sak.

*Jour de l'Assôption.*

le 15. se fit vne procession solemnelle dont l'ordre est icy inseré dans vn papier a part le reste alla cõe Les annees precedentes.

*Mort de robert le Coq.*

le 22. arriua la nouvelle de la mort de robert le coq & de la blessure de plusieurs autres par les yroquois proche des 3. riu. l'on Intima au refectoire les suffrages de robert en ces termès, Tous les PP. diront 6. messes. & les ff. six Chapelets pour feu robert le Coq decedé en ce pãys au seruice perpetuel de la Comp<sup>ie</sup>. & le lendemain se dit la messe pour luy. ce fut le 20. qu'il fut tüé.

*Suffrages.*

*depart du vaisseau de la rochelle.*

Le 23. partirent par le petit vaisseau de la rochelle, le p. pierre piiart, le p. greslon, & le p. fr. duperon, le Sieur gendron, Ioseph boursier, dit desforges, Louys le boême, & louys Pinar, & Michel.

*arriüee de nre f. liegeois.*

le dernier d'Aoust arriua nõe f. liegeois, qui nvi apporta les nouvelles du dernier vaisseau qui estoit proche. Ce vaisseau mouilla lancre le 8. de Sep<sup>t</sup>. deuant Quebec.

*oraison de 40. heures. a la St. Augustin.*

A la St. Augustin les Vrsulines firent les 40. h. 4 Iours deuant, & les hospital. 3. Iours apres la feste & le Dimãche qui estoit le Jour de St. Augustin se fit vne procession a l'ordinaire aux 2. maisons religieuses.

On the 12th, men started from Quebec to give assistance.

On the 11th, father Druilletes returned from Tadousak.

On the 15th, a solemn procession was made, the order of which is inserted here on a separate paper:<sup>13</sup> the rest occurred as in The former years.

On the 22nd arrived the news of the death of robert le coq, and of the wounding of several others by the yroquois near 3 rivers. We Announced at the refectory the suffrages for robert, in these terms: " All the Fathers will say 6 masses, and the brethren six Rosaries, for the late robert le Coq, deceased in this country in the perpetual service of the Society;" and, the next day, the mass for him was said. He was killed on the 20th.<sup>14</sup>

On the 23rd there sailed, by the small vessel of la rochelle, father pierre pijart, father greslon, and father françois duperon; Sieur gendron, Joseph boursier, *alias* desforges, Louys le boême, and louys Pinar and Michel.<sup>15</sup>

On the last day of August arrived our brother liegeois, who brought us news of the last vessel, which was near. This vessel anchored before Quebec on the 8th of September.

At the feast of St. Augustine, the Ursulines observed the 40 hours, 4 Days before, and the hospital nuns 3 Days after, the feast; and on Sunday, which was the Day of St. Augustine, a procession was made, as usual, to the 2 religious houses.

*Father Druilletes's  
return from  
Tadousac.  
Day of the  
Assumption.*

*Death of robert le  
Coq.*

*Suffrages.*

*Departure of the  
vessel of la rochelle.*

*Arrival of our  
brother liegeois.*

*40 hours' devotion on  
St. Augustine's day.*

## SEPTEMB. 1650.

le premier partit le p<sup>r</sup>. Druilletes avec Iean guerin p<sup>r</sup>. les Abnaquiois; Noel estoit le Conducteur.

le 8. arriua le dernier vaisseau où estoit M. d'ailleboust le Ieune, Madem. Manse &c.

le 19. au soir fut noyé Laual Commis au vaisseau du Capit. Terrier.

le 21. partit de Quebec le vaisseau du Cap. Terrier où estoit le pere Lyonne, le p. bonin, le p. Daran, nos ff Claude Ioyer & Nicolas Noircler, Madame de Monceaux, & deux de nos Domest. donnés bernar & rolan.

le 25. partit la barque de Montreal, où estoit Mademoyselle Manse, & le dernier de Sept. la fregate où estoit M. de la poterie.

## OCTOBRE

le 15. partirent les Hurons pour la guerre.

le 18. Noel retourna du voyage des Abnaquiois & nvf apporta nouvelles & lettres du p. Druilletes, qui se trouueront dans les Archiues.

le mesme Iour retourna la fregate des 3. riu. dans laquelle estoit le p. bailloquet.

le 22. partit le p. Charles Albanel p<sup>r</sup>. son voyage ou hyuernement avec les sauuages & retourna le 22 d'Auril.

## NOUEMBRI. . . (P. RAGUENEAU.)

Le iour des morts partit le dernier Nauire, dit le Chasseur dans lequel estoient le R. P.

*Depart de plus. des  
nres pour france*

22

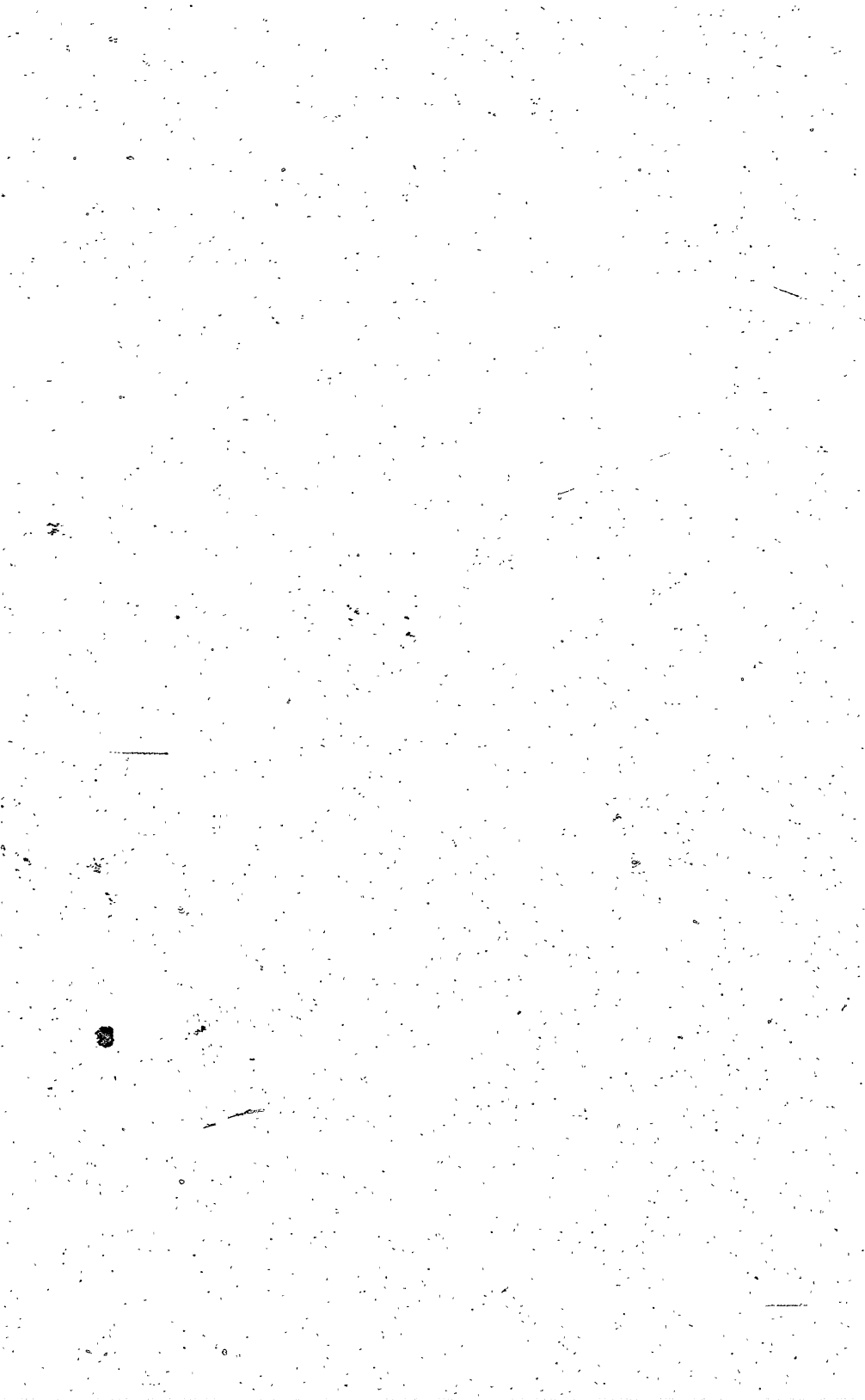
1650

Anno Dni 1650 die 9 Januarii. Ego Caroly  
 Albanel Societatis S<sup>ss</sup> vice agens Parochi  
 Baptismi sine ceremoniis sibi lectum Patre  
 Dimeke Malindgenotie dictum annum circa  
 Trigonum apertum in periculo mortis sufficiens  
 Rudimentis Christiane fidei instructum. hinc Petrus  
 nomen determinatum est.

Anno Dni 1650 die 27 Martij. Ego Carolus Albanel  
 Societatis S<sup>ss</sup> sacerdos vice agens Parochi Baptismi  
 apertum or Patre Michaeli Chauvin et matre Anna  
 Godefrida ~~quodam~~ natum. eo die sua supra ~~per~~ impositionem  
 est nomen Paulus Petrus et Materna fuerunt Paulus  
 or ~~quodam~~ et matre Maria Anselm<sup>is</sup>.

FACSIMILE OF HANDWRITING OF CHARLES ALBANEL, S. J.





## SEPTEMBER, 1650.

On the first, father Druilletes left, with Jean guerin,<sup>16</sup> for the Abnaquiois; Noel was the Guide.

On the 8th arrived the last vessel, in which were the Young Monsieur d'ailleboust,<sup>17</sup> Mademoyselle Manse, etc.

On the 19th, at evening, was drowned Laval,<sup>18</sup> Agent on the vessel of Captain Terrier.

On the 21st, Captain Terrier's vessel sailed from Quebec,—in which were father Lyonne, father bonin, and father Daran; our brethren Claude Joyer and Nicolas Noircler; Madame de Monceaux; and two of our pledged Domestic—bernar and rolan.

On the 25th, the Montreal bark sailed, in which was Mademoyselle Manse; and, the last day of September, the frigate, in which was Monsieur de la poterie.

## OCTOBER.

On the 15th the Hurons departed for the war.

On the 18th, Noel returned from the journey to the Abnaquiois, and brought us news and letters from father Druilletes, which will be found in the Archives.

On the same Day, the frigate returned from 3 rivers, in which was father bailloquet.

On the 22nd, father Charles Albanel set out for his journey, or wintering, with the savages;<sup>19</sup> and he returned on the 22nd of April.

## NOVEMBER. . . (PAUL RAGUENEAU.)

On all souls' day, the last Ship sailed, called *Departure of several*  
the *Chasseur*,—in which were the Reverend *of ours for france.*

Hierosme Lallemand superieur. le P. Ioseph Bressany, & n. f. Liegeois. Ioseph Molere & Christophle Renant, domestici perpetui, cum spe ingrediendi in societatem. M<sup>r</sup> de Tilly & M. Godefroy estoient de la partie, & M<sup>r</sup> Bourdon.

Le P. Paul Ragueneau fut laissé Vice superieur.

*Le P. Ioseph du Perron—*

Le mesme iour partit la barque pour Montreal, qui mena le P. Ioseph Du Peron pour les Trois Riuieres.

Le 7<sup>me</sup> i'allay faire la visite au Cap tourmente, a Beauprés a Beauport, au Cap rouge, & repassant par Sillery, i'allay a la coste de S<sup>te</sup>. Geneuieue. & ne retournay a Quebec, que le quinziesme. i'entendy enuiron 90 Confessions generales & c. le P. Poncet m'accompagnoit, & Iean Caron.

*Le Pere Poncet*

*Pesche du Loup marin.*

le 10<sup>me</sup>. Simon Guyon, Couruille & Lespiné partent par canot pour la Chasse de Loups Marins, vers Tadoussac. selon le conuenu par vn contract d'association avec M<sup>r</sup> de Tilly, M<sup>r</sup> Buisot, & M<sup>r</sup> Godefroy; lequel a en ordre allant en france, d'obtenir le droit de cette Pesche ou chasse de Loups Marins a [blank space] de Messieurs de la Compagnie. & d'y associer pour vn huitiesme M<sup>r</sup> Rozee.

Outre ce dessein de la pesche du Loup marin, ils pretendent attirer là les Sauuages, & y faire bonne traite de Castors. & pour cet effet. les susdits Couruille, Lespine & Simon

Father Hierosme Lallemand, superior; Father Joseph Bressany and our brother Liegeois; Joseph Molere and Christophle Renant,<sup>20</sup> *domestici perpetui, cum spe ingrediendi in societatem.* Monsieur de Tilly and Monsieur Godefroy were of the party, also Monsieur Bourdon.

Father Paul Ragueneau was left as Vice-superior.

On the same day, the bark for Montreal sailed, which conveyed Father Joseph Du Peron to Three Rivers.

*Father Joseph du Perron.*

On the 7th, I went to make the visitations at Cap tourmente, Beaupré, Beauport, and Cap rouge; and, again passing by Sillery, I went to the hill of Ste. Genevieve, and did not return to Quebec until the fifteenth. I heard about 90 general Confessions, etc. Father Poncet accompanied me, and Jean Caron.

*Father Poncet.*

On the 10th, Simon Guyon, Courville, and Lespiné start by canoe for the Seal-Hunt toward Tadoussac, according to the agreement by a contract of association with Monsieur de Tilly, Monsieur Buissot, and Monsieur Godefroy. This last has received orders to go to France, to obtain the right of this Fishery or hunt for Seals at [blank space] from Messieurs of the Company; and to associate therein, as an eighth member, Monsieur Rozee.

*Fishery of the Seal.*

Besides this scheme for the Seal-fishery, they intend to attract the Savages thither and thus carry on a good trade in Beavers; and to this end the aforesaid Courville, Lespine, and Simon Guyon had made a voyage into the Sagné, in order to make

Guyon auoient fait vn voyage dans le Sagné, pour lier la partie avec les sauuages, & ietter le hameçon de cette traite. Ledit voyage se fit Dans le mois d'octobre, & ils en rapporterent enuiron 300 [*blank space*] Castors.

7. Hurons pris par  
Les Iroquois.

Le 22. La barque qui auoit esté enuoyée a Montréal, pour y porter l'anguille &c. n'ayant pû monter plus loin que les trois Riuieres, retourna icy a Quebec. le lac St. Pierre commençoit a se glacer, & le vent n'estoit pas fauorable pour ce voyage. Cette barque apporta la nouvelle de la prise de 7. Hurons de la bande de Honda'kont, par les Annie'ronnons, qui n'auoient que trois canots, et n'estoient que 17 ou 18 en nombre. ces Hurons pris furent Atieronhonk, Otrashahe, Etio'ton, Otrihore, Sa,øendoiak, Tehonande'ton & [*blank space*]. ils furent pris a la veue de Montreal. & de dix canots Hurons, qui prirent la fuite.

Le 22<sup>sme</sup> i'allay faire vne seconde visite au cap rouge, &c. et en retournay le 24<sup>sme</sup>. avec le P. Poncet.

#### DECEMBRI.

Le 6<sup>sme</sup>. Armand & Tichion&amje partent pour les Trois Riuieres chargez des ordres de M<sup>r</sup>. le Gouverneur pour la fortification de la place, & pour la deffense contre les Iroquois.

La S<sup>r</sup> st Dôigue.

Le 8<sup>sme</sup>. La sœur de St. Dominique fit sa Profession aux Vrsulines, celebrante Patre De Quen, concionante Patre Chastelain. M<sup>r</sup>.

arrangements with the savages, and cast the hook for this trade. The said voyage took place in the month of October; and they brought back about 300 [blank space] Beavers.

On the 22nd, The bark which had been sent to Montréal to carry thither the eels, etc., not having been able to ascend above three Rivers, returned here to Québec; lake St. Pierre was beginning to freeze; and the wind was not favorable for this voyage. This bark brought news of the capture of 7 Hurons of the band of Honda'kont, by the Annie'ronons, who had only three canoes, and were only 17 or 18 in number. These captured Hurons were Atieronhonk, Otrawahe, Etio'ton, Otrihore, Saowendoiak, Tehonande'ton, and [blank space]. They were captured in sight of Montreal, and of ten Huron canoes, which took flight.

On the 22nd, I went to make a second visitation at cap rouge, etc., and returned on the 24th, with Father Poncet.

#### DECEMBER.

On the 6th, Armand and Tichionwamie start for Three Rivers, charged with Monsieur the Governor's orders for the fortification of the place, and for its defense against the Iroquois.

On the 8th, sister St. Dominique<sup>21</sup> made her Profession at the Ursulines', *celebrante Patre De Quen, concionante Patre Chastelain.* Monsieur the Governor, Monsieur Menoil, Monsieur de St. Sauveur, and Monsieur Vignal

7 Hurons taken by  
The Iroquois.

Sister st. Dominique.

le Gouverneur, M<sup>r</sup> Menoil M<sup>r</sup>. de S<sup>t</sup> Sauueur & M<sup>r</sup>. Vignal. vinrent disner en nostre refectoire. M<sup>r</sup> Le Gouverneur nous traitant.

*La S<sup>t</sup> de La passion.*

Le 27. La soeur de La Passion fit sa profession aux Hospitalieres, celebrant P. Chaumonot, me concionante & admittente vota. M<sup>r</sup>. de S<sup>t</sup>. Sauueur & M<sup>r</sup> Vignal vinrent disner en nostre refectoire, les Meres hospitalieres no<sup>9</sup> ayant enuoya de quoy.

*17<sup>e</sup>. messe a L'eglise  
nouuelle  
Et La benit.*

Le 24<sup>e</sup>. le P. Poncet dit La premiere messe a l'eglise nouuelle, & eam benedixit.

*Le P. L. garreau.*

Le P. Poncet dit la messe de mynuit a la nouuelle eglise le P. Mercier céans, le P. La Place a l'hospital, le P. Garreau chez Martin Grouuel, & moy chez M<sup>r</sup>. Giffard a Beauport M<sup>r</sup>. de S<sup>t</sup>. Sauueur a la coste de S<sup>te</sup> Geneuieue.

*Incendie des Vrsul  
par Leur boulangerie.*

La 30<sup>me</sup> Dec. enuiron sur les vne ou deux heures apres mynuit le feu ayant pris dans la boulangerie des Meres Vrsulines, toute leur maison en fut bruslée, & a peine se peurent elles sauuer quasi nués. on ne peut rien sauuer des meubles, sinon de la sacristie. La perte fut iugée estre de quaranté mille francs. Les Meres Hospitalieres les receurent charitablement. & nous taschames de les assister de tout nostre pouuoir. Le memoire en sera fait, & inseré cy-apres. Ce fut de l'aduis vniuersel de tous nos Peres, qu'on iugea que la charité nous obligeoit de donner ce secours a ces bonnes meres.

Le 2<sup>me</sup>. iour de Ianuier la Conclusion fut

came to dine in our refectory,—Monsieur The Governor treating us.

On the 27th, sister de La Passion made her profession at the Hospital nuns', *celebrante Patre Chaumonot, me concionante et admittente vota.* Monsieur de St. Sauveur and Monsieur Vignal came to dine in our refectory, the hospital Mothers having sent us the where-withal.

On the 24th, Father Poncet said The first mass at the new church, *et eam benedixit.*

Father Poncet said the midnight mass at the new church, Father Mercier here, Father La Place at the hospital, Father Garreau at Martin Grouvel's, and I at Monsieur Giffard's at Beauport; Monsieur de St. Sauveur at the hill of Ste. Genevieve.

On the 30th of December, about one or two hours after midnight, fire caught in the bakery of the Ursuline Mothers, and their whole house was burned; and with difficulty could they escape, almost naked. Nothing of the furniture could be saved, except that of the sacristy. . . . The loss was estimated at *forty thousand francs.* The Hospital Mothers received them charitably, and we tried to assist them to the utmost of our power. The statement of this aid will be made and inserted hereinafter. It was by the general opinion of all our Fathers, that we decided that charity obliged us to give this assistance to these good mothers.

On the 2nd day of January, the Decision was made, *unanimi omnium Patrum consensu,*

*Sister de La passion.*

*1st mass at The new church, And The consecration.*

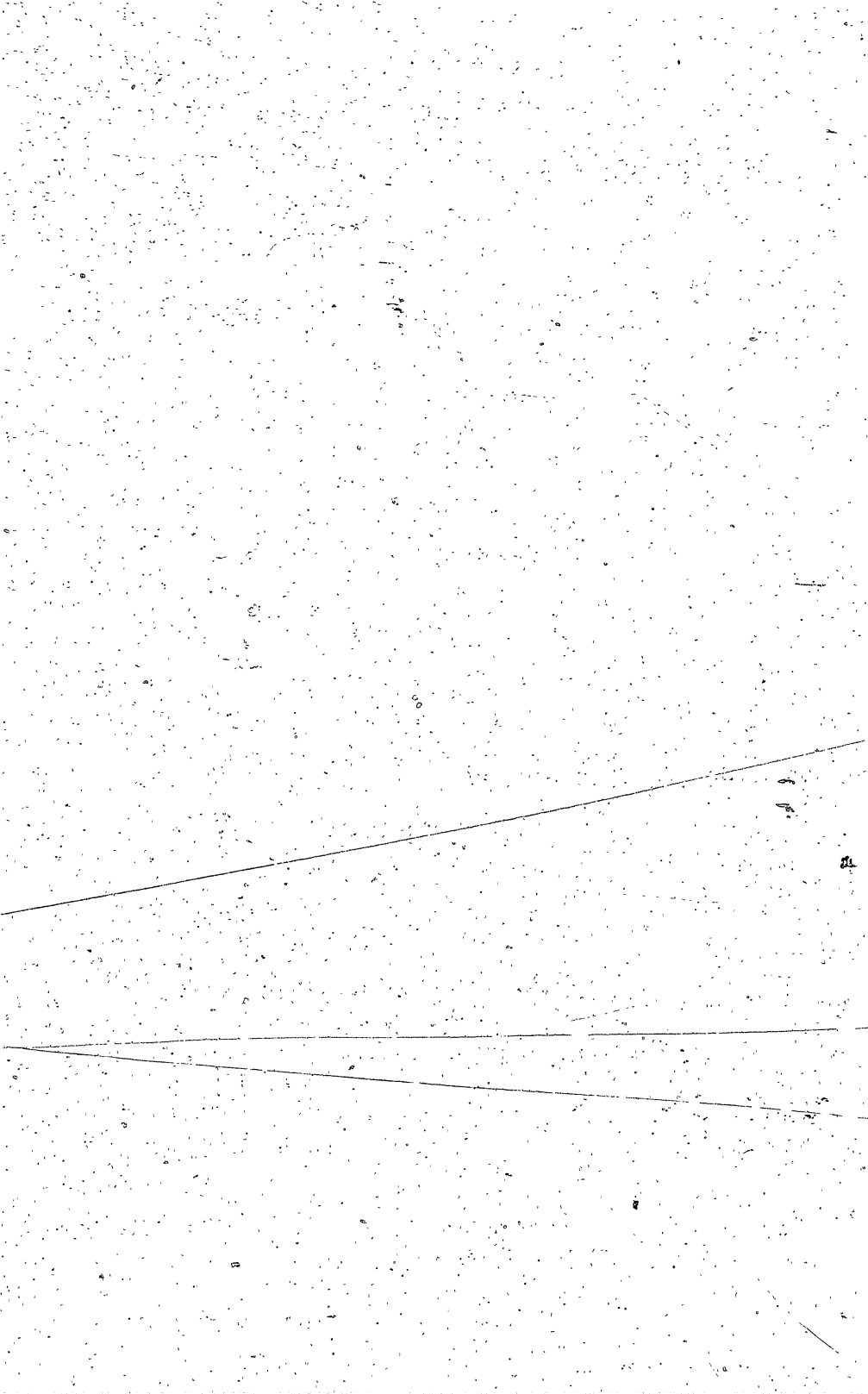
*Father Leonard garreau.*

*Fire at the Ursulines, from Their bakery.*



prise, vnanimi omnium Patrum consensu, imo  
& fratrum, de nous priuer de nos desserts,  
afin d'en secourir ces bonnes meres, qui ont  
plus de necessité de ces douceurs, que nous.

*imo et fratrum*, to deny ourselves our desserts, in order to aid therewith these good mothers, who have more need than we of these delicacies.



LXXIV

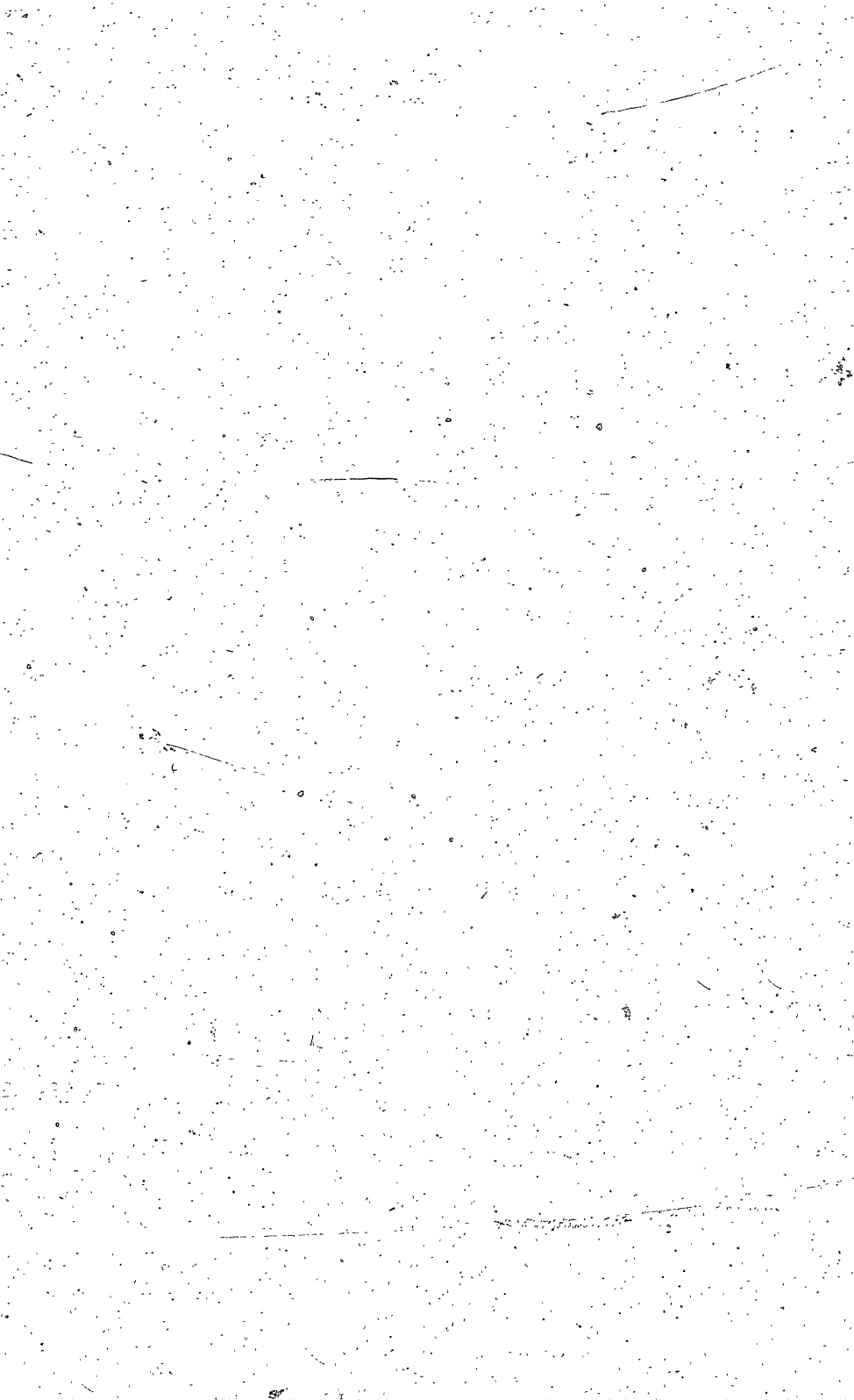
RELATION OF 1649-50

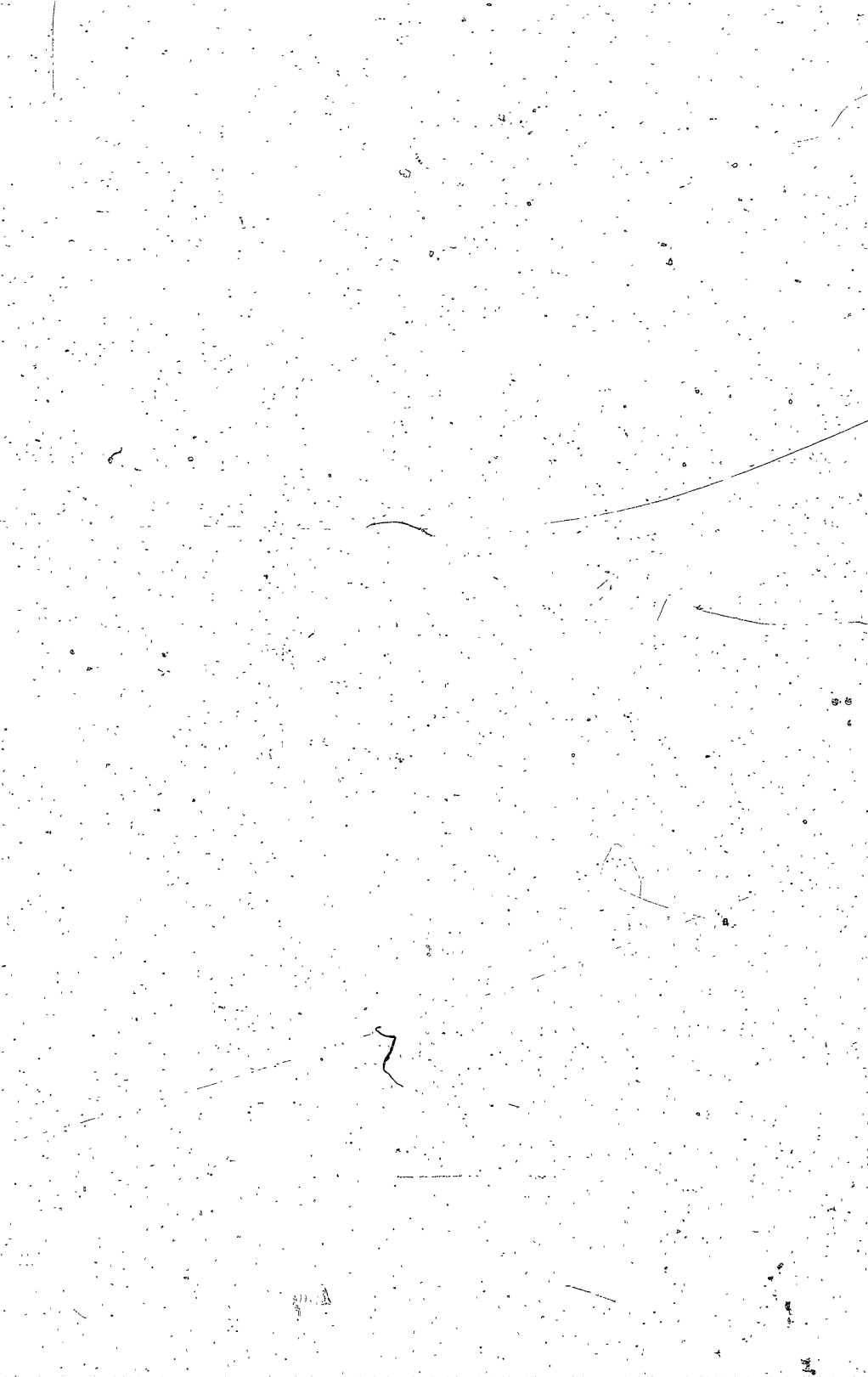
PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1651

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SOURCE: In the body of the *Relation*, we follow Lenox Library's copy of the first issue (H. 95); the letter of the Mother Superior, we obtain from the Lenox copy of the second issue (H. 96).

We give herewith chaps. i.-xii.; the remainder of the document will be published in Volume XXXVI.





# RELATION

DE CE

## QVI S'EST PASSE'

en la Mission des Peres de la Compagnie de IESVS, aux Hurós, & aux pais plus bas de la Nouvelle France, depuis l'Esté de l'année 1649. jusques à l'Esté de l'année 1650.

Enuoyée

AV R. P. CLAUDE DE LINGENDES

*Prouvincial de la Compagnie de IESVS  
en la Prouince de France.*

Par le R. P. PAUL RAGVENEAV, Supérieur des Missions de la Compagnie de IESVS en la Nouvelle France.



A PARIS,

Chez { SEBASTIEN CRAMOISY,  
Imprimeur ordinaire du Roy,  
& de la Reyne Regente. } m<sup>re</sup> saint  
lacques,  
aux Cico-  
gues.  
ET  
GABRIEL CRAMOISY,

M. D. C. LI.

AVEC PRIVILEGE DV ROY.

RELATION  
OF  
WHAT OCCURRED

in the Mission of the Fathers of the  
Society of JESUS, among the Hurons,  
and in the lower countries of New  
France, from the Summer of the year  
1649, to the Summer of the year 1650.

Sent to  
*REV. FATHER CLAUDE DE LINGENDES,*  
*Provincial of the Society of JESUS*  
*in the Province of France.*

By the Rev. Father PAUL RAGUENEAU,  
Superior of the Missions of the So-  
ciety of JESUS in New France.

PARIS,  
SEBASTIEN CRAMOISY,  
Printer in ordinary to the King  
and the Queen Regent,  
AND  
GABRIEL CRAMOISY,  
rue saint  
Jacques, at  
the Sign of  
the Storks.

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M. DC. LI.  
BY ROYAL LICENSE.



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*Au R. P. CLAUDE DE LINGENDES, Prouincial de la Compagnie de IESVS en la Prouince de France.*

MON R. PERE,  
PAX CHRISTI.

*Ce n'est plus du pais des Hurons, que j'adresse à vostre Reuerence la Relation de ce qui s'y est passé. Cette pauvre Eglise naissante [2] qui parut il y a vn'an, toute couuerte de son sang, opprimée sous la cruauté des Iroquois, ennemis du nom de Dieu & de la Foy; a du depuis continué plus que iamais dans ses souffrances: La plus grande part de nos bons Neophytes, & quelques-uns de leurs Pasteurs ont suiuy le chemin des premiers, au milieu des feux & des flammes, & maintenant sont dans le Ciel de compagnie. Vne famine espouventable qui a regné partout, y a mis la desolation. Nous comptons plus de trois mille baptizez cette derniere année; mais le nombre des morts est plus grand que de ceux qui ont suruescû à la ruine de leur Patrie. Les choses estant reduites à l'extremité, nous nous sommes veus obligez de quitter enfin vne place qui n'estoit plus tenable, pour en sauuer au moins les restes. Ce fut le dixiesme iour du mois de Iuin dernier, que nous sortismes de ces terres de Promission, qui estoient nostre Paradis, & où la mort nous eust esté mille fois plus*

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS among the Hurons, inhabitants of a country of New France, from the Summer of the year 1649 to the Summer of the year 1650.

To Reverend Father CLAUDE DE LINGENDES, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,  
PAX CHRISTI.

*It is no longer from the country of the Hurons that I send to your Reverence the Relation of what has happened therein. The poor infant Church—[2] which was seen, a year ago, bathed in its own blood, trodden down by the cruelty of the Iroquois, the enemies of God's name and of the Faith—has since then undergone yet greater sufferings. The larger number of our good Neophytes, with some of their Pastors, have followed through fire and flame the steps of their predecessors, and now bear them company in Heaven. A terrible famine, prevalent everywhere, has wrought desolation. We count over three thousand baptized during the last year; but the dead outnumber those who survive the ruin of their native Land. Reduced thus to extremity, we found ourselves at last compelled to relinquish a position that was no longer tenable, that we might, at least, save those who remained. It was on the tenth day of last June that we took our departure from this land of Promise, which was to us a Paradise, and in which death would have been to us a thousand times more*

douce, que ne sera la vie en quelque lieu que nous puissions estre. Mais il faut suivre Dieu, & il faut aimer ses conduites, quelques opposées qu'elles paroissent à nos desirs, à nos plus saintes esperances, & aux plus tendres amours de nostre cœur. En un mot, nous sommes descendus à Kebec, avec [3] quelques familles Chrestiennes de ces pauvres Sauvages, qui ont suivy nostre retraite; avec lesquels nous tascherons de former, à l'abry du fort de nos François, une Colonie Huronne, s'il plait à Nostre Seigneur de benir leurs desseins & les nostres. Vostre Reuerence verra le tout en detail, dans cette Relation, que ie luy adresse, la suppliant de nous procurer les prieres de tous ceux qui ont quelque amour pour ces peuples. Nous en auons vn plus grand besoin que iamais.

Mon Reuerend Pere,

De Kebec, ce premier  
de Septembre 1650.

Vostre tres-humble & obeissant  
Seruiteur & fujet en N. S.  
PAVL RAGVENEAV.

*sweet than life will be in any place where we could dwell. But we must follow God, and must love his leadings, however opposed they may seem to our wishes, our holiest hopes, or the tenderest longings of our hearts. In a word, we have come down to Kebec; together with [3] some Christian families of the poor Savages who have followed us in our retreat,—and with whom, if it please Our Lord to bless their purposes and ours, we shall endeavor, under cover of our French fort, to form a Huron Colony. Your Reverence will find all the details in this Relation that I send you, beseeching you to obtain for us the prayers of all who have any love for these peoples. We stand in greater need of them than ever.*

My Reverend Father,

*From Kebec, this first  
day of September, 1650.*

Your very humble and obedient  
Servant and subject in Our Lord,  
PAUL RAGUENEAU.



## [4] CHAPITRE I.

DU TRANSPORT DE LA MAISON DE SAINCTE MARIE  
DANS L'ISLE DE S. IOSEPH.

EN fuite des victoires sanglantes, que remporterent les Iroquois sur nos Hurons, au commencement du Printemps de l'an passé 1649. & en fuite des barbaries plus qu'inhumaines qu'ils exercerent à l'endroit de leurs captifs de guerre, & des cruels tourmens qu'ils firent souffrir impitoyablement au Pere Jean de Brebeuf, & au Pere Gabriel Lallemand, Pasteurs de cette Eglise vraiment souffrante; la terreur s'estant iettée sur les bourgades voisines, qui redoutoient vn semblable malheur; tout le pais se diffipa: Ces pauvres peuples desolez ayans quitté leurs terres, leurs maisons, & leurs bourgades, & tout ce qu'ils auoient de plus cher en ce monde, pour fuyr la cruauté d'un ennemy qu'ils craignoient plus que mille morts, & que tout ce qui estoit deuant leurs yeux, capable d'espouuanter des personnes desia miserables. Plusieurs [5] n'esperans plus d'humanité parmy les hommes, se ietterent dans l'espaisseur des bois, pour y trouuer la paix, quoy qu'avec les bestes feroces. Les autres se retirerent sur des rochers affreux, au milieu d'un grand Lac, qui a prez de quatre cent lieuës de circuit; ayans mieux mourir dans les eaux, & dans les precipices, que dans le feu des Iroquois. Vn bon nombre, ayans pris party parmy les peuples de la Nation-Neutre, & dans le sommet des Montagnes que nous nommons la Nation

## [4] CHAPTER I.

OF THE REMOVAL OF THE HOUSE OF SAINTE MARIE TO  
THE ISLAND OF ST. JOSEPH.

IN consequence of the bloody victories obtained by the Iroquois over our Hurons at the commencement of the Spring of last year, 1649, and of the more than-inhuman acts of barbarity practiced toward their prisoners of war, and the cruel torments pitilessly inflicted on Father Jean de Brebeuf and Father Gabriel Lallemand, Pastors of this truly suffering Church,—terror having fallen upon the neighboring villages, which were dreading a similar misfortune,—all the inhabitants dispersed. These poor, distressed people forsook their lands, houses, and villages, and all that in the world was dearest to them, in order to escape the cruelty of an enemy whom they feared more than a thousand deaths, and more than all that remained before their eyes,—calculated as that was to strike terror into hearts already wretched. Many, [5] no longer expecting humanity from man, flung themselves into the deepest recesses of the forest, where, though it were with the wild beasts, they might find peace. Others took refuge upon some frightful rocks that lay in the midst of a great Lake nearly four hundred leagues in circumference,—choosing rather to find death in the waters, or from the cliffs, than by the fires of the Iroquois. A goodly number having cast in their lot with the people of the Neutral Nation, and with those living on the

du Petun; ceux qui reſtoient les plus confiderables nous inuiterent à nous ioindre avec eux, & de ne pas fuyr ſi loin; eſperans que Dieu prendroit leur cauſe en main, lors qu'elle feroit deuenüe la noſtre, & qu'il auroit ſoin de leur deffenſe ſ'ils auoient ſoin de le feruir: Nous promettans pour cét effet, de ſe faire tous Chreſtiens, & d'eſtre fideles à la foy iuſqu'à la môrt, qu'ils voyoient armée de tous coſtez pour les exterminer.

C'eſtoit iuſtement ce que Dieu demâdoit de nous, en des temps de deſolation, de fuyr avec les fuyans, de les fuiure par tout où leur foy les fuiuoit, & de [6] ne pas negliger aucun de ces Chreſtiens: quoy qu'il fuſt conuenable d'arreſter le gros de nos forces, où le gros de ces fugitifs prendroient deſſein de ſ'arreſter. C'eſt la concluſion que nous priſmes ayans recommandé l'affaire à Dieu.

Nous détachâmes quelques-vns de nos Peres, pour faire quelques Miſſions volantes; les vns dans vn petit canot d'eſcorce, pour voguer ſur les coſtes, & viſiter les iſles les plus eſloignées de ce grand Lac; à ſoixante, quatre vingts, & cent lieuës de nous. Les autres prirent leur chemin par terre, trauerſans la profondeur des bois, & grauiſſans la cime des montagnes. En quelque endroit que nous marchions, Dieu eſtant noſtre conducteur, noſtre deffenſe, nos eſperances, & noſtre tout, qui a t'il a craindre pour nous?

Maïs il fallut, à tous tant que nous eſtions, quitter cette ancienne demeure de ſaincte Marie; ces edifices, qui quoy que pauvres, paroifſoient des chef-d'œuvres de l'art, aux yeux de nos pauvres Sauvages; ces terres cultiuées qui nous promettoient vne riche moisſon. Il nous fallut abandonner ce lieu, que ie

Mountain heights, whom we call the Tobacco Nation,<sup>23</sup> the most prominent of those who remained invited us to join them, rather than to flee so far away,—trusting that God would espouse their cause when it should have become our own, and would be mindful of their protection, provided they took care to serve him. With this in view, they promised us that they would all become Christians, and be true to the faith till the death came which they saw prepared on every side for their destruction.

This was exactly what God was requiring of us,—that, in times of dire distress, we should flee with the fleeing, accompanying them everywhere, whithersoever their faith should follow them; and that [6] we should lose sight of none of these Christians, although it might be expedient to detain the bulk of our forces wherever the main body of fugitives might decide to settle down. This was the conclusion we came to, after having commended the matter to God.

We told off certain of our Fathers, to make some itinerant Missions,—some, in a small bark canoe, for voyaging along the coasts, and visiting the more distant islands of the great Lake, at sixty, eighty, and a hundred leagues from us; others to journey by land, making their way through forest-depths, and scaling the summits of mountains. Go which way we might, since God was our guide, our defense, our hope, and our all, what was there to fear for us?

But on each of us lay the necessity of bidding farewell to that old home of sainte Marie,—to its structures, which, though plain, seemed, to the eyes of our poor Savages, master-works of art; and to its cultivated lands, which were promising us an abundant harvest. That spot must be forsaken, which I may

puis [7] appeller nostre seconde Patrie, & nos delices innocentes; puis qu'il auoit esté le berceau de ce Christianisme, qu'il estoit le temple de Dieu, & la maison des seruiteurs de Iesus-Christ, & crainte que nos ennemis trop impies, ne profanassent ce lieu de saincteté, & n'en prissent leur auantage; nous y mismes le feu nous mesmes, & nous vismes brusler à nos yeux, en moins d'une heure, nos trauaux de neuf & de dix ans.

C'estoit sur les cinq a six heures du soir, le quatorziesme iour du mois de Iuin, qu'une partie de nous monta sur vn petit vaisseau que nous auions basti: Je me iettay avec la plus grande part des autres, sur des arbres de cinquante à soixante pieds de longueur, que nous auions abatus dans les bois, & que nous traifnâmes dans l'eau, les lians tous ensemble, pour nous faire vn plancher flottant sur cet element infidelle, comme autrefois nous auions veu qu'en France on conduisoit le bois flotté dessus les eaux. Nous voguâmes toute la nuit sur nostre grand Lac, à force de bras & de rames; & le temps nous estant fauorable, nous abordâmes heureusement au bout [8] de quelques iours, dans vne isle où les Hurons nous attendoient, & qui estoit le lieu où nous auions pris le dessein de nous réunir tous ensemble, pour en faire vne isle Chrestienne.

Dieu sans doute nous conduisoit en ce voyage: car lors mesme que nous costoyons ces terres abandonnées, l'ennemy estoit en campagne, & fit son coup le lendemain, sur quelques familles Chrestiennes, qu'il surprist durant leur sommeil, sur le chemin que nous auions tenu; massacrant les vns sur la place; les autres furent emmenez captifs.

