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THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XXXIII

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The Jesuit Relations and Allied Documents

**TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE**

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXXIII

LOWER CANADA, ALGONKINS, HURONS

1648-1649

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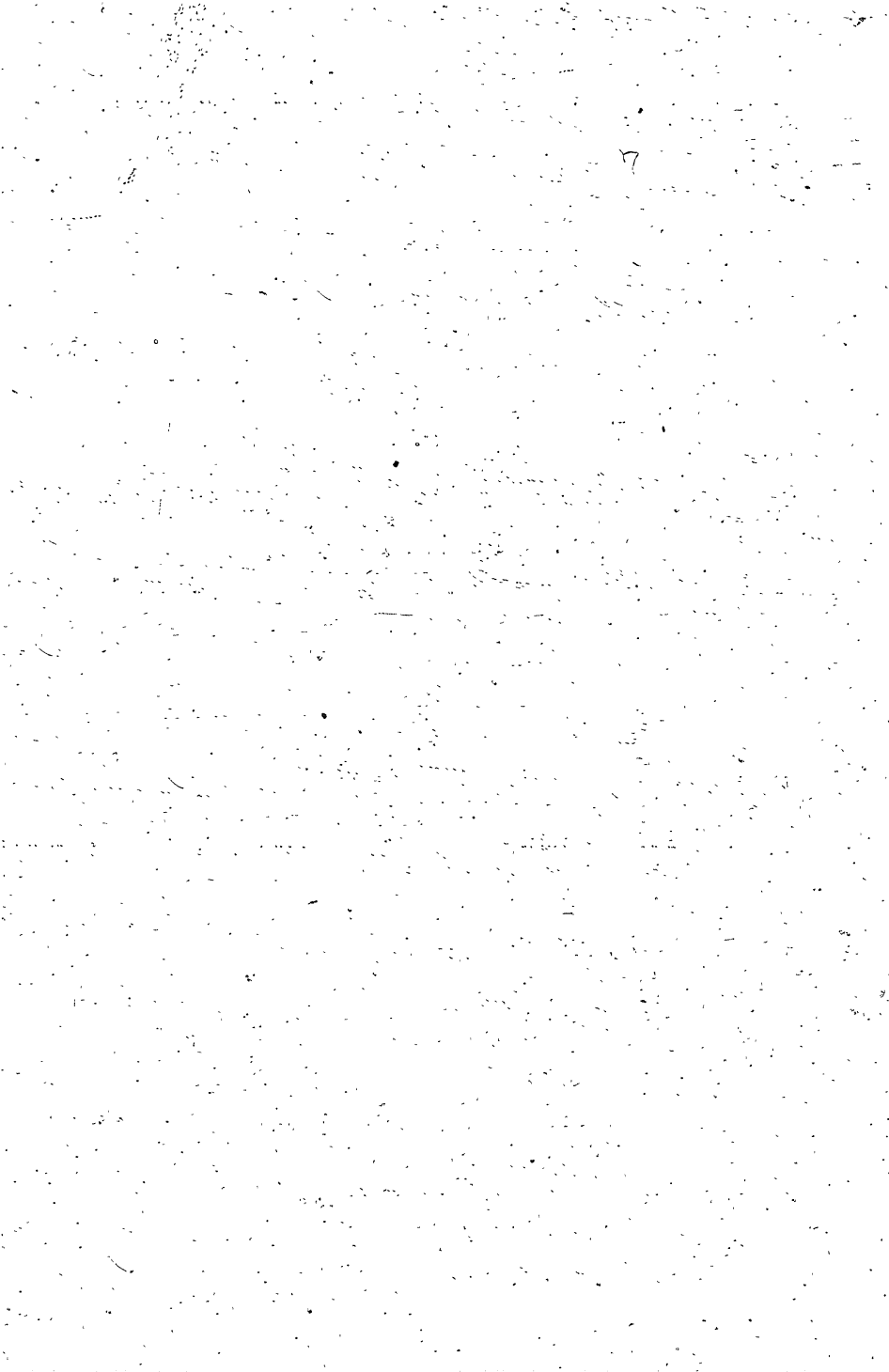
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PREFACE TO VOL. XXXIII

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

LXVI. The *Relation* of 1647-48 is in two parts,—the first, by Jerome Lalemant, the superior at Quebec, treats of the affairs of the order in Lower Canada; the second, by Ragueneau, is devoted to the Huron mission. In Vol. XXXII., we published the first eight chapters of Part I.; in this volume, we complete Part I. and give all of Part II., thus concluding the document.

In Chapter x., Lalemant describes the work of the past year in the Tadoussac mission, which has received an unexpected check through the deadly epidemics which now afflict the Northern tribes of Indians. As usual, they ascribe this scourge to the new religion, and many look upon the missionaries with fear and horror; some, however, overcome this fear by an ardent faith and courage which console the Fathers. De Quen goes to seek some of his converts who dwell far inland; some return with him to Tadoussac for instruction and confession. He finds that, during his absence, his disciples have indulged in liquor, and disorders have resulted; his rebukes cover them with shame, and they pronounce and execute their own sentence of punishment. "They climb upon inaccessible rocks, and, exposed to the view of all, both French and savages, they are severely flogged upon their shoulders."

The last chapter of this *Relation* is, as usual, a collection of scattered incidents and memoranda. Many of these record traits of Indian character, often amusing; others relate to the fauna of the country. The new governor, D'Ailleboust, stringently prohibits the sale or excessive use of intoxicating drinks; and all who have abandoned or will not profess the faith are ordered to leave Sillery. He persuades the chiefs there to join him in both these commands,—the first known instance, according to Lalemant, of any such exercise of authority on the part of Indian chiefs. Le Borgne, of the Island tribe, is one of those affected by this edict; he is informed that he must leave Sillery, or embrace the faith. He tries to defer an answer, but is told that "if he lose his speech, he must find his-legs."

Part II., written by Ragueneau, begins by giving a brief sketch of this Huron country and the surrounding regions, emphasizing the hindrances not only to trade, but to all intercourse with the Hurons, arising from the control of Lake Ontario by the hostile Iroquois. These enemies are laying waste the Huron frontiers, and thus are sorely afflicting the infant church; but the faith of the Indian converts is strong and ardent, and, during the past year, nearly 1,300 persons have received baptism. New missions are being undertaken, not only among the Hurons, but among the Algonkins; but laborers are few, and additional missionaries are greatly needed.

Negotiations for a peace are on foot between the Hurons and one of the Iroquois tribes, and it is hoped that these will succeed; also that the Andastes, or Susquehanna tribes, will aid their Huron allies. But

the missionaries, knowing the treacherous nature of the savages, trust to none of these things.

The residence of Ste. Marie has thus far been safe from the enemy's attacks. The mission numbers forty-two Frenchmen, eighteen of whom are Jesuit Fathers,—most of the others being donnés. All these laborers dwell in great peace, industry, and devoutness; and the residence is a resort and refuge for the Christian natives throughout Huronia. During the past year, over 3,000 Indians have been sheltered there, receiving, on an average, three meals a day,—not to speak of a larger number who come hither for a day at a time, and who also receive charity.

The mission stations now number ten, some of which extend as far as eighty or one hundred leagues from Ste. Marie. That of St. Jean Baptiste is given up, owing to the dispersion of the Arendaenronnon tribe among the others, that they may better defend themselves against the attacks of the Iroquois. Several of these hostile incursions, and some defeats of the Hurons therein, are described; among these is an instance of extreme treachery on the part of the Iroquois. Another of these encounters results in the loss of a large part of the population of St. Ignace; in consequence, this village is abandoned, and its remaining inhabitants remove for shelter to a location nearer to Ste. Marie. Many of those slain or captured are Christians, a great loss to the little Huron Church. One of these was a young man, "truly a pearl among our Christians;" he was so innocent that he "dared not look any girl in the face." Ragueneau relates many instances of the piety and faith of other Christians, captive or dying. One

of them, in the height of his torments at the hands of the Iroquois, offers to baptize an infidel fellow-sufferer; but their captors at once separate them, and redouble the Christian's torments,—failing, however, to draw from him any sign of pain.

The Hurons have sometimes taken captives from their Iroquois foe, and these have been, as usual, burned to death; but most of these have “found their salvation at the hour of death,” being baptized by the Jesuits while undergoing their torments,—in most cases, only after a hard struggle with the infidel Hurons, who are unwilling that their wretched victims should obtain the consolation given by baptism, since it nerves them to endure pain more courageously. Indeed, the Fathers often attain their end only through the aid given by the Christian Indians.

Ragueneau proceeds to describe the negotiations for peace between the Hurons and Onondagas. This latter tribe, and the Cayugas, seem well-disposed thereto; but the Senecas and Mohawks will not listen to talk of peace; and various intertribal jealousies render the undertaking a difficult one. Many councils are held, and embassies are sent back and forth; one of the latter, from the Hurons to the Onondagas, is attacked by Mohawks, and several of the envoys are killed. An Onondaga chief, remaining meanwhile with the Hurons as a hostage, is so overcome with shame at this attack upon them by his allies, that he kills himself.

The Hurons send envoys to the Andastes, allied tribes along the Susquehanna, to ask aid against their foes. The latter, upon this appeal, request the hostile Iroquois to lay down their arms and consent to a peace. One of the Hurons, while at Andastoé,

visits the Swedish settlement on the Delaware, and reproaches some of the Swedes for "thinking only of the fur trade, and not of instructing their savage allies." A vessel from New Amsterdam arrives at this settlement, and brings some letters for the Huron Fathers, and news of Jogues's death at the hands of the Mohawks.

Ragueneau now gives a brief summary of the present condition and prospects of the various missions among the Hurons; he is greatly cheered by the spiritual development and the godly lives apparent among his flock. That of La Conception (Ossosané) is the "most fruitful of all, as regards both the number of Christians, and their zeal." In the older missions, the chapels have become too small for accommodating those who desire to attend church services, and many wait outside the doors until a second mass can be said. The writer recounts the qualifications necessary in those who would labor for the conversion of the savages; and advises that many of their usages, though offensive to Europeans, must be overlooked or endured. "It is easy to call irreligion what is merely stupidity, and to take for diabolical working what is nothing more than human." He points out, with great sagacity, the better way of abolishing heathen customs—"inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies." He adds: "I have no hesitation in saying that we have been too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived

themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us fear sin therein."

The mission to the Algonkin tribes dwelling about Lake Huron is described at some length. Ragueneau enumerates these tribes, and incidentally gives an account of the other great lakes,—making what is, apparently, the first written mention of Lake Superior by that name,—and of the tribes that dwell upon their shores. These Algonkins are all nomadic, and a mission to them involves almost inconceivable hardships and fatigues, since the Fathers must follow their congregations through forests and over lakes,—often with insufficient food, and exposed to every inclemency of weather and seasons,—to say nothing of the continual peril of their lives at the hands of some malcontent savage, or of the ever-dreaded Iroquois foe.

Ragueneau recounts many instances of the piety, faith, and devotion of the native Christians. He proceeds, by way of contrast, to describe many of the superstitions entertained by their infidel tribesmen, especially in regard to dreams; also some of the practices of the medicine-men. Then follows a discussion of their theories regarding physical ailments, and of the methods by which these are cured. The charms which these savages use to bring good luck in their affairs are described; also the so-called magical spells by which the medicine-men claim to cause death. Ragueneau finds it impossible to decide whether these men can accomplish such results by

means of witchcraft; but he thinks that "there is no rational foundation for the belief that there are any here who carry on that Hellish trade." He proceeds to summarize "what knowledge the pagan Hurons have of the Divinity;" and says that, although all their accounts of creation were only myths, they had some knowledge of "a first Principle, the author of all things, whom they invoked without knowing him." They have, however, no forms of worship; and their religious belief does not influence their morals.

The final chapter relates the murder by some Hurons of a Frenchman, a servant of the Jesuits; and the reparation made by the tribe. The ceremonies connected therewith, and the proceedings of the tribal council, are related in detail.

LXVII. This is a letter, written by Ragueneau, in the Huron country, March 1, 1649, to the father general of the Jesuits, giving, in response to the latter's request, many details of the Huron mission. Affairs temporal are in a dangerous condition; for the constant attacks of the Iroquois have destroyed all the outlying Huron villages, and the mission is now forced to rely on its own strength for defense. So well has the mission been conducted, that it produces most of its own food. "We have larger supplies from hunting and fishing, than formerly; and we have not merely fish and eggs, but also pork and milk products, and even cattle, from which we hope for great addition to our store." They even "have enough provisions to live comfortably three years." The Fathers count 1,700 baptisms, for the past year, besides many baptized at St. Joseph, whose number is not known. Among these are some "whose

remarkable holiness even the most holy Religious might without sin envy." An account is given of the extent of the mission work, and the manner in which it is conducted. It has every prospect of success, were it not for the raids of the Iroquois. In one of these (occurring in July, 1648), they take by storm the mission village of St. Joseph, which they burn down; and Father Antoine Daniel is slain by the enemy, while encouraging his flock, — the first martyr in that mission. His virtues and piety receive a warm eulogy, and mention is made of several instances in which his spirit has, since his death, appeared to the other Fathers. In conclusion, those engaged in this mission live in peace, industry, and the practice of holiness.

R. G. T.

MADISON, WIS., October, 1898.

LXVI (concluded)

RELATION OF 1647-48

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1649

In Volume XXXII., we published the first eight chapters of Part I. Herewith are given the remainder of Part I. and all of Part II., concluding the document.

[130] CHAPITRE IX.

DE LA MISSION DE SAINTE CROIX À TADOUSSAC.

IAY desia dit plusieurs fois que la Foy estoit pour l'ordinaire suiuite des afflictions en toutes les contrées de ce nouveau monde où elle auoit entrée. L'an passé plusieurs Sauvages des nations du Nord, estans descendus à Tadoussac, remonterent en leurs païs avec des desirs, & avec des affections bien fortes, d'embrasser nostre creance. A peine en auoient-ils connoissance, que la maladie [131] les faisit, & les pourfuiuit iusques dans le fond de leurs grands bois: où elle en égorgea vn bon nombre: ce fleau a donné de la terreur aux autres si bien que plusieurs n'ot osé approcher ny du lieu, ny des personnes, d'où ils pouuoient tirer la vie, croiãs qu'ils estoient coupables de leur mort. Le Pere qui a soin de cette missiõ, & qui la va cultiuer aux entrées du Printemps, fut faisi d'étonnement, & de douleur, apprenant la mort si soudaine de quelques Neophites, & de plusieurs Cathecumenes, & l'épouuante de ceux qui n'aians pas connoissance des grands biens de l'éternité, craignoient les petits maux qu'on souffre dans les temps. Il n'a pas laissé de recueillir du fruit d'une terre assez exposée aux injures des saisons, ie veux dire au mélange des nations qui n'apportēt ordinairement que de la confusion dans les affaires de nostre Seigneur, mais venons au détail.

Après qu'il eut plainement satisfait à ceux qui

[130] CHAPTER IX.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

I HAVE already stated several times that the Faith was usually followed by afflictions in all the countries of this new world into which it entered. Last year, many Savages of the Northern tribes, who had come down to Tadoussac, returned to their country with very ardent desires and wishes to embrace our belief. Hardly had they obtained a knowledge of it, when disease [131] seized upon them, and followed them into the very depths of their great woods, where it destroyed a great number of them. This scourge inspired the others with terror, so that many would not approach either that spot or the persons from whom they could obtain life, because they considered them to blame for the death of those persons. The Father who has charge of that mission, and who goes to cultivate it at the beginning of the Spring, was overcome by astonishment and sorrow when he heard of so sudden a death of some Neophytes and of many Catechumens, and of the dread of those who, having no knowledge of the great blessings of eternity, feared the slight evils that are suffered in time. He did not fail to gather fruit from a soil somewhat exposed to the inclemency of the seasons; I mean the mixture of nations that usually brings only confusion in matters pertaining to our Lord. But let us enter into details.

After he had fully satisfied those who generally

frequentent ordinairement cette petite Eglise, il presta l'oreille aux Sauvages étrangers, qui ne laissoient pas d'aborder en ce port malgré les [132] épouvantes que la nature & le demon leur auoient donnez, ils racomptoyent comme au depart de leur païs, on les regardoit comme des gens qui venoient chercher la maladie, mais nous esperons, disoient-ils, remporter vne bonne fanté, nous sommes venus tout exprés pour nous confesser, & pour receuoir celuy qui nous a fait ses enfans au Baptesme. c'est l'vnique commerce & le seul trafic qui nous amene. Le Pere les ayans consoléz & loué hautement leur foy & leur courage, leur accorda avec plaisir les biens qu'ils recherchoient avec ardeur, & qu'ils receurent avec mille benedictions & mille actions de graces.

Non seulement les Chrestiens, mais encore quelques Catechumenes ont surmonté les affres que leurs donnoiet les Payens. Nos Compatriotes & mesme nos parens, disoient ils, épouantez par les maladies qui les accueilloient l'an passé au fortir de Tadouffac, nous vouloient arrester, disans que c'estoit fait de nostre vie si nous approchions de la maison de Prieres: mais l'esperance d'estre baptifez nous a fait quitter [133] nostre patrie & surmonter la crainte de nos parens pour receuoir cette faueur, c'est à ce coup qu'elle nous sera accordée, puisque c'est l'vnique sujet de nostre venuë. Nous scauons mon Pere, ce que tu nous as tant recommandé, nous auons fait nos prieres tous les iours sans y manquer, nous auons resolu d'obeir constamment à Dieu. Tu nous as dit, ie vous baptiferay si vous cheminez droit, demande à ceux qui nous ont veu marcher tout l'hyuer, si pas vn s'est écarté de la voye que tu luy as tracée? tu dis

frequent that little Church, he listened to the stranger Savages who did not fail to land at that port, notwithstanding the [132] fears with which nature and the devil inspired them. They related how, on their departure from their own country, they were looked upon as people who came to seek disease. "But," they said, "we hope to return in good health; we have come expressly to confess, and to receive him who has made us his children in Baptism. That is the only commerce and the only trade that brings us here." The Father, after consoling them and highly praising their faith and courage, granted them with pleasure the gifts they so earnestly desired, and which they received with a thousand blessings and a thousand thanks.

Not only the Christians, but some Catechumens also, have overcome the dread inspired in them by the Pagans. "Our Countrymen and even our relatives," they said,— "who were frightened by the diseases that assailed them last year, on leaving Tadoussac,—wished to stop us, saying that our lives were doomed if we approached the house of Prayer. But the hope of being baptized has induced us to leave [133] our country, and to overcome the fears of our relatives in regard to receiving that favor. Surely it will be granted us this time, for it is the sole object of our coming here. We know, my Father, what thou hast so strongly recommended; we have said our prayers every day without fail; we have resolved to obey God constantly. Thou hast said to us: 'I will baptize you, if you walk in the straight path.' Ask those who have seen us walk all winter if one of us has strayed from the path that thou hast traced out. Thou sayest that it is wrong to lie;

que c'est vne chose mauuaife de mentir, fus donc mon Pere, tiens ta parole, accorde nous ce que tu nous as promis. Le Pere les ayant encore examinez & éprouuez quelque temps, les baptiza & en fuitte les renuoya plains de ioye en leur païs.

Entre ceux qu'il baptiza des païs plus éloignez, il s'en trouua vn doué d'une excellente volonté, mais d'une memoire si courte qu'il ne pouuoit retenir les articles de nostre creance, ce pauvre homme ne fçauoit à qui s'en prendre, si ie fçauois, difoit-il, comme il faut parler à Dieu, ie luy demanderois de l'esprit, [134] vous autres qui fçaez les prieres qu'il faut faire, que ne les dites vous pour moy, afin que ie fois baptisé avec vous? Je veux aimer Dieu & ie ne fçauois: car ie ne fçauois retenir ce qu'il luy faut dire, mon cœur luy veut parler, mais ma bouche demeure muette, pour ce qu'elle ne fçait comme il faut dire, Je crains l'Enfer & encore plus les pechez qui nous y menent, & peut estre que n'ayant point d'esprit ie ne les pouray éuiter. Le Pere le consola & luy fist entendre que le langage du cœur valoit bien celuy de la bouche.

Vn autre venât d'estre lauë des eauës sacrées du Baptesme, & montant en Canot pour s'en retourner en son païs, s'écria au Pere qui le conduisoit de la veuë, mon Pere redouble tes prieres, tu m'as donné de la crainte avec le Baptesme, i'ay peur que le demon ne me rauiffe les grands biens que ie remporte avec moy, ce malheureux m'attaquera bien plus fortement quand il me verra seul, ie ne le crains pas auprès de toy, il a peur de la maison de Prieres, mais lors que ie feray dans le fond des forests parmy des gens attachez à leurs superstitions, [135] qui se

therefore, my Father, keep thy word; grant us what thou hast promised." After the Father had examined them again and had tried them for some time, he baptized them and sent them away full of joy to their country.

Among those from the more distant regions whom he baptized, there was one who was endowed with a great willingness but with so short a memory that he could not remember the articles of our creed. This poor man did not know whom to blame. "If," said he, "I knew how to speak to God, I would ask him for sense. [134] You who know the prayers that must be said, why do you not say them for me, so that I may be baptized with you? I wish to love God, and I cannot, for I cannot remember what must be said to him. My heart wishes to speak to him; but my mouth remains mute, because it knows not what to say. I fear Hell, and still more the sins that take us there; but perhaps I may not be able to avoid them, because I have no sense." The Father consoled him, and made him understand that the language of the heart was quite equal to that of the tongue.

Another who had just been washed in the sacred waters of Baptism, and who was embarking in a Canoe to return to his own country, called out to the Father, who followed him with his eyes: "Redouble thy prayers, my Father; thou hast inspired me with dread in granting me Baptism. I fear that the devil may snatch from me the great blessings that I carry with me. That wretch will attack me more boldly when he will see me all alone. I am not frightened at him when near thee,—he fears the house of Prayers; but when I shall be alone in the depths of the forest,—among people who are attached to their

mocqueront de moy quand ie feray mes prieres, c'est lors que le demon se ioignant avec leurs gaufferies, me donnera bien de la peine, c'est lors que i'auray bon besoin de tes prieres, ie tafcheray de tenir ferme, mais ayde moy mon Pere, tant que tu pouras auprès de Dieu.

Il s'est rencontré parmy ces étrangers vn fameux Sorcier ou vn Charlatan qui auoit tellement épouuanté ses Compatriotes, que pas vn de ceux qui estoient descendus avec luy n'osoit approcher de la Chappelle. Le Pere en ayant eu le vent l'engagea à y venir luy mesme & luy demanda en bonne compagnie les raifons qui l'empeschoient de se rendre aux veritez Chrétiennes, il se ietta fur ses fonges, i'ay veu, dit-il, plusieurs fois cét hyuer le Manitou qui determine des oyseaux, des poiffons & des animaux, il m'a promis que i'en prendrois si ie luy voulois obeir, & de fait tant que ie l'ay consulté dans nos tabernacles & que i'ay chanté & battu mon tambour, mes attrappes aux Ours, aux Castors, & aux autres n'ont point manqué. Il m'a dit que les Sauvages [136] mouroient de faim & de maladie, pource qu'ils s'amusoient à certaines paroles où à certaines prieres qu'on leur enseignoit. Qu'au reste il auoit veu le lieu où alloient les ames baptifées & non baptifées, que ce n'estoit point le Ciel ny les abyfmes, mais vn lieu vers le Soleil couchant où elles se rassemblent.

On voit en France qu'il est bien aise de refuter ces badineries, mais quand des esprits sont preoccupez depuis tant de siecles, & qu'ils naissent avec ces fonges & qui les succent avec la mammelle, ils ne les quittent pas si aisement: les principes qui nous font

superstitions, [135] and who will laugh at me when I say my prayers,—then the devil, uniting with their mockeries, will cause me much trouble; then I shall have great need of thy prayers; I will endeavor to remain steadfast; but, my Father, assist me with God as much as thou canst.”

Among these strangers was a famous Sorcerer or Charlatan, who had frightened his Countrymen to such an extent that not one of those who had come down with him dared to approach the Chapel. When the Father heard of it, he urged him to come there himself, and courteously asked him what reasons prevented him from yielding to Christian truths. He fell back upon his dreams. “I saw,” he said, “on several occasions last winter, the Manitou who governs the birds, the fishes, and the animals. He promised me that I should take some, if I obeyed him; and, in fact, so long as I consulted him in our tabernacles, and so long as I sang and beat my drum, my traps for Bears, for Beavers, and for other animals, never failed me. He told me that the Savages [136] died of hunger and disease because they amused themselves with certain words or certain prayers that were taught them; that, moreover, he had seen the place where the souls of the baptized and of the unbaptized go, and that it is neither Heaven nor the pit, but a place toward the setting Sun, where they meet together.”

In France one finds it very easy to refute such trifles; but when people's minds have been preoccupied for so many centuries, and they are born with such dreams, and suck them with their mothers' milk, they do not abandon them so easily. The principles that are clear to us, and on which we base our

comme évidens, & sur lesquels nous fondons nos raisonnemens, leur paroissent au commencement fort tenebreux, mais enfin comme ils ont du rapport avec la raison, leurs esprits qui en son[t] doüez les reçoivent petit à petit & les goustent, se mocquans par apres de leurs niaiferies, pour conclusion le Pere l'ayant mené battant par vn discours moins riche pour la langue Sauvage, mais plus succulent que le sien, le fist taire, & se feruant de menaces de la part de celuy qui commande au Manitou, il l'épouanta, [137] non pas tant qu'il eust apprehension des feux de l'autre vie qu'il ne voyoit pas, que pour la crainte que le Pere communiquant avec Dieu ne le fist bien tost mourir, comme ils font ou desirent faire de ceux qui leur resistent, par le commerce qu'ils ont ou croient auoir avec le demon. Enfin ce pauvre homme vint trouuer le Pere en particulier & luy demande permission d'entrer en la Chappelle pour y estre instruit avec les autres, ce qui luy fut accordé à condition qu'il condamneroit publiquement deuant les Sauvages, toutes les impostures qu'il auoit iamais auancées, il accepta la condition, mais le Diable est tousiours Diable, & ses suposts sont tousiours fourbes: il parla en effet, mais si obscurément, & si ambiguëment, que les auditeurs ne sçachans ce qu'il vouloit dire, se retirerent les vns apres les autres en forte qu'il ne resta que le Pere avec luy, lequel apres de bons & forts auis, ne l'éloigna pas de la Foy, mais il ne l'approcha pas si tost du Baptesme, luy demandant deux années d'épreuues.

Il en est des hommes, comme des [138] poissons pris dans les filets de l'Euangile, on en conferue quelqu'un & on rebute les autres: Vne mere vint en

arguments, seem to them at the outset very obscure; but finally, since these arguments are conformable to reason, their minds, which are endowed with it, receive them little by little, and they relish them,—laughing afterward at their own foolishness. In conclusion, the Father silenced him, after pressing him hard, by a discourse that was less fluent, as regards the Savage tongue, but more substantial than his own. Moreover, by threatening him in the name of him who commands the Manitou, he frightened him, [137] not sufficiently to make him feel any apprehension of the fires of the other world, which he saw not; but enough to make him fear that the Father might communicate with God and cause his death shortly,—as they do, or try to do, with those who refuse them, through the relations that they have or think they have with the devil. Finally, the poor man came to the Father in private, and asked his permission to enter the Chapel, and to be instructed with the others. This was granted him, on condition that he should publicly condemn, in the presence of the Savages, all the impostures that he had ever supported. He accepted the proposition; but the Devil is ever the Devil, and his instruments are ever deceitful. He spoke, in truth, but so obscurely and ambiguously that, as his auditors could not make out what he wished to say, they withdrew, one after another, until there remained with him only the Father. The latter, after earnest and emphatic warnings, did not estrange him from the Faith; but he did not so soon permit him to approach Baptism, for he exacted from him a two years' probation.

It is the same with men as with [138] fishes; when caught in the nets of the Gospel, some are kept,

ce temps-là raconter la mort de sa fille, qui en vérité est toute pleine de consolation. Cette enfant desjà aagée se voyant malade à la mort disoit à sa pauvre mere, que ie mourois contente si i'auois vn Pere auprès de moy pour me cōfesser! ie n'ay que cēt vnique regret, mais ma mere écoutez mes pechez, & quand vous verés le Pere vous luy direz tout ce que j'ay fait, & ma confession se fera par vostre bouche, là-dessus cette ieune ame dit tout ce qu'elle auoit sur son cœur fort innocent, & sa mere le racontant par apres fondoit en larmes deuant le Pere. Le confolois, adioutoit-elle, mon pauvre enfant, ma fille ne craignez point, celuy qui a tout fait est bon, croyez fortement en luy, il vous fera misericorde, allez mon enfant allez le voir, vous marchez deuant, ie vay apres vous, ie vous trouueray au Ciel, au païs des croyans. Quoy que ces personnes soient éloignées de nos Eglises, elles sont bien proches de leur Dieu, qui supplée avec largesse aux [139] deffauts de ces ministres, quand cēt éloignement se trouue dans les ordres de sa prouidence.

Le Pere voyant que la crainte retenoit vne partie de ses oüailles en leur païs, se resolut de les aller chercher, il s'embarqua avec des Sauuages dans vn Canot d'écorce, pour entrer en de grandes forests par des chemins quasi inaccesibles, sur vn fleuve merueilleusement rapide, estant à michemin il rencontre vne escoüade qui luy dist que les autres auoient decampé depuis quelque temps, & qu'il ne les pourroit pas attrapper, il s'arreste donc avec ceux-cy prenant le couuert dans leurs cabanes. Apres auoir rendu vn grand tesmoignagé de leur ioye dans cette heureuse rencontre, ils le prièrent sur le soir de leur faire les

while others are rejected. A mother came at that time to relate her daughter's death, which was truly full of consolation. When this child, who was already adolescent, saw herself sick unto death, she said to her poor mother: "How glad I would be to die, if I had a Father near me, to confess me! That is my only regret. But, my mother, listen to my sins; and, when you will see the Father, you shall tell him all that I have done, and my confession will be made through your lips." Thereupon, that young soul repeated all that was in her very innocent heart; and her mother afterward, with eyes bathed in tears, related it to the Father. "I consoled my poor child," she added, "by saying: 'Fear not, my daughter; he who has made all is good; believe firmly in him, and he will have pity on you. Go, my child, and see him; you go before, I follow after you; I shall meet you in Heaven, in the home of the believers.'" Although these persons are very far from our Churches, they are very near to their God, who amply supplies the [139] deficiencies of his ministers, when such remoteness is in the order of his providence.

When the Father found that fear detained a portion of his flock in their own country, he resolved to go and seek them. He embarked with some Savages in a bark Canoe, to enter into great forests by almost inaccessible routes, on a wonderfully rapid river. When about half-way, he met a band who told him that the others had decamped some time before, and that he could not overtake them. He therefore remained with this band, lodging in their cabins. After manifesting great joy at having so fortunately met him, they begged him in the

prieres, mais il leur repartit qu'ils fissent à leur ordinaire, & qu'il feroit bien aise de les entendre, s'estans tous mis à genoux l'un d'eux prononça les prieres fort distinctement, & tous les autres le suiuoient posément, & avec vne deuotion non attenduë de ces pauures barbares, les prieres acheuées ils reciterent en commun [140] trois dixaines de leur chappellet, chantans vn cantique spirituel à la fin de chaque dixaine, ils en firent autant le matin du iour suiuant, & voila, dirent ils, comme nous auons passé tout l'hyuer, sinon que les Dimanches & les iours de festes nous prolongeons de beaucoup nos prieres.

Le Pere grandement consolé s'en retourne avec eux à Tadouffac pour leur administrer les Sacremens de la Confession & de l'Eucharistie, & pour les instruire quelque temps, & puis les réuoyer en leur país; Dãs la cõmunicatiõ qu'ils eurent avec le Pere, ils loüerent grandement le zele & la charité d'une femme Chrétienne, comme la maladie les pourfuiuoit par tout, cette bonne femme alloit de cabane en cabane, exhortant tout le monde à tenir ferme en la foy, & à ietter toutes leurs esperances en Dieu, mes cœurs, disoit elle, aux femmes malades, ne vous affligez pas de vous voir dans cette langueur, ce mal n'est rien en comparaiõ des feux de l'Enfer que vous souffririez si vous n'estiez pas Chrétiens, fouenez-vous de ce que nostre Pere nous a si souuent [141] dit à Tadouffac, que les souffrances estoient bonnes, & qu'elles feroient hautement recompensées au Ciel, & qu'il falloit payer le mal que nous auõs fait par nos pechez.

Si quelque enfant venoit à mourir elle fortifioit ses parens, & par son exemple ayant perdu les siens avec

evening to repeat the prayers for them; but he told them to say them as usual, and that he would be glad to hear them. They all knelt down, and one of them recited the prayers quite distinctly, while all the others followed him sedately and with a devotion that he had not expected from these poor barbarians. When the prayers were over, they recited together [140] three decades of the rosary, singing a spiritual song at the end of each decade. They did the same on the following morning; and "Thus," said they, "we passed the whole winter, except on Sundays and festivals, when we considerably prolonged our prayers."

The Father was greatly comforted and went back with them to Tadoussac to administer to them the Sacraments of Confession and the Eucharist, and to instruct them for some time, sending them back then to their own country. During the conversations that they had with the Father, they highly praised the zeal and charity of a Christian woman. When disease followed them everywhere, that good woman went from cabin to cabin, exhorting every one to remain firm in the faith, and to place all their hopes in God. "My sisters," she said to the sick women, "be not afflicted at seeing yourselves in so weak a state; this disease is nothing in comparison with the flames of Hell, which you would suffer if you were not Christians. Remember what our Father has so often [141] told us at Tadoussac,—that sufferings were good, and would be highly rewarded in Heaven; and that we must pay for the evil that we have wrought by our sins."

If any child died, she encouraged its parents both by her example—for she had endured the loss of her

vne grande resignation, & par ses discours, d'autant plus animez qu'ils auoient fait impressiō fur son esprit. Vostre enfant n'est pas mort, disoit-elle, il a changé de país, il est forti de la terre des mourans, pour entrer au país des viuans: s'il n'eût pas esté baptisé vous auriez subiet de deplorer sa misere, mais vous luy faites tort de vous affliger de son bon-heur, Dieu peut-estre preuoyoit qu'il eust esté meschant, s'il eust fait vn plus long sejour fur la terre, & qu'il seroit allé au país des demons: il l'a pris & la logé en sa maison pource qu'il vous aime & qu'il cherit vostre enfant, pourquoy vous en fâchez-vous? ma consolation dans le trepas de mes enfans qui viennent d'expirer auffi bien que les vostres est renfermée dans ces paroles que me dit mō cœur, tu verras tes enfans au Ciel réioüis [142] toy, ils font en assurance. L'esprit de Dieu est éloquent dans la bouche des pauures auffi bien que dans la bouche des riches, mais changeons de propos.