[7] call our second Fatherland, our home of innocent delights, since it had been the cradle of this Christian church; since it was the temple of God, and the home of the servants of Jesus Christ. Moreover, for fear that our enemies, only too wicked, should profane the sacred place, and derive from it an advantage, we ourselves set fire to it, and beheld burn before our eyes, in less than one hour, our work of nine or ten years.

It was between five and six o'clock, on the evening of the fourteenth of June, that a part of our number embarked in a small vessel we had built. I, in company with most of the others, trusted myself to some logs, fifty or sixty feet in length, which we had felled in the woods, and dragged into the water, binding all together, in order to fashion for ourselves a sort of raft that should float on that faithless element,—just as, in former days, we had seen in France floating timbers transported down the streams. We voyaged all night upon our great Lake, by dint of arms and oars; and, the weather being favorable, we landed without mishap, after [8] a few days, upon an island, where the Hurons were awaiting us, and which was the spot we had fixed upon for a general reunion, that we might make of it a Christian island.

God, doubtless, led us on this journey; for, even while we coasted along those deserted lands, the enemy was in the field, and on the following day delivered his blow upon some Christian families whom he surprised, during their sleep, along the road which we had followed; some were massacred upon the spot, others led away captive.

The Hurons who were awaiting us on that Island, called the Island of Saint Joseph, had sown there their

Les Hurons qui nous attendoient dās cette Isle, appellée l'Isle de Saint Ioseph, y auoient semé leur bled d'Inde: mais les fechereffes de l'Esté estoient si excessiues, qu'ils perdoient l'esperance de leur moiffon, si le Ciel ne leur donnoit quelque pluye fauorable. Ils nous prierent à nostre abord d'obtenir cette faueur pour eux. Nos prieres furent exaucées le mesme iour, quoy qu'il n'y eust auparavant aucune apparence de pluye.

Ces grans bois, qui depuis la Creation du monde, n'auoient point esté abbatu de la main d'aucun homme, nous [9] receurent pour hostes, & la terre nous fournit, sans la creuser, la pierre & le ciment qu'il nous falloit, pour nous fortifier contre nos ennemis. En forte que Dieu mercy nous nous vimes en estat de tres-bonne deffense, ayant basti vn petit fort, si regulierement qu'il se deffendoit facilement soy-mesme, & qui ne craignoit point, ny le feu, ny la fappe, ny l'escalade des Iroquois.

De plus, nous mimes la main pour fortifier le bourg des Hurons, qui ioignoit à nostre habitation: nous leur dresseames des bastions, qui en deffendoient les approches, estans dans le dessein de prester & les forces, & les armes, & le courage de nos François, qui eussent exposé tres-volontiers leur vie, pour vne deffense si raisonnable, & si Chrestienne: ce bourg estant vrayement Chrestien, & le fondement du Christianisme respandu en toutes ces contrées.

Indian corn; but the Summer drouths had been so excessive that they lost hope of their harvest, unless Heaven should afford them some favoring showers. On our arrival, they besought us to obtain this favor for them; and our prayers were granted that very day, although previously there had been no appearance of rain.

These grand forests, which, since the Creation of the world, had not been felled by the hand of any man, [9] received us as guests; while the ground furnished to us, without digging, the stone and cement we needed for fortifying ourselves against our enemies.<sup>24</sup> In consequence, thank God, we found ourselves very well protected, having built a small fort according to military rules, which, therefore, could be easily defended, and would fear neither the fire, the undermining, nor the escalade of the Iroquois.

Moreover, we set to work to fortify the village of the Hurons, which was adjacent to our place of abode. We erected for them bastions, which defended its approaches,—intending to put at their disposal the strength, the arms, and the courage of our Frenchmen. These would most willingly have hazarded their lives in a defense so reasonable and so Christian,—the village being truly Christian, and the foundation of the Christian church that is dispersed throughout these regions.



## CHAPITRE II.

## DE LA MISSION DE SAINT IOSEPH.

CETTE Ile dans laquelle nous auions transporté la maison de Sainte Marie, [10] ayant le nom de Saint Ioseph Patron de ces Païs; les Sauvages qui s'y estoient retirez, compoioient la Mission qui portoit le mesme nom. Le bourg Huron auoit plus de cent cabanes, dont vne seule contenoit les huit & dix familles, qui font soixante & quatre vingt personnes. Outre cela, il y auoit çà & là dans la Campagne, quelques cabanes plus esloignées; qui toutes ont donné de l'employ aux Peres qui ont eu le soin de cette Mission: sur laquelle Dieu a versé ses benedictions, à proportion des Croix qu'il y a enuoyé.

La famine y a esté extreme. Non pas que les terres qu'on y auoit enfemencées, n'eussent rendu avec l'vfure que l'on desiroit, & bien au dela du centuple, ce qu'on leur auoit confié: mais à cause que de dix familles, à peine y en auoit il vne seule qui eust pû vacquer aux trauaux, qui sont necessaires, pour se faire vn champ de bled d'Inde, en vn lieu, qui lors que l'on y aborda n'estoit qu'une espaiffe forest, qui n'auoit rien de disposé pour le labour. La plupart de ces pauvres exilez dans leur propres païs, auoient passé tout l'Este, & vne partie de [11] l'Automne, à viure dans les bois, de racines & de fruits sauuages; & à pescher çà & là, sur les Lacs & sur les Riuieres, quelques petits poissons, qui seruoient plus

## CHAPTER II.

## OF THE MISSION OF SAINT JOSEPH.

THIS Island, to which we had transferred the house of Sainte Marie, [10] being called by the name of Saint Joseph, Patron of these Regions, the Savages who had removed there constituted the Mission bearing the same name. The Huron village comprised over a hundred cabins, one of which might contain eight or ten families,—making, say, sixty or eighty persons. Besides this village, in the Country, here and there, were a few more distant cabins, all of which have provided work for the Fathers who have had charge of this Mission, on which God has poured out his blessings in proportion to the Crosses which he has sent it.

The famine here has been very severe. Not that the lands which had been sown would not have returned with interest what we desired—indeed, more than a hundredfold—that which had been entrusted to them; but for the reason that there was hardly one family in ten which had been able to apply itself to the labor needed to cultivate a field of Indian corn in a place which, when they came to it, was but a thick forest, unprepared in any way for tillage. The greater number of these poor people, exiles in their own country, had passed the whole Summer, a part also of [11] the Autumn, living in the woods on roots and wild fruits; or taking, here and there, in the Lakes or Rivers, a few small fish,

pour reculer vn peu leur mort, que pour contenter leur vie. L'hyuer estât venu, qui a couuert la terre de trois & quatre pieds de neige, & qui a glacé tous les Lacs & toutes les Riuieres; tout ce ramas de monde s'estant rangé proche de nous, se vit incontinent dans la necessité, & dans l'extremité de la misere; n'ayans fait, ny pû faire aucune prouision.

Ce fut alors que nous fumes contrains de voir des squeletes mourantes, qui soustenoient vne vie miserable, mangeant iusqu'aux ordures, & les rebuts de la nature. Le gland estoit à la plus-part, ce que feroient en Frâce les mets les plus exquis. Les charognes mesme deterrées, les restes des Renards & des Chiens, ne faisoient point d'horreur, & se mangeoient, quoy qu'en cachete: Car quoy que les Hurons, auant que la foy leur eust donné plus de lumiere, qu'ils n'en auoient dans l'infidelité, ne creussent pas commettre aucun peché de māger leurs ennemis, aussi peu qu'il y en a de les tuer: [12] Toutefois ie puis dire avec verité, qu'ils n'ont pas moins d'horreur de manger de leurs compatriotes, qu'on peut auoir en France de manger de la chair humaine. Mais la necessité n'a plus de loy, & des dents fameliques ne discernent plus ce qu'elles mangent. Les meres se font repeuës de leurs enfans, des freres de leurs freres, & des enfans ne reconnoissoient plus en vn cadavre mort, celui lequel lors qu'il viuoit, ils appelloient leur Peré.

Nous auons tafché de foulager vne partie de ces misereres: mais quoy qu'en ces aumosnes, nous ayons esté peut estre au delà de ce que la Prudence eust demandé de nous, toutefois le mal estant si public, & tout le monde ne pouuant pas estre secouru

which aided rather in postponing for a little time their death, than in satisfying the needs of life. Winter having set in, covering the ground with three or four feet of snow, and freezing all the Lakes and Rivers, that entire multitude of people who had crowded near us found themselves in immediate need, and in the extremity of misery, not having laid in, nor being able to store, any provisions.

Then it was that we were compelled to behold dying skeletons eking out a miserable life, feeding even on the excrements and refuse of nature. The acorn was to them, for the most part, what the choicest viands are in France. Even carrion dug up, the remains of Foxes and Dogs, excited no horror; and they even devoured one another, but this in secret; for although the Hurons, ere the faith had given them more light than they possessed in infidelity, would not have considered that they committed any sin in eating their enemies, any more than in killing them, [12] yet I can truly say that they regard with no less horror the eating of their fellow-countrymen than would be felt in France at eating human flesh. But necessity had no longer law; and famished teeth ceased to discern the nature of that they ate. Mothers fed upon their children; brothers on their brothers; while children recognized no longer, in a corpse, him whom, while he lived, they had called their Father.

We endeavored to relieve these miseries, in part; but, although our alms exceeded, perhaps, what Prudence asked of us, still—the calamity being so widespread, and it being impossible for us to assist all equally—we were compelled to be witnesses of some of these horrifying spectacles.

efgalement de nous; nous auons esté contrainsts de voir de nos yeux vne partie de ces spectacles, qui nous faisoient horreur.

Ceux qui auoient dequoy parer aucunement à la famine, se virent attaquez d'une maladie contagieuse, qui en emporta vn grand nombre; mais particulièrement des enfans.

La Guerre auoit delà fait les rauages: non seulement dans la defolation arriüée [13] l'Hyuer precedent; mais en quantité de massacres, qui estoient furuenus tout le long de l'Este, en terre ferme, aux enuirs de ceste Isle; où la paureté contraignoit quantité de familles d'aller chercher aussi tost la mort, que la vie, dans des campagnes abandonnées à la fureur des ennemis. Mais afin que rien ne manquaist aux miserables d'un peuple affligé; tous les iours, & toutes les nuits de l'Hyuer, ce n'estoient que des nuits d'horreur, d'as les craintes & dans les attêtes où ils estoient sans cesse d'une armée ennemie d'Iroquois, dont ils auoient eu aduis; qui (disoit-on,) deuoit venir nous enleuer cette Isle, & exterminer avec nous les restes d'un pais tirant à sa fin. Voila vne face d'affaire bien déplorable: mais ce fut au milieu de ces defolations, que Dieu prit plaisir de tirer le bien de ces peuples, de leur plus grand malheur. Leur cœur se trouuoit si docile à la foy, que nous faisions dans leurs esprits plus en vne parole, que iamais nous n'auions pû faire en des années toutes entieres. Ces pauvres gens mourans de faim venoient eux-mesmes nous trouuer, & nous demander le Baptesme; se [14] cõsolans des esperances du Paradis, qu'ils voyoient aussi proche d'eux, qu'estoit la mort, qu'ils portoient dans leur sein.

Those who were totally without means to guard against the famine were attacked by a contagious malady, which carried off a great number of them, especially of the children.

The War had already made its ravages, not only in the devastation which occurred [13] in the preceding Winter, but in the number of massacres which happened all through the Summer, on the mainland in the vicinity of this Island; poverty compelled numbers of families to go thither, to seek death as much as life, in the open country given over to the fury of the enemy. But, that nothing might be lacking in the miseries of an afflicted people, all the days and nights of Winter were but nights of horror, passed in constant fear and expectation of a hostile party of Iroquois, of whom tidings had been received; these (it was said) were to come to us to sweep this Island, and to exterminate, with us, the remnants of a nation drawing to its end. Here is an aspect of the matter calamitous indeed; but it was in the midst of these desolations that God was pleased to bring forth, from their deepest misfortunes, the well-being of this people. Their hearts had become so tractable to the faith that we effected in them, by a single word, more than we had ever been able to accomplish in entire years. These poor people, dying of hunger, came of their own accord to see us, and besought of us Baptism,—[14] consoling themselves with hopes of Paradise, which they beheld as near to them as was the death itself which they carried in their bosoms.

One mother was visited, who had but her two breasts, and these dry and without milk,—which, nevertheless, were the sole offering she had been

Vne mere s'est veuë, n'ayant que deux mammelles, mais sans fuc & sans lait, qui toutefois estoit l'vniue chose qu'elle eut peu presenter à trois ou quatre enfans, qui pleuroient y estans attachez: Elle les voyoit mourir entre ses bras, les vns apres les autres, & n'auoit pas mesme les forces de les pouffer dans le tombeau. Elle mouroit sous cette charge, & en mourant elle disoit, Ouy, Mon Dieu, vous estes le maistre de nos vies: nous mourrons puisque vous le voulez; voila qui est bien que nous mourrions Chrestiens. I'estois damnée, & mes enfans avec moy, si nous ne fussions morts miserables, ils ont receu le saint Baptesme, & ie croy fermement que mourans tous de compagnie, nous resusciterons tous ensemble.

Vne autre mere se voyant mourir la premiere, avec autant de paix que si elle eût entré dans vn doux sommeil, laissoit dessus son sein deux pauvres orphelins, qui continuoient de la fucquer apres sa mort, & qui mouroient dessus leur mere, [15] aussi paisiblement, qu'ils s'y estoient autrefois endormis, lors qu'ils en tiroiët & le lait, & la vie.

Plusieurs en expirant recomandoient leur ame à Dieu, d'autres disoient à leurs enfans, qu'ils ne songeassent rien qu'à luy, puisque luy seul seroit leur Pere dedans l'eternité. Quelques-vns ayant vendu pour vn repas de gland boüilly dans l'eau, l'vniue chose qui leur restoit de tous leurs biens, & laquelle ils s'estoient reserüee, pour ne pas mourir aussi nuds, qu'ils estoient fortis du ventre de leur mere; se voyans ainsi despoüillez dans les attentes de la mort, qui estoit prochaine, disoient à Dieu; Oüy mon Dieu, ie n'ay plus rien en terre, & mon cœur n'y peut estre attaché: i'attens avec joye la mort,

able to make to three or four infants, who wept as they were pressed to her bosom. She beheld them die in her arms, one after another, and had not even the strength to cast them into the grave. She expired under this burden; but with her dying breath she said: "Yes, My God, you are the lord of our lives; we shall die, since you will it; but how good it is, that we should die Christians. I would have been damned, and my children with me, had we not died in affliction. They have received holy Baptism; and I firmly believe that, being companions in death, we shall rise all together."

Another mother, perceiving that she would be the first to die, left — with the same peace as if she were falling into a sweet slumber — upon her bosom two poor orphans, who continued to suck from her after her death, and who died upon their mother [15] as quietly as formerly they had slept there, when they drew from her both milk and life.

Many, when dying, commended their souls to God; others bade their children think only of him, since he, and no other, would be their Father through eternity. Some, having sold for a meal of acorns, boiled in water, the single possession which remained to them of all their goods, — and which they had reserved in order that they might not die in as naked a condition as they had issued from the wombs of their mothers, — finding themselves thus despoiled, said to God, while awaiting the death that was at hand: "Yes, my God, I have nothing more on earth, and my heart cannot be attached to it. I await with joy the death which formerly I so much dreaded; but it is in the hope which your faith affords me, that I



qu'autrefois i'ay tant redoutée: mais c'est dans l'esperance que vostre foy me donne que ie feray d'autant plus heureux dans le Ciel, que ie meurs main tenant miserable.

Ces pauvres moribonds nous beniffoient en mesme temps qu'ils enuifageoient leurs misereres, n'y en ayant aucun qui n'ait trouué en nous, & plus d'amour, & vne charité plus secourante, [16] qu'ils n'en esprouoient mesme de leurs plus proches. Aussi ne nous regardoient-ils, qu'avec des yeux d'amour, comme leurs Peres, & receuans nos charitez durant leur vie, ils sçauoient bien qu'elles continueroient sur eux, mesme iusqu'apres la mort, quelques-vns de nos Peres, & des François qui estoient avec nous, s'estans chargez du soin, qu'aucun autre ne vouloit prendre, non pas mesme les plus proches parens des defunts, d'enfeuelir & d'enterrer ces pauvres abandonnez des hommes: mais que nous pouons appeller les chers de Dieu, puis qu'ils sont maintenant ses enfans, quelques barbares & miserables qu'ils ayent esté. *Ecce quomodo computati sunt inter filios Dei, & inter sanctos fors illorum est.*

Il s'est trouué de ces pauvres Chrestiens, qui se voyans mourir dans ces misereres, nous enuoyoient querir. Hé! ie te prie, mon frere, nous disoient-ils, enterre moy dés maintenant; car c'est fait de ma vie, & tu vois bien que tu me dois compter entre les morts. Ce que ie crains, si ie mourois auant que d'estre enterrée, c'est que de pauvres gens aussi miserables que moy, ne me despoüillent [17] de ce haillon, dont ma nudité est cœuerte, pour se couvrir eux-mesmes. Ce me fera vne consolation, entrant dans le tombeau, de sçauoir que mon corps n'aura pas cette

shall be all the happier in Heaven because I now die in misery."

These poor dying people blessed us, even while confronting their miseries; for there was not one of them who had not received from us more love, and more helpful charity, [16] than they had experienced from even their nearest relatives. For this reason they looked on us only with eyes of love, as upon their Fathers; and, being made recipients of our charities during life, they were well assured that these would be extended to them even after death. For some of our Fathers, and of the Frenchmen who were with us, had charged themselves with the care which no one else — not even the nearest relatives of the dead — would undertake, of laying out, and burying these poor people, — forsaken indeed by their fellow-men, but whom we could call the beloved of God, since they are now his children, however barbarous and wretched they may have been. *Ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.*

There were some of these poor Christians who, perceiving that a wretched death was near, sent for us in their miseries. "Ah!" they said to us, "I entreat thee, my brother, bury me now, at once; for my life is over, and thou seest plainly that I am numbered among the dead. Now, what I fear is this, that, if I should die before being buried, other poor people, as destitute as I am, may rob me [17] of these rags that cover my nakedness, to put upon themselves. It will be a consolation to me, on going down to the grave, to know that, after death, my body will not suffer that humiliation, of which I have

confusion apres la mort, dont i'ay eu horreur toute ma vie. Ces spectacles nous tiroient les larmes.

Il faut confesser que sans nous cette mortalité eût esté encore bien plus grande: car plusieurs n'ont vesçu que de l'affistance que nous leur auons donné. La main de Dieu ayant esté vraiment paternelle sur nous, voulant nous conferuer, pour mettre dans le Ciel les restes de ce peuple mourant. Car c'est cette diuine Prouidence, qui par des voyes toutes pleines d'amour, (ie les pourrois appeller miraculeuses,) nous fournissoit les moyens, non seulement de subsister nous mesmes, dans cette misere publique: mais nous dōnoit encor les moyens de faire du bien à tout le monde, de nous rendre les maistres des cœurs, & de gagner leur affection, pour les gagner tous tant qu'ils font à Iesus-Christ. C'est ce qu'ils admiroient eux-mesmes; adorans en mesme temps la toute puissance de Dieu, & son amour sur nous, & en suite [18] sur eux, voyans bien que nous ne viuions que pour eux.

Tout l'Hyuer, ayans employé la iournée, les vns pour le salut des ames, les autres dans les œures de charité; La nuit donnoit quelque treue à nostre travail: autant qu'il en falloit pour ne pas succomber aux fatigues de la iournée; mais non pas tant que la nature en eust pris d'elle-mesme, avec vn plaisir innocent. Car à vray dire, nous ne dormions que d'vn demy sommeil. Quelques froids, quelques neiges, quelques vents qui soufflassent; toute la nuit il y auoit des sentinelles exposées aux rigueurs du temps, & des rondes continuelles qui faisoient leur deuoir: Les autres, qui durant ce temps là, prenoient vné partie de leur repos, estoient tousiours deffous les armes, & comme attendans le combat.

had a horror all my life." Scenes like these drew tears from our eyes.

I must confess that but for us, this mortality would have been very much greater; for many have remained alive only through the assistance which we rendered them; the hand of God, truly that of a father over us, chose to preserve us that we might lead to Heaven the remnant of this dying people. For it was this divine Providence which, by methods full of love (I may call them miraculous), not only supplied to us, during this time of general misery, the means for our own subsistence, but gave to us the ability to benefit all, to render ourselves masters of men's hearts, and to gain their affections, that we might win them, one and all, to Jesus Christ. It was this which they themselves extolled,—adoring, at the same time, the almighty power of God and his love toward us, and, therefore, [18] toward themselves, perceiving clearly that we lived but for them alone.

All Winter, having employed the day, some of us in the care of souls, others in works of charity, the night afforded some respite to our labors,—as much, at least, as was needed to prevent our succumbing to the fatigues of the day; but not as much as nature herself would have taken with a guileless pleasure. For, to say the truth, our sleep was but a half-sleep: whatever the cold, whatever the snow, whatever winds might blow, sentinels kept watch all night long, exposed to every severity of weather in the never-ending rounds which formed their duty; the others, who during this time were taking their allotment of repose, were the while under arms, as if awaiting battle.

Our assiduous care for them captivated the hearts

Ce grand foïn rauiffoit le cœur de ces pauvres Sauvages, qui tous les iours, matin & foir rempliffoient notre Eglife pour y rendre à Dieu leurs hommages. Les Sacremēs y estoient frequētez avec deuotion. Les Feftes & les Dimanches estoient fanctifiez par la Pieté du peuple, [19] & par les predications publiques. Les enfans y auoient leur iour fur la femaine, & les filles le leur separé, pour apprendre le Catechifme.

Mais le plus fort de nostre traual, estoit de visiter les cabanes, pour y confoler les affigez, y fecourir les pauvres, pour y affister les malades, pour y difpofer à la mort, ceux qui en estoient les plus proches, pour y confirmer dans l'efprit de la foy les Chreftiens & les catechumenes, & pour y gagner les infidelles à Iefus-Christ.

Nos Peres, en faifant ces vifites, auoient l'œil à la pauureté d'vn chacun; & felon qu'ils iugeoient plus à propos de fubuenir aux neceffitez plus preffantes, ils se feruoient d'vne efpece de monoye, qu'ils alloient diftribuant à ces pauvres. C'estoit vn petit morceau de cuiure, marqué pour cēt effet. Tous ceux qui en auoient receu par aumosne, se trouuoient à nostre porte fur le Midy, & prefentoient leur petite monoye. On donnoit aux vns vne certaine mefure de gland, qu'ils faifoient bouillir dans vne laixiue de cendres, pour vn premier bouillon, afin d'en oster la plus grande [20] amertume. On diftribuoit aux autres quelque morceau de poiffon enfumé, qu'ils cuifoient en l'eau, dont par apres ils foufvenoient leur vie. Ceux qui estoient les mieux partagez, receuoient vn peu de farine de bled d'Inde, bouillie dans l'eau.

Nous auions achepté auant que les neiges euffent

of these poor Savages, who every day, morning and night, filled our Church that they might there render homage to God. There the Sacraments were resorted to with great devoutness; the Feast-days and Sundays were sanctified by the Piety of the people, [19] and by public preachings. The boys had their day in the week, and the girls their separate day, for learning the Catechism.

But the heaviest part of our work lay in visiting the cabins for the purpose of consoling the afflicted, assisting the poor, aiding the sick, preparing for death those who were nearest to it, strengthening in the faith the Christians and catechumens, and winning unbelievers to Jesus Christ.

Our Fathers, in making these visits, considered the poverty of each person; and, according as they deemed it advisable to aid the most pressing necessities, they made use of a kind of coin which they went about distributing among these poor people; it was a little piece of copper, stamped for this purpose. All who had received it as an alms stood at our door, about Midday, and presented their small coin. To some was given a certain quantity of acorns, which they cooked,—first boiling them in a lye made from ashes, in order to take from them their excessive [20] bitterness. We distributed to others a small portion of smoked fish, which they cooked in water, and on it kept themselves alive. The more favored among them received a little Indian meal, boiled in water.

Before the snow had covered the ground, we had bought five or six hundred bushels of acorns, and had despatched several canoes to procure among the Algonquin Nations, sixty, eighty, or a hundred leagues away, this supply of fish. The little corn

couvert la terre, cinq ou six cents boiffeaux de gland. Nous auïos enuoié quelques canots, pour aller chercher parmy les Nations Algonquines, cette prouïſion de poiſſon, à ſoixante, quatre-vingt, & cent lieuës de là. Ce peu que nous auïos de bled, venoit du trauail des Hurons, au temps de l'abondance. *Vnde exeunt flumina reuertuntur.* C'eſtoit pour eux, auſſi bien que pour nous, que Dieu nous auoit fourny en ſon temps cette manne du Ciel: car c'eſt ainſi que i'appelle les plus grandes richeſſes que nous euſſions, leſquelles eſtant en France, i'euffe appellé de grandes pauuretez, & de grandes miſeres: La nature ſe contente de peu, & d'où on bannit les delices, on bannit de grands foins, & on s'exempte de beaucoup d'empreffemens, peu neceſſaires à vne vie, qui apres tout [21] ne peut eſtre immortelle.

Quantité de perſonnes m'ont prié de leur faire ſçauoir l'ordre que nous tenions, pour l'inſtruction de nos Sauvages, & la fuite de nos employes le long de la iournée. Ces employes n'eſtans pas dans l'eſclat, & n'ayans point de ſpectateurs, ſinon ceux qu'on appelle les balieures de la terre, & le rebut du monde; ce que ie puis reſpondre à cette demande, ne peut auoir rien d'eſclattant. Ceux toutefois qui ne trouuent rien de petit, dans les choſes qui concernent le ſalut des ames, puis qu'ils deſirent que ie deſcende dans ces particularitez, & que c'eſt pour eux & pour ſemblables perſonnes que i'eſcris cecy, ils ſçaurôt qu'ayans pris pour nous-mêmes, deux ou trois heures de la nuit, pour agir avec Dieu, auant que d'agir avec le prochain; Le iour eſtant venu, les Chreſtiens venoiët à l'Egliſe, où nous reſeruions quelques Meſſes pour eux. Les prieres s'y faiſoient publiques, à

we had was the produce of Huron industry in times of prosperity. *Unde exeunt flumina revertuntur.* It was for them, as for ourselves, that God had provided, in due season, this manna from Heaven,—for so I term what was the greatest wealth we possessed, which, in France, I would have called great poverty and misery. Nature contents herself with little; and, whencesoever gratifications are excluded, great cares also are banished, and men are relieved from many strong desires,—little in keeping with a life which, after all, [21] cannot be immortal.

Many persons have begged us to acquaint them with the order that is followed in the instruction of our Savages, and the course of our occupations during the day. As these employments make no display, and have no spectators, save those whom people are wont to term the offscourings of the earth, or the refuse of the world, the reply that I make to this inquiry can contain in it nothing remarkable. Those, however, who do not regard as trifles things that concern the salvation of souls, since they wish me to go into particulars,—and since it is for them, and persons like them, that I am writing,—let them know that, having reserved to ourselves two or three hours of the night for intercourse with God, before occupying ourselves with our fellow-creatures, at daylight the Christians were wont to assemble in the Church, where we reserved for them a few Masses. The prayers were said aloud, for the reason that, otherwise, many who were newly converted to the faith would not be able to learn them so readily. One of our Fathers presided at this devotion, and all the Savages followed him,—repeating, without [22] haste, the same words. The prayer ended, we gave



cause que plusieurs nouvellement conuertys à la foy, ne peuuent pas si tost les apprendre. Vn de nos Peres presidoit à cette deuotion, & tous les Sauvages le suiuiotent, repetans sans [22] empressement les mesmes mots. La priere acheuée on donnoit quelque instruction à toute l'assemblée; quelquefois leur expliquant quelqu'un de nos mysteres; d'autresfois, pour les confirmer dans la foy, on leur en deduisoit quelques motifs, qui nous sembloiēt dauantage dans la portée de leur esprit: fouent on les exhortoit à quelque chose de pratique, afin qu'ils passassent fainement la iournée: soit qu'on les pouffast à offrir à Dieu leurs trauaux, leurs peines, leurs souffrances; soit qu'on leur donnât quelque Oraison iaculatoire, qui fût leur entretien, & l'ame de tout leur trauail, soit qu'on leur enseignast les moyens de resister aux tentations; & comment y ayant succombé par mal-heur, il faut auoir recours à Dieu, & luy en demander pardon; soit enfin qu'on les incitast à son amour, & aux desirs de la vie eternelle.

Cette instruction estant finie, & la plus courte qu'il se pouuoit; les premiers venus fortoient, & les autres demeuroient pour receuoir aussi l'instruction, ayans fait les prieres publiques comme les precedens. La Chapelle se remplissoit en [23] cette façon, dix & douze fois vne matinée. Cependant d'autres Peres entendoient les confessions, & selon les necessitez plus particulieres d'un chacun, ils leur donnoient diuers aduis. Souuent en un matin, un seul Pere disoit un bon mot, à cinquante & soixante personnes. Les plus longs entretiens, ne sont pas tousiours ceux qui penetrent plus auant dans le cœur.

Sur les neuf heures on fermoit la porte de l'Eglise:

a short instruction to the whole assembly,—sometimes explaining to them some one of our mysteries; at other times, that we might strengthen them in the faith, deducing from it such motives of action as seemed to us more within the grasp of their minds. Oftentimes, we exhorted them to something practical, with a view to their passing holily the day,—whether it were by urging them to offer to God their labors, their pains, and their sufferings; or by giving them some ejaculatory Prayer that should be their support, and the life of all their work; or by teaching them the means of resisting temptation, and how, if through misfortune they had yielded to it, they should betake themselves to God, and ask his pardon; or, in fine, by inciting them to love of him, and to desires of eternal life.

This instruction ended, and made as short as possible, the first comers withdrew; others remained, in order to receive instruction also, having first joined in the public prayers, like those who had preceded them. The Chapel was filled, [23] thus, ten or a dozen times a morning. Meanwhile, others of the Fathers heard confessions, and, in accordance with the special needs of each one, gave them various advice. Often, in the course of a morning, a single Father would say an appropriate word to fifty or sixty persons. The longest discourses are not always those that sink most deeply into the heart.

At nine o'clock, the door of the Church was shut, and it was then that our Fathers went to the cabins to make their visitations, continuing these till about two hours before night. For then, following the example of the morning, we rang the bell to recall the Christians to public prayer, the Church being

& c'estoit alors que nos Peres alloiēt dans les cābanes, y faire leurs visites, iufqu'environ deux heures auant la nuit. Car alors on fonnoit pour rappeler les Chrestiens aux prieres publiques, en la mefme façon qu'on les auoit fait le matin, l'Eglise se rempliffant & fe vuidant dix ou douze fois pour le moins, & c'est pour lors que plusieurs de ces bons Neophytes rēdoient conte de leur iournée, felon que ceux qui auoient le foin d'vn chacun, les arrestoiēt à la porte pour cēt effet, tantost l'vn tantost l'autre; pour fçauoir en vn mot, cōbien de fois ils auoient pensé à Dieu le long du iour: en quoy ils luy auoient esté plus fideles: s'ils luy auoient offert leur traual, leur [24] faim, & leur misere: s'ils n'auoient point commis quelque faute. Cela fe fait avec vne candeur qui n'a rien de barbare, & avec vne simplicité d'enfant; qui est vne marque infaillible de l'esprit de Dieu. Tousiours la nuit nous surprénoit pluftost que nous ne desirions: mais neantmoins nous la receuions avec amour, elle feule nous donnant le loisir de retourner avec Dieu; si toutefois on peut fortir de luy, lors qu'on ne parle que de luy, qu'on n'agit que pour luy, qu'on vit en luy, dans l'attente de ne mourir iamais pour autre que pour luy.

C'estoient là nos employs, au milieu de cette barbarie deuenue Chrestienne: c'estoit ainsi que Dieu alloit difposant ces peuples pour le Ciel, les voyant proches de leur ruine. Nous l'allons voir dans les Chapitres fuiuans.

filled and emptied at least ten or twelve times. It was then, too, that many of these good Neophytes gave in their account of the day, as those who had charge of each one detained them at the door for that purpose,—sometimes one, sometimes another, to learn, in a word, how often, throughout the day, they had thought upon God; in what they had been the most true to him; if they had offered to him their labor, their [24] hunger, their misery; if they had not committed some fault. Such questions were answered with a frankness that showed nothing of the barbarous, and — which is an infallible indication of the spirit of God — with the simplicity of a child. The night always came upon us sooner than we desired; nevertheless, it was welcomed by us with pleasure, for it alone afforded us the leisure for going back to God,—if, indeed, they can depart from him, who never speak but of him or act but for him, and who live in him, in the earnest expectation of never dying but for his sake.

Such were our employments in the midst of that barbarism become Christian. It was thus that God proceeded to prepare this people for Heaven, perceiving them to be near to their destruction. This we shall see in the Chapters which follow.

## [25] CHAPITRE III.

DE LA PRISE & DESOLATION DE LA MISSION DE  
 SAINT IEAN, PAR LES IROQUOIS, & DE LA  
 MORT DU P. CHARLES GARNIER, QUI  
 Y ESTOIT EN MISSION.

**D**ANS les Montagnes, que nous nommons la Nation du Petun, nous y auions depuis quelques années deux Missions: en chacune il y auoit deux de nos Peres. La plus frontiere à l'ennemy, estoit celle qui portoit le nom de Saint Iean; dont le bourg principal, qui s'appelloit du mesme nom, estoit d'environ cinq à six cent familles. C'estoit vn champ arrosé des fueurs d'vn des plus excellens Missionnaires, qui ayt esté en ces païs, le Pere Charles Garnier; qui le deuoit aussi arrouser de son sang, puis qu'il y est mort avec son troupeau, qu'il a conduit luy-mesme iusque dans le Paradis; le iour approchant auquel Dieu vouloit faire vne Eglise triomphante, de celle qui iusqu'alors [26] auoit toujours esté dans les combats, & qui pouuoit porter le nom d'vne Eglise vraiment souffrante, nous en eufmes nouvelles sur la fin du mois de Nouembre, par deux Chrestiens Hurons eschappez d'vne bande d'environ trois cents Iroquois, qui nous dirent que l'ennemy estoit encore irresolu, quelle demarche il prendroit, ou vers la Nation du Petun, ou contre l'Isle où nous estions. La dessus nous nous tenons en estat de deffense, & arrestâmes nos Hurons, qui

## [25] CHAPTER III.

OF THE CAPTURE AND DEVASTATION OF THE MISSION  
OF SAINT JEAN, BY THE IROQUOIS; AND OF THE  
DEATH OF FATHER CHARLES GARNIER,  
WHO WAS MISSIONARY THERE.

I N the Mountains, the people of which we name the Tobacco Nation, we have had, for some years past, two Missions; in each were two of our Fathers. The one nearest to the enemy was that which bore the name of Saint Jean; its principal village, called by the same name, contained about five or six hundred families.<sup>25</sup> It was a field watered by the sweat of one of the most excellent Missionaries who had dwelt in these regions, Father Charles Garnier,—who was also to water it with his blood, since there both he and his flock have met death, he himself leading them even unto Paradise. The day approaching in which God would make a Church triumphant of that which, up to that time, [26] had always been in warfare, and which could bear the name of a Church truly suffering, we received intelligence of it, toward the close of the month of November, from two Christian Hurons, escaped from a band of about three hundred Iroquois, who told us that the enemy was still irresolute as to what measures he would take,—whether against the Tobacco Nation, or against the Island on which we were. Thereupon, we kept ourselves in a state of defense, and detained our Hurons, who had purposed taking

prenoient deſſein de fortir en campagne, pour aller au deuant de cét ennemy. En meſme tēps nous fifmes porter promptement cette nouvelle à ceux de la Nation du Petun, qui la receurent avec ioye, enuiſageans cette troupe ennemie, cōme deſia vaincuë, & cōme vne matiere de leur triomphe. Ils l'attendent quelques iours de pied ferme; puis s'ennuyans que la victoire fut ſi tardiue à les venir trouver, ils voulurent luy aller au rencontre; au moins les habitans du bourg de Saint Iean, hommes de main & de courage. Ils haſtent leur fortie, craignans que l'Iroquois ne leur eſchappe, le voulans [27] ſurprendre, lors qu'il eſt encore en chemin. Ils partent le cinquiefme iour du mois de Decembre, & prennent leur route, vers le lieu d'où ils attendent l'ennemy: mais l'ennemy ayant pris vn detour, ne fut pas rencontré, & par vn ſurcroiſt de malheur pour nous, comme il faifoit ſes approches du bourg, il fit priſe d'vn hōme & d'vne femme qui venoient d'en fortir. Il apprend de ces deux captifs l'eſtat de la place, & ſçait qu'elle eſt depourueë de la meilleure partie de ſon monde, ſans delay, il haſte le pas, pour y mettre tout à feu & à ſang, l'occafion luy en eſtant ſi fauorable.

Ce fut le ſeptiefme iour du mois de Decembre dernier de l'année 1649. ſur les trois heures apres midy, que cette troupe d'Iroquois parut aux portes de ce bourg, l'eſpouuante & la terreur ſe iette incontinent dans tout ce pauvre peuple depouillé de ſes forces, qui ſe trouue vaincu, lors qu'il penſoit eſtre vainqueur. Les vns prennent la fuite, les autres ſont tuez ſur la place; le feu en donna à pluſieurs les premieres nouvelles, qui conſommoit deſia vne partie

the field to meet that enemy. At the same time, we caused the tidings to be speedily conveyed to the people of the Tobacco Nation, who received it with joy, regarding that hostile band as already conquered, and as occasion for their triumph. They resolutely awaited them for some days; then, wearying because victory was so slowly coming to them, they desired to go to meet it,—at least, the inhabitants of the village of Saint Jean, men of enterprise and valor. They hastened their attack, fearing lest the Iroquois should escape them, and desiring [27] to surprise the latter while they were still on the road. They set out on the fifth day of the month of December, directing their route toward the place where the enemy was expected. But the latter, having taken a roundabout way, was not met; and, to crown our misfortunes, the enemy, as they approached the village, seized upon a man and woman who had just come out of it. They learned from these two captives the condition of the place, and ascertained that it was destitute of the better part of its people. Losing no time, they quickened their pace that they might lay waste everything, opportunity so greatly favoring them.

It was on the seventh day of the month of last December, in the year 1649, toward three o'clock in the afternoon, that this band of Iroquois appeared at the gates of the village, spreading immediate dismay, and striking terror into all those poor people,—bereft of their strength, and finding themselves vanquished, when they thought to be themselves the conquerors. Some took to flight; others were slain on the spot. To many, the flames, which were already consuming some of their cabins, gave the first intelligence of



de leurs cabanes. Quantité furent pris captifs: mais [28] l'ennemy victorieux, craignant le retour des guerriers, qui luy estoient allez, au rencontre hastoit si precipitemment sa retraite, qu'il fit main baffe sur tous les vieillars & enfans, & sur tous ceux qu'il ne iugeoit pas pouuoir le fuire assez promptement en sa fuite.

Ce furent des cruantez inconceuables. On arrachoit à vne Mere ses enfans pour les ietter au feu: d'autres enfans voyoiēt leur Mere affommée à leurs pieds, ou gemiffante dans les flammes, sans qu'il leur fust permis, ny aux vns, ny aux autres, d'en tesmoigner aucune compassion. C'estoit vn crime de respandre vne larme; ces barbares voulans qu'on marchast dans la captiuité, comme ils marchoiēt dans leur triomphe. Vne pauvre Mere Chrestienne, qui pleuroit la mort de son enfant, fut tuée sur la place, à cause qu'elle auoit encor de l'amour, & qu'elle ne pouuoit estouffer assez tost les sentimens de la Nature.

Le Pere Charles Garnier restoit alors seul de nos Peres, en cette Mission, lors que les ennemis parurent, il estoit actuellemēt occupé à instruire ce peuple dās leurs cabanes qu'il visitoit. Il fort au bruit de [29] cette alarme. Il va droit à l'Eglise, où il trouua quelques Chrestiens. Nous sōmes morts, mes freres, leur dit-il, Priez Dieu, & prenez la fuyte, par où vous pōurés eschaper. Portés vostre foy avec vous le reste de vos vies, & que la mort vous trouue songeans à Dieu, il leur donne sa benediction, & ressort promptement, pour aller au secours des ames. Pas vn ne songe à la deffenſe, tout estant dans le desespoir. Plusieurs trouuent vne issue fauorable pour

the disaster. Many were taken prisoners; but [28] the victorious enemy, fearing the return of the warriors who had gone to meet them, hastened their retreat so precipitately, that they put to death all the old men and children, and all whom they deemed unable to keep up with them in their flight.

It was a scene of incredible cruelty. The enemy snatched from a Mother her infants, that they might be thrown into the fire; other children beheld their Mothers beaten to death at their feet, or groaning in the flames,—permission, in either case, being denied them to show the least compassion. It was a crime to shed a tear, these barbarians demanding that their prisoners should go into captivity as if they were marching to their triumph. A poor Christian Mother, who wept for the death of her infant, was killed on the spot, because she still loved, and could not stifle soon enough her Natural feelings.

Father Charles Garnier was, at that time, the only one of our Fathers in that Mission. When the enemy appeared, he was just then occupied with instructing the people in the cabins which he was visiting. At the noise of the alarm, he went out, [29] going straight to the Church, where he found some Christians. “We are dead men, my brothers,” he said to them. “Pray to God, and flee by whatever way you may be able to escape. Bear about with you your faith through what of life remains; and may death find you with God in mind.” He gave them his blessing, then left hurriedly, to go to the help of souls. A prey to despair, not one dreamed of defense. Several found a favorable exit for their flight; they implored the Father to flee with them, but the bonds of Charity restrained him. All

leur fuyte. Ils inuitent le Pere de fuyr avec eux : mais il est retenu par les liës de la Charité, il s'oublie de soi-mefme, & il ne penfe qu'au falut du prochain. Son zele le portoit, & le faifoit courir par tout : soit pour donner l'abfolution aux Chreftiens, qu'il auoit au rencontre ; soit pour chercher dans les cabanes toutes en feu, des enfans, des malades, & des catechumenes, fur lesquels il refpandoit les eaux du Saint Bapteme, au milieu de ces flammes. Son cœur ne brusloit d'autre feu, que de l'amour de Dieu.

Ce fut dans ces employs de Saincteté, qu'il se vit accueilly de la mort, qu'il enuifageoit fans la craindre n'y fans reculer [30] d'vn feul pas. Vn coup de fusil le perça d'vne balle, vn peu au deffous de la poitrine : vne autre balle, du mefme coup, luy déchira le petit ventre, & luy donna dans vne cuiffe, dont il fut terrafé. Mais fon courage n'en fut pas abbatu. Le barbare qui auoit fait ce coup, le despoüilla de fa fotane, & le laiffa nageant dedans fon fang, afin de fuiure les autres fugitifs.

Ce bon Pere, fort peu de temps apres, fut veu ioindre les mains, faifant quelque priere. Puis tournant la tefte çà & là, il apperceut à dix ou douze pas de foy, vn pauvre Moribond, qui venoit auffi bien que luy, de receuoir le coup de la mort, mais qui auoit encore quelques reftes de vie. L'amour de Dieu & le zele des Ames, est encore plus fort que la mort. Il se met à genoux ; puis ayant fait quelque priere, il se leue avec peine, & se porte le mieux qu'il peut vers cét agonizant, pour l'affifter à bien mourir. Il n'auoit pas fait trois ou quatre demarches, qu'il retombe encor affez rudement. Il se leue pour la feconde fois, & se met encore à genoux, &

unmindful of himself, he thought only of the salvation of his neighbor. Borne on by his zeal, he hastened everywhere, — either to give absolution to the Christians whom he met, or to seek, in the burning cabins, the children, the sick, or the catechumens, over whom, in the midst of the flames, he poured the waters of Holy Baptism, his own heart burning with no other fire than the love of God.

It was while thus engaged in Holy work that he was encountered by the death which he had looked in the face without fearing it, or receding from it [30] a single step. A bullet from a musket struck him, penetrating a little below the breast; another, from the same volley, tore open his stomach, lodging in the thigh, and bringing him to the ground. His courage, however, was unabated. The barbarian who had fired the shot stripped him of his cassock, and left him, weltering in his blood, to pursue the other fugitives.

This good Father, a very short time after, was seen to clasp his hands, offering some prayer; then, looking about him, he perceived, at a distance of ten or twelve paces, a poor dying Man, — who, like himself, had received the stroke of death, but had still some remains of life. Love of God, and zeal for Souls, were even stronger than death. Murmuring a few words of prayer, he struggled to his knees, and, rising with difficulty, dragged himself as best he might toward the sufferer, in order to assist him in dying well. He had made but three or four steps, when he fell again, somewhat heavily. Raising himself for the second time, he got, once more, upon his knees and strove to continue on his way; but his body, drained [31] of its blood, which was flowing in

pourfuit fon mefme chemin: mais fon corps efpuiſé [31] de fon fang, qui fort en abondance de fes playes, n'eſt pas fi fort que fon courage; il retombe pour la troiſieſme fois, n'ayāt fait que quatre ou cinq pas. Nous n'auons pū ſçauoir ce qu'il fit du depuis: vne bonne Chreſtienne, qui nous à fait fidelement tout ce rapport, n'en ayant pas veü dauantage; à cauſe qu'un Iroquois la ſurprit elle meſme, & luy déchargea ſur la teſte vn coup de hache-d'armes, qui la terrafſa ſur le lieu; quoy que depuis elle en foit réchapée. Le Pere receut quelque temps apres, deux coups de hache, ſur les deux tempes, de part & d'autre, qui enfonçoient dans la ceruelle, c'eſtoit la recompence la plus riche qu'il eſperafſt de la bonté de Dieu, pour tous les ſeruices paſſez. Son corps fut deſpoüillé, & laiffé tout nud ſur la place.