Le Pere estant de retour à Tadouffac, trouua que la boiffon auoit causé du defordre parmy ses gens, il crie, il tance, il prie, il conjure, il fait voir l'enormité d'vn peché qui seroit autant enraciné dans les bois des Sauvages qu'il a iamais esté dans le fond de l'Allemagne, s'ils auoient de ces malheureuses potions ou boiffons qui renuerfent la teste des hommes, les coupables couuerts de honte se declarent eux-mesmes, ils s'accusent, ils se condamnent, ils portent sentence contre eux-mesmes, ils l'exécutent, ils grimpent fur des rochers inaccessibles, & là estās exposez à la veuë de tous ceux qui estoient en bas, & des François mesme qui auoient mouillé l'ancre deuant cette montagne, ils se font donner de grands

own with great resignation — and by her discourses, which were all the more animated that they had produced an impression on her own mind. “Your child is not dead,” she would say; “he has gone to another country; he has left the land of the dying to enter that of the living. Had he not been baptized, you would have had cause to deplore his unhappiness; but you do him an injury by being afflicted at his happiness. Perhaps God foresaw that he would be wicked, had he made a longer stay on earth, and that he would have gone to the country of the demons. He has taken him and lodged him in his own house, because he loves you and cherishes your child. Why should you be sorry for it? My consolation at the death of my children, who have just expired like yours, lies in these words that my heart says to me: ‘Thou shalt see thy children in Heaven. Rejoice, [142] they are in safety.’” The spirit of God is eloquent in the mouths of the poor, as well as in the mouths of the rich. But let us change the subject.

When the Father returned to Tadoussac, he found that liquor had caused disorder among his people. He inveighed, he rebuked, he prayed, and entreated; and he showed the enormity of a sin that would become as deeply rooted among the forests of the Savages as it has ever been in the heart of Germany, if they had those wretched drinks or liquors that upset men’s heads. The guilty were covered with shame, and themselves declared their sin; they accused and condemned themselves; and they pronounced their own sentence, which they carried out. They climbed up inaccessible rocks and there, exposed to the view of all who stood below and of the French

coups d'efcourgées fur les épaules qui plus qui moins felon la griefueté de leur crime, qui confiftoit en vn excez de vin ou d'eau de vie dont les vns s'estoient plus les [143] autres moins eftourdis la teste: C'eft en ce poinct qu'ils mettent l'yurongnerie, car ceux-là mefmes qui ne perdent pas la raifon paffent pour yurongnes chez eux, fi la boiffon leur fait mal à la teste.

Il eût esté bien fouhaitable que deux Apoftats euffent preueni par vn femblable chafiment le careau de foudre que Dieu a lancé fur leurs testes.

Les Neophites de Tadouffac ont eu vne confolation particuliere cette année voyans plusieurs Sauuages dans leur Eglife chanter les loüanges de Dieu en diuerfes langues. Le Pere Martin Lionne qui entend fort bien la langue de Mifkou, où il a demeuré quelques années, s'eftant troué en cette miffion avec le Pere Dequen, a instruit ceux qui ont fait quelque fejour en ce port, & baptifé les enfans qu'il iugeoit eftre en quelque danger de leur vie.

themselves, who had anchored in front of the mountain, they caused themselves to be given heavy blows with scourges upon their shoulders—more or less severely, according to the grievousness of their sin. This consisted in the excessive use of wine or brandy, with which they had [143] upset their heads,—some more, some less. It is thus that they look upon drunkenness; for even those who do not lose their reason pass for drunkards among them, if the liquor make their heads ache.

It would have been very desirable that two Apostates should by a similar punishment have forestalled the thunderbolt that God hurled at their heads.

The Neophytes of Tadoussac had the special consolation this year of hearing many Savages singing God's praises in their Church in various tongues. Father Martin Lionne—who is well versed in the language of Miskou, where he has lived for several years—was in this mission with Father Dequen; he taught those who remained some time at that port, and baptized the children whom he considered in danger of death.

[144] CHAPITRE X.

DIUERSES CHOSES QUI N'ONT PEU ESTRE RAPPORTÉES
SOUS LES CHAPITRES PRÉCEDENS.

VN Sauvage ayant tué vn Loutre, le mit encor tout chaud à l'entour du col d'vn François, & aussitost le François tomba en fyncope, comme s'il eut esté mort, le Sauvage prenant ce Loutre par les pieds de derriere, en donne quelques coups sur le ventre du François, qui reuint à foy quasi en vn moment: ie laisse aux Medecins à iuger de la cause, mais il est certain que ce que ie viens de dire a esté fait.

Ce Chapitre fera composé de bigareures. Il y a desia assez long-temps que deux Sauvages voulans passer la grande Riuiere sur la fin de l'hyuer, & n'aiât point de batteau de bois ny d'écorce, ils en firent vn de glace en ayant trouué vne assez grande sur les bords, ils la font flotter, & s'estans mis dessus, ils estendent vne grâde couuerture, dont ils faisirent les deux extremitez, d'en [145] bas avec leurs pieds, éleuant le reste en l'air avec leurs espées, afin de receuoir vn vent fauorable qui les fit passer ce grand fleuue à la voile, sur vn pont ou sur vn batteau de glace. Ce jeu est vn jeu de hazard, si quelqu'vn y gaigne, d'autres y perdent.

Voicy vne simplicité bien agreable à nostre Seigneur, deux Sauvages se trouuans en danger, dont l'vn estoit Chrestien & l'autre Catechumene, celui-cy

[144] CHAPTER X.

VARIOUS MATTERS THAT COULD NOT BE RELATED
IN THE FOREGOING CHAPTERS.

A SAVAGE who had killed an Otter put it, while still warm, round the neck of a Frenchman, who at once fell in a swoon as if he were dead. The Savage then took the Otter by the hind legs and gave some blows with it on the stomach of the Frenchman, who recovered consciousness almost in a moment. I leave Physicians to decide the cause of this, but it is certain that what I have just said really occurred.

This Chapter will be made up of odds and ends. Some time ago, two Savages wished to cross the great River, toward the end of winter. As they had no boat either of wood or of bark, they made one from an ice-floe. Having found on the bank a piece large enough for their purpose, they pushed it into the water, and embarked on it; then they stretched a large blanket, the lower extremity of which they held [145] down with their feet, while they held up the other with their javelins, so as to receive a favorable wind that wafted them over the great river under sail, on a bridge or boat made of ice. This is a game of hazard at which, if some win, others lose.

Here is an instance of a simplicity very agreeable to our Lord. Two Savages found themselves in danger; one was a Christian, and the other a Catechumen. The latter, who feared more for his soul

craignant plus pour son ame que pour son corps, dit à son camarade, que feray-ie si ie meurs, moy qui ne suis pas Chrestien? ne pourrois-tu pas bien me baptiser? si tu ne le fais, ie suis perdu pour vn iamais? ie ne sçay pas bien, repart son camarade, comme il faut faire, car i'estois bien malade quand on me baptisa, ie me fouuiens neantmoins qu'on fit le signe de la Croix sur ma teste, & qu'on me dit que mes pechés estoient effacés, & que ie n'irois point au feu, si ie ne me salissois derechef, hé bien, dit le Catechumene, fais-moy la même chose, car ie t'affeure que ie croy tout ce qu'on nous a enseigné, i'en suis content, répond le Chrestien, & [146] là-dessus il fait mettre son profelite à genoux, puis s'adressant à Dieu il luy dit, toy qui as tout fait, empesche cét homme d'aller en Enfer, cela ne feroit pas bien qu'il y allast, efface tous les pechez, & le destourne du mauuais chemin: il fit en suite le signe de la Croix sur luy, & voila vn Baptisme à la Sauuage. Dieu peut donner à ces bonnes gens vn acte d'vn vray amour, en consideration de leur foy & de leur simplicité, ce qui n'empesche pas qu'on ne leur confere par apres le veritable Sacrement, On dira qu'il seroit bien à propos, que quelques-uns d'entre eux, fussent bien instruits sur la forme du Baptisme: cela est ainsi, en effet, & nous n'y manquons pas: mais on n'ose pas confier ces grands Mysteres à toutes sortes de personnes, plusieurs s'en seruiroient sans discretion.

Voicy vne réponse prudente pour vn Sauuage, ceux de Tadouillac s'estans liés avec ceux de Kebec, vindrent saluer Monsieur nostre Gouverneur, pour decouvrir quelles estoient ses pensées, touchant les prisonniers Hiroquois, qui s'estoient venus ietter

than for his body, said to his comrade: "What shall I do if I die,—I, who am not a Christian? Canst thou not baptize me? If thou do not, I am lost forever." "I do not know exactly what should be done," replied his comrade; "for I was very ill when I was baptized. I recollect, however, that they made the sign of the Cross on my head, and told me that my sins were washed away, and that I should not go into the fire unless I soiled myself again." "Well," said the Catechumen, "do the same to me; for I assure thee that I believe all that we have been taught." "I am glad of it," replied the Christian; and [146] thereupon he made his proselyte kneel down, and, addressing himself to God, he said: "Thou who hast made all, keep this man from going to Hell; it would not be right that he should go there. Wash away all his sins, and keep him away from the wrong path." Afterward, he made the sign of the Cross on him, and there was a Baptism in the Savage fashion. God may inspire in those poor people an act of true love in consideration of their faith and simplicity; this will not prevent us from afterward administering the real Sacrament to them. It may be said that it would be very advisable that some of them should be taught the formula of Baptism. That is true, and, in fact, we do not fail to do so; but we do not venture to confide those great Mysteries to all kinds of persons, many of whom might make use of them without discretion.

Here is a prudent answer for a Savage. Those of Tadoussac united with those of Kebec, and came to salute Monsieur our Governor, to ascertain what were his opinions respecting the Hiroquois prisoners who had cast themselves into our hands. [147] They

entre nos mains, [147] ils apprehendoient que nous ne fissions la paix independamment d'eux: ils alleguoient mille raisons, pour monstrier la perfidie de ces peuples, & pour nous engager à continuer la guerre. Monsieur le Gouverneur leur fit dire, qu'il s'estonnoit, comme ils vouloient entrer dans la cōnoissance de ses pensées, eux qui sembloient cacher leurs desseins, on voit, adiousta il, arriuer tous les iours nombre de Sauvages étrangers, qui de vous autres les a mandés sans m'en rien communiquer? qui les doit commander? vn Capitaine répondit fort addretement, ceux que vous voyez sont des enfans sans peres, & sans parens, sans chefs, & sans conduite, leurs Capitaines qui leur seruoient de Peres estans morts l'an passé, ces pauvres orphelins se sont venus retirer vers leurs Alliez. Allons (ce font-ils dit les vns aux autres) allons voir nos Amis, on nous apprend qu'ils ont la guerre, allons gouster de la chair de leurs ennemis: au reste ils sont sous vostre cōduite; ils auanceront ou reculeront selon vos ordres. Cette repartie fort prompte, fut prise pour vne deffaite pleine d'esprit: car on [148] sçauoit bien que ces étrangers auoient esté mandez.

Voicy vn autre petit trait facecieux, vn François desireux d'apprendre quelque chose de la langue Algonquine, pressoit fort vn Sauvage de l'instruire: celuy-cy le faisoit avec beaucoup d'affection, mais comme ils ne s'entendoient pas bien l'un l'autre, & que le François rompoit la teste au Sauvage, luy disant fouuent *Ka kiniftt&t&fir&*, ie ne t'entends pas, le Sauvage se voulant deliurer de cette importunité, luy dit d'une voix forte, tu n'as garde de m'entendre tu as des oreilles Françoises, & i'ay vne lague

feared that we might make peace independently of them; they alleged a thousand arguments to prove the treachery of that nation, and to induce us to continue the war. Monsieur the Governor caused them to be told that he was surprised that they should seek to know his opinions,—they who seemed to conceal their own designs. “We see,” he added, “a great number of stranger Savages arriving daily. Who among you has sent for them, without letting me know anything of it? Who is to command them?” A Captain very adroitly replied: “Those whom you see are children without fathers, without relatives, without chiefs, and without leaders. Their Captains, who served them as Fathers last year, are dead; and the poor orphans have come to live with their Allies. ‘Come’ (they said to one another), ‘let us go and see our Friends; we are told that they are at war; let us go and taste the flesh of their enemies.’ Moreover, they are under your leadership; they will advance or fall back, according to your orders.” This very prompt reply was considered a clever evasion; for it was [148] well known that those strangers had been sent for.

Here is another facetious anecdote. A Frenchman, who wished to learn something of the Algonquin language, strongly urged a Savage to teach it to him. The latter did so with much eagerness; but, as they did not understand each other very well, and as the Frenchman wearied the Savage by frequently repeating, *Ka kinisttoutousirou*—“I do not understand,” the Savage, who wished to free himself from such annoyance, said to him in a loud voice: “Thou canst not understand me; thou hast French ears and I have a Savage tongue,—how canst

Sauuage, le moyen que tu m'entende? coupe tes oreilles, & prends celles de quelque Sauuage, & alors tu m'entendras fort bien.

Ie ne veux pas oublier vne gentille defaite, accõpagnée d'vne rodemontade, faite par vn poltron, dans le combat entre les Hurons & les Hiroquois, vn Huron defia âgé, épouuanté à la veuë des feux, & au bruit des armes, s'enfuit fi auant dans les bois, qu'il fut vn long-temps fans paroistre: les victorieux ne l'ayans point trouué entre les [149] morts, & le voyant de retour, luy donnerent en riant quelque foubriquet, luy voulant éluder leur gaufferie, leur dit, mes neuveux, vous n'avez pas subjet de vous rire, & de vous gauffer de moy, si bien de vostre lascheté: si vous auiez autant de courage à pourfuiure l'ennemy, comme en a eu vostre oncle, vous auriez plus de prifonniers que vous n'avez pas. I'ay couru si loin, & si fort, qu'enfin ceux que ie pourfuiuois m'ayans lassé, ie me suis perdu, & fouruoyé dans les bois, c'est pourquoy i'ay tant tardé apres les autres. Les Sauuages se payerent de cette raison, non pas qu'ils ne vissent bien, que c'estoit vne fausse monnoye: mais ils ne sçauent quasi que c'est, de courrir de honte, & de confusion le vifage d'vn pauure homme, iamais ils ne se pourfuiuent l'espée dans les reins, pour se confondre de parole, & pour se mettre à non plus.

Ie placeray en ce lieu vne action, qui doit estre mise entre les amitez memorables de l'antiquité. Vn ieune Hiroquois âgé de 19. à vingt ans, s'estant fauüé dans la defaite de ces gens dont nous [150] auons parlé cy-deuant, mais en forte qu'il estoit entierement hors de tout danger, voyant que son frere ainé,

thou understand me? Cut off thine ears, and take those of some Savage; and then thou wilt understand me very well."

I must not forget the clever evasion, accompanied by bluster, of one who showed himself a coward in the battle between the Hurons and the Hiroquois. A Huron, already advanced in years, who was frightened by the sight of the fires and the noise of the weapons, fled so far into the woods that it was a long time before he reappeared. When his victorious comrades, who had not found him among the [149] dead, saw him return, they laughingly gave him a nickname. He tried to elude their banter, and said to them: "My nephews, you have no occasion to laugh and to jeer at me, as much as at your own cowardice. Had you displayed as much courage as your uncle showed in pursuing the enemy, you would have had more prisoners than you have. I ran so far and so fast that at last, when those whom I pursued had tired me out, I lost myself and strayed in the woods; that is why I delayed so long after the others." The Savages were satisfied with this explanation,—not because they did not perceive the falsehood, but because they know not what it is to cover the face of a poor man with shame and confusion. They never push one another to extremities, so as to be reduced to silence and to be nonplused.

I shall here relate an instance that deserves to be classed among the memorable friendships of antiquity. A young Hiroquois, 19 or twenty years of age, had escaped from the defeat of those people whom we [150] mentioned above. But, when he was quite out of danger, he observed that his elder brother, whom he had given his word never to abandon,

auquel il auoit donné parole qu'il ne l'abandonneroit iamais, ne paroiffoit point, il s'en retourne froidement fur fes pas, & fe doutant bien que fon frere estoit pris, il le vient chercher entre les mains de ses ennemis: Il aborde les trois Riuieres, il passe deuant plusieurs François qui ne luy disent aucun mot, ne le distinguans pas des Hurons: il môte sur vn petit tertre, sur lequel le fort est basti, & se va froidement asseoir au pied d'une croix, plantée à la porte du fort. Vn Huron l'ayant apperceu ne fit pas comme les François, il le reconnut, & s'en fait aussi-tost, le dépouillant & le garrottant, & le faisant monter avec son frere sur vn échaffaut ou estoient tous les captifs. Ce pauvre garçon interrogé pourquoy il se venoit ietter dās les feux, dans les marmittes, & dans les estomachs des Hurons ses ennemis, répondit qu'il vouloit courir la mesme fortune que son frere, & qu'il auoit plus d'amour pour luy, que de crainte des tourmens, qu'il n'auroit peu souffrir en [151] son país, le reproche de l'auoir laschement abandonné. Cette amitié n'est pas commune.

Il faut remarquer, icy en passant la pieté des Hurons Chrestiens. Quand ils aborderēt les trois Riuieres, & qu'ils vinrent à passer deuant cette croix posée à l'entrée du fort, ils commanderent à leurs prisonniers de flechir avec eux le genouil deuant cet arbre sacré, voulāt qu'ils recōnussent par cet abaiffement, la grandeur de celui qui les a racheptez sur ce bois, & qu'ils luy fissent amande honorable, pour auoir abbatu celle qui estoit plantée proche de Riche-lieu.

Ce que les Poètes ont feint du rapt de Ganimes, est fondé sur la hardieffe des Aigles, il n'y a pas

did not make his appearance; he coolly retraced his steps, and, suspecting that his brother was captured, he came to seek him in the hands of his enemies. He landed at three Rivers and passed before several Frenchmen, who said not a word to him because they did not distinguish him from a Huron. He ascended a small mound, on which the fort is built, and coolly went and sat down at the foot of a cross erected at the gate of the fort. A Huron perceived him, and, unlike the French, recognized him; he seized him at once, despoiled and bound him, and made him ascend with his brother a scaffold on which all the captives were placed. When the poor lad was asked why he came to throw himself into the fires, the kettles, and the stomachs of the Hurons, his enemies, he replied that he wished to share his brother's fortunes, and that he had more love for him than fear of the tortures; and that he could not have endured, in [151] his own country, the reproaches that would have been cast at him for abandoning him like a coward. Such friendship is not common.

The piety of the Christian Hurons must here be alluded to, in passing. When they landed at three Rivers and passed before the cross erected at the gate of the fort, they ordered their prisoners to bend the knee with them before that sacred rood, wishing to compel them to acknowledge, by that act of humiliation, the greatness of him who redeemed them on that wood, and to make amends for having broken down the cross that was set up near Richelieu.

What the Poets have invented respecting the rape of Ganymede is founded on the boldness of Eagles. Not long ago, one of those great birds swooped down on a little boy nine years old. It placed one of its

long-temps, que l'un de ces grands oiseaux, vint fondre sur un ieune garçon âgé de neuf ans, il posa vne de ses patés sur son espaule, & de l'autre il le prit avec ses ferres par l'oreille opposée, ce pauvre enfant se mit à crier, & son petit frere âgé de trois ans, tenant vn baston en main, tafchoit de frapper l'Aigle: mais il ne branla point. Cela peut estre l'empescha de porter son bec sur les yeux & sur le visage [152] de cet enfant, & donna loisir à son pere de venir au secours; cet oiseau entendant vn bruit de voix humaines, parut vn petit estonné, mais il ne quitta pas sa prise: il falut que le pere, qui estoit accouru, luy cassast la cuisse, & comme de bonne fortune il tenoit en main vne faucille, à mesme temps que cet Aigle se sentant blessé se voulut éleuer, à mesme temps on luy coupa la teste. Les Sauvages disent qu'assez souuent des Aigles se font iettés sur des hommes, qu'ils enleuent quelquefois des Castors, & des Eturgeons plus pesans que des moutons: cela ne me semble pas beaucoup probable; quelques-vns disent que ce sont des Griffons, & qu'on en a veu en ces contrées, ie m'en rapporte.

Je ne sçay si i'ay autrefois remarqué, qu'un François ayant tiré vn coup d'arquebuse sur vne grue, & luy ayant cassé vne aile, cet oiseau courut droit à luy avec ses grandes iambes, portant son bec cōme vne demie lance, vers sa face, mais avec vne telle impetuosité, qu'il cōuint au chasseur de quitter le champ de bataille à son ennemy, qu'il vainquit [153] enfin par finesse: car s'estant caché dans le bois, & rechargé son arquebuse, il l'empescha non seulement de voler, mais encore de courir.

Dieu a donné de la colere à tous les animaux pour

feet on his shoulder, and seized him by the opposite ear with the talons of the other. The poor child began to cry out, while his little brother three years old, who had a stick in his hand, tried to strike at the Eagle, but it did not let go. This perhaps prevented it from tearing the child's eyes and face with its beak [152] and gave the father time to come to his assistance. When the bird heard the noise of human voices, it appeared somewhat surprised, but did not loose its prey. The father, who ran up, had to break its thigh; and as, by good fortune, he had a sickle in his hand, when the Eagle felt itself wounded and tried to fly away, he cut off its head at the same time. The Savages say that Eagles very often swoop down on men; that they sometimes carry off Beavers, and Sturgeon heavier than sheep. This does not seem to me to be very probable. Some say that they are Griffins and that some have been seen in these countries. I merely relate what I have heard.

I do not remember whether I have already mentioned that a Frenchman fired an arquebus at a crane, and broke its wing, whereupon the bird ran straight at him on its long legs, thrusting its beak like a half-pike at his face, but with such impetuosity that the hunter had to leave the battle-field to his enemy. He finally overcame it [153] by stratagem; for, after concealing himself in the woods, and reloading his arquebus, he put an end not only to its flying, but also to its running.

God has given anger to all animals that they may repel what is hostile to them. Even tortoises revenge themselves on their enemies. There are several kinds here: some have a thick and strong shell,

repouffer ce qui leur est contraire: il n'est pas iufques aux tortuës qui ne tirent vengeance de leurs ennemis: il y en a icy de plusieurs fortes, les vnes ont vne groffe & forte escaille, les autres l'ont plus mince & plus delicate: celles-cy, qui n'ont pas tant d'armes deffenfives, font plus hardies. Vn François en ayant pris vne assez grande, qu'il penfoit auoir affommée, l'attacha avec vne corde par la queuë la iettant derriere fon dos, cét animal qui a la vie assez dure, reuenant de l'endormiffemēt que les coups qu'on auoit defchargez fur fa teste, luy auoit caufé, empoigne avec fa petite gueule fon ennemy par le dos, mais fi viuement, qu'il luy fit crier les hauts cris; il lâche la corde pour faire tomber la tortuë, point de nouvelle, elle demeure penduë par fa gueulle ferrant de plus en plus, fans iamais demordre: enfin il luy fallut couper la teste pour apaifer fa colere.

[154] Terminons ce Chapitre par vne action, d'autant plus remarquable qu'elle est toute nouvelle en ces contrées, les vaiſſeaux apportēt tant de boiffons, & fi bruſtantes, pour vendre à la dérobee aux Sauvages, que le defordre eſtoit entierement lamentable. Monsieur d'Ailleboust noſtre nouveau Gouverneur, y voulant apporter remede, fit venir les Capitaines des Sauvages, & leur demanda leurs penſées fur ce ſubiet, c'est vn acte de prudence, de gouverner les peuples, par ceux-là meſmes qui font de leur nation: ces bons Neophites répondirent, qu'il y auoit long-temps qu'ils fouhaittoient, que l'yurongnerie qui paſſe la mer dans nos vaiſſeaux, n'abordaſt point leurs cabanes: mais qu'ils ne pouuoient obtenir de leurs gens, qu'ils declaraffent ceux qui leur vendoiēt ces boiffons à la fourdine. Il faut donc, repart Monsieur le Gouverneur,

others a thinner and more delicate one; the latter, which are not so well provided with defensive armor, are bolder. A Frenchman caught one of considerable size, which he thought he had killed with a club; he tied a string to its tail, and threw it over his shoulder. When the animal, which is rather tenacious of life, recovered from the stupor caused by the blows discharged on its head, it seized its foe by the back with its small jaws, and bit him so hard that he yelled with pain. He dropped the cord, to allow the tortoise to fall; but it would not loosen its hold, and remained suspended by its teeth, biting harder and harder, without letting go; finally its head had to be cut off, in order to appease its anger.

[154] Let us conclude this Chapter with an incident that is all the more remarkable that it is quite new in these countries. The ships brought out so much and such strong liquor, to sell secretly to the Savages, that the disorder to which it gave rise was exceedingly deplorable. Monsieur d'Ailleboust, our new Governor, wishing to remedy the evil, sent for the Captains of the Savages, and asked them what they thought on the subject. It is a prudent act to govern these peoples by the very persons who belong to their nation. The good Neophytes replied that they had long desired that the drunkenness that crosses the sea on board our ships should not land in their cabins, but that they could not induce their people to point out those who sold them these liquors in secret. "They must, then," replied Monsieur the Governor, "submit to the laws that will be enacted against their excesses." They agreed to this, and the drum was beaten, at the close of high Mass, at the Residence of Saint Joseph. All the Savages

qu'ils fubiffent les loix, qu'on portera contre leurs excés: s'y eftant accordé, on fit battre le tambour au fortir de la grande Meffe, en la Refidence de Saint Iofeph: tous les Sauuages preftent l'oreille, les François qui [155] eftoient là s'affembent, vn Truchement tenant en main l'ordonnance la leut aux François, puis la presenta à vn Capitaine Sauuage, luy interpretant ce qu'elle vouloit dire, afin qu'il la publiast à fes gens, elle portoit vne deffence de la part de Monsieur le Gouverneur, & de la part des Capitaines des Sauuages, de vendre ou d'acheter de ces boiffons, & notamment d'en prendre avec excés, fur peine des punitions portées dans l'ordonnance: & vn commandement à tous ceux qui auroient quitté ou qui ne voudroient point embrasser la Foy, de fortir de cette Refidence, où Monsieur nostre Gouverneur & les Capitaines des Sauuages ne vouloient souffrir aucun Apoftat, les Sauuages depuis le commencement du monde, iufques à la venuë des François en leur païs, n'ont iamais fceu que c'estoit de deffendre si folemnellement quelque chose à leurs gens, fous aucune peine pour petite qu'elle foit; ce font peuples libres, qui se croyent tous auffi grands feigneurs les vns que les autres, & qui ne dependent de leurs chefs, qu'autant qu'il leur plaist. Cependant [156] le Capitaine harangua fortement, & pour autant qu'il connoiffoit bien, que les Sauuages ne reconnoifstroient pas bien les deffences faites par vn François, il repeta plusieurs fois ces paroles: ce n'est pas feulement le Capitaine des François qui vous parle, ce font tels & tels Capitaines, dont il prononça les noms, c'est moy avec eux qui vous assure que si quelqu'un tombe dans les fautes deffenduës, nous

listened; the French [155] residents met with them. An Interpreter, who held the ordinance in his hand, read it to the French; he then handed it to a Savage Captain, interpreting its meaning to him, so that he might publish it among his people. It contained a prohibition on the part of Monsieur the Governor, and of the Captains of the Savages, to sell or purchase those liquors, and especially to drink of them to excess, on penalty of the punishments set forth in the ordinance; also an order to all who had abandoned or who would not profess the Faith to leave that Residence, where neither Monsieur our Governor nor the Captains of the Savages would allow any Apostate to remain. From the beginning of the world to the coming of the French, the Savages have never known what it was so solemnly to forbid anything to their people, under any penalty, however slight. They are free people, each of whom considers himself of as much consequence as the others; and they submit to their chiefs only in so far as it pleases them. Nevertheless, [156] the Captain delivered a powerful harangue; and, inasmuch as he well knew that the Savages would not recognize the prohibition enacted by a Frenchman, he repeated these words several times: "It is not only the Captain of the French who speaks to you but also such and such Captains," whose names he mentioned. "I also assure you with them that, if any one should be guilty of the prohibited offenses, we will give him up to the laws and the usages of the French." This is the most important public act of jurisdiction that has ever been performed among the Savages since I have been in this new World. It is good to bring them gradually under the control of those whom God has

l'abandonnerons aux loix, & aux façons de faire des François. Voila le plus bel acte public de iurisdiction, qu'on ait exercé parmy les Sauvages, depuis que ie suis en ce nouveau Monde. Il est bon de les reduire petit à petit sous les ordres de ceux que Dieu a choisis pour commander; car encor que la liberté soit la premiere de toutes les douceurs de la vie humaine, neantmoins comme elle peut degenerer en la liberté, ou plustost en la dissolution d'Afnes Sauvages, il la faut regler, & la soumettre aux loix emanées de la loy eternelle.

Pour le commandement qui estoit fait aux Apostats de fortir de la Residence de saint Ioseph, Paul Tefouehat, [157] nommé vulgairement le Borgne de l'Isle, se trouua vn petit estonné: car comme il ne faisoit pas profession du Christianisme, il voyoit bien que cela s'adreffoit & à luy, & à quelques autres. Noel Negabamat, l'un de nos braues Capitaines Chrestiens, le voyant tout pensif, luy dit, il y a tant d'années que ie te presse de te rendre à Dieu, & d'embrasser fortement la priere, & tu n'as iamais donné de parole assurée, parle maintenant: car ie te declare en bonne compagnie, que ie ne veux personne auprès de moy qui ne croye fortement en Dieu. Je traite comme i'ay autrefois desiré qu'on me traitast. Le Pere le Jeune m'instruisant, m'éprouua vn assez long-temps, ie luy en sçauois bon gré, mais enfin, comme ie pris resolution d'embrasser veritablement la Foy, ie luy dy, mon Pere, ie n'ay point deux langues, mon cœur & ma bouche parlét vn mesme langage, ie t'affeure que c'est tout de bon que ie croy en celuy qui a tout fait, ie ne sçay pas le futur: mais si iamais ie me démens de cette parole, chaffe-moy bien loin d'icy.

chosen to command them; for, although freedom is the greatest pleasure of human life, nevertheless, as it might degenerate into license, or rather into the liberty of Wild Asses, it must be regulated and subjected to the rules emanating from eternal law.

As for the order commanding Apostates to leave the Residence of saint Joseph, Paul Tesouehat, [157] commonly called le Borgne of the Island, was somewhat astonished; for as he did not profess Christianity, he saw very well that it applied to him and to some others. Noel Negabamat, one of our worthy Christian Captains, who found him quite pensive, said to him: "I have urged thee for so many years to yield to God and to embrace prayer firmly, and thou hast never given a positive answer. Speak, now; for I tell thee, in good fellowship, that I will have no one near me who does not firmly believe in God. I treat thee as I formerly desired to be myself treated. When Father le Jeune instructed me, he tried me for a considerable time. I was thankful to him for this; but finally, when I took the resolution truly to embrace the Faith, I said to him: 'My Father, I have not two tongues; my heart and my lips speak the same language. I assure thee that I really believe in him who has made all. I know not the future; but, if ever I break my word, drive me far away from here.' That is what I asked the Father, [158] and that is what we wish to give thee. Open thy mouth, and give free vent to what is hidden in thy heart." This poor man, who has so often thundered forth in the gatherings of his People, replied that he could not speak until his warriors had returned from the war; but he was given to understand that, if he lost his speech, he would have to

Voila ce que ie demanday au Pere, [158] & c'est cela mesme qu'on te veut donner, ouure ta bouche, & laisse fortir nettement ce qui est caché dans ton cœur, ce pauvre homme, qui a si fouuent tonnè dans les assemblées de ses Gens, répondit, qu'il n'auoit point de parole que ses gens ne fussent retournez de la guerre; mais on luy fit bien entendre, que s'il perdoit la parole, qu'il deuoit trouuer ses pieds; on dit le mesme à vn autre qui auoit deux femmes, qui en quita vne bien-toft apres. Bref, ils ont donné tous deux quelque esperance de leurs Conuerfion: ie prie nostre Seigneur qu'il leur ouure les yeux. La superbe, qui est le plus grand vice de l'esprit, & la luxure, qui est le plus villain peché de la chair, sont deux obstacles à la Foy, & à la vraye penitence.

FIN.

find his legs. The same was said to another who had two wives, and who gave up one shortly afterward. In a word, they have both given some hope of their Conversion. I pray our Lord to open their eyes. Pride which is the greatest vice of the mind, and lust, the vilest sin of the flesh, are two obstacles to the Faith and to true repentance.

END.

Relation de ce qui s'est passé
dans le pays des Hyrons,
Pays de la Nouvelle
France, és années
1647. & 1648.

Relation of what occurred in
the country of the Hurons,
a Country of New
France, in the years
1647 and 1648.

[3] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS aux Hurons pays de la Nouvelle France, és années 1647. & 1648.

Enuoyée au R. P. Estienne Charlet Prouvincial de la Compagnie de IESVS, en la Prouince de France. Par le P. PAVL RAGVENEAV de la mesme Compagnie, Supérieur de la Mission des Hurons.

MON R. PERE,

Si nos lettres ont le bon-heur d'arriuer iufqu'en France, & si ceux qui les portent [4] peuvent éuiter le rencontre des Hiroquois, qui font des voleurs plus cruels que tous les Pirates de la mer, i'espere que V. R. aura de la consolation en lifant cette Relation: car elle y verra comment Dieu nous va protegeant au milieu des mal-heurs qui nous enuironnent de toutes parts, & comment cette Eglise naiffante dans cette barbarie, va croiffant & en nombre & en fainteté, plus que iamais nous n'euffions osé l'esperer. Si Dieu se plaist à verfer sur ces peuples les benedictions du Ciel, à mesure que les miseres nous pourront accueillir, nous le prions de tout nostre cœur qu'il continuë à nous affliger de la sorte, puifque ce nous doit estre assez qu'il en tire sa gloire, & le salut des ames, qui est l'vnique bien qui nous amene en ces pays. Nous demandons pour cét effet l'affistance de ses SS. SS. & prieres,

Mon Reuerend Pere,

*Des Hurons ce
16. Auril 1648.*

Vostre tres-humble & tres-obeiffant seruiteur en N. S.
PAVL RAGVENEAV.

[3] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the Huron country, in New France, in the years 1647 and 1648.

Sent to Reverend Father Estienne Charlet, Provincial of the Society of JESUS in the Province of France. By Father PAUL RAGUENEAU of the same Society, Superior of the Huron Mission.

MY REVEREND FATHER,

If our letters be fortunate enough to reach France, and if they who bear them [4] can avoid meeting the Hiroquois, who are robbers more cruel than all the Pirates of the sea, I trust that Your Reverence will find consolation in reading this Relation; for you will see by it how God continues to protect us amid the misfortunes that surround us on all sides, and how this Church, springing up in this land of barbarism, is increasing in numbers and in godliness, more than we had ever dared to hope. If it please God to shower the blessings of Heaven on these peoples in the same proportion as misfortunes assail us, we pray him with all our hearts that he will continue so to afflict us, inasmuch as it must suffice us that he derive from it his glory and the salvation of souls,—the only treasure, the hope whereof brings us to these countries. To that end we request the assistance of your Holy Sacrifices and prayers.

My Reverend^d Father,

From the Hurons, this 16th of April, 1648. Your very humble and very obedient servant in Our Lord,
PAUL RAGUENEAU.

[5] CHAPITRE I.

SITUATION DU PAYS DES HURONS, DE LEURS ALLIEZ,
& DE LEURS ENNEMIS.