Deux de nos Peres, qui eſtoient dans la Miſſion la plus voiſine, receurent quelques reſtes de ces pauvres Chreſtiens fugitifs, qui y arriuoient hors d'haleine; pluſieurs tous couuerts de leur fang. Toute la nuit, ce ne furent qu'alarmes, dans la crainte où tout le monde eſtoit d'un ſemblable malheur. Sur le commencement [32] du iour, on apprit par quelques eſpions que l'ennemy s'eſtoit retiré. Ces deux Peres partent dès le meſme moment, afin de voir eux-mefmes de leurs yeux, vn ſpectacle bien triſte: mais toutefois digne de Dieu. Ils ne trouuent que des cadaures, les vns deſſus les autres; & de pauvres Chreſtiens: les vns qui acheuoient de ſe conſommer dās les reliques deplorables de ce bourg tout en feu; les autres, noyez dans leurs fang; & d'aucuns qui auoient quelques reſtes de vie, mais tous couuers de playes, qui n'attendoient rien que la mort, beniffans

abundance from his wounds, had not the strength of his courage. For the third time he fell, having proceeded but five or six steps. Further than this, we have not been able to ascertain what he accomplished,—the good Christian woman who faithfully related all this to us having seen no more of him, being herself overtaken by an Iroquois, who struck her on the head with a war-hatchet, felling her upon the spot, though she afterward escaped. The Father, shortly after, received from a hatchet two blows upon the temples, one on either side, which penetrated to the brain. To him it was the recompense for all past services, the richest he had hoped for from God's goodness. His body was stripped, and left, entirely naked, where it lay.

Two of our Fathers, who were in the nearest neighboring Mission, received a remnant of these poor fugitive Christians, who arrived all out of breath, many of them all covered with their own blood. The night was one of continual alarm, owing to the fear, which had seized all, of a similar misfortune. Toward the break [32] of day, it was ascertained from certain spies that the enemy had retired. The two Fathers at once set out, that they might themselves look upon a spectacle most sad indeed, but nevertheless acceptable to God. They found only dead bodies heaped together, and the remains of poor Christians,—some who were almost consumed in the pitiable remains of the still burning village; others deluged with their own blood; and a few who yet showed some signs of life, but were all covered with wounds,—looking only for death, and blessing God in their wretchedness. At length, in the midst of that desolated village, they descried the body they

Dieu dans leur malheur. Enfin, au milieu de ce bourg defolé ils y apperceurent le corps, qu'ils y estoient venus chercher: mais si peu connoiffable, estant tout couuert de son sang, & des cendres de cét incendie, qu'ils passioient outre; mais quelques Sauvages Chrestiens, reconnurent leur Pere, qui estoit mort pour leur amour. Ils l'enterrent au mesme lieu, où auoit esté leur Eglise; quoy qu'il n'en resta plus aucune marque, le feu ayant tout consômé.

La paureté de cét enterrement fut grande; mais la faincteté n'en fut pas [33] moindre. Ces deux bons Peres se despoüillerent d'une partie de leurs habits, pour en couvrir le mort; & ne purent faire davantage, à moins que de s'en retourner tout nuds.

Ce fut vn bien riche dépôt, pour vn lieu si abandonné, que le corps d'un si grand feruiteur de Dieu: mais ce grand Dieu trouuera bien les moyens de nous réunir tous dans le Ciel, puisque ce n'est qu'uniquement pour son amour, que nous sommes ainsi dispersés, & durant nostre vie, & apres nostre mort.

La crainte que l'ennemy ayant fait quelque feinte, ne retournaist sur ses brisées, obligea tout ce conuoy de charité de repartir le mesme iour, & sans delay, & retourner en haste, d'où ils estoient partis, sans boire & sans manger, par des chemins fascheux, & en vne saison bien penible, la neige ayant desia couuert la terre.

Deux iours apres la prise & l'incendie de ce bourg, les habitans retournerent, qui ayans troué la demarche qu'auoit pris l'ennemy par vn autre chemin, s'estoient doutez du malheur arriué. Mais ils le virent de leurs yeux, & à la veüe des [34] cendres, & des corps morts de leurs parens, de leurs femmes, &

had come to seek; but so little cognizable was it, being completely covered with its blood, and the ashes of the fire, that they passed it by. Some Christian Savages, however, recognized their Father, who had died for love of them. They buried him in the same spot on which their Church had stood, although there remained no longer any vestige of it, the fire having consumed all.

The poverty of that burial was sublime, and its sanctity no [33] less so. The two good Fathers divested themselves of part of their apparel, to cover therewith the dead; they could do no more, unless it were to return entirely unclothed.

It was truly a rich treasure to deposit in so desolate a spot, the body of so noble a servant of God; but that great God will surely find a way to reunite us all in Heaven, since it is for his sake alone that we are thus scattered, both during life and after death.

Dread lest the enemy, having made but a show of departure, might retrace his steps, constrained all that escort of love to set out again that same day, and, without losing time, to return, as speedily as possible, to the place whence they had departed,—without food or drink; by roads difficult of passage; and at a most fatiguing season, as the snow had already covered the ground.

Two days after the taking and burning of the village, its inhabitants returned,—who, having discovered the change of plan which had led the enemy to take another route, had had their suspicions of the misfortune that had happened.—But now they beheld it with their own eyes; and at the sight of the [34] ashes, and the dead bodies of their relatives, their wives, and their children, they maintained for half



de leurs enfans; ils furent vne demy-iournée dans vn profond filence; affis à terre, à la fauage, & fans leuer les yeux, ny pouffer mefme aucun foupfir, comme des ftatuës de marbre, fans parole, fans regars, & fans mouuement. Car c'eft là le dueil des Sauvages; au moins des hommes & des guerriers: les larmes, les plaintes & les crys eftant, difent-ils, pour les femmes.

La perte & du Pafteur & du troupeau nous ont efté fenfibles; mais il faut qu'en l'vn & en l'autre nous adorions & nous aimions les conduites de Dieu fur nous, & fur nos Eglifes, & que nous foyons difpofez d'agreer iufqu'à la fin tout ce qu'il voudra.

Le Pere Charles Garnier nafquit à Paris l'année 1605. il entra en noftre Compagnie l'année 1624. & ainfi il n'auoit guere plus de 44. ans, le 7. Decembre 1649. iour auquel il mourut dans l'employ vrayement Apoftolique, dans lequel il auoit vefcu, depuis l'an 1636. qu'il quitta la France, & monta dans le païs des Hurons.

[35] Dés fon enfance il auoit eu des fentimens de pieté tres-tendres, & principalement vn amour filial à l'endroit de la tres-faincte Vierge, qu'il appelloit fa Mere. C'eft elle, difoit-il, qui m'a porté deffus fes bras, dans toute ma ieunefle, & qui m'a mis dans la Compagnie de fon Fils. Il auoit fait vn vœu de fouftenir iufqu'à la mort, fon Immaculée Conception. Il eft mort à la veille de cette augufte Fefte, pour aller la folemner plus auguftelement dans le Ciel.

Dés fon Nouitiat, il paroiffoit vn Ange: fa modestie eftant fi rare, qu'on le propofoit à tous les autres, comme vn miroir de fainteté. Il auoit eu de tres-grandes difficultez à obtenir permiffion de fon pere,

the day a profound silence,—seated, after the manner of savages, upon the ground, without lifting their eyes, or uttering even a sigh,—like marble statues, without speech, without sight, and without motion. For it is thus that the Savages mourn,—at least, the men and the warriors,—tears, cries, and lamentations befitting, so they say, the women.

The loss of the Pastor and of his flock has been to us a heavy blow; but in both it becomes us to love and adore the Divine hand that guides us and is over our Churches, and to dispose ourselves to accept all that he wills, until the end.

Father Charles Garnier was born in Paris, in the year 1605, and entered our Society in 1624; he was thus but little over 44 years of age on the 7th of December, 1649,—the day on which he died in labors which were truly Apostolic, and in which he had lived since the year 1636, when he left France and went up to the country of the Hurons.

[35] From his infancy, he entertained the most tender sentiments of piety, and, in particular, a filial love toward the most holy Virgin, whom he called his Mother. “It is she,” he would say, “who has carried me in her arms through all my youth, and has placed me in the Society of her Son.” He had made a vow to uphold, until death, her Immaculate Conception. He died on the eve of that august Festival, that he might go to solemnize it yet more gloriously in Heaven.

From the time of his Novitiate, he seemed an Angel, his humility being so uncommon that he was held before all others as a mirror of sanctity. He had experienced the greatest difficulties in obtaining permission from his father to enter our Society; but

pour entrer en nostre Compagnie: mais elles furent bien plus grandes, lors que dix ans après cette premiere separation, il fallut luy en faire agreer vne seconde plus sensible, qui estoit son départ de la France, pour venir en ces Missions du bout du monde: Nos Superieurs ayans desiré que son Pere y donnaist son consentement, à cause des obligations particulieres, que luy auoit nostre Compagnie. Son voyage en fut retardé [36] vne année toute entiere: mais ce ne fut que pour enflammer ses desirs. Jour & nuict, il ne songeoit qu'à la conuersion des Sauvages, & à y consommer sa vie, iusqu'au dernier soupir Il plût à Dieu dés lors de luy donner des preffentimens de la mort qui luy est arrivée; mais si puiffans, si doux, & si aimables, que ie puis dire que dés lors il estoit mort vraiment au monde, & que le monde luy estoit comme vn cadavre mort, pour lequel on n'a plus que de l'horreur & du dégoust. Il fut donc vn an tout entier pour combattre tous les efforts de la nature, en son bon pere, qui ne pouoit entendre à vne si dure separation. Il y employa, & amis, & larmes, & prieres, & des mortifications continuelles. Enfin il obtint ce grand coup du Ciel, avec tant de ioye de son cœur, qu'il estimoit cette iournée la plus heureuse qu'il eust eue toute sa vie.

Passant la mer, il fit dans le nauire des conuersions notables. Entr'autres il fut aduerty, qu'il y auoit parmy les matelots, vn homme sans conscience, sans Religion, & sans Dieu, qui fuyoit tout le monde, & que tout le monde fuyoit. [37] Il y auoit plus de dix ans qu'il ne s'estoit confesé. Le Pere porté de son zele ordinaire, entreprit cette humeur noire, & cét homme defesperé, & apres mille tesmoignages de

these were very much enhanced when, ten years after that first separation, it became necessary to reconcile the father to a second, of a still more painful kind. This was his departure from France, to go into these Missions at the end of the world,—our Superiors having expressed their wish that his Father should yield consent to this, on account of peculiar obligations which our Society was under to him. His voyage was thus delayed, [36] an entire year; but this only served to fan the flame of his desires. Day and night he thought only of the conversion of the Savages, and of devoting to them his life, to its latest breath. It pleased God, from that time, to visit him with presentiments of the death which has befallen him,—but presentiments so inspiring, so peaceful, so delightful, that I can say that thenceforward he was dead to the world, and the world was to him as some lifeless carcass, for which one feels only horror and disgust. It required, then, a whole year to contend with all the struggles of nature in the mind of his good father, who could not hear of so cruel a separation. He employed therein friends, tears, prayers, and continual mortifications. At length, he succeeded in obtaining this great boon from Heaven, and with so much joy in his heart, that he looked upon that day as the happiest of his entire life.

While crossing the sea, he made some remarkable conversions on shipboard. Among others, he was informed that belonging to the crew was a man without conscience, without Religion, and without God. This man avoided every one, and all avoided him; [37] it was over ten years since he had confessed. The Father, carried away by his usual zeal, took in

charité, qu'il luy rendit, par toute forte de soins, d'instructions, & de bons offices, enfin il le gagna, & luy fit faire vne confession generale, & il le mit dans vne si grande paix, & ioye de conscience, que tout le monde en fut estonné & touché.

Dés qu'il fut arriué aux Hurons, on eût en sa personne vn ouurier infatigable, remply de tous les dons de la Nature & de la Grace, qui peuvent rendre vn Missionnaire accompli. Il posseda la langue des Sauvages en vn degré si eminent, qu'ils l'admiroient eux-mesmes. Il entroit si auant dans les cœurs, & auec vne eloquence si puissante, qu'il les rauissoit tous à foy: son visage, ses yeux, son ris mesme, & tous les gestes de son corps ne preschoient que la sainteté. Mais son cœur parloit plus haut que ses paroles, & se faisoit entendre mesme dans son silence: l'en scay plusieurs qui se sont conuertis à Dieu, aux seuls regards de son visage, qui estoient vrayement [38] Angeliques, & qui donnoient de la deuotion, & des impressions de Chasteté à ceux qui l'abordoient, soit qu'il fut en prieres, soit qu'il parût rentrer en foy, se recueillant de l'action d'auec le prochain; soit qu'il parlast de Dieu, soit mesme lors que la Charité l'engageoit dans d'autres entretiës, qui dōnoient quelque relasche à son esprit. L'amour de Dieu qui regnoit en son cœur, animoit tous ses mouuemens, & les rendoit diuins.

Ses vertus estoient heroïques, & il ne luy en manquoit pas vne de celles qui font les plus grâds Saints. Vne Obeïssance accomplie capable de tout faire, & presté à ne rien faire, si son Superieur ne vouloit. Vne Humilité si profonde, que quoy que tout fut eminent en luy, non seulement il s'estimoit le plus

hand that gloomy temper and that hopeless man; and, after a thousand evidences of love,—exhibited in all manner of attentions, instructions, and good offices,—succeeded at last in winning him. He induced this man to make a general confession, and brought him into so great a peace, and joy of conscience, that all wondered, and were touched by it.

As soon as he came among the Hurons, we had in him an indefatigable worker, replete with every gift of Nature and of Grace that could make an accomplished Missionary. He had mastered the language of the Savages so thoroughly that they themselves were astonished at him. He worked his way so far into their hearts, and with such a power of eloquence, as to carry them away with him. His face, his eyes,—even his laugh, and every movement of his body,—preached sanctity. His heart spoke yet louder than his words and made itself heard, even in his silence. I know of several who were converted to God by the mere aspect of his countenance, which was truly [38] Angelic, and which imparted a spirit of devotion, and Chaste impressions, to those approaching him,—whether he were at prayer, or seemed to be communing with himself, collecting his thoughts, after some activity in behalf of his neighbor; or whether he spoke of God; or it might be, even, when Charity had engaged him in discourse of a different character, which afforded some relaxation to his mind. The love of God which reigned in his heart gave life to all his movements, and made them heavenly.

His virtues were heroic, nor was there lacking in him one of those which go to make up the greatest Saints. A perfect Obedience, capable of doing every-

indigne de cette Mission, mais il croyoit que Dieu le punissoit terriblement de ses infidelitez, lors qu'il voyoit quelqu'un auoir quelque opinion de luy. Ce luy estoit vn des tourmens des plus sensibles qui pût luy arriuer. Et ie sçay que souuent en ces rencontres, pour donner à ces mesmes personnes de bas sentimens de foy-mesme, il leur descouuroit les défauts, & ce [39] qui luy donnoit plus d'horreur de foy-mesme, croyant qu'en fuite on le deust auoir en horreur.

Son oraïson estoit si respectueuse en la presence de Dieu, & si paisible dans le silence de toutes ses puiffances, qu'à peine souffroit-il la moindre distraction, quoy qu'au milieu des employs les plus dissipans. Ce n'estoient que colloques, qu'affections & qu'amour; dès le commencement de l'Oraïson; & ce feu s'alloit allumant tousiours iusqu'à la fin.

Sa mortification estoit égale à son amour: il la cherchoit & nuit & iour, tousiours couché dessus la dure, & portant tousiours sur son corps quelque partie de la Croix, qu'il cherissoit durant sa vie, & sur laquelle il desiroit mourir. Chaque fois qu'il retournoit de ses Missions, il ne manquoit iamais de faire racerer les pointes de fer, d'une ceinture toute herissée de moletes d'esperon, qu'il portoit sur la chair nuë: & outre cela, tres-souuent il vsoit d'une discipline de fer, armée aussi de pointes tres-aiguës. Son viure n'estoit autre que celui des Sauvages, c'est à dire, le moindre qu'un miserable gueux peut esperer en France. [40] Cette dernière année de famine, le gland & les racines ameres luy estoient des delices: non pas qu'il n'en sentit les amertumes, mais il les fauouroit avec amour: quoy que tousiours il eust esté

thing, and prepared to do nothing, if so his Superior willed it. A Humility so profound that, although eminent in every respect, not only did he regard himself as the most unworthy in this Mission, but it was his conviction that God was terribly punishing his unfaithfulness, when he perceived that any one thought highly of him. That, to him, was one of the keenest sufferings that could befall him; and I know that oftentimes, on such occasions, that he might give to these same persons a low opinion of him, he made known to them his failings, and [39] whatever would produce in him a greater loathing of himself,—believing that, in consequence, he would be held in abhorrence.

His prayers were so full of reverence for the presence of God, and so peaceful in the hush of all his own powers, that he scarcely seemed to suffer the least distraction, though engaged in occupations most apt to dissipate his thoughts. His Prayers, from the outset, were but a series of colloquies, devout emotions, and acts of love; and this ardor grew even more intense until the close.

His mortification was equal to his love. He sought it night and day: always lay on the bare ground, and bore constantly upon his body some portion of that Cross which during life he held most dear, and on which it was his desire to die. Every time that he returned from his Mission rounds, he never failed to sharpen freshly the iron points of a girdle all covered with spur-rowels, which he wore next to his skin. In addition to this, he would very often use a discipline of wire, armed, besides, with sharpened points. His daily fare differed in no way from that of the Savages,—that is to say, it was the scantiest



vn enfant chery & d'une maison riche & noble, & tous les amours de son Pere, esleué dès le berceau en d'autres nourritures qu'en celles des Pourceaux. Mais tant s'en faut qu'il s'estimast miserable dans ce grand abandon de toutes choses, où il estoit; & qu'il eust voulu dire, ce que disoit l'enfant Prodigue, *Quanti mercenarij in domo Patris mei abundant panibus; ego autem hinc fame pereo*; qu'au contraire il s'estimoit heureux de tout souffrir pour Dieu.

Dans les dernieres lettres, qu'il m'escrivit trois iours auant sa mort; pour response à vne demande que ie luy faisois touchant l'estat de sa fanté, & s'il n'estoit point à propos qu'il quittast pour quelque temps sa Mission, afin de venir nous reuoir, & reparer vn peu ses forces: Il me respondit tres au long quantité de raisons, qui l'obligeoient de demeurer en sa Mission; mais raisons qui ne prenoient leur force que de l'esprit de charité, & du [41] zele vraiment Apostolique dont il estoit remply. Il est vray, m'adioustoit-il, que ie souffre quelque chose du costé de la faim: mais ce n'est pas iusqu'à la mort; & Dieu mercy, mon corps & mon esprit, se soustiennent dans leur vigueur. Ce n'est pas de ce costé là que ie crains; mais ce que ie craindrois dauantage, seroit qu'en quittant mon troupeau en ces temps de miseres, & dans ces frayeurs de la guerre, qu'il a besoin de moy, plus que iamais; ie ne manquaſſe aux occasions que Dieu me donne, de me perdre pour luy; & qu'en fuite, ie ne me rendiſſe indigne de ses faueurs. Ie n'ay que trop de soin de moy-mesme, adioustoit-il; & si ie voyois que les forces fussent pour me manquer, puisque vostre Reuerence me le commande, ie ne manquerois pas de partir: car ie suis tousjours prest

that a miserable beggar would expect in France. [40] During that last year of famine, acorns and bitter roots were, to him, delicacies,—not that he was insensible to their bitterness, but that love gave a relish to them. And yet he had ever been the cherished child of a rich and noble house, and the object of all a Father's endearments,—brought up, from the cradle, on other foods than those of Swine. But so far was he from regarding himself as wretched in this great surrender of everything, where he was; or from wishing to say, in the words of the Prodigal son, *Quanti mercenarii in domo Patris mei abundant panibus, ego autem hæc fame pereo*, that, on the contrary, he esteemed himself happy in suffering all things for God.

In his latest letters, addressed to me three days before his death, in response to a request which I made to him touching the state of his health,—asking if it would not be right that he should quit for a time his Mission, in order to come once more to see us, and recruit a little his strength,—he answered me by urging, at great length, many reasons which disposed him to remain in his Mission, but reasons which gathered their force only from the spirit of charity and [41] truly Apostolic zeal with which he was filled. “It is true,” he added, “that I suffer something in regard to hunger, but that is not to death; and, thank God, my body and my spirit keep up in all their vigor. I am not alarmed on that side; but what I should fear more would be that, in leaving my flock in the time of their calamities, and in the terrors of war,—in a time when they need me more than ever,—I would fail to use the opportunities which God gives me of losing myself for him,

de tout quitter, pour mourir dans l'obeïffance, où Dieu me veut: fans cela, ie ne descendray iamais de la Croix où fa bonté m'a mis.

Ces grands defirs de faincteté auoient creu avec luy dés fon bas âge. Pour moy, l'ayant connu depuis plus de douze ans, qu'il respandoit deuant moy tout [42] fon cœur, comme il faifoit deuant Dieu mefme; ie puis dire avec verité, qu'en toutes ces années, ie ne croy pas que hors le fommeil, il ayt esté vne feule heure, fans ces defirs ardens & vehemés de s'auancer de plus en plus, dedans les voyes de Dieu, & d'y auancer fon prochain. Hors de cela, rien au monde ne le touchoit; ny parens, ny amis, ny repos, ny consolation ny peines, ny fatigues. Son tout estoit en Dieu, & hors de luy, tout ne luy estoit rien.

Il prenoit des malades, & les portoit sur les espaulles, vne & deux lieuës, pour leur gagner le cœur, & pour auoir occasion de les baptizer. Il faifoit les dix & les vingt lieuës, durant les chaleurs de l'Esté les plus exceffives, & par des chemins dangereux, où fans cefse les ennemis faisoient quelques massacres. Il couroit hors d'halene apres vn feul Sauuage, qui luy seruoit de guide, pour aller baptizer, ou quelque moribond, ou quelque captif de guerre, qu'on deuoit brusler le iour mefme. Il a pafsé des nuicts entieres dans des efgaremens & des chemins perdus, au milieu des neges profondes, & des plus grands froids de [43] l'Hyuer, fans que son zele fust arresté d'aucune faison de l'année.

Durant les maladies contagieuses, qu'on nous fermoit par tout les portes des cabanes, & qu'on ne parloit d'autre chose que de nous massacrer, non seulement il marchoit teste baissée, où il scauoit qu'il

and so render myself unworthy of his favors. I take only too much care of myself," added he; "and if I saw that my powers were failing me, I should not fail, since your Reverence bids me, to come to you; for I am at all times ready to leave everything, to die, in the spirit of obedience, where God wills; but otherwise, I will never come down from the Cross on which his goodness has placed me."

These great aspirations after sanctity had grown with him from his infancy. For myself, having known him for more than twelve years,—in which he opened to me all [42] his heart, as he did to God himself,—I can truly say that, in all those years, I do not think that, save in sleep, he has spent a single hour without these burning and vehement desires of progressing more and more in the ways of God, and of helping forward in them his fellow-creatures. Outside of these considerations, nothing in the world affected him,—neither relatives, nor friends, nor rest, nor consolation, nor hardships, nor fatigues. God was his all; and, apart from him, all else was to him as nothing.

He took some sick people, and carried them on his shoulders for one or two leagues, in order to gain their hearts, and to secure the opportunity to baptize them. He accomplished some ten or twenty leagues during the most excessive heat of Summer, along dangerous roads, where the enemy was continually perpetrating massacres. All breathless, he would hurry after a single Savage, who served him as guide, that he might baptize some dying man, or a captive of war who was to be burnt that same day. He has passed whole nights in groping after a lost path, amid the deep snows and the most biting cold of [43]

y eust vne feule ame à gagner pour le Paradis; mais par vn excez de ce zele, & vne industrie de Charité, il trouuoit les moyens de s'ouuir tous les chemins qu'on luy fermoit, de rompre tous les obstacles; quelquesfois avec violence. Mais ce qui estoit de plus diuin, en tout ce procedé, qui n'auoit rien de la prudence humaine; c'est que dés son entrée, il gaignoit les esprits farouches, d'une feule parole, & qu'il venoit à bout de son dessein. Rien ne le rebutoit, & tousiours il esperoit en bien, des ames les plus desesperées.

Il auoit vn recours particulier aux Anges, & en ressentoit des secours tres-puiffans. Des Sauuages, qu'il alloit affister à l'heure de la mort, l'ont veü accompagné d'un ieune homme, disoient-ils, d'une rare beauté, & d'un esclat maiestueux, qui se tenoit à son costé, & qui [44] les animoit à obeir aux instructions du Pere. Ces bonnes gens n'en pouuoient dire dauantage, & demandoient quel estoit ce compagnon, qui rauissoit ainsi leur cœur. Ils ne scauoient pas que les Anges font plus que nous dans la conuersion des Pecheurs, quoy que pour l'ordinaire leur operation ne soit pas si visible.

Son inclination la plus grande, estoit à affister les plus abandonnez: & quelque humeur rebutante que pût auoir quelqu'un, si chetif & impertinent qu'il pût estre, il fentoit également pour tous des entrailles de Mere; n'obmettant mesme aucun acte de Misericorde corporelle, qu'il pût pratiquer, pour le salut des ames. On l'a veü panser des vlceres si puants, & qui rendoient vne telle infection, que les Sauuages, & mesme les parens plus proches des malades, ne les pouuoient souffrir. Luy seul y mettoit la main tous

Winter,—his zeal knowing no obstacle at any season of the year.

During the prevalence of contagious diseases,—when they shut on us everywhere the doors of the cabins, and talked of nothing but of massacring us,—not only did he go unswervingly where he felt there was a soul to gain for Paradise; but, by an excess of zeal, and an ingenuity born of Charity, he found means of opening all the ways that had been closed against him, and of breaking down, sometimes forcibly, all that opposed his progress. But that which imparted a more heavenly aspect to every such procedure, and did not result from human sagacity, was this, that, from the moment of his entry, he won over fierce spirits by a single word, and accomplished all that he had set himself to do. Nothing repelled him; and he always looked for good, even from souls the most hopeless.

He had a way of recourse to the Angels, all his own, and experienced their most powerful assistance. The Savages, to whose aid he went at the hour of death, have seen him accompanied, as they said, by a young man of rare beauty and majestic glory, who remained at his side, and [44] urged them to obey the instructions of the Father. These good people could tell no more, and inquired who was this companion who had so stolen away their hearts. They knew not that the Angels do more than we in the conversion of Sinners, although ordinarily, their operation is not so evident.

His strongest inclination was to aid the most depraved, however repulsive the disposition that any one might possess, however vile and insolent he might be. He felt for all alike, with the bowels of a

les iours, en effuyoit le pus, & nettoyoit la playe, deux & trois mois de fuite, avec vn œil & vn visage qui ne respiroit que charité: quoy que souuent il vist tres-bien que ces playes estoient incurables. Mais, disoit-il, plus elles [45] sont mortelles, plus i'ay de pente à en prendre le foin; afin de conduire ces pauvres gens iusqu'à la porte du Paradis, & afin d'empescher leur cheute dans le peché, en vn temps, qui est pour eux, le plus perilleux de la vie.

Il n'y auoit dans tout le pais des Hurons, aucune Mission où il n'eust esté, & il en auoit commencé plusieurs, nommement celle où il est mort. Il agissoit avec les Sauvages, dans vne grande Prudence, & avec vne douceur de Charité, qui scauoit tout excuser, & tout supporter, quoy qu'elle n'eust rien de lasche.

Il n'auoit aucune attache à son trauail; ny aux personnes, ny aux lieux, ny aux employs. Mais enuifageant la volonté de Dieu esgalement en toutes choses; en quelque lieu qu'il fust quelque occupation que l'obeissance luy ordonnast; dès ce mesme moment, il s'y portoit avec courage, avec constance, & comme vn homme qui n'auoit plus d'autres pensées au monde, sinon de trouuer Dieu, où on vouloit qu'alors il le cherchast. Souuent on luy a fait quitter le foin des Missions, ou estoit tout son cœur; pour labourer la terre, pour seruir d'vn homme de [46] voiture, & traifner sur les neiges, comme vn cheual à la charuë; pour prendre le foin des malades, pour auoir foin de la cuisine, pour aller chercher cà & là dans les bois, quelques raisins sauuages; & faire les dix & douze lieues pour en trouuer sa charge, & pour en retirer apres de longs trauaux, à peine ce qu'il faut de vin, pour celebrer quelques Messes le reste

Mother,—not omitting any act of corporal Mercy which he could perform for the salvation of souls. He has been seen to dress ulcers so loathsome, and which emitted a stench so offensive, that the Savages, and even the nearest relatives of the sick man, were unable to endure them. He alone would handle these, wiping off the pus and cleansing the wound, every day, for two and three months together, with an eye and a countenance that betokened only charity,—though he often saw very clearly that the wounds were incurable. “But,” said he, “the more [45] deadly they are, the stronger inclination have I to undertake the care of them,—that I may lead these poor people even to the gate of Paradise, and keep them from falling into sin at a time which is for them the most perilous in life.”

Not one Mission was there in the whole territory of the Hurons in which he had not been; and several of them he had himself originated,—that, in particular, in which he died. Toward the Savages he conducted himself with a remarkable Prudence, and with a sweetness of Charity that could excuse all, and bear with all, though having in it nothing that was mean-spirited.

He tied himself neither to his work nor to persons, to places nor employments; but, regarding equally in everything the will of God, wherever he might be; whatever occupation obedience might appoint to him, from that very moment he betook himself to it with courage and constancy, and as a man who had no other thought in the world save that of finding God where, at the time, it was willed that he should seek him. Often was he called upon to leave the care of Missions, where his whole heart lay, to till



de l'année. Par tout il estoit égal à foy-mefme, & à le voir, on eust iugé qu'il n'auoit point d'inclination, sinon pour ce qu'on luy voyoit faire, & que c'estoit là le vray employ, où il fut appellé de Dieu. On ne fera rien, disoit-il, pour le salut des ames, si Dieu ne se met de la partie avec nous: quand c'est luy qui nous y applique, par la conduite de l'obeissance, il est obligé de nous y assister, & avec luy nous y ferons ce qu'il attend de nous. Mais quand c'est que nous cherissons vn employ, fut-il le plus sainct de la terre, Dieu n'est pas obligé d'estre de la partie: il nous laisse à nous-mefmes, & de nous-mefmes que pouuons-nous sinon vn rien, où le peché qui nous met au deffous du rien?

Il n'estoit pas tellement attaché à la [47] conuersion des Hurons, que son cœur ne le transportast aux Nations les plus esloignées; n'y eust-il que les enfans à baptizer, qui, disoit-il, font vn gain certain pour le Ciel. Il nous disoit souuent qu'il eust esté bien aise de tomber entre les mains des Iroquois, & d'estre leur captif: que s'ils l'eussent bruslé tout vif, il eust eü pour le moins ce loisir là, de les instruire, autant de temps, qu'ils prolongeroient ses tourmens: Que s'ils luy eussent donné la vie, c'eust esté vn riche moyen de procurer leur conuersion, qui nous est impossible, le chemin nous en estant fermé, tandis qu'ils font nos ennemis.

Je finiray ce Chapitre, par quelques points d'une lettre, que m'escriuit celuy de nos Peres, qui l'enterra, & qui auoit passé en Mission avec luy, les dernieres années de sa vie, voicy comme il m'en escrivit.

Puisque vostre Reuerence desire que ie luy escriue,

the ground; to harness himself to some [46] conveyance and drag it over the snows, like a horse at the plough; to care for the sick; to take charge of the cooking; or to go up and down in the forest in quest of some wild grapes, achieving ten or twelve leagues in finding his load,—to procure from it, after protracted labors, scarcely as much wine as would be needed for the celebration of a few Masses during the remainder of the year. In everything, he was indifferent to himself; and, to look at him, one would think that he had no inclination save for that which one saw him doing, and that that was the real occupation to which God had called him. “We shall do nothing,” he used to say, “for the salvation of souls, if God do not take sides with us. When it is he who sets us apart to this, by the direction of obedience, he binds himself to aid us in it; and, with him assisting us, we shall accomplish that which he expects of us. But, when it happens that we set our hearts on any particular employment, be it the holiest on earth, God does not bind himself to second our efforts, but leaves us to ourselves; and, of ourselves, what can we accomplish save a nothing, or the sin which lowers us beneath a nothing?”

He was not so wedded to the [47] conversion of the Hurons that his heart did not go out to Nations the most distant,—were it only to baptize the infants, “who,” he remarked, “are a certain gain for Heaven.” He often said to us that it would have pleased him to fall into the hands of the Iroquois, and be their captive; for, had they burned him alive, he would at least have had a chance of instructing them for as long a time as they prolonged his torments; and, if they had spared his life, that would have

ce que ie fçay des vertus du Pere Charles Garnier, ie couchéray icy ce que i'en ay remarqué. Je puis dire en general, que ie ne connoiffois point de vertu, qui luy manquaft; & qu'il les [48] auoit toutes dans vn haut degré. Je puis auffi affeurer, qu'en quatre ans que i'ay esté fon compaignon, ie ne l'ay iamais veu faire vne faute, qui fut directement contre quelque vertu. Il cherchoit vrayment Dieu dans fon employ, & non pas l'oy-mefme; & ie n'ay iamais pû remarquer que la nature agit en luy, particulièrement dans les fonctions de nos Miffions. Il fe portoit ardemment à quoy que ce fust; avec autant de zele pour les affaires d'autruy, & pour l'auancement des autres Eglifes, comme de la fienne. Je l'ay toujours veu dans vne grande efgalité, parmy la diuerfité des fucez, fon cœur, ny fon vilage, ne paroiffoit iamais troublé de quoy que ce fust. Il iouiffoit d'une grande paix d'esprit, qui prouenoit d'une grande conformité qu'il auoit aux volontez de Dieu; à laquelle vertu, depuis quelque temps, il s'estudioit particulièrement. Tout le monde fçait le zele qu'il auoit pour la conuerfion des Sauvages, comme il ayroit d'estre en Miffion, la peine qu'il auoit à la quitter, & combien il preffoit, lors qu'il estoit à la maifon, pour retourner en Miffion. Il me fouuient que dans [49] ma maladie, lors qu'on me croyoit tout proche de la mort, vn foir en me veillant, il me demanda, que lors que ie ferois en Paradis, ie priaffe pour la Miffion de Saint Iofeph, dont alors il auoit le foin, il me demanda cela vniquement, & d'une façon que ie ne puis expliquer, & qui me fit conceuoir qu'il ne fongeoit à rien, qu'au bien de la Miffion. L'admirois fouuent en luy qu'il ne parloit iamais en mauuaife part, d'aucun

been a precious means of obtaining their conversion,—a thing impossible, as it is, the way being closed against us as long as they remain our enemies.

I will conclude this Chapter with a few extracts from a letter which one of our Fathers, he who buried him, wrote to me,—one who had shared with him the work of the Mission during the last years of his life. He writes to me thus:

“ Since your Reverence desires that I should relate to you what I know of the virtues of Father Charles Garnier, I will set down here such as have come under my observation. I can affirm, in a general way, that I knew of no virtue that he lacked, and that he [48] possessed all virtues in a high degree. I can also assert that, in the four years during which I have been his companion, I have never known him to commit a fault directly opposed to any virtue. In his work, he truly sought God, and not himself. I never observed any action in him prompted by nature, especially in our Missionary duties. He ardently offered himself for these, whatever they might be; and with as much zeal for the concerns of others, and for the advancement of other Churches, as for his own. I have always remarked in him a wonderful equanimity amid the inequalities of success; neither his heart nor his countenance ever appeared troubled by anything. He enjoyed a great peace of mind, the effect of the perfect conformity of his will with that of God,—in the attainment of which virtue he had been, for some time, particularly studious. Every one knows how zealous he was for the conversion of the Savages; how he loved to be on Mission duty; the pain he felt in leaving it; and how he hastened, when at the house, to return to

Sauuage, quelque impertinent qu'il fust: & moy souuent luy parlant de quelque faute qui m'eust dépleu en eux: il escoutoit paisiblement, & l'excufoit; ou bien ne difoit mot: & iamais ie n'ay pû remarquer ny en ses paroles, ny en ses actions, si peu que ce soit de passion à l'endroit d'aucun Sauuage. Il n'auoit point d'autres pensées, que des choses de sa Mission: il estoit ignorant de la France, comme vn homme qui iamais n'en eust esté; & les nouvelles qu'il en entendoit vne fois chaque année, faisoient si peu d'impression dans son esprit, qu'il les oublioit incontinēt. Ce n'estoit qu'avec violence qu'il se captiuoit à l'entretien de quelques lettres, dont il ne se pouuoit [50] dispenser. Il sembloit n'estre nay que pour la conuersion des Sauuages: sa ferueur en cēt endroit croissoit tous les iours. Il auoit vn sensible regret, quand quelque petit enfant luy eschappoit, mourant sans Baptesme: cette nouvelle le surprenoit, & l'affligeoit, comme vn autre seroit affligé de la mort d'vn de ses plus proches parens. Son zele estoit infatigable: il quittoit souuent le manger & le repos pour ses Chrestiens. Ie l'ay veu partir souuent d'vn tres-mauuais temps, & marcher avec de grandes incommoditez, allant d'vn bourg à l'autre; tomber dans les Riuieres; Rien n'estoit capable de l'arrester, quand il estoit question de traouiller pour les Sauuages. Il s'accommodoit bien avec son compagnon, quel qu'il fust, iamais il ne m'a dit parole, qui fust le moins du monde contre la Charité. Il prenoit tousiours le pire pour foy, & m'accommodoit en tout; & il taschoit de couvrir sa charité du pretexte de sa propre commodité; comme si ce qui estoit le pire, luy eust esté le plus commode. Son obeissance estoit

the Mission. I remember that in [49] my sickness, when they believed me to be near death, one evening, watching with me, he begged that, when I should be in Paradise, I would pray for the Mission of Saint Joseph, of which he then had the care. He entreated for that above everything else, and in a way that I cannot describe, but which gave me to understand that he thought of nothing but the welfare of his Mission. It was often a source of admiration to me that he never spoke ill of any Savage, however insolent he might have been. Often, too, when I spoke to him of some fault in them that had displeased me, he would listen quietly, and either excuse it or say nothing; nor have I ever seen him manifest, by word or action, even the least passionate feeling toward any Savage. He thought only of the concerns of his Mission. He was ignorant of France, as if he were a man who had never belonged to it; and news of it, which reached him once in every year, made so little impression on him, that it was immediately forgotten. It was only by great effort that he brought himself to make a reply, from which he could not spare himself, to certain letters. [50] He seemed to have been born only for the conversion of the Savages, his fervor in that respect increasing every day. It was a matter of keen regret to him when some little child escaped his vigilance, and died without Baptism; the intelligence surprising and afflicting him as another would be afflicted by the death of one of his nearest relatives. His zeal was unwearying: he would often leave his meals or sleep, for the sake of his Christians. I have seen him, many times, set out in fearful weather, to walk with great difficulty from one village to another, even

rare, & pleine de soufmiſſion, & de ſimplicité, quoy qu'il fût quelquefois [51] particulier en ſes penſées: dez le moment qu'il connoiſſoit vn ſentiment contraire à celui du Supérieur, il agiſſoit avec autant d'ardeur dans l'eſprit d'autrui, qu'il euſt fait dans le ſien. Il eſtoit tres-exact dans l'oſervation de nos Regles; & quelque occupation qu'il euſt, pour la conuerſion des Sauvages, iamais il n'eueſt perdu aucun temps de ſes Oraifons, de ſes lectures ſpirituelles, ny de ſon examen. Il retranchoit de ſon ſommeil ce qui luy euſt manqué pour cét effet, dans la briueeté du iour. Sa Chaſteté eſtoit ſi pure, qu'elle me paroifſoit Angélique: dans vne Modeſtie auſſi rare, que i'en aye point veu en France. Mais fur tout, i'admirois ſon Humilité, il auoit vn tres-bas ſentiment de ſoy-meſme, & quoy qu'il euſt des talens eminens pour ces Miſſions, neantmoins il ſe poſtpoſoit à tous les autres. Les loüanges des hommes ne le touchoient aucunement. Je ne l'ay iamais ouy parler, ny à ſon auantage, ny avec meſpris d'autrui. Juſques icy ſont les termes du Pere qui m'eſcrit.

I'ay creü que dans la naiſſueté de cette lettre, ceux qui ſçauent ce que c'eſt de la [52] vertu ſolide, & qui ont l'œil ouuert aux choſes qui vrayement rédent vne ame grande aux yeux de Dieu; y deſcouriront vn threſor, que poſſedoit ce ſeruiteur de Dieu. I'adiouſteray icy ſeulement, que tous ceux qui l'ont pratiqué, l'ont eſtimé vn Saint, & qu'il auoit l'approbation de tout le monde, fans en excepter aucun. Les Hurons le nommoient Orâcha.

Voicy encore vn petit mot qu'il eſcriuit de l'Iſle de ſainct Ioſeph à ſes deux freres, ſçauoir eſt le R. P. Henry de S. Ioſeph de l'Ordre des Carmes, & le R.

falling into Rivers. Nothing stopped him when it was a question of work for the Savages. To a companion, whoever he might be, he accommodated himself in all respects; and to me never uttered a syllable that in the least degree infringed Charity. He always took the worst of everything for himself, and consulted my convenience in everything. He strove also to hide his charity under pretense of his own comfort,—making it appear that, to him, the worst had been the most agreeable. His obedience was exceptional,—most simple and unquestioning. Although he was sometimes [51] punctilious in his ideas, he would, from the moment that he became conscious of a sentiment opposed to that of the Superior, act as readily upon the judgment of another as, before, he would have done upon his own. He was very exact in his observance of our Rules; and, however occupied he might be in the conversion of the Savages, he never missed any of his times of Prayer, of spiritual reading, or of self-examination. What time was wanting to him for this purpose, owing to the shortness of the day, he took from his sleep. His Chastity was so unsullied that it appeared to me Angelic, and was manifested in a Modesty so rare that, in France, I have seen nothing comparable to it. But, above all, I admired his Humility. He held himself in the very humblest estimation; and although he had eminent talents for these Missions, he assigned to himself a place behind all the others. The praises of men had no effect upon him. I have never heard him speak either in commendation of himself, or slightly of others." Thus far, the words of the Father who writes to me.

I have thought that, in the ingenuousness of this



P. Ioseph de Paris Capucin. Cette lettre fait voir la trempe de son cœur, & le pressentiment qu'il auoit de sa mort. Ce petit mot, dit il, est pour nous encourager tous trois à nous hastier d'aimer nostre bon Maistre; car ie croy qu'il est difficile que quelqu'un de nous trois ne soit bien proche du terme de sa carrière. Redoublons donc nos ferueurs, hastons le pas, redoublons nos prieres les vns pour les autres, & faisons vne nouvelle protestation, que celuy que nostre Seigneur appellera le premier à foy de nous trois, fera l'aduocat des [53] deux qui resteront, pour leur obtenir de Nostre Seigneur son sainct amour, & vne parfaite vnion avec luy, & vne perseuerance finale. Je fais donc le premier cette protestation, & prie Nostre Seigneur de tout mon cœur, de posseder nos trois cœurs, & de n'en faire qu'un avec le sien dès à présent & dans l'eternité. Voila le stile d'un Sainct qui aimoit ses freres en Saint & comme des Saints: aussi auons-nous appris qu'il auoit des marques de saincteté dès sa tendre ieunesse.

Deffunct Monsieur Garnier son pere, auoit coutume de donner tous les mois quelque piece d'argent à ses enfans pour leurs petits diuertissemens dans leurs estudes, le P. Charles Garnier estant pensionnaire en nostre College de Paris, & fortant les iours de congé pour s'aller un petit recreer en ville, au lieu de porter son argent en un ieu de paulme, l'alloit ietter dans la boëtte des prisonniers du petit Chastellet; L'un de ses bons freres qui luy a veu donner pour vne seule aumosne toute la recreation d'un mois, adiouste, que passant un iour sur le Pont-neuf, & voyant un liure sale & impie, [54] qu'on disoit auoir esté composé par Theophile, il l'achepta, & le mit

letter, they who know what [52] solid virtue is, and whose eyes are open to the things that really make a soul great in the sight of God, will discover the treasure which this his servant possessed. I will merely add here that all who associated with him regarded him as a Saint, and that every one, without exception, spoke well of him. The Hurons named him Orâcha.