QVOY que dans nos Relations precedentes nous ayons pû donner quelques lumieres touchant la situation d'une partie de ces pays: toutefois i'ay creu qu'il seroit expedient d'en proposer icy brievement vne veuë plus distincte & plus generale, tant à cause que le temps nous en a donné des notions bien plus affeurées, qu'à raison que nous devons parler dans les suiivans Chapitres, de diuerfes choses qui supposent ces connoissances.

Le pays des Hurons est entre le quarante-quatre & le quarante-cinquième degré de Latitude, & de Longitude, demie heure plus à l'Occident que Quebec.

Du costé de l'Occident d'Esté vient aboutir vn Lac, dont le tour est quasi de quatre cens lieuës, que nous nommons la Mer douce; qui a quelque flux & reflux, & qui dans son extremité plus éloignée [6] de nous, a communication avec deux autres Lacs; encore plus grands, dont nous parlerons dans le Chapitre dixième. Cette Mer douce a quantité d'Isles; & vne entr'autres, qui a de tour pres de soixante lieuës.

Du costé de l'ouëst-furoüest, c'est à dire quasi à l'Occident, nous auons la nation du Petun, qui n'est éloignée qu'environ douze lieuës.

Du costé du Midy, tirant vn peu vers l'Occident, nous regardons la Nation Neutre, dont les bourgs qui

[5] CHAPTER I.

SITUATION OF THE COUNTRY OF THE HURONS; OF
THEIR ALLIES, AND OF THEIR ENEMIES.

ALTHOUGH in previous Relations we have been able to throw some light on the situation of a portion of these countries, nevertheless I have thought that it would be expedient to give here, briefly, a clearer and more general idea of them,—both because time has enabled us to obtain surer information respecting them; and because, in the following Chapters, we have to speak of various things that presuppose such knowledge.

The country of the Hurons lies between the forty-fourth and forty-fifth degrees of Latitude, and the Longitude is a half-hour more to the West than Quebec.

On the Western side, in Summer, they come to a Lake whose circuit is nearly four hundred leagues, which we call the fresh-water Sea. It has a certain rise and fall of tide, and, at the extremity farthest [6] from us, communicates with two other Lakes which are still larger and of which we shall speak in the tenth Chapter. This fresh-water Sea contains a number of Islands; one, among others, is nearly sixty leagues long.

To the west-southwest,—that is to say, almost at the West,—lies the Tobacco nation, which is only about twelve leagues distant from us.

To the South, and a little toward the West, we

font sur la frontiere en deçà, ne font éloignez des Hurons, qu'enuiron trente lieuës. Elle a quarante ou cinquante lieuës d'estenduë.

Au delà de la Nation Neutre, tirant vn peu vers l'Orient, on va à la Nouvelle Suede, où habitent les Andaftoërônons, alliez de nos Hurons, & qui parlent comme eux; éloignez de nous en ligne droite, cent cinquante lieuës; nous en parlerons au Chapitre huitième.

De la mesme Nation Neutre tirant presque au Midy, on trouue vn grand Lac, quasi de deux cens lieuës de tour, nommé Erié, qui se forme de la descharge [7] de la Mer douce, & qui va se precipiter par vne cheute d'eaux d'vne effroyable hauteur, dans vn troisième Lac, nommé Ontario, que nous appelons le Lac Saint Louys, dont nous parlerons cy-apres.

Ce Lac, nommé Erié, estoit autrefois habité en ses costes qui font vers le Midy, par de certains peuples que nous nommons la Nation du Chat; qui ont esté obligez de se retirer bien auant dans les terres, pour s'éloigner de leurs ennemis, qui font plus vers l'Occident. Ces gens de la Nation du Chat ont quantité de bourgades arrestées, car ils cultiuent la terre & font de mesme langue que nos Hurons.

Partant des Hurons, & marchant vers le Midy, ayant fait trente ou quarante lieuës de chemin, on rencontre le Lac S. Louys, qui a quatre-vingts, ou nonante lieuës de longueur, & en sa mediocre largeur, quinze ou vingt lieuës. Sa longueur est quasi de l'Orient à l'Occident; sa largeur du Midy au Septentrion.

C'est ce Lac Saint Louys, qui par sa descharge forme vn bras de la Riuiere Saint Laurent, sçauoir

face the Neutral Nation whose villages on the nearest frontier are only about thirty leagues distant from the Hurons. Its extent is forty or fifty leagues.

Beyond the Neutral Nation, a little toward the East, we go to New Sweden where the Andastoëronnons dwell, who are the allies of our Hurons, and who speak a similar language; they are one hundred and fifty leagues distant from us, in a straight line. We shall speak of them in the eighth Chapter.

Almost due South from the country of the same Neutral Nation, we find a great Lake nearly two hundred leagues in circumference, called Erié; it is formed by the discharge [7] of the fresh-water Sea and throws itself over a waterfall of a dreadful height¹ into a third Lake, named Ontario, which we call Lake Saint Louys, and of which we shall speak farther on.

This Lake, called Erié, was formerly inhabited on its Southern shores by certain tribes whom we call the Nation of the Cat; they have been compelled to retire far inland to escape their enemies, who are farther to the West. These people of the Cat Nation have a number of stationary villages, for they till the soil, and speak the same language as our Hurons.²

Leaving the Huron country, and proceeding toward the South, after a journey of thirty or forty leagues we come to Lake St. Louys which is eighty or ninety leagues in length, while its average width is fifteen or twenty leagues. Its length is from the East to the West; its width from the South to the North.

The discharge of this Lake Saint Louys forms a branch of the River Saint Lawrence,—namely, that which is South of the Island of Mont-Real, and runs past Quebec.

celuy qui est au Midy de l'Isle de Mont-Real, & qui va descendre à Quebec.

[8] Au delà de ce Lac Saint Louys, vn peu dans les terres, habitent les cinq Nations Hiroquoises, ennemies de nos Hurons, qui dans leur situation, sont quasi paralleles à la longueur de ce Lac.

Les plus proches de la Nation Neutre, sont les Sonntoüeronçons, à septante lieuës des Hurons, fuiuant le Sud-Sudest; c'est à dire, entre le Midy & l'Orient, plus vers le Midy. Plus bas fuiuent les Ouionenronçons, quasi en droite ligne, à vingt-cinq lieuës enuiron des Sonntoüeronçons. Plus bas encore les Onnontaeronçons, à dix ou douze lieuës des Ouionenronçons. Les Onneiochronçons, à sept ou huit lieuës des Onnontaeronçons. Les Annieronçons, sont éloignée des Onneiochronçons, vingt-cinq ou trente lieuës; ils destournent tant soit peu dans les terres, & sont plus Orientaux aux Hurons. Ce sont eux qui sont les plus voisins de la Nouvelle Hollande, & qui sont aussi les plus proches des Trois Riuieres.

Ce seroit par ce Lac Saint Louys, que nous irions droit à Quebec, en peu de iours, & avec moins de peine, n'y ayant que trois ou quatre faults, ou plustost courant[s] d'eau plus rapide à passer iusqu'à [9] Mont-Real, qui n'est distant de l'emboucheure du Lac Saint Louys, qu'enuiron soixante lieuës: mais la crainte des ennemis, qui habitent le long de ce Lac, oblige nos Hurons & nous avec eux, de prendre vn grand destour, pour aller gagner vn autre bras de la Riuiere Saint Laurent, sçauoir celuy qui est au Nord de Mont-Real, que nous nommons la Riuiere des Prairies. Ce qui allonge nostre voyage quasi de la moitié

[8] Beyond the Lake Saint Louys, a short distance inland; dwell the five Hiroquois Nations, the enemies of our Hurons, the situation of whose country is almost parallel to the length of that Lake.

The nearest to the Neutral Nation are the Sonnon-toueronons, seventy leagues from the Huron country, following the South-Southeast,—that is to say, between the South and the East, but more toward the South. Below are the Ouionenronons, almost in a straight line about twenty-five leagues from the Sonnon-toueronons. Still further down are the Onnontaeronons, ten or twelve leagues from the Ouionenronons; and the Onneiochronons, seven or eight leagues from the Onnontaeronons. The Annieronons are distant from the Onneiochronons twenty-five or thirty leagues; they turn slightly in an inland direction and are farthest East from the Hurons. It is they who are nearest to New Holland and also to Three Rivers.

By that Lake Saint Louys we could go straight to Quebec in a few days, and with less trouble, having only three or four falls—or, rather, more rapid currents—to pass all the way to [9] Mont-Real, which is distant only about sixty leagues from the outlet of Lake Saint Louys. But fear of the enemies who dwell along the shores of this Lake compels our Hurons, and us with them, to make a long detour to reach another branch of the River Saint Lawrence,—namely, that which flows to the North of Mont-Real, and which we call the River des Prairies. This lengthens our journey by almost one-half, and, moreover, compels us to pass more than sixty falls, where we have to land and carry all our baggage and canoes upon our shoulders. This would be avoided by

du chemin; nous obligeant en outre à plus de soixante faults, où il faut mettre pied à terre & porter sur ses espauls tout le bagage & les canots, ce qu'on éviteroit par le droit chemin, sans compter une grande quantité de courans rapides, où il faut traîner les canots marchant en l'eau, avec grande incommodité & danger.

Du côté du Septentrion des Hurons, il y a diverses Nations Algonquines, qui ne cultivent point la terre, & qui ne vivent que de chasse & de pêche, jusqu'à la mer du Nord, laquelle nous jugeons estre éloignée de nous en droite ligne, plus de trois cens lieues. Mais nous n'en avons autre connoissance, comme aussi de ces Nations-là, sinon par le rapport que nous [10] en font les Hurons & quelques Algonquins plus proches, qui y vont en traite, pour les Peltries & Castors, qui y sont en abondance.

taking the direct route, without counting a great number of rapid currents up which the canoes have to be dragged, while we walk in the water, with great inconvenience and danger.

To the North of the Hurons, there are various Algonquin Tribes who do not till the soil, who live solely by hunting and fishing, and who roam as far as the Northern sea, which we consider to be distant over three hundred leagues in a straight line. But we have no other knowledge of it, or of those Tribes, except through the reports [10] given to us by the Hurons and some of the nearer Algonquins, who go there to trade for Furs and Beavers, which are found there in abundance.

CHAPITRE II.

DE L'ESTAT GENERAL DE LA MISSION.

JE puis dire que iamais ce pays n'a esté plus auant dans l'affliction, que nous l'y voyons maintenant, & que iamais la Foy n'y a paru avec plus d'auantage. Les Hiroquois ennemis de ces peuples continuent avec eux vne guerre fanglante, qui va exterminant nos bourgades frontieres, & qui fait crandre aux autres vn semblable mal-heur: & Dieu en mesme temps va peuplant d'excellens Chrestiens ces pauures Nations defolées, & se plaist à y establir son saint Nom au milieu de leurs ruines.

Depuis nostre derniere Relation nous auons baptizé pres de treize cens personnes: mais ce qui nous console le plus est de voir la ferueur de ces bons Neophytes, & vn esprit de Foy en eux, qui n'a rien de [II] la barbarie, & qui nous fait benir les misericordes de Dieu, qui se vont respendant de iour en iour si richemēt iusqu'aux derniers confins de ce nouveau monde.

L'Esté dernier se passa quasi entier dans les attentes & les alarmes d'une armée ennemie des Hiroquois nos voisins, qui fut la cause que les Hurons ne descendent point à Quebec, estans demeurez pour defendre leur pays menacé; & craignans aussi d'autre part vne autre armée des Hiroquois Annieronnonns, qui les attendoient au passage, s'ils eussent descendu la Riuiere. Ainsi nous ne receusmes l'an passé aucun

CHAPTER II.

OF THE GENERAL STATE OF THE MISSION.

I MAY say that this country has never been in such deep affliction as we see it now, and that never has the Faith appeared to greater advantage. The Hiroquois, the enemies of these people, continue to wage a bloody war against them that destroys our frontier villages and causes the others to dread a similar misfortune. At the same time, God peoples these poor desolate Tribes with excellent Christians; and he is pleased to establish his holy Name in the midst of their ruins.

Since our last Relation, we have baptized nearly thirteen hundred persons; but what consoles us the most is to see the fervor of these good Neophytes, and a spirit of Faith in them that savors naught of [11] barbarism, and causes us to bless God's mercies which spread so abundantly, from day to day, to the outer confines of this new world.

Almost the whole of last Summer was passed in expectations and alarms of a hostile army of the Hiroquois, our neighbors; that was the reason why the Hurons did not go down to Quebec, but remained to defend their threatened country. They also feared another army of the Annieronnon Hiroquois, who lay in ambush for them on the way, had they gone down the River. Thus we received last year no assistance, and not even a letter, from Quebec or from France. Nevertheless, God has supported us;

secours, & non pas mefme aucune lettre de Quebec, ny de France. Mais nonobftant Dieu nous a foute-nu, ayant eſté luy feul noſtre Pere & noſtre Pour-oyeur, noſtre deſenſe, noſtre ioye, noſtre confola-tion, noſtre tout; choſe aucune ne nous ayant manqué, auffi peu qu'aux Apoftres, lors que Noſtre Seigneur les enuoya quaſi tous nuds à la conquête des Ames.

Nos Miſſions ont eſté à l'ordinaire; & de plus nous en auons entrepris de nouvelles, non feulement parmy les Hurons, mais auffi parmy les Algonquins: Dieu [12] donnant à nos Peres du courage au deſſus de leurs forces, vn homme faiſant luy feul ce qui euſt donné vn employ raifonnable à pluſieurs.

Mais apres tout, *Mefsis multa, operarij vero pauci.* Je veux dire que quoy que nous ſoyons en vn pays abandonné, où la Pauvreté eſt noſtre appennage, & où nous ne viuons que des aumosnes, qui venant de quinze cens lieuës, doivent paſſer & la mer, & la rage des Hiroquois auant que nous puiffions en jouir; Ce n'eſt pas toutefois ce ſecours temporel qui nous preſſe, ny celuy que nous demandons avec plus d'in-ſtance: Ce ſont des Miſſionnaires deſquels nous auons grand beſoin, ce ſont là les threſors que nous deſirons de la France. L'aduotie que pour venir icy, apres auoir trauerſé l'Ocean, il faut ſentir de pres la fumée des cabanes Hiroquoifes, & peut-eſtre y eſtre bruſlé à petit feu: mais quoy qui nous puiſſe arriuer, ie ſçay bien que le cœur de ceux que Dieu y aura appellé, y trouuera ſon Paradis, & que leur charité ne pourra pas s'eſteindre ny dans les eaux, ny dans les flammes.

Nos Hurons ſont bien auant dans vn [13] pourpar-ler de Paix, avec l'Onnontaeronnon (c'eſt vne des

he alone has been our Father and our Provider, our defense, our joy, our consolation, our all. Not a single thing has failed us, any more than to the Apostles, when Our Lord sent them out, almost entirely destitute, to the conquest of Souls.

Our Missions have gone on as usual, and we have also undertaken new ones, not only among the Hurons, but also among the Algonquins. God [12] has given our Fathers courage beyond their strength, so that one man accomplished alone what would have given occupation to several.

But after all, *Messis multa, operarii vero pauci*. I mean to say that, although we are in a forsaken country,—where Poverty is our appanage, and where we live only on alms coming a distance of fifteen hundred leagues, that have to pass over the sea, and through the fury of the Hiroquois, before we can enjoy them,—nevertheless it is not that temporal assistance that we require the most, or that we ask for most urgently. Missionaries are what we greatly need; those are the treasures that we desire to obtain from France. I admit that on the way here, after crossing the Ocean, one must smell the smoke of the Hiroquois cabins quite close, and perhaps even be burned there at a slow fire; but, whatever may happen to us, I know well that the hearts of those whom God shall call here will find their Paradise, and that their charity cannot be extinguished either in the waters or in the flames.

Our Hurons have made considerable advance in [13] negotiations for Peace with the Onnontaeronns (that is one of the five Hiroquois nations that hitherto has most harassed this country), and there is some hope that two others of the hostile Nations will enter

cinq nations Hiroquoifes, qui cy-deuant a toufiours plus vexé ce pays) & il y a quelque eſperance que deux autres des Nations ennemies entreront dans le meſme traité: les ambaffades font reciproques de part & d'autre. Si cette affaire reüffit, il ne leur reſtera plus fur les bras que le Sonnotoueronnon, le plus proche ennemy que nous ayons, & les Hiroquois Annieronnon, plus voifins de Quebec, aufquels on feroit bonne guerre, nos armes n'eſtant plus diuerties ailleurs.

De plus nos Hurons ont enuoyé vn ambaffade aux Andaſtoëronnon, peuples de la Nouvelle Suede, leurs anciens alliez, pour les folliciter à leur moyenner vne Paix entiere, ou à reprendre la guerre qu'ils auoient il n'y a que fort peu d'années, avec les Hiroquois Annieronnon. On en eſpere vn grand fecours, & vn grand foulagement pour ce pays. Mais apres tout, nos eſperances font en Dieu; car la perfidie de ces peuples ne permet pas que nous nous appuyõs aucunement fur leurs paroles, & nous fait craindre vn auffi grand mal-heur au milieu de ces [14] traitez de paix, que dans le plus fort de la guerre.

into the same treaty,—embassies are being sent on both sides. If this affair be successful, they will have to contend only with the Sonnontoueronnonns, the nearest enemy that we have, and the Annieronnon Hiroquois, who are nearer to Quebec,—against whom we could war with advantage, for our arms would not be diverted elsewhere.

Moreover, our Hurons have sent an embassy to the Andastoëronnonns, peoples of New Sweden, their former allies, to solicit them to enter into a full Peace with them, or to resume the war that they waged but a few years ago against the Annieronnon Hiroquois. Considerable assistance is expected from this, as well as a great relief for this country. But, after all, our hopes rest in God; for the treachery of those peoples does not allow us to rely in any way upon their words, and makes us dread as great a misfortune during those [14] treaties of peace as in the midst of war.

CHAPITRE III.

DE NOSTRE MAISON DE SAINTE MARIE.

LA maison de Sainte Marie ayât esté iufqu'à maintenant dans le cœur du pays, en a auffi esté moins exposée aux incurfions des ennemis. Ce n'est pas que quelques auanturiers ne foient venus de fois à autre faire quelque mauuais coup, à la veuë mefme de nostre habitation: mais n'ofans pas en approcher qu'en petit nombre & à la defrobée, crainte qu'estans apperceus des bourgades frontieres on ne courut fur eux, nous auons vefcu affez en affeurance de ce costé là; & Dieu mercy pas vn de nous n'y a encore esté surpris dans leurs embusches.

Nous sommes quarante-deux François au milieu de toutes ces Nations infideles; dix-huit de nostre Compagnie, le reste de personnes choisies, dont la plupart ont pris dessein de viure & de mourir avec nous; nous assistans de leur trauail [15] & industrie avec vn courage, vne fidelité & vne sainteté, qui fans doute n'a rien de la terre: auffi n'est-ce que de Dieu feul qu'ils en attendent la recompense; s'estimans trop heureux de répandre & leurs sueurs, & s'il est besoin tout leur sang, pour contribuer ce qu'ils pourront à la conuerfion des barbares. Ainsi ie puis dire avec verité que c'est vne maison de Dieu & la porte du Ciel; & c'est le sentiment de tous ceux qui y viuent, & qui y trouuent vn Paradis en terre, ou la Paix y habite, la ioye du Saint Efprit, la charité, & le zele des amés.

CHAPTER III.

OF OUR HOUSE OF SAINTE MARIE.

THE house of Sainte Marie has been, until now, in the heart of the country, and has, therefore, been less exposed to the inroads of the enemy. It is true that, from time to time, some venturesome foes have come to strike an evil blow within sight of our settlement; but they did not dare to approach, except in small numbers and in secret, lest they might be perceived from the frontier villages, and attacked. We have lived in sufficient security on that score, and, thank God, not one of us has yet been surprised in their ambushes.

We are forty-two Frenchmen in the midst of all these infidel Nations;—eighteen being of our Society, while the remainder are chosen persons, most of whom have resolved to live and to die with us; they assist us by their labor [15] and industry with a courage, a faithfulness, and a holiness that assuredly are not of earth. Consequently, they look to God alone for their reward, deeming themselves only too happy to pour forth not only their sweat, but, if need be, all their blood to contribute as much as they can toward the conversion of the barbarians. Thus I may truly say that this is a house of God, and the gate of Heaven; and that is the feeling of all who live in it, and who find there a Paradise on earth, wherein dwell Peace, the joy of the Holy Ghost, charity, and zeal for the salvation of souls.

Cette maison est vn abord de tout le Pays, où les Chrestiens y trouuent vn Hospital durant leurs maladies, vn refuge au plus fort des alarmes, & vn hospice lors qu'ils nous viennent visiter. Nous y auons compté depuis vn an plus de trois mille personnes, aufquelles on a donné le giste, & quelquefois en quinze iours les fix & les sept cens Chrestiens; & d'ordinaire trois repas à chacun. Sans y comprendre vn plus grand nombre qui sans cesse y passent tout le iour, aufquels on fait aussi la charité. En forte que dans vn Pays estranger, nous y nourrissons ceux qui [16] deuroient nous y fournir eux-mesmes les necessitez de la vie.

Il est vray que ce n'est pas dans les delices ny l'abondance de la France. Le bled d'Inde pilé dans vn mortier & bouilly dedans l'eau, affaisonnée de quelque poisson enfumé, qui tient lieu de sel, estant reduit en poudre, nous sert ensemble de boire & de manger, & nous apprend que la Nature se contente de peu, nous fournissant Dieu mercy vne fanté moins sujette aux maladies, qu'elle ne seroit dans les richesses & la varieté des viures de l'Europe.

Il n'y a d'ordinaire que deux ou trois de nos Peres residens en cette maison, tous les autres sont diffipez dans les Missions, qui sont maintenant dix en nombre: les vnnes plus arrestées dans les bourgs principaux du Pays; les autres plus errantes, vn seul Pere estant contraint de prendre le soin de dix & de douze bourgades; & quelques-vns allans plus loin, les quatre-vingts & les cent lieuës, afin que toutes ces Nations soient esclairées en mesme temps des lumieres de l'Euangile.

Nous tafchons toutefois de nous rassembler tous,

This house is a resort for the whole Country, where the Christians find a Hospital in their sicknesses, a refuge in the height of alarms, and a hospice when they come to visit us. During the past year, we have reckoned over three thousand persons to whom we have given shelter,—sometimes, within a fortnight, six or seven hundred Christians; and, as a rule, three meals to each one. This does not include a larger number who incessantly come hither to pass the whole day, and to whom we also give charity; so that, in a strange Country, we feed those who [16] themselves should supply us with the necessaries of life.

It is true that we have not the same delicacies nor the same abundance as in France. The Indian corn, pounded in a mortar, boiled, and seasoned with some smoked fish,—which is used in lieu of salt, when reduced to powder,—serves us as food and drink. It teaches us that Nature is content with little, and, thank God, it gives us health less liable to sickness than it would be amid the rich and varied viands of Europe.

As a rule, only two or three of our Fathers reside in this house; the others are scattered among the Missions, now ten in number. Some are more stationary in the principal villages of the Country; the others are more wandering, a single Father being compelled to take charge of ten or twelve villages; and some extend still further, eighty or a hundred leagues, so that all these Nations may be illumined by the light of the Gospel at the same time.

We endeavor, however, to gather all together two or three times a year, [17] in order to commune with ourselves, to think of God alone in the repose of Prayer, and afterward to confer together respecting

deux ou trois fois l'année; [17] afin de rentrer en nous-mêmes, & vaquer à Dieu seul dans le repos de l'Oraison; & en suite conferer des moyens & lumieres que l'experience & le Saint Esprit va nous donnant de iour en iour, pour nous faciliter la conuerfion de tous ces peuples. Apres quoy il faut au pluftoft retourner au trauail, & quitter les douceurs de la folitude, pour aller chercher Dieu dans le falut des ames.

the means and the light that experience and the Holy Ghost continue to give us daily, to make the conversion of those peoples easier for us. After that, we must return to our labors as soon as possible, and give up the delights of solitude to go and seek God in the salvation of souls.

CHAPITRE IV.

DE DIUERSES DEFAITES DE NOS HURONS PAR LEURS ENNEMIS.

LES Arendaenronnons qui estoient à nos frontieres vers le costé de l'Orient, que nous appellions la Mission de Saint Iean Baptiste, ont receu tant d'eschechs ces dernieres années, qu'ils ont esté contrains de quitter leur Pays, trop exposé à l'ennemy, & se retirer dans les autres Bourgs plus peuplez, qui font aussi de meilleure defenſe. Nous y auons perdu bon nombre de Chrestiens, le Ciel s'enrichissant tousiours dedãs nos pertes.

[18] Tout ce pays fut menacé l'Esté dernier d'une armée ennemie, qui en effet venoit fondre sur nous: mais leur dessein ayant esté rompu, pour les raisons dont nous parlerons cy-apres, la plupart s'estans dissipez vne bande de trois cens Sonnontoüeronnons allerent se ietter sur le bourg des Aondironnons, où ils en tuerent quantité, & emmenerent tout ce qu'ils purent de captifs.

Ces Aondironnons sont peuples de la Nation Neutre, les plus voisins de nos Hurons, qui n'estans point en guerre avec les Sonnontoüeronnons, les auoient receus comme amis dans leur bourg, & leur preparoient à manger dans toutes les cabanes, dans lesquelles les Sonnontoüeronnons s'estoient diuisez expres, pour y faire plus aisément leur coup; qui en effet leur réussit, ayans pluſtoſt ou massacré ou faisi

CHAPTER IV.

OF VARIOUS DEFEATS OF OUR HURONS BY THEIR ENEMIES.

THE Arendaenronnons,³ who were on our frontiers toward the East, that we called "the Mission of Saint John the Baptist," met with so many defeats in the past years that they were compelled to leave their Country, which was too much exposed to the enemy, and to withdraw into other and more populous Villages, which are also more easily defended. We have lost a good many Christians thereby; Heaven ever enriches itself by our losses.

[18] The whole of this country was threatened last Summer by a hostile army,—which indeed came to fall upon us, but their designs were thwarted for reasons which we will mention hereafter; and after most of them had dispersed, a band of three hundred Sonnontoueronnons attacked the village of the Aondironnons, where they killed a great many, and took away all the captives they could.

These Aondironnons are a tribe of the Neutral Nation who are nearest to our Hurons. Not being at war with the Sonnontoueronnons, they had received them in their villages as friends, and had prepared food for them in all their cabins,—among which the Sonnontoueronnons purposely divided themselves, the more easily to strike their blow. Their stratagem was successful, for they massacred

ceux qui eussent esté pour rendre du combat, qu'on n'eust pû s'appercevoir de leur mauuais dessein, ayans tous en mesme temps commencé ce massacre.

Ce qui pouffa le Sonnotoüeronnon à cette trahison, fut le repentiment qu'ils auoient de la mort d'un de leurs [19] hommes, qui retournant l'Hyuer precedent de la petite guerre, apres auoir fait quelque meurtre aux frontieres de la Nation du Petun, auoit esté pourfuiuy viuement, & pris par les Hurons aux portes des Aondironnons, auant qu'il fust entré dans aucune cabane, ce qui auoit fait iuger qu'il estoit de bonne prise: mais nonobstant sa mort a esté vengée de la forte.

On croyoit qu'en fuite de cette desloyauté si indigne, toute la Nation Neutre prendroit la guerre contre les Hiroquois, & en effet de part & d'autre ils se sont tenus sur leurs gardes, & dans la deffiance: mais toutefois rien ne branle ce semble de ce costé là, & ils continuent dans leur neutralité. D'aucuns disent que ce ne peut estre pour long-temps, & que le dessein de ceux de la Nation Neutre est de rauoir paisiblement & à l'aimable leurs captifs, puis prendre leur auantage pour venger à leur tour cette perte qu'ils ont receüe.

Les derniers mal-heurs qui nous font arriuez, ont esté sur la fin de cét Hyuer. Quelques-vns du bourg de Saint Ignace, enuiron trois cens, tant hommes que [20] femmes, estans cabanez pour la chasse à deux journées dans les bois, vers le pays ennemy; vne troupe de Sonnotoüeronnons vint se ietter sur vne des cabanes, vn peu trop escartée des autres, lors qu'elle estoit moins de defenſe, la plupart estans dissipéz çà & là, selon que leur chasse auoit donné.

or seized all who might have resisted, before the latter could perceive their evil design, because they all commenced the massacre at the same moment.

What led the Sonnontoueronns to this act of treachery was the resentment that they felt on account of the death of one of their [19] men. While returning, during the previous Winter, from a warlike incursion,—in which he had committed a murder on the frontier of the Tobacco Nation,—he was hotly pursued and caught by the Hurons at the gates of the Aondironns, before he had time to enter any cabin. For that reason it was considered a fair capture; but, nevertheless, his death was avenged as we have stated.

It was thought that, after such base treachery, the entire Neutral Nation would go to war against the Hiroquois; and, in fact, both sides stood on their guard and distrusted each other. However there seems to be no stir in that direction, and they continue in their neutrality. Some say that it cannot be for a long time, and that the intention of the Neutral Nation is to get back their captives peacefully and amicably, and then to seize their opportunity to avenge, in their turn, their losses.

The last misfortunes happened to us about the end of the Winter. Some persons of the village of Saint Ignace to the number of about three hundred, both men and [20] women, had encamped, for the purpose of hunting, at a distance of two days' journey in the woods, in the direction of the enemy's country. A band of Sonnontoueronns fell on one of the cabins, which was somewhat remote from the others, at a moment when it was least defended, because most of the party had scattered here and there while

Il y eut sept personnes tuées sur la place, & vingt-quatre tant hommes que femmes emmenez captifs; l'ennemy s'estant retiré promptement, crainte d'estre pourfuiuy.

Cette cabane estoit quasi toute de Chrestiens, qui s'estoient réunis ensemble, pour y faire mieux leurs prieres matin & soir: & en effet ils y viuoient dans l'innocence, & respandoient par tout vne bonne odeur du Christianisme. Le feu aura fans doute esté le partage de quelques-vns: ie prie Dieu que les autres, à qui peut-estre les ennemis auront donné la vie, leur donnent en eschange la Foy & la pieté qui vit dedans leur cœur.

De ceux qui furent tuez sur la place, ie puis dire avec verité qu'il y auoit vne perle de nos Chrestiens. C'estoit vn ieune homme de vingt-quatre ans, nommé Ignace Saonaretsi, exemplaire à toute la [21] ieunesse, & irreprochable en ses mœurs, qui estoit d'un excellent esprit, mais d'une foy & pieté aussi ferme que i'en ayé veu dans ce pays. Il y auoit quelques mois qu'il se dispoit à la mort, disant qu'il en auoit de fortes pensées; & pour cela il venoit d'ordinaire sur iour, dire son Chapelet en l'Eglise, outre la Messe du matin, & les Prieres du soir, qu'il faisoit extraordinairement longues. Il estoit heureux à la chasse; ayant tué vn cerf, aussi tost [il mettoit] les deux gen[ou]x en terre, pour en remercier Dieu.

Estant dans le combat avec l'ennemy, & voyant bien qu'ils n'estoient pas de forces égales, & qu'il pourroit estre emmené captif, il dit à vn sien cousin qu'il voyoit s'enfuir; Mon cousin, va porter les nouvelles à ma mere que ie feray brûlé; mais dis luy qu'elle ne deplore point ma mort; ie n'auray pour

following their game. Seven persons were killed on the spot; and twenty-four, both men and women, were carried off as captives. The enemy promptly retired, fearing pursuit.

The inmates of that cabin were nearly all Christians, who had encamped together the better to say their prayers, night and morning; and, in truth, they lived there in innocence, and spread everywhere a fragrant odor of Christianity. Fire has doubtless been the lot of some of them. I pray God that the others, whose lives the enemies have perhaps spared, may give them in exchange the Faith and the piety that live in their hearts.

Of those who were killed on the spot, I can truly say that one was a pearl among our Christians. He was a young man twenty-four years old, named Ignace Saonaretsi,—a pattern to all the [21] young men, and of irreproachable morals; he had an excellent mind, but his faith and piety were as steadfast as any I have seen in this country. He had been preparing himself for death for some months, saying that he thought earnestly upon that subject. For that reason, he came usually at dawn, to say his Rosary in the Church, besides being present at morning Mass, and at the evening Prayers; those that he said were unusually long. He was fortunate in the chase; when he had killed a stag, he would at once bend both knees to the ground, to thank God for it.

While fighting the enemy, he saw that the forces were unequal and that he might be taken captive; so he said to his cousin, whom he saw escaping: "My cousin, go and inform my mother that I shall be burned but tell her not to mourn for my death; then I shall have nothing in my mind but Paradise."

lors autre chose dans l'esprit que le Paradis. Il auoit proche de foy son frere aîné Catechumene, lequel on nous a dit qu'il baptiza: & tous deux furent les premiers qui demeurèrent sur la place. Leur mere & toute sa famille a embrassé la Foy depuis cette mort, & nous voyons à l'œil que ce ieune [22] Chrestien les a laissez heritiers de sa pieté.

Ce ieune homme estoit si innocent, qu'estant qu'estion de le marier, & ses parens luy parlans d'un party qui leur sembloit auantageux; Je n'ose, leur dit-il, enuifager aucune fille, & ainsi ie ne la connois pas: i'ay crainte d'offenser Dieu & de me voir engagé dans le mal, par vne œillade, qui porteroit mon cœur, plus loin que n'auroit esté mon dessein & le vostre.

Vn iour, deux de nos Peres estans en voyage avec luy, dans des neiges hautes de quatre pieds, par vn froid & vn vent excessif; Vn des Peres n'en pouuant plus, le pria de le descharger, & voyant qu'il trembloit de froid, estant fort mal vestu, luy presenta dequoy se courrir: Ce ieune Chrestien luy respondit que volontiers il prendroit non seulement sa charge, mais aussi celle de l'autre Pere; & en effet il se chargea de ces deux fardeaux tres-pesans, ne voulant pas se courrir dauantage, disant qu'il eust esté trop à son aise estant si bien vestu, qu'il auoit desia offert à Nostre Seigneur tout ce froid qu'il alloit endurant, & les fatigues de ce chemin fascheux, [23] pour se disposer à la Communion du lendemain, & qu'il se consoloit dans la pensée qu'un iour dedans le Ciel il beniroit Dieu d'auoir paty si peu de chose pour son amour.

Quelque temps auant sa mort, ayant esté choisi pour

Near him was his elder brother, a Catechumen, whom we are told he baptized; and they were the first two to fall. Their mother and all her family have embraced the Faith since their deaths; and we see clearly that that young [22] Christian has left them heirs to his piety.

That young man was so innocent that, when his marriage was in question, and his parents mentioned to him a match that seemed to them to be a good one, he answered them: "I dare not look any girl in the face, and therefore I do not know her. I am afraid to offend God, and become involved in sin, by a glance that might perhaps carry my heart further than either you or I intended."