There yet remains a little word addressed by him, from the Island of saint Joseph, to his two brothers,—that is, the Reverend Father Henry de St. Joseph, of the Order of the Carmelites, and the Reverend Father Joseph, of Paris, a Capuchin. That letter discloses to us the temper of his heart, and the presentiment he had of his death. “This little word,” he wrote, “is to encourage us, all three, to hasten on in the love of our holy Master; for I can hardly think that some one of us three may not be very near the close of his career. Let us redouble then our zeal, hasten our steps, redouble our prayers, each for the others, and make a new protestation that he whom our Lord shall first of us three call to himself shall intercede for the [53] two who remain,—to obtain for them, from Our Lord, his holy love, a perfect union with him, and the grace of final perseverance. I make then, the first, this protestation; and I fervently beseech Our Lord that he will possess our three hearts, and make them one with his own, both now and in eternity.” This was the manner of speech of a Saint, who loved his brothers as a Saint, and as Saints. We have been informed also that he possessed these tokens of saintly character from his earliest youth.

The late Monsieur Garnier, his father, was in the

en estat de n'estre iamais leu de perfonne, peut estre, difoit-il, que quelqu'un le lifant offenserait Dieu, il vaut mieux l'achepter & le perdre. Vne autre fois les camarades estans entrés dans un cabaret pour y faire bõne chere, comme il estoit de la Congregation de Nostre Dame, qui deffend aux ieunes gens d'entrer dans de semblables lieux, il les attendit à la porte comme un laquais attendroit son maistre, ces preludes marquant vne grande saincteté future. Je ne m'estonne pas si Monsieur son pere voyant que son fils vouloit estre Iesuite, dit à l'un de nos Peres, Si ie n'aimois uniquement vostre Compagnie, ie ne vous donneroie pas un enfant qui depuis sa naissance iusques à maintenant n'a iamais commis la moindre defobeissance, & ne m'a iamais causé le moindre déplaisir. La gloire de sa mort a couronné l'innocence de sa vie.

habit of giving to his children, every month, during their term of study, a small sum of money toward their little amusements. While Father Charles Garnier was a boarder in our College at Paris, setting out at holiday-times for a little recreation in the city, instead of spending his money on a game at tennis, he threw it into the prisoners' box of the petit Chastelet.<sup>26</sup> One of his good brothers, who saw him give at a single alms a whole month's allowance, adds that, passing one day over the Pont-neuf and noticing an indecent and impious book,—[54] written, it was said, by Theophile,<sup>27</sup>—he bought it, and so defaced it that no one could read it. "Perhaps," said he, "some one in reading it might offend God; it is better to buy and destroy it." At another time, his companions having gone into a tavern to make merry, he waited—as he belonged to the Congregation of Our Lady, which prohibits young men from going into places of the kind—for them at the door, as a servant would wait for his master. Such beginnings spoke of a distinguished sanctity in times to come. I am not surprised that Monsieur his father, when he saw that it was his son's wish to become a Jesuit, said to one of our Fathers: "If I did not love your Society above all others, I would not give to you a child who, from the time of his birth to the present, has never been guilty of one act of disobedience, or caused me the least displeasure." The glory of his death has crowned the innocence of his life.

## [55] CHAPITRE IV.

## DE LA MORT DU PERE NOËL CHABANEL.

**V**OICy la sixiefme victime que Dieu a pris à foy, de ceux de nostre Compagnie, qu'il auoit appellé en cette Miffion des Hurons; n'y ayant eû encore aucun de nous qui y foit mort, fans y respandre fon fang, & confommer le facrifice tout entier.

Le Pere Noël Chabanel eftoit compaignon de Miffion du Pere Charles Garnier, & lors que le bourg de faint Iean fut pris par les Iroquois, il n'y auoit que deux iours qu'ils s'eftoient feparez, felon les ordres qu'ils en auoient receu: Nos Peres & moy ayans iugé à propos de ne pas tenir deux Miffionnaires expofez dans le danger, outre que là famine y eftoit fi extreme, qu'ils ne pouuoient trouuer vne nourriture fuffifante pour deux perfonnes. Mais Dieu ne voulut pas qu'ayans vefcu enfemble fous le ioug d'une mefme Miffion, ils fuffent feparez à la mort.

[56] Ce bon Pere, reuenant donc où l'obeiffance le rappelloit, auoit pafsé par la Miffion de faint Mathias, où eftoient deux autres de nos Peres, & les auoit quitté le matin du feptiefme iour de Decembre. Ayant fait fix grandes lieuës d'un chemin tres difficile; il fut furpris de la nuit, au milieu des bois, eftant en compagnie de fept ou huit Chreftiens Hurons. Son monde eftoit couché & endormy; luy feul veilloit, & eftoit en priere. Sur la minuit il entend du bruit,

## [55] CHAPTER IV.

## OF THE DEATH OF FATHER NOËL CHABANEL.

HERE is the sixth victim whom God has taken to himself from those of our Society whom he had called to this Mission of the Hurons,— there having been, as yet, not one of us who has died there without shedding his blood, and consummating the sacrifice in its entirety.

Father Noël Chabanel was the Missionary companion of Father Charles Garnier; and when the village of saint Jean was taken by the Iroquois, there were but two days in which they were separated, in accordance with the orders which they had received,— our Fathers and I having thought it wiser not to keep two Missionaries exposed to danger; considering, besides, that the famine in that quarter was so severe that sufficient food for both could not be obtained. But it was not God's will that, having lived and been yoked together in the same Mission, they should be separated in death.

[56] This good Father, then, returning whither obedience recalled him, had passed through the Mission of saint Mathias, where were two other of our Fathers, and had left them on the morning of the seventh day of December. Having traveled six long leagues over a most difficult road, he found himself overtaken by night in the thick of the forest, being in the company of seven or eight Christian Hurons. His men were resting, and asleep; he only was

& des cris: partie de l'armée ennemie victorieuse, qui tenoit ce chemin; partie aussi des captifs, pris ce jour là même dans le bourg de saint Jean, qui chantoient leur chanson de guerre selon leur coutume. Le Pere à ce bruit revue les gens, qui sans delay prennent la fuite par dans les bois, & enfin se sauverent, s'estans dispersés çà & là, & ayans pris leur route vers le lieu même d'où venoit l'ennemy, quoy qu'un peu à l'écart.

Ces Chrétiens échappés du peril, arriuerent à la Nation du Petun, & firent leur rapport, que le Pere auoit fait quelque chemin, voulant les fuire: mais [57] que n'en pouant plus, il s'estoit mis à genoux, & qu'il leur auoit dit, N'importe que ie meure; cette vie est bien peu de chose, c'est le bon-heur du Paradis, que les Iroquois ne me pourront raur.

Sur l'aube du jour, le Pere ayant changé de route, voulant venir nous trouver en l'Isle où nous estions, se vit arrêté au bord d'une riuere, qui luy traueisoit son chemin. Un Huron en a fait le rapport: adiustant qu'il le passa dans son canot, au deçà de la riuere; & que pour fuir plus lestement, il s'estoit deschargé de son chapeau, & d'un sac où estoient ses escrits, & d'une couuerture, qui sert à nos Missionnaires de robe & de manteau, de paille & de matelats, de liçt, & de tout autre meuble, & même de maison, lors qu'ils sont en campagne, n'ayans point pour lors, d'autre abry. Du depuis nous n'auons pu apprendre aucune autre nouvelle du Pere.

Nous ne sommes pas aisez, comment il fera mort, & s'il ne fera point tombé entre les mains des ennemis, qui en effect tuerent sur le même chemin, une trentaine de personnes. Ou plustost que s'estant

watching, and in prayer. Toward midnight, he heard a noise, accompanied with cries,—partly of a victorious hostile force who occupied that road; partly, also, of captives, taken that very day in the village of saint Jean, who were singing, as was their custom, their war-song. On hearing the noise, the Father awoke his men, who fled at once into the forest, and eventually saved themselves,—scattering, some here, some there; and taking their route toward the very place from which the enemy had come out, though a little at one side of it.

These Christians, escaped from the peril, arrived at the Tobacco Nation, and reported that the Father had gone some little way with them, intending to follow them; but [57] that, becoming exhausted, he had fallen on his knees, saying to them, “It matters not that I die; this life is a very small consideration; of the blessedness of Paradise, the Iroquois can never rob me.”

At daybreak, the Father, having altered his route, desirous of coming to the Island where we were, found himself checked at the bank of a river, which crossed his path. A Huron reported the circumstance, adding that he had passed him, in his canoe, on this side of the stream; and that, to render his flight more easy, the Father had disburdened himself of his hat, and of a bag that contained his writings; also of a blanket, which our Missionaries use as robe and cloak, as mattress and cushion, for a bed, and for every other convenience,—even for a dwelling-place, when in the open country, and when they have, for the time, no other shelter. Since then, we have been unable to learn any other news of the Father.



esgaré dans les bois, il y [58] foit mort, partie de faim, partie de froid, au pied de quelque arbre, où la foiblesse l'ayt obligé de s'arrester. Mais apres tout, ce qui nous semble plus probable, c'est qu'il aura esté tué par ce Huron, le dernier qui l'ayt veu, autrefois Chrestien, & depuis Apostat; lequel pour iouyr des despoüilles du Pere, l'aura affommé, & aura ietté son corps dans la Riuiere. Si nous eussions voulu pourfuiure cetté affaire, ie croy que nous eussions troué des preuues conuinquantes contre ce meurtrier: Mais dans ces miseres publiques, nous iugeafmes plus à propos d'estouffer les soupçons qu'on pouuoit en auoir; & nous-mesmes fermafmes les yeux à ce que nous estions bien aises qu'on ne vit pas. Ce nous est assez que Dieu foit seruy.

Le Pere Noël Chabanel nous estoit venu de la Prouince de Tolose, l'année 1643. ayant esté receu en nostre Compagnie dés l'année 1630. alors aagé seulement de dix-sept ans. Dieu luy auoit donné vne forte vocation en ces païs, mais elle ne fut pas fans combat estant icy, mesme apres les trois, les quatre, & les cinq ans d'estude, pour apprendre la [59] langue des Sauuages, il s'y voyoit si peu auancé, qu'à peine pouuoit-il se faire entendre dans les choses les plus communes. Cette mortification n'est pas petite à vn homme qui brulle du desir de la conuersion des Sauuages, & qui d'ailleurs n'auoit iamais manqué ny de memoire, ny d'esprit, qu'il auoit fait assez paroistre, ayant enseigné quelques années, avec satisfaction, la Rhétorique en France. Son humeur, en suite de cela, estoit si esloignée des façons d'agir des Sauuages, qu'il ne pouuoit quasi rien agréer en eux, leur veüe luy estoit onereuse, leur entretien, & tout ce qui

Of the manner of his death we are uncertain,—whether he may have fallen into the hands of the enemies, who actually slew on the same road some thirty persons; or that, having missed his way in the forest, he [58] may have died there, partly from hunger, partly from cold, at the foot of some tree at which weakness had obliged him to halt. But, after all, it seems to us most probable that he was murdered by that Huron,—once a Christian, but since an Apostate,—the last to see him, and who, to enjoy the possessions of the Father, would have killed him, and thrown his body into the River. Had we been inclined to pursue this matter further, I feel sure that we would have discovered proofs sufficient to convict this murderer; but, in such general misery, we judged it wiser to smother our suspicions; and we closed our own eyes to what we were well pleased was not evident. It is enough for us that God's purposes should have been served.

Father Noël Chabanel had come to us from the Province of Toulouse, in the year 1643, having been received into our Society as early as the year 1630, when he was only seventeen years of age. God had given him a strong vocation for these countries; but, once here, he had much to contend with; for, even after three, four, and five years of effort to learn the [59] language of the Savages, he found his progress so slight, that hardly could he make himself understood even in the most ordinary matters. This was no little mortification to a man who burned with desire for the conversion of the Savages, who in other ways was deficient neither in memory nor mind, and who had made this manifest enough by having for some years successfully taught Rhetoric in France.

venoit de ce costé là. Il ne pouoit se faire aux viures du País, & la demeure des Missions estoit si violente à toute sa nature, qu'il y auoit des peines extraordinaires, sans aucune consolation; au moins de celles qu'on appelle sensibles, tousiours coucher à plate terre, viure depuis le matin iusqu'au soir dans vn petit enfer de fumée, & dans vn lieu où souuent le matin on se trouue couuert de neiges, qui entrent de tous costez dans les cabanes des Sauuages; où on est remply de vermine; où tous les sens ont chacun [60] leur tourment, & de nuict, & de iour, n'auoir iamais que de l'eau toute pure pour esteindre sa soif, & les meilleurs metz qu'on y mange pour l'ordinaire, n'estant que de la cole, faite de farine de bled d'Inde bouillie dans l'eau: y trauailler sans cesse, estant tousiours si mal nourry, & n'auoir pas vn seul moment de la iournée, auquel on puisse se retirer en vn lieu, qui ne soit public: n'auoir point d'autre chambre, d'autre sale, ny d'autre cabinet, pour faire ses études; non pas mesme aucune autre lumiere, que celle d'vn feu enfumé, entourré en mesme temps de dix & de quinze personnes, & d'enfans de tous aages, qui crient, qui pleurent, qui y disputent, qui s'entretiennent de leur mesnage; qui y font leur cuisine, leur repas, leur trauail, en vn mot tout ce qui se fait dans la maison. Quand Dieu avec cela retire ses graces sensibles, & se cache à vne personne, qui ne respire qu'apres luy; quand il là laisse en proye à la tristesse, & aux dégoufts, & aux auersions de la Nature: ce ne sont pas là des espreuues qui soiēt à la portée d'vne vertu commune; & il faut que l'amour de Dieu soit alors puissant [61] dans vn cœur, pour n'y estre pas estouffé. Ioignez les veuës continuelles des perils,

In consequence of this, the temper of his mind was so opposed to the ways and manners of the Savages, that he saw in them scarce anything that pleased him; the sight of them, their talk, and all that concerned them, he found irksome. He could not accustom himself to the food of the Country; and residence in the Missions did such violence to his entire nature that he encountered therein extraordinary hardships, without any consolation,—at least, of the character that we call sensible. There, one must always sleep on the bare ground, and live from morning to night in a little hell of smoke; in a place where often, of a morning, one finds himself covered with the snows that drift on all sides into the cabins of the Savages; where vermin abound; where the senses, each and all, are [60] tormented both night and day. One never has anything but water to quench his thirst; while the best food usually eaten there is only a paste made with meal of Indian corn boiled in water. One must work there incessantly, though always so poorly nourished; never have one moment in the day in which to retire to any spot that is not public; have no other room, no other apartment, no other closet, in which to prosecute his studies. One has not even any other light than that of a smoky fire,—surrounded, at the same time, by ten or fifteen persons, and children of all ages, who scream, weep, and wrangle; who are busied about their cooking, their meals, their work, about everything, in a word, that is done in a house. When God, besides all this, withdraws his sensible graces, and hides himself from a person who longs only for him,—when he leaves him a prey to sorrow, to disgusts, and repugnances of Nature,—these are trials

dans lesquels on se trouue à chaque moment, d'estre attaqué d'un Ennemy barbare, qui fouuent vous fera souffrir mille morts, auant que d'en mourir d'une seule; qui n'a que des feux & des flammes, & des cruantez inouyes. Sans doute qu'il faut un courage digne des enfans de Dieu, pour ne pas perdre cœur au milieu de cét abandon.

C'à esté dans cét abandon que Dieu a voulu esprouer les cinq & six années, la fidelité de ce bon Pere. Mais tant s'en faut que le Diable ayt iamais rien gagné sur luy, de ce coste là; quoy qu'il luy representast chaque iour, Que retournant en France, il y trouuerroit & la ioye, & le repos, & les consolations qu'il y auoit receuës, tout le temps passé de sa vie: qu'il n'y manqueroit pas d'employ plus sortable à son naturel, & dans lequel tant d'ames Saintes pratiquent hautement la vertu de Charité, dans le zele des Ames, & conformément leur vie pour le salut de leur prochain. Iamais pour tout cela, il n'a voulu se détacher de la Croix où Dieu l'auoit mis; iamais [62] il n'a demandé d'en fortir. Mais au contraire, pour s'y attacher plus inuiolablement, il s'obligea par vœu d'y demeurer iufques à la mort, afin de mourir en la Croix. Voicy la teneur du vœu qu'il en conçût, & ces propres termes.

*Domine Iesu Christe, qui me Apostolorum. Sanctorum huius vineæ Huronicæ adiutorem, licet indignissimum, admirabili dispositione tuæ paternæ Prouidentiae voluisti. Ego, Natalis Chabanel, impulsus desiderio seruiendi Spiritui tuo sancto, in promouendâ barbarorum Huronicæ, ad tuam fidem conuersione: Voueo, coram sanctissimo Sacramento pretiosi Corporis & Sanguinis tui, Tabernaculo Dei cum hominibus, perpetuam stabilitatem in hac*

that are not within the compass of ordinary virtue; and the love of God must be strong [61] in a heart, if it is not to be stifled by them. Join to these the continual sight of dangers, in which one finds himself at every moment, of attack by a savage Enemy who often will subject you to the sufferings of a thousand deaths, ere death itself ensues; who uses only fire, and flames, and unheard-of cruelties. Doubtless a courage is needed worthy of the children of God, if one is not to lose heart in the midst of such abandonment.

It has been in this abandonment that God has willed to put to the test, for five or six years, the fidelity of this good Father; but assuredly the Devil never having got the better of him upon that account, although he represented to him every day that, by returning to France, he would find there the joy, repose, and comfort which during all his past life he had received; that there he would not lack employment better suited to his disposition, employment in which so many Saintly souls nobly practice the virtue of Charity in a zeal for Souls, and expend their lives for the salvation of their fellow-men. Never, for all that, would he break away from the Cross on which God had placed him; never [62] did he ask that he might come down from it. On the contrary, in order to bind himself to it more inviolably, he obliged himself, by a vow, to remain there till death, so that he might die upon the Cross. These are the terms of the vow, as he conceived it, and its very words:

*Domine Jesu Christe, qui me Apostolorum Sanctorum hujus vineæ Huronicæ adjutorem, licet indignissimum, admirabili dispositione tuæ paternæ Providentiæ voluisti:*

*Missione Huronicâ: omnia intelligendo iuxta Societatis, & Superiorum eius interpretationem, & dispositionem. Obsecro te igitur, suscipe me in seruum huius Missionis perpetuum, & dignum effice tam excelso ministerio, Amen. Vigesima die Iunij 1647.*

Iesus-Christ mon Sauueur, qui par vne disposition admirable de vostre Paternelle Prouidence, auez voulu que ie fusse Coadjuteur des Saints Apostres de cette vigne des Hurons, quoy que i'en fois tout à fait indigne: Me sentant [65 i. e., 63] poussé du desir, de seruir aux intentions qu'a sur moy vostre saint Esprit, pour auancer la conuersion à la foy, des barbares de ce pais des Hurons; Moy, Noel Chabanel, estant en la presence du tres-saint Sacrement, de vostre Corps & de vostre Sang precieux, qui est le tabernacle de Dieu avec les hommes: Je fais vœu de perpetuelle stabilité en cette Mission des Hurons; entendant le tout, selon l'interpretation des Superieurs de la Compagnie, & selon qu'ils voudront disposer de moy. Je vous conieure donc, mon Sauueur, qu'il vous plaise me receuoir pour seruiteur perpetuel de cette Mission, & que vous me rendiez digne d'un ministere si sublime. Amen.

Il fit ce vœu le iour du tres-Saint Sacrement, de l'année 1647. & quoy que du depuis ces reuoltes de la Nature ayent tousiours donné de l'exercice à sa vertu; la grace a tousiours esté la maistresse, & Dieu luy a donné cette perseuerance, qu'il desiroit si ardemment.

La derniere fois qu'il se separa d'avec nous, pour aller en la Mission où il est mort; embrassant, & disant le dernier [64] adieu, à celuy de nos Peres, qui auoit le soin de la conduite de son ame; Mon cher Pere, luy dit-il, que ce soit tout de bon cette fois, que ie

*Ego, Natalis Chabanel, impulsus desiderio serviendi Spiritui tuo sancto, in promovendâ barbarorum Huronia, ad tuam fidem conversione; Vovêd, coram sanctissimo Sacramento pretiosi Corporis et Sanguinis tui, Tabernaculo Dei cum hominibus, perpetuam stabilitatem in hac Missione Huronicâ: omnia intelligendo juxta Societatis, et Superiorum ejus interpretationem, et dispositionem. Obsecro te igitur, suscipe me in servum hujus Missionis perpetuum, et dignum effice tam excelso ministerio, Amen. Vigesima die Junii, 1647.*

“Jesus Christ, my Savior, who by a wonderful dispensation of your Paternal Providence have willed that I, though altogether unworthy, should be a Coadjutor of the Holy Apostles in this vineyard of the Hurons; impelled [65 i.e., 63] by the desire of ministering to the purpose which your holy Spirit hath respecting me, that I should help forward the conversion to the faith of the barbarians of this Huron country: I, Noel Chabanel,—being in the presence of the most holy Sacrament of your Body and your precious Blood, which is the tabernacle of God among men,—make a vow of perpetual stability in this Mission of the Hurons; understanding all things as the Superiors of the Society expound them, and as they choose to dispose of me. I conjure you, therefore, O my Savior, to be pleased to receive me as a perpetual servant of this Mission, and to make me worthy of so lofty a ministry. Amen.”

He made this vow on the feast of Corpus Christi, in the year 1647; and although, since that time, these rebellions of Nature have constantly tasked his virtue, grace has always been the mistress; and God has granted him the perseverance he so ardently desired.



me donne à Dieu, & que ie luy appartienne. Mais il profera ces paroles d'un si bon accent, & d'un visage si resolu à la vraye fainteté, qu'il toucha viuement celuy de nos Peres auquel il parloit; lequel ayant trouué à l'heure mesme, vn de ses amys, ne pût s'empescher de luy dire; Vrayement ie viens d'estre touché! Ce bon Pere vient de me parler avec l'œil & la voix d'une victime qui s'immole: Ie ne sçay pas ce que Dieu veut faire, mais ie voy qu'il fait vn grand Saint.

En effet, Dieu le dispoit au sacrifice; & il luy donnoit à luy-mesme, quelque forte de presentiment. Il auoit dit à vn de ses amys; Ie ne sçay ce qu'il y a en moy, & ce que Dieu veut disposer de moy: mais ie me sens tout changé en vn point. Ie suis fort apprehensif de mon naturel; toutefois maintenant que ie vay au plus grand danger, & qu'il me semble que la mort n'est pas esloignée, ie ne sens plus de crainte. Cette disposition ne vient pas de moy.

[65] Lors qu'il partit de la Mission de sainct Mathias, le iour mesme de sa mort, parlant au Pere qui l'embrassoit. Ie vay, dit-il, où l'obeissance me rappelle: mais ou ie ne pourray [obtenir], ou i'obtiendray du Superieur, qu'il me renuoye dans la Mission qui estoit mon partage, il faut seruir Dieu iusqu'à la mort.

On verra dans la lettre suiuate, qu'il a escrit au R. P. Pierre Chabanel son frere Religieux de nostre Compagnie, les sentimens qu'il auoit des souffrances. Peu s'en est fallu, dit-il, dans les apparences humaines, que V. R. n'ait eu vn frere Martyr: mais hélas! il faut deuant Dieu, vne vertu d'une autre trempe que la mienne pour meriter l'honneur du Martyre: Le R. P. Gabriel Lallemant l'un des trois que nostre

The last time that he parted from us, to go to the Mission where he died,—embracing and bidding the last [64] farewell to that one of our Fathers who was charged with the direction of his soul,—he said to him: “My dear Father, may it be for good and all, this time, that I give myself to God; and may I belong to him.” But he uttered these words with so strong an emphasis, and a countenance so bent upon true sanctity, as sensibly to affect the Father to whom he was speaking, and who, chancing at that very hour to meet one of his friends, could not refrain from saying to him: “Verily, I have just been deeply moved! That good Father has but now spoken to me with the look and voice of a victim who immolates himself. I know not what God wills, but I see that he is fashioning a great Saint.”

In truth, God was preparing him for the sacrifice, and affording him some kind of presentiment of it. He had said to one of his friends: “I do not know what is working within me, or what God wills to do with me; but, in one respect, I feel entirely changed. I am naturally very timorous; but, now that I am going to a most dangerous post, and, as it seems to me, death is not very far away, I no longer feel any fear. This frame of mind springs not from myself.”

[65] When he set out from the Mission of saint Mathias, on the very day of his death, he said, speaking to the Father, who was embracing him: “I am going whither obedience calls me; but whether I shall succeed or not in obtaining from the Superior that he send me back to the Mission that was allotted to me, God must be served until death.”

We shall see in the following letter,—which he wrote to the Reverend Father Pierre Chabanel, his

Relation dit auoir souffert pour Iefus-Chrift, auoit pris ma place au bourg de fainct Louys depuis vn mois deuant fa mort, que ie fus enuoïé comme plus robuste de corps en vne Miffion plus eloignée & plus laborieufe: mais non pas si fertile en Palmes & en Couronnes que celles [*sc.* celle] dont ma lâcheté m'auoit rendu indigne deuant Dieu. Ce fera quand il plaira à la [66] diuine Bonté pourueu que de mon costé ie tâche de faire, *Martyrem in umbrâ & Martyrium sine sanguine*. Les rauages des Iroquois sur ce païs feront peut estre vn iour le reste par les merites de tant de Saints, avec lesquels i'ay la consolation de viure si doucement parmy tant de tracas & de dangers continuels de la vie. La Relation me dispensera d'adiouster autre chose à la presente, aussi bien n'ay-ie ny papier ny loisir qu'autant qu'il en faut pour supplier V. R. & tous nos Peres de la Prouince de se fouenir de moy au fainct Autel, comme d'une victime destinée peut-estre au feu des Iroquois, *Vt merear tot Sanctorum patrocinio victoriam in tam fortissime certamine*: Ce sont ses paroles dignes d'un homme qui n'attendoit que le moment du sacrifice.

brother Religious of our Society,— his appreciation of suffering. “Judging from human appearances,” said he, “Your Reverence has been very near to possessing a brother a Martyr; but alas! in the mind of God, to merit the honor of Martyrdom, a virtue of another stamp than mine is needed. The Reverend Father Gabriel Lallemand, one of the three whom our Relation mentions as having suffered for Jesus Christ, had taken, for a month before his death, my place in the village of saint Louys,— while I, as being more robust of body, was sent upon a Mission more remote and more laborious, but not so fruitful in Palms and Crowns as that of which my cowardice has, in the sight of God, rendered me unworthy. It will be when it shall please the [66] divine Goodness, provided that I strive to realize, in my person, *Martyrem in umbrâ et Martyrium sine sanguine*. The ravages of the Iroquois throughout this country will perhaps, some day, supply what is wanting, through the merits of those many Saints with whom I have the consolation of leading so peaceful an existence in the midst of such turmoil, and continual danger to life. The Relation will dispense me from adding anything else at present, as I have neither paper nor leisure, save so much as are needed to entreat Your Reverence, and all our Fathers of your Province, to remember me at the holy Altar as a victim doomed, it may be, to the fires of the Iroquois. *Ut merear tot Sanctorum patrocinio victoriam in tam forti certamine*.” These are his words; worthy of a man who was only awaiting the moment of the sacrifice.

## CHAPITRE V.

## DE LA MISSION DE SAINT MATTHIAS.

C'ESTOIT icy la feconde des Missions, que nous auions dans la Nation du Petun. Depuis la mort les deux PP. dont [67] nous auons parlé; la necessité d'ouuriers nous obligea de ne faire plus qu'une Mission, dans toutes ces Montagnes, surchargeant les deux autres Peres, qui y restoient, du soin de ces pauvres Eglises desolées, qui venoient de perdre leurs Pasteurs: & mesme, quelque temps apres, nous nous vîmes contrains de ne laisser qu'un seul des deux Peres, pour tout le Christianisme, une maladie suruenüe à l'un d'eux, nous ayant obligé de le rappeler en un lieu, où il pût recevoir un peu plus d'affistance.

Dans les grandes fatigues de ces Missions, exposées à tous les malheurs dont la Nature peut auoir plus d'horreur, ce n'est pas une des Croix des moins pesantes, de se voir seul, dans une Eglise dissipée, qui ne faisoit que naistre: de se voir accablé dès le matin iusqu'au soir, d'un monde de Catechumenes & de Chrestiens, dont il faut baptizer les vns, entendre les autres en Confession, apprendre à la plus-part les Prières & le Catechisme, & les Mysteres de nostre Foy, solliciter les infideles à ce qui est de leur salut, aller chercher & les vns & les autres, dans des cabanes abandonnées, où la [68] pauvreté mesme habite, mais ou l'esprit de la Foy, n'y est pas moins diuin, que

## CHAPTER V.

## OF THE MISSION OF SAINT MATTHIAS.

HERE lay the second Mission that we possessed in the Tobacco Nation. Since the death of the two Fathers of whom [67] we have spoken, a scarcity of workers obliged us to maintain only one Mission throughout those Mountains,—thereby overburdening the two other Fathers who remained there with the care of the poor desolated Churches that had so recently lost their Pastors. After a time, we were even constrained to leave one only of those two Fathers to carry on the entire Christian work,—one of them having been seized with a malady which obliged us to recall him to quarters where he could receive a little more assistance.

Among the great hardships of these Missions, exposed to every evil of which Nature has the most horror, it is not one of the least heavy of the Crosses to find oneself alone in a Church which is dispersed, and was born but yesterday; to find oneself overwhelmed from morning to night by a crowd of Catechumens and Christians,—some needing baptism, others Confession, and, most of them, instruction in the Prayers and Catechism, and the Mysteries of our Faith; unbelievers requiring to be awakened to the concerns of their salvation,—all to be sought out in the deserted cabins, where [68] poverty itself resides, but where the spirit of the Faith is not less divine than in the Louvres and most superb Palaces of Europe.

dans les Louures & dans les Palais les plus superbes de l'Europe.

Quelques Capitaines infidèles, animez contre les progrès de la Foy, & croyans qu'elle seule estoit la ruine des païs qui se font Chrestiens, firent courir vne calomnie contre nous, afin d'irriter tout le peuple, & l'animer à la vengeance. On assemble pour cette effet les plus considerables d'un bourg, dependant de cette Mission, (c'estoit le bourg de saint Mathieu, dont nos Peres estoient alors absens:) On publie hautement dans ce conseil de sedition, qu'un certain Huron eschapé depuis peu de iours, des mains des Iroquois plus voisins de Kebec, y auoit veu de grands coliers de Porcelaine, enuoyez de la part d'Onnontio, (c'est le nom que donnent les Hurons à Monsieur nostre Gouverneur.) Que cet Onnontio voulant diuertir les armes des Iroquois, crainte qu'ils ne se jettassent sur les François de Montreal, des Trois Riuieres, & de Kebec; auoit enuoyé ces presents, & ces coliers de Porcelaine, dans le païs ennemi, afin de les inuiter de conduire [69] vne armée dans le païs des Hurons; & qu'il leur auoit promis, que les François qui y estoient, trahiroient les Hurons & les Algonquins; faifans mine de se porter avec courage, à leur deffense: mais qu'en effet lors qu'on feroit dans le combat, ils ne tueroient personne; ayans receu des ordres secrets de sa part, de ne charger leurs armes à feu, sinon de poudre seule, sans bale & sans plomb.

En fuite de cette calomnie, on nous fait plus noirs que nos robes, on crie aux traïstres & à la trahison, on ne parle que de nous massacrer, & les boute-feux de cette sedition, disent hautement, qu'il faut affommer le premier des François qu'on auroit au rencontre.

Some infidel Captains, exasperated at the progress the Faith was making, and believing that it alone caused the ruin of the countries that are becoming Christianized, circulated a calumny against us in the hope of stirring up the natives and inciting them to take revenge. For this purpose, the most eminent among them assembled in a village belonging to this Mission (it was the village of saint Mathieu, from which our Fathers were then absent); and in this seditious council it was boldly announced that a certain Huron, lately escaped from the hands of the Iroquois nearest to Kebec, had seen there some large Porcelain collars, sent by Onnontio (the name which the Hurons give to Monsieur our Governor). It was stated that this Onnontio,—wishing to turn aside the weapons of the Iroquois, fearing lest they should make a dash upon the French at Montreal, Three Rivers, and Kebec,—had sent these presents and these Porcelain collars into the enemy's country, in order to induce them to transport [69] an armed force into the Huron territory; and that he had promised them that the French who were there should betray the Hurons and the Algonquins, by pretending to go bravely in their defense,—but that, in fact, when the fighting took place they were to kill no one, having received from him secret orders to load their firearms with powder only, without bullet or shot.

In the train of this calumny they painted us blacker than our robes, raised a cry of "Traitors, and treachery!" and talked only of massacring us; while the firebrands of the sedition noisily declared that they must kill the first Frenchman they should meet.

Indeed, descreying from a distance our two Missionaries,—who were shaping their course, a very



En effet, nos deux Miffionaires, faifans leur courfe, fort peu de iours apres, à ce bourg de leur departement, où ce confeil s'eftoit tenu: de loin qu'on les eût apperceu, on crie, Au meurtre & au maffacre: on court aux portes par où ils doiuent entrer: on les reçoit avec des crys & des hûées, femblables à celles, dont on accueille les prifonniers de guerre, qui font deftinez pour le feu. Nos Peres entrent à leur ordinaire, avec vn vilage [70] affeuré. Qui craint Dieu, ne craint pas les creatures, & ceux qui ne fouhaittent que de mourir en fon feruice, ne paliffent pas en ces rencontres. Les feditieux s'entre-parlent, pour voir celui qui leueroit la hache, fur ces deux victimes innocentes. Ils ne iettent fur eux, que des yeux de fureur, & leur cœur ne répire rien que le fang. Mais Dieu leur lia les mains pour ce coup. Ces deux bons Peres paffent à trauers cette foule d'impies, fans recevoir aucun dommage. Plufieurs qui n'eftoient pas de la coniuration, mais qui n'en pouuoient ignorer les conclufions, qu'on auoit publiées, fe difoient les vns aux autres: Ne font-ce pas ceux-cy que l'on deuoit maffacrer? comment donc ont-ils trauersé au milieu de leurs ennemis, preparez pour le meurtre? on eft fortly à la foule, pour les tuër, & pas vn toutes-fois n'a fait le coup, que tant de monde auoit promis de faire.

Dieu ne fe contente pas de proteger nos Peres en ce rencontre: mais pour recompenser les fatigues & les dangers de leur voyage, en la monnoye dont il paye les iournées de fes feruiteurs: en vn feul iour ils baptizerent dix-fept perfonnes dans [71] ce bourg, où ils deuoient trouuer la mort; & ils y confefferent quantité de Chreftiens.

few days after, to this village in their district where the council was held,—there were shouts of “ Murder them!” “ Kill them!” Then, rushing to the gates by which they would enter, they greeted them with cries and hootings, similar to those with which they receive prisoners of war who are doomed to the flames. Our Fathers went in as usual, with calm faces; [70] for they who fear God have no fear of his creatures; and they who have no other desire than to die in his service do not quail in such emergencies. The rioters conferred together, to decide which of them should raise the hatchet against those two innocent victims. They cast upon them nothing but furious looks; and their hearts thirsted only for blood. But God stayed their hands, for that time; and the two good Fathers passed through the crowd of impious wretches, without receiving any hurt. Many who were not in the conspiracy, but who could not have been ignorant of what had been publicly determined, said one to another, “ Are not these they who were to be massacred? How, then, have they passed through the midst of enemies ready for murder? These have risen up from the throng to kill them; and yet not one has dealt the blow which so many had pledged themselves to strike.”

God did not content himself with protecting our Fathers in this danger; but,—to repay them, for the hardships and dangers of their journey, in the coin with which he pays the day’s wages of his servants,—in a single day they baptized seventeen persons in [71] the very village where they were to meet their death, besides confessing a number of Christians.

The village of St. Jean had not as yet been taken and laid waste by the Iroquois when that sedition

Le bourg de S. Jean n'auoit pas encore esté pris, ny defolé par les Iroquois, lors que cette fedition arriua: mais ce fut fort peu de iours après: & nous auons fujet de croire, que la mort du Pere Noël Chabanel, n'a esté qu'vn effect de cette coniuration. Veu nommément que le Huron, sur lequel tomba le soupçon de l'affassiant, cōmis en la personne de ce Pere, estoit du bourg de S Mathieu; & qu'vne personne de confiance nous a dit, auoir entendu de sa bouche; qu'il s'estoit vanté d'estre le meurtrier, & d'auoir défait le monde de cette voirie de François, & d'auoir ietté dans la riuiere son cadavre, l'ayant affommé à ses pieds. Quoy qu'il en soit, ce n'est pas vn petit bon-heur pour ceux qui viuent en ces contrées, de sçauoir & de voir, que leur vie est entre les mains de tout le monde; & qu'ils doiuent attendre la mort, autant de la part de ceux mesmes qu'ils recōnoissent pour amis, que d'vn Iroquois ennemy.

En vn autre bourg, dependant de cette mesme Mission, nos Peres y auoient erigé [72] vne petite Chapelle, & ils y auoient esleué vn clocher, pour y appeller les Chrestiens, & mettre dans ce nouveau Christianisme, les exercices de deuotion, qui estoient desia établis dans les Eglises plus anciennes. Les infideles entrent en fureur à la veüe de ces obiets de pieté; ils contrefont les possédez du Diable, s'ils ne le sōt en verité; ils rompēt tout, & ils profanēt ce lieu de saincteté; ils déroben & ils pillent les petits meubles de cette pauvre Eglise, & tout ce qu'auoiet les Peres, qui alors en estoiet absens ayans esté faire leurs visites en des bourgades plus esloignées. On porte cōme en triomphe ces dépoüilles de la maison de Dieu; on vomit des imprecations contre ceux qui

occurred, but this event took place a very few days afterward; and we have reason for believing that the death of Father Noël Chabanel was simply an outcome of the conspiracy. Notice particularly, that the Huron upon whom fell the suspicion of murder committed on the person of that Father was of the village of St. Mathieu; and that a trustworthy person told us, that he had heard, from the man's own lips, his boast that he was the murderer; that he had rid the world of that common carrion of a Frenchman, and had thrown his body into the river, after braining him at his feet. Be that as it may, it is not a small advantage, to those who live in these parts, to know and see that their lives are at the mercy of every one; and that they may expect death as much at the hands of those very persons whom they recognize as friends, as from an Iroquois enemy.

In another village, dependent on this same Mission, our Fathers had built [72] a small Chapel, and had erected a belfry, to summon Christians thither, and to introduce into this new Christian field the exercises of devotion already established in the older Churches. The infidels became enraged at the sight of these objects of piety. They acted as those who are possessed of the Devil, if they were not so in truth. They broke everything in pieces; profaned the holy place; plundered and stole the little furnishings of that poor Church, and all the possessions of the Fathers, who were at that time absent on their visitation rounds in some of the more remote villages. These spoils of the house of God were carried about as if in triumph; imprecations were spit forth against those who preached his word; and it was loudly proclaimed that they merited death.

preschent sa parole, & on publie hautement qu'ils meritent la mort.

Ces infolences sont arriuées plus d'une fois: mais qui a Dieu pour protecteur, experimente mille fois en vn seul Hyuer, que le Diablé peut bien entrer en rage contre nous, & qu'il a fujet de le faire, voyant qu'on luy enleue sa proye; mais qu'apres tout, Dieu est le maistre, qu'un seul cheueu ne peut tomber de la teste de ses seruiteurs, sans sa diuine volonté; & [73] que la foy ne porte iamais plus de fruits, que lors qu'elle est dauantage persecutée. Il falloit que le nombre des Eslus de Dieu fut accompli en toutes ces contrées, auant que leur desolation arriuaft qui estoit si prochaine.

Vn pauvre, mais excellent Chrestien de cette Mission, estoit tombé entre les mains des ennemis, & n'attendoit rien que le feu pour son supplice. Il eût recours à Dieu dans sa necessité. Mon Dieu, dit-il, ie croy de tout mon cœur, que vous seul estes le maistre de nos vies: si vous voulez, i'esprouueray dès auuiourd'huy, que ma foy m'aura déliuré de la mort, qui sans vostre secours m'est tout à fait inéuitable. Chose estrange! ce pauvre homme fut déliuré à l'heure mesme de sa captiuité, l'Iroquois qui venoit de le prendre captif, l'ayant renuoyé, sans sçauoir pourquoy. Ce Chrestien se nomme Pierre Outouré.

These insults have happened more than once; but he who has God for protector learns, a thousand times over in a single Winter, that the Devil may well become enraged against us, and that he has reason to do so, seeing that his prey is taken from him; but that, after all, God is the master; that a single hair cannot fall from the head of his servants without the divine will; and [73] that faith never bears more fruit than when it is most persecuted. It was necessary that the number of God's Elect should be completed in these parts, before the desolation should come upon them that was so near at hand.

A poor but excellent Christian of this Mission had fallen into the hands of enemies, and expected nothing less than the fire for his torture. In his necessity he had recourse to God. "My God," he said, "I believe with all my heart that you alone are master of our lives; if you choose, I shall be able to prove from to-day that my faith will have delivered me from the death which, without your succor, I can in no way escape." Strange circumstance! That poor man, at that very hour, was delivered from his captivity,—the Iroquois who had just taken him prisoner having suffered him, without knowing why, to go at large. This Christian was called Pierre Outouré.

## CHAPITRE VI.

## DE LA MISSION DE SAINT CHARLES.

QUELQUES Hurons, de ceux qui l'an passé, craignans le feu des Iroquois, [74] auoient quitté leur païs, & s'esloignoient de nous, pour fuir encore plus loin, ce cruel ennemy: estans arriuez en vn lieu qu'ils iugerent assez propre pour s'y habituer, s'y arresterent & y bastirent leurs cabanes, à dessein de s'y fortifier, & d'y faire vn nouveau païs. Deux de nos Missionaires, l'vn de langue Algonquine, & l'autre qui parle Huron, ayans parcouru tout l Esté, les costes de nostre mer douce, pour le secours spirituel, tant des Hurons, qui alors y estoient disperpez, que des peuples Algonquins, nous representerēt à leur retour, qu'il seroit à la gloire de Dieu, que quelqu'vn de nous hyuernaist en ce lieu, où plus de monde deuoit se rassembler. Nous y destinasmés donc vn de nos Peres, de la langue Hurōne, qui nous quitta au mois d'Octobre.

Lors qu'il fut arriué en cette nouvelle habitation, quelques Chrestiens le receurent chez eux, avec vne charité qui n'eût rien de sauage. La premiere chose qu'ils firent, fut de dresser de quelques écorces d'arbres, vne Chapelle, riche dans sa pauvreté, où depuis le matin iusqu'au soir, Dieu ne laissoit pas d'estre adoré, au milieu de ces vastes forests, où iamais il n'auoit reçu cét hommage.

[75] Plusieurs qui n'estoient pas Chrestiens, se

## CHAPTER VI.

## OF THE MISSION OF SAINT CHARLES.

CERTAIN Hurons,—among those who, last year, fearing the fires of the Iroquois, [74] had left their country and gone away far from us, that they might withdraw still farther from the cruel enemy,—having come to a place which they deemed sufficiently adapted to residence, settled down there and built their cabins, purposing to fortify themselves and to make of it a new country. Two of our Missionaries,—one of whom spoke the Algonquin language, the other the Huron,—having coasted all Summer along the shores of our fresh-water sea to minister to the spiritual needs of both the Hurons who at that time were scattered there, and the Algonquin peoples, represented to us on their return that it would be to God's glory if some of us were to winter in that locality, where a yet larger number of people were to draw together. We accordingly assigned to them one of our Fathers, proficient in the Huron language, who left us in the month of October.

Arriving at the new settlement, some Christians received him into their homes with a charity not natural to the savage. The first thing they did was to build, with the bark of trees, a Chapel, opulent in its very poverty, in which, from morning to evening, God ceased not to be adored, in the midst of those vast forests, where never before had he received such homage.



rendirent auffi-toft aux instructions qu'on leur donna. Quelques autres accufoient la Foy, d'estre vne chose mauuaife, & ne vouloient pas y entêdre: difans que iamais leur païs n'auoit esté si affligé, que lors qu'on auoit cōmencé tout de bon, à quitter leurs anciènes superstitiōs, & à receuoir le Baptesme. Ces gēs-là estoiet les plus riches, & les plus à leur aise, il falloit que Dieu les humiliaft, pour les fauuer.

En effect, cōme ils n'auoiēt quasi aucune prouision de bled, & que le plus fort de leur esperāce estoit sur la péche, qui toutes les années est tres-abondante en ce lieu là, pendant l'Hyuer; iamais elle ne s'y est veuë si malheureuse que celle-cy. Ils font des trous dans la glace, espaisse de deux & de trois pieds: au deffous de laquelle ayans trouué l'eau viue, ils iettent leurs rets, où d'ordinaire on puise quantité de poisson, qui accourt à ces ouuertures. Mais eēt Hyuer ils ne trouuoient dās leurs filets aucun poisson, dix ou douze petits harācs, qui quelquefois s'y rencontroient, estoit vne manne du Ciel, à ces pauures gēs, qui mouroient de faim. Ils se virēt bien-toft au bout de leurs petites [76] prouisions; fans bled, fans gland, & fans legumes. D'aucuns alloient peler les arbres, & faisoient bouillir les escorces, pour les rendre mangeables: d'autres viuoient d'vne certaine mouffe, qui s'attache aux rochers, & d'vne espece de tondre, qui pourry dedans l'eau, s'humecte, & se renfle comme vne éponge. Vne fois chaque iour, on faisoit cuire dās vne grāde chaudiere, vn petit morceau de poisson enfumé, qui rendoit vn bouillō amer, dont vn chacun beuoit abondamment, afin de se remplir, & d'estouffer sa faim par ces lauaces d'eau.

Ce bon Pere, se vit enfin reduit à cette vie, l'espace

[75] Many, who were not Christians, attended the instructions as soon as they were given. Some others charged the Faith with being an evil thing, and would not listen to it,—affirming that their country had never been so afflicted as when they had commenced in earnest to abandon their old superstitions, and to receive Baptism. These people were among the wealthiest and most comfortably circumstanced. It needed, then, that God, if he would save them, should bring down their pride.

Indeed, while their provision of corn was very scanty, and although their greatest hope lay in the fishing,—which, every year during Winter, is wont to afford a very plentiful supply in that locality,—never had the latter turned out so unproductive as in the present season. Their custom is to make holes in ice two or three feet thick; under these, having come upon water, they cast their nets, in which are usually taken large quantities of fish, which flock to these openings. But this Winter there were no fish to be found in the meshes,—ten or twelve little herrings, which were occasionally encountered, being as manna from Heaven to these poor people, who were perishing from hunger. Quickly they found themselves at the end of their scanty [76] provisions,—without corn, without acorns, and without vegetables. Some proceeded to strip the trees, boiling the bark to render it eatable. Others lived on a certain moss which attaches itself to rocks,<sup>28</sup> and on a sort of punk which, being first rotted in water, becomes absorbent, and swells out like a sponge. Once a day, they cooked, in a large kettle, a small morsel of smoked fish, which yielded a bitter soup,—of which each person drank freely,

de cinquante iours: qui apres tout luy estoient des iours bien-heureux; qui le faisoient benir Dieu, voyant que cette misere publique, abbatoit la superbe de ceux qui du commencement n'auoient pas voulu l'escouter. Ils venoient comme des moutons, & demandoient le saint Baptesme; non pas dans l'attente d'aucun secours, qu'ils pussent esperer, d'un homme qu'ils voyoient dans la famine aussi bien qu'eux: mais à cause qu'ils admiroient que son courage n'en fust pas abbattu; qu'il estoit leur consolation, [77] dans la veüe qu'il leur donnoit alors, d'un bon-heur eternel, exempt de toutes ces miseres. Il faut bien, disoient-ils, que ce qu'il nous presche soit vray, puis qu'il ne craint pas de mourir avec nous, & de faim, & de froid; & qu'il nous enseigne le mesme dans nostre Pauvreté, qu'il faisoit lors qu'il estoit plus à son aise.

Sur la fin de l'Hyuer, ces pauvres fameliques, se voyans mourir tous vifs dans ces miseres, se disperserent çà & là. Vne partie vinrent nous trouuer en l'Isle où nous estions, y esperans plus de secours. Le Pere les y accompagna; & apres six grandes iournées d'un chemin tres-penible, sur les glaces, de cette mer alors glacée, il arriua heureusement en cette maison.

Vn autre de nos Peres, qui auoit hyuerné en la Mission de Saint Pierre, encore plus esloignée, n'eût pas moins à souffrir, dans les mesmes miseres, qui partout ont consommé ces peuples, & dont partout Dieu a tiré sa gloire, disposant toutes ces ames pour le Ciel, par des voyes adorables.

that he might fill himself, and stifle his hunger with these watery draughts.

The good Father found himself at last reduced to this way of living for the space of fifty days, which, after all, were, to him, very happy days,—days which caused him to bless God, perceiving that the common misery was bringing down the arrogance of those who, at first, refused to listen to him. Now they flocked to him like sheep, and entreated for holy Baptism,—not in the expectation of any relief they could hope for from a man who, as they saw, was famished like themselves, but because they admired him, seeing that his courage was not abated by it; and because he was their consolation, [77] in the prospect that he then gave them of an eternal happiness, free from all these miseries. “It must indeed be,” they said, “that what he preaches to us is true; since he fears not to die with us of hunger and cold, and because he teaches us, in our Poverty, as he taught us when he had more comfort.”

Toward the close of the Winter, these famishing people, undergoing a living death in these miseries, dispersed in various directions; a part of them set out to come to us in the Island where we were living; expecting to find there more relief. The Father accompanied them; and, after a very distressing journey of six long days on the ice of the lake, which was then frozen, they arrived safely at this house.

Another of our Fathers, who had wintered in the still more distant Mission of Saint Pierre, had not less to suffer while sharing the same miseries, which everywhere have consumed this people, and from which God has everywhere derived his glory by preparing, in ways adorable, all these souls for Heaven.

## [78] CHAPITRE VII.

## DE LA MISSION DU SAINT ESPRIT.

CETTE Mission estoit pour les Nations de la langue Algonquine, qui n'ont point de demeure affeurée, aussi peu que les poissons, de la pefche defquels ils vivent, sur les costes du grand Lac, qu'ils habitent, tantost en vn lieu, & tantost en vn autre, selon les diuerfes saisons de l'année; ou selon que les craintes des Iroquois les obligent de s'esloigner plus loin, du peril qui les menace chaque iour. C'est à dire que nos Peres qui ont eu le soin de cette mission, y ont mené vne vie errante, avec ces peuples errans, & ont esté quasi tousiours dessus les eaux, ou sur quelques rochers affreux, battus des flots & des tempestes. Mais partout, Dieu s'y est fait connoistre; n'estant pas moins le Dieu des Mers, que le Dieu de la terre. Quantité de ces nations errantes, ont pris feu depuis vn an aux paroles de l'Euangile: quantité se sont faits Chrestiens, & ont receu le saint Baptesme: mesme leurs Capitaines, qui iamais n'auoient voulu se faire instruire. Voicy ce que [79] m'en escriuoit le Pere qui cét Hyuer auoit le soin de cette Mission. Je benis Dieu, dit il, de l'affiduité de ces bonnes gens à venir prier Dieu: i'admire leur innocence, & le desinteressement du temporel; eux ne me demandans rien; & moy n'ayant rien dequoy leur donner.

Les barbares ne font pas si barbares qu'on les

## [78] CHAPTER VII.

## OF THE MISSION OF THE HOLY GHOST.

THIS Mission was established for the Nations speaking the Algonquin tongue, who have— as little as the fish, by taking which they subsist—no certain abode along the coasts of the great Lake, where they dwell sometimes in one place, sometimes in another, conformably to the different seasons of the year; or according as fears of the Iroquois compel them to move farther away from the peril which every day threatens them. This means that our Fathers who have had the care of that mission have led a wandering life among this wandering people, and have lived almost always on the water, or on desolate rocks beaten by the waves and storms. But everywhere God has made himself known to them, being no less the God of the Seas than the God of the land. Many of these wandering nations took fire, a year ago, at the words of the Gospel; many have become Christians and received holy Baptism,—even their Captains, who had never been willing to receive instruction. The following [79] was written to me by the Father who had the care of that Mission last Winter. “I bless God,” he says, “for the diligence with which these good people come to pray to him. I admire their innocence, and disregard of temporal interests; they ask nothing from me, and I have not wherewith to give them.”

The barbarians are not so barbarous as, in France,

croit en France, ou pour mieux dire, il faut aduoier que la foy dompte la barbarie, & qu'elle donne vn cœur Chrestien, à des gens qui n'auoient que des cœurs de beste.

Il estoit temps que Dieu leur donnaft cét esprit de foy: car le Printemps estant venu, les Iroquois partys de deux cents lieues de là, surprirent vne partie de ces bons Neophytes, dans le lieu qu'ils estimoient le plus affeuré pour leur vie. Ils entraînerent dans la Captiuité, hommés, femmes, & enfans; sans pardonner à cét aage innocent, qu'ils brusloient au milieu des flammes, avec des cruautés inconceuables. Les voyes de Dieu sont adorables: il laisse prosperer les ennemis de son saint Nom; en mesme tēps qu'il abandonne à toutes les miseres, ceux qui commencent à l'adorer. Qu'il en soit beny à iamais.

they believe them to be; or, to put it better, it must be admitted that the faith subdues barbarity, and gives Christian hearts to people who naturally possess only the hearts of beasts.

It was time that God should give to them the spirit of faith; for, when Springtime came, bands of Iroquois, coming from a distance of two hundred leagues, surprised a party of these good Neophytes in a place where they deemed their lives perfectly secure; dragged them into Captivity, men, women, and children,—not sparing even the young, but committing them to the flames with a cruelty beyond conception. The ways of God are adorable. He suffers the enemies of his holy Name to prosper, at the same time that he abandons to every kind of misery those who are but just learning to worship him. May he be forever blessed.



## [80] CHAPITRE VIII.

DE LA DESOLATION DU PAÏS DES HURONS, AU PRINTEMPS DE L'ANNÉE 1650.

**N**OUS auions passé tout l'Hyuer, dans les extremitez d'une famine qui a regné par toutes ces côtrées, & qui partout a enleué vn tres-grand nombre de Chrestiens, continuant tousiours les rauages, & iettant le defespoir partout. La faim est vn tyran inexorable, qui iamais ne dit c'est assez, qui iamais ne donne de treue; qui deuore tout ce qu'on luy donne; & si on manque à le payer, il se repaist du sang humain, il vous déchire les entrailles, sans qu'on puisse euitter sa rage, ny se soustraire de sa veuë, tout aueugle qu'il est. Mais le Printêps estant venu, les Iroquois nous furent encore plus cruels; & ce sont eux qui vrayement ont ruiné toutes nos esperances, & qui ont fait vn lieu d'horreur, vne terre de sang & de carnage, vn theatre de cruauté, & vn sepulchre de carcasses décharnées par les langueurs d'une longue famine, d'un païs de benediction, d'une terre de Sainteté, & d'un lieu qui n'auoit plus rien de barbare, depuis que le sang [81] respandu pour son amour auoit rendu tout son peuple Chrestien.

Nos pauvres Hurons affamez furent contraints de se separer d'avec nous, au commencement du mois de Mars, pour aller chercher quelque gland au sommet des montagnes qui se découuroient de leurs neges; ou pour aller à quelques pefches, en des lieux plus

## [80] CHAPTER VIII.

OF THE DEVASTATION OF THE COUNTRY OF THE HURONS, IN THE SPRING OF THE YEAR 1650.

WE had passed all the Winter in the extremities of a famine which prevailed over all these regions, and everywhere carried off large numbers of Christians, never ceasing to extend its ravages, and casting despair on every side. Hunger is an inexorable tyrant,—one who never says, “It is enough;” who never grants a truce; who devours all that is given him; and, should we fail to pay him, repays himself in human blood, and rends our bowels,—ourselves without the power to escape his rage, or to flee from his sight, all blind though he be. But, when the Spring came, the Iroquois were still more cruel to us, and it is they who have indeed blasted all our hopes. It is they who have transformed into an abode of horror—into a land of blood and carnage, into a theater of cruelty, and into a sepulchre of bodies stripped of their flesh by the exhaustions of a long famine—a country of plenty, a land of Holiness, a place no longer barbarous, since the blood [81] shed for love of it had made all its people Christians.

Our poor famished Hurons were compelled to part from us at the commencement of the month of March, to go in search of acorns on the summits of the mountains, which were divesting themselves of their

exposez au Soleil du Midy, ou les glaces se fondēt plus tost. Ils esperoient en ces lieux escartez, de trouuer quelque petit soulagement à la famine, qui les faisoit mourir tout vifs, comme vn ennemy trop domestique renfermé dans leurs propres maisons, & qui s'estoit rendu le maistre de la place. Mais ils craignoient en mesme temps, de trouuer vne mort plus cruelle, & de tomber dans les feux & les flammes des Iroquois, allans ainsi chercher leur vie. Ils se cōfessent auât que de partir, ils redoublēt leurs deuotions d'autant plus que leurs miseres s'augmentēt: plusieurs se cōmunient pour se dispofer à la mort; iamais leur foy ne fut plus viuue, & l'esperance du Paradis ne leur parut iamais plus douce, que dans ce defespoir & cēt abandon de leur vie. Ils diuisent leurs troupes; afin [82] que si les vns tomboient entre les mains de l'ennemy les autres pūssent eschaper.

Le grand Lac, qui entouroit nostre Isle de Saint Ioseph, n'estoit alors rien qu'une crouste de glaces, epaisses de deux & de trois pieds. A peine ces bons Chrestiens nous quittoient ils de veuë, que ces glaces fondent sous leurs pieds: d'aucuns se noyent dans ces abysses, & y trouuerēt leur tombeau; les autres s'en retirēt plus heureusement quoy que transis d'un froid mortel. Ce fut vne mort bien cruelle, a de pauures vieillars, à des femmes & à des enfans, de rendre l'ame sur ces neges, sans aide & sans secours: mais non pas sans la consolation de celuy, qu'ils adoroient dedans leur cœur, & qui iamais n'y pūt mourir.

Vne vieille Chrestienne, aagée de soixante ans, ayant passé toute la nuit couchée au milieu de ces glaces, y fut trouuée pleine de vie le lendemain matin. On luy demande, qui l'auoit conseruée. Le

snow; or to repair to certain fishing-grounds in places more open to the Southern Sun, where the ice melted sooner. They hoped to find, in those remote places, some little alleviation from the famine, which was rendering their existence a living death,—as it were, an enemy domiciliated, shut up in their own houses, who had made himself master of the situation,—and all this, while in dread of a death still more cruel, and of falling into the fire and flame of the Iroquois, who were continually seeking their lives. Before going away, they confessed, redoubling their devotions in proportion as their miseries increased. Many received holy communion as preparation for death. Never was their faith more lively, and never did the hope of Paradise appear to them more sweet than in this despair, this surrender of their lives. They split up into bands, so [82] that, if some fell into the hands of the enemy, others might escape.

The great Lake which surrounded our Island of Saint Joseph was, at that time, nothing but a bed of ice two or three feet in thickness. Hardly had these good Christians left our sight than the ice melted under their feet; some were drowned in the depths, and found there their grave; others, more fortunate, extricated themselves, though benumbed with a deadly cold. It was a most cruel death to the poor old men, women, and children, to give up their souls on these snows, without help or succor,—not, however, without consolation from him whom they adored in their hearts, and who could never die therein.

An old Christian woman, aged sixty years, who had passed the whole night lying on the ice, was found on the following morning, full of life. She was asked who had preserved her. “I called out,”

m'escriois de fois à autres, respōdit elle, *Iefous taitenr*, Iefus ayez pitié de moy: en meſme temps ie me ſentois toute eſchauffée le froid me faiſſant à quelque temps de là, ie recommençois ma priere, [83] & mon corps reprennoit ſa chaleur, i'ay paſſé toute la nuit en cette ſorte, & i'attendois la mort avec plaifir. Cette pauvre femme, ne ſçauoit rien que ces deux mots de toutes ſes prieres, elle en réchapa pour lors: mais du depuis elle eſt tombée entre les mains des ennemis, & y trouua la fin de ſes miſeres.

Nos pauvres fameliques cōmençoient à iouïr des douceurs de leur peſche, qu'ils trouuerent aſſez abondante: mais leur ioye deuoit eſtre plus pour le Ciel, que pour la terre. Le iour de l'Annonciation, vingt-cinquième de Mars, vne armée d'Iroquois ayans marché prez de deux-cents lieuës de païs, à trauers les glaces & les neges, trauerſans les montagnes & les foreſts pleines d'horreur; ſurprirent au commencement de la nuit, le camp de nos Chreſtiens, & en firent vne cruelle boucherie. Il ſembloit que le Ciel conduiſit toutes leurs demarches, & qu'ils euſſent vn Ange pour guide: car ils diuiferent leurs troupes avec tant de bon-heur, qu'ils trouuerent en moins de deux iours, toutes les bandes de nos Chreſtiens, qui eſtoient diſperſées çà & là; eſloignées les vnes des autres, de ſix, [84] ſept, & huit lieuës. Cent perſonnes en vn lieu; en vn autre cinquante: & meſme il y auoit quelques familles ſolitaires, qui s'eſtoient eſcartées en des lieux moins connus, & hors de tout chemin. Choſe eſtrange! de tout ce monde diſſipé, vn ſeul homme s'eſchapa, qui vint nous en apporter les nouuelles: comme il arriua autrefois à ce prodige de Patience, auquel il ne reſtoit dedans ſes pertes;

she replied, "from time to time, *Jesous taitenr*,— 'Jesus, have pity on me.' At the same moment, I felt myself quite warm. The cold again seizing on me, some time after, I renewed my prayer, [83] and my body again recovered its warmth. I passed the whole night in that way, and cheerfully awaited my death.' This poor woman could recall but those two words out of all her prayers. She recovered, for that time; but since then has fallen into the hands of the enemies, and has thus met the termination of her miseries.

Our poor starvelings were just beginning to enjoy the benefit of their fishery, which they found abundant enough; but their joy was to savor more of Heaven than of earth. On the day of the Annunciation, the twenty-fifth of March, a war-party of Iroquois—who had marched over nearly two hundred leagues of country, across ice and snow, crossing mountains and forests full of terrors—surprised, one nightfall, our Christians' camp, and perpetrated in it a cruel butchery. It seemed as if Heaven directed their every step, and as if they had an Angel for guide; for they divided their forces so successfully as to discover, in less than two days, every party of our Christians, who had scattered hither and thither. These were separated by six, [84] seven, or eight leagues,—one hundred in one place, fifty in another; there were even some solitary families who had strayed into less well-known places, and away from all beaten track. Strange circumstance! of all that scattered people, but a single man escaped, who came to bring to us the news,—even as, in days of old, it happened to that prodigy of Patience for whom there survived, in his losses, but one sad messenger,

finon vn triste meffager, qui venoit hors d'halene, luy en donner aduis, & luy rendre fon mal-heur plus fenfible.

Ma plume n'a plus d'ancre, pour exprimer la rage des Iroquois, en ces rencontres, elle à horreur de reprefenter fi fouuent des fpectacles de cruauté, aufquels nos yeux ne peuuent pas s'appriuoifer, auffi peu que nos fens; qui iamais ne font infenfibles à l'excez de tous ces tourmens de fureur. Nofre vnique confolation, c'eft que ces fupplices d'horreur, trouuent la fin avec nos vies, & que Dieu les couronnera d'vn bon-heur qui n'a point de fin.

Du depuis, les malheurs nous ont accueilly à la foule, à peine les Chreftiens, qui reftoient dans le bourg Saint Iofeph, [85] auoient respiré quelques iours; pour releuer leurs esperances, apres vn coup fi rude, qui les auoit tous abbatu. Ils tremblent dans la crainte des flammes, & de la cruauté des Iroquois: mais vn mal qu'ils n'enuifagent que de loin, leur paroift moins terrible, que la douleur prefente, d'vne famine infupportable, qui les portoit iufques aux rebuts de la nature, & les faifoit deuorer des carcasses pourries; la Mere n'auoit point d'horreur d'affouuir fa faim enragée du corps de fon enfant, & les enfans ne pardonnoient pas au corps de leur Pere.

La faim, dit-on, fait fortir les loups hors du bois. Nos Hurons fameliques, font auffi contrains de fortir hors d'vn bourg, qui n'eftoit remply que d'horreur. C'eftoit fur la fin de Carefme. Helas! que ces pauvres Chreftiës euffent esté trop heureux, s'ils euffent eû dequoy le ieufner, au gland & à l'eau. Le iour de Pafque, nous leur fifmes faire vne communion generale: le lendemain, ils fe feparerent d'avec nous:

who hastened breathlessly to apprise him of his calamity, and thus render it more poignant.

My pen can no longer express the fury of the Iroquois in these encounters; it shrinks from the repeated portrayal of such scenes of cruelty,—to which our eyes cannot become familiarized any more than our feelings, which are never dulled to the violence of all these torments which rage suggests. Our sole consolation is this, that these horrible inflictions end with our lives; and that God will crown them with a happiness that has no end.

Since then, misfortunes have crowded upon us. Hardly had the Christians who remained in the village of Saint Joseph [85] enjoyed a few days' respite, to raise their hopes after so terrible a blow as that which had stricken them down, than their fear of the flames, and of the cruelty of the Iroquois, revived. But an evil which they regarded only as remote seemed less terrible than the immediate pangs of an insupportable famine, which was already inclining them to the very rejections of nature, and causing them to devour rotting carrion. The Mother felt no horror in satiating her raging hunger on the body of her own child; nor did the children spare the body of their Father.

Hunger, it is said, drives the wolves from the woods; our starving Hurons were likewise compelled to leave a village where only horror abounded. This was toward the end of Lent. Alas! these poor Christians would have been only too happy had they had anything from which to fast, as even acorns and water. On Easter day, we had a general communion for them. The next day, they parted from us, leaving in our care all their little property,—the



nous laiffans tous leurs petits meubles: dont la plupart declarerent publiquement qu'ils nous faisoient leurs heritiers; voyans bien que leur [86] mort n'estoit pas esloignée, & qu'ils la portoient dans leur fein.

En effect, peu de iours s'escoulent, que nous apprenons les nouuelles du malheur que nous auïos preueu. Ce pauvre troupeau dissipé tombe dans les embusches de nos ennemis Iroquois: les vns sont tuez sur la place; on traîne les autres captifs; on brûle les femmes & les enfans, quelques vns s'échaperent du milieu de ces flammes, qui apportent l'effroy & la terreur par tout.

Huit iours apres, vn semblable mal-heur accueille encore vne autre bande. Ce ne sont que massacres en quelque lieu qu'ils aillent. Par tout la famine les fuit; où ils rencontrent vn ennemy, plus cruel que la cruauté mesme: & pour comble d'une misere sans ressource, ils apprenent que deux puissantes armées sont en chemin, pour les venir exterminer: que la premiere vient à dessein de faire le dégast dans leurs champs, d'arracher leurs bleds d'Inde, & de desoler la campagne; que la seconde armée doit moissonner tout ce qui auroit eschapé la fureur des premiers. Ce n'est que desespoir par tout.

Dans le plus fort de toutes ces alarmes, [87] deux anciens Capitaines viennent me trouuer en secret, & me firent cette harangue. Mon frere, me dirêt-ils, tes yeux te trompent lors que tu nous regarde: tu croy voir des hommes viuans; & nous ne sommes que des spectres, & des ames de trespassez. Cette terre que tu foule aux pieds va s'entr'ouuir, pour nous abîmer avec toy; afin que nous soyons au lieu

greater number publicly declaring that they made us their heirs, perceiving clearly that their [86] death was not far away, and that they carried it within.

Indeed, but a few days had slipped by when news reached us of the misfortune we had anticipated. That poor scattered band fell into the snares of our enemies, the Iroquois. Some were slain on the spot; others dragged away captive; women and children were burned; some few escaped from the midst of the flames, which struck dismay and terror into every heart.

Eight days afterward, a similar misfortune assailed yet another band. Whithersoever they go, massacres await them. Famine follows them everywhere, in which they meet an enemy more cruel than cruelty itself; and to fill up the measure of misery without hope, they learned that two powerful war-parties were on the way, who were coming to exterminate them; that the first designed to make havoc of their fields, to pluck up their Indian corn, and to lay waste the country: while the second party was to cut down everything that might have escaped the fury of the first. Despair reigns everywhere.

At the height of these alarms, [87] two old Captains came to see me privately, and addressed me thus: "My brother," they said to me, "thine eyes deceive thee when thou lookest on us; thou believest that thou seest living men, while we are but specters, the souls of the departed. The ground thou treadest on is about to open under us, to swallow us up, together with thyself, that we may be in the place where we ought to be, among the dead. It is needful that thou shouldst know, my brother, that this

qui nous est deu parmy les morts. Il faut que tu sçache, mon frere, que cette nuit dans vn conseil, on a pris la resolution d'abandonner cette Isle. La plupart ont dessein de se retirer dans les bois, afin de viure solitaires, & qu'homme du monde ne sçachant où ils sont, l'ennemy n'en puisse auoir la connoissance: Quelques-vns font estat de reculer à six grandes iournées d'icy: les autres prennent leur route vers les peuples d'Andastoé, alliez de la nouvelle Suede: d'autres disent tout haut, qu'ils vont mener leurs femmes & leurs enfans, pour se ietter entre les bras de l'ennemy; où ils ont vn grand nombre de leurs parens, qui les desirent, & qui leur donnent aduis, qu'ils ayent à se sauuer au plustost, d'vn païs desolé, s'ils ne veulent perir deffous ses ruïnes: Mon [88] frere, adioustoient-ils, que feras-tu solitaire en cette Isle, lors que tout le monde t'aura quitté? es-tu venu icy pour cultiuer la terre? veux tu enseigner à des arbres? ces Lacs, & ces Riuieres, ont elles des oreilles pour escouter tes instructions? pourrois tu fuiure tout ce monde, qui se va diffiper? la plupart trouueront la mort, où ils esperent trouuer la vie: quand tu aurois cent corps, pour te diuiser en cent lieux, tu ne pourrois pas y suffire, tu leur serois à charge, & tu leur serois en horreur: La famine les fuiura partout, & la guerre les trouuera.

Mon frere, prend courage, m'adiousterent ces Capitaines. Toy seul, nous peux dōner la vie, si tu veux faire vn coup hardy. Choisis vn lieu, où tu puisse nous raffemler, & empesche cette dissipatiō, iette les yeux du costé de Quebec, pour y transporter les restes de ce païs perdu, n'attēs pas que la famine, & que la guerre, ayēt massacré iufques au dernier, tu

night, in council, we have resolved upon leaving this Island. The greater number intend to take refuge within the forest, and live alone; and as no one in the world will know where they are, the enemy cannot have knowledge of them. Some reckon on withdrawing six long days' journey hence; others take their route toward the people of Andastoé, allies of new Sweden; others speak boldly of taking their wives and children, and throwing themselves into the arms of the enemy,—among whom they have a great number of relatives who wish for them, and counsel them to make their escape as soon as possible from a desolated country, if they do not wish to perish beneath its ruins. My [88] brother," they added, "what wilt thou do alone in this Island, when all will have forsaken thee? Hast thou come here to cultivate the land? Wilt thou instruct the trees? These Lakes, and these Rivers, have they ears to listen to thy teaching? Couldst thou follow all this multitude which is about to disperse? The greater number will meet their death where they hope to find life. Even couldst thou have a hundred bodies, to be present in a hundred places, it would not suffice; and thou wouldst be a burden to them, and they would hold thee in abhorrence. Famine will track their every step, and war will hunt them down.

"My brother, take courage," added these Captains. "Thou alone canst bestow upon us life, if thou wilt strike a daring blow. Choose a place where thou mayst be able to reassemble us, and prevent this dispersion. Cast thine eyes toward Quebec, and transport thither the remnants of this ruined nation. Do not wait until famine and war

nous porte dedās tes mains, & dans ton cœur. La mort t'en a rauy plus de dix mille. Si tu differe dauantage il n'en restera plus vn seul: & alors tu aurois le regret de n'auoir [89] pas fauüé ceux que tu aurois pü retirer du danger, & qui t'en ouurent les moyens. Si tu escoute nos desirs, nous ferons vne Eglise à l'abry du fort de Kebec: nostre foy n'y fera pas esteinte: les exemples des Algonquins & des François nous tiendront en nostre deuoir: leur charité soulagera vne partie de nos miserēs; & au moins y trouuerons-nous quelquefois quelque morceau de pain pour nos petits enfans, qui depuis si long temps, n'ont que du gland, & des racines ameres, pour soustenir leur vie. Apres tout, deussions-nous mourir avec eux, la mort nous y fera plus douce, qu'au milieu des forests, où personne ne nous assisteroit à bien mourir, & où nous craignons que nostre foy ne s'affoiblisse avec le temps, quelque resolution que nous ayons de la cherir plus que nos vies.

Ayant entendu le discours de ces Capitaines, i'en fis le rapport à nos Peres. L'affaire estoit trop importante, pour la conclure en peu de iours. Nous redoublons nos deuotions; nous consultons ensemble; mais plus encore avec Dieu; nous faisons des prieres de quarantes heures, pour reconnoistre ses sainctes volontez. [90] Nous examinons cette affaire, quinze, seize & vingt fois. Il nous semble de plus en plus que Dieu auoit parlé par la bouche de ces Capitaines. Car nous voyons qu'il estoit vray, que tout le país des Hurons, n'estoit plus qu'une terre d'horreur, & un lieu de massacre. En quelque endroit que nous iettassions nostre veü, nous estions conuaincus, que

have slain the last of us. Thou bearest us in thy hands and thy heart. More than ten thousand have been snatched away by death. If thou delay longer, not one will remain, and then thou wouldst know the regret of not having [89] saved those whom thou couldst have withdrawn from danger, and who disclosed to thee the means. If thou listen to our wishes, we will build a Church under shelter of the fort at Kebec. There, our faith will not die out; and the examples of the Algonquins and of the French will hold us to our duty. Their charity will alleviate, in part, our miseries; and, at the least, we shall sometimes find there a morsel of bread for our little ones, who, to sustain life, have for so long lived on acorns, and bitter roots. After all, if we must die with them, death there would be to us far easier than in the midst of forests, where no one would assist us to die well; and where, we fear, our faith would in time become enfeebled, whatever resolution we had to prize it more than our lives."

Having listened to the discourse of these Captains, I made a report of it to our Fathers. The matter was too important to settle in a few days. We redoubled our devotions; we consulted together, but still more with God. We offered prayers during forty hours, that we might discover his holy will. [90] We discussed this matter fifteen, sixteen, even twenty times. It seemed to us more and more clear that God had spoken to us by the lips of these Captains; for the truth was apparent to us that the entire Huron country was but a land of horror and a region of massacres. Wherever we cast our eyes, we saw convincing proof that famine on the one hand, and War on the other, were completing the extermination

la famine d'un costé, & la Guerre d'un autre, acheueroient d'exterminer ce peu qui restoit de Chrestiens. Mais si nous les pouuions mener à l'abry du fort de nos François, de Montreal, des trois Riuieres, ou de Quebec; nous iugions qu'en effet ce feroit là l'vnique lieu de leur refuge que les secours que nous pourrions leur rendre, y feroient plus puiffans, & que leur foy y feroit plus en assurance: en vn mot, que Dieu y feroit plus glorifié.

Ce fut vn sentiment si general de tous nos Peres, que ie ne pû y résister, estant d'ailleurs bien affeuré que leur cœur estoit tellement attaché aux croix & aux souffrances, qu'ils cherissoient dans cette heureuse Mission; que chose au monde ne les eust pû détacher sinon l'vnique [91] veü de la plus grande gloire de Dieu.

L'ennemy cependant continuë tousjours ses massacres; la famine va nous depeuplant, si nous ne hastons nostre retraicte nous sauuerons moins de Chrestiens. Le dessein en ayant esté pris à loisir, l'execution en deuoit estre prompte; crainte que l'Iroquois n'entendant ces nouvelles, n'allast nous tendre des embusches, pour nous arrester au passage.

Ce ne fut pas sans larmes que nous quittasmes ce païs, qui possedoit nos cœurs, qui arrestoit nos esperances, & qui estant desia rougy du sang glorieux de nos freres, nous promettoit vn semblable bon-heur, nous ouuroit le chemin du Ciel, & la porte du Paradis. Mais quoy! il faut s'oublier de foy-mesme, & quitter Dieu, pour Dieu, ie veux dire, qu'il merite luy seul d'estre seruy, sans la veü de nos interests, fussent-ils les plus Saints que nous puissions auoir au monde.

of the few Christians who remained: but if we could conduct them to the shelter of a French fort at Montreal, three Rivers, or Quebec, it would be, we thought, their only place of refuge; that there, the assistance which we could render them would be more effectual, and their faith would be more assured; and, in fine, that there God would be more glorified.

So generally was this the opinion of our Fathers, that I could not withstand it,—being moreover well assured that their hearts were so entirely wedded to the crosses and sufferings which they cherished in this blessed Mission, that nothing in the world would induce them to tear themselves from these, save the one [91] motive of the greater glory of God.

Meanwhile, the enemy continued their massacres without pause; the famine went on depopulating us: unless we hurried our retreat, we would save few Christians. The resolve being deliberately taken, its execution must be speedy, for fear that the Iroquois, hearing the news of it, might lay a snare for us, to bar our way.

It was not without tears that we left a country which possessed our hearts and engaged our hopes; and which, even now reddened with the glorious blood of our brethren, promised us a like happiness, and opened to us the way to Heaven, and the gate of Paradise. But yet! self must be forgotten, and God left for God's sake,—I mean, that he is worthy of being served for himself alone, without regard to our interests, were they the most Holy that we could have in the world.

Amid these regrets, the thought was consoling that we were to take away with us poor Christian



Dans ces regrets, ce nous fut vne consolation, d'emmener avec nous de pauvres familles Chrestiennes; enuiron trois cents ames: triftes reliques d'vne nation autrefois si peuplée; que les miseres [92] ont accueilly, au temps qu'elle a esté la plus fidele a Dieu. Le Ciel y auoit ses escluz; il s'est peuplé de nos despoüilles, en depeuplant la terre: & ce nous est assez, pour nous contenter dans nos pertes, de voir que ceux qui sont restez avec nous; ayans perdu leurs biens, leurs parens, leur patrie, n'ayent pas perdu leur foy. Plus de trois mille auoient depuis vn an receu le Saint Baptesme, qu'eussions-nous pû plus faintement leur souhaitter, sinon qu'ils emportassent dans le Ciel leur innocence baptismale? Dieu leur a fait cette grace, plustost qu'ils ne s'y attendoient, pourrions-nous bien nous plaindre, qu'il leur ayt hasté ses faueurs? puisque nous-mesmes nous nous fussions estimez trop heureux, de mourir en leur compagnie pour iouïr du mesme bon-heur.

Par les chemins, qui sont d'enuiron trois cents lieues, nous auons marché sur nos gardes, comme dans vne terre ennemie: n'y ayant aucun lieu où l'Iroquois ne soit à craindre, & où nous n'ayons veu des restes de sa cruauté, ou des marques de sa perfidie. D'vn costé nous enuifagions des campagnes, ou il [93] n'y a pas dix années, que i'y comptois les huit & dix milles hommes: de tout celà, il n'en restoit pas mesme vn seul. Passant plus outre, nous costoyions des terres, nouvellement rougies du sang de nos Chrestiens. D'vne autre part vous eussiez veu des pistes encores toutes fraisches, de ceux qu'on auoit emmenez captifs. Vn peu plus loin; il n'y auoit que des carcasses de cabanes, abandonnées à la fureur

families numbering about three hundred souls,— sad remains of a nation formerly so numerous, which calamities [92] have assailed at a time when they were most faithful to God. Heaven had there its elect,—in depopulating the earth, it has peopled itself with our spoils; and it suffices to content us in our losses to see that those who remain with us, although they have lost their goods, their relatives, their country, have not lost their faith. A year ago, more than three thousand persons had received Holy Baptism: what more holy wish could we have formed for them, than that they should take with them into Heaven their baptismal innocence? God granted them that grace sooner than they expected: could we rightly complain that he had hurried his favors upon them?—considering that we would have deemed ourselves only too blest, had we died in their company, so as to enjoy the same happiness.

By roads which covered a distance of about three hundred leagues we marched, upon our guard as in an enemy's country,—there not being any spot where the Iroquois is not to be feared, and where we did not see traces of his cruelty, or signs of his treachery. On one side we surveyed districts which, [93] not ten years ago, I reckoned to contain eight or ten thousand men. For all that, there remains not one of them. Going on beyond, we coasted along shores but lately reddened with the blood of our Christians. On another side you might have seen the trail, quite recent, of those who had been taken captive. A little farther on, were but the shells of cabins abandoned to the fury of the enemy,—those who had dwelt in them having fled into the forest, and condemned themselves to a life which is but

de l'ennemy, ceux qui les habitoient ayans pris la fuite dans les bois, & s'estans condamnez à n'auoir plus d'autre demeure qu'un perpetuel bannissement. Les Nipiffiriniens peuples de la langue Algonquine, auoiēt estē tout nouuellement massacrez dans leur lac, de quarante lieuēs de contour: lequel autrefois i'auois veu habitē quasi tout le long de ses costes, & lequel maintenāt n'est plus rien qu'une solitude. Vne iournée plus en deçà nous trouuafmes vne forteresse, où les Iroquois auoiēt passē l'Hyuer venans à la chasse des hommes. A quelques lieuēs de là, nous en trouuafmes encore vne autre. Par tout, nous marchions sur les mesmes démarches de nos plus cruels ennemis.

[94] Au milieu du chemin, nous eufmes vne alarme assez viue, vne troupe d'environ quarāte François, & de quelques Hurōs, qui auoiēt hyuernē à Kebec, & qui mōtoient cette grande riuere, apperceurent quelques pistes de nos decouureurs, & creurēt que c'estoit l'ennemy: En mesme temps nostre auant-garde eūt aussi connoissance des pistes de ceux qui venoiēt de nous decourir. Les vns & les autres estans retournez sur leurs pas, chacun se prepare au combat: mais estans venus aux approches, nos alarmes furent bien-tost changēes en ioye.

Ces François que nous eufmes au rencontre, auoiēt fait prise depuis fort peu de iours, de quelques Iroquois, qui auoiēt voulu les surprendre, & qui eussent fait un coup aussi heureux qu'il estoit remply de courage, s'ils se fussent assez promptement retirez apres leur premiere descharge. Ils n'estoient que dix Iroquois, qui auoiēt hyuernē environ soixante lieuēs au dessus des Trois Riuieres, où ils ne

perpetual banishment. The Nipissirinen people, who speak the Algonquin tongue, had quite lately been massacred at their lake,—forty leagues in circumference, which formerly I had seen inhabited in almost the entire length of its coast; but which, now, is nothing but a solitude. One day's journey this side of the lake, we found a fortress, in which the Iroquois had passed the Winter, coming to hunt men; a few leagues thence, we met with still another. All along, we marched over the very steps of our most cruel enemies.

[94] Midway in our journey, we had an alarm that was thrilling enough. A band of about forty Frenchmen, and a few Hurons, who had wintered at Kebec, and who were ascending this great river, noticed the tracks of some of our scouts, which they took to be those of the enemy. At the same time, our vanguard had also noticed the footprints of those who had just discovered us. Both having retraced their steps, each side prepared itself for battle; but on drawing near, our fears were soon changed into joy.

These Frenchmen whom we met had effected, but a very few days ago, the capture of some Iroquois, who had intended to surprise them, and who would have dealt a blow as successful as daring, had they withdrawn quickly enough after their first volley. They were but ten Iroquois, who had wintered about sixty leagues above Three Rivers,—where they were living by hunting, and awaiting, in the Spring, some band, of either Frenchmen or Hurons, who might pass that way. These enemies, having descried toward evening [95] the smoke from the fires of our Frenchmen, who had camped about a league's distance from their place of ambush, came by night

vivoient que de chaffe; attendâs au Prin-têps quelque bande, ou de François, ou de Hurons qui passeroient par là. Ces ennemis ayans apperceu fur le soir, [95] la fumée du feu de nos François, qui s'estoiët cabanez enuiron vne lieuë proche de leurs embusches, viennent de nuit lés reconnoître, & ils eurent bien l'affurance, dix qu'ils estoient, d'en attaquer foixante. Il est vray qu'ils se glifferent à la faueur d'une nuit obscure, & qu'ils prirent leur route avec tant de bon-heur, qu'ils ne furent pas apperceus des sentinelles, sinon lors qu'ils estoient desia dedans le camp, & qu'ils déchargerent les coups de mort sur les premiers qu'ils rencontrèrent en leur chemin, tout le monde estant endormy.

Il semble que la mort ne cherchoit que les bons Chrestiens, & les colonnes de nostre Eglise Huronne, ils en tuerent sept auant qu'on se fust reconnu, entr'autres vn Capitaine nommé Iean Baptiste Atironta, dont souuent nous auons parlé dans nos Relations precedentes, lequel ayant hyuerné à Kebec cette derniere année, y auoit edifié tout le monde, par l'innocence de sa vie, & par l'exemple de ses vertus.

Le Pere Bressany qui nous ramenoit cette troupe, avec laquelle il estoit descendu des Hurons sur la fin de l'Esté [96] precedent, se resueille au bruit de ces meurtres; il voit à ses costez ses compagnons, qui desia auoient receu le coup de la mort, il crie aux armes, & en mesme temps il reçoit trois coups de flèche dans la teste, qui le couurent tout de son sang. On accourt au secours, six Iroquois furent tuez sur la place, deux furent pris captifs; les deux derniers n'en pouant plus laschent le pied, & se sauuent à la fuite. Voila quels sont nos ennemis, ils sont sur

to reconnoiter them. Indeed, they were bold enough, ten though they were, to attack sixty. It is true that they crept in under favor of a dark night, and were so lucky in the choice of their route, that the sentinels failed to perceive them until they were already within the camp, and had discharged their death-blows on the first persons they encountered in their path, every one being asleep.

It seems as if death sought only good Christians, and the pillars of our Huron Church. They killed seven of these before meeting opposition,—among others, a Captain named Jean Baptiste Atironta,—of whom we have often spoken in our preceding Relations,—who, having wintered in Kebec that last season, had edified all by the purity of his life, and his virtuous example.

Father Bressany, who was bringing back to us this band,—with which he had gone down from the Huron country, toward the end of the preceding Summer,—[96] awaking at the noise made by these murderers, saw, stretched near him, his companions who had already received the death-blow. He cried, “To arms!”—and at the same time received three arrow-wounds in the head, which covered him with blood. Our men rushed to the rescue. Six Iroquois were slain on the spot; two were taken prisoners; the last two, powerless to do more, took to their heels, and saved themselves by flight. Such are our enemies; they are upon you when you believe them to be two hundred leagues away, and at the same moment vanish from your sight, if, having dealt their blow, they purpose a retreat.

The company which had met us, having been apprised of the overthrow of the whole Huron nation,

vous, lors qu'on les croit à deux cents lieues de là; & au mesme moment ils s'esuanouissent de vos yeux, si ayans fait leur coup ils veulent fonger à la retraicte.

Cette troupe, qui nous eût au rencontre: ayant appris la defroute de tout le país des Hurons, prend dessein de retourner deffus ses pas Nous fuiuons donc nostre chemin. Helas que ces malheureux Iroquois ont causé de defolation en toutes ces contrées! Lorsque ie montois cette grande Riuiere, il n'y a que treze ans: ie l'auois veü bordée de quantité de peuple de la langue Algonquine, qui ne connoissoient pas vn Dieu: & lesquels au milieu de l'infidelité s'estimoient les [97] Dieux de la terre: voyans que rien ne leur manquoit, dans l'abondance de leurs pesches, de leurs chasses, & du commerce qu'ils auoient avec leurs nations alliées: & avec celà, ils estoient la terreur de leurs ennemis. Depuis que la foy est entrée dans leur cœur, & qu'ils ont adoré la Croix de Iesus-Christ; il leur a donné pour partage vne partie de cette Croix vraiment pesante: les ayät mis en proye aux misereres, aux tourmens, & à des morts cruelles, en vn mot, c'est vn peuple effacé de deffus la terre. Nostre vnique consolation, c'est qu'estans morts Chrestiens, ils font entrez dans le partage des veritables enfans de Dieu. *Flagellat Deus omnem filium quem recipit.*

determined to retrace their steps; so we pursued our way. Alas, that those wretched Iroquois should have caused such desolation in all these regions! When I ascended the great River, only thirteen years ago, I had seen it bordered with large numbers of people of the Algonquin tongue, who knew no God. These, in the midst of their unbelief, looked upon themselves as the [97] Gods of the earth, for the reason that nothing was lacking to them in the richness of their fisheries, their hunting-grounds, and the traffic which they carried on with allied nations; add to which, they were the terror of their enemies. Since they have embraced the faith, and adored the Cross of Jesus Christ, he has given them, as their lot, a portion of that Cross,—verily a heavy one, having made them a prey to miseries, torments, and cruel deaths; in a word, they are a people wiped off from the face of the earth. Our sole consolation is that, having died Christians, they have entered on the heritage of true children of God. *Flagellat Deus omnem filium quem recipit.*



## CHAPITRE IX.

DE L'ESTABLISSEMENT DE LA COLONIE HURONNE, À  
KEBEC.

**A** PRES environ cinquante iournées, d'un chemin tres penible; dans lequel nous fîmes quantité de naufrages; plusieurs de nous estans tombez dans [98] des precipices affreux, & dans le milieu des abîmes; d'où Dieu nous retiroit d'une main amoureuse, contre nous esperances: enfin nous arriuafmes à Kebec, le vint-huitiesme de Iuillet.

Nous auions feiourné deux iours a Montreal, où nous y fûmes receus avec vn cœur de Charité vrayement Chrestienne. C'est vn lieu auantageux pour l'habitation des Sauvages. Mais cette place estant frontiere à l'Iroquois, que nos Hurons fuyent plus que la mort mesme: ils ne pûrent pas se refoudre d'y commencer leur Colonie. Si l'Iroquois pouuoit estre arresté: cette Isle seroit bien-toft toute peuplée: & mesme ie ne suis pas hors d'esperance, qu'auant l'Hyuer quelques familles de ces bons Chrestiens fugitifs, n'y aillent faire leur demeure.

C'est la coustume de ces Peuples, mesme des Infideles, lors qu'une nation se refugie dans quelque pais estranger; que ceux qui les reçoient les distribuent incontinent dans diuerfes maisons, où non seulement on leur donne le giste, mais aussi les necessitez de la vie, avec vne Charité qui n'a rien de barbare: & [99] qui vn iour fera honte à quantité de peuples, qui

## CHAPTER IX.

OF THE ESTABLISHMENT OF THE HURON COLONY AT  
KEBEC.