One day, two of our Fathers were traveling with him through snow that was four feet deep, while the cold was excessive and the wind high. One of the Fathers, who was exhausted, asked him to relieve him of his load; and, seeing that he was shivering with cold, and very thinly clad, he gave him something wherewith to cover himself. The young Christian told him that he would willingly take not only his load, but that of the other Father also,—and, indeed, he loaded himself with those two very heavy burdens. But he would not put on any other covering, saying that he would be too comfortable if he were so well clad; that he had already offered to Our Lord all that cold, which he would continue to endure, as well as all the fatigues of that difficult journey, [23] in order to prepare himself for Communion on the morrow; and that he found comfort in the thought that, some day, in Heaven he would praise God that he had suffered such a trifle for love of him.

porter la Croix, en vn enterrement public; La ceremonie estant acheuée vn de nos Peres luy demanda s'il n'auoit pas esté honteux de se voir fuiuy & regardé de tant d'infideles? Nenny, dist-il, ie pensois que ce que ie faisois estoit glorieux deuant Dieu, & que les vices & les débauches de tant de personnes qui estoient autour de moy, estoit ce que Dieu haïffoit, & ce dont on deuoit auoir honte.

Cette perte fut fuiuie d'vne plus grande fort peu de iours apres. Plus de trois cens du mesme bourg de Saint Ignace, estans retournez au mesme lieu, tât pour enterrer leurs morts, que pour enleuer quantité de chair de vaches sauuages qu'ils auoient tué; fur leur retour, s'estans diuifez, çà & là & sans ordre, ils furent surpris par vne centaine d'Hiroquois Annieronnons, à quatre ou cinq lieuës du bourg: & enuiron quarante de nos [24] gens y demeurèrent ou furent pris captifs; Ce qui depuis a obligé ceux de ce bourg de Saint Ignace à s'approcher de nous, & se mettre plus à l'abry qu'ils n'estoient des incursions de l'ennemy.

Some time before his death he was chosen to carry the Cross at a public funeral. When the ceremony was over, one of our Fathers asked him whether he had not felt ashamed at being followed and looked at by so many pagans. "Not at all," he said, "I thought that what I did was glorious before God, and that the vice and debauchery of so many persons who surrounded me were what God hated, and what one should be ashamed of."

This loss was followed by a still greater one, a very few days afterward. Over three hundred persons of that village of Saint Ignace returned to this same spot for the purpose of burying their dead, and of removing a quantity of the flesh of the wild cattle that they had killed. On their way home, they scattered here and there, without order, and were surprised by about a hundred Annieronnon Hiroquois, at a distance of four or five leagues from the village; about forty of our [24] people were killed or taken captive. This has since compelled those who dwelt at Saint Ignace to come nearer to us, and to shelter themselves better against the incursions of the enemy.

CHAPITRE V.

DE LA PROUIDENCE DE DIEU SUR QUELQUES CHRETTIENS PRIS OU TUEZ PAR LES ENNEMIS.

SVR la fin de l'Esté vne troupe de quelques auanturiers Hiroquois, conduite par vn Huron, de long-temps captif parmy eux, surprirent dans vne Isle escartée, vne cabane de Chrestiens qui estoient à la pesche: ils en tuerent quatre ou cinq sur la place, & emmenerent sept captifs. Quelqu'vn fauué de la meslée courut en porter les nouvelles au bourg voisin. Le Missionaire qui y estoit accouru en haste vers le lieu du massacre, se doutant qu'il y auroit quelque ame à gagner pour le Ciel. Ayant fait deux lieus de chemin, & ne pouuant passer plus outre, arriué qu'il estoit sur les riuages [25] du grand Lac; il entend vne voix d'infideles, qui l'appellent pour s'embarquer. Haste toy, dirent-ils au Pere, peut-estre que tu en trouueras quelqu'vn en vie qui n'est pas encore baptizé. En effet les Prouidences de Dieu sont adorables pour ses eslus: Ceux qui auoient receu le saint Baptesme, & qui s'estoient venus confesser auant que de partir, se trouuerent roides morts sur la place: vne seule fille de dix-huit ans, bonne Catechumene, restoit encore en vie dans vn corps transpercé de coups, nageante dans son sang, & la peau de la teste arrachée de son crane, qui est la depouille ordinaire que les ennemis emportent. Le Pere n'eut de temps que ce qui estoit necessaire pour la baptizer; comme si cette ame dans vn corps

CHAPTER V.

OF GOD'S PROVIDENCE TOWARD SOME CHRISTIANS
CAPTURED OR KILLED BY THE ENEMIES.

TOWARD the end of Summer, a band of Hurois adventurers, led by a Huron who had long been a captive among them, surprised, on a lonely Island, a cabin occupied by some Christians who were engaged in fishing. They killed four or five on the spot, and took seven captives. One who escaped from the mêlée ran to bear the news to a neighboring village. The Missionary who was there hastened to the scene of the massacre expecting that there would be some soul to be won to Heaven. After a journey of two leagues, he found that he could go no further, for he had reached the shores [25] of the great Lake. He heard the voices of some infidels, who called out to him to embark. "Hasten," they said to the Father; "perhaps thou wilt find some one still alive, who has not yet been baptized." In truth, God's Providence over his elect is adorable. They who had received holy Baptism, and who had confessed before their departure, lay dead on the spot. Only a girl eighteen years of age, a good Catechumen, was still alive, but in a body pierced by weapon-thrusts; she lay weltering in her blood, and her scalp had been torn from her head, for this is the spoil that the enemies usually carry away. The Father had barely time to baptize her,—as if that soul in a half-dead body had

demy-mort, n'eut attendu que cette grace du Baptesme pour s'envoler au Ciel.

La Providence de Dieu ne fut pas moins aimable sur ceux qu'on emmenoit captifs: car l'ennemy fut pourfuituy si viuement, qu'on luy couppa chemin, lors qu'il auoit desia gagné huit ou dix lieuës hors le pays. On recouura tous les captifs, sans que pas vn eust receu encore [26] aucun coup, ny que mesme on leur eust arraché les ongles, ce qui toutefois est la premiere des careffes qu'on fait aux prisonniers de guerre. Le chef des ennemis fut pris, & vn autre avec luy, le reste se mit en fuite, n'ayans pas le loisir de descharger vn feul coup de hache, pour affommer les captifs qu'ils menoiert. Vne bonne Chrestienne, nommée Marthe Andionra, qu'on emmenoit captiue avec son mary, & deux de ses enfans, attribuë cette deliurâce au fecours de la Vierge, qu'elle inuoquoit durant tout le chemin, disant son chapelet, qu'vn ennemy luy arracha, luy defendant de faire ses prieres. Mais il ne scauoit pas que le cœur parloit bien plus haut que la langue; il fut le premier pris, & elle fut la premiere deliurée.

Vn Chrestien estant tombé entre les mains des ennemis, fut traité si cruellement que la pluspart luy portoient compassion: son recours estoit tout à Dieu, auquel il s'escricoit dans le plus fort de ses tourmens; Mon Dieu foyez beny de m'auoir appellé à la Foy; que mon corps soit brisé de coups; ces cruautéz n'iront pas plus loin que ma vie; vous me ferez misericorde, & ie croy fermement que mon [27] ame fera bien-toist avec vous dans le Ciel. Puis s'adressant à vn infidele, qui estoit dans les tourmens avec luy: Mon camarade, luy disoit-il, ie te porte plus de

waited only for that grace of Baptism to soar away to Heaven.

God's Providence was no less lovable as regards those who were taken away captive; for the enemy were so hotly pursued that they were cut off after they had already gone eight or ten leagues out of the country. All the captives were recovered, without a single one of them having received [26] a blow, or even having had his nails torn out, which is always the first of the caresses bestowed on prisoners of war. The chief of the enemies was captured, and another with him; the remainder fled, without having time to deal a single blow with a hatchet to kill the prisoners whom they were taking away. A good Christian woman, named Marthe Andionra who was being carried away as a captive, with her husband and two of her children, attributed this deliverance to the assistance of the Virgin,—to whom she prayed all the way, saying her rosary, which one of the enemy snatched from her, forbidding her to say her prayers. But he knew not that the heart speaks much more loudly than the tongue; he was the first to be captured, and she the first to be delivered.

A Christian who fell into the hands of the enemies was so cruelly treated that most of them had compassion on him. His recourse was wholly to God, to whom he exclaimed, at the height of his tortures: "My God, praise be to you for having called me to the Faith! Let my body be shattered by blows; those cruelties will not extend beyond my life; you will have pity on me, and I firmly believe that my [27] soul will soon be with you in Heaven." Then, addressing an infidel who was being tortured with him, he said to him: "My comrade, I have more

compaffion qu'à moy-mefme, car apres ces miferes ie crains pour toy vn mal-heur eternel, d'vn feu moins pitoyable que ne font ceux qui nous tourmentent: fi tu veux que ie te baptize, & fi de tout ton cœur tu prie Dieu qu'il ait pitié de toy apres la mort, il te fera miſericorde. Les ennemis entendans ces difcours luy couperent la main, le ſeparerent d'avec fon compaignon, & redoublèrent ſes tourmens: mais ils ne purent tirer de luy autre parole, finon d'vn courage vrayment Chreſtien; Vos tourmens cefferont, diſoit-il, & finiront avec ma vie; apres cela ie ne ſuis plus vôtre captif; i'adore vn Dieu qui vn iour me rendra cette main coupée, & ce corps tout brifé de vos cruautez.

Vne ieune fille Chreſtienne de quatorze à quinze ans, auoit eſté emmenée captiue à Sonnontouan: y eſtant arriuée, elle entendit qu'on parloit de la faire mourir: la peur luy donna du courage, & Dieu conduifit ſon innocence pour la tirer de ce peril. Elle trouue moyen de ſ'eſchapper, [28] ſe iette dans des broffailles à quatre ou cinq cens pas du bourg; tout le monde eſt [en] campagne & nuit & iour pour la chercher; on approche du lieu où elle eſt, & fouuent elle fut ſur le point de ſe deſcouvrir elle-mefme, ſe croyant apperceuë, lors que Dieu qui vouloit la fauuer conduifoit autre part les pas de ceux qui venoient droit à elle, luy donnant affez de cœur pour demeurer ainſi cachée trois iours entiers ſans boire ny manger. La troiſième nuit elle fort en tremblant du lieu de ſon azyle, & prend ſa route vers la Nation Neutre, ne ſçachant bonnement où elle alloit. Apres trois iour-nées de chemin, ayant paſſé vne riuiere à guay, elle fait rencontre de quatre hommes qui luy demandent

compassion on thee than on myself, for after these misfortunes I fear an eternal misfortune for thee, and a fire less pitiful than those that torment us. If thou wish me to baptize thee, and if with all thy heart thou pray God to have pity on thee after thy death, he will have mercy on thee." When the enemies heard that discourse, they cut off his hand; they separated him from his companion, and redoubled his tortures; but they could not draw any other word from him except what manifested truly Christian courage: "Your torments will cease," he said, "and will end with my life; after that, I shall no longer be your captive. I adore a God who will one day restore my hand that you have cut off, and this body that is all shattered by your cruelties."

A young Christian girl, aged fourteen or fifteen years, had been taken a captive to Sonnontouan; when she reached that place, she heard them speak of putting her to death. Fear inspired her with courage, and God guided her innocence to extricate her from that peril. She found means to escape, [28] and fled into the brushwood, four or five hundred paces from the village. All the people took the field to search for her, night and day. They passed quite close to the spot where she lay hidden, and she was frequently on the point of showing herself, thinking that she was discovered, when God, whose will it was to save her, led elsewhere the steps of those who were going straight toward her, and gave her sufficient courage to remain hidden there for three whole days, without eating or drinking. On the third night, she came forth tremblingly from her refuge, and started in the direction of the Neutral Nation, without knowing exactly whither she was going. After

où elle va; Elle leur raconte sa fortune, & leur dit qu'elle s'eschappe de la mort: Deux de ces hommes estoient ennemis, qui parlent de la remener dans sa captiuité, c'est à dire à vne mort certaine: Les deux autres estoient gens de la Nation Neutre, qui ayans pitié de cette petite innocente, prirent sa caufe en main, difans qu'estant passée au deçà de cette riuere, elle estoit sur leurs terres, dans vn pays de paix, & non plus [29] dans le pouuoir des ennemis. Dieu sçait avec combien de confiance elle se recom-mandoit à luy. Enfin les deux hommes de la Nation Neutre l'emportèrent au dessus des deux ennemis. Il y auoit plus de six iours qu'elle n'auoit mangé, & toutefois elle ne sentoit ny faim, ny lassitude. Ils luy donnerent dequoy rompre son ieufne, assez pour atteindre les bourgs de la Nation Neutre, où estant en lieu d'affurance elle continua son chemin, & arriua icy le iour de Pasques. Son pere bon Chrestien, nommé Antoine Otiatonnety, & ses autres parens la receurent des mains de Dieu, comme vn enfant resuscité.

Nous ne desirons pas ny les souffrances, ny les malheurs à nos Chrestiens; mais toutefois ie ne puis m'empescher de benir Dieu dans ceux qui leur arriuent; l'experience m'ayant fait reconnoistre que iamais leur Foy n'est plus viue, ny leur cœur iamais plus à Dieu, qu'au temps qu'enuifageant les choses d'vn œil trop humain, nous auons plus de crainte & plus de compassion pour eux. Je n'en ay veu aucun de ceux qui sont tombez entre les mains de l'ennemy, & se sont sauuez [30] par apres, qui ne m'ayent auoué que dans le plus fort de leur mal ils n'y eussent esprouué vn courage plus Chrestien, vne consolation

journeying for three days, and fording a river, she met four men, who asked her whither she was going. She told them of her misfortune, and said that she had escaped from death. Two of those men were foes, who talked of taking her back into captivity,—that is, to certain death. The two others, who belonged to the Neutral Nation, pitied the poor innocent child, and took her cause in hand,—saying that, as she had crossed to that side of the river, she was in their country, in a land of peace, and no longer [29] in the power of the enemy. God knows with what confidence she commended herself to him. Finally, the two men of the Neutral Nation gained the point over the two enemies. For more than six days she had eaten nothing, and yet she felt neither hungry nor weary. They gave her something where-with to break her fast, to enable her to reach the villages of the Neutral Nation, where she was safe; she continued her journey, and arrived here on Easter Sunday. Her father, a good Christian named Antoine Otiationnety, and her other relatives received her from the hands of God, as a child risen from the dead.

We desire neither sufferings nor misfortunes for our Christians; but still I cannot refrain from praising God for those that happen to them, because experience has shown me that their Faith is never livelier, nor do their hearts belong more fully to God, than when, considering matters with too human vision, we have most fear and compassion for them. All those whom I have seen who have fallen into the hands of the enemy, and have afterward escaped, [30] have admitted that, at the height of their misfortunes, they felt more Christian courage and sweeter

plus douce, & vn recours à Dieu plus entier, qu'ils n'auoient reffenty toute leur vie passée, & que mesme ils n'en reffentoient apres leur deliurance. Ainsi nous ne sçauons que desirer à nos Chrestiens & à nous-mesmes, & quelques grandes pertes que puisse receuoir cette Eglise, nous en benirons Dieu; voyans à l'œil qu'il en tire sa gloire plus auantageusement que nous n'eussions osé l'esperer par aucune autre voye.

Au milieu de l'Esté, dans le plus fort de la terreur d'une armée ennemie, qu'on disoit n'estre qu'à demie lieuë du bourg de S. Ioseph, les femmes ne fongeoient qu'à la fuite, les hommes à soutenir l'affaut, l'effroy & l'espouuante estoit par tout. Au milieu de toutes ces alarmes, les Chrestiens, les Catechumenes, & mesme plusieurs infideles accoururent à l'Eglise; les vns pour receuoir l'absolution, les autres pour presser leur Baptesme; tous craignans plus l'Enfer qu'ils ne craignoient la mort. Le Pere ne sçauoit pas aufquels entendre, car voulant satisfaire aux vns, [31] les autres le pressoient & luy crioient misericorde. C'estoit vn combat de la Foy, qui viuant dans leur cœur, leur donnoit vn legitime droit à ce qu'ils desiroient: ainsi le Pere se vid heureusement contraint de leur accorder leurs demandes. Plusieurs estoient armez de pied en cap, & receurent ainsi le Baptesme. Apres tout il se trouua que c'estoit vne fausse alarme, mais la Foy & les saintes promesses de ces personnes baptizées à la haste, se trouuerent toutefois veritables. Le Saint Esprit est vn bon maistre, & quand il appelle quelqu'un à foy, il supplée abondamment tout ce qui peut manquer à nos instructions.

consolation, and had more complete recourse to God, than at any time in the whole of their past lives, or even after their deliverance. Thus we know not what to wish for our Christians and for ourselves; and, however great may be the losses that this Church may suffer, we shall praise God therefor, because we clearly see that he derives his glory from these to-greater advantage than we could have hoped for by any other means.

In the middle of the Summer,—at the height of the terror inspired by a hostile army, that was reported to be but half a league from the village of St. Joseph,—the women thought only of flight and the men of resisting the attack; fear and dread reigned everywhere. Amid all those alarms, the Christians, the Catechumens, and even many infidels, hastened to the Church,—some to receive absolution, others to hasten their Baptism; all feared Hell more than death. The Father knew not whom to hear, for while he wished to satisfy some, [31] the others pressed him, and cried to him for pity. It was a combat of the Faith, which lived in their hearts, and gave them a legitimate right to what they desired. Thus the Father found himself, fortunately, compelled to grant their requests. Many were armed from head to foot,⁴ and received Baptism in that state. After all, it turned out to be a false alarm; but the Faith and the holy promises of those persons who were baptized in haste were, nevertheless, earnest. The Holy Ghost is an excellent teacher; and, when he calls any one to the faith, he abundantly supplies whatever may be deficient in our instructions.

I cannot omit here a sentiment of truly Christian

Je ne puis pas obmettre icy vn sentiment de pieté vrayment Chrestienne, d'une mere pour son enfant vnique. Cette femme s'estoit refugiée dans le departement de nostre habitation de S^{te} Marie, qui est destiné aux fauuages Chrestiens: elle se vid obligée de retourner à Saint Ioseph au plus fort des alarmes; elle emmena avec foy son fils, aagé seulement de quatre ans. Vn de nos Peres luy demanda pourquoy elle n'auoit pas laissé ce petit innocent en nostre maison, en vn lieu [32] d'affurance. Helas! respondit elle, i'aime mieux le voir tuer dedans mon sein, & mourir avec moy, que de le laisser furuiure apres ma mort: Mes parens qui sont infideles corromproient bien-tost son innocence, & perdroient son ame en luy faisant perdre la Foy, & ie ferois la mere d'un damné. Je prefere le salut de son ame à la vie de son corps; ie demande pour nous deux le Ciel, & non pas vne longue vie.

piety displayed by a mother for her only child. This woman had taken refuge in that department of our settlement of Ste. Marie, that is set apart for the Christian savages. She was compelled to return to Saint Joseph at the very height of the alarm, and she took with her her son, who was only four years old. One of our Fathers asked her why she had not left that little innocent in our house, in a place [32] of safety. "Alas!" she replied, "I would rather see him killed on my breast, and die with me, than let him survive my death. My relatives, who are infidels, would soon corrupt his innocence and ruin his soul by making him lose the Faith; and I would be the mother of a damned one. I prefer the salvation of his soul to the life of his body. I pray for Heaven for both of us, and not for a long life."

CHAPITRE VI.

DES BAPTESMES DE QUELQUES HIROQUOIS PRIS EN
GUERRE PAR LES HURONS.

LE bon-heur de la guerre n'est pas toujours d'un costé; si nos Hurons ont fait des pertes, ils ont aussi eu leurs victoires ou le Ciel à plus gagné qu'eux: car la plupart des Hiroqu[o]is qu'ils ont pris à diuerfes fois, ayant esté bruslez à l'ordinaire, ont trouué le chemin du Ciel au milieu des flammes, & leur salut à l'heure de la mort. Mais il faut auotier que iamais nous ne faisons aucun de ces [33] Baptesmes, qu'avec des combats & des resistances non pareilles, non pas tant de la part de ceux du Baptesme desquels il s'agit, que du costé des Hurons infideles qui ont de la peine à permettre qu'on procure vn bon-heur eternal à ceux qu'ils n'enuifagent que d'un oeil ennemy. Si la ferueur de nos Chrestiens ne nous aidoit en ces rencontres, nous ne ferions pas assez forts pour en venir à bout: mais leur zele & leur charité se trouue plus puiffante à procurer ce bien à leurs ennemis, que la haine des infideles à souhaitter leur mal.

Vn excellent Chrestien, dont l'aage est remply de merites, & qui estant d'un rare esprit a vne Foy tout à fait eminente, voyant l'opposition opiniastre des infideles à ne vouloir permettre qu'on baptizast quelques captifs. Et quoy mes freres, leur dit-il, si vous ne croyez pas que nostre Foy soit veritable, pourquoy

CHAPTER VI.

OF THE BAPTISMS OF SOME HIROQUOIS TAKEN IN WAR
BY THE HURONS.

THE fortune of war is not always all on the same side. If our Hurons have suffered losses, they have also had their victories, in which Heaven has gained more than they; for most of the Hiroquois whom they have captured at various times, and who have been burned as usual, have found the way to Heaven in the midst of the flames, and their salvation at the hour of death. But it must be admitted that we never obtain any of those [33] Baptisms without unparalleled contests and resistance,—not so much on the part of those whose Baptism is sought, as from the infidel Hurons, who hardly permit us to procure eternal happiness for those whom they look upon solely with the eye of an enemy. Were we not assisted on such occasions by the fervor of our Christians, we would not be strong enough to attain our end; but their zeal and their charity are more powerful in procuring that blessing for their enemies than is the hatred of the infidels in wishing them evil.

An excellent Christian, whose years are full of merit, and who possesses a rare mind and very remarkable Faith, observed the stubborn opposition of the infidels to permitting us even to baptize some captives. "What! my brothers," he said to them, "if you do not believe that our Faith is the true

vous opposez vous à l'instruction de ces captifs? Et si c'est vn mensonge ce que nous preschons du Paradis & de l'Enfer, pourquoy nous refusez vous ce contentement de raconter ces fables, & de tromper vos ennemis? Que si vous pensez [34] qu'en effet la parole de Dieu que nous portons soit veritable, embrassez donc la Foy vous-mesmes, & redoutez pour vous ces feux d'Enfer que vous souhaitez à ces pauvres miserables. Là-dessus il se met à prescher à toute l'assemblée, qui luy preste audiëce; il parle du Paradis, de l'Enfer, de la Resurrection, & parcourt les principaux mysteres de nostre Foy. Enfin voyät tout son monde gagné; mes freres, leur dit-il, ie voy bien que la Foy est dans le fond de vostre cœur, que vous differez seulement à en faire la profession: mais sçachez que vous irritez Dieu, vous opposant au salut de ces ames, & que l'Enfer fera vostre partage, si vous voulez que vos haines soient immortelles: bruslez leurs corps à la bonne heure, qui est vostre captif; mais leurs ames sont inuisibles, & non pas de vostre domaine; vous auriez tort de leur souhaiter aucun mal. Apres cela il s'adresse aux captifs, leur demande s'ils conçoient ces veritez, & s'ils desirent le Baptesme. Leur cœur y est tout disposé, tout le monde est dans le silence, & ces Baptesmes se font d'vn contentement si public, qu'on eust iugé que l'assemblée estoit toute Chrestienne.

[35] En vn autre occasion les infideles ayans preuenü les captifs, & leur ayans donné des impresions de nous & de la Foy, qui ne leur en laissoient que de l'horreur; vn Capitaine Chrestien en eut aduis, & nous pria de ne pas paroistre en l'assemblée qu'il ne nous eust appellé. Il prend avec foy quatre

one, why do you oppose the instruction of those prisoners? And, if what we preach about Paradise and Hell be a lie, why do you refuse us the satisfaction of relating those fables, and of deceiving your enemies? And if you think [34] that God's word, which we carry, be really true, then embrace the Faith yourselves, and dread not for yourselves those Hell-fires that you desire for those poor wretches." Thereupon, he began to preach to the entire assembly, who listened to him. He spoke of Paradise, of Hell, and of the Resurrection, and outlined the principal mysteries of our Faith. Finally, seeing that all his hearers were won, he said to them: "My brothers, I see very well that the Faith is in the depth of your hearts,—that you merely put off professing it; but know that you irritate God by opposing the salvation of these souls, and that Hell will be your lot if you allow your hatred to be immortal. Burn their bodies, if you will, for they are your captives; but their souls are invisible, and are not under your control. You would be wrong to wish them any harm." After that, he addressed himself to the prisoners and asked them whether they understood those truths, and whether they desired Baptism. Their hearts were fully prepared; all remained silent, and Baptism was administered with such general acquiescence that one would have thought that the assembly was entirely Christian.

[35] On another occasion, the infidels had prejudiced the captives and had conveyed impressions to them respecting us and the Faith which inspired them only with horror. A Christian Captain heard of this, and begged us not to make our appearance at the assembly until he summoned us. He took

ou cinq des Chrestiens plus feruens; ils s'approchent des prisonniers. Mes freres, leur dirent-ils, nous ne portons ny torches ny flambeaux pour vous venir brusler: si vous ne mouriez que de nos mains, vos vies feroient en affeurance; nostre cœur n'a point de cruauté ny pour vous, ny pour qui que ce soit au monde. Tous les autres qui vous environnent sont armez de feux & de flammes & leurs mains sont encore toutes couuertes de vostre sang: iugez maintenant si leur cœur a de l'amour pour vous, & si les auersions qu'il vous ont donné de la Foy, procedent d'un desir qu'ils ayent de vostre bien, ou plustost de la rage qui les anime contre vous. L'esprit de ces captifs estant appriuoisé, ils se mettent à les instruire tout à loisir, & les voyans bien disposez, un Chrestien nous vint appeller pour leur conferer le Baptesme.

[36] La femme d'un de ces bons Chrestiens donna aduis à son mary que les infideles estoient animez contre luy, de ce qu'il se mesloit si auant dedans ces Baptesmes, & luy conseilla de s'en deporter vne autrefois. Et quoy ma femme, luy dit-il; tu veux seruir de truchement au diable; est-ce un conseil d'amy? Et faut-il que les médifances nous empeschent de gagner le Ciel, & d'y mener mesme nos ennemis. Si on parle de me tuer pour quelque autre sujet, ie pourray bien craindre la mort; mais s'il est question & de souffrir les calomnies, & de mourir pour l'auancement de la Foy, ma vie ne m'est plus rien, & ie veux bien qu'on sçache que iamais ie ne trembleray de ce costé là.

Mais ce qui a plus estonné les infideles, est d'auoir veu en ces rencontres des femmes plus fortes qu'eux. Nous ne pouuions un iour nous faire assez entendre

with him four or five of the most fervent Christians; they approached the prisoners, and said to them: "My brothers, we carry neither torches nor flambeaux to burn you. Were you to die only by our hands, your lives would be safe; our hearts feel no cruelty toward you, or toward any one else in the world. All the others who surround you are armed with fire and flame, and their hands are still covered with your blood; judge now whether their hearts have any love for you, and whether the aversion with which they have inspired you against the Faith proceeds from any desire for your welfare, or from the fury that animates them against you." When the minds of the captives had been soothed, the Christians began to instruct them at leisure; and, when they found them well prepared, a Christian called us to administer Baptism to them.

[36] The wife of one of those good Christians warned her husband that the infidels were angry with him because he took so prominent a part in those Baptisms, and advised him to keep away another time. "What! my wife," he said, "thou wishest to serve as interpreter to the devil? Is that the advice of a friend? And must slander prevent us from winning Heaven and from taking our enemies there? If they talked of killing me for any other reason, I might well fear death; but if it be a question both of enduring calumny, and of dying for the advancement of the Faith, my life is of no further value to me, and I wish it to be known that I shall never tremble on that account."

But what most astonished the infidels on such occasions was to find that the women were stronger than they. One day we thought that we had not made

à vn captif Sonnontoueronnon (car quoy que le fond de leur langue soit le mesme qu'icy aux Hurons, toutefois les dialectes sont si differens, qu'on iugeroit que ce soient des langues diuerfes.) Il nous vint en pensée d'auoir recours à vne bonne Chrestienne, venuë il y a neuf ou dix [37] ans d'vn bourg de la Nation Neutre voisin des ennemis. Cette femme s'approche du captif, & comme elle possede parfaitement bien nos mysteres, il ne fut pas besoin de luy mettre en bouche ce qu'elle diroit, elle se met à l'instruire elle-mesme. Mon frere, luy dit-elle, ie porte compassion à ton corps; mais toutefois sa misere ne fera pas longue, quelques tourmens que luy preparent les Hurons: Tu sçais que nos ames sont immortelles, & que ces flammes que tu voy, ne pourront pas consumer la tienne; elle suruiura à ces cruantez que tu crains: Mais il faut que tu sçaches qu'il y a vn malheur eternel, qui nous attend apres la mort, si nous n'auons reconnu en ce monde, & adoré le Createur du ciel & de la terre. C'est à quoy ie te viens inuiter.

Les infideles ne sçauoient que dire à cette Chrestienne, car les hommes Hurons auroient honte d'entrer en dispute avec vne femme. Elle continuë son instruction paisiblement, & ce pauvre captif fut si touché de cette charité, qu'il demanda à estre baptizé, & le lendemain son ame fut, comme nous croyons, dans le Ciel.

[38] . Ie finy ce Chapitre par la mort d'vne captiue Hiroquoise. C'estoit vne ieune femme d'environ vingt-cinq ans, à qui les Hurons auoient donné la vie: toutefois l'ennuy de sa captiuité & le desir de fa

ourselves sufficiently understood by a Sonnantoueronnon captive (for although the foundation of the language is the same as that of the Hurons, nevertheless the dialects are so different that they might be considered different languages). It occurred to us to have recourse to a good Christian woman, who came, nine or ten [37] years ago, from a village of the Neutral Nation that lies near the enemy's country. This woman approached the captive, and, as she has a thorough knowledge of our mysteries, it was not necessary to place in her mouth the words that she was to say; she began to instruct him herself. "My brother," she said to him, "I have compassion on thy body; however, its sufferings will not last long, whatever tortures the Hurons may prepare for it. Thou knowest that our souls are immortal, and that those flames that thou seest cannot consume thine; it will survive the cruelties that thou fearest. But thou must know that there is an everlasting misery that awaits us after death, if in this world we have not acknowledged and adored the Creator of heaven and of earth. That is what I urge thee to do."

The infidels knew not what to say to that Christian, for the Huron men would be ashamed to enter into a dispute with a woman. She continued her instruction in peace; and the poor captive was so moved by her charity that he asked to be baptized, and on the following day his soul was, as we believe, in Heaven.

[38] I shall conclude this Chapter with the death of a Hiroquois captive. She was a young woman about twenty-five years of age, whose life the Hurons had spared; nevertheless, the weariness of her

patrie, l'auoient pouffé à s'enfuir feule, à trauers les bois: mais l'ayant pourfuiue à la pifte, on la recouura apres quelques iournées, heureusement pour son salut. Elle tomba bien-toft malade: vn de nos Peres va pour l'instruire, il la trouue toute difposée au Baptesme, & qui sçauoit tous nos mysteres. Il y a long-temps que ie croy, luy dit-elle, & ce que i'ay veu des Chrestiens dès le commencement de ma captiuité est entré dans le fond de mon cœur; i'ay iugé leur Foy veritable, & les Commandemens de Dieu si iustes, que i'ay creu que vrayment il estoit luy feul le maistre de nos vies. I'auois demandé le Baptesme à Ouracha (c'est le nom Huron d'vn autre de nos Peres) mais il m'a refusée, croyant peut-estre que ma Foy ne fust que sur mes levres, & non pas dans mon cœur. I'ay nonobstant vescu du depuis en Chrestienne, & i'esperois touïjours que Dieu qui void dans le fond de nos ames, auroit pitié de moy. Le te prie [39] donne moy le Baptesme, car c'est sans doute pour cela que Dieu n'a pas voulu que i'allasse mourir en mon pays tout infidele. Le Pere m'escriuit que iamais il n'auoit baptizé aucun Sauuage avec plus de fatisfaction. Elle vescu encore vn mois, mais en vn lieu où nos visites ne peuuent pas estre frequentes. A l'heure de la mort, elle enuoye querir en l'absence du Pere vn bon Chrestien, qui nous sert de Dogique dans ce bourg là, & le prie de l'affister à bien mourir comme font les Chrestiens: mais ce bon Dogique trouua que le Saint Esprit y faisoit plus que luy; car les sentimens de pieté estoïent si tendres dans le cœur de cette captiue mourante, sa Foy si viue, & ses esperances si douces pour le Ciel, qu'il nous a dit n'auoir

captivity, and the desire to be in her own country, had induced her to flee alone through the woods. But she was tracked, and after some days' search she was recaptured, fortunately for her salvation. Soon afterward, she fell ill, and one of our Fathers went to instruct her; he found that she was well disposed toward Baptism, and that she knew all our mysteries. "I have long believed," she said to him; "and what I saw of the Christians at the very beginning of my captivity penetrated deep into my heart. I considered their Faith excellent, and the Commandments of God so just that I believed that, in truth, he alone was the master of our lives. I had asked Ouracha" (that is the Huron name of another of our Fathers) "for Baptism; but he refused me, thinking perhaps that my Faith was only on my lips, and not in my heart. Notwithstanding this, I have lived ever since as a Christian; and I always hoped that God, who sees into the depths of our souls, would have pity on me. I beg thee [39] to grant me Baptism; for doubtless that is the reason why God would not allow me to go and die in my own country, where all are infidels." The Father wrote me that he had never baptized any Savage with greater satisfaction. She lived a month longer, but at a place where we could not visit her frequently. At the hour of death she sent, in the absence of the Father, for a good Christian who serves as our Dogique in that village, and begged him to assist her to die like the Christians. But the good Dogique found that the Holy Ghost accomplished in her more than he could; for so loving were the sentiments of piety in the heart of that dying captive, so lively was her Faith, and so sweet her hopes of Heaven, that he told us that he

iamais rien veu de plus Chrestien. Elle rendit l'ame avec ces dernieres paroles, Iesus ayez pitié de moy, oüy ie feray aujourd'huy avec vous dans le Ciel. Elle auoit nom Magdelaine-Arihoüaon.

A ce propos ie ne puis obmettre vn coup de la Prouidence de Dieu fur vne ame qui fans doute estoit née pour le Paradis. Vne ieune femme infidele legerement [40] malade, escoutoit attentiuement les instructions qui se donnoient à quelques Neophytes de la mesme cabane, & monstroit y prendre plaisir: mais comme elle auoit esté assez dans les débauches & n'estoit mariée, celuy de nos Peres qui auoit soin de cette Mission la negligeoit, quoy qu'elle demandast fouuent à prier Dieu & à estre receüé au nombre des Catechumenes. Cependant le mal s'augmenta, & la mit à l'extremité, le Pere ayant desisté vn ou deux mois d'aller en cette cabane. Il y entra vn iour par accident, sans penser à cette pauvre fille, qui ne fongeoit qu'à luy, & nuit & iour. De loin qu'elle l'eust apperceu, elle luy fit signe de la main qu'il approchast, ne pouuant plus se faire entendre pour sa foiblesse. Mon frere, luy dit-elle, enfin tu ne differeras pas de m'instruire; tu as sans doute creu que mon cœur n'estoit pas destaché des affections qu'il a eu autresfois pour le peché, & tu m'as negligée à cause de cela: Non, c'estoit tout de bon que ie voulois viure en Chrestienne, & maintenant i'y veux mourir. Haste toy, ie te prie, & baptize moy dés aujourd'huy, car ie suis morte, & ie priois Dieu qu'il [41] t'amenast icy, aye pitié de moy. En effet le Pere la trouua si bien disposée des instructions que iamais il n'auoit eu deffein de luy donner en instruisant les autres, &

had never witnessed anything more Christian. Her soul soared away with these last words: "Jesus, have pity on me! Yes, I shall be with you this day in Heaven!" Her name was Magdelaine Arihouaon.