**A**FTER about fifty days of a most distressing journey in which many wrecks befell us,— several of us having fallen over [98] frightful precipices, and into yawning gulfs, from which God, contrary to our expectations, withdrew us with a hand of love,—at length we arrived at Kebec, on the twenty-eighth day of July.

We had remained two days at Montreal, where we were received with a heart of Charity truly Christian. It is a locality possessing advantages as a settlement for Savages. But as it is an advanced post toward the Iroquois, from whom the Hurons flee more than from death itself, they could not bring themselves to establish there their Colony. If the Iroquois could be checked, that Island would be soon peopled; and I am even not without the hope that, before Winter, some families of these good Christian fugitives will go there, and make it their abode.

It is customary with these Peoples, even with the Unbelievers, that, when a nation seek refuge in any foreign country, those who receive them immediately distribute them over different households. Therein, they not only give them lodging, but the necessities of life as well, with a Charity savoring in nothing of the savage, [99] which will one day put to shame many peoples who have been born to

font nez dans le Christianisme. I'ay veu dans les Hurons pratiquer tres-fouuent cette hospitalité: autant de fois que nous y auons veü des nations defolées, des bourgs ruinez, & quelque peuple fugitif, sept & huit cent perfonnes trouuoient dès leur abord, des hoſtes charitables, qui leur tendoient les bras, qui les fecouroient avec ioye, & qui meſme leur diſtribuoient vne partie des terres deſia enſemencées, afin qu'ils püſſent viure, quoy qu'en vn païs eſtranger, comme dans leur Patrie.

Nos Hurons ſe promettoient au moins, vne partie de cét accueil, eſtans arriuez à Kebec. Les Religieufes Hoſpitalieres ouurirent incontinent & leur cœur, & leurs mains, & le fein de leur Charité: non ſeulement pour les malades: mais auſſi pour quelques vnes de ces pauvres familles, que la famine pourſuiuoit. Les Urfulines pareillement, avec leur bonne fondatrice, Madame de la Peltrie, ont entrepris en ce rencontre, au deſſus de leurs forces: mais non pas au deſſus de leur confiance qu'elles ont en Dieu, elles ſe chargerent [100] incontinent d'une famille tres-nombreuſe: la premiere qui dans le païs des Hurons ayt embraffé la foy. Leur ſeminaire fut ouuert a de petites filles, qui accreurent leur nombre, & le zeſe de ces bonnes Meres, ne trouuant point quaſi de bornes, leurs claſſes s'ouurirent auſſi à quantité d'externes; qu'elles inſtruifent du Catechiſme, en langue Huronne: & auſſi leur donnent à manger: eſtendant ainſi leurs Charités en meſme temps & ſur les corps, & ſur les ames. Trois ou quatre perſonnes des plus conſiderables, ſe font chargez auſſi, chacun du ſoin d'une famille. Mais apres tout, il eſt reſté plus de deux cents de ces pauvres Chreſtiens, qui n'ont peu trouuer

Christianity. I have very-often seen this hospitality practiced among the Hurons,—as many times as we have seen nations devastated, or villages destroyed, or when some fugitive people, seven or eight hundred persons, would find, from the time of their arrival, benevolent hosts, who stretched out to them their arms, and assisted them with joy: who would even divide among them a share in lands already sown, in order that they might be able to live, although in a foreign country, as in their own.

Our Hurons promised themselves a part at least in this welcome. On their arrival at Kebec, the Hospital Nuns opened to them immediately their hearts, their hands, and the bosom of their Charity,—not only on behalf of the sick, but also for some of the indigent families, whom famine still pursued. The Ursulines likewise, together with their good foundress, Madame de la Peltrie, undertook for them, in this emergency, beyond their powers, but not in advance of the trust they reposed in God. They took immediate charge [100] of a very numerous family,—the first who, in the Huron country, had embraced the faith. They threw open their seminary to some little girls, which swelled their number, and the zeal of these good Mothers knew almost no bounds. Their classes were opened to a number of day-scholars, whom they instructed in the Catechism, and the Huron tongue, and to whom they gave food,—extending thus their Charities at the same time to both their bodies and souls. Three or four of the more prominent citizens charged themselves each with the care of a family. But after all, there remained more than two hundred of these poor Christians who were unable to find any help in the famine

aucun secours, dans la famine qui les presse, & qui les fuit par tout.

Je prie Nostre Seigneur de donner les veritables sentimens d'une charité vraiment Chrestienne, à tous ceux qui ont vne si riche occasion de la pratiquer. En attendant qu'on puisse faire davantage: & quoy qu'il couste, nous tascherons comme leurs Peres, de subuenir à leurs necessitez. Par les chemins, nous les auons nourris, dans leur propre pais, [101] Dieu nous fournissoit les moyens de soulager vne partie de leurs miserès. Nous auons respandu pour eux nostre sang & nos vies, pourrions nous apres celà leur refuser ce qui est hors de nous, qui puisse estre en nostre pouuoir? Ils viennent tous les iours quérir chez nous, la portion qu'on leur distribuë, ils se font bastys eux-mêmes leurs cabanes, ils tascheront par leur traual de chercher quelque partie de leur nourriture. Si apres nous estre espuiffez, nous nous voyons dans l'impuissance de continuer nos charitez, & qu'ils meurent icy de famine, proche de nos François; au moins aurons-nous cette consolation, qu'ils y mourront Chrestiens.

Mais la famine n'est pas le mal qui soit le plus à craindre. C'est la terreur des Iroquois, qui menacent toutes ces contrées, qui font sentir par tout leur barbarie, & qui de plus en plus vont continuans leur rage, non seulement contre les restes des Algonquins & des Hurons: mais tournent maintenant le poids de leur fureur contre nos habitations Françoises.

Il n'y a que fort peu de iours, qu'une [102] autre bande de vingt-cinq à trente Iroquois, eurent bien l'assurance d'attaquer en plein iour, proche des Trois Riuieres, plus de soixante de nos gens, qui les

that pressed hard upon them, and followed them everywhere.

I pray Our Lord to grant genuine feelings of a truly Christian charity to all those who have so rich an opportunity for putting it in practice. Until more can be done, we, as their Fathers, shall endeavor, at whatever cost, to provide for their necessities. On their journey down, we had fed them; in their own country, [101] God had given us the means of alleviating, in part, their miseries. For them we shed our blood, and spent our lives; could we after that, refuse to them, so far as might be in our power, that which was extraneous to us? They come every day to our house for the allowance that is served out to them; they themselves have built their cabins, and they will try by their labor to provide for themselves a part of their support. If, after having exhausted our resources, we find ourselves powerless to continue our charities, and behold them dying here of famine, close to our Frenchmen, there remains to us at least this consolation, that they will die Christians.

But the famine is not the evil which is most to be feared. There is the terror of the Iroquois, who are threatening all these regions; who everywhere make their barbarity felt; who are venting their rage, more and more fiercely, not only against the remnants of the Algonquins and Hurons, but are directing now the weight of their fury against our French settlements.

Only a very few days ago, [102] another band of some twenty-five or thirty Iroquois had the extreme audacity to attack, in open day, near Three Rivers, more than sixty of our people, who had gone in quest of them. These miscreants lay, waist-deep, in the

alloient chercher Ces mal-heureux font a demy-corps dans la bouë, dans des marets, & cachez dans des ioncs; d'où ils font leur décharge, & où on ne peut pas les aborder. Se voyans trop pressiez, ils prennent la fuyte, & s'embarquent dans leurs canots. Nos gens ne peuvent pas tousiours marcher de compagnie; plusieurs demeurent en arriere. Les Iroquois les voyans defunys, tournent visage, & combattent contre ceux qui font auancez des premiers: quand ils voyent qu'on se reünit, ils reprennent la fuyte avec ordre; & apres quelque temps, ils reprennent aussi le combat: en vn mot, ce font des Protées qui changent de face à tout moment; & on ne doit pas croire qu'ils soient & sans conduite, & sans courage.

Nous perdifmes en ce rencontre quelques-vns de nos meilleurs Soldats: d'autres furent grieuement bleffez. Les Iroquois se voyans trop viuement pressiez, firent vne retraite, avec vn ordre, qui [103] n'eüt rien de barbare. Aussi, leur conducteur, & le chef de ces ennemis de la foy, estoit vn Hollandois; ou plustost l'abomination d'vn peché, & vn monstre produit, d'vn Pere Hollandois Héretique, & d'vne Payenne.

Iufques à quand Dieu permettra-il qu'on face vne terre d'horreur, d'vn país qui sans ces Barbares ne feroit que benediction. Car n'eüst esté leur cruauté, le nom de Dieu auroit penetré bien auât dans vn grand nombre de peuples infideles, qui restent encore à conuertir; La Croix de Iesus-Christ se feroit iour, au milieu des tenebres du Paganisme qui y regne, & le Paradis s'ouuüiroit à vn million de pauures Ames, qui n'ont que l'enfer pour partage.

Nous attendons auant l'Hyuer trois cent Chrestiens

mud and marshes, and hidden by the rushes, whence they discharged their firearms, and where they could not be approached. Finding themselves too much pressed, they took to flight, and embarked in their canoes. Our people cannot always march together; many remain in the rear. The Iroquois, seeing them disunited, turned face, and fought against those who were the most advanced. Perceiving the forces reunited, they again took to flight in good order, and, after a while, returned again to the combat. In a word, they are Proteuses, who change their appearance every moment; and it should not be supposed that they lack either generalship or courage.

We lost, in this encounter, some of our best Soldiers; others were grievously wounded. The Iroquois, finding themselves too hotly pressed, effected a retreat, with an order which [103] indicated nothing of the savage; moreover, their commander, the most prominent among these enemies of the faith, was a Hollander,—or, rather, an execrable issue of sin, the monstrous offspring of a Dutch Heretic Father and a Pagan woman.<sup>29</sup>

How long will God allow to be transformed into a land of horror a country which, without these Barbarians, would be a blessed land? For, had it not been for their cruelty, the name of God would have penetrated far among a great number of unbelieving peoples who still remain to be converted. The Cross of Jesus Christ would have brought the light of day into the darkness of the Paganism that now reigns among them, and Paradise would have opened its gate to a million of poor Souls, who now have only hell for their portion.



Hurons, qui viendront accroître nostre Colonie commencée: six cents hommes de la Nation Neutre, nous ont fait porter la parole, qu'ils viendroient l'Esté prochain, nous demander des armes & du secours, ayans maintenant guerre ouverte avec les Iroquois, en mesme temps, il faudroit fondre sur cet ennemy de la foy, & [104] trouver les moyens de leur porter la guerre dans leur propre pais. En vne année de bon succez; & apres vn effort, digne du zele que tant de saintes Ames ont pour la conuersion des Sauvages, on auroit exterminé cette poignée de gens, qui ne vivent que pour renuerfer les ourages de Dieu.

Après celà, nos esperances reffloriroient, & la gloire de nos Eglises, seroit encore plus grande, que n'a esté l'innocence & la fainteté de celles, dont nous deplorons maintenant les ruines.

Mais puis que nous parlons de l'establissement d'vne Colonie Huronne à Kebec, mettons en fuite quelques Chapitres des Sauvages circonuoifins, affoiblis, en terre par les mesmes ennemis, & par les mesmes persecutions, & fortifiés pour le Ciel par vne mesme creance.

We expect, before Winter, three hundred Christian Hurons, who are to come to swell our new Colony. Six hundred of the Neutral Nation have sent us word that they are coming, next Summer, to solicit from us arms and help, being now in open war with the Iroquois. Meanwhile, measures must be taken to strike at that enemy of the faith, and [104] to find means of carrying the war into their own country. One successful year would be enough; and, after an effort worthy of the zeal that so many saintly Souls possess for the conversion of the Savages, this handful of people, who only live to destroy the works of God, would be exterminated.

After that, our hopes would bloom again, and the glory of our Churches would be even greater than the spotless lives and sanctity of those whose ruin we now deplore.

But, since we are speaking of the establishment of a Huron Colony at Kebec, let us devote a few Chapters to the Savages who are round about us,—enfeebled on earth by the same enemies and the same persecutions, but strengthened by Heaven with the same belief.

## [105] CHAPITRE X.

DE L'EGLISE DE SAINT IOSEPH À SILLERY.

CETTE Eglise n'a pas esté exempte des calamitez, qui comme vn torrent ont inondé le pauvre païs des Hurons. On nous escrit d'Europe, que les malheurs font si vniuersels, qu'on diroit quasi, que les colonnes de l'Vniuers font esbranlées. Nous auons cette consolation dans nos misereres, que nostre creance, est bien fouuent nostre grand crime, & que la guerre d'un Etat tout barbare, est quasi changée en vne guerre Sainte. Car la plus part de nos Chrestiens, ne prennent les armes depuis quelque temps, que pour conferuer le Christianisme dans leurs nouvelles Eglises. Or comme les Croix font le fondement de la Religion, & que Dieu n'a point détruit son Eglise par les persecutions, nous esperons que les guerres, les famines, [106] & les martyres, qui peuplent l'Eglise triomphante de nos bons Chrestiens, n'abismeront pas ces pauvres Eglises militantes & souffrantes. Les fleuues qui se cachent sous terre, ne sont pas perdus; ils en sortent avec l'estonnement de ceux qui en ignorent la source & l'origine: mais entrons en discours.

Vne troupe de Chrestiens de saint Ioseph, s'estants ioints ce Prin-temps avec quelques Sauvages des Trois Riuières, & avec quelques Hurons, à dessein, comme ils disent d'aller couper les pieds à quelques-uns de leurs ennemis, afin d'empescher qu'ils ne les

## [105] CHAPTER X.

## OF THE CHURCH OF SAINT JOSEPH AT SILLERY.

THIS Church has not been exempted from the calamities which, like a torrent, have overwhelmed the poor country of the Hurons. They wrote to us from Europe that misfortunes are so universal that they could almost say that the pillars of the Universe are being shaken. We have this consolation, in our own miseries, that our belief is very often our great crime; and that war, undertaken against a barbarous Nation is almost changed into a Holy war. For the greater number of our Christians have not taken up arms for some time, except for the preservation of Christianity in our new Churches. Now, as Crosses form the foundation of Religion, and as God has never destroyed his Church by persecutions, we hope that wars, famines, [106] and martyrdoms, which are peopling the Church triumphant of our good Christians, will not swallow up these poor Churches which are militant and suffering. Streams that hide themselves under the earth are not lost; they burst out from it, to the astonishment of those who are ignorant of their source and origin. But let us begin with our subject.

A band of Christians from saint Joseph having joined, this Spring, some Savages of Three Rivers, and a few Hurons,—with the design, as they say, of cutting off the feet of some of their enemies, so as to prevent these from coming to disturb them at their

vinffent troubler dans leurs prieres, rencontrèrent vn Iroquois en leur chemin, dont ils se faifirent. Quelques-vns fe voulant contenter de cette proye, leur Capitaine nommé Jean Stag8ain8, homme grand & puiffant, tres bon Chrestien & fort vaillant, repartit qu'il falloit approcher des bourgades Hiroquoifes, & tâcher d'en furprendre quelqu'vne: Ils auancent donc à la foudrine, enuoyant deuant eux vn Algonquin & vn Huron, pour reconnoiftre fi l'ennemy n'est point en campagne. Le Huron fit rencontre d'vne trouppé [107] d'Iroquois, fe voyant furpris, il fait bonne mine, & pour faouer fa vie, il cōmit vne lascheté & vne trahifon tres-horrible. Voilà qui va bien, que ie vous aye rencontré, dit-il, aux Iroquois, il y a long-temps, mes freres, que ie vous cherchois, ils luy demandent où il alloit, ie m'en vay, dit-il, en mon païs, chercher mes parens & mes amis: le païs des Hurons n'est plus où il estoit, vous l'avez tranfporté dans le voftre, c'est là où ie m'en allois pour me ioindre à mes parens & à mes compatriotes, qui ne font plus qu'vn peuple avec vous. Ie me fuis efchappé des ombres qui reftent encore d'vn peuple qui n'est plus. T'és tu mis en chemin tout seul, luy demãdent-ils? Non pas, respond-il, i'ay pris l'occafion d'vne bande d'Algonquins, qui vous viennent chercher; ie me fuis écarté d'eux de tēps en temps, pour rencontrer quelques-vns du païs où ie me vay rendre, afin de les liurer entre leurs mains. Les Iroquois treffaillans d'aife à cette nouvelle, se raffembent & s'en vont fous la conduite de ce Iudas, furprēdre nos pauvres Algōquins, qui se fians trop fur leurs espions, ou fur leurs Découureurs, comme ils les nomment, [108] n'attendoient pas vne falue

apuz le 27 febr. 1448

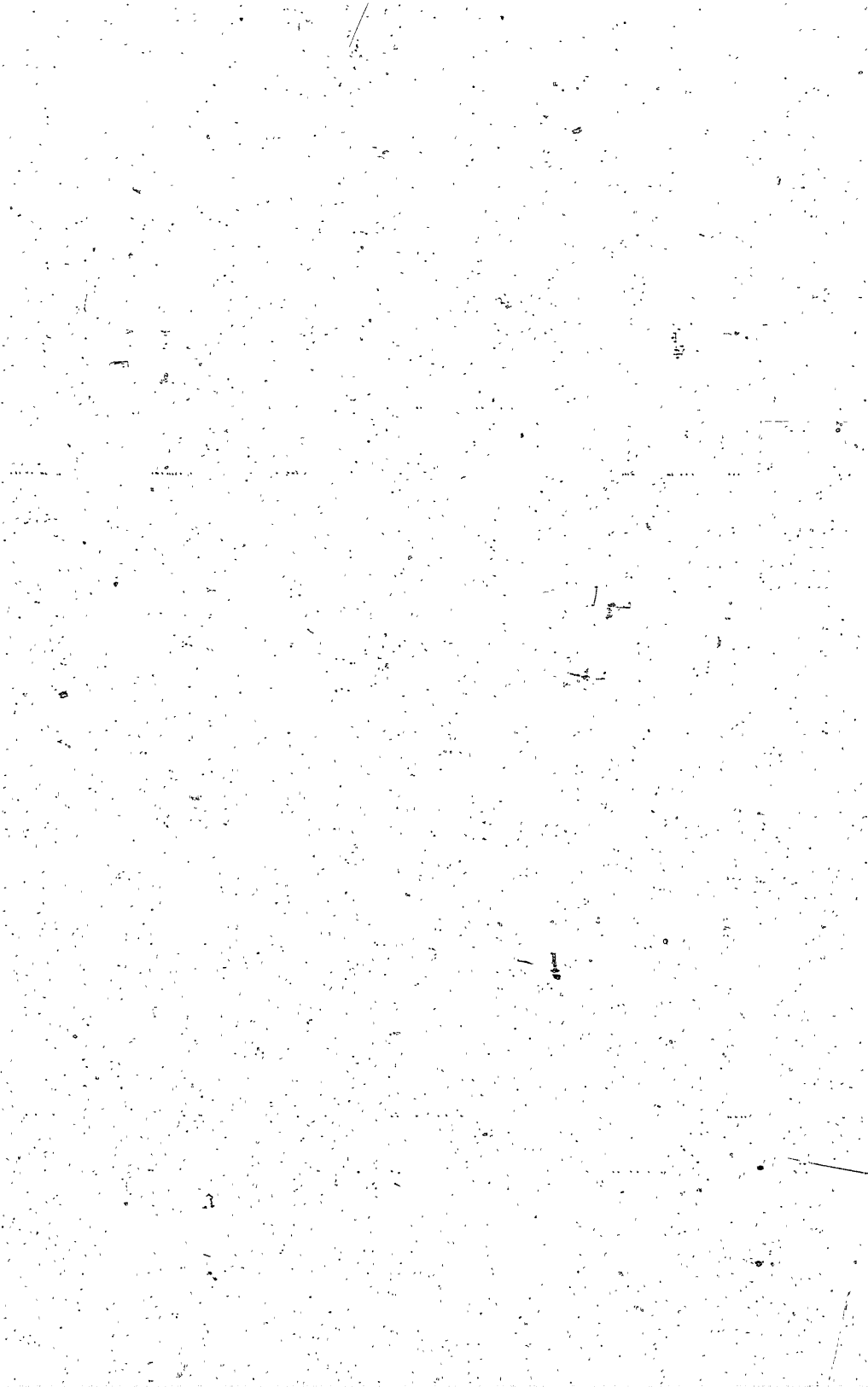
B. Vimont

Le 16 may 1448 le N. P. Luyward  
me a dit que pour le puy abbat 7 va  
c'est le puy de la messe isfranck  
de la grand' messe. & aprés ce que  
vous avez fait la messe de mon d'eluy  
puy de la messe de mon d'eluy  
faut que le puy de mon d'eluy  
mean ce puy de mon d'eluy

B. Vimont

FACSIMILE OF HANDWRITING OF BARTHÉLEMY VIMONT, S.J.

[Selected from his account of the chapel of St. Mary.]



prayers,—encountered an Iroquois on the way, whom they made prisoner. Some of them being willing to content themselves with that prey, their Chief, named Jean Outagwainou,—a tall and powerful man, a very good Christian, and exceedingly valiant,—replied that they ought to push on to the Hiroquois villages, and endeavor to surprise some one of them. They pressed forward, therefore, stealthily, sending out an Algonquin and a Huron, to ascertain if the enemy were in the field. The Huron encountered a band [107] of Iroquois, and, finding that he was perceived, assumed a friendly guise, and, to save his own life, was guilty of most horrible cowardice and treachery. “How lucky that I have met you!” said he to the Iroquois; “for a long time, my brothers, I have been seeking you.” They asked him where he was going, and he replied, “I am going to my country, to seek out my relatives and friends. The country of the Hurons is no longer where it was,—you have transported it into your own: it is there that I was going, to join my relatives and compatriots, who are now but one people with yourselves: I have escaped from the phantoms of a people who are no more.” “Art thou journeying by this way, all alone?” they asked him. “No,” replied he; “I took the opportunity of coming with a band of Algonquins, who are now seeking you. I have wandered away from them, from time to time, in order to meet some people of the country to which I am going, that I may deliver myself into their hands.” The Iroquois, trembling with joy at this news, gathered themselves together; and, proceeding under the guidance of that Judas, surprised our poor Algonquins, who—trusting too much to their spies, or their Uncoverers, as they call



d'arquebufes qui les mit en déroute, plusieurs y perdirent la vie, quelques vns se fauuerēt à la faueur des bois, vn bon nōbre fut mis dans les liens pour estre la curée de ces mâtins, nostre Capitaine Chrestien se battit avec vne generosité qui donna de l'estonnement à l'ennemy mesme: Les iugemens de Dieu font pleins d'abyfmes.

Le traistre ayant demeuré quelque tēps avec les Iroquois, eut bien la hardieffe de retourner vers les François & vers les Algonquins, pour tramer, à ce qu'on croit vne autre trahison, sa premiere ayant si bien reūssi sans estre découuerte; mais Dieu qui est iuste, ne permit pas qu'une actiō si noire fut bien long-temps cachée. Les Algonquins qui retournerent de cette défaite plus morts que vifs, ayans déclaré à leurs amis les soupçons qu'ils auoient de ce Huron, on l'interrogea sur ce fait, il parut chanceler, on le presse de dire la verité, enfin il auouē son crime, confessant ingenuēment que l'amour de la vie, & la crainte de la mort, l'auoit ietté dans cette malheureuse déloiauté.

Monfieur le Gouverneur le fit apprehender, [109] & apres auoir esté conuaincu d'une trahison si noire, il fut condamné à mort, & liuré entre les mains de ses gens mesme, pour en faire l'executiō. On pensa premierement au falut de son ame, & puis on l'attacha au pilory planté deuant le fort des François, ou parut vn Huron armé d'une hache, qui luy dit, tu merite la mort pour auoir trahy nos amis & nos alliés,; il est vray, respond le coupable, tuez-moy, le Huron luy décharge vn coup de hache sur la teste, qui ne l'affomma pas, il redouble iusques à trois fois, & le met à mort. Voila le payement de sa trahison:

them—[108] were not expecting a salute of arquebuses, which put them to rout. Many lost their lives; some saved themselves, under cover of the forest; a large number were bound, to become the quarry of those curs. Our Christian Captain fought with a heroism that astonished the very enemy. The judgments of God are unfathomable.

The traitor, having dwelt some time with the Iroquois, had actually the hardihood to return to the French and Algonquins, in order to plot, as it was believed, another treason, the former having succeeded so well without being discovered. But God, who is just, will not permit that an action so black should be long hidden. The Algonquins, who returned from that defeat more dead than alive, having made known to their friends their suspicions of the Huron, he was questioned on the circumstance. He seemed to waver; they pressed him to tell the truth. At length, he avowed his crime,—frankly confessing that love of life and fear of death had impelled him to that wretched act of perfidy.

Monsieur the Governor caused him to be apprehended; [109] and, after having been convicted of so foul a treachery, he was condemned to death, and delivered into the hands of his own people for execution. They bethought themselves first of the salvation of his soul: then they fastened him to the pillory erected in front of the French fort, where a Huron drew near, armed with a hatchet, who said to him: "Thou deservest death, for having betrayed our friends and our allies." "It is true," replied the culprit; "kill me." The Huron then dealt upon his head a blow with the hatchet, which did not finish him; repeating it three or four times, he was put to

mais difons deux mots de nos pauvres Chrestiens conduits au païs des feux & des flammes, nous n'en fçauons encor que peu de chose, mais ce peu est bien remarquable.

Deux Hurôs captifs, échappés des mains des Iroquois, ayãs veu les horribles tourmens qu'on a fait souffrir à ces pauvres victimes, nous ont comblé de douleur & de ioye. Ils disent, que ces bons Neophytes chantoient les loüanges de Dieu, au milieu des flammes; qu'il sembloit que le Ciel, fur lequel ils iettoient incessãment les yeux, leur dõnoit plus de cõtentemēt [110] & de plaisir, que les feux ne leur caufoiēt de douleurs & de tourmēs, mais ils exaltent fur tout vn nommé Ioseph-Onaharé, quelques-vns ont dit qu'il meritoit la palme du martyr, car en effet, il a souffert pour Iesus-Christ, & voicy cõment.

Ce ieune homme depuis quelque-temps, ne regardoit plus les Iroquois que comme les ennemys de la foy, & comme les destructeurs de la Religion Chrestienne, il ne portoit les armes contre eux qu'en veuē de conferuer l'Eglise, où il auoit pris naissance en Iesus-Christ, il s'estoit resolu de souffrir & de mourir constamment pour sa querelle, c'est pourquoy se voiant pris & garotté, il luy rendit mille loüanges, le remercia de luy auoir donné la foy & le Baptesme, pria tout haut en face de tous ses ennemis, donna courage à ses camarades, les exhortant de souffrir les tourmens, qui leurs estoient preparés, comme des enfans de Dieu, à qui le Ciel estoit ouuert. Les Iroquois luy deffendēt de prier Dieu, & d'animer ses gens. Il les regarde d'un visage assuré, il les voit armés de fer, de feux, de flâmes, de cousteaux, de haches toutes rouges, il se moque d'eux & de [111]

death. Such was the reward of treachery.<sup>30</sup> But let us say a few words respecting our poor Christians who were led away to the country of fire and flames. We know as yet but little of the matter; but that little is very remarkable.

Two Huron captives, escaped from the hands of the Iroquois, having been witnesses of the horrible torments which they made these poor victims suffer, have filled us with both grief and joy. They tell us that these good Neophytes chanted the praises of God in the midst of the flames; that it seemed as if Heaven, toward which they cast unceasingly their eyes, had afforded them more satisfaction [110] and delight than the fire had caused them pain and anguish. But they extol, above all, one named Joseph Onaharé; some of them say that he deserved the martyr's palm, for indeed he suffered for Jesus Christ; and let us see how.

That Young man had, for some time past, looked upon the Iroquois as nothing more than enemies of the faith and destroyers of the Christian Religion. He carried arms against them with the object only of preserving the Church in which he had been born in Jesus Christ; he had made the resolution to suffer and die with constancy for his cause. For this reason, finding himself a prisoner, and bound, he rendered Christ a thousand praises; thanked him for having bestowed on him the faith and Baptism; prayed loudly, in the face of all his enemies; and imparted courage to his comrades, exhorting them to suffer the torments which had been prepared for them as children of God, to whom Heaven was open. The Iroquois forbade him to pray to God, or to encourage his people. He looked upon them with

leurs tourmens, il continuë sa priere, ce qui iette ces barbares dans vne telle rage qu'ils resolurent de le tourmenter d'une façõ nouvelle, s'il ne ceffoit d'inuquer son Dieu, ils le martyriserent trois iours, & trois nuits durant, & iamais ne purent l'empescher de chanter les lœuanges de son Seigneur, & de son maistre: ils luy disoient, en se moquant, ce que les Iuifs obiectoient au Fils de Dieu, demande secours à celuy que tu inuoque: dis luy qu'il te vienne deliurer: mais ce ieune homme, méprisant leur fureur, remercioit Dieu de la grace qu'il luy faisoit d'endurer comme vn Chrestien, & non cõme vn simple Sauvage. Enfin il l'honora iusques au dernier soupir, & ceux qui ont assisté a ces grãdes souffrances, disent qu'ils ne sçauent lequel des deux a paru plus estonnant à leurs yeux, ou la rage, & la grandeur des tourmens, ou la constance & la generosité du Patient. Comme on estoit sur l'impression de ce Chapitre, on a receu vne lettre, apportée par le dernier vaisseau venu de ces contrées, qui parle en ces termes à vn Pere qui en est retourné depuis peu.

Voicy des nouvelles de vostre pauvre Ioseph. Vn ieune Huron son grand amy, [112] aiant esté pris avec luy, & receu la vie des Iroquois, qui luy auoient donné toute liberté dans leurs Bourgades, s'est fauvé, & nous a rapporté ce qui suit. N'estant point suspect aux Iroquois qui m'auoiët donné la vie, ie trouuay moien de monter sur l'echaffaut, où on tourmentoit Ioseph Onaharé, & de luy parler vn peu de temps, il me dit ces paroles. Si iamais mõ cher amy tu retourne au païs des Algõquins, assure les que les Iroquois avec tous leurs tourmens, n'ont peu m'arracher la priere de la bouche, ny la foy de mon cœur;

a steadfast countenance; he saw them armed with iron, fire, flame, knives, and red-hot hatchets. But he laughed at them and [III] their tortures; he continued in prayer, which so enraged the barbarians that they determined to torture him in some new way, if he did not cease to invoke his God. They put him to martyrdom for three days and three nights, and were never able to make him cease from singing the praises of his Lord and master. They uttered to him, in mockery, the reproach of the Jews against the Son of God: "Ask help from him whom thou invokest; tell him to come and deliver thee." But this Young man, despising their fury, thanked God for the grace he had given him to suffer as a Christian, and not as a common Savage. In short, he paid him honor to the last breath; and those who looked on at these great sufferings, said that they did not know which of the two appeared to them the more astonishing,—the violence and intensity of the torments, or the constancy and magnanimity of the Sufferer. While this last Chapter was on the press a letter was brought, by the latest vessel that had come from those countries, to a Father who had lately returned thence, couched in these terms:

"Here is news concerning your poor Joseph. A Young Huron, his great friend, [I12] having been made a prisoner with him,—but whose life was spared by the Iroquois, who had given him full liberty within their Villages,—made his escape, and reported to us what follows. 'Unsuspected by the Iroquois, who had granted me life, I found means to mount the scaffold on which they were torturing Joseph Onaharé, and talked with him a little while. He said these words to me: "If ever, my dear friend,

Dis leur que ie fuis mort avec plaisir dans l'esperance d'aller bien toft au Ciel. En effect adioutoit ce ieune Huron, il ne cessa de prier & de louer Dieu dans ses tourmens qui durerēt trois iours entiers, & comme cette grande troupe de Bourreaux le tourmentoient dauantage pource qu'il prioit, luy au lieu d'arrester ses prieres pour arrester ses tourmens, les redoubloit dauantage, leuant souuent les yeux vers le Ciel. Ce spectacle me comblant de douleur & me tirant les larmes des yeux. Il me demanda si i'estois mescontent de son bon-heur; ne m'attendris point [113] par tes larmes, me disoit-il, car ie t'asseure, qu'encor que ie souffre beaucoup en mon corps, mon ame n'est point triste, ce seroit bien pour vn neant que ie m'attristerois, puis que ie fuis si proche de la maison de celui qui a tout fait. Voila, dit le Pere, dont nous auons receu la lettre, ce qu'on nous a raconté de nouveau de ce ieune homme qui vous a esté si cher.

Sortant de Saint Ioseph il fit de foy-mesme, & sans qu'aucun l'instruisit, vne Confession generale depuis son Baptesme, & passant aux Trois riuieres il se confessa & se communia encor avec ses camarades. Dieu le disposoit à vne si sainte & si glorieuse mort.

Ce genereux Athlete estoit natif d'une petit nation Algonquine assez peu elloignée du pays des Hurons. Ayant ouy parler de nostre creance, & voyant que ses compatriotes ne la gouttoient pas; il descendit aux Trois riuieres, & de là il vint iusques à Saint Ioseph à Sillery, où ayant veu la pieté des Chrestiens, il fut touché, se fit instruire, & en suite demanda & obtint le Baptesme. Nous l'auions tenu vn an dans nostre maison, & comme il se faisoit grand il choisit vn tres-bon Chrestien nommé [114] Charles Kariskatitch

thou returnest to the country of the Algonquins, assure them that the Iroquois, with all their tortures, have not succeeded in stifling the prayer on my lips, nor the faith in my heart. Tell them that I died gladly, in the hope of going very soon to Heaven." Indeed, added the Young Huron, 'he did not cease to pray, and to praise God, amid tortures that lasted three whole days; and, as this great troop of Butchers tormented him the more, because he prayed, he, instead of desisting from his prayers, redoubled them, often lifting his eyes to Heaven,—the spectacle filling me with grief, and drawing tears from my eyes. He asked me if I felt sad at his happiness. "Do not unnerve me [113] by thy tears," he said to me; "for I assure thee that although I suffer much in my body, my soul is not at all sad; it would certainly be for a mere nothing if I were afflicted,—I, who am so near the house of him who made all things." See," says the Father from whom we received the letter, "what has been recently told us concerning that young man who was so dear to you."

When he left Saint Joseph, he made—of his own accord, and without any one instructing him to do so—a general Confession, dating from the time of his Baptism; and going on to Three rivers, he again confessed and received communion with his comrades. God was preparing him for so holy and glorious a death.

This noble Champion was a native of a petty Algonquin nation, not far distant from the country of the Hurons. Having heard of our belief, and seeing that his fellow-countrymen had no relish for it, he went down to Three rivers, and from that place came as far as the mission of Saint Joseph at Sillery,—



pour son Pere, qui le receut & l'adopta comme son fils, & le maria à vne ieune fille Chrestienne; il estoit d'un naturel prompt, vif & hardy, & si la Foy n'eut esté fortement enracinée dans son ame, il y a long-temps qu'il auroit quitté la demeure & la compagnie des Chrestiens, veu mesmement que ses parens firent tous leurs efforts pour le faire retourner en son pays, iusques à luy deleguer vn sien cousin que nostre Neophite méprisa, voyant le peu d'amour qu'il auoit pour la Religion Chrestienne.

Vne année deuant sa mort, estant allé en guerre avec vne troupe d'Algonquins dôt le chef n'estoit pas baptisé, cōme ils approchoient du pays de leurs ennemis, leur Capitaine voulut consulter le Demon pour sçauoir de luy quelle route ils prendroient, afin de faire rencontre à leur auantage: Nostre Ioseph s'y opposa, disant que la Loy de Iesus-Christ ne permettoit aucune communication avec les mauuais esprits; mais comme il n'estoit pas le plus fort, on dresse le Tabernacle, le Sorcier, ou plustost le Jongleur, y entre, il l'ébranle, & le fait trembler d'une façon estrange, il fait ses inuocations, en forte [115] que le Demon, ou plustost le charlatan mesme changeant de voix, & s'adressant au Chrestien, luy dit d'un ton plein de menaces: D'où vient que tu ne veux pas qu'on me consulte? Tu fais du hardy, & tu n'es qu'un superbe. Tout le monde tremble à cette voix. Le Chrestien repart sans s'estonner: Tu veux jeter la peur dedans mon ame, ie ne crains ny toy, ny tes menaces, ny les Iroquois; ie crains & i'honore celuy qui a tout fait, c'est mon Maistre & le tien; tu n'as de pouuoir qu'autant qu'il t'en accorde. C'est moi, dit le Demon, qui ay tout fait. Tu es un

where, having witnessed the piety of the Christians, he was impressed, placed himself under instruction, and, in due course, solicited and obtained Baptism. We retained him for a year, in our house; and as he was reaching manhood, he selected a very good Christian, named [114] Charles Kariskatisitch, for his Father, who received and adopted him as his son, and married him to a young Christian girl. He was naturally quick, vivacious, and daring; and, if the Faith had not been firmly rooted in his soul, he would long ago have left the abode and companionship of Christians,—especially since his relatives exerted all their efforts to induce him to return to his own country, even to sending to him, as ambassador, his own cousin, whom our Neophyte scorned when he saw how little love the latter felt toward the Christian Religion.

A year before his death,—having gone on the war-path with a band of Algonquins, the chief of which was not baptized,—as they drew near to the country of their enemies, their Captain wished to consult the Demon, to ascertain from him what route they should take in order to meet with success in their venture. Our Joseph opposed this, saying that the Law of Jesus Christ did not allow of any communication with wicked spirits; but as he was not the most influential, the Tabernacle was erected; the Sorcerer—or rather, the Juggler—entered it, shook it, and made it tremble after a strange fashion. His invocations he performed in such a manner, [115] that the Demon,—or rather, the charlatan himself,—changing his voice, and addressing the Christian, said to him in a threatening tone: “Whence comes it that thou art not willing that I should be

impoſteur, replique noſtre Iofeph, monſtre tes forces, ie te deſſie, tu voudrois m'ébranler, mais tu n'y perdras que tes peines. Le Demon demeura confus, & noſtre Chreſtien ne laiffa pas de reſſentir comme vn coup qui luy fut donné au coſté, qui l'empêcha trois iours durant de respirer, ne ſe mouuant qu'avec peine, cela le ſurprit, mais ne l'abattit pas, il diſoit en ſon cœur; Il n'importe quand ie deurois mourir, ie ne cederay iamais au Maniſ. Enfin ſ'eſtant fortement recommandé à Dieu, le mal le quitta en vn inſtant comme il l'auoit pris en vn moment.

[116] Quelqu'vn de ſes camarades voyant qu'il ne plioit point nonobſtât ſa douleur, luy fit ce reproche; Le ſuis marry d'auoir entrepris ce voyage avec toy, ie voudrois que nous fuſſions encor dans les cabanes d'où nous ſommes partis, ie n'en fortirois iamais en ta compagnie, puis que tu ne fais pas comme les autres, & que tu n'obeys point à noſtre Capitaine. Hé quoy donc, fit noſtre Chreſtien, nous ſommes-nous mis en campagne pour conſulter le Demon? nos parens & nos alliez nous ont-ils dit à noſtre depart; Allez drefſer des Tabernacles, & faites reuiure les anciennes ſuperſtitions que nous auons quittées? ne nous ont-ils pas recommandé de couper les bras & les jambes à nos ennemis, afin que nous puiffions prier Dieu, & que nous puiffions eſtre inſtruits en repos? Nous cherchons des hommes, & non des Demons, c'eſt en ce point que j'obeiray, & non pas en vos jongleries.

Comme ils eſtoient dans cette conſtraſte, ils apperçurent deux Iroquois, ils quittent le combat de la langue, ils partent comme des levriers d'attache; noſtre Iofeph éleue ſon cœur à Dieu, & courant

consulted? Thou actest the part of the bold, and thou art but an arrogant man." All trembled at that voice. The Christian, quite undismayed, replied: "Thou wishest to put fear into my soul; I fear neither thee, nor thy threats, nor the Iroquois; I fear and honor him who made all things. He is my Master, and thine; thou hast only as much power as he grants thee." "It is I," said the Demon, "who created all things." "Thou art an impostor," replied our Joseph; "show me thy power; I defy thee. Thou wouldst unsettle me; but thou wilt only waste thy trouble." The Demon, abashed, remained silent; our Christian, however, received what seemed like a blow upon his side, which for three days impeded his breathing, every movement causing suffering. This surprised, but did not deject him; for he said in his heart, "It matters not; though I were to die, I will never yield to the Manitou." At length, being earnestly commended to God, the trouble left him, as it had seized him, in an instant.

[116] One of his comrades—perceiving that he did not give way, in spite of his sufferings—reproached him after this manner: "I repent of having undertaken this journey with thee; I would we were again in the cabins whence we came; I would never have left them in thy company, since thou actest not as others, and obeyest not our Captain." "Ha! what then?" asked our Christian; "have we taken the field in order to consult the Demon? Did our relatives and allies tell us at our departure, 'Go, and set up the Tabernacles, and revive the old superstitions that we have abandoned?' Did they not charge us to cut off the arms and legs of our enemies, that we may be able to pray to God and be instructed

comme la foudre, passa bien-toſt ſes camarades: [117] les Iroquois ſe ſentans pourſuiuſ jettēt leurs robes par terre, & fuiēt la mort plus viſte que la tempeſte; mais noſtre ſoldat Chreſtien attrappe bien-toſt celui des deux qui auoit moins d'haleine, il luy donna vn grand coup d'eſpée dans le flanc, & ſans s'arreſter pourſuiuit ſon compagnon: mais comme il auoit trop dauantage, il ne le pūt attrapper; Retournans fur ſes pas, il rencontre le forcier, & luy dit, hé bien ton demon t'auoit-il dit que tu te trouuerois des derniers à la courſe? ſi j'euffe eſté femme, il m'auoit fait peur, mais ie ne crains ny toy ny luy, ny tous vos fortileges. Paſſons outre.

Le mal-heur arriué par la trahifon dont nous venons de parler, ne fut pas ſeul, Charles Kariskatifitch, qui auoit adopté pour ſils noſtre Ioſeph, retournant de Tadoſſac à Kebec dans vne chaloupe chargée de Chreſtiens, fut accueilly d'vne ſi grande tempeſté, qu'il fit naufrage dans le grand fleue, & pas vn n'en réchappa, ces deux coups de foudres lancez fur la pauvre Eglife de S. Ioſeph ont cauſé vne grandiffime deſolation. Il faut confeſſer que la Foy eſt vn grand appuy, ſi elle n'euff regné dans les [118] cœurs des femmes veufues, & des filles orphelines, & des enfans abandonnez, on n'auoit entendu que des cris, & des hurlemens de barbares, & des lamentations de gens deſeſperez, & on ne vit que des benedictions, & des loüanges; ces pauvres creatures à la verité bien abattuës, mais remplies d'vne ſainte reſignation aux volontez de Dieu, ſe vindrent ietter aux pieds de nos Autels, les meres prians pour leurs enfans, les femmes pour leurs maris, & les enfans pour leurs peres. Toutes ſe confeſſerent & ſe

in peace? We are seeking men, and not Demons; in this I shall be obedient, and not in your juggleries."

While thus ~~contesting~~, they perceived two Iroquois; the battle of tongues was abandoned, and they started out like greyhounds from the leash. Our Joseph lifted his heart to God; and running, fast as lightning, soon outstripped his comrades. [117] The Iroquois, seeing that they were pursued, threw their clothing on the ground, and fled from death more quickly than from the storm. But our Christian soldier, soon outrunning that one of the two who had the least breath, struck him sharply in the side with a javelin, and without stopping, continued to pursue this man's companion; but, as the latter had too great a start, he failed to take him. Retracing his steps, he met the sorcerer, and said to him: "Well, did thy demon tell thee that thou wouldst be found among the last in the race? Had I been a woman, I might have been afraid of him; but I fear neither thee, nor him, nor all thy spells." Let us proceed.

The unfortunate event brought about by the treason of which we have just spoken did not stand alone. Charles Kariskatisitch, who had adopted our Joseph as a son, while returning from Tadoussac to Kebec in a shallop laden with Christians, was met by so heavy a storm as to be wrecked in the great river, not one escaping.<sup>6</sup> These two bolts, striking the poor Church of St. Joseph, threw us into the deepest affliction. It must be admitted that the Faith is a great support. Had it not reigned in the [118] hearts of widowed women and orphaned girls, naught would have been heard but cries, howls of barba-

communierent pour le foulagement de leurs ames. *Cùm occideret eos quærebant eum.* Plus Dieu les afflige, & plus ils le cherchent, qu'il soit beny à iamais dans les temps & dans l'eternité.

Nous pourriõs rapporter quantité de bõs fentimës & de bõnes actions des enfans de ces nouvelles Eglifes, mais le peu que nous auons dit, fuffira pour exciter ceux qui entendront parler de nostre defolation, de nous fecourir au Ciel & en la terre. Ces Eglifes font nées dedans les Croix, elles ont engendré leurs enfans dans les fouffrances, dans les perfecutions, dans les epidimies, dans les famines; dedans les guerres, elles ne se nourriffent que de larmes [119] & que d'angoiffes, elles ne font quasi plus compofées que de veufues, & que d'orphelins, & si ie parlois en Sauuage, ie dirois qu'il ne reste plus que des ombres, que les viuans font allez au Ciel. Je ne puis apres tout defesperer, la primitiue Eglise estoit remplie de bannis, de gens faits esclaves, de condamnez aux feux, aux rouës, aux mines, aux escuries publiques, & Dieu a tiré de ces baffeſſes les Tiars & les Mitres, les Sceptres & les Couronnes, qui ne trouueront leur affermiſſement folide que dans l'establiſſement du Royaume de IESVS-CHRIST, Dieu vueille donner la penſée & le zele aux Princes Chreſtiens de l'establir en ce nouveau monde.

rians, and lamentations of a despairing people; but we witnessed nothing but thanksgivings and praises. These poor creatures—of a truth, laid low indeed, but filled with holy resignation to the will of God—came to throw themselves at the foot of our Altars, mothers praying for their children, wives for their husbands, and children for their fathers. All confessed and received communion, for the comfort of their souls. *Cum occideret eos, quærebant eum.* The more God afflicted them, the more they clung to him. May he be blessed forever, through time and eternity.