While on this subject, I cannot omit an effect of God's Providence on a soul that was doubtless born for Paradise. A young infidel woman who was slightly [40] ill, listened attentively to the instructions that were being given to some Neophytes in the same cabin, and showed that she took pleasure in them. But as she had been somewhat dissolute, and was not married, he among our Fathers who had charge of that Mission neglected her, though she often asked to pray to God, and to be admitted among the Catechumens. However, the illness increased, and brought her to the point of death. The Father, who had not visited the cabin for a month or two, entered it one day without thinking of the poor girl, who thought only of him, both night and day. When she perceived him at some distance, she made him a sign with her hand to draw near, for her weakness prevented her from making herself heard. "My brother," she said to him, "at last thou wilt not delay instructing me; thou hast no doubt thought that my heart was not weaned from the affection for sin that it formerly had, and on that account thou hast neglected me. No, I really wished to live a Christian, and now I wish to die one. Hasten, I beg thee, to baptize me at once, to-day; for I am dead, and I prayed God to [41] bring thee here. Have pity on me!" In fact, the Father found her so well prepared by the instruction that he had never intended to give her, while instructing the others, and saw that her heart was so moved by

vid fon cœur si fortement preueni des graces de Dieu, & si auant dans les defirs du Paradis, qu'il la baptiza fans delay. De ce moment elle n'eut plus ny d'oreilles, ny de langue que pour Dieu, auquel fans doute elle rendit fon ame, ayant expiré peu apres.

God's grace, and so full of desire for Paradise, that he baptized her without delay. From that moment she had neither ears nor tongue except for God, to whom, doubtless, she gave up her soul, for she expired shortly afterward.

CHAPITRE VII.

DES POURPARLERS DE PAIX ENTRE LES HURONS & ONNONTAERONNONS.

LES Onnontaeronnons, la plus belliqueuse des cinq nations ennemies de nos Hurons, font bien auant dans vn traité de paix avec eux. Voicy comme le tout est arriué.

Au commencement de l'an 1647. vne bande d'Onnontaeronnons ayant paru sur nos frontieres, fut pourfuiuie d'une troupe de guerriers Hurons, auxquels la victoire demeura, le chef des ennemis [42] ayant esté tué sur la place, quelques autres faisis captifs, & le reste ayant pris la fuite.

Ces prisonniers de guerre furent brûlez à l'ordinaire, à la referuë du plus considerable de tous, qui eut la vie, nommé Annenraes; le diray seulement en passant, qu'un de ceux qui estoient destinez pour le feu, ayant horreur des cruantez qui l'attendoient, se jetta la teste la premiere dans vne grande chaudiere d'eau toute bouillante, afin d'abreger ses tourmens avec sa vie.

Sur le commencement du Printemps, Annenraes qui auoit eu le vie, fut aduertie sous main que quelques particuliers mescontens de ce qu'il viuoit, le vouloient tuer: il communiqua à quelque sien amy les pensées qu'il prit en fuite de cela de s'eschapper, & s'en retourner en son pays. L'affaire fut rapportée à quelques Capitaines, les principaux chefs du

CHAPTER VII.

OF THE NEGOTIATIONS FOR PEACE BETWEEN THE
HURONS AND THE ONNONTAERONNONS.

THE Onnontaeronnons, the most warlike of the five nations that are hostile to our Hurons, have made considerable advance in a treaty of peace with them. You shall know how it all happened.

At the beginning of the year 1647, a band of Onnontaeronnons who appeared on our frontiers were pursued by a troop of Huron warriors, who were victorious; the chief of the enemies [42] was killed on the spot, others were taken prisoners, and the remainder put to flight.

These prisoners of war were burned, as usual, with the exception of the most important of them all, named Annenraes, whose life was spared. I shall merely say, in passing, that one of those who was destined to the flames, seized with a horror of the cruelties that awaited him cast himself headlong into a great kettle of boiling water, to shorten his tortures with his life.

At the beginning of the Spring, Annenraes, whose life had been spared, was privately informed that some individuals who were angry because he was allowed to live, wished to kill him. He communicated to a friend the idea that he conceived, in consequence of this, of escaping, and returning to his own country. When this was reported to some

conseil, qui trouuerent à propos de l'ayder dans son dessein, esperans que cét homme estant de grande autorité à Onnontaté, pourroit leur rendre quelque bon seruice. Ils l'equiperent, luy donnerent quelques presens, & le firent partir de nuit *incognito*.

[43]. Cét homme ayant passé le Lac Saint Louys, qui nous diuise d'avec les ennemis, fit rencontre de trois cens Onnontaeronnons, qui faisoient des canots pour trauerfer ce mesme Lac, à dessein de venir venger sa mort; & qui pour cét effet deuoient se ioindre à d'autres bandes de huit cens, tant Sonnontoüeronnons que Ouionenronnons, qui estoient aussi en chemin.

A ce rencontre, qui fut bien inopiné pour les Onnontaeronnons; Annenraes qu'on enuifageoit comme vn homme resuscité, se comporta de telle sorte que les trois cens Onnontaeronnons quitterent le dessein de leur guerre, & prirent des pensées de paix: en sorte qu'estans de retour à Onnontaté, & y ayans tenu conseil, ils enuoyerent vn ambassade aux Hurons, avec des presens, pour commencer les pourparlers de paix.

Le chef de cét ambassade fut vn nommé Soionés, Huron de nation, mais si naturalisé parmy les ennemis depuis plusieurs années, qu'il n'y a aucun Hiroquois qui ait fait plus de massacres en ces pays, ny des coups plus mauuais que luy. Ce Soionés amena avec soy trois autres Hurons, [44] captifs depuis peu à Onnontaté, qui nous sont demeurez. Ils arriuerent au Bourg de Saint Ignace, le neuuésiéme Iuillet.

A cette nouvelle le pays se trouua puissamment partagé. Ceux des Hurons, que nous appellons la Nation des Ours, craignoient cét ennemy, mesme avec des presens. Les Bourgs plus voisins esperoient que

Captains, the principal chiefs of the council, they deemed it advisable to aid him in his design,—hoping that this man, who had great authority at Onnontaé, might render them a good service. They equipped him, gave him some presents, and made him start at night, *incognito*.

[43] When that man had passed Lake Saint Louys, which separates us from the enemies, he came upon three hundred Onnontaeronnons. They were making canoes, for the purpose of crossing that Lake, intending to avenge his death; and, to that end, they were to join other bands amounting to eight hundred men, of both Sonnontoueronnons and Ouissonnons, who were also on the war-path.

At this meeting, which was quite unexpected for the Onnontaeronnons, Annenraes, who was looked upon as a man risen from the dead, so bore himself that the three hundred Onnontaeronnons gave up their plans of war, and entertained thoughts of peace. The result was that, when they had returned to Onnontaé and had held a council there, they sent an embassy to the Hurons, with presents, to commence negotiations for peace.

The head of the embassy was one Soionés, a Huron by birth, but who had become so naturalized among the enemies for many years that no Hiroquois had committed more massacres in these countries, nor had struck more evil blows than he. This Soionés brought with him three other Hurons, [44] who had been captives for a short time at Onnontaé, and who have remained with us. They arrived at the Village of Saint Ignace on the ninth of July.

On receiving this news, the country was greatly divided. Those among the Hurons whom we call

cette paix reüffiroit, à cause qu'ils la fouhaitoient dauantage: mais les Arendaenronnons, plus qu'aucune autre Nation, à cause qu'on leur faifoit esperer qu'on leur rendroit quantité de leurs gens, captifs à Onnontaé.

Après bien des confeils, enfin on trouua bon pour voir plus clair en cette affaire, d'enuoyer vn ambassade reciproque à Onnontaé. Vn Capitaine Chrestien, nommé Iean Baptiste Atironta, en fut le chef, & quatre autres Hurons avec luy. Ils partirent d'icy le premier d'Aouft, & porterent des presens reciproques pour respondre à ceux de l'Onnontaeronnon. Nos Hurons se seruent pour ces presens de peltries, precieuses dans le pays ennemy: les Onnontaeronnons se seruent de coliers de Porcelaine.

[45] Après vingt iournées de chemin, Iean Baptiste Atironta arriua à Onnontaé, l'Ambassadeur des ennemis estant retourné avec luy. On accueillit nostre ambassade avec de grands tesmoignages de ioye, & ce ne furent que confeils l'espace d'vn mois qu'il fut là: après lesquels l'Onnontaeronnon conclut de renuoyer avec Iean Baptiste Atironta, vn second ambassade; dont le chef fut vn Capitaine Onnontaeronnon, nommé Scandaouati, aagé de soixante ans, & avec luy deux autres Onnontaeronnons, avec lesquels ils renuoyèrent quinze captifs Hurons; ayans retenu pour ostage, vn de ceux qui auoient accompagné Iean Baptiste.

Ils arriuerent icy le vingt-troisième d'Octobre, & auoient mis en leur retour depuis Onnontaé, trente iours: car quoy qu'il n'y ait qu'environ dix iournées de distance, toutefois ils sont souuent obligez de s'arrester, soit à faire des canots pour passer les Riuieres,

the Nation of the Bear feared the enemy, even with his presents. The Villages nearest the enemy hoped that peace would be successfully established because they most desired it,—but the *Arendaenronnons*, more than any other Nation, because they were led to hope that a number of their people, who were captives at *Onnontaé*, would be given up to them.

After many councils, it was finally deemed expedient, in order to see more clearly into the matter, to send an embassy to *Onnontaé* in return. A Christian Captain, named *Jean Baptiste Atironta*, was the head of it, and four other *Hurons* went with him. They started from here on the first of August, and carried reciprocal presents in response to those of the *Onnontaeronnons*. For these presents the *Hurons* use furs, which are of great value in the enemies' country; while the *Onnontaeronnons* use collars of Porcelain beads.

[45] After a twenty days' journey, *Jean Baptiste Atironta* arrived at *Onnontaé*; the enemies' Ambassador returned with him. Our embassy was received with great manifestations of joy; and for the space of a month, while he was in that place, there was nothing but holding of councils. After that, the *Onnontaeronnons* resolved to send back with *Jean Baptiste Atironta* a second embassy the head of which was an *Onnontaeronnon* Captain named *Scandaouati*, aged sixty years; and with him were two other *Onnontaeronnons*. With these, they sent back fifteen *Huron* captives, keeping as a hostage one of those who had accompanied *Jean Baptiste*.

They reached here on the twenty-third of October, after having taken thirty days on their return journey from *Onnontaé*; for, although it is distant only

& le Lac Saint Louys; soit à cause du mauvais temps & des tempestes; ou mesme à cause de la chasse, dont ils vivent faifans chemin.

Outre les captifs que ramenoit Iean [46] Baptiste, il estoit chargé de sept grands coliers de Porcelaine, dont chacun estoit de trois & quatre mille grains, (ce sont les perles & comme les diamans du pays.) Ces coliers estoient de nouveaux presens de l'Onnontaeronnon, pour affermir la paix; avec parole que ce pays pouvoit encore esperer la deliurance de cent autres Hurons, qui restent dans la captiuité.

Ce qui, dit-on, a fait entrer l'Onnontaeronnon dans ces pensées de paix, est premierement la ioye qu'il a eu, qu'on eust donné la vie à Annenraés. Secondement, la crainte qu'il a que l'Hiroquois Annieronnon, qui deuiet insolent en ses victoires, & qui se rend insupportable mesme à ses alliez, le deuienne trop fort, & ne les tyrannise avec le temps, si les Hurons deschargez d'une partie de leurs guerres, ne réunissent toutes leurs forces contre luy. En troisiéme lieu, les Andaftoeronnon peuples alliez de nos Hurons, contribuent, dit-on, puissamment à cette affaire; soit que l'Onnontaeronnon craigne de les auoir pour ennemis, soit qu'il cherisse leur alliance. Nous en parlerons dans le Chapitre qui suit.

[47] Les Onnontaeronnon se comportent, dit-on, comme en vne affaire arrestée. Les Ouionenronnon semblent estre aussi dans le mesme dessein, & pour cet effet, ont desia renuoyé pour asseurer de leur pensée, vn des Hurons qui estoit captif parmi eux, avec deux coliers de Porcelaine, dont ils ont fait present à nos Hurons. L'Onneiochronnon n'est pas aussi éloigné de cette paix, à ce qu'on dit. Le Sonnontoueronnon

about ten days' journey, nevertheless they are frequently obliged to halt,—either to make canoes for crossing the Rivers and Lake Saint Louys; or on account of bad weather and storms; or even for the purpose of killing game, on which they subsist while on the road.

In addition to the captives brought back by Jean [46] Baptiste, he was loaded with seven great Porcelain collars each of which consisted of three or four thousand beads (these are the pearls and, as it were, the diamonds of the country). These collars were new presents from the Onnontaeronnons to strengthen the peace, with the message that the country might also hope for the deliverance of a hundred other Hurons, who remained in captivity.

What is said to have induced the Onnontaeronnons to entertain these thoughts of peace is, in the first place, the joy they felt because the life of Annenraés had been spared; in the second place, their fear that the Annieronnon Hiroquois, who become insolent in their victories, and who make themselves unbearable even to their allies, may become too much so and, in time, may tyrannize over them if the Hurons, relieved from a portion of their wars, do not unite all their forces against them. In the third place, the Andastoeronnons, tribes allied to our Hurons, contribute in great measure, it is said, toward this matter,—either because the Onnontaeronnons fear to have them as enemies, or because they desire their alliance. We shall speak of this in the following Chapter.

[47] The Onnontaeronnons behave, it is said, as if the matter were settled. The Ouionenronnons seem to have the same intentions, and for that object have already, to give assurance of their purpose, sent back

n'y veut pas entendre. L'Annieronnon en est encore plus éloigné; qui, dit-on, est jaloux de ce qu'a fait l'Onnontaeronnon, & veut toujours se rendre redoutable. Et ce sont ces deux dernières Nations dont le Bourg de Saint Ignace a été mal traité sur la fin de cet Hyuer.

Au commencement de Janvier de la présente année 1648. nos Hurons iugerent à propos de deputer un nouvel ambassadeur à Onnontaté, de six hommes, qui partirent pour cet effet, avec un des trois Onnontae-ronnons qui estoient venus icy, les deux autres nous estans demeurez pour ostage, & nommément Scandaouati, le principal Ambassadeur Onnontae-ronnon. Mais du depuis nous auons appris [48] que nos Ambassadeurs tomberent entre les mains des cent Hiroquois Annieronnon, qui sont venus iufques sur nos frontieres, & qu'ainfi ils ont été tuez en chemin; à la referue de l'Onnontae-ronnon qui s'en retournoit, & de deux de nos hommes qui s'estans eschappez ont pourfuiuy leur route vers Onnontaté.

Ce n'est pas tout. Au commencement du mois d'Auril, Scandaouati Ambassadeur Onnontae-ronnon qui estoit icy demeurez pour ostage ayant disparu, nos Hurons creurent qu'il s'estoit eschappé: mais apres quelques iours on trouua son Cadaure au milieu d'un bois, assez proche du Bourg où il demeroit. Ce pauvre homme s'estoit fait mourir soy-mesme, s'estant donné un coup de cousteau dans la gorge, apres s'estre fait comme un liét de quelques branchages de sapin, où on le trouua estendu.

A ce spectacle on enuoye querir son compagnon, afin qu'il fut tesmoin comme le tout s'estoit passé, & qu'il vid que les Hurons n'auoient pu tremper en ce

one of the Hurons who were captive among them, with two collars of Porcelain beads, which they have presented to our Hurons. The Onneiochronnon nation also is reported to be not averse to peace. The Sonnontoueronnonns will not hear of it. The Annieronnonns are still more averse to it, because, it is stated, they are jealous of what the Onnontaeronnonns have done, and wish always to make themselves formidable. And it was the two last Nations by whom the Village of Saint Ignace was harassed at the end of last Winter.

At the beginning of January of the present year, 1648, our Hurons deemed it expedient to depute a new embassy to Onnontaé, consisting of six men, who set out for that purpose with one of the three Onnontaeronnonns who had come hither; the two others remained as hostages, and especially Scandaouati, the chief Onnontaeronnon Ambassador. But, since then, we have heard [48] that our Ambassadors fell into the hands of the hundred Annieronnon Hiróquois who came as far as our borders and that thus they were killed on the way, except the Onnontaeronnon who was returning, and two of our men, who escaped and continued on their way to Onnontaé.

That is not all. At the beginning of the month of April, Scandaouati, the Onnontaeronnon Ambassador who had remained here as hostage, disappeared, and our Hurons thought that he had escaped; but after some days his Corpse was found in the middle of a wood, not far from the Village where he resided. The poor man had killed himself by cutting his throat with a knife, after having prepared a sort of bed made of fir-branches, on which he was found stretched out.

meurtre. En effet, leur dist-il, ie me doutois bien qu'il feroit pour faire vn coup semblable: ce qui l'aura ietté dans ce defespoir, [49] est la honte qu'il aura eü de voir que les Sonnontoueronns & Annie-ronns foient venus icy vous massacrer iufques fur vos frontieres; car quoy qu'ils foient vos ennemis, ils font nos alliez, & ils deuoient nous porter ce respect, qu'estans venus icy en ambassade, ils attendissent à faire quelque mauuais coup, apres nostre retour, lors que nos vies feroient en affeurance. Il a creu que c'estoit vn mépris trop sensible de sa personne, & cette confusion l'aura ietté dans ces pensées de defespoir: & c'est fans doute ce qu'il vouloit dire à nostre troisiéme compagnon qui s'en est retourné avec vos Ambassadeurs, lors qu'à son depart il luy dist, qu'il donnaist aduis à ceux de nostre Nation, que si durant les pourparlers de cette paix, & tandis qu'il feroit icy, on faisoit quelque mauuais coup, la honte qu'il en auroit le feroit mourir; adioustant qu'il n'estoit pas vn chien mort, pour estre abandonné, & qu'il meritoit bien que toute la terre eust les yeux arrestez sur luy, & fust en alte, tandis que sa vie feroit en danger. Voila iufqu'ou nos Sauvages se piquent du point d'honneur. Nous attendrons l'issüé de toutes ces, [50] affaires, & le temps nous y fera voir clair.

At this spectacle, his companion was sent for, that he might witness all that had occurred and see that the Hurons had had nothing to do with the murder. "In fact," he said to them, "I suspected that he would do such a deed; what caused his despair [49] is the shame that he felt at seeing the Sonnantoueronns and the Annieronnons come and massacre your people on your very frontiers. For, although they are your enemies, they are our allies; and they ought to have shown us this much respect that, as we had come here on an embassy, they should have waited to strike an evil blow until after our return, when our lives would have been safe. He has considered it too great a contempt for his person, and that shame has caused him to sink into desperate thoughts. And, doubtless, that is what he meant to say to our third companion, who has gone back with your Ambassadors, when, on his departure, he told him to notify those of our Nation that if, during these negotiations for peace and while he was here, any evil blow were struck, the shame of it would cause his death. He added that he was not a dead dog, to be abandoned; and that he well deserved that the eyes of the whole earth should be fixed on him, and that it should remain quiet while his life would be in danger." Such is the extent to which our Savages pique themselves upon a point of honor. We shall await the issue of all these [50] matters and time will enable us to see more clearly into them.

CHAPITRE VIII.

D'VN AMBASSADE DES HURONS À ANDASTOÉ.

ANDASTOÉ est vn pays au delà de la Nation Neutre, éloigné des Hurons en ligne droite pres de cent cinquante lieuës; au Sud-est quart de Sud des Hurons, c'est à dire du costé du Midy, tirant vn peu vers l'Orient: mais le chemin qu'il faut faire pour y aller est pres de deux cens lieuës, à cause des destours. Ce sont peuples de langue Huronne, & de tout temps alliez de nos Hurons. Ils sont tres-belliqueux, & comptēt en vn feul bourg treize cens hommes portans armes.

Au commencement de l'an passé 1647. deux hommes de cette Nation vinrent icy, deputez de leurs Capitaines, pour dire à nos Hurons que s'ils perdoient courage & se sentoient trop foibles contre leurs ennemis, ils le fissent sçauoir, & enuoyassent [51] quelque Ambassade à Andastoé pour cēt effet.

Les Hurons ne manquerent pas à cette occasion. Charles Ondaaiondiont excellent & ancien Chrestien, fut depute chef de cēt ambassade, accompagné de quatre autres Chrestiens, & de quatre infideles. Ils partirent d'icy le treizième d'Auril, & n'arriuerent à Andastoé qu'au commencement de Iuin.

La harangue que fit Charles Ondaaiondiont à son arriuée, ne fut pas longue. Il leur dit qu'il venoit du Pays des Ames, où la guerre & la terreur des ennemis auoit tout desolé, où les campagnes n'estoient

CHAPTER VIII.

OF AN EMBASSY OF THE HURONS TO ANDASTOÉ.

ANDASTOÉ is a country beyond the Neutral Nation, distant from the Huron country about one hundred and fifty leagues in a straight line to the Southeast, a quarter South, from the Huron country,—that is, Southward, a little toward the East; but the distance that has to be traveled to reach there is nearly two hundred leagues, owing to detours in the route. Those people speak the Huron language, and have always been the allies of our Hurons. They are very warlike, and in a single village they count ~~thirteen~~ hundred men capable of bearing arms.

~~At the~~ beginning of last year, 1647, two men of that Nation came here, deputed by their Captains to tell our Hurons that, if they lost courage and felt too weak to contend against their enemies, they should inform them, and send [51] an Embassy to Andastoé for that object.

The Hurons did not miss this opportunity. Charles Ondaaiondiont, an excellent Christian of long standing, was deputed as the head of that embassy; and he was accompanied by four other Christians, and by four infidels. They left here on the thirteenth of April, and reached Andastoé only at the beginning of June.

The harangue delivered by Charles Ondaaiondiont on his arrival was not long. He told them that they

couvertes que de fang, où les cabanes n'estoient remplies que de cadaures, & qu'il ne leur restoit à eux-mêmes de vie, sinon autant qu'ils en auoient eu besoin pour venir dire à leurs amis, qu'ils eussent pitié d'un pays qui tiroit à sa fin. Après cela il fit paroître les raretez plus precieuses de ce pays, que nos Hurons auoient porté pour en faire present, & dirent que c'estoit là, la voix de leur patrie mourante.

La réponse des Capitaines Andafteronnons, fut premierement de deplorer [52] la calamité d'un pays qui auoit souffert tant de pertes: puis adioufterent que les larmes n'estoient pas le remede à ces maux, ny d'enuifager le passé, mais qu'il falloit arrester au plustost le cours de ces mal-heurs.

Après quantité de conseils, ils deputerent des Ambassadeurs vers les Ennemis de nos Hurons, pour les prier de mettre les armes bas, & songer à vne bonne paix, qui n'empeschast point le commerce de tous ces pays les vns avec les autres.

Ces deputez Andafteronnons vers les Hiroquois n'estoient pas encore de retour à Andaftoé le quinziesme d'Aoust; & toutefois Charles Ondaaiondiont estoit pressé de repartir, pour apporter icy dans le pays auant l'hyuer, la resolution des Andafteronnons sur cette affaire. C'est pourquoy ayant laissé vn de ses compagnons à Andaftoé pour estre tefmoin de tout ce qui s'y passeroit, il s'en reuint avec le reste de sa fuite, & ne furent icy de retour que le cinquiesme d'Octobre.

Les Sonnontoueronns qui dès le Printemps auoient eu aduis de cét ambassade de nos Hurons, les attendoient au passage dans leur retour: mais Charles [53] s'en estant bien douté, éuita leurs embusches

came from the Land of Souls, where war and the terror of the enemies had desolated everything; where the country was covered only with blood; where the cabins were filled only with corpses; and that they themselves had only enough life remaining to come to ask their friends to have pity on a country that was drawing near its end. After that, he displayed the most valuable rarities of this land, which the Hurons had brought as presents for them; and they said that in these was the voice of their expiring country.

The reply of the Andastoeronnon Captains was, in the first place, to deplore [52] the calamities of a country that had suffered so great losses; then they added that tears and regrets for the past were not the remedy for those evils, but that the course of those misfortunes must be arrested as soon as possible.

After a number of councils, they deputed Ambassadors to the Enemies of our Hurons, to beg them to lay down their arms, and to think of a lasting peace, which would not hinder the trade of all these countries with one another.

The Andastoeronnons who were deputed to the Hiroquois had not yet returned to Andastoé on the fifteenth of August; nevertheless, Charles Ondaaiondiont was anxious to depart, that he might bring to this country, before winter, information of the decision reached by the Andastoeronnons in the matter. He therefore left one of his companions at Andastoé, to be a witness of all that should occur, and returned with the remainder of his suite, arriving here only on the fifth of October.

The Sonnantoueronnons — who, early in the Spring, had received information of this embassy of our

ayant pris par des chemins perdus, vn grand destour par le milieu des bois, trauerfant des montagnes quasi inaccessibleles, qui l'obligerent à faire à son retour en quarante iours, avec des fatigues inconceuablees, le chemin qu'en allant il auoit fait en dix iournées, depuis la Nation Neutre iusqu'à Andastoé.

Nous n'entendons point encore de nouvelles de celuy des Hurons qui resta à Andastoé, lors que Charles en repartit: mais nous fommés affeurez que les Ambassadeurs Andastoeronnon arriuerent aux ennemis; car Iean Baptiste Atironta, qui estoit à Onnontaé sur la fin de l'Esté, pour le traité de paix dont nous auons parlé au Chapitre precedent, en eut des nouvelles certaines, & vid mesme les presens venus d'Andastoé pour cét effet. Car tous ces peuples n'ont point de voix, sinon accompagnée de presens, qui seruent comme de contract & de tesmoignages publics, qui demeurent à la posterité, & font foy de ce qui s'est passé en vne affaire.

Le dessein de l'Andastoeronnon est, dit-on de moyenner la paix entre nos [54] Hurons, & l'Onneiochronnon, l'Onnontaeronnon, & l'Ouionenronnon, & mesme s'il se peut avec le Sonnontoueronnon, & de renouveler la guerre qu'il auoit il y a fort peu d'années avec l'Annieronnon, s'il refuse d'entrer dans ce mesme traité de paix.

Charles Ondaaiondiont estant à Andastoé alla voir les Europeans leurs alliez, qui font à trois iournées de là. Ils le receurent avec bien des careffes. Charles ne manqua pas de leur dire qu'il estoit Chrestien, & les pria de le mener en leur Eglise pour y faire ses deuotions; car il croyoit que ce fut comme à nos habitations Françoises. Ils luy respondirent qu'ils

Hurons—lay in wait for them on their return; but Charles [53] suspected this, and avoided their ambushes by making a wide circuit through the woods by devious paths, and by crossing almost inaccessible mountains; this compelled him on his return to perform in forty days, with inconceivable fatigue, a journey that had occupied him ten days, in going from the Neutral Nation to Andastoé.

We have not yet had any news from the Huron who remained behind at Andastoé when Charles left; but we are certain that the Andastoeronnon Ambassadors reached the enemies' country; for Jean Baptiste Atironta—who was at Onnontaé at the end of the Summer, in connection with the treaty of peace of which we spoke in the foregoing Chapter—had positive news of it, and even saw the presents that were sent from Andastoé for that purpose. For all these peoples have no voice, except it be accompanied by presents; these serve as contracts, and as public proofs, which are handed down to posterity, and attest what has been done in any matter.

The design of the Andastoeronnons is, it is said, to bring about peace between our [54] Hurons and the Onneiochronnons, the Onnontaeronnons, and the Ouionenronnons,—and even, if possible, with the Sonnontoueronnons; also to renew the war that they waged a few years ago with the Annieronnons, if these refuse to enter into the same treaty of peace.

When Charles Ondaaiondiont was at Andastoé, he went to see the Europeans, their allies, who are at a distance of three days' journey from that place. They received him with much kindness. Charles did not fail to tell them that he was a Christian, and requested them to take him to their Church, that he

n'auoient aucun lieu destiné pour leurs prieres. Ce bon Chrestien ayant apperceu quelques legeretez peu honnestes de quelques ieunes gens, à l'endroit de deux ou trois femmes Sauuages venuës d'Andastoé, il prit occasion de leur parler avec zele du peu de soin qu'ils auoient de leur salut, & de leur reprocher qu'ils ne songeoient qu'au trafic des peltries, & non pas à instruire les Sauuages avec lesquels ils ont leur alliance.

Le Capitaine de cette habitation luy en [55] fit ses excuses, se plaignant qu'il n'estoit pas obey de ses gens pour ce qui concerne la pureté des mœurs; & luy fit mille questions touchant l'estat de cette Eglise, & de la façon que nous viuons icy parmy les Sauuages, des moyens que nous tenons pour les conuertir à la Foy; estant estonné de voir vn Sauuage qui non seulement ne rougissoit pas de prescher hautement ce qu'il sçauoit de nos mysteres, mais qui les possedoit en maistre, & en parloit avec des sentimens dignes d'un cœur vrayment Chrestien. Et le bon est que sa vie a par tout esté sans reproche, & qu'en mille occasions de peché il a fait paroistre sa Foy par ses œuures; ainsi que nous auons appris des autres Chrestiens qui ont fait le voyage avec luy, & mesme des infidèles.

En ce mesme temps arriua là vn nauire qui auoit passé par la Nouvelle Hollande, qui font les alliez des Hiroquois Annieronnonns, éloignez sept iournées d'Andastoé. Charles aprit par leur moyen la mort du Pere Iogues, tué par les Hiroquois l'Automne precedent. De plus, il fut chargé de deux lettres pour nous apporter, & d'un papier imprimé qu'ils deschirerent [56] d'un Liure. Il a perdu par les

might perform his devotions; for he thought that it was like those in our French settlements. They replied that they had no place set apart for their prayers. The good Christian observed some acts of levity that were not very modest, on the part of some young men, toward two or three Savage women who had come from Andastoé; he took occasion to speak, with zeal, of their indifference to their salvation and to reproach them because they thought only of the fur trade, and not of instructing the Savages with whom they are allied.

The Captain of that settlement [55] apologized to him for it; he complained that he was not obeyed by his people, as regards purity of morals; and he asked him a thousand questions respecting the condition of this Church, the manner in which we live here among the Savages, and the means that we take to convert them to the Faith. He was astonished to see a Savage who not only was not ashamed to preach aloud what he knew of our mysteries, but who was master of them, and spoke of them with sentiments worthy of a truly Christian heart. And the best of it is that his life has everywhere been beyond reproach, and that, amid a thousand temptations to sin, he manifested his Faith by his works,—as we have learned from the other Christians who accompanied him on the journey, and even from the infidels.

At the same time, a vessel arrived which had passed by New Holland; whose people are allies of the Annieronnon Hiroquois; they are distant seven days' journey from Andastoé. Charles learned from them of the death of Father Jogues, who had been killed by the Hiroquois in the previous Autumn. Moreover, he was given two letters to bring to us, and a

chemins vne desdites lettres, nous n'auons pû entendre l'autre, finon qu'elle est datée en Latin, *ex Nouâ Sueciâ*, de la Nouvelle Suede. L'imprimé nous semble estre quelques prieres Hollandoises.

Nous iugeons que cette habitation d'Europeans, alliez des Andaotoeronnonns, font la plupart Hollandois & Anglois; ou pluftost vn ramas de diuerfes nations, qui pour quelques raifons particulieres s'estans mis fous la protection du Roy de Suede, ont appellé ce pays là, la Nouvelle Suede. Nous auions iugé autrefois que ce fust vne partie de la Virginie, leur Interprete dist à Charles qu'il estoit François de nation.

printed paper that they tore [56] out of a Book. He lost one of those letters on the way; we have never been able to make out the other, except that it is dated, in Latin, *ex Novâ Sueciâ*, "from New Sweden." The printed page seems to us to contain some prayers in the Dutch language.

We think that the people of that European settlement, who are allies of the Andastoeronnons, are mostly Dutch and English; or, rather, a collection of various nations who for some special reasons have placed themselves under the protection of the King of Sweden, and have called that country New Sweden. We had formerly thought that it was a part of Virginia. Their Interpreter told Charles that he was French by birth.

CHAPITRE IX.

DE L'AUANCEMENT DU CHRISTIANISME DANS LES MISSIONS HURONES.

IL y a quelque temps que demandant à vn de nos Chrestiens, d'où prouenoit à son aduis le retardement des progrès de la Foy icy dans les Hurons, qui quoy [57] qu'ils surpassent nos esperances, n'égalent pas toutefois nos desirs. Voicy la responce qu'il me fit. Lors que les Infideles nous reprochent que Dieu n'a point pitié de nous, puisque les maladies, la pauvreté, les mal-heurs & la mort nous accueille aussi-tost que les Infideles; & qu'à cela nous respondons, Que nos esperances sont dans le Ciel; plusieurs n'entendent pas ces termes, & conçoient aussi peu ce que nous leur difons, que si nous leur parlions d'une langue incōnuë. Plusieurs autres, adiousta-t'il, ont de bonnes pensées, de bons desirs, & mesme de bons commencemens: mais lors que les Infideles médifent d'eux, ils n'osent pourfuiure leur chemin, ils retournent dans le peché, & n'en sortent pas quand ils veulent. Enfin l'impudicité renuerse l'esprit de plusieurs; car apres ce peché, ie ne sçay, disoit-il, comment se fait qu'on ne void plus dans la Foy, ce qu'on y voyoit auparauant.

Cette responce me sembla n'auoir rien de Sauvage. Quoy qu'il en soit, ie ne croy pas qu'on doie s'estonner que tout ce pays ne soit pas encore Chrestien: mais plustost ie croy que nous auons fujet de [58]

CHAPTER IX.

OF THE PROGRESS OF CHRISTIANITY IN THE HURON MISSIONS.

SOME time ago, I asked one of our Christians what, in his opinion, delayed the progress of the Faith here among the Hurons,—who, although [57] they surpass our hopes, do not yet equal our desires. This is the answer that he gave me: “When the Infidels reproach us, saying that God has no pity on us because disease, poverty, misfortune, and death assail us as readily as the Infidels; and when we reply to that that our hopes are in Heaven, many do not comprehend those expressions, and they understand as little of what we tell them as if we spoke an unknown language. Many others,” he added, “have good thoughts, good desires, and even make good beginnings; but when the Infidels speak ill of them they dare not continue on their way,—they relapse into sin, and do not get out of it when they try. Finally, lewdness upsets the minds of many; for, after committing that sin, I know not,” he said, “how it is that they no longer see in the Faith what they previously saw there.”