☛ We could recount a multitude of holy sentiments and good actions of the children of these new Churches; but the little we have said will suffice to arouse those who shall hear the story of our affliction to assist us in Heaven and on earth. These Churches were born amid Crosses: they have begotten their children amid sufferings, persecutions, epidemics, famines, and wars; they have fed on tears [119] and anguish. They have almost no other members than widows and orphans; and, if I were to speak as a Savage, I would say that there remains naught else than phantoms, the living having gone to Heaven. I cannot, after all, despair. The primitive Church was filled with exiles, and with people reduced to slavery, or condemned to the flames, to the wheel, to the mines; to the public stables; and God has drawn from such abasement Tiaras and Miters, Scepters and Crowns, which will only find their lasting solidity in the establishment of the Kingdom of JESUS CHRIST. May God be pleased to give to Christian Princes the purpose and the zeal to establish it in this new world.



## [120] CHAPITRE XI.

## DES SAUAGES DES TROIS RIUIERES &amp; DES ATTICAMEGUES.

**A** PRES le départ des vaiſſeaux ſur la fin de l'année 1648. pluſieurs Sauages de diuerſes nations s'eſtans raffemblés aux Trois riuieres, tindrent vn conſeil entr'eux, dans lequel ils conclurent que les articles ſuiuans ſeroient ſoigneuſement obſeruez.

1. Qu'on choiſiroit l'vn des plus feruens Chreſtiens de cette nouvelle Eglife, pour fonder les volontez de tous les Sauages qui ſe voudroient habiter en cét endroit, touchant leur bonne ou mauuaife inclination pour la Foy & pour la Priere comme ils parlent.

2. Que tous ceux qui voudroient faire profeſſion du Chriſtianisme ſe ſoumettroient aux peines qui leurs ſeroient impoſées ſ'ils contreuenoient aux Loix de Ieſus-Chriſt & de ſon Eglife.

3. Que l'yurognerie ſeroit bannie & [121] exilée de leurs cabanes, & que ſi quelqu'un tomboit dans ce crime on le mettroit en priſon pour le faire jeûner quelques jours, non pas au pain & à l'eau, mais à l'eau toute pure, ſans autre aliment.

4. Que les Apoſtats, ſ'il s'en trouuoit aux trois riuieres, ou les infidelles endurcis, & rebelles à la Foy ne ſeroient point protégés dans le fort des François.

## [120] CHAPTER XI.

## OF THE SAVAGES AT THREE RIVERS, AND THE ATTICAMEGUES.

**A**FTER the departure of the ships, toward the end of the year 1648, many Savages of different nations, being assembled at Three rivers, held a council among themselves, at which it was resolved that the following articles should be carefully observed.

1. There shall be selected from this new Church one of the most fervent Christians, for the purpose of sounding the wills of all Savages who might desire to settle in this place, to ascertain whether or not they are favorably inclined toward the Faith, and, as they say, "toward the Prayer."

2. That all those who wish to make profession of Christianity, shall submit themselves to the penalties which would be imposed should they transgress the Laws of Jesus Christ and of his Church.

3. That drunkenness shall be banished, and [121] driven out of their cabins; and that, should any one fall into this crime, he shall be placed in prison, and made to fast for several days,—not on bread and water, but on water only, without other nourishment.

4. That Apostates, should there be any in three rivers, or hardened infidels, and rebels against the Faith, shall not find shelter within the French fort.

As a consequence of these conclusions, all the infidel Savages were sounded. They replied that they

En fuite de ces conclusions on fonda tous les Sauvages infideles. Ils répondirent qu'ils honnoroient la priere, & qu'ils vouloient prester l'oreille à la doctrine de Iefus-Christ; il n'y en eut qu'un feul qui rebutast la proposition qu'on luy fit de se conuertir: il y auoit long-temps qu'il frequentoit les Chrestiens, mais le demon luy auoit mis si auant dans la teste qu'il mouroit bien-toft s'il se faisoit baptifer, que la crainte d'une mort temporelle l'a-jetté dans un mal-heur eternal; car en fuyant les Hiroquois il est tombé entre leurs mains, & si Dieu ne luy a fait une grace miraculeuse il a passé d'un feu elementaire dans le feu des enfers: on remarqua avec estonnement que tous ceux qui l'accompagnoient se sauuerent, & que luy feul & sa famille furent la proye [122] de ces Anthropophages.

Pour les Chrestiens, leur ferueur fut si grande, que si quelqu'un auoit contreuenu aux ordres fufdits, il se venoit presenter luy-mefme pour estre emprisonné ou pour receuoir en public la correction ou le chastiment de sa faute; Dieu veuille que cette ardeur dure long-temps.

Le courage & la force d'un Chrestien en la Foy, nous donnera sujet de parler de la fin assez malheureuse de deux sauages: une escoüade de 25. ou 30. hommes estoient allez en marchandises vers la nation des *sta&skot&semi&sek*, ce sont peuples qui ne descendent quasi jamais vers les François, leur langue est meslée de l'Algonquine & de la Montagnese, ces marchans estans munis d'armes, partie pour se deffendre, partie pour en vendre à ces peuples, l'un d'eux voyant que sa poudre estoit humide, l'expose aux rayons du Soleil pour la faire fecher, l'autre

honored the prayer, and that they would lend ear to the doctrine of Jesus Christ. There was only one who refused the proposal that he should become converted. He had, for a long time past, associated with the Christians there, but the demon had so deeply planted in his mind the idea that he would die soon if he were baptized, that the fear of a temporal death entailed an eternal misfortune; for, in fleeing from the Hiroquois, he fell into their hands, and, unless God worked on him a miracle of grace, he passed from an earthly fire into the fire of hell. It was observed with awe that all who accompanied him were saved, and that he alone, and his family were the prey [122] of those Anthropophagi.

In regard to the Christians, their fervor was so great, that, if any one transgressed the above-mentioned orders, he would come, and deliver himself up to be imprisoned, or to receive in public the reprimand or chastisement of his fault. God grant that this fervor be lasting.

The courage and strength of a Christian in the Faith will afford us reason to speak of the very sad end of two savages. A squad of 25 or 30 men had gone, for trade, to the people of the Outaoukwtwemiwek; these are tribes who scarcely ever go down to the French settlements; their language is a mixture of Algonquin and Montagnais. These traders being provided with arms,—partly for self-defense, partly for sale to this people,—one of them, observing that his powder was damp, exposed it to the rays of the Sun in order to dry it. Another, wishing to apprise the Savages of the country of their arrival, fired a shot from an arquebus, at a few steps from the barrel containing the powder; this caught

voulant donner avertissement de leur venue aux Sauvages du pays, tira un coup d'arquebuse à quelques pas du baril où estoit cette poudre, qui prit feu en un moment, & brüla trois Sauvages en sorte qu'on eut dit qu'ils avoient passé au travers d'un grand [123] incendie, tant ils estoient noirs & défigurés. On les porta aussi-tôt dans les cabanes des infidèles, les charlatans ou les jongleurs, comme les plus experts medecins du pays, se presentent pour conjurer leur mal, par des cris, & par des chansons & par des tambours plus capables de tuer un malade que de le guerir: deux condescendirent à leur superstition, mais le troisième, nommé Barthelemy Chig'nabik, ne voulut jamais qu'on le soufflast, ny qu'on remplit ses oreilles de leurs hurlemens. On luy dit que c'est fait de sa vie, si ces medecins ne le pensent à leur mode: Il n'importe, répond-il, la vie de l'ame est preferable à la vie du corps; les infidèles le prient d'avoir compassion de foy-mesme, ils font approcher les Jongleurs: il les rebute, protestant qu'il n'aura jamais recours au demon. Ceux qui faisoient profession de l'aimer le conjurent de vouloir éprouver leurs anciens remedes, pour éviter la mort. Je mourray sans peine, repart-il, & ie ne puis sans péché obeyr à vos Jongleurs, ne m'en parlez plus, ie suis Chrestien; j'ay toutes ces superstitions en horreur. En fin ce bon Neophyte est rechapé avec la joye & le contentement [124] des Chrestiens, & les deux autres moururent incontinent apres le tintamarre des tambours & des hurlemens de ces jongleurs, ce qui donna bien de l'estonnement, & de la confusion aux infidèles.

Si-tôt que ce brave Neophyte fut de retour aux Trois rivières, il se transporta à la chappelle pour

fire in an instant, and burned three Savages so severely that you would have thought they had passed through a great [123] fire, so blackened and disfigured were they. They were taken at once into the cabins of the infidels. The charlatans or jugglers, as being the most expert physicians of the country, offered to charm away their hurts by cries, songs, and drums, more suited to kill than to cure a sick man. Two submitted to their superstitions. The third, named Barthelemy Chigounabik, would never consent to be blown upon, or that he should be deafened with their howls. They said that it was all over with him if these medicine-men did not treat him after their fashion. "It matters not," he replied; "the life of the soul is to be preferred to that of the body." The infidels besought him to have compassion on himself. They called the Jugglers; he repelled them, protesting that he would never have recourse to the demon. Those who professed to love him conjured him to consent to a trial of their old-time remedies, in-order to escape death. "I shall die willingly," he replied; "and I cannot, without sin, obey your Jugglers. Speak to me no more of it. I am a Christian; I hold all these superstitions in abhorrence." In the end, this good Neophyte recovered, to the joy and gratification [124] of the Christians, while the other two died immediately after all the din of the drums, and the howls of the jugglers, which caused much astonishment and discomfiture among the infidels.

As soon as this brave Neophyte returned to Three rivers, he repaired to the chapel to thank God for having preserved him in so great a danger. His fervency in upholding the Faith made him respected;

remercier Dieu de l'auoir conferué dans vn si grand danger, sa ferueur à maintenir la Foy le rend recommandable, & nostre Seigneur prend plaisir de le consoler dans les troubles de cette miserable vie.

Vn Sauuage difant vn iour en la presence de quelque Pere de nostre Compagnie, qu'il sentoit depuis quelque temps le poids d'vne tristesse qui luy estoit onereuse: il faut, dit Barthelemy, que tu ne croye pas si fortement en Dieu, que doit croire vn homme qui est baptisé; car si ta Foy estoit viue, rien ne te pourroit attrister: jamais ie n'estois content, deuant que ie fusse Chrestien, j'auois tousiours quelque ennuy ou quelque tristesse, mais maintenant que ie puis aller au Ciel, & que les peines de cette vie nous sont profitables, rien ne m'attriste, [125] vne seule chose me donne du mécontentement, c'est de voir quelques-vns de mes compatriotes peu affectionnez à la Foy & à la Priere.

Voicy vn raisonnement de Sauuage que ie pourrois appeller Theologique, pource qu'il est fondé sur les principes de la Foy. Ce braue Neophyte ayant appris les souffrances & la mort du Pere Iean de Brebeuf & de nos autres Peres massacrez par les Hiroquois, en tiroit ces belles conclusions, il me semble qu'il ne faut point s'attrister de la mort de ces bons Peres, leurs tourmens sont passez, & leur joye ne finira jamais, s'ils nous aymoient en terre ils nous ayment encore au Ciel; car la bonté ne se perd pas en ce pays-là; s'ils procuroient le salut des Sauuages en ce monde, ils ne font pas pour le negliger en l'autre, ou la charité ne diminuë jamais: si plus on est grand & plus on fait de bien nous n'auons rien perdu par leur absence. Pour moy ie les veux imiter,

and our Lord was pleased to comfort him in the troubles of this miserable life.

A Savage saying, one day, in the presence of a Father of our Society, that he had felt, for some time past, the pressure of a sorrow, which was burdensome, Barthelemy said: "It must be that thou believest not so firmly in God as a man ought who is baptized; for if thy Faith be living, nothing can cause thee sadness. I was never happy before I became a Christian,—I had always some burden or some sorrow; but now that I can go to Heaven, and that the troubles of this life are profitable to us, nothing saddens me. [125] One thing only causes me displeasure,—it is to see any of my fellow-countrymen caring little for the Faith and the Prayer."

Here is a course of reasoning from a Savage, which I could call Theological, for it is founded on the principles of the Faith. This brave Neophyte, having been informed of the sufferings and death of Father Jean de Brebeuf, and of our other Fathers, murdered by the Hiroquois, drew from them these admirable conclusions: "It seems to me that we should not mourn over the death of these good Fathers; their torments are over, and their joy will never end. If they loved us on earth, they will still love us in Heaven, for goodness does not go to ruin in that country. If in this world they labored for the salvation of the Savages, they are not going to slight them in that other, where charity never grows less. If one is the greater, the more good he does, we have lost nothing by their absence. For myself, I desire to imitate them. I find myself in danger from our enemies, like them. They could have escaped, and I can do so, by shunning the paths along which



ie me trouue dans le danger de nos ennemis auffi bien qu'eux, ils fe pouuoient fauer, ie le pourrois faire en m'écartant des endroits où les ennemis font leur courfes, ils font demeurez dans le [126] peril pour ayder ceux qui ne pouuoient pas fuyr, ils ont mieux aymé mourir instruisant les Sauuages, que de se mettre à couuert en les abandonnant; j'en feray de mefme, ie mourray pluftoft que de manquer à mes compatriotes, le feul defir de les fecourir pour leurs ames & l'amour que j'ay pour la Foy, & pour la Priere, me retiendra atprés de ceux qui donnent leur vie pour nous.

Ce bon homme ayroit fi tendrement ceux qui expofent leur vie pour noftre Seigneur, qu'il voulut qu'un petit fils que Dieu luy a donné portast le nom d'Ifaac en l'honneur du Pere Ifaac logues maffacré au pays des Hyroquois. Cét enfant eftant tombé malade bien-toft apres fon Baptesme, il n'en accusa point ce Sacrement de vie comme font les infideles, il le prend entre fes bras, le porte à l'Eglife, luy fait le figne de la Croix fur le front avec de l'eau benifte, le prefente à Dieu avec ces paroles; Il est à toy, prends-le, ou me le rends, tu me l'as donné fais ce que tu voudras, tu le peux guerir, ie croy en toy, aye pitié de moy; il ne fallut point d'autre medecine pour guerir cet enfant, il le remporta plein de vie en fa cabane; [127] fa mere s'estant trouuée fort mal fe feruit du mefme remede & s'en trouua tres-bien.

Le Pere tomba malade incontinent apres, un François qui entend la langue des Sauuages l'allant visiter luy demanda quelle penfée il auoit dans fa maladie, & si le demon ne tâchoit point de luy perfuader que ce mal prouenoit de fa creance; Il ne l'a pas encore

our enemies proceed. They remained in [126] perils that they might assist those who were unable to flee. They preferred to die while instructing the Savages, rather than to seek shelter by abandoning them. I will do the same; I will die rather than fail my fellow-countrymen. This one desire, to aid them for the sake of their souls, and the love which I have for the Faith and for Prayer, will keep me near those who give their lives for us."

This good man loved so tenderly those who hazard their lives for our Lord, that he resolved that a little son whom God had given him should take the name of Isaac, in honor of Father Isaac Jogues, murdered in the country of the Hyroquois. This child had fallen sick soon after his Baptism; but he did not throw the blame on that Sacrament of life, as the infidels do. He took him into his arms, brought him to the Church, made on his forehead the sign of the Cross with holy water, and presented him to God with these words: "He is thine; take him, or give him back to me. Thou didst give him to me; do what thou wilt. Thou canst heal him; I believe in thee; have mercy on me." No other medicine was needed for the healing of that child: he brought him back, full of life, into his cabin. [127] His mother, being very ill, made use of the same remedy, and was quite restored.

The Father fell ill, immediately afterward. A Frenchman, who understood the language of the Savages, asked, while visiting him, what he thought of in his sickness, and whether the Demon was not trying to persuade him that this sickness proceeded from his belief. "He has not done so yet," he replied; "and, when he does, he will gain nothing.

fait, répondit-il, & quand il le feroit il n'y gagneroit rien; j'ay toujours devant les yeux vn certain discours que j'ay entendu de la bouche de Noel Negabamat, qu'on appelle à present Tekserimat: l'ay perdu, me disoit-il, la plus part de mes enfans depuis que ie suis baptisé: ceux qui me restent sont tous malades, j'attends leur mort à tous momens, il n'y a iour qu'il ne nous arriue quelque perte, ou quelque mal-heur, perdons tout, mais ne perdons point la Foy. Ces parolles me sont demeurées profondement dans l'esprit, Je dis souuent à celuy qui a tout fait, ie ne veux que la pensée que tu prends de moy, fais tout ce que tu voudras, & ie l'agreeray; j'ay dessein, ajoutoit-il, de me confesser & de me communier Dimanche prochain, & puis [128] ie ne penseray plus à moy: il le fit & guerit; Dieu n'a pas moins d'amour pour les simples que pour les sçauans.

Ie coucheray en ce lieu vne histoire assez remarquable. Vne jeune Algonquine ayant esté prise en son pays, & menée dans le pays des Hydroquois, comme elle estoit assez bien faite, & d'vn bon naturel, elle fit rencontre d'vn bon mary, apres huit ou neuf ans de captiuité, elle tomba malade, en forte qu'elle croyoit que c'estoit fait de sa vie. Vne autre captiue, nommée Monique l'alla visiter: Remarquez s'il vous plaist en passant, vn trait de l'adorable prouidence du bon Dieu sur ses élus. Cette Monique estoit aueugle quand elle fut prise, & c'est vn miracle que les Hydroquois qui m'affacent toutes les vieilles femmes & toutes les infirmes qui ne leur peuvent rendre aucun seruice pardonnerent à vn aueugle: mais Dieu la vouloit conseruer pour le salut de plusieurs ames; elle a esté fort bien instruite en l'Hof-

I have always in remembrance a certain discourse which I heard from the lips of Noel Negabamat, whom they now call Tekwerimat. 'I have lost,' he said to me, 'the greater number of my children since I was baptized; those who are left to me are all ill: I expect their death at every moment. There is not a day when some loss or misfortune does not befall us; let us lose all, but let us not lose the Faith.' These words have dwelt deeply in my mind. I say often to him who made all things: 'I desire only what thou choosest for me; do whatever thou wilt, and I will accept it.' I intend," added he, "to confess and receive communion next Sunday; and, after that, [128] I will think no more about myself." This he did, and recovered. God has not less love for the simple than for the wise.

I will set down here a very remarkable story. A young Algonquin woman, seized in her own country, and taken to the country of the Hydroquois,—a somewhat comely person, and of good disposition,—met with a good husband. After eight or nine years of captivity, she was taken so ill that her life was in danger. Another captive, named Monique, went to visit her. Observe, if you please, in passing, a feature of the adorable providence of the good God over his elect. This Monique was blind when she was taken prisoner; and it was marvelous that the Hydroquois, who put to death all the old women and the infirm, who can be of no use to them, should spare one who was blind. But God chose to preserve her for the salvation of many souls. She had been very well instructed in the Hospital at Kebek; she understood the doctrine of Jesus Christ, and conversed on it with much intelligence and good feeling. God

pital de Kebek, elle fçait la doctrine de Iefus-Christ, & en parle tres-bien, & avec beaucoup de bons fentimens; Dieu luy a rendu, non pas la veuë toute entiere, mais autant qu'il en faut [129] pour se conduire, & pour aller confoler les femmes & les filles Chrestiennes qui gemiffent comme elle, fous le poids d'une rude captiuité: elle fait de petites affemblées, elle instruit, elle catechife, elle encourage, elle enseigne & fait faire les prieres à ses compagnes; en vn mot Dieu luy fait faire en ce pays d'horreur & de tenebres le mestier d'un dogique ou d'un predicateur. Ayant donc appris que la femme dont nous voulons parler estoit malade elle se tranfporte en sa cabane, & luy remet en memoire ce qu'elle auoit autresfois entendu de nostre creance: voyant que la malade prenoit plaisir en ces discours, elle poursuit sa pointe, passe la nuit auprès d'elle, luy fait demander pardon de ses fautes, l'exhorte à souhaiter le saint Baptesme pour éuiter les peines, & pour jouyr des recompenses qu'elle luy met deuant les yeux. Cette pauvre creature animée d'un esprit plus fort que le sien, promet à Dieu qu'elle chercheroit toutes les voyes d'estre baptifée, si sa bonté la tiroit de la mort qu'elle attendoit. Sa priere fut exaucée, elle guerit & se voulant en fuitte retirer en son pays pour accomplir sa promesse, son cœur fut [130] combattu de diuerfes pensées. Elle auoit vn petit fils âgé enuiron de 7. ou 8. ans qu'elle aymoient vniquement, son espoux la cheriffoit fort, elle estoit en pleine liberté dans les bourgades Hyroquoife, & les parens de son mary la voyoient de bon œil, elle se jettoit dans le hazard d'estre bruslée & rotie toute viue en cas de surprife dans sa fuitte, elle pretendoit aller dans vn pays

restored to her, not full power of vision, but as much as was necessary [129] for finding her way, and for going about to comfort the Christian women and girls, who, like herself, were groaning under the weight of a harsh captivity. She formed little gatherings; instructed, catechized, encouraged, and taught them, and induced her companions to pray. In a word, God enabled her to perform, in that land of horror and darkness, the office of a dogique or a preacher. Having learned, then, that the woman we are speaking of was ill, she betook herself to her cabin and reminded her of what she had formerly learned concerning our belief. Seeing that the sick woman took pleasure in these discourses, she pursued her point,— she passed the night by her side, induced her to ask pardon for her faults, and exhorted her to desire holy Baptism that she might escape the punishments and enjoy the rewards which she set before her. This poor creature, animated by a spirit stronger than her own, promised God that she would seek every means of being baptized, if his goodness would deliver her from the death she was expecting. Her prayer was granted, and she recovered; and desiring, in consequence, to go back to her own country, in order to fulfill her promise, her heart [130] struggled with conflicting thoughts. She had a little son, aged about 7 or 8 years, for whom she entertained a singular love; her husband loved her dearly; she enjoyed full liberty in the Hyroquois villages, and her husband's relations looked kindly on her. She hazarded the chance of being burned, or roasted alive, in the event of being overtaken in her flight. She purposed going to a country that had been laid waste,— where, perchance, not one of her relations

desolé, où peut-estre aucun de ses parens ne restoit sur la terre pour la recevoir; il n'importe, elle est resoluë de tenir la parole qu'elle a donnée à Dieu, elle cherche les moyens d'éuader: vne sienne amie captiue promet de luy tenir compagnie, la conclusion est prise, elles preparent leur petit bagage qui ne pouuoit pas estre bien grand, puis qu'il ne les deuoit pas empêcher, ny de marcher, ny de courir dans les rencontres. La nuit destinée pour leur départ commençant de reueustir la terre & les forests de ses tenebres, cette pauvre femme voulut prendre congé de son petit fils, les Sauuages ont trop de tendresse pour leurs enfans, ils croyent souuent leur persuader par la raison, ce qu'on ne peut obtenir d'un si bas âge que par la crainte; elle [131] luy tint ce discours; Mon enfant ie ne suis pas de ce pays-cy, ayant esté prise captiue dans le pays des Algonquins & amenée dans cette bourgade, ton pere m'a épousée; mais mon cher fils ie ferois bien ayse de voir encore vne fois mon pays, c'est pourquoy j'ay resolu de te quitter; ne t'en fâche point, car ie t'ayme beaucoup; l'enfant se mit à pleurer, & luy dit; ma mere ie veux aller avec vous, ne m'abandonnez pas. Mon fils, repart la mere, tu ne me scaurois fuiure, tu serois cause de ma mort; quand ie feray partie adresse-toy à telles femmes qui sont de mon pays, elles t'enseigneront ce que tu dois scauoir, rends leur obeyffance, & lors que tu feras assez grand pour me venir trouuer: souuiens-toy que tu as vne mere au pays des Algonquins qui t'a aymé de tout son cœur; mais ne me découure point; car tu serois cause que ie serois bruslée. Ayant fait son Adieu, non sans larmes & sans soupirs de part & d'autre, il furuint vn

might yet remain on earth to receive her. It mattered not; she had resolved on keeping her word that she had pledged to God. She sought means of escape; and a friend of hers, a captive, promised to accompany her. The resolution was taken; they made ready their little baggage, which could not be very extensive, since it must not impede them in difficult places, either in walking or running. The night determined on for their departure had begun to invest in darkness the land and the forests, when this poor woman attempted to take farewell of her little son. The Savages are too fond of their children,—they often trust to convince them by reason, of what, at so tender an age, they can only acquire by fear; she [131] spoke to him in these terms: “My child, I am not of this country, having been taken captive in the country of the Algonquins, and brought to this village. Thy father married me: but, my dear son, it would delight me to see once more my own country. For that reason, I have resolved to leave thee; do not sorrow, for I love thee much.” The child began to weep, and said to her: “My mother, I will go with you; do not abandon me.” “My child,” the mother replied, “thou canst not follow me; thou wouldst be the cause of my death. When I shall have gone away, address thyself to such women as are of my country: they will teach thee what thou oughtst to know: render to them obedience. And, when thou shalt be old enough to come to me, remember that thou hast a mother in the land of the Algonquins, who loved thee with all her heart; but on no account betray me, for thou wouldst be the cause of my being burned.” Having made her Adieu, not without mutual tears and sighs,



empêchement qui retarda leur fuite sept ou huit iours, & pendant tout ce temps-là ce pauvre petit innocent ne découurit jamais le deffein de sa mere, ce filéce est rare en vn âge si tendre.

[132] Enfin ces deux fugitiues prenant l'occasion au poil, se jettent dans ces vastes forests, ne portant que la moitié de leur vie, & encore estoit-elle partagée entre la crainte & l'esperance: tout est chemin dans ces grands bois, il faut tenir sa route à la veüe des Astres sans compas, & sans bouffole; ayant desia fait quelques journées de chemin, elles apperçoient des Hiroquois qui retournoient de la guerre ou de la chasse, la peur leur oste l'esprit & vne partie de leurs forces; celle qui s'estoit renduë compagne de nostre captiue, portant avec foy vn petit enfant qu'elle auoit mis au monde fort peu de iours deuant sa fuite, voyant que son laiët s'estoit perdu & tary, tant par la peur & par l'apprehension de ses ennemys, que par les grands trauaux qu'elles souffroient en vn voyage si épouuantable, & craignant d'ailleurs que les cris & les gemissemens de ce pauvre petit ne fissent perdre & la mere & l'enfant, elle luy osta la vie, mais la pauvre mal-heureuse ne conferua pas la sienne par cette mort, elle fut reconnuë & prise par ces Hyroquois qui la garotterent pour estre la pasture des flammes dans leur bourgade: [133] mais redoutant les feux de la terre & ne connoissant pas ceux de l'enfer, elle s'y precipita par vne mort volontaire & comme enragée.

Pendant que les ennemis poursuiuoient celle-cy, l'autre se cacha si dextrement qu'elle éuita leur prise, & poursuiuant son chemin toute seule; enfin elle arriua au pays des Chrestiens, ou elle raconta toutes

there occurred, unexpectedly, a hindrance which delayed their flight for seven or eight days; and, during the whole of that time, this poor little innocent never made known his mother's design. Such silence is rare at so tender an age.

[132] At length these two fugitives, seizing opportunity by the beard, dashed into the vast forests, taking with them but half of their lives, and even that was shared between fear and hope. In these great forests, the road is everywhere. They must shape their course by observing the Stars, without compass or needle. Having been already some days on the way, they espied some Hiroquois, who were returning from war, or from the hunt. Fear deprived them of their senses, and, in part, of their strength. She who had become our captive's companion bore with her a little infant, whom she had brought into the world a very few days before her flight; seeing that her milk was gone and dried up,—as much through fear and dread of her enemies, as by the great toil she had undergone in a journey so appalling,—and fearing, moreover, that the cries and wailings of the little one would be the ruin of both mother and child, she took its life. But the poor unfortunate woman did not save her own life by that death, for she was recognized, seized, and bound by these Hyroquois, that she might be food for the flames in their village; [133] but, dreading the fires of earth, and having no knowledge of those of hell, she, like one maddened, plunged headlong into these by a self-inflicted death.

While the enemy were in pursuit of this woman, the other so cleverly hid herself as to elude capture, and proceeded on her way all alone. At length, she

ses auantures; & apres auoir esté soigneusement instruite en la Foy de Iesus-Christ, elle fut baptisée en son nom, bien joyeuse d'auoir trouué la veritable liberté des enfans de Dieu par des dangers capables d'épouuanter des Geans.

On baptisa à meisme temps vne femme dont la conuersion ne semble pas moins miraculeuse, quoy qu'elle soit moins estrange en apparence. C'estoit vn esprit altier, vne humeur dédaigneuse & arrogante, la superbe estoit le caractere qui la distinguoit des autres femmes, & vous eussiez dit que ce mal estoit hereditaire en sa famille, tant ceux qui la touchoient en estoient empestez. Sa Sœur aisnée estant prise des Hyroquois ayma mieux se tuer soy-mesme, & vn enfant qu'elle portoit avec elle, que d'estre leur seruante [134] ou leur esclau. Il arriua certain iour, qu'un Pere de nostre compagnie luy parlant, déplora avec des paroles tendres, mais efficaces, le mal-heur & la punition de sa sœur, qui auoit si fouuent méprisé le Baptisme: la crainte de tomber dans le meisme chastiment s'empara si fortement de cette ame, qu'elle se fit instruire, & pourfui[ui]t son Baptisme si ardamment, qu'elle l'obtint avec vne si grande benediction, qu'il n'y a rien de plus souple, de plus obeyffant & de plus humble que cette femme, les épreuues l'ont renduë plus constante en la Foy, elle a perdu son mary, braue Capitaine & bon chasseur, elle n'a plus qu'un fils pour tout support, & ce fils est tousiours malade: ce delaissement des creatures l'attache plus fortement au Createur.

Je ne sçay si ie dois marcher plus auant dans les bons sentimens des Sauuages, le rapport qu'ils ont les vns avec les autres peuuent donner du dégouft à

reached the country of the Christians, where she related all her adventures; and after having been carefully instructed in the Faith of Jesus Christ, was baptized in his name,—overjoyed to have found the true liberty of the children of God by dangers sufficient to terrify Giants.

There was baptized at the same time a woman whose conversion seems not less wonderful,—though, in appearance, not quite so unusual. She possessed a haughty spirit, a disdainful and arrogant disposition. Pride it was that distinguished her from other women: and you would have said that this vice was hereditary in her family, so much were all her kindred infected with it. Her elder Sister, being made prisoner by the Hyroquois, preferred destroying herself, together with a babe she carried with her, rather than be their servant [134] or their slave. It happened on a certain day that a Father of our society, talking with her, lamented in gentle, though forcible words, the misfortune and punishment of her sister, who had so often scorned Baptism. The fear of falling under a similar chastisement seized so strongly upon her mind, that she received instruction, and sought her Baptism so ardently as to obtain it, with a blessing so great, that nothing could have been more compliant, obedient, and humble than this woman. Trials rendered her more steadfast in the Faith. She lost her husband, a brave Captain and a good hunter. She has now but one son for her entire support, and he is always ailing. This isolation from creatures attaches her more strongly to the Creator.

I do not know whether I ought to expatiate further on the edifying feelings of the Savages. The resem-

vn entendement qui fuit de cent lieuës tout ce qui paroist approcher des redites, mais auffi faut-il auouër que plusieurs perfonnes nous conjurent de ne point obmettre ce qui peut enflammer la volonté.

[135] Quand ie penſe à la vie que j'ay menée deuant que d'eſtre baptifé, difoit vn bon Neophyte, ie fuiſ ſi confus que ie voudrois me pouoir dérober des yeux de Dieu & des hommes & de moy-mefme; & ſi pour expier mes offenſes on me difoit qu'il fe faut jetter dans les mains des Hyroquois, il me ſemble que j'obeyrois promptement.

Vn autre ſ'eſtonnoit, que Dieu eut tant de bonté, d'auoir amené des predicateurs d'vn pays ſi eſloigné pour le conuertir. Si moy qui ne fuiſ qu'vn pauvre homme, difoit-il, reflens tant de douleur de voir les defordres de quelques-vns de mes gens qui ne font pas encore Chreſtiens, en forte que j'ay de la peine de les fouffrir; comment eſt-ce que Dieu m'a fouffert tant d'années? mais qui l'a porté, nonobſtant nos maladies, à me faire ſon enfant? il faut bien que le cœur de Dieu ſoit vn cœur de Pere.

Vn autre inſtruit du S. Eſprit; car les hommes ne luy auoient point appris cette leçon, difoit, qu'il ne falloit pas benir Dieu & le remercier ſeulement pour les graces qu'il nous a fait, il le faut benir auffi pour ceux qui ne le louënt pas; il luy faut rendre [136] des actions de graces pour les biens qu'il fait à ceux qui ne le connoiſſent pas, il le faut adorer pour les enfans qui n'ont point encore d'eſprit ny de jugement. Si quelque homme fait vn preſent à mes enfans, ie le remercie pour eux; & pourquoy donc ne benirois-je pas celuy qui leur a donné la vie, & qui leur conferue avec tant de bonté; ie le remercie meſme pour les

blance which they bear one to another may be distasteful to a mind which flees a hundred leagues from what seems to approach repetition; but, on the other hand, it must be said that many persons entreat us to omit nothing whatever that can kindle the will.

[135] "When I reflect on the life which I led before being baptized," said a good Neophyte, "I am so confounded, that I would hide from the eyes of God and man, and from myself; and if, to expiate my offenses, I were told that I must cast myself into the hands of the Hyroquois, it seems to me that I would promptly obey."

Another wondered that God had so much goodness as to have brought preachers into so distant a country, to convert it. "If I," said he, "who am but a poor man, feel such distress at seeing the licentiousness of some of my people, who are not yet Christians, that it gives me pain to endure them, how is it that God has borne with me for so many years? But who has moved him, notwithstanding our evil ways, to make me his child? It must indeed be that the heart of God is that of a Father."

Another—instructed by the Holy Ghost, for men had never taught him this lesson—observed that we ought not to bless and thank God solely for the favors he has bestowed upon ourselves,—we should bless him also on behalf of those who do not praise him; we should render to him [136] thanksgivings for the benefits which he confers on those who do not know him. We should adore him on behalf of children who have, as yet, neither sense nor judgment. "If some man, makes a present to my children, I thank him on their behalf; and why, then, should I not bless him who gave them life, and has

autres enfans, afin qui si leurs parens s'en oubloient, Dieu reçoive honneur & loüange des biens qu'il depart à ses creatures.

Vn Capitaine, homme de consideration, demandoit d'estre instruit & d'estre baptisé, le Pere à qui il s'adressa le voulant éprouver, l'écouta assez froidement, & luy dit, viens-moy trouver tous les iours, & si ie ne suis pas à la maison, retourne vne autrefois; il venoit en certain temps jusques à cinq ou six fois pour vn iour, il n'y a rien qui éloigne tant de Dieu, & qui soit plus opposé à la verité qui le fait, & que l'orgueil, l'humiliation est la pierre de touche de la Foy & des vertus solides; le Pere instruifit ce Capitaine, comme s'il eut instruit vn enfant. Enfin cét homme connut bien qu'on vouloit decourir [137] s'il auoit vne bonne & forte volonté d'embrasser vne Loy qui fait profession de la Croix, de la paureté & de l'humilité. Il apporte aux pieds du Pere ses richesses qui consistoient en quelques coliers de porcelaine, & luy dit; mon pere donne tout cela aux pauvres, & sçache que j'ayme la Foy plus que tous les biens de la terre; & en fuitte decourant ses épaules, fais-moy fustiger bien ferré pour mes offenses, & tu sçauras que ie ne crains point les souffrances, ny la confusion: sa constance & vn danger de mort où il se rencontra, luy firent donner le Baptesme. Si-tost qu'il fut Chrestien il s'écria deuant ses gens; sçachez que c'est du fond de mon cœur que j'ay embrassé la pierre [*sc.* priere]; Si vous me voyez jamais reculer, ie vous donne toute liberté de vous rire & de vous mocquer de mon inconstance.

Vn chasseur ayant eu quelque instruction, se mit à genoux pour remercier Dieu apres auoir tué vn grand

preserved them with so much goodness? I thank him myself on behalf of other children, that, should their relatives forget them, God may receive honor and praise for the benefits which he dispenses to his creatures."

A Captain, a prominent man, asked to be instructed and baptized. The Father to whom he addressed himself, wishing to prove him, listened to him somewhat coldly, and said to him, "Come to me every day; and, if I am not at home, come back another time." He came at stated hours, as many as five or six times a day. There is nothing which so removes us from God as display and pride; humiliations are the touchstone of Faith, and of solid virtue. The Father instructed this Captain, as if he had been instructing a child. At length, that man well understood that we wished to discover [137] whether he possessed a good and strong intention to embrace a Law which made profession of the Cross, of poverty, and of humility. He brought to the feet of the Father his riches, which consisted of some porcelain collars, and said to him: "My father, give all that to the poor, and know that I love the Faith more than all the riches of earth;" and then, baring his shoulders, "Cause me to be scourged right well for my offenses, and thou shalt know that I fear neither sufferings nor shame." His steadfastness, and a danger of death which befell him, caused Baptism to be granted him. As soon as he became a Christian, he exclaimed before his people: "Know that it has been from the depths of my heart that I have embraced the prayer; if you see that I ever go back, I give you full liberty to jeer and to mock at my inconstancy."



Cerf, son camarade se mit à rire; j'ay, fit il, appris cela des Chrestiens, l'autre s'en gauffe & le pouffe du pied pour le faire leuer, difant, qu'il auoit bien vescu jusques alors sans ces badineries, & que son bon-heur [138] ne dépendoit pas de nos ceremonies: à quelque temps de là, ce fanfaron s'estant embarqué dans vn canot, fit naufrage, & s'en reuint tout delabré & à demy mort; nostre chasseur luy dit, si tu eusse, prié le Dieu des Chrestiens, peut-estre t'auroit-il preferué de ce mal-heur. Ce miserable s'en gauffa derechef, mais s'estant mis sur l'eau vne autre fois, son petit basteau decorce renuerfa dedans par vn beau temps; on eut peine de retirer son corps des portes de la mort, Dieu veuille que son ame en reçoie la vie: quoy qu'il en soit, nostre chasseur touché de ce chastiment, nous vint trouuer & nous dit; qu'un nommé Atcheens, Capitaine de la nation d'Yroquet l'auoit enchargé de se faire baptiser. Ne fais pas comme moy, luy disoit-il, j'ay negligé le Baptême pendant la vie, ie le souhaite à la mort, & ie ne le puis auoir: ah! que j'ay de regret de mourir dans vn lieu éloigné des François: mon cœur est triste, ie suis priué de l'vnique bien qui me pourroit consoler; fois sage, mon cher amy, n'attends pas à la mort à te conuertir; pour conclusion, ce bon chasseur fut mis au nombre des Catecumenes.

[139] Difons deux mots des Atticamegues, & finissons ce Chapitre. Ces peuples deleguerent vn vray Israélite d'entr'eux, pour nous venir voir, & pour emmener en leur pays le Pere qui a vn soin particulier de cette Mission. Ce pauvre Pere n'y pût aller, pource qu'il n'y auoit pour lors que deux de nos Peres aux Trois riuieres pour le secours des

A hunter, who had received some instruction, fell on his knees to thank God, after having killed a large Stag; his comrade began to jeer. "I have," said he, "learned this from the Christians. The other made game of him, and pushed him with his foot, to make him rise, saying that he had always lived well, up to that time, without such follies; and that his good fortune [138] depended not on our ceremonies. Some time afterward, this braggart, having set out in his canoe, was wrecked, and came back quite woebegone, and half dead. Our hunter said to him: "If thou hadst prayed to the God of the Christians, perhaps he would have preserved thee from this misfortune." The miserable man again mocked at him; but, venturing once more on the water, in fair weather, his frail bark canoe again upset. It was with difficulty that his body was rescued from the gates of death; God grant that his soul may receive life. However, our hunter, affected by this chastisement, came and told us that a man named Atcheens, Captain of the Yroquet nation, had charged him to become baptized. "Do not as I did," he said to him. "I made light of Baptism during life: I wish for it in the hour of death, and cannot have it. Ah! how I regret having to die in a spot far distant from the French; my heart is sad; I am deprived of the one blessing that could comfort me. Be wise, my dear friend; wait not thy conversion till death." To conclude; this good hunter was received into the number of the Catechumens.

[139] Let us say a word or two about the Atticamegues, and finish this Chapter. These people delegated a true Israelite among them to come and see us, and to take back to their own country the

François & des Sauvages. Je ne ſçay lequel des deux fut plus trifte, ou ce bon Ifraélite nommé Antoine, aagé d'environ 55. ans, ou le Pere, à qui les larmes venoient aux yeux, entendant les amoureux reproches que luy faisoit ce fidele Meſſager. Que diront ceux qui te ſouhaitent avec impatience, & qui ont vn ſi grãd deſir de ſe confeſſer? que ferõt mes enfans qui n'õt pas encor receu le Bapteſme? ma femme qui n'a pũ deſcendre iufques icy ne me verra pas de bon œil, ſi ie retourne ſans t'embarquer? faut-il donc que nous ſoyons ſeparez apres noſtre mort? que les vns ſoient bien-heureux, & les autres mal-heureux, ſi j'euffe pũ apporter toute ma famille ſur mes eſpaules ie l'aurois fait, mais les chemins font eſpouuantables. Si les autres qui ne peuvent ſurmonter ces difficultez, viennent à [140] mourir ſans Bapteſme, à qui en fera la faute? pour concluſion le Pere ordonna que l'vn des plus ſages d'entr'eux confereroit le ſaint Bapteſme à ceux qu'on verroit en danger de mort, & qu'on porteroit les autres à former ſouuent des actes d'vn pur amour, & d'vne contrition parfaite, pour ſuppléer au deſaut du Sacrement de Penitence. Il eſt vray que ces bonnes gens menent vne vie ſi innocente que le Pere ſe conſoloit dans l'impuiſſance de les aller ſecourir.

Il a ſçeu depuis, que la femme d'vn Capitaine eſtoit morte ſans Confeſſion; iamais, dit-il, on n'a veu femme plus zelée pour la Foy, elle a conuertie ſon mary, ſon gendre, & toute ſa famille, & quantité d'autres perſonnes. Elle demandoit tous les iours à Dieu la grace de ne point mourir qu'apres auoir receu tous ſes Sacremens. Il ne luy a pas accordé cette faueur, mais il luy auoit donné vne ſi grande innocence,

Father who has special charge of that Mission. This poor Father could not go, there being, at that time, only two of our Fathers at Three rivers, to minister to the French and the Savages. I do not know which of the two was the more sad,—the good Israelite, who was named Antoine, and aged about 55 years; or the Father, whose tears came to his eyes on listening to the loving expostulations made by this faithful Messenger. “What will they say who impatiently long for thee, and so greatly desire confession? What will my children do, who have not yet received Baptism? or my wife, who could not come down here, and will not look upon me with a kindly eye if I return without thee on board? Must we, then, be separated after our deaths? Must some be blest, and others wretched? If I could have brought all my family upon my shoulders, I would have done it; but the roads are frightful. If others, who cannot surmount these difficulties, come to [140] death unbaptized, with whom will lie the blame?” In the end, the Father decided that one of the most intelligent among them should bestow holy Baptism on those who should be in manifest danger of death; and that others should be induced to offer frequent acts of pure love and perfect contrition, to supply the lack of the Sacrament of Penance. In truth, these good people led so innocent a life, that the Father consoled himself for his inability to go to their aid.

He has learned, since then, that the wife of a Captain had died without Confession. “Never,” said he, “has a woman been seen more zealous for the Faith. She converted her husband, her son-in-law, and her whole family, and many other persons. She entreated from God, every day, the favor that she

& vne telle crainte & horreur du peché, qu'elle ne manquoit iamais de s'éveiller tous les Samedis fur la minuit; & alors se mettant à genoux elle examinoit sa confcience, puis s'adreffant à nostre Seigneur, elle luy confessoit tous fes [141] pechez comme elle auroit fait deuant vn Prestre, recitant en fuite quelques prieres, comme si ce veritable Pontife luy eut donné pour penitence. Dieu est bon, & sa bonté se répand iufques dans le fonds de la Barbarie.

Le Pere adjouste que quelques Sauvages instruits dedans ces vastes forests, fans iamais auoir veu aucuns Europeans, font venus demander le Baptesme, recitans brauement les prieres qu'ils auoient apprises de la bouche des Chrestiens qui habitent ces grands bois. Il me semble que nous pouons dire des graces de Dieu ce qu'on dit du Soleil; *Nec est qui se abscondat à calore eius*, il n'y a perfonne qui ne ressent quelques effets de cette chaleur diuine.

might not die till she had received all the Sacraments. He did not accord her that favor, but gave her an innocence so exalted, and such a fear and horror of sin, that she never failed to waken, on every Saturday, about midnight; then, kneeling down, she examined her conscience. Next, addressing herself to our Lord, she confessed to him all her [141] sins, as she would have done to a Priest,—reciting afterward some prayers, as if he, the real Pontiff, had given them to her for a penance." God is good, and his goodness is diffused even in the depths of Barbarism.