This answer seemed to me to have nothing Savage about it. In any case, I do not think that we should be astonished that the country is not yet entirely Christian; but I think, rather, that we have reason to [58] praise God for the mercies that he has shown

benir les misericordes de Dieu sur ces peuples, de nous auoir donné vne Eglise, que ie puis affeurer estre remplie de son Esprit, & auoir vne Foy aussi forte, & vne innocence aussi sainte en la plupart de ceux qui en font profession, que s'ils estoient nez au milieu d'un peuple tout fidele.

La Mission de la Conception est la plus feconde de toutes, & pour le nombre des Chrestiens, & pour leur zele: leur Foy y paroist avec auantage, leur sainteté est respectée mesme des Infideles, trois des principaux Capitaines, & plusieurs gens considerables y vivent dans un exemple qui presche plus que nos paroles: en un mot la Foy de cette Eglise iette dans tout le reste du pays, vne bonne odeur du Christianisme.

La Mission de Saint Michel se soustient puissamment, & va croissant de iour en iour, nonobstant les oppositions des Infideles, qui iamais ne manqueront à vne Eglise naissante.

La Mission de Saint Ioseph est encore plus peuplée, comme aussi elle est plus ancienne.

La Mission de Saint Ignace, plus nouvelle [59] que les precedentes, est dans vne ferueur & dans vne innocence qui estonne les Infideles, & que iamais nous n'eussions pensé voir en si peu de temps dans les commencemens d'une Eglise.

Dans ces quatre Missions la Foy s'est augmentée au dessus de nos esperances, en sorte que par tout nos Chappelles se trouuent trop petites pour le nombre des Chrestiens, mesme hors les iours de Feste: & en quelques endroits un Missionnaire est contraint de dire deux Messes le Dimanche, afin que tout le monde y puisse assister: encore l'Eglise ayant esté pleine à

to these peoples, and for having given us a Church that I can assert to be filled with his Spirit, and to be possessed of a Faith as strong and an innocence as holy, in the majority of those who profess it, as if they were born in the midst of a people composed entirely of believers.

The Mission of la Conception is the most fruitful of all, as regards both the number of Christians and their zeal. Their Faith shows to advantage; their godliness is respected even by the Infidels. Three of the chief Captains, and many persons of consideration, give an example by their lives that preaches more eloquently than our words. In a word, the Faith in that Church spreads throughout the remainder of the country a fragrant odor of Christianity.

The Mission of Saint Michel maintains itself vigorously, and increases daily in spite of the opposition of the Infidels, which will never fail a nascent Church.

The Mission of Saint Joseph is still the most populous, as it is the oldest.

The Mission of Saint Ignace, which is of more recent establishment [59] than the others, manifests a fervor and an innocence that astonish the Infidels, and which we would never have expected to see in so short a time at the beginning of a Church.

In these four Missions, the Faith has increased beyond our hopes, so that our Chapels are everywhere too small for the number of Christians even outside of the Feast-days; and in some places a Missionary is obliged to say two Masses on Sunday, so that all the people may be able to attend. Though at each Mass the Church is filled *usque ad cornu altaris*, there are still a great many who have to remain outside

chaque Messe *vsque ad cornu altaris*, il y en a grand nombre qui se voyent obligez de demeurer dehors, quoy qu'exposez durant l'hyuer aux rigueurs des neiges & du froid.

La Mission de Sainte Marie a douze ou treize bourgades, qu'un seul Pere va continuellement visiter avec des fatigues bien grandes. Et nous nous sommes veus heureusement obligez depuis huit mois, d'eriger une autre Mission semblable, mais encore plus penible, à quelques bourgades plus éloignées de nous, nous la nommons la Mission de Sainte Magdelaine.

[60] Ceux que nous appellons la Nation du Petun, nous ayans pressé qu'on les allaist instruire; nous y auons enuoyé deux de nos Peres, qui y font deux Missions, dans deux Nations différentes, qui composent tout ce pays là: l'une appelée la Nation des Loups, que nous auons nommé la Mission de Saint Jean; nous nommons l'autre la Mission de Saint Mathias, qui est avec ceux qui s'appellent la Nation des Cerfs.

Il y a sans doute beaucoup à souffrir dans toutes ces Missions, pour la faim, pour l'insipidité des viures, pour le froid, pour la fumée, pour la fatigue des chemins, pour le peril continuel dans lequel il faut viure, d'estre affommé des Hiroquois marchant dans la campagne, ou d'estre pris captif, & y endurer mille morts auant qu'en mourir une seule.

Mais apres tout, tous ces maux ensemble sont plus faciles à supporter qu'il n'est aisé de pratiquer le conseil de l'Apotre, *Omnibus omnia fieri propter Christum*, de se faire tout à tous, pour gagner tout le monde à Iesus-Christ. Il est besoin d'une Patience à l'espreue, pour endurer mille mépris; d'un Courage

although they are exposed in winter-time to the severity of the snow and the cold.

The Mission of Sainte Marie contains twelve or thirteen villages, which a single Father visits continually, with great fatigue. And we have happily found ourselves compelled, during the past eight months, to erect another similar, but still more fatiguing, Mission, in some villages farther away from us, which we call "the Mission of Sainte Magdelaine."

[60] Those whom we call the Tobacco Nation urged us to go and instruct them; we sent two of our Fathers, who carry on two Missions there, in two different Nations which occupy the whole of that country,—one called the Nation of the Wolves, which we have named the Mission of Saint John; we name the other the Mission of Saint Mathias, which is among those who are called the Nation of the Deer.

There is, doubtless, much to endure among all those Missions as regards hunger, the insipidity of the food, the cold, the smoke, the fatiguing roads, and the constant danger, in which one must live, of being killed by the Hiroquois during their incursions, or of being taken captive, and enduring a thousand deaths before dying once.

But, after all, it is easier to bear all these ills than to carry out the advice of the Apostle: *Omnibus omnia fieri propter Christum*, "to become all things to all men, in order to win all to Jesus Christ." It is necessary to have a tried Patience, to endure a thousand contumelies; an undaunted Courage, which will undertake [61] everything; a Humility that contents itself with doing nothing, after having done all; a Forbearance that quietly awaits the moment chosen

inuincible qui entreprenne [61] tout; d'une Humilité qui se contente de ne rien faire ayant tout fait; d'une Longanimité qui attende avec paix les momens de la Prouidence Diuine; enfin d'une entiere Conformité à ses tres-saintes volonte, qui soit preste à voir renuerfer en vn iour, tous les trauaux de dix & vingt années. C'est sur ces fondemens qu'il faut bastir ces Eglises naissantes, & qu'il faut establir la conuersion de ces pays: & c'est ce que Dieu demande de nostre part.

Pour ce qui concerne les Sauuages, nous allons croiffans de iour en iour dans les lumieres, qui nous facilitent leur instruction, & qui leur rendent plus doux le joug de la Foy.

Si i'auois vn conseil à donner à ceux qui commencent la conuersion des-Sauuages, ie leur dirois volontiers vn mot d'aduis que l'experience leur fera ie croy reconnoître estre plus important qu'il ne pourroit sembler d'abord: sçauoir qu'il faut estre fort referué à condamner mille choses qui sont dans leurs coustumes, & qui heurtent puissamment des esprits éleuez & nourris en vn autre monde. Il est aisé qu'on accuse d'irreligion ce [62] qui n'est que sottise, & qu'on prenne pour operation diabolique ce qui n'a rien au dessus de l'humain: & en fuite on se croit obligé de defendre comme vne impieté, plusieurs choses qui sont dans l'innocence; ou qui au plus sont des coustumes impertinentes, mais non pas criminelles; qu'on destruiroit plus doucement, & ie puis dire avec plus d'efficace, obtenant petit à petit que les Sauuages defabusez s'en mocquaient eux-mesmes, & les quittaient, non pas par conscience, comme des crimes, mais par iugement & par science, comme vne

by Divine Providence; finally, an entire Conformity to his most holy will, which is prepared to see overturned, in one day, all the labors of ten or of twenty years. It is upon such foundations that these growing Churches must be built, and the conversion of these countries must be established; and it is this which God asks from us.

As to what concerns the Savages, we daily acquire enlightenment which enables us to instruct them more easily, and which renders the yoke of the Faith easier to them.

Had I to give counsel to those who commence to labor for the conversion of the Savages, I would willingly say a word of advice to them, which experience will, I think, make them acknowledge to be more important than it seems at first sight, namely: that one must be very careful before condemning a thousand things among their customs, which greatly offend minds brought up and nourished in another world. It is easy to call irreligion [62] what is merely stupidity, and to take for diabolical working something that is nothing more than human; and then, one thinks he is obliged to forbid as impious certain things that are done in all innocence, or, at most, are silly, but not criminal customs. These could be abolished more gently, and I may say more efficaciously, by inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies. It is difficult to see everything in one day, and time is the most faithful instructor that one can consult.

I have no hesitation in saying that we have been

folie. Il est difficile de tout voir en vn iour, & le temps est le maistre le plus fidele qu'on puisse consulter.

Le ne crains point de dire que nous auõs esté vn peu trop feueres en ce point, & que Dieu a fortifié le courage de nos Chrestiens, au dessus d'une vertu commune, pour se priuer non seulement des recreations innocentes, dont nous leur faisons du serupule; mais aussi des plus grandes douceurs de la vie, que nous auions peine de leur permettre; à cause qu'il leur sembloit qu'il y auoit quelque espece d'irreligion, qui nous y faisoit [63] craindre du peché. Ou pour mieux dire, il estoit peut-estre à propos dans les commencemens de nous tenir dãs la rigueur, ainsi que firent les Apostres touchant l'usage des idôlolytes & des animaux estouffez dans leur sang.

Quoy qu'il en soit, nous voyons cette feuerité n'estre plus necessaire, & qu'en plusieurs choses nous pouuons estre moins rigoureux que par le passé. Ce qui sans doute ouurira le chemin du Ciel à vn grand nombre de personnes, qui n'ont pas ces graces abondantes pour vne vertu si extraordinaire, quoy qu'ils en ayent d'assez puissantes pour viure en bons Chrestiens. Le Royaume du Ciel a des couronnes d'un prix bien different, & l'Eglise ne peut pas estre également sainte en tous ses membres.

too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us [63] fear sin therein. Or, rather, it would perhaps have been better at the beginning to be severe, as the Apostles were, regarding the use of *idolothya* [things offered to idols], and of animals smothered in their own blood.

In any case, we find that such severity is no longer necessary, and that in many things we can be less rigorous than in the past. This will doubtless open the road to Heaven to a great many persons who have not those abundant graces for displaying such extraordinary virtue, though they have enough to enable them to live as good Christians. The Kingdom of Heaven has crowns of very different value, and the Church cannot be equally holy in all its members.

CHAPITRE X.

DES MISSIONS ALGONQUINES.

LE grand Lac des Hurons, que nous appellons la Mer douce, de quatre cens lieuës de circuit, dont vne extremité [64] vient battre nostre maison de Sainte Marie, s'estend de l'Orient à l'Occident, & ainsi sa largeur est du Septentrion au Midy, quoy qu'il foit d'une figure fort irreguliere.

Les côstes Orientale & Septentrionale de ce Lac, sont habitées de diuerses Nations Algonquines, Outaouakamigou[e]k, Sakahiganiriouik, Aouafanik, Atchongue, Amikotiek, Achirigouans, Nikikouek, Michifaguek, Paouitagoung, avec toutes lesquelles nous auons grande connoissance.

Ces derniers sont ceux que nous appellons la Nation du Sault, éloignez de nous vn peu plus de cent lieuës: par le moyen desquels il faudroit auoir le passage, si on vouloit aller plus outre, & communiquer avec quantité d'autres Nations Algonquines plus éloignées, qui habitent vn autre lac, plus grand que la mer douce, dans laquelle il se descharge par vne tres-grande riuierè fort rapide, qui auant que mesler ses eaux dans nostre mer douce, fait vne cheute ou vn fault, qui donne le nom à ces peuples, qui y viennent habiter au temps que la pesche y donne. Ce Lac superieur s'estend au Nord-ouëst, [65] c'est à dire entre l'Occident & le Septentrion.

Vne Peninsule ou destroit de terre assez petit,

CHAPTER X.

OF THE ALGONQUIN MISSIONS.

THE great Lake of the Hurons, which we call "the fresh-water Sea," four hundred leagues in circumference, one end of which [64] beats against our house of Sainte Marie, extends from East to West, and thus its width is from North to South although it is very irregular in form.

The Eastern and Northern shores of this Lake are inhabited by various Algonquin Tribes,—Outaouakamigouek, Sakahiganiriouik, Aouasanik, Atchougue, Amikouek, Achirigouans, Nikikouek, Michisaguek, Paouitagoung,—with all of which we have a considerable acquaintance.

The last-named are those whom we call the Nation of the Sault, who are distant from us a little over one hundred leagues, by means of whom we would have to obtain a passage, if we wished to go further and communicate with numerous other Algonquin Tribes, still further away, who dwell on the shores of another lake larger than the fresh-water sea, into which it discharges by a very large and very rapid river; the latter, before mingling its waters with those of our fresh-water sea, rolls over a fall that gives its name to these peoples, who come there during the fishing season. This superior Lake⁵ extends toward the Northwest,—[65] that is, between the West and the North.

A Peninsula, or a rather narrow strip of land,

separe ce Lac superieur d'un autre troisieme Lac, que nous appellons le Lac des Puants, qui se descharge aussi dans nostre mer douce, par vne emboucheure qui est de l'autre costé de la Peninsule, environ dix lieuës plus vers l'Occident que le Sault. Ce troisieme Lac s'estend entre l'Oüest & le Sur-ouëst, c'est à dire entre le Midy & l'Occident, plus vers l'Occident, & est quasi égal en grandeur à nostre mer douce: & est habité d'autres peuples d'une langue inconnuë, c'est à dire qui n'est ny Algonquine, ny Hurone. Ces peuples sont appelez les Puants, non pas à raison d'aucune mauuaise odeur qui leur soit particuliere, mais à cause qu'ils se disent estre venus des costes d'une mer fort éloignée, vers le Septentrion, dont l'eau estant salée, ils se nomment les peuples de l'eau puante.

Mais reuenons à nostre mer douce, du costé du Midy de cette mer douce, ou Lac des Hurons, habitent les Nations suiuantes, Algonquines, Ouachaskefouek, Nigouaouichiririk, Outaouasinagou[e]k, [66] Kichkagoneiak, Ontaanak, qui sont toutes alliées de nos Hurons, & avec lesquelles nous auons assez de commerce; mais non pas avec les suiuantes, qui habitent les costes de ce mesme Lac plus éloignées vers l'Occident: Sçauoir les Ouchaouanag, qui sont partie de la Nation du feu, les Ondatouatandy & Ouinipegong, qui sont partie de la Nation des Puants.

Si nous auons & du monde & des forces, il y a de l'employ pour conuertir ces peuples plus que nous ne pourrons auoir de vie: mais les ouuriers nous manquans, nous n'auons pû en entreprendre qu'une partie; c'est à dire quatre ou cinq Nations de ce Lac: en chacune desquelles nous auons desia quelques

separates that superior Lake from a third Lake, which we call the Lake of the Puants, which also flows into our fresh-water sea by a mouth on the other side of the Peninsula, about ten leagues farther West than the Sault. This third Lake extends between the West and Southwest,—that is to say, between the South and the West, but more toward the West,—and is almost equal in size to our fresh-water sea. On its shores dwell other nations whose language is unknown,—that is, it is neither Algonquin nor Huron. These peoples are called Puants, not because of any bad odor that is peculiar to them; but, because they say that they come from the shores of a far distant sea toward the North, the water of which is salt, they are called “the people of the stinking water.”

But let us return to our fresh-water sea. On the South shore of this fresh-water sea, or Lake of the Hurons, dwell the following Algonquin Tribes: Ouachaskesouek, Nigouaouichiririk, Outaouasina-gouek, [66] Kichkagoneiak,⁶ and Ontaanak, who are all allies of our Hurons. With these we have considerable intercourse, but not with the following, who dwell on the shores of the same Lake farther toward the West, namely: the Ouchaouanag, who form part of the Nation of fire; the Ondatouatandy and the Quinipegong, who are part of the Nation of the Puants.

Had we but enough people and enough means, we would find more employment in converting those peoples than would suffice for our lifetime. But, as there is a dearth of laborers, we have been able to undertake only a portion of the task,—that is to say, four or five Nations on this Lake, in each of whom there are already some Christians who, with God's

Chrestiens, qui feront Dieu aydant la semence d'une plus grande conuersion. Mais les fatigues ne sont pas conceuables, ny les difficultez qu'il y a à conseruer le peu de fruit qu'on y peut recueillir, estant souuent les six, sept & huit mois, & quelquefois vn an entier, sans pouuoir rencontrer ses brebis vrayment dissipées; car toutes ces Nations sont errantes, & n'ont point de demeure arrestée, sinon en de certaines saisons [67] de l'année, où la pesche qui s'y trouue abondante, les oblige de seiourner.

Aussi n'ont-ils point d'autre Eglise, que les bois & forets; ny d'autre Autel que les rochers, où ce Lac vient briser ces flots: où toutefois les Peres qui vont pour les instruire, ne manquent pas de lieu commode pour y dire la sainte Messe, & conferer les Sacramens à ces pauvres Sauvages, avec autant de sainteté que si c'estoit dans le Temple le plus superbe de l'Europe. Le Ciel vaut bien les voutes d'une Eglise, & ce n'est pas depuis vn iour que la terre est le marchepied de celui qui est son createur.

Les Nipissiriniens, qui habitent les costes d'un autre petit Lac, qui a de circuit enuiron quatre-vingts lieuës, sur le chemin que nous faisons pour descendre à Quebec, à septante ou quatre-vingts lieuës des Hurons; ont reçu vne instruction plus pleine & plus continuë que les autres: comme aussi ce sont eux par où nous commençâmes il y a desia quelques années, cette Mission des Nations Algonquines, que nous nommons la Mission du Saint Esprit.

Cet^e Hyuer dernière quantité de ces Nations [68] Algonquines sont venuës hyuerner icy dans les Hurons. Deux de nos Peres qui ont soin des Missions de la langue Algonquine, ont continué leur instruction,

aid, will be the seed of a still greater conversion. But it is impossible to conceive the fatigues or the difficulty of preserving the little fruit that can be gathered there; because we are often six, seven, or eight months, and sometimes a whole year, without being able to meet these truly scattered flocks. For all these Tribes are nomads, and have no fixed residence, except at certain seasons [67] of the year, when fish are plentiful, and this compels them to remain on the spot.

Therefore, they have no other Church than the woods and forests; no other Altar than the rocks on which break the waves of this Lake. However, the Fathers who go there to instruct them never fail to find a suitable place for saying holy Mass, and for administering the Sacraments to those poor Savages, with as much sacredness as in the proudest Temple of Europe. The Sky is as good as the vaults of a Church; and not for one day only has the earth been the footstool of him who has created it.

The Nipissiriniens—who inhabit the shores of another small Lake, about eighty leagues in circumference, on the route that we follow in going down to Quebec, seventy or eighty leagues from the Huron country—have received fuller and more continuous teaching than the others. It is also among them that we began, some years ago, this Mission of the Algonquin Tribes, which we call “the Mission of the Holy Ghost.”

Last Winter, many of those [68] Algonquin Tribes came to winter here among the Hurons. Two of our Fathers, who have charge of the Missions in the Algonquin language, continued their instruction until Spring, when they dispersed. At the same

iufqu'au Printemps, qui les a diffipé, & nos Peres en mefme temps font partis pour les fuire, faifans deux Miffions differentes; l'une pour les Nations Algonquines qui habitent la cofte Orientale de noftre mer douce, & pour les Nipiffiriniens; l'autre pour les Nations de la mefme langue Algonquine, qui demeurent le long de la cofte Septentrionale du mefme Lac. La premiere de ces deux Miffions eft celle que nous nommons du Saint Efprit; la feconde, que nous commençons cette année a pris le nom de la Miffion de Saint Pierre.

C'eft vrayment s'abandonner entre les mains de la Prouidence de Dieu que de viure parmy ces Barbares, car quoy que quelques-vns ayēt de l'amour pour vous; vn feul eft capable de vous maffacrer, quand il luy plaira, fans craindre aucune punition de qui que ce foit en ce monde.

L'Esté paffé, vn Algonquin, Sorcier de fon mestier, au moins de ceux qui font profeffion d'inuoquer le Manitou, c'est [69] à dire le Diable, fe voyant conuaincu par le Pere, se ietta en fureur fur luy, le terraffa, le traifna par les pieds dans le foyer & dans les cendres, & fi quelques Sauvages ne furent accourus au fecours, il alloit acheuer fon meurtre. Voila ce qu'on peut craindre mefme de fes amis.

Les alarmes des ennemis donnent auffi fujet de crainte, obligeant quelquefois tout le monde à se difperfer dans les bois. Vne pauvre femme y entra fi auant l'Esté dernier, avec trois de fes enfans, qu'ils s'y efgarèrent: ils furent quinze iours fans manger que des feuilles d'arbres, & estoient à l'extremité, lors que par hazard on les trouua qui attendoient la mort au pied d'un arbre. Dieu les y auoit conferué.

time, our Fathers set out to follow them, carrying on two different Missions,—one for the Algonquin Tribes dwelling on the Eastern shore of our fresh-water sea, and for the Nipissiriniens; the other for the Tribes of the same Algonquin language who dwell along the Northern shore of the same Lake. The former of these Missions is that which we call “the Mission of the Holy Ghost;” the second, which we commence this year, has taken the name of “the Mission of Saint Peter.”

To live among those Barbarians is truly to abandon oneself into the hands of God's Providence; for, although some have an affection for you, a single person is capable of murdering you when he pleases, without dread of being punished by any one in the world.

Last Summer, an Algonquin, a Sorcerer by trade,—or, at least, one of those who make profession of invoking the Manitou, that [69] is, the Devil,—who found himself worsted in an argument by the Father, fell on him in a fury, threw him down, and dragged him by the feet through the coals and ashes; and, had not some Savages hastened to his assistance, this man would have ended by murdering him. That is what one has to fear, even from friends.

Alarms of the enemies also cause fear, and sometimes compel all the people to scatter in the woods. A poor woman penetrated so far into them last Summer, with three of her children, that they lost themselves; they were fifteen days without food, except the leaves of trees, and were reduced to the last extremity, when by accident they were found at the foot of a tree, awaiting death. God had preserved them there.

Vne pauvre vieille Chrestienne de septante ans, ayant esté prise des Hiroquois, s'eschappa de leurs mains, lors qu'elle estoit desja condamnée à estre bruslée: mais fuyant vne mort, elle pensa mourir de faim, auant que d'arriuer en vn lieu d'affeurance. Ayant trouué le Pere, Ma fille est morte, luy dit-elle, laquelle tu auois baptizée il y a vn an: à peine puis-je me soustenir; prends courage, [70] fais moy prier Dieu, car c'est luy qui m'a deliurée. Cette bonne femme n'est que ferueur.

Ces bonnes gens font souuent sans Pasteur, comme ils ont vne vie errante: mais Dieu qui est le grand Pasteur des ames, ne manque pas à leur necessité, & leur donne vn secours d'autant plus sensible, qu'ils paroissent estre plus dedans l'abandon.

Vne femme demandant il y a quelque temps à estre Chrestienne, disoit qu'hyuernant il y a vn an, à cent cinquante lieuës d'icy, vne ieune Chrestienne estant grieuement malade, & proche de la mort, luy auoit demandé & à plusieurs autres femmes infideles, qui estoient là presentes, qu'elles priaissent Dieu pour elle. Nous le fisme, adiousta cette femme, & nous fumes estonnées qu'incontinent elle guerit; & ie connu deslors que vrayment Dieu estoit le maistre de nos vies.

Vn Chrestien d'une autre Nation Algonquine, racontoit de foy-mesme, qu'estant à l'extremité d'une maladie il auoit refusé constamment les remedes superstitieux, dont les Infideles l'auoient [71] pressé de se feruir, estant d'ailleurs abandonné de tout secours. Mais qu'au soir priant Dieu dans le fort de son mal, Nostre Seigneur luy auoit dit dans le cœur, Tu n'en mourras pas; & qu'en effet le lendemain il

A poor old Christian woman seventy years of age, who was captured by the Hiroquois, escaped from their hands when she was already condemned to be burned. But, while fleeing from one death, she nearly died of hunger before reaching a place of safety. On meeting the Father she said to him: "My daughter, whom thou didst baptize a year ago, is dead. I can hardly support myself. Take courage; [70] make me pray to God, for it is he who has delivered me." This good woman is all fervor.

These good people are often without a Pastor, as they lead a nomad life; but God, who is the great Pastor of souls, does not fail them in their need, and gives them succor that is all the more manifest the more forsaken they seem to be.

Some time ago, a woman who asked to be made a Christian, said that, while wintering a year before, at a place a hundred and fifty leagues from here, a young Christian woman who was grievously ill and about to die, asked her and several other pagan women who were present to pray to God for her. "We did so," added the woman, "and we were surprised to see her recover at once; I knew then that God was truly the master of our lives."

A Christian of another Algonquin Tribe related of his own accord that, when reduced to extremity by illness, he had persistently refused the superstitious remedies which the Infidels [71] urged him to use, when he was deprived of every other succor. But at night, while he prayed to God in the height of his illness, Our Lord said to him in his heart: "Thou shalt not die;" and, in fact, on the next day he was completely cured. This pious man has a special devotion for his good Angel.

s'estoit trouué entierement guery. Ce bon homme a vne deuotion particuliere à son bon Ange.

Vn bon Chrestien Nipissirien, nommé Estienne Mangouch, disoit il y a quelque temps à vn de nos Peres, qu'ayans coustume parmy eux lors qu'un enfant est mort, de ietter son berceau; on auoit gardé celuy d'une petite fille qui luy mourut il y a cinq ans, apres auoir receu le saint Baptesme: & que les Sauvages s'en feroient tour à tour pour leurs enfans, ayans experimenté que ceux qu'on y mettoit ne mourroient point, & se portoient bien. Nous ne sçauons s'il y a du miracle; mais ce dont nous sommes assurez est que ce bon Chrestien est d'une vie irreprochable, & d'une Foy inébranlable & à l'espreuve, aussi bien que sa femme, qui sont les deux premiers Chrestiens de cette Eglise Algonquine.

A worthy Nipissirien Christian, named Estienne Mangouch, some time ago told one of our Fathers that they have a custom among them, when a child dies, of throwing away its cradle; but that they had kept that of a little daughter of his who had died five years ago, after having received holy Baptism; and that the Savages used it in turn for their children because they found that those who were put in it did not die, and were in good health. We know not whether there is anything miraculous in this; but what we are positive of is, that this good Christian leads an irreproachable life, and that his Faith is unshakable and equal to any test, as is also that of his wife; they are the first two Christians of this Algonquin Church.

[72] CHAPITRE XI.

~~BONS SENTIMENS DE QUELQUES CHRESTIENS.~~

VN bon Chrestien qui fraichement venoit de perdre quasi tous ses parens & tout son bien, ayant trouué celuy de nos Peres qui autrefois l'auoit instruit & baptizé: C'est maintenant, luy dit-il, que ie conçois le prix du don que tu m'as procuré me donnant le Baptême: la Foy est l'vnique bien qui me reste, & l'esperance du Paradis qui me console. Si tu m'auois donné dix beaux coliers de Porcelaine, & vingt robes de castor toutes neufues, elles feroient vées, & tout seroit pery avec le reste de mon bien. Mais la Foy que tu m'as donnée en m'instruisant, va s'embellissant tous les iours, & les biens qu'elle me promet ne periront iamais, mesme à la mort.

Dans ce mesme esprit de Foy vne femme Chrestienne estant sollicitée par vn Infidele à se tirer de la pauureté où elle estoit, par des voyes que sa conscience & son honneur ne pouuoient luy permettre; [73] respondit qu'elle n'auoit besoin de chose du monde. L'Infidele s'en estonnant, sçachant assez d'ailleurs sa pauureté, fut encore plus estonné de la Foy de cette Chrestienne, lors que s'expliquant dauantage elle adiousta que ses biens estoient dans le Ciel, que Dieu luy garçoit en depost, qu'elle en estoit tres-assurée, & en auoit l'esperance plus ferme, que n'ont ceux qui ont semé du bled, lors que la saison

[72] CHAPTER XI.

GOOD SENTIMENTS OF SOME CHRISTIANS.

A GOOD Christian, who had recently lost nearly all his relatives and all his property, went to seek that one of our Fathers who had formerly instructed and baptized him. "Now," he said to him, "I appreciate the value of the gift that thou didst procure for me by giving me Baptism. Faith is the only possession left me, with the hope of Paradise, which consoles me. Hadst thou given me ten fine collars of Porcelain beads, and twenty robes of beaver skins quite new, they would all be worn out and all would have been destroyed with the remainder of my property. But the Faith that thou hast given me in instructing me becomes more beautiful day by day; and the gifts that it promises me will never perish, even at death."

In the same spirit of Faith a Christian woman, who was solicited by an Infidel to extricate herself from the state of poverty in which she lived, by means to which her conscience and her honor could not permit her to consent, [73] replied that she needed nothing in the world. The Infidel who was astonished, because he well knew her poverty, was still more astonished at the Faith of that Christian woman when she explained her meaning still more clearly, and added that her goods were in Heaven, where God kept them on deposit; that she was perfectly sure of them and had a firmer hope of enjoying them

de l'Esté estant belle, ils en attendent la recolte.

Vne femme infidele faifant vn iour quelques rapports à vne sienne amie Chrestienne, de quelques médifances qu'elle auoit entendu contre elle, luy demanda si ces calomnies ne la touchoient point: Nenny, respondit-elle, parce que ie suis Chrestienne, & que la Foy m'apprend d'estre bien aise en telles occasions, & que Dieu qui void mon innocence m'en recompensera dans le Ciel. L'Infidele insista que ces choses estoient infupportables, & qu'elle ne pourroit pas en endurer la milliefme partie: I'ay esté de mesme humeur que vous, repartit la Chrestienne, mais le Baptesme m'a tout changé le cœur, & m'a donné d'autres [74] pensées; Je ne songe qu'au Paradis, & ne crains plus rien que l'Enfer & le peché.

Plusieurs Chrestiens ont vne pratique bien aimable, lors qu'ils se trouuent en quelque differend avec leur femme, & qu'ils voyent que les choses vont dans l'aigreur. Prions Dieu, disent-ils, le diable n'est pas loin d'icy. Ils se mettent à prier sur l'heure mesme fort innocemment de part & d'autre, & ils trouuent au bout de la priere la fin de leur procez.

Dans la defaite des Chrestiens du bourg de Saint Ignace, dont i'ay parlé dans le Chapitre quatriéme; ceux qui furent emmenez captifs, se voyans liez, & ayans receu commandement de marcher, firent tous ensemble leurs prieres. Bien auant dans la nuit, la difficulté des chemins à trauers les neiges, & la rigueur du froid ayant obligé les ennemis qui les menoiét à faire alte, & allumer du feu; le plus ieune de ces bons Chrestiens, mais le plus considérable, à cause qu'il estoit Capitaine, nommé Nicolas Annenharifonk, s'adressant à vne femme qu'on emmenoit

than they who have sown corn and expect a crop from it, because the Summer season is fine.

An infidel woman, one day, repeated to a Christian friend of hers some calumnies against her that she had heard, and asked her whether such calumnies did not affect her. "Not at all," she replied, "because I am a Christian and the Faith teaches me to be glad on such occasions, and that God, who sees my innocence, will reward me for it in Heaven." The Infidel woman urged that such things were unbearable, and that she could not endure the thousandth part of them. "I was of the same mind as you," the Christian replied; "but Baptism has completely changed my heart, and has inspired me with other [74] thoughts. I think only of Paradise, and fear nothing but Hell and sin."

Several Christians have a very delightful custom. When they have any dispute with their wives, and find that the affair is becoming acrimonious, they say: "Let us pray to God; the devil is not far from here." They at once begin to pray, very innocently on both sides; and with the end of the prayer they find the end of their dispute.

In the defeat of the Christians of the village of Saint Ignace, which I mentioned in the fourth Chapter, when those who were taken captive were bound and ordered to march away, they said their prayers all together. Late at night, when the difficulties of the journey through the snow, and the severity of the cold, compelled the enemies who conducted them to halt and to kindle a fire, the youngest of these good Christians—who was at the same time the most notable among them, because he was a Captain, named Nicolas Annenharisonk—spoke to a woman

aussi captiue; Te fouuiens tu ma fœur que nous fommes Chrestiens? luy dist-il, [75] tout haut. Te fouuiens tu de Dieu? de fois à autre, luy dist-elle. C'est à ce coup qu'il faut estre Chrestien, adioustait-il: gardons bien de nous oublier de nos esperances pour le Ciel, en vn temps où il n'y a plus rien à esperer en ce monde. Dieu fera avec nous dans le plus fort de nos mal-heurs: pour moy, dist-il, ie ne veux plus auoir d'autre pensée qu'en luy, & ne cesseray de le prier, mesme apres qu'on m'aura creué les yeux, & en mourant au milieu des feux & des flammes. C'a commençons mes freres, & difons nos prieres. Il commença, & tous le fuiurent avec autant de paix & plus de ferueur, qu'ils n'auoient iamais fait. Les ennemis regardoient cette nouueauté avec estonnement; mais ie ne doute point que les Anges ne la vissent avec des yeux d'amour.

Cette femme Chrestienne à qui ce ieune Capitaine captif auoit adressé sa parole, fut deliurée le lendemain matin de sa captiuité. D'autant que celuy qui l'auoit prise estoit Onnontaeronnon, qui estant icy en ostage à cause de la paix qui se traite avec les Onnontaeronnons, & s'estant trouué avec nos Hurons à cette [76] chasse, y fut pris tout des premiers par les Sonnotoueronnons, qui l'ayans reconnu ne luy firent aucun mal, & mesme l'obligerent de les suiure, & prendre part à leur victoire: & ainsi en ce rencontre cét Onnontaeronnon auoit fait sa prise. Tellement neantmoins qu'il desira s'en retourner le lendemain; difant aux Sonnotoueronnons qu'ils le tuassent s'ils vouloient; mais qu'il ne pouoit se refoudre à les suiure, & qu'il auroit honte de reparoistre en son pays, les affaires qui l'auoient amené aux Hurons

who was also a captive, and said aloud to her: "Dost thou remember, my sister, that we are Christians? [75] Dost thou remember God?" "Sometimes," she said. "This is the moment when we must be Christians," he added; "let us be careful not to forget our hopes in Heaven, at a time when there is nothing more to hope for in this world. God will be with us in the midst of our misfortunes. As for me," he said, "I wish to think of nothing but him, and I will not cease to pray to him even after my eyes have been put out, and while I am dying in the midst of fire and flames. Now, my brothers, let us commence to say our prayers." He began, and all followed him with greater peace and fervor than they had ever felt. The enemies gazed upon so novel a proceeding with astonishment, but I have no doubt that the Angels looked upon it with loving eyes.

The Christian woman to whom the captive young Captain had spoken was delivered from captivity on the following day. For he who had captured her was an Onnontaeronnon, who had been here as a hostage on account of the peace that is being negotiated with the Onnontaeronnons; and, as he was among our Hurons on that [76] hunting expedition, he was one of the first taken by the Sonnontoueronnons. They recognized him, and did him no harm; they even compelled him to follow them, and to take part in their victory, and thus it happened that, on this occasion, that Onnontaeronnon had effected her capture. However, he desired to return on the following day, and told the Sonnontoueronnons that they might kill him if they liked, but that he could not make up his mind to follow them. He said that he would be ashamed to reappear in his own country, because the

pour la paix, ne permettant pas qu'il fit autre chose que de mourir avec eux, plustost que de paroistre s'estre comporté en ennemy. Ainsi les Sonnontoueronns luy permirent de s'en retourner, & de ramener cette bonne Chrestienne, qui estoit sa captiue, laquelle nous a consolé par le récit des entretiens de ces pauvres gens dans leur affliction.

Le Pere de ce ieune Capitaine captif, dont ie viens de parler, nous a estonné dans sa constance, au milieu des mal-heurs qui l'ont accueilly: car ayant perdu en ce rencontre ce fils, qui estoit son vnique; & cinq de ses neveux, & vne niece, [77] c'est à dire tout le support de sa vieillesse, il n'en a iamais lâché aucun mot, ny de plainte ny d'amertume; mais plustost en a beny Dieu; & se trouuant quelquefois saisi des larmes, qui le surprennent, il en demande incontinent pardon à Dieu, & se console dans la grace qu'il a fait à son fils de mourir Chrestien. C'est luy dans la cabane duquel estoit nostre Chapelle de Saint Ignace, & chez lequel demouroit le Missionnaire de ce bourg. Il se nomme Ignace Onakonchiaronk.

Ie ne veux pas icy obmettre vne chose qui merite que Dieu en soit beny. Au point qu'il falut demolir l'Eglise de Saint Ignace, & que tout le bourg cōmençoit à se diffiper, apres les pertes qui leur estoient suruenues coup sur coup, & les alarmes qui les menaçoient d'un dernier mal-heur; Ce bon homme ayant remarqué quelque tristesse sur le visage du Pere qui a soin de cette Mission, il s'en alla deuant l'Autel, où apres auoir demeuré en prieres un temps notable, il s'approcha du Pere, & luy tint ce discours, auquel ie ferois conscience d'adiouster aucun mot. Aronhiatiri, luy dist-il, (c'est le nom que les Hurons donnent

business in connection with the peace, which had brought him among the Hurons, would not permit him to do anything else but die with them, rather than appear to have behaved as an enemy. The Sonnantoueronns therefore allowed him to return, and to take with him that good Christian woman who was his captive. She consoled us by relating the conversations of those poor people in their affliction.

The Father of that young Captain, the prisoner whom I have just mentioned, astonished us by his constancy amid the misfortunes that have fallen on him. For, although in that engagement he lost this, his only son, five of his nephews, and a niece,—[77] that is to say, all the support of his old age,—he never allowed a word of complaint or bitterness to escape him. On the contrary, he praised God for it; and, when he sometimes found himself overcome by tears, he at once asked God to pardon him, and consoled himself with the thought that he had obtained for his son the grace of dying a Christian. It was his cabin that served for our Chapel at Saint Ignace, and for the residence of the Missionary for that village. His name is Ignace Onakonchiaronk.

I must not omit to mention here a thing for which God must be praised. When it became necessary to demolish the Church of Saint Ignace, and the whole village commenced to disperse,⁷—owing to the losses that had fallen upon them; one after another, and the alarms that threatened them with a final misfortune,—the good man observed some traces of sorrow on the face of the Father who has charge of that Mission; he went before the Altar, where he remained a considerable time in prayer. He then approached the Father, and addressed to him the following

au Pere) i'ay l'esprit [78] tout abbatu, non pas de mon affliction, mais de la tienne. Tu t'oublie ce semble de la parole de Dieu que tu nous preche tous les iours. Je me figure que la tristesse qui paroist sur ton visage, vient de nos afflictions, de ce que cette Eglise qui estoit si florissante va se dissiper: on va abbatre cette Chapelle: plusieurs de nos freres Chrestiens sont ou morts, ou captifs: ceux qui restent vont se disperfer de tous costez, en danger de perdre la Foy. N'est-ce pas là ce qui te trouble? Helas! mon frere, adiousta-il, est-ce à nous à vouloir fonder les desseins de Dieu, & pouuons-nous bien les comprendre? Qui sommes-nous? vn rien. Il sçait bien ce qu'il faut, & void plus clair que nous. Sçais-tu ce qu'il fera? Ces Chrestiens qui se vont dissiper porteront leur Foy avec eux, & leur exemple fera d'autres Chrestiens où il n'y en a point encore. Pensons seulement que nous ne sommes rien, que nous ne voyons goutte, & que luy seul sçait nostre bien. C'est assez ie t'affeure, pour me consoler en mon aduersité, me voyant miserable de tout point, de penser que Dieu aduise à tout, qu'il nous ayme & sçait bien ce qu'il nous faut. Il poursuiuit [79] dans cét air vn demy quart d'heure, & le Pere admirant vne Foy si entiere dans le cœur de ce bon Sauvage, & cét esprit vraymēt Chrestien, en benit Dieu; & n'ayant point d'autre pensée, sinon que Nostre Seigneur luy auoit mis ces-paroles en la bouche pour sa consolation, il ne pût se tenir les larmes aux yeux de l'embrasser, & luy dire qu'en effet il le consoloit solidement, que ce qu'il disoit estoit veritable, & qu'il parloit en la façon que les Chrestiens se doiuent consoler dans leurs afflictions. Je n'obmettray pas icy vne circonstance assez

discourse, to which I would not, in conscience, add a single word: "Aronhiatiri," he said to him, (that is the name that the Hurons give to the Father,) "my mind is [78] quite cast down,—not for my affliction, but for thine. It seems that thou art forgetting the word of God which thou preachest to us every day. I imagine that the sorrow that appears upon thy face is caused by our afflictions, because this Church, that was so flourishing, is about to be dispersed. This Chapel is about to be taken down; many of our Christian brothers are dead or captive; those who remain are about to scatter in every direction, and to run the risk of losing the Faith. Is it not that which troubles thee? Alas, my brother," he added, "is it for us to seek to fathom God's designs, and can we really understand them? What are we? Nothing. He knows well what should be done, and sees more clearly than we do. Knowest thou what he will do? Those Christians who are about to disperse will carry their Faith with them, and their example will make other Christians where there are none as yet. Let us only remember that we are nothing, that we cannot see anything; and that he alone knows what is good for us. It is sufficient, I assure thee, to comfort me in my adversity, when I see how miserable I am in every respect, to think that God provides for everything,—that he loves us, and knows very well what we need." He continued [79] in that strain for eight or ten minutes. The Father admired such complete Faith in the heart of that good Savage and such a truly Christian spirit; and he praised God for the same, having no other thought but that Our Lord had placed those words in his mouth for his consolation. He could not restrain his tears as he embraced him,

confiderable, qui est que le Pere ayant voulu interrompre ce bon Sauvage au commencement de son discours; ce bon homme luy dit, Aronhiatiri laisse moy parler iusqu'au bout, & puis tu parleras, car ie croy que Dieu m'a inspiré ce que i'ay maintenant à te dire.

Vne femme Chrestienne voyant vne petite fille qu'elle auoit au berceau bien proche de la mort, l'apporta à l'Eglise pour en faire vne offrande à Dieu. Comme elle se croyoit seule & fans autre tefmoin que Dieu, sa deuotion la porta à parler d'vne voix plus haute. Mon Dieu, [80] luy disoit-elle, disposez de la vie de cét enfant, & de la mienne, ie vous l'ay offerte dés le moment de sa naissance, ie vous offre les douleurs que i'ay receu pour la mettre au monde, la douleur que i'ay de la voir en cét estat, & tous les regrets que i'auray la voyant morte. Pardonnez moy si ie ne puis reprimer ma douleur & mes larmes; vous voyez bien dedans mon cœur que ie suis contente qu'elle meure, puiſque vous le voulez. Cette bonne femme fut vne demie heure entiere à faire son offrande, & se retira ne ſachant pas que le Pere qui a ſoin de cette Miſſion, auoit entendu ſa priere. L'enfant mourut la meſme nuit.

Le lendemain la pauvre mere deſolée ne manqua pas de grand matin à venir ſ'accuſer de ces larmes, qui ne luy eſtoient pas volontaires. Et comme quelqu'un la vouloit conſoler, de ce qu'elle auoit encore deux enfans au monde: Helas! diſt-elle, ce n'eſt pas ce qui me conſole, mais c'eſt que ma fille eſt au Ciel, & ne peut plus offenſer Dieu. Quoy que ie ne puiſſe m'empêcher de pleurer, Dieu void bien que mon cœur eſt en repos pour celle qui eſt morte, & qu'il

and told him that, in truth, he comforted him greatly; that what he said was true, and that he spoke in the manner wherein Christians should console themselves amid their afflictions. I must not omit here to mention a circumstance of some importance. When the Father tried to interrupt that good Savage at the beginning of his discourse, the good man said to him: "Aronhiatiri, let me say all I have to say, and then thou shalt speak; for I believe that God has inspired me with what I am about to tell thee."

A Christian woman, seeing that her little girl, still in her cradle, was very near to death, carried her to the Church, to offer her up to God. Thinking herself alone, without any witness but God, her devotion induced her to speak in a louder tone. "My God," [80] she said, "dispose of this child's life, and of mine. I offered her to you at the very moment of her birth; I offer to you the sufferings that I endured in bringing her into the world; the sorrow that I feel at seeing her in this condition; and all the regrets that I shall experience when I see her dead. Pardon me if I cannot restrain my sorrow and my tears. You see clearly in my heart that I am content that she should die, since it is your will." The good woman was a full half-hour in making her offering, and withdrew, not knowing that the Father who has charge of that Mission had heard her prayer. The child died the same night.

On the following day, the poor disconsolate mother did not fail to come very early in the morning, to accuse herself of having shed those tears, which were quite involuntary on her part. And when some one tried to comfort her with the thought that she still had two children living, "Alas," she said, "that is

n'a que des craintes [81] pour les deux qui vivent, car ils font en danger de se damner & moy auffi.

Cette bonne femme depuis cinq ans qu'elle est Chrestienne, a tousiours vescu dans l'innocence & la ferueur, & quoy qu'elle soit vne des plus grandes mefnageres du pays, iamais elle n'a manqué vn feul iour à faire ses deuotiōs, qui font bien longues, demeurant quelquefois les deux & les trois heures en oraïson, auffi immobile, non pas mefme d'vn feul esgarement de veuë, que si elle estoit sans sentiment. Son mary luy difant vn iour qu'elle estoit trop long, temps en ses prieres, & qu'elle en reuenoit toute tranfie de froid: iamais, luy repliqua-t'elle, tu ne m'as reproché que ma charge fust trop pesante, & mon fardeau trop lourd, lors que ie reuiens des bois, & apporte de quoy nous chauffer: & toutefois i'en reuiens plus tranfie de froid, que de la priere. Pourquoy ne ferois-ie pas pour le Ciel, ce que ie fais pour cette vie? Enfin cette bonne femme a tant fait par ses prieres, qu'elle a gagné son mary à la Foy, qui en estoit bien éloigné.

Ie me souuiens à ce propos de ce qu'une autre femme Chrestienne disoit il y a [82] quelque temps fort simplement à vn de nos Peres. Lors que ie reuenois d'vn tel bourg, disoit-elle, il m'est venu en pensée de dire mon chapelet, faisant chemin: mais le froid & l'incommodité que ie sentoïis d'vn vent perçant que i'auois au vifage, a fait que i'ay obey à ma chair, lors qu'elle m'a suggeré que i'attendisse à dire mon chapelet apres estre arriüée. Estant entrée dans la cabane, i'ay veu vn beau feu allumé; & ma chair a dit à mon ame, chauffe toy auparauant, & apres tu iras à l'Eglise dire ton chapelet plus doucement. Incon-

not what consoles me, but the knowledge that my daughter is in Heaven, and can no longer offend God. Though I cannot refrain from weeping, God sees very well that my heart is at peace, as regards her who is dead; and it fears only [81] for the two who live, for they are in danger of damnation, and so am I."

During the past five years that this good woman has been a Christian, she has always lived in innocence and fervor; and, although she is one of the busiest housewives in the country, she has never failed a single day in her devotions, which are very long,—for she sometimes remains two or three hours in prayer as motionless—without her eyes even wandering once—as if she were without feeling. Her husband told her one day that she remained too long at her prayers, and that she came back chilled through by the cold. "Thou hast never reproached me," she said, "because my load was too heavy, or my burden too great, when I came back from the woods bringing fuel; and nevertheless I come back more benumbed with cold than when I return from prayer. Why should I not do for Heaven what I do for this life?" In fine, this good woman has done so much by her prayers that she has won over to the Faith her husband, who was quite averse to it.

While on this subject, I remember what another Christian woman said, [82] some time ago, very innocently to one of our Fathers. "While I was returning from a certain village," she said, "it occurred to me to say my rosary on the way; but the cold, and the discomfort caused me by a piercing wind that blew in my face, led me to give way to the promptings of the flesh, when it suggested that I

minent, adiouſtoit cétte bonne Chreſtienne, i'ay connu la rufe du diable, & qu'il vouloit que ie perdiſſe vne partie de mon merite: & i'ay reſpondu à ma chair; C'eſt trop de t'auoir obey vne fois, il faut que tu obeïſſe à ton tour: allons prier, & nous nous chaufferons par apres. Ayant dit deux ou trois dixaines, ma chair a recommencé de me folliciter, & m'a dit que c'eſtoit aſſez, ou qu'au moins ie me haſtaſſe dauantage, le froid eſtant trop exceſſif: mais mon ame luy a reſpondu, Ma chair, il faut que Dieu ſoit feruy le premier, quand tu feras tantotſt deuant le feu, tu ne te haſteras pas [83] d'en fortir, haſtons nous auſſi peu maintenant. Voila la ſpiritualité d'vne pauvre femme Sauuage, qui dans vn langage barbare, n'en explique pas moins nettement le jeu de la nature, & les victoires de la grace.

Ce qui maintient dauantage ces bonnes gens dans l'eſprit de la Foy, & ce qui va le plus augmentant en eux les ſentimens de pieté, eſt vne pratique dans laquelle nous taſchons de les mettre, d'offrir ſouuent à Dieu leurs actions, & s'entretenir dans la deuotion par la voye des oraifons iaculatoires. Cette pratique eſt ſi commune à la pluſpart, que meſme deuant les Infideles, au milieu d'vn chemin, dans la fuite de leur travail, dans le plus fort d'vne douleur, ou d'vne crainte, ils prieront Dieu tout haut, & ſe feront reſſouuenir les vns les autres de faire ces offrandes. Il n'y a pas iuſqu'aux enfans qui ne fuiuent en cela la pieté de leurs parens.

Le pris plaiſir il y a quelque temps de voir vne petite fille Chreſtienne, qui eſtant fortie hors de la cabane pour jouer avec ſes petites compagnes, pieds nuds & ſur les neiges; y eſtant demeurée trop long-

should defer saying my beads until after I had arrived. When I entered the cabin, I found a bright fire burning and my flesh said to my soul: 'Warm thyself first, and afterward thou shalt go and say thy beads in the Church, more comfortably.' Immediately," added this good Christian, "I detected the ruse of the devil, who wished me to lose a portion of the merit that I might gain; and I replied to my flesh: 'It is too much to have obeyed thee once; thou must obey in thy turn; let us go and pray and we will warm ourselves afterward.' After saying two or three decades, my flesh again began to urge me and told me that it was enough, or, at least, that I should hurry, because the cold was so great. But my soul replied: 'My flesh, God must be served first; when thou wilt presently be before the fire, thou wilt not be in a hurry [83] to go out. Let us not be in a greater hurry now.'" Such is the spirituality of a poor Savage woman, who explains none the less clearly, in a barbarous tongue, the working of nature and the victories of grace.

What maintains these good people still more in the spirit of Faith, and what still farther increases sentiments of piety in them, is a practice that we endeavor to make them acquire, of frequently offering their actions to God, and of persevering in a spirit of devotion by means of ejaculatory prayers. This practice is so common with most of them that even in the presence of Infidels—in the middle of a road, in the course of their work, in the height of suffering or of fear—they pray to God aloud, and remind one another to make those offerings. Even the little children imitate the piety of their parents in this respect.

I found pleasure, some time ago, in observing a

temps, se trouua si faisie du froid, qu'elle [84] se mit à pleurer; & retournant les larmes aux yeux dans la cabane, ne iettoit point d'autres mots de plainte, sinon ceux-cy: Mon Dieu ayez pitié de moy, ie vous offre le froid que ie fens à mes pieds, & qui me fait pleurer: ce qu'elle alloit repétant tout le long du chemin.

Cette pauvre petite innocente mourut à quelque temps de là, dans des sentimens de pieté qui me firent admirer les bontez de Dieu sur vn aage si tendre. Elle voulut durant tout le temps de sa maladie estre portée tous les iours à la Messe, ne pouuant plus se soustenir: & il falut luy obeir iufqu'au iour mesme de sa mort. Elle y disoit si deuotement ses prieres que tous les assistans en estoient touchez de deuotion. Dans le plus fort mesme de sa maladie, elle ne manqua iamais à dire son *Benedicite*, à la moindre chose qu'on luy faisoit prendre, quand bien ce n'eust esté qu'une goutte d'eau. Sa mere toute affligée la voyant tirer aux abois, se mit à pleurer, luy disant, Ma fille, tu nous vas donc quitter? à quoy cét enfant respōdit, ouïy ma mere, mais c'est pour aller au Ciel y estre bien-heureuse: priez bien Dieu, & vous y viendrez apres moy. Elle fut long-temps [85] à l'agonie, ayant perdu ce sembloit, l'usage de tous les sens; lors que sa mere luy voyant remuer les levres, s'en approcha, & entendit que d'une voix mourante elle disoit en rendant l'ame, *Iefous taitenr*, Iesus ayez pitié de moy. Elle se nommoit Marguerite Atiohenret,agée de dix ans.

Je voyois aussi cét Hyuer vn petit enfant de quatre ans, fils d'une fort bonne Chrestienne, qui ayant esté battu de sa mere, ne disoit autre chose en pleurant,

little Christian girl who had come out of her cabin to play with her little companions, barefoot in the snow. She remained somewhat too long, and was so benumbed with cold that she [84] began to cry, and returned to the cabin with tears in her eyes, uttering no other words of complaint than these: "My God, have pity on me; I offer you the cold that I feel in my feet, and that causes me to weep." She repeated this the whole way.

This poor little innocent died shortly afterward, with sentiments of piety that made me admire the goodness of God toward so tender an age. Throughout her illness, she wished to be carried every day to Mass, as she could not stand; and she had to be obeyed up to the very day of her death. She said her prayers so devoutly that all who saw her were moved by her devotion. In the worst of her sickness, she never failed to say her *Benedicite*, for the slightest thing which she was made to take, even were it only a drop of water. Her mother, who was greatly afflicted at seeing her at the last extremity, began to weep, and said to her: "My daughter, art thou, then; about to leave us?" To this the child replied: "Yes, my mother, but to go to Heaven and to be blessed there. Pray well to God, and you will come after me." Her [85] death-agony was long. After she had, to all appearances, lost consciousness, her mother saw her lips move and, approaching her, she heard her say in a dying voice, while giving up her soul: *Jesous taitenr*,—"Jesus, have pity on me." Her name was Marguerite Atiohenret and she was ten years of age.

I also saw, this Winter, a little child four years old, the son of a very good Christian woman, who,

finon, Mon Dieu, ie vous offre les coups que i'ay receu de ma mere, ayez pitié de moy. La pauvre mere se mit à pleurer avec son enfant, & à prier Dieu avec luy.

Vn bon vieillard nommé René Tfondihouanne, remply de merites, dont la vie est constamment dans la fainteté, & qui par tout où il se trouue preché & d'exemple & de parole, & auance puiffamment nostre Christianisme; estant interrogé d'un de nos Peres combien de fois par iour il songeoit à Dieu en vn voyage dont il estoit fraichement de retour. Vne seule fois, respondit-il fort simplement, mais qui duroit depuis le matin iusqu'au soir. Le Pere luy demanda si cét entretien [86] avec Dieu estoit mentalement. Nenny, dit-il, ie me trouue mieux de luy parler, & en suis moins distrait. Quelque peu de iours apres le mesme Pere apprit la façon d'entretien que ce bon vieillard auoit avec Dieu, en vn voyage qu'il fit avec luy. Car entrant en chemin, ce bon Sauvage se mit à dire les prieres qu'il scauoit, puis ayant gagné le deuant, il éleua sa voix petit à petit. Le Pere fut curieux de prester l'oreille, le suiuant d'assez pres, & fut tout estonné d'entendre les doux colloques qu'il faisoit. Tantoit il remercioit Dieu de l'auoir appelé à la Foy; tantoit il le benifloit d'auoir crée les forets, & la terre, & le ciel, tantoit il deploroit la misere des Infideles. Puis tout d'un coup il remercioit Dieu d'auoir appelé en ces pays les Predicateurs de l'Euangile. Oüy, mon Dieu, disoit-il, vous les y auez attiré avec des cordes plus fortes que le fer; puisque ny les mesaises, ny les calomnies, ny les souffrances, ny mille dangers de la mort ne peuuet faire qu'ils se destachent d'avec nous,

after having been beaten by his mother, said nothing else amid his tears but: "My God, I offer you the blows that I have received from my mother; have pity on me." The poor mother began to weep with her child, and to pray to God with him.

A good old man, called René Tsondihouanne,—whose life abounds in meritorious actions, and is ever spent in godliness, and who, wheresoever he goes, preaches both by example and precept, and greatly furthers our Christianity,—was asked by one of our Fathers how many times a day he thought of God during a journey from which he had recently returned. "Only once," he replied very simply; "but it was from morning to night." The Father asked him whether that conversation [86] with God took place mentally. "Not at all," he said; "I find it better to speak to him, and thus I am less easily distracted." A few days afterward, the same Father found out what kind of conversation that good old man had with God, during a journey that he made with him; for, when they set out, the good Savage began to say the prayers that he knew; then, having gone on ahead, he gradually raised his voice. The Father, who was curious to hear him, followed him quite closely, and was much astonished to hear the delightful colloquies that he uttered. At times, he thanked God for having called him to the Faith; again, he praised him for having created the forests, the earth, and the sky; at other times, he deplored the wretchedness of the Infidels. Then, suddenly, he thanked God for having brought the Preachers of the Gospel into these countries. "Yes, my God," he said, "you have drawn them here with ropes stronger than iron,—since neither discomfort, nor calumnies, nor sufferings,

& retournent en leur pays, où ils viuroient à leurs aïses. De fois à autre ce bon vieillard parloit plus bas, & le Pere ne pouuoit en recueillir [87] que des mots çà & là: puis tout d'un coup comme enflammé d'une nouvelle ardeur, il s'escricoit. O mon Dieu que vous estes grand, puisque la terre est grande, & que vous nourrissez tous les hommes! O mon Dieu que vous estes bon, puisque vous avez pitié des pecheurs, ayez pitié de moy. Oouvrez les yeux aux Infideles qui sont aveugles, & qui voyans ces arbres, ces forets, ce Soleil & cette lumiere, ne voyent pas que c'est vous qui avez tout créé; & alloit continuant dans cét air deux & trois heures entieres.

Estant venu en un lieu dangereux, il changea tout d'un coup de ton, & tout d'un autre accent il s'adressa à Dieu. C'est vous mon Dieu, luy disoit-il, qui conduisez icy mes pas, & qui voyez la crainte de mon cœur. Non, non, ie ne veux pas craindre la mort, & ie vous abandonne ma vie, si vous voulez que ie tombe dans les embusches de l'ennemy. Où fuyrois-je pour éviter la mort? & où irois-je pour estre plus en affurance, qu'estant conduit de vostre main? Si ie meurs aujourdhuy, j'espere qu'aujourdhuy ie vous verray là haut au Ciel. [88] En un mot ce bon vieillard ne fut que feu durant tout ce chemin, & le Pere qui le suiuoit de compagnie, m'a affeuré que ses paroles estoient comme un brasier ardent qui l'enflammoient luy-mesme.

Un autre ancien Chrestien, qui nous fert aussi de Dogique, rendant compte de sa conscience, disoit que souvent il estoit les iournées entieres ne songeant rien qu'à Dieu, & ne pouuant quasi prendre d'autres pensées. Mais quelquefois, adioustoit-il, il m'arriue

nor a thousand dangers of death, can make them leave us and return to their own country, where they could live in comfort." Sometimes, the good old man spoke in a lower tone, and the Father could catch [87] only words here and there. Then all at once, as if inflamed with fresh ardor, he would exclaim: "Oh, my God, how great you are, since the earth is vast, and you feed all mankind! Oh, my God, how good you are; since you have pity on sinners, have pity on me! Open the eyes of the Infidels, who are blind, and who, although they see those trees, those forests, that Sun, and that light, see not that it is you who have created everything." And he went on in that strain for two or three whole hours.

On reaching a dangerous spot, he suddenly altered his tone, and in quite a different accent he addressed himself to God: "It is you, my God," he said, "who guide my steps here, and who see the dread within my heart. No, no, I will not fear death; and I abandon my life to you, if it be your will that I should fall into the enemy's ambushes. Whither should I flee to avoid death? And where can I be in greater safety than under the guidance of your hand? If I die to-day, I hope that to-day I shall see you above, in Heaven." [88] In a word, that good old man was all ardor throughout the journey; and the Father who accompanied him assured me that his words were like glowing coals, which inflamed even himself.

Another Christian of long standing, who also serves us as a Dogique, said, while rendering an account of his conscience, that frequently for whole days he thought of nothing but God, and could hardly think of anything else. "But sometimes," he added, "it happens to me as to a traveler who walks at night by

le mesme qu'à vn voyageur, qui va de nuit par des chemins inconnus, & qui se void incontinent perdu dans l'espoiffeur d'une forest, faifant rencontre à chaque pas d'un arbre qui luy heurte la teste, ou des ronces qui l'escorchent de tous costez. Alors, disoit-il, ie suis contraint de m'arrester, comme ce voyageur au pied d'un arbre, attendant que le iour soit venu; & tout ce que ie puis faire, est de dire de fois à autres à Nostre Seigneur que ie suis sans esprit, & que ie suis perdu s'il n'a pitié de moy en mes égaremens. Par fois, adioustoit-il, i'ay enuie de crier bien fort en priant Dieu, pour estouffer les distractions que le diable me va fuscitant; de mesme que [89] ie ferois si i'estois aupres de quelques babillards, & que nonobstant le bruit & l'insolence de leurs discours, ie voulusse me faire entendre. Les demons ont beau aire, disoit-il, ie suis resolu de n'abandonner la priere qu'avec la vie; de mesme qu'estant entre les mains des Hiroquois, i'allois tousiours chantant, quelques tourmens qu'ils me fissent endurer, & i'auois la pensée de ne point quitter mon chant de guerre, que lors que la mort m'auroit osté les forces & la parole.

Ayant veu vn bon Chrestien retourné d'un fort long voyage de six mois, encore plus feruent qu'il n'estoit party d'avec nous, ie voulu m'enquester plus particulièrement de la façon dont il s'estoit conserué dans une innocence qui m'estonnoit. I'ay tousiours marché sur mes gardes, me respondit-il; le matin ie pensois que peut-estre auant le midy ie ferois pris des ennemis, qui font à craindre durant tout le chemin, & ainsi ie me dispois à la mort: à midy ie pensois que peut-estre ie n'arriuerois pas iusqu'à la nuit, & ainsi ie m'entretenois avec Dieu: le soir ie craignois que

unknown roads, and suddenly finds himself lost in the thickest of the forest, where at every step he comes across a tree that strikes him on the head, or brambles that tear him on all sides. Then," he said, "I am compelled to stop, like that traveler, at the foot of a tree, and to wait till daylight comes; and all that I can do is to say from time to time to Our Lord that I have no sense, and that I am lost unless he have pity on me in my wanderings. Sometimes," he added, "I feel inclined to cry out very loudly, while praying to God, to stifle the distractions with which the devil tries to disturb me,—just as [89] I would do if I were near some chattering, and wished to make myself heard in spite of the noise and insolence of their talk. The demons may do their best," he said; "I am resolved to abandon prayer only with life,—just as when in the hands of the Hiroquois I always went on singing, whatever tortures they made me endure; and I determined to give up my war-song only when death should have robbed me of strength and of speech."

I observed that a good Christian returned from a very long journey of six months' duration, still more fervent than when he had left us; and I wished to inquire more minutely how he had managed to continue in a state of innocence that astonished me. "I was always on my guard," he replied; "in the morning, I thought that perhaps before noon I might be captured by the enemies, who are to be dreaded all along the way; and thus I prepared myself for death. At noon, I thought that perhaps I might not live even till nightfall, and thus I communed with God. In the evening, I feared that we might be surprised during the night, [90] while we slept. When we

la nuit on ne nous furprit [90] en dormant. Estant arriué en vn lieu d'affurance, ie craignois les dangers du retour. Si i'eusse eu proche de moy vn Confesseur, la facilité du pardon eust fait peut-estre que, i'eusse esté moins fur mes gardes. On me presenta à mon arriué vne femme, ie ne voulus pas y entendre: le lendemain on m'en amena vne mieux faite, qui trouua aussi son refus: ils me prierent de faire moy-mesme le choix de celle qui m'aggreeroit dauantage; Je leur dy que ce n'estoit pas cela qui m'arrestoit, mais la crainte d'un Dieu & la Foy d'un Paradis & d'un Enfer; & là dessus ie leur parlay de nos mysteres, qu'ils admirerent, se plaignans que les Europeens avec lesquels ils ont commerce, ne les venoient pas instruire: & du depuis ils me laisserent en repos de ce costé là.

Tous les Ieudis ce bon Sauvage commençoit à se disposer à la Communion spirituelle; les Samedis il se confessoit à Nostre Seigneur, comme s'il eust eu vn Prestre avec foy: le Dimanche matin il affistoit spirituellement à la Messe, & communioit mentalement, & disoit que cela l'auoit le plus fortifié; taschant la semaine suiuaute de garder tous les bons [91] propos & les promesses qu'il auoit fait à Nostre Seigneur.

Au retour de ce long voyage, ayant appris que les Hurons n'estoient point descendus à Quebec, & qu'en fuite nous n'auions receu aucun secours de ce costé là; il partagea ce qu'il auoit rapporté de son voyage, enuiron quatorze mille grains de Porcelaine, qui sont icy de grands thresors, & vint nous en presenter autant qu'il s'en retenoit. Me disant que s'il estoit plus riche, il nous soulageroit plus puiffamment dans

reached a place of safety, I feared the dangers of the return journey. If I had had a Confessor near me I would perhaps have been less upon my guard, owing to the facility of obtaining pardon. On my arrival, they presented me with a woman, but I would have nothing to do with her; on the following day, they brought me another, better formed, but she also was refused; they begged me to choose for myself the one that pleased me best. I told them that that was not what restrained me, but fear of a God, and the Belief in a Paradise and a Hell; and thereupon I spoke to them of our mysteries, which they admired. They complained that the Europeans with whom they trade did not come to instruct them; and, after that, they left me at peace in that respect."

Every Thursday, this good Savage commenced to prepare himself for spiritual Communion; on the Saturday, he confessed to Our Lord, as if he had had a Priest with him; on the Sunday morning, he assisted at Mass in spirit, and received communion mentally. He stated that this had most strengthened him, and that, during the following week, he endeavored to keep all his good [91] resolutions, and the promises that he had made to Our Lord.

On his return from that long journey, when he learned that the Hurons had not gone down to Quebec, and that consequently we had received no assistance from that quarter, he divided up what he had brought back from his journey,—about fourteen thousand Porcelain beads, that are a valuable treasure here,—and came to present us with as many as he kept for himself. He said to me that, if he were richer, he would relieve us still more in our necessities; for he could not sufficiently acknowledge the

nos neceffitez, puis qu'il ne pouuoit affez reconnoiftre les obligations qu'il nous auoit de luy auoir donné la connoiffance de la Foy, & de l'auoir rendu Chrestien. Il fe nomme Charles Ondaaiondiont.

Depuis fept ans qu'il eft Chrestien, il n'a manqué qu'une feule fois à entendre la Meffe, lors qu'il a esté icy dans le pays, encore n'y auoit-il pas de fa faute, & toutesfois il en eut vn bien grand fcrupule; difant qu'estant ordinairement tout l'Esté ou dans les guerres, ou en voyage, il ne fe foustient que fur les prouifions & des merites & de vertu, qu'il doit tafcher de faire tout le long de l'Hyuer qu'il en a la [92] commodité. Mais brifons ce Chapitre, car les fentimens de ces bons Chrestiens n'ont point de fin, & ce fera fans doute dans le Ciel, où nous benirons Dieu des graces qu'il leur fait, & où nous verrons qu'il n'a pas moins esté leur Createur, leur Redempteur, leur Pere, & tout Amour pour eux, que pour les peuples de l'Europe. *Domini est terra & plenitudo eius, orbis terrarum & vniuerfi qui habitant in eo.*

obligations that he was under to us for having made him acquainted with the Faith, and for having made him a Christian. His name is Charles Ondaaiondiont.

During the seven years that he has been a Christian, he has only once failed to hear Mass when he was here in the country; even then, it was not his fault, and he had great scruples about it. He said that, as he is generally throughout the Summer either at war or on a journey, he supports himself solely on the provisions of merit and virtue that he tries to amass during the whole Winter, while he has the [92] opportunity. But let us conclude this Chapter, for there is no end to the sentiments of these good Christians; and, beyond a doubt, in Heaven we shall praise God for the graces that he has given them, and we shall see that he has been no less their Creator, their Redeemer, their Father, and all Love for them, as well as for the nations of Europe. *Domini est terra et plenitudo ejus, orbis terrarum et universi qui habitant in eo.*

CHAPITRE XII.

DES PRINCIPALES SUPERSTITIONS QU'AYENT LES HURONS DANS LEUR INFIDÉLITÉ, & PREMIÈREMENT LEUR SENTIMENT TOUCHANT LES SONGES.

OUTRE les desirs que nous auons communément, qui nous font libres, ou au moins volontaires, qui prouiennent d'une connoissance precedente de quelque bonté qu'on ait conceu estre dans la chose desirée; les Hurons croyent que nos ames ont d'autres desirs, comme [93] naturels & cachez; lesquels ils disent prouenir du fond de l'ame, non pas par voye de connoissance, mais par vn certain transport auuegle de l'ame à de certains objets: lesquels transports on appelleroit en termes de Philosophie, *Desideria innata*, pour les distinguer des premiers desirs, qu'on appelle *Desideria Elicita*.

Or ils croyent que nostre ame donne à connoistre ces desirs naturels, par les songes, comme par sa parole; en sorte que ces desirs estant effectuez, elle est contente: mais au contraire si on ne luy accorde ce qu'elle desire, elle s'indigne; non seulement ne procurant pas à son corps le bien & le bon-heur qu'elle vouloit luy procurer, mais fouent mesme se reuoltant contre luy, luy causant diuerfes maladies, & la mort mesme.