The Father adds that some Savages, instructed within these vast forests, who had never seen any Europeans, have come to solicit Baptism, readily reciting the prayers they had learned from the lips of Christians who inhabit these great woods. It seems to me that we can say of the graces of God what is said of the Sun, *Nec est qui se abscondat à calore ejus*,—"There is no person who feels not some effects of this divine warmth."

## [142] CHAPITRE XII.

## DE LA MISSION DE SAINTE CROIX À TADOUSSAC.

**L**E Pere qui cultiva l'an passé cette Mission, dit dans ses Memoires, que ce qu'il en a remarqué de plus considerable, se rapporte au zele ardent que les Sauvages Chrestiens & leurs Capitaines ont fait paroistre pour l'amplification du Royaume de Iesus-Christ, & pour écarter le vice de leur nouvelle Eglise.

En voicy quelques exemples. Ce bon Pere les estans venus visiter apres Pafques, ils le prierent de leur faire adorer la sainte Croix, comme les Chrestiens de S. Ioseph l'auoient adoré la Semaine sainte. Il ne faut pas, disoient-ils, que pour auoir esté priez de Prestres en ce saint Temps, nous soyons encore priez du souuenir de la mort de nostre Redempteur. Ils se disposerent à cette grace, huit iours durant, se confessans deux fois selon leur coustume: quand ils passent quelques [143] mois sans pouoir approcher de ce Sacrement: ils firent vn ieune public & vniuersiel, & vn iour de Vendredy ils rendirent leurs deuoirs à Iesus-Christ mourant, auéc tant de sentimens de pieté & de deuotion, que les François qui assisterent à cette sainte ceremonie, ne pouoient assez admirer la ferueur de ces bons Neophytes.

Quelques-vns touchez de regret d'auoir offensé Dieu, pour s'estre laissé autresfois surprendre des

## [142] CHAPTER XII.

## OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

THE Father who last year had the direction of this Mission says in his Memoirs that what he has observed in it as most noteworthy relates to the burning zeal which the Christian Savages and their Captains have manifested for the extension of the Kingdom of Jesus Christ, and the banishing of vice from their new Church.

Here are some examples. This good Father having come to visit them after Easter, they asked to be allowed to venerate the holy Cross as the Christians of St. Joseph had venerated it during holy Week. "It ought not to be," they said, "that, because we have been deprived of Priests throughout this holy Season, we should be debarred, besides, from this memorial of the death of our Redeemer." During eight days, they prepared themselves for this favor,—going to confession twice, as is their usage when they pass some [143] months without being able to approach that Sacrament. They held a public and universal fast; and on a Friday they offered reverence to Jesus Christ dying, with such emotions of piety and devotion, that the French, who assisted at the holy ceremony, could not sufficiently admire the fervor of these good Neophytes.

Some—touched with regret at having offended God by having allowed themselves, on former occasions, to be beguiled by the intoxicants which the



boiffons, que les François leur portent; protefterent tout haut, & tout publiquement, qu'ils estoïent indignes de s'approcher de l'image de Iefus-Christ, demandant qu'il leur fût feulement permis de baifer le paué de l'Eglise.

Quelques petits enfans s'estans apperceus qu'on emportoit la sainte Croix deuant que leurs parens leur euffent fait baifer, demanderent par leurs larmes & par leurs cris, & par leurs begayemens, qu'on la remit, afin qu'ils la pûssent adorer aussi bien que les autres.

Il semble, dit le Pere, que nostre Seigneur laissa découler quelque petite goutte de son Sang dans les cœurs de ces bonnes [144] gens; car au sortir de là les Capitaines & les principaux Chrestiens, enflammez contre la vice qui regne dauantage à Tadouffac à la venuë des vaisseaux, causé par le vin, & par l'eau de vie qu'on leur vend, protefterent hautement, que ceux qui auoient approché leur bouche des playes de Iefus-Christ en son image, seroient rudement châstiez si d'oresnauant ils la profanoient par l'yurognerie.

En fuite de cette publication, ceux qui auoient des barils pleins de ces boiffons, cachez dedans la terre, les apportoient au Pere, luy difans que tandis qu'il tiendroit leur Demon familier en prison, il ne leur pourroit nuire.

Ils ordonnerent encore, que personne ne traitât ou n'achetât de ces boiffons que par l'ordre du Pere donné par escrit, & que si quelqu'un y contreuenoit, qu'il seroit censé pour yurogne, & puny comme tel.

En troisieme lieu, ils supplierent tres-humblement Monsieur le Gouverneur qu'il fit dresser vne prison à

French bring them — protested loudly and publicly that they were unworthy to draw near to the image of Jesus Christ; and requested that they should be permitted only to kiss the pavement of the Church.

Some little children, noticing that the holy Cross had been removed before their parents had made them kiss it, besought with tears and cries, in their childish accents, that it should be put back again, that they might venerate it, as well as the others.

“It seems,” said the Father, “that our Lord permits some tiny rill of his Blood to flow down into the hearts of these good [144] people; for, on leaving, the Captains and the leading Christians, incensed against the vice which is more than ordinarily prevalent at Tadoussac on the arrival of the vessels, in consequence of the wine and brandy that is sold to them, protested loudly that they whose lips had touched the wounds of Jesus Christ on his image should be severely chastised if, in future, they profaned their lips by drunkenness.”

In consequence of this notification, those who had barrels filled with these liquors, hidden underground, brought them to the Father, — telling him that, as long as he kept their familiar Demon in prison, he could not injure them.

They enacted, moreover, that no one should trade or purchase these liquors except by order of the Father, given in writing; and that any one transgressing this rule should be regarded as a drunkard, and punished as such.

In the third place, they humbly entreated Monsieur the Governor that he would cause a prison to be erected at Tadoussac, and any who were stained with this crime to be punished and chastised.

Tadouffac, & qu'il fit punir & chastier ceux qui feroient entachez de ce crime.

En quatrième lieu, vn Capitaine affez [145] fujet à cette maladie protesta par vn cry public, que si iamais on le voyoit estourdy de boiffon, il vouloit le premier fubir toute la rigueur des loix, & que pour la mauuaife edification qu'il auoit autresfois donné, il feroit punir & fustiger publiquement si quelqu'un de ses gens tomboit dans cette faute, voulant vanger en sa propre personne les pechez de ceux qui estoient sous sa charge.

Quelque temps apres vn ieune homme parut à demy yure, ce Capitaine voulut tenir sa parole. Il se trouue dans vne assemblée où estoient la plupart de ses gens, & leur tint ce discours. Si vous auez de l'amour pour moy, faites-le maintenant paroistre, tirez vengeance de mon corps pour le peché d'un tel, si quelqu'un de vous m'espargne, ie le tiendray pour vn lasche & pour vn poltron, & pour vne personne peu affectionnée à la Foy, & à la priere: là dessus il descouure ses espaules, commandant aux petits & aux grands de le fustiger; la plupart prenans ses paroles au pied de la lettre, obeyrent fortement de la main aussi bien que du cœur. Les François qui se trouuerent à ce spectacle, voyans qu'on le frappoit tout de bon, furent [146] attendris, & quelques-vns iusques aux larmes, admirans la constance & la joye qu'il faisoit paroistre dans le sacrifice qu'il offroit à Dieu pour le peché de son peuple.

Celuy qui auoit cōmis l'offense voyant ce beau jeu, fut bien estonné, il s'auance & parle en ces termes à son Capitaine qui estoit son parent. Mon cousin

In the fourth place, a Captain who was somewhat [145] given to this weakness affirmed, by a public declaration, that, if ever he were seen light-headed from drink, he would be the first to undergo all the rigor of the laws; and that, because of the bad example he had formerly given, he would punish himself by being publicly scourged, if any one of his people should commit that fault,—wishing to avenge upon his own person the sins of those who were under his charge.

Some time after, when a young man made his appearance half drunk, this Captain wished to make good his word. He happened to be at a meeting where were gathered together the greater number of his people, and he spoke to them as follows: “If you have any love for me, display it now; take vengeance upon my body for the sin of this one. If any one spare me, I shall regard him as a coward and a dastard, and as one who cares little for the Faith and prayer.” Upon that, he bared his shoulders, ordering both great and small to scourge him; the greater number, taking what he said literally, obeyed lustily, both with heart and hand. The French who were present, seeing they were striking him in earnest, were [146] moved, some even to tears, admiring his constancy, and the joy which he manifested in the sacrifice he was offering to God for the sin of his people.

He who had committed the offense, seeing this admirable spectacle, was astounded; he came forward, and addressed his Captain, who was a relative of his, in these terms: “My cousin, we have but one body, since we have the same blood in our veins. Thou hast borne half of the punishment due to my offense;

nous n'auons qu'un mefme corps, eftans paitris d'un mefme fang; tu as porté la moitié du chafpiment deub à mon offense, il faut que le facrifice s'acheue fur mon corps, l'innocent a fouffert, venons au coupable; & là deffus il fe prefente à ceux qui eftoient defia tous difpofez de luy faire la charité qu'il attendoit de leurs mains, ayant mieux fouffrir en cette vie que de porter fon crime en l'autre monde.

L'un des deux Capitaines de cette Reduction, apprenant que fon frere eftoit fur le point de faire diuorce avec fa femme, l'aborde avec ces paroles; Je ne fçay fi ie te dois appeller mon frere, fi tu quitte ta femme tu quitteras la Foy, & en fuite tu cesseras d'estre mon parent & mon allié, ou pluftoft tu te declareras mon ennemy, auife à ce que tu feras, fi tu fors de [147] l'Eglife il faut fortir de Tadouffac, & iamais n'y paroiftre, autrement ie te feray dégrader, ou abandonner dans quelque Ifle deferte, d'où iamais tu ne pourras fortir. Ce pauvre homme eftonné d'un tel discours, confeffa ingenuëment, que fon cœur vouloit estre méchant, il conjure les Chreftiens de prier Dieu qu'il luy pardonne fon offense, il demande qu'on le puniffe rigoureufement, & que c'est l'vnique mifericorde qu'il attend de ceux qui croyent en Dieu, avec lesquels il n'ofoit fe trouuer dans leurs faintes afsemblées s'en iugeant tres-indigne.

Les Chreftiens avec leurs Chefs, jadis si ialoux de leur païs, & leur port de Tadouffac, qu'ils en refufoient la cognoiffance aux autres Nations, voyans que les Peres ne pouuoient pas les aller trouuer dans le fonds de leurs grands bois, les ont inuitées de venir

the atonement must be completed upon my body. The innocent has suffered; let us come to the guilty." Thereupon,—preferring to suffer in this life rather than to carry his crime into the other world,—he offered himself to those who were already quite prepared to accord him the charity he was awaiting at their hands.

One of the two Captains of this Reduction, learning that his brother was on the point of being divorced from his wife, accosted him in these words: "I do not know whether I ought to call thee my brother; if thou leave thy wife, thou leavest the Faith, and, in consequence, thou ceasest to be my relative and ally,—or, rather, thou declarest thyself my enemy. Consider what thou wilt do; if thou go forth from [147] the Church, thou must get thee out of Tadoussac, never to make thy appearance here again. Otherwise, I will cause thee to be disgraced, or abandoned on some desert Island, whence thou canst never escape." The poor man, astounded at such words, frankly confessed that his heart had consented to wickedness, and entreated the Christians to ask God to pardon his offense. He begged that he might be punished with severity, saying that this was the one mercy he hoped for at the hands of those who believed in God, among whom he dared not present himself in their holy assemblies, deeming himself most unworthy.

The Christians, with their Chiefs,—formerly so jealous of their country, and their port of Tadoussac, that they denied it intercourse with other Nations,—seeing that the Fathers could not go to them in the depths of their vast forests, invited them to come and dwell near them, that they might be taught

demeurer auprès d'eux pour apprendre le chemin du Ciel, apportant pour raison, qu'estans amis en cette vie, il ne falloit pas estre diuisez en l'autre. Les 8papinachi8ek ont desia receu la Foy. Les 8mamixek qui habitēt les terres voisines de l'Isle d'Anticosti ont commencé cette année de paroistre à Tadouffac, & [148] de prester l'oreille à la doctrine de Iesus-Christ. Ces bons Capitaines leur ont fait des presens pour les attirer auprès d'eux, afin de leur donner enuie d'embrasser leur creance.

Ce n'est pas tout. Ces peuples qui cachotent iadis aux François les chemins des Nations où ils vont trafiquer, ne voulans pas mesme que nous en abordassions, nous pressent maintenant qu'ils sont Chrestiens, de les fuire dans ces vastes forests, pour baptiser & pour confesser les Nations qui ne peuuent approcher de leur pays. Ils ont mené le Pere Gabriel Druillettes dans ces contrées par vn chemin nouueau, mais tres-affreux, afin qu'il visitât & qu'il consolât ceux qui ne le pouuoient venir trouuer à Tadouffac. Ie vy, dit le Pere, tant de ferueur dans ces bons Neophytes à mon premier abord, que les fatigues d'vn voyage espouuantable, & qui fait peur aux Sauvages mesmes, me semblerent bien douces.

Si tost que nostre Canot parut à leurs yeux, ils accoururent vers les riuies d'vn grand lac sur lequel nous voguions, & m'ayant reconnu, la joye se respan-dit sur leur visage; ils se jettent à genoux, les petits [149] enfans m'environnent & me caressent de tous costez, les malades s'écrient qu'ils ne craignent plus la mort, puis qu'ils ont moyen de se confesser, les principaux deleguent quelques Canots pour aduertir

the Heavenly way,—giving as a reason that, being friends in this life, they ought not to be separated in the next. The Oupapinachiwek have already received the Faith. The Oumamiwek, who inhabit lands in the neighborhood of the Island of Anticosti, have begun, this year, to appear at Tadoussac, and [148] to give ear to the doctrine of Jesus Christ. These good Captains have presented gifts to them; to attract them near to themselves, that they may give these people a desire to embrace their own belief.

This is not all. These peoples—who formerly concealed from the French the highways to the Nations to whom they went for traffic, not being willing that even we should approach them—press us, now that they are Christians, to follow them into these vast forests, in order to baptize and confess the Nations who cannot reach their country. They took Father Gabriel Druillettes into those regions by a new but most frightful road, that he might visit and comfort those who could not come to him at Tadoussac. “I saw,” the Father said, “so much pious ardor in these good Neophytes, on my first arrival, that the fatigues of a terrible journey, which frightened even the Savages, seemed to me most sweet.

“As soon as they caught sight of our Canoe, they ran to the shores of a large lake upon which we were paddling; and, having recognized me, joy spread itself over their faces. They fall upon their knees; the little [149] children surround me, and caress me on all sides; the sick exclaim that they no longer fear death, since they can now go to confession. The chiefs send some Canoes, to inform the neighboring Savages of my coming; moreover, they erect for me a small Chapel, which is quickly built.



les Sauvages voisins de ma venuë. On me dresse cependant vne petite Chapelle, qui fut bien-toft bastie.

Le Dogique, c'est à dire celuy qui fait les prieres publiques parmy ces bonnes gens, & qui les instruit en l'absence des Peres, fit rendre des actions de graces à nostre Seigneur pour nostre arriüée, il fit entonner des Cantiques aux petits & aux grands, mais avec tant de pieté, & de deuotion, que ie ne pûs iamais parler que par les yeux, tant mon cœur estoit remply de consolation.

Ce bon Dogique ne manquoit pas tous les iours de visiter les malades, de prier pour eux, en forte que quelques Payens touchez de cét exemple, demandoient le Baptesme, & quelques-vns disoient tout haut, que ses prieres les auoient guaris de leurs maladies.

Il rendit vn compte tres-exact au Pere de tout ce qui s'estoit passé pendant l'Hyuer touchant le Christianisme, il demandoit [150] des conseils pour foy & pour cette petite Eglise, avec autant d'humilité, de fougion, & de prudence, qu'on en sçauroit souhaiter au milieu de nostre Europe.

Vn vieillard aagé d'environ quatre-vingts ans fort ahurté à ses superstitions, voyant la bonne vie des Chrestiens, & prestant l'oreille aux paroles du Pere, le pria de l'instruire, protestant qu'il abandonneroit ses anciennes coustumes pour embrasser les nostres. Il venoit deux fois le iour en la Chapelle pour apprendre, comme vn enfant, les elemens de nostre doctrine, & comme sa memoire estoit fort desseichée on le voyoit souuent se pourmener en des lieux écartez, repétant les prieres qu'on luy auoit enseignéés, pour les inculquer plus auant dans le fonds de son cœur.

“ The Dogique — that is to say, he who offers the public prayers among these good people, and who instructs them in the absence of the Fathers — offered thanksgivings to our Lord for our arrival; he sang the Canticles to old and young, and with so much piety and devotion that I could not speak, save by my eyes, so full was my heart of consolation.

“ This good Dogique failed not, each day, to visit the sick, and to pray for them; so that some Pagans, touched by his example, begged for Baptism, and some of them publicly declared that his prayers had cured them of their diseases.”

He rendered to the Father a very exact account of all that had occurred during the Winter, in regard to Religious affairs. He solicited [150] advice, for both himself and this little Church with as much humility, submission, and discretion as could be wished for in the heart of our Europe.

An old man, aged about eighty years, firmly wedded to his superstitions, observing the good life which the Christians led, and giving his attention to the words of the Father, begged of him instruction, — protesting that he abandoned the ancient customs to embrace ours. He came twice a day to the Chapel in order to learn, as a child, the elements of our doctrine; and as his memory had become much enfeebled, he was often seen to betake himself to out-of-the-way places, repeating the prayers which had been taught him, that he might impress them more deeply upon his heart.

All the Catechumens most earnestly sought their Baptism. Among others, one, already aged, seeing that the Father refused him this grace, — delaying it until the Spring of the following year, that he might

Tous les Catechumenes pourfuiurent ardamment leur Baptesme, vn entr'autres defia aagé, voyant que le Pere luy refufoit cette grace, le remettant pour l'esprouer iufques au Printemps de l'année fuiuante entra dedans l'Eglife, harangua fortement en la prefence de tous les Chrestiens, proteftant que s'il mouroit deuant ce temps-là, il accuferoit le Pere deuant la Iuftice de [151] Dieu de fa perte & de fa damnation.

Le Demon enragé de voir qu'on luy arrache des mains vne proye dont il joiit depuis tant de fiecles, a tafché de troubler ces bons Neophytes par l'impofture d'un ieune homme, que fes parens proteftent auoir enfeuely & enterré, & le iour fuiuant de fes funerailles il parut, difent-ils, fur le foir tout plein de vie, affeurant qu'un certain qu'il ne cognoiffoit pas l'auoit tiré du fepulchre, & luy auoit enfeigné la façon d'honorer Dieu; il condamne les prieres & les deuotions des Chrestiens, avec tant d'attache à fon jugement, qu'encore qu'il auoie que le Demon foit mauuais, & qu'il faille croire en IESVS-CHRIST, il le veut neantmoins feruir à fa mode, traifnant deux & trois femmes apres foy. Il a fait folliciter quelques ieunes Chrestiens par fa fœur, à qui il a fait croire qu'elle pouuoit fans crime leur accorder ce qu'ils fouhaiteroient d'elle, pourueu qu'ils renonçaffent à la Foy & aux prieres qu'on leur a enfeignées dans Tadouffac, mais les Anges font plus puiffans que les Demons, ces bons Neophytes ont conferué la pureté de leurs corps, par la pureté de leur creance.

[152] Enfin le Pere eftant fur fon depart, vn bon Sauvage l'inuita au feftin, luy rendant mille graces,

prove him,—entered the Church and vigorously harangued in the presence of all the Christians, protesting that, if he died before that time, he would charge the Father, before the Justice of [151] God, with his ruin and damnation.

The Demon, enraged at seeing snatched from him a prey he had possessed for so many ages, has endeavored to disturb those good Neophytes by the following imposture. A young man who, his relatives affirmed, was shrouded and buried, appeared, they said, in the evening of the day after his funeral, full of life,—asserting that a certain person, whom he did not know, had taken him from the tomb, and had instructed him in the way he should honor God. He condemned the prayers and devotions of Christians with such obstinate adhesion to his own way of thinking, that—although he acknowledged the wickedness of the Demon, and the necessity of believing in JESUS CHRIST—he would nevertheless serve him after his own fashion, keeping with him two or three wives. He induced his sister to solicit some young Christians, by making her believe that she might without wrong grant them what they might desire of her, provided they would abandon the Faith, and the prayers which had been taught them in Tadoussac. But the Angels have more power than the Demons; these good Neophytes have preserved the purity of their bodies by the purity of their belief.

[152] At length, when the Father's departure was near, a good Savage invited him to a feast,—returning him a thousand thanks, and bestowing on him a thousand benedictions for the trouble he had taken in coming to visit them with so much pains; assuring

& luy donnant mille benedictions, de la peine qu'il auoit prise de les venir visiter avec tant de travaux, l'asseurant qu'aussi-tost que l'Hyuer seroit passé, il meneroit la plupart de ses gens à Tadoussac, pour y estre instruits plus à loisir, le priant de nommer en chaque cabane quelque bon Neophyte des plus sages, & des mieux instruits, pour tenir sa place en son absence, & pour luy rendre compte en son temps des actions & des déportemens de ces nouveaux enfans de Dieu, qui en verité composent vne petite Eglise fort innocente.

Vn braue & genereux Catechumene voulut accompagner le Pere, mais il le fit passer par son païs, où ayant fait assembler ses compatriotes il demanda le Baptesme d'une façon bien agreable, & pleine de ferueur. Mon Pere, luy dit-il, i'ay autresfois manié nos tambours, & ie me suis meslé de souffler & de chanter nos malades, ie renonce en la presence de mes gens à toutes ces superstitions, ie desire d'estre baptisé deuant [153] eux, afin qu'estans tesmoins de la Foy que ie professe, ils soient mes accusateurs si ie n'obey à tout ce que la Loy de IESVS-CHRIST me commande, ie les inuite, & les conjure, de me reprocher en ta presence tout ce que ie commettray contre la profession du Christianisme. Je desire qu'ils me veillent, & qu'ils examinent mes actions pour t'en faire vn fidelle rapport, me soumettant au chastiment que tu me voudras imposer, si ie contreuens aux loix de mon Baptesme; ne fais donc point de difficulté de m'accorder cette grace, qui doit non seulement profiter à mon ame, mais qui doit encore donner lumiere à la nation des *stakamišek*, qui sont distans de ce lieu de dix iournées. Mon frere iadis Capitaine de

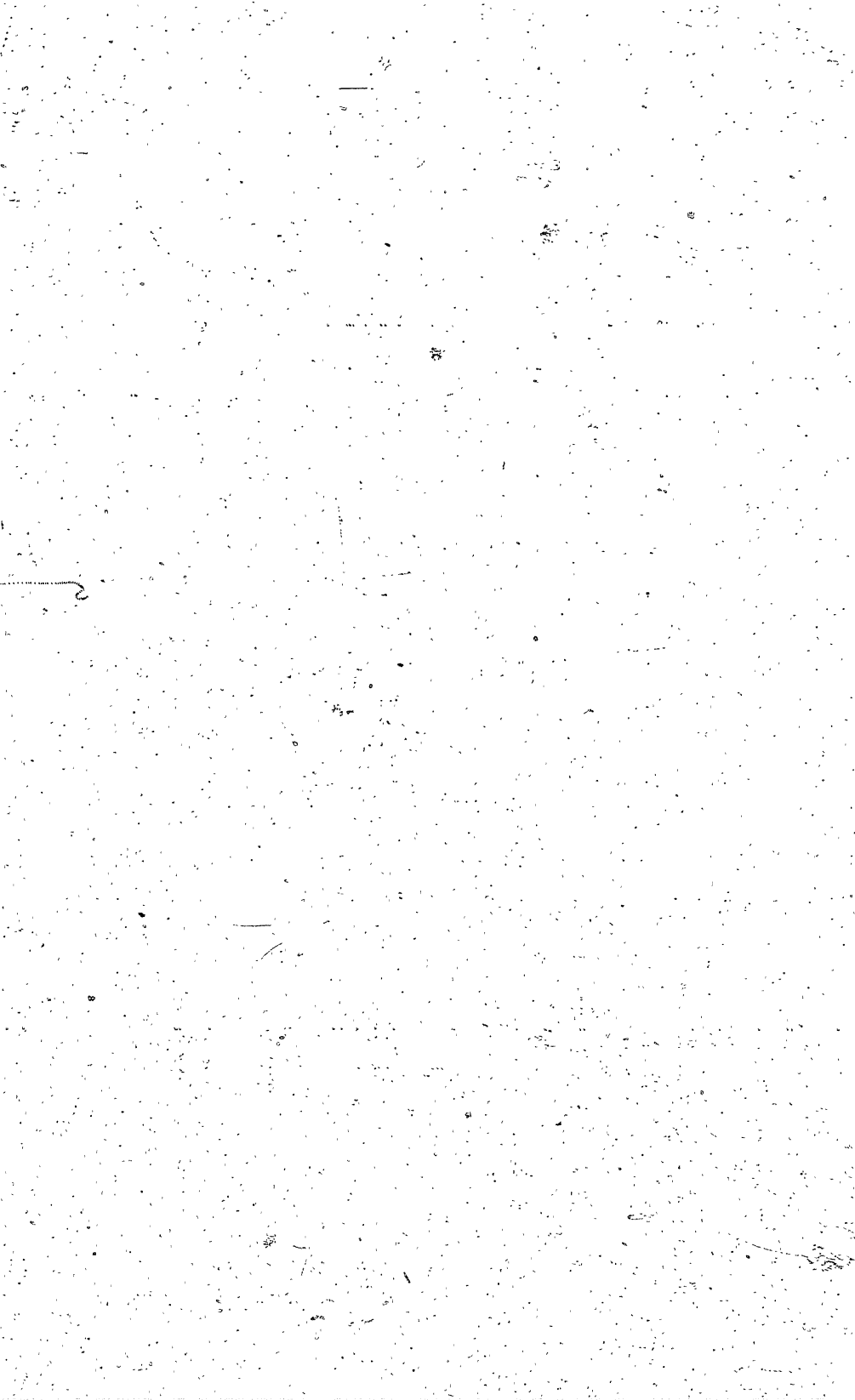
him that, as soon as Winter was over, he would bring the greater number of his people to Tadoussac, to be there instructed more at leisure; and beseeching him to name, in each cabin, some good Neophyte,—one of the most discreet, and most fully instructed,—to take his place in his absence, and to render him an account, in due season, of the actions and behavior of these new children of God, who, in truth, form a small but a very innocent Church.

A worthy and generous Catechumen determined to accompany the Father, but brought him through his own country,—where, when he had assembled his fellow-countrymen, he solicited Baptism in a manner most acceptable and full of fervor. “My Father,” he said, “in former times I handled our drums, and took part in blowing upon and singing over our sick people; I renounce, in the presence of my people, all these superstitions. I desire to be baptized before [153] them, that, being witnesses to the Faith which I profess, they may be my accusers if I obey not all the commands of the Law of JESUS CHRIST; and I invite and conjure them to reproach me before thee with whatever I may commit contrary to the profession of Christianity. I desire that they watch me, and examine my actions, that they may make to thee a faithful report of these, submitting myself to the chastisement which thou shalt impose upon me, should I transgress the rules of my Baptism. Do not then make any difficulty of according me this favor, which must not only benefit my soul, but enlighten also the nation of the Outakwamiwek, ten days’ journey hence. My brother, at one time a Captain at Tadoussac, having instructed me in the truths of which thou hast told us, I have given an

Tadouffac m'ayant instruit des veritez, dont tu nous a parlé, i'en ay fait le recit à ces peuples qui font mes alliez. Je les ay espouantez par les peines d'Enfer, ie les ay confolés par les delices dont iouyffent les Chrestiens au Ciel, ie les ay fait prier Dieu, ils m'ont tesmoigné vn grand desir d'estre instruits; baptise-moy donc, mon Pere, nous les irons voir l'Esté prochain tous [154] deux ensemble. Il ne falloit pas éconduire vn si bon cœur.

account of them to these people, who are my allies. I have frightened them by the pains of Hell; I have comforted them with the delights which Christians enjoy in Heaven. I have made them pray to God; they have declared to me their strong desire to be instructed. Baptize me then, O my Father; we will go to see them next Summer, [154] both together." There was no need of declining to accept so good a heart.





## BIBLIOGRAPHICAL DATA : VOL. XXXV

### LXXII

This is a Latin letter written by Paul Ragueneau to the father general (Caraffa), dated in the Huron country, March 13, 1650. The original rests in the domestic archives of the Society. Here, it was copied (probably in 1858) by Father Felix Martin; his apograph is in the archives of St. Mary's College, Montreal. His French translation appeared six years later in Carayon's *Première Mission*, pp. 247-253. The Latin text appears for the first time in Roche-monteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 466-469; this we follow, in our reprint.

### LXXIII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

### LXXIV

In reprinting the *Relation* of 1649-50 (Paris, 1651), we follow the text of the first edition, but add the letter of Marie de St. Bonaventure, mother superior, from pp. 178 and 179 of the second edition—the edition in which it first appeared. The "Privilegé" is dated at "Paris le 19. Decembre 1650," and the "Permission" was "Fait à Blois ce huitième Decembre 1650." The first and second editions of this *Relation* are generally referred to as "H. 95" and

"H. 96," respectively, because they are described in Hârrisse's *Notes*, nos. 95 and 96.

*Collation of first edition* (H. 95): Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (2); prefatory epistle from Paul Ragueneau to the provincial, Claude de Lingendes, pp. 1-3; Ragueneau's *Relation* (13 chaps.), pp. 4-171; "Lettre dv P. Hierosme Lallemant, au R. P. Claude de Lingendes," pp. 172-178; "Priuilege," with "Permifision" on the verso, 1 leaf. Page 63 is misnumbered 65, and p. 178 is by transposition misprinted 187. Signatures: *â* in two, A-L in eights, and M in four, the last two leaves being blank.

The second edition is an entire reset. It varies not only in typographical arrangement, but has also head-ornaments which differ from those of the first edition. The tail-piece of a basket with fruit, which appears on p. 171 of the first, is lacking in the second edition.

The title and collation of the second edition (H. 96) are as follows:

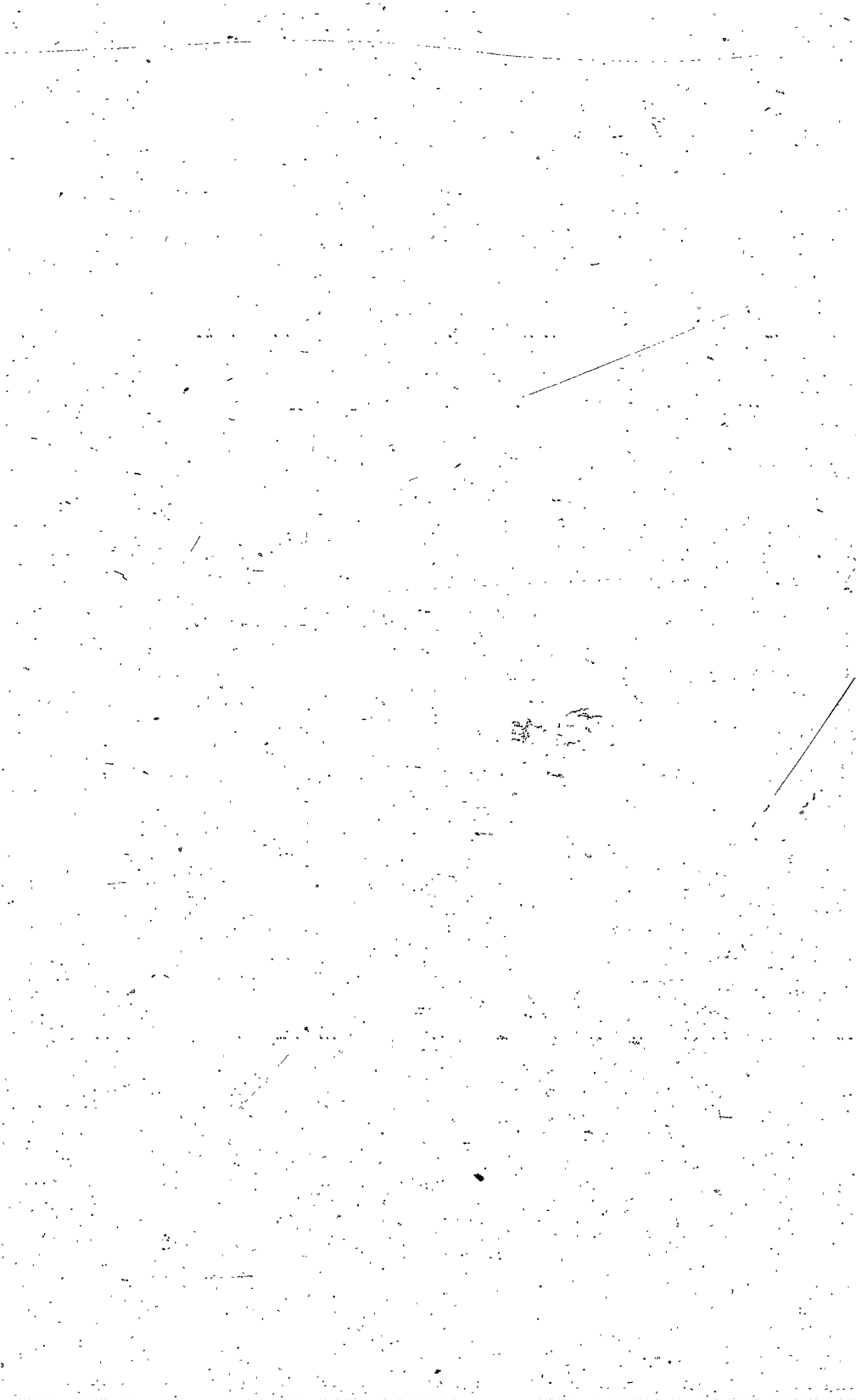
Relation | de ce | qvi s'est passé | en la Miffion des  
Peres de la Com- | pagnie de Iesvs, aux Hurons, &  
aux | païs plus bas de la Nouvelle Fran- | ce, depuis  
l'Efté de l'année 1649. | jufques à l'Efté de l'année  
1650. | Enuoyée av R. P. Clavde de Lingendes | Pro-  
uincial de la Compagnie de Iesvs, | en la Prouince de  
France. | Par le R. P. Pavl Ragveneav, Superieur |  
des Miffions de la Compagnie de Iesvs | en la Nou-  
uelle France. | [*Printer's ornament*] |

A Paris, | Chez | Sébastien Cramoisy, | Imprimeur  
ordinaire du Roy, | & de la Reyne Regente. | Et |  
Gabriel Cramoisy, | rué fainct | Jacques, | aux Ci-  
co- | gnes. | M. DC. LI. | Avec Privilege dv Roy.

*Collation:* Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (2); Ragueneau's prefatory letter, pp. 1-3; Ragueneau's *Relation* (13 chaps.), pp. 4-171; Jerome Lalemant's letter, pp. 172-177; "Lettre de la R. M. | Superieure de l'Hospital de la Misericorde | de Kebec en la Nouvelle France, à Mon- | sieur N. Bourgeois de Paris." on pp. 178 and 179, with the "Priuilege" and "Permisison" on the verso of the latter page. There is no mispaging. Signatures: Two preliminary leaves without signature mark, A-L in eights, and M in four, the last two leaves being blank. Sheet two of sig. K is incorrectly designated as Iij.

Copies of the first edition have been sold or priced as follows: Squier sale (1876), no. 1964, sold for \$10.75; Harrassowitz (1882), priced at 250 marks; Barlow (1890), no. 1299, sold for \$5; Dufossé (1891, 1892, and 1896), priced at 225, 175, and 300 francs, respectively.

The second edition is more uncommon. The Brinley copy, sold in 1879, no. 139, for \$55. Copies of one or both editions are in the following libraries: Lenox (both); Harvard (first); Brown (first); Ayer (first); Library of Parliament, Ottawa (first); Public Library of Toronto (first); Laval University, Quebec (both); British Museum (first); and Bibliothèque Nationale, Paris (both).



## NOTES TO VOL. XXXV

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

1 (p. 21).—For sketch of Garnier, see vol. viii., *note* 52; of Chabanel, vol. xxiii., *note* 14. — Cf. accounts of these Fathers given in *Relation* of 1650, chaps. iii.—iv., in present volume.

2 (p. 31).—Guillaume Vignar (Vignal), arrived in Canada in September, 1648, as chaplain of the Ursuline convent. In 1658, he went to Montreal, where he died, Oct. 27, 1661, as a prisoner in the hands of the Iroquois.

For sketch of Jeanne Mance, see vol. xxii., *note* 7.

3 (p. 33).—This was Anne Gagnier (Gasnier), widow of Jean du Clement du Vault, seigneur de Monceaux; she was born in 1614. She obtained from the Hundred Associates (Mar. 29, 1649) a concession, the seigniory of Rivière Jacques-Cartier. The year from September, 1650, to September, 1651, she spent in a visit to France, and on August 21, 1655, married Jean Bourdon (vol. xi., *note* 11), then a widower; he died in January, 1668, and she in June, 1698.

4 (p. 41).—*Fontarabie*: the nickname of a soldier, Pierre Legros; he was killed by the Iroquois, May 10, 1652, with Father Jacques Buteux (vol. vi., *note* 5).

5 (p. 41).—Martin Grouvel (Gravel), married, at Quebec (Nov. 20, 1635); Marguerite Auber (Aubert); he was captain of a vessel engaged in the Tadoussac trade. The date of his death is not known, but it must have been previous to September, 1661, since at that time the second marriage of his widow is recorded.

6 (p. 43).—Champlain river, in the county of the same name, falls into the St. Lawrence at the village of Champlain.

"The good Charles" was a Christian Indian of Sillery, Charles Kariskatisitch, mentioned in *Relation* of 1649-50, chap. x. (pp. 229, 233 of this volume).

7 (p. 47).—For sketch of Charles le Gardeur de Tilly, see vol. xxvii., *note* 5. In 1648-49, he is mentioned as governor of Three Rivers; and he was twice sent to Paris as one of the deputies of the habitants to secure concessions from the home government.

8 (p. 47).—This was Michel le Neuf du Hérisson, elder brother of Jacques le Neuf de la Poterie (vol. viii., *note* 58); he came to Canada in 1636, becoming one of the leading citizens of Three Rivers, and in 1649 obtained an estate in the suburbs of that town. The date of his death is not recorded.

9 (p. 49).—*Carcan*: "an iron collar, fixed upon a post, by which the person sentenced was fastened thereto. The punishment of the carcan was abolished in 1832" (Littré).

10 (p. 51).—An account of this shipwreck is given at the close of *Relation* of 1649 (vol. xxxiv., pp. 229–235).

11 (p. 51).—François Buissot (Bissot), sieur de la Rivière,—a native of Normandy, born in 1613,—is first mentioned in Canadian records in 1647. He married (Oct. 25, 1648) Marie Couillard, by whom he had twelve children, one of whom became the wife of the explorer Louis Joliet. At the time of his marriage, Buissot obtained a grant of 200 arpents in the seigniory of Lauson; Feb. 25, 1661, he became proprietor of Isle aux Œufs, near Tadoussac (in which region he was, during several years, engaged in the fur trade),—"the last concession granted by the Hundred Associates," according to Sulte (*Canad.-Français*, t. iv., p. 15); and, in 1672, obtained from Talon the fief of Vincennes, county of Bellechasse. He died in July, 1678.

12 (p. 51).—Jean Rozée, a merchant of Rouen, was an active member of the Hundred Associates, and for a considerable time one of the directors of that company. With Antoine Cheffault and others, he obtained (early in 1636) a grant of Orleans Island (vol. v., *note* 49); this association was for many years influential in Canadian affairs.

Jean Guenet, also a Rouen merchant, was another of the Hundred Associates; his name appears in connection with Rozée's as late as 1652.

13 (p. 53).—"This paper is no longer in existence" (Queb. ed. of *Journal*, p. 142, note).

14 (p. 53).—Concerning Robert le Coq, see vol. xix., *note* 5, and pp. 95–115. See his "act of donation" to the Jesuit order, vol. xxi., p. 305.

15 (p. 53).—Guillaume Gendron, surnamed La Rolandière, was born in 1630, near Nantes, France. A reference to him made in the *Journal*, Aug. 15, 1653, shows that he came to Canada at least as early as 1642. In 1664, he married Anne Loiseau, by whom he had two daughters; he appears to have been a resident of Montreal at this time, and figures in the militia company of that town. He died in September, 1687.

16 (p. 55).—For sketch of Jean Guérin, see vol. xxi., note 24. His virtues are eulogized in *Relation* of 1663, chap. viii.

17 (p. 55).—This was Charles Joseph d'Ailleboust, sieur de Musseaux, nephew of the governor; he was born at Paris, in 1624, and was induced by his uncle to settle in Canada (1648). He was in command of the "flying camp" organized in 1649 against the Iroquois. In 1651, he succeeded Maisonneuve as governor of Montreal. Ennobled in 1667, he held many important positions in that town; he was a judge, in both civil and criminal cases; and was, in 1666, one of the commanders of militia. He died in November, 1700. His wife was Catherine le Gardeur; they had fourteen children, two of whom became nuns.

18 (p. 55).—"Girard Laval of Rouen, about twenty-five years old, a clerk upon Captain Terrien's vessel" (Register of Nôtre-Dame, Quebec).

19 (p. 55).—Here Ragueneau's handwriting replaces that of Lalemant; the *Journal* is continued by the former until Aug. 15, 1653. His autograph signature is written at the beginning of the paragraph following this.

20 (p. 57).—This is the only mention of Regnaut (Renant) in either *Journal* or *Relations*. See his *Recit véritable*, in vol. xxxiv. (doc. lxix.).

21 (p. 59).—This was Philippine Gertrude de Boulogne (vol. xxxii. note 18).

22 (p. 61).—"By this word *ceans* must be understood that house loaned by the Company of the Hundred Associates, in which mass was celebrated after the fire of 1640; for the Jesuit chapel was not yet finished" (Quebec ed. of *Journal*, p. 146; note 3).

23 (p. 81).—Regarding the Tobacco tribe, see vol. v., note 18; the Neutrals, vol. viii., notes 34, 41, and vol. xviii., note 19.

24 (p. 85).—See Harris's description of the cement made by the Jesuits (vol. xix. of this series, note 8).

25 (p. 107).—See Hunter's note on location of missions in the Tobacco tribe (vol. xx., note 6). He says, in a recent letter to the Editor: "The most southerly or frontier site that I know of, at which European relics have been found in any quantity, is on lot 3 of the fourth concession, in Nottawasaga township. This might have been either St. Jean, or St. Pierre and St. Paul,—the balance of evidence being in favor of the latter."

26 (p. 145).—See notice of the Petit Châtelet in vol. xv., note 9.

The Pont Neuf was built across the Seine to connect the Île de la Cité with the two islets, La Gourdainne and Aux Treilles; it was



begun by Henri III., in 1578, and finished by Henri IV., in 1604. A statue of the latter was erected on the bridge in 1613, which remained until the Revolution; in 1818 it was replaced by another. "In the 16th century, the Pont Neuf was so much the resort of news-venders and jugglers that any popular witticism was described as 'a Pont Neuf.'"—See *Hist. of Paris* (Whittaker), vol. iii., pp. 156-162; and Hare's *Walks in Paris*, pp. 252-256.

27 (p. 145).—*Théophile*: the popular appellation of Théophile de Viau, a French poet (1590-1626),—noted for his brilliant wit and biting satire, but equally for the profane and licentious tone of his verse. So far did this go that in 1623 he was condemned to be burned at the stake; finally (1625), this sentence was commuted to one of perpetual exile; but his patron, the duke de Montmorency, afterward obtained permission for him to remain in Paris. Théophile died Sept. 25, 1626.

28 (p. 175).—This was probably the *tripe de roche* (*Umbilicaria Dillenii*, Tuck.), one of the edible species of lichen, growing upon rocks in Canada. It is often mentioned by early explorers. Perrot (Tailhan's ed., p. 52) describes it as "a sort of gray moss, dry, which has no flavor of its own, tasting only of the soil, and of the soup in which it is cooked; without it, most of the families would die with hunger." Father André (*Relation* of 1671, chap. ii.) says of it: "It is necessary to close one's eyes when one begins to eat it." Charlevoix (*Journ. Hist.*, p. 332) mentions it in similar terms.

29 (p. 213).—Reference is here made to "the Flemish Bastard," so called,—the son of a Dutchman and a Mohawk woman; his mother's tribe chose him as one of its chiefs. He was long a prominent figure in the hostilities waged by the Iroquois against the French and Algonkins. In 1666, he came to Quebec to negotiate for peace; this was accomplished, for the time, but was soon broken; and Tracy and Courcelles led an expedition against the Mohawks, which laid their country waste. Overwhelmed by this blow, they sent the Flemish Bastard to Quebec to sue for peace, which was then established. The Bastard, with many of his tribesmen, even removed their families and abodes to Canada, and settled near Montreal.—See Perrot (Tailhan's ed.), pp. 111-114, 228.

30 (p. 223).—Cf. the description of this incident given in *Journ. des Jésuites* (p. 49 of this volume).