Or de sçauoir d'où vient ce pouoir à l'ame, tant pour le bien que pour le mal, c'est dont les Hurons ne s'enquestent pas; car n'estans ny Physiciens, ny

CHAPTER XII.

OF THE CHIEF SUPERSTITIONS OF THE HURONS IN THEIR INFIDELITY; AND, IN THE FIRST PLACE, THEIR OPINIONS RESPECTING DREAMS.

I N addition to the desires that we generally have that are free,—or, at least, voluntary in us,—which arise from a previous knowledge of some goodness that we imagine to exist in the thing desired, the Hurons believe that our souls have other desires, which are, as it were, [93] inborn and concealed. These, they say, come from the depths of the soul not through any knowledge, but by means of a certain blind transporting of the soul to certain objects; these transports might in the language of Philosophy be called *Desideria innata*, to distinguish them from the former, which are called *Desideria Elicita*.

Now they believe that our soul makes these natural desires known by means of dreams, which are its language. Accordingly, when these desires are accomplished, it is satisfied; but, on the contrary, if it be not granted what it desires, it becomes angry, and not only does not give its body the good and the happiness that it wished to procure for it, but often it also revolts against the body, causing various diseases, and even death.

Now the Hurons do not seek to ascertain whence this power, both for good and for evil, comes to the soul; for, as they are neither Physicists nor Philosophers, they do not inquire very deeply into those

Philosophes, ils n'examinent pas ces choses dans leur fond, & s'arrestent aux premières notions qu'ils en ont, sans en rechercher les causes plus cachées, & sans voir s'il [94] n'y a point quelque contradiction dans leur raisonnement. Ainsi lors que dans le sommeil nous songeons à quelque chose d'éloigné, ils croient que l'ame sort de son corps, & va se rendre présente aux choses qui lui sont représentées durant tout ce temps-là: sans examiner plus avant l'impossibilité qu'il y auroit dans ces égaremens & ces longs voyages de nos ames, détachées de leurs corps durant le temps de leur sommeil: finon qu'ils disent que l'ame sensitive n'est pas celle qui sort, mais seulement la raisonnable, qui n'est pas dépendente du corps dans ses operations.

En fuite de ces opinions erronées, la plupart des Hurons sont fort attentifs à remarquer leurs songes, & à fournir à leur ame ce qu'elle leur a représenté durant le temps de leur sommeil. Si par exemple ils ont vu une espée en songe, ils tâchent de l'avoir: s'ils ont songé qu'ils faisoient un festin, ils en font un à leur reveil, s'ils ont de quoy; & ainsi des autres choses. Et ils appellent cela Ondinnonk, un desir secret de l'ame, déclaré par le songe.

Toutesfois de même que quoy que [95] nous ne déclarions pas toujours nos pensées & nos inclinations par la parole; ceux-là ne lairoient pas d'en avoir la connoissance, qui verroient par une vue naturelle le profond de nos cœurs. Ainsi les Hurons croient qu'il y a de certaines personnes plus éclairées que le commun, qui portent pour ainsi dire, leur vue jusques dans le fond de l'ame, & voyent ces desirs naturels & cachez qu'elle a, quoy que l'ame n'en ait

matters, and they stop at the very first ideas that they have of them, without seeking for more hidden causes, and without looking to see whether there [94] be not some contradiction in their reasoning. Thus when, during sleep, we dream of something that is far away, they think that the soul issues forth from the body and proceeds to the place where those objects are that are pictured to it during all that time. They do not look further into the impossibility of such wanderings and long journeys being undertaken by our souls, detached from our bodies while they are asleep; they say, however, that it is not the sensitive soul that issues forth but only the rational one, which is not dependent upon the body in its workings.

In consequence of these erroneous ideas, most of the Hurons are very careful to note their dreams, and to provide the soul with what it has pictured to them during their sleep. If, for instance, they have seen a javelin in a dream, they try to get it; if they have dreamed that they gave a feast, they will give one on awakening, if they have the wherewithal; and so on with other things. And they call this *Ondinnonk*,—a secret desire of the soul manifested by a dream.

Nevertheless,—just as, although [95] we did not always declare our thoughts and our inclinations by means of speech, those who by means of supernatural vision could see into the depths of our hearts would not fail to have a knowledge of them,—in the same manner, the Hurons believe that there are certain persons, more enlightened than the common, whose sight penetrates, as it were, into the depths of the soul. These see the natural and hidden desires that it has, though the soul has declared nothing by dreams, or though he who may have had the dreams

rien déclaré par les songes, ou que celuy qui auroit eu ces songes, s'en fust entierement oublié. Et c'est en cette façon que leurs Medecins, ou plustost leurs Jongleurs qu'ils appellent Saokata, s'acquierent du credit & font valoir leur art, difans qu'un enfant au berceau, qui n'a ny iugement ny connoissance, aura un Ondinonk, c'est à dire un desir naturel & caché de telle chose: qu'un malade aura de semblables desirs, de diuerfes choses, desquels il n'aura iamais eu aucune connoissance, ny rien qui en approche. Car comme nous dirons cy-apres, les Hurons croyent qu'un des puiffans remedes pour recouurer au plustost la fanté, est de fournir à l'ame du malade, ces fortes de desirs naturels.

[96] Mais d'où vient cette veuë si perçante à ces gens plus esclairez que le commun? Ils disent que c'est un *oky*, c'est à dire un puiffant genie, qui estant entré dans leur corps, ou leur ayant apparu soit en songe, soit apres leur reueil, leur fait voir ces merueilles. Les vns disent que ce genie leur apparoist sous la forme d'un Aigle: les autres disent le voir comme un Corbeau, & mille autres formes semblables, selon que chacun aura diuerfes fantaisies. Car ie ne croy pas qu'il y ait en tout cela aucune vraye apparition, ny aucune operation vrayment diabolique en toutes les sottises, dont tout ce pays est remply.

Or les façons sont differentes dont ces Medecins & trompeurs disent voir ces desirs cachez de l'ame du malade. Les vns regardans dans un bassin plein d'eau, y voyent, disent-ils, comme on feroit dans un miroir, passer diuerfes choses; un beau colier de Porcelaine, une robe de peaux d'escurieux noirs, qui sont icy estimées les plus precieuses, une peau d'asne

has completely forgotten them. It is thus that their Medicine-men,—or, rather, their Jugglers,—whom they call *Saokata*, acquire credit, and make the most of their art by saying that a child in the cradle, who has neither discernment nor knowledge, will have an *Ondinnonk*,—that is to say, a natural and hidden desire for such or such a thing; and that a sick person will have similar desires for various things of which he has never had any knowledge, or anything approaching it. For, as we shall explain further on, the Hurons believe that one of the most efficacious remedies for rapidly restoring health is to grant the soul of the sick person these natural desires.

[96] But whence do those persons, more enlightened than the common, obtain such piercing sight? They say that it is an *oky*,—that is, a powerful genie, who enters their bodies, or who appears to them in their dreams or immediately on their awakening, and who shows them these wonders. Some say that the genie appears to them in the form of an Eagle; others say they see him in that of a Raven and in a thousand other shapes, each according to his fancy. For I do not believe that in all this there is any real apparition; nor is there any truly diabolical working in all these follies, with which the whole country is filled.

Now the ways in which those Medicine-men and impostors claim to see the hidden desires in the soul of the sick person are different. Some look into a basin full of water, and say that they see various things pass over it, as over the surface of a mirror,—a fine collar of Porcelain; a robe of black squirrel skins, which are here considered the most valuable; the skin of a wild ass, richly painted in the fashion of

fauuage richement peinte, felon la façon du pays, & choses femblables, qui difent-ils, font les defirs de l'ame du malade. D'aucuns [97] femblent entrer en furie, comme faifoient autrefois les Sybilles, & s'estans animez en chantant d'une voix eftonnante, ils difent voir ces choses, comme deuant leurs yeux. Les autres fe tiennent cachez en vne efpece de tabernacle, & dedans ces tenebres, font mine de voir tout autour d'eux les images des choses, dont ils difent que l'ame du malade a ces defirs, qui fouent luy feront inconnus à luy-mefme.

Mais pour reuenir aux songes ordinaires, non feulement la plupart des Hurons tafchent de fournir à leur ame, ces defirs pretendus des choses qui leur font representées en songe, c'est à dire qu'ils tafchent de les auoir: mais de plus ils ont coustume de faire festin, lors qu'ils ont eu quelque songe faorable. Par exemple si quelqu'un a songé qu'il prenoit en guerre un ennemy, & luy fendoit la teste avec vne hache d'armes; il fera un festin dans lequel il publiera aux inuitez son songe, & demandera qu'on luy fasse present d'une hache d'armes; & quelqu'un des inuitez ne manquera iamais de luy en offrir vne; car en ces occasions ils prennent à honneur de paroistre liberaux & magnifiques.

[98] Ces festins se font, difent-ils, afin d'obliger leur ame à tenir sa parole, croyans qu'elle est bien aise qu'on tesmoigne cette satisfaction du songe faorable qu'on a eu, & qu'en fuite elle se met plustost en deuoir de l'effectuer: & si on y manquoit, ils pensent que cela seroit capable d'en empescher l'effet, comme si l'ame indignée retiroit sa parole.

Non feulement ils font ces festins, mais ont

the country; and similar objects, which they say are the desires of the sick person's soul. Some [97] seem to fall into a frenzy, as the Sibyls formerly did; and, after exciting themselves by singing in an astounding voice, they say that they see those things as if they were before their eyes. The others keep themselves concealed in a kind of tabernacle, and in the midst of the darkness pretend that they see around them the images of the objects for which they say that the sick person's soul has desires, which are frequently unknown to him.

But to return to ordinary dreams, not only do most of the Hurons try to gratify their souls' pretended desires for the things that are pictured to them in their dreams; but they also have a habit of giving a feast when they have had a propitious dream. For instance, if any one has dreamed that he captured an enemy in combat, and split his head with a war-hatchet, he will give a feast, at which he will tell his guests of his dream, and will ask that he be given a present of a war-hatchet. And it never fails that some one among the guests will offer him one; for on such occasions they make it a point of honor to appear liberal and munificent.

[98] They say that these feasts are given to compel the soul to keep its word, because they believe that it is pleased at seeing this expression of satisfaction for the propitious dream, and that, consequently, it will set to work sooner to accomplish it. And, if they failed to do so, they think that that might be sufficient to prevent such a result, as if the indignant soul withdrew its word.

Not only do they give these feasts, but they are in the habit of mentioning these propitious dreams in

coustume dans leurs chançons de faire mention de ces songes fauorables, comme pour en hafter l'effet, & afin que leurs camarades les en congratulent par auance, & les en estiment dauantage: ainsi qu'en France on congratuleroit à vn Capitaine allant à la guerre, si on croyoit qu'il allast à vne victoire asseurée.

Mais apres tout, leurs songes ne font rien que mensonges, & s'il s'en trouue quelqu'un de veritable, ce n'est que par hazard: en forte qu'ayant examiné le tout fort soigneusement, ie ne voy pas qu'il y ait rien de particulier en leurs songes; ie veux dire que ie ne croy pas que le diable leur parle, ou ait aucun commerce avec eux par cette voye: quoy que quelques trompeurs, pour se donner du credit, [99] difent des merueilles de leurs songes, & se fassent prophetes apres que les choses sont arriuées, publiant fauffement qu'ils en auoient eu la connoissance auant l'euene-ment. Plusieurs estimez des plus clair-voyans, m'auoient asseuré qu'ils deuoient venir iusqu'à vne vieilleffe tres-heureuse; & ie les ay veu mourir dès la mesme année: mais le mal est qu'apres leur mort ils ne pouoient parler pour accuser leurs songes de fauffeté.

their songs in order to hasten their effect, and so that their comrades may congratulate them beforehand, and have a greater esteem for them. Thus, in France, a Captain who was going to war would be congratulated if it were believed that he was sure of the victory.

Still, after all, their dreams are nothing but illusions, and, if some turn out true, it is only by chance. Accordingly, after having carefully looked into the whole matter, I do not see that there is anything peculiar about their dreams. I mean to say that I do not think that the devil speaks to them, or has any intercourse with them in that way,—although some impostors, to give themselves a reputation, [99] say wonderful things of their dreams and pass themselves off as prophets, after events have occurred, by falsely proclaiming that they had a knowledge of them before they happened. Some who were considered the most clairvoyant had assured me that they were to attain a very happy old age, and I have seen them die that very year. But the trouble is that after their deaths they could not speak, to accuse their dreams of falseness.

CHAPITRE XIII.

SENTIMENT DES HURONS TOUCHANT LEURS MALADIES.

LES Hurons reconnoissent trois fortes de maladies. Les vnes naturelles, lesquelles se guerissent par remedes naturels. Les autres, croyent-ils, causées par l'ame du malade, qui desire quelque chose; lesquelles se guerissent fournissant à l'ame son desir. Enfin les autres sont maladies causées par sortilege, que quelque sorcier aura donné à celuy qui est malade; lesquelles maladies se [100] guerissent faisant sortir du corps du malade, le fort qui est la cause de son mal.

Ce fort fera vn nœud de cheveux, vn morceau d'ongle d'hōme ou de quelque animal, vn morceau de cuir ou de bois, vne feuille d'arbre, quelques grains de fable, & autres choses semblables.

La façon de faire sortir ces forts, est quelquefois par vomitoires, quelquefois fucçant la partie dolente, & en tirant ce qu'on dit estre le fort. En quoy certains Jongleurs sont si subtils en leur mestier, qu'avec la pointe d'vn cousteau, ils tireront ce semble, ou plustost feront paroistre ce qu'il leur plaist; vn morceau de fer ou de caillou, qu'ils diront auoir tiré du cœur, ou du fond des os d'vn malade, sans toutefois auoir fait aucune incision.

Or quoy que ie ne croye pas qu'il y ait parmy eux autres maladies que naturelles, toutefois ils sont si portez à se persuader le contraire, qu'ils croyent que

CHAPTER XIII.

OPINIONS OF THE HURONS REGARDING THEIR DISEASES.

THE Hurons recognize three kinds of diseases. Some are natural, and they cure these with natural remedies. Others, they believe, are caused by the soul of the sick person, which desires something; these they cure by obtaining for the soul what it desires. Finally, the others are diseases caused by a spell that some sorcerer has cast upon the sick person; these diseases [100] are cured by withdrawing from the patient's body the spell that causes his sickness.

This spell may be a knot of hair; a piece of a man's nail, or of an animal's claw; a piece of leather, or of bone; a leaf of a tree, some grains of sand, or other similar things.

The charms are expelled sometimes by means of emetics, sometimes by sucking the diseased part, and extracting from it what is claimed to be the spell. In this, some Jugglers are so expert in their art that with the point of a knife they seem to extract or rather they cause to appear whatever pleases them — a piece of iron, or a pebble, which they say that they have drawn from the heart, or from inside the patient's bones, without, however, making any incision.

Now, although I do not think that they have any diseases except those that are natural, still they are so apt to convince themselves of the contrary that

la plupart de leurs maladies font ou de desirs, ou de sortilege. En telle façon que s'ils ne guerissent au plustost d'une maladie, qu'ils ne pourront nier avoir esté naturelle en sa cause, par exemple d'un [101] coup d'espée, d'une morsure de quelque ours; ils disent incontinent ou que quelque forcier s'est mis de la partie & que quelque sort en empesche la guerison, ou que l'ame elle mesme a quelque desir qui l'inquiete, & qui tuë le malade, (car c'est ainsi qu'ils parlent.) C'est pourquoy il arriue souvent qu'ils esprouent l'un apres l'autre tous les remedes qu'ils fcauent contre toutes ces fortes de maladies.

Or cela vient de ce qu'ils se persuadent que les remedes naturels doivent avoir leur effet comme infailible, & deuroient rendre la santé si le mal estoit purement naturel, de mesme que le feu chasse infailiblement le froid: ainsi le mal continuant ils concluent qu'il doit y en avoir quelque autre cause non naturelle; dont ayans esproué le remede, & n'en ayans point veu l'effet qu'ils desiroient, ils jugent n'avoir pas encore assez bien reconnu la cause principale du mal, & l'attribuent à quelque autre principe. En quoy il n'y a jamais de fin; car ces desirs de l'ame estans imaginaires, peuvent estre infinis; comme aussi les sortileges qui pourroient empescher vne parfaite guerison. Jusques-là mesme qu'apres que leurs Jongleurs [102] se feront vantez d'avoir tiré du corps du malade dix & vingt forts, s'ils ne voyent le mal cessé, ils en attribuent la cause à quelque autre fort plus caché & inexpugnable à leur art. Et non-obstant cela ces Jongleurs & ces remedes impertinens ne laissent pas d'avoir tout leur credit dans l'esprit de nos Hurons, autant qu'en France pourroient

they believe that most of their diseases arise either from desires or from witchcraft. Accordingly, if they be not soon cured of a disease which, as they cannot deny has had a natural cause,—such, for instance, as a [101] thrust from a javelin, or the bite of a bear,—they at once say either that some sorcerer has a hand in it, and that some spell delays the cure; or else that the soul itself has some desire that troubles it, and is killing the patient (for it is thus that they speak). Therefore, it frequently happens that they try, one after the other, all the remedies that they know of, for all those kinds of diseases.

Now this is due to the fact that they are convinced that natural remedies should infallibly produce their effect, and restore health, if the disease were a purely natural one, just as fire inevitably dispels cold. Consequently, when the sickness continues, they conclude that it must be due to some cause that is not natural; when they have tried the remedy for the disease, and have not obtained the result that they desired, they think that they have not sufficiently ascertained the chief cause of the sickness, and they attribute it to some other origin. There is no end to this; for, as these desires of the soul are imaginary, they may be infinite in number,—as may also be the spells that might prevent a complete cure. They carry this notion so far that, after their Jugglers [102] have boasted that they have driven ten or twenty spells from the sick person's body, if they see that the disease continues, they attribute its cause to some other spell, which is still more concealed and cannot be removed by their art. And, in spite of that, those Jugglers and their silly remedies still retain all their reputation in the minds of the Hurons,—as much as

auoir les plus habiles Medecins, & les remedes les plus exquis, quoy que fouuent ils ne rendent pas la fanté.

Ce qui leur donne ce credit est que comme fouuent ils ont recours à ces remedes impertinens, & qu'ils s'en feruent aux moindres maux dont ils se sentent attaquez, d'un mal de teste, d'estomac, de colique, & d'une fièvre fort légère qui passeroit d'elle-mesme en un iour, se trouuans ou gueris ou quelque peu foulagez de leur mal; ou mesme de leur imagination, apres tels remedes, ils leur attribuent ce bon effet; ne iugeans pas que *post hoc, non propter hoc sanati sunt*, ce qui est ordinaire aux ignorans, *ut fumant non causam pro causâ.*

Ioint que non seulement les malades, mais quasi tout le monde trouuant son [103] conte en l'usage de la plupart de tels remedes, chacun est puiffamment porté à croire qu'en effet ils ont leur efficace pour rendre la fanté; *Nam qui amant ipsi sibi somnia fingunt.*

Voicy l'ordre qu'on y tient. Quelqu'un estant tombé malade, ses parens font venir le Medecin, i'eusse mieux dit le Jongleur, qui doit porter iugement de la maladie. S'il dit que la maladie est naturelle, on se feruira de breuuages, de vomitoires, ou de certaines eaux dont ils feront iniection sur la partie dolente: quelquefois de scarifications, ou bien de cataplasmes. En quoy leur science est bien courte, le tout se reduisant à quelques racines puluerisées, & quelques simples cueillis en leur saison.

Mais d'ordinaire ces Medecins vont plus auant, & diront que c'est une maladie de desir, afin qu'on les employe à deuiner quels sont ces desirs de l'ame, qui la troublent. Et quelquefois sans beaucoup de ceremo-

the most skillful Physicians and the most excellent remedies do in France; although in many instances they do not restore health.

What gives them this reputation is that, as they frequently have recourse to these senseless remedies, and use them for the slightest ailments that attack them,—such as a headache, a pain in the stomach, a colic, or a slight fever, which would pass away by itself in a day,—when they find themselves cured or slightly relieved of their illness, or even in their imagination, they attribute that good result to the Jugglers, not thinking that *post hoc, non propter hoc, sanati sunt*,—a common thing with ignorant people, *ut sumant non causam pro causâ.*

Add to this that not only the sick, but all the others, find it to their [103] benefit to use most of those remedies; and each one is strongly inclined to believe that they really are efficacious in restoring health. *Nam qui amant ipsi sibi somnia fingunt.*

Let us notice the order of proceedings in these cases. When a person falls ill, his relatives call in the Medicine-man,—or, rather, I should say the Juggler,—who is to decide as to the nature of the disease. If he say that the sickness is natural, they make use of potions, of emetics, or of certain waters which they apply to the diseased part, and sometimes of scarifications, or of poultices. In this, their knowledge is very slight; for it is limited to some powdered roots, and some simples gathered in season.⁸

But, as a rule, these Medicine-men go further, and assert that it is a disease caused by desires, so that they may be employed in ascertaining what are those desires of the soul that trouble it. And sometimes,

nie ils indiqueront au malade quatre ou cinq choses, qu'ils luy disent que son ame desire; c'est à dire qu'il faut qu'il tasche à les trouver, s'il veut recouurer la santé. En quoy ces Jongleurs [104] sont pleins de ruse & de malice; car s'ils croyent que quelqu'un ne soit pas pour en reschapper, ils diront que son ame a un desir de quelque chose, qu'ils iugent assez que iamais il ne pourra recouurer: car ainsi cét homme mourant, on attribué sa mort à ce desir qui n'aura pû estre effectué.

Mais lors qu'ils voyent que le malade est de consideration, ils ne manqueront pas d'ordinaire à jouer de leur reste, & faire vne ordonnance de medecine qui doit mettre tout le public en action. Ils diront que l'ame du malade aura quinze ou seize desirs, dont les vns feront de choses tres-riches & precieuses; les autres de quelques danses les plus recreatives qui soient dans le pays, de festins, de balets, & de toutes fortes de passe-temps:

L'ordonnance étant faite les Capitaines du bourg tiennent conseil, comme en vne affaire importante pour le public, & deliberent s'ils s'employeront pour le malade: & lors qu'il y a quantité de malades qui sont personnes considerables, on ne peut croire avec combien d'ambition & de brigues, leurs parens & amis s'employent à qui aura la preference, le [105] public ne pouant pas rendre ces honneurs à tout le monde.

La conclusion des Capitaines étant prise en faueur de quelqu'un, ils enuoyent des deputez vers le malade pour sçavoir de sa bouche quels sont ses desirs. Le malade sçait bien faire son personnage en ces rencontres, car quoy que bien souuent ce soient maladies

without much ceremony, they will mention to the patient four or five things which they tell him his soul desires,—that is to say that he must try to find them, if he would recover his health. In this, the Jugglers [104] are full of trickery and wickedness; for, if they see that a patient is not likely to recover, they will say that his soul has a desire for something that they think he can never procure; consequently, when the man dies, his death is attributed to that desire which could not be gratified.

But, when they see that the patient is a person of note, they usually do not fail to play their last stake, and to give a medical prescription that will arouse the entire public to activity. They will say that the sick person's soul has fifteen or sixteen desires,—some of which will be for very expensive and valuable objects; others for the most diverting dances in the country, for feasts, for ballets, and for all sorts of pastimes.

When the prescription is given, the Captains of the village hold a council, as in a matter of public importance, and deliberate whether they will exert themselves for the patient. And, if there be a number of sick who are persons of note, it is impossible to conceive the ambition and intrigue displayed by their relatives and friends to obtain the preference for them, because the [105] public cannot pay those honors to all.

When the Captains have decided in favor of one of these, they send a deputation to the sick man to learn from his lips what his desires are. The patient knows very well how to play his part on those occasions, for, though very often the illnesses are very slight,—or are, in truth, but illnesses of ambition, of vanity,

fort legeres, ou pluſtoſt à vray dire des maladies d'ambition, de vanité, ou d'auarice; toutefois il reſpondra d'une voix mourante qu'il n'en peut plus, que des deſirs qui ne luy ſont pas volontaires le font mourir, & que ces deſirs ſont de telle & telle choſe.

Le rapport en eſtant fait aux Capitaines, ils ſe mettent en peine de fournir au malade l'accompliſſement de ſes deſirs, faiſans pour cét effet vne aſſemblée publique, où ils exhortent tout le monde à y contribuer; & les particuliers prenans à gloire de paroître magnifiques en ces rencontres: car tout cela ſe fait à ſon de trompe, vn chacun à l'enuy l'un de l'autre taſchant de l'emporter ſur ſon compagnon. Si que ſouvent en moins d'une heure, on aura fourny au malade plus de vingt choſes precieufes qu'il aura deſirées; [106] qui luy demeureront ayant recouré la ſanté, ou s'il mouroit, à ſes parens. En forte qu'un homme devient riche en vn iour, & accommodé de tout ce dont il a beſoin: car outre les choſes qui eſtoient de l'ordonnance du Medecin, le malade ne manque iamais d'en adiouſter quantité d'autres; qui, dit-il, luy ont eſté représentées en ſonge, & dont par conſequent dépend la conſeruation de ſa vie.

Après cela on proclame les danſes, qui doiuent ſe faire dans la cabane & à la veuë du malade, trois & quatre iours de fuite, deſquelles on dit auſſi que dépend ſa ſanté. Ces danſes approchent pour la pluſpart des branles de la France: les autres ſont en forme de balets, avec des poſtures & des proportions qui n'ont rien de ſauuage, & qui ſont dans les regles de l'art: le tout à la cadence & à la meſure du chant de quelques-vns, qui ſont les maiſtres du meſtier.

C'eſt le deuoir des Capitaines de tenir la main à ce

or of avarice,—nevertheless he will reply in a dying voice that he is exhausted; that his involuntary desires are causing his death, and that they are for such and such a thing.

This is repeated to the Captains, and they set about procuring for the sick man the fulfillment of his desires; to that end they hold a public meeting, at which they exhort all to contribute. And private individuals take a pride in showing themselves munificent on such occasions, for all this is done by sound of trumpet, each one striving to outvie his companion; so that, frequently, in less than an hour the patient will be provided with more than twenty valuable things which he has desired; [106] and they remain to him, when he recovers his health, or go to his relatives if he happen to die. Thus a man becomes wealthy in a day, and is provided with all that he needs; for, besides the things that are prescribed by the Medicine-man, the patient never fails to add many others, which, he says, have been shown to him in dreams,—and whereon, consequently, the preservation of his life depends.

Afterward, the dances are announced that are to be performed in the cabin, and under the eyes of the patient, during three or four consecutive days, and on which, it is also said, his health depends. Most of those dances resemble the branles that are danced in France; the others are in the form of ballets, with poses and harmonies that have nothing savage in them, and are according to the rules of art; all these are performed in cadence and in rhythm with the chanting of certain persons, who are masters of that calling.

It is the duty of the Captains to see that all is done

que le tout se fasse avec ordre, & dans la magnificence. Ils vont dans les cabanes y exhorter les hommes & les femmes, mais nommément l'eslite [107] de la ieunesse: vn chacun taschant d'y paroistre vestu à l'auantage, & de s'y faire valoir, de voir & d'y estre vëu.

En fuite les parens du malade font des festins tres-magnifiques, où vn grand monde est inuité; dont les meilleurs morceaux font le partage des plus considerables, & de ceux qui ont le plus paru durant ces iours de magnificence publique.

Iamais le malade ne manque apres cela de dire qu'il est guery, quoy que quelquefois il meure vn iour apres cette celebrite. Mais comme d'ordinaire ces maladies ne font rien que feintifes, ou de petits maux passagers, on se trouue en effet guery, & c'est ce qui donne ce grand credit à ces remedes.

C'est l'occupation de nos Sauvages tout le long de l'Hyuer, & la plupart de leurs chasses, de leurs peches, de leur trafic & de leurs richesses s'employent en ces recreations publiques: & ainsi en dansant on guerit les malades.

Or dans ces choses, quoy qu'il y ait non seulement de l'erreur, mais aussi du desordre, & mesme fouuent du peché, lequel sans doute ne peut estre permis aux [108] Chrestiens; toutefois le mal est bien moindre que nous ne le iugions d'abord, & bien moins estendu qu'il ne nous paroissoit.

in an orderly manner, and with much display. They go into the cabins to exhort thereto the men and women, but especially the élite [107] of the young people; each one tries to make his appearance there dressed in his best, to keep up his importance, and to see and be seen.

Afterward, the relatives of the sick person give very splendid feasts, to which large crowds are invited; the choicest morsels fall to the lot of the most notable persons, and of those who have made the best show during those days of public magnificence.

After that, the patient never fails to say that he is cured, although he sometimes dies a day after the solemnity. But, as these illnesses are usually mere shams or slight passing ailments, the sick man is often really cured; and that is what gives those remedies so great a reputation.

Such is the occupation of our Savages throughout the Winter; and most of the products of their hunting, their fishing, and their trading, and their wealth, are expended in these public recreations; and, moreover, in dancing the sick are cured.

Now in these matters, though there be not only error, but also disorder,—and frequently even sin, which no doubt cannot be permitted to the [108] Christians,—nevertheless, the evil is much less than we at first thought, and much less general than it appeared to us to be.

CHAPITRE XIV.

D'VN ESPECE DE SORT DONT LES HURONS SE SERUENT
POUR ATTIRER LE BON-HEUR.

LA plupart des choses qui semblent auoir ie ne sçay quoy de monstrueux à nos Hurons, ou qui leur sont extraordinaires, passent facilement dans leurs esprits pour des Oky, c'est à dire comme des choses qui ont vne vertu cōme furnaturelle, dont en fuite ils estiment à bon-heur d'en auoir fait rencontre, & les gardent precieusement, autant que font quelques impies en Europe, des sorts ou caracteres dont ils se seruent pour attirer apres eux le bon-heur.

Si par exemple nos Hurons estans à la chasse ont de la peine à tuer vn ours, ou vn cerf, & qu'en l'ouurant ils trouuent dans sa teste ou dans ses entrailles quelque chose d'extraordinaire, vne pierre, [109] vn serpent; ils diront que c'est là vn Oky, & que c'est ce qui donnoit cette vigueur à cēt animal, & qui l'empechoit de mourir. Et ils prendront comme vn caractere, ce serpent ou bien cette pierre, & croiront que cela leur portera bon-heur.

Si dans vn arbre, ou mesme en fouissant la terre, ils font rencontre de quelque pierre d'vne figure extraordinaire, qui par exemple ait la façon d'vn plat, d'vne cuilliere, ou d'vn petit pot de terre, ils prendront ce rencontre à bon-heur, disans que de certains Demons qui font leur demeure dans les bois, y oublient quelquefois ces choses, & que c'est vn bon-heur

CHAPTER XIV.

OF A SPECIES OF CHARM WHICH THE HURONS USE
TO BRING GOOD FORTUNE.

MOST things that seem at all unnatural or extraordinary to our Hurons are easily accepted in their minds as *Okys*,—that is, things that have a supernatural virtue; and, consequently, they think it lucky to find these, and they keep them as precious as some impious men in Europe keep charms or amulets which they use to bring them good fortune.

If, for instance, our Hurons while hunting have some difficulty in killing a bear or a stag, and on opening it they find in its head or in its entrails something unusual, such as a stone [109] or a snake, they will say that this is an *Okys*, and that it was what gave the animal such strength, and prevented it from dying; and they will take that stone or snake for a charm, and believe that it will bring them good fortune.

If in a tree, or while digging in the earth, they find a stone of peculiar shape,—which, for instance, is made like a dish, a spoon, or a small earthen vessel,—they will consider their discovery fortunate; for they say that certain Demons, who dwell in the woods, sometimes forget those articles there, and that it is a lucky thing for the person who finds them. They call such things *Aaskouandy*.

They say that those *Aaskouandy*, or charms, some-

à quiconque en a fait le rencontre. Et appellent ces choses Aaskouandy.

Ils disent que ces Aaskouandy, ou ces forts, changent quelquefois de forme & de figure, & qu'un homme ayant ferré ou cette pierre, ou ce serpent trouué dans les entrailles d'un cerf, fera estonné le lendemain de trouuer en sa place vne feve ou vn grain de bled; d'autresfois le bec d'un corbeau, ou les ongles d'un aigle. Comme si cét Aaskouandy ou Demon familier, se transformoit, & prenoit plaisir de [110] tromper ainsi les hommes par ces metamorphoses. Mais ce sont fables qui se croient, à cause qu'elles se disent souuent, chacun disant l'auoir ouï dire de quelque autre, & pas vn ne disant l'auoir veu; sinon quelques trompeurs pour se donner credit, & faire qu'on estime leur Aaskouandy, & qu'on leur achete bien cher.

Ils croient que ces Aaskouandy portent bon-heur à la chasse, à la pesche, dans le trafic, dans le jeu, & disent que quelques-vns ont vne vertu generale pour toutes ces choses; mais que les autres ont vne vertu limitée pour vne chose, & non pas pour vne autre; & que pour sçauoir leur vertu, c'est à dire en quoy ils portent le bon-heur, il faut en estre instruit en songe.

Or c'est vne pratique assez commune, que ceux qui ont ces Aaskouandy, leur font festin de fois à autre, comme si faisant festin en l'honneur de ce Demon familier, il leur estoit plus fauorable. D'autres fois ils l'inuoquerôt dans leurs chançons, & prieront leurs amis de se mettre aussi de la partie, & les ayder à faire ces prieres.

Il y a vne certaine espee de caractere, [111] qu'ils appellent Onniont, qu'ils croient auoir vne vertu plus grâde. Ils disent que cét Onniôt est vne

times change their shape and appearance, and that a man who has put away the stone or the snake found in the entrails of a deer will be astonished, next day, to find in its place a bean, or a grain of corn, or sometimes the beak of a raven, or the talons of an eagle,—as if that Aaskouandy, or familiar Demon, transformed himself, and took pleasure in [110] thus deceiving men by those metamorphoses. But these myths are believed because they are frequently related, each one saying that he heard it from another, and not one that he has seen it himself,—except some impostors who say it to acquire credit, to make their Aaskouandy more highly thought of, and to be able to sell it very dear.

They believe that these Aaskouandy will make them lucky in the chase, in fishing, in trade, or at play; and they say that some have a general virtue for all those things, but that the virtue of the others is limited to a certain thing, and does not extend to another; and that, to know what their virtue is,—namely, in what they bring good fortune,—one must be told of it in a dream.

Now it is a quite common practice for those who have these Aaskouandy to give them a feast from time to time,—as if, by giving a feast in honor of that familiar Demon, they make him more propitious to them. At other times, they will invoke him in their songs, and will beg their friends also to join them, and to help them in those prayers.

There is a certain kind of charm [111] which they call *Onniont*, and which they believe to have still greater virtue. They say that this *Onniont* is a sort of serpent, of almost the shape of the armored Fish,⁹ and that this serpent pierces everything that

espece de serpēt, quasi de la figure du Poiffon armé; & que ce serpent va perçant tout ce qu'il rencontre en chemin, les arbres, les ours, & les rochers mesme; fans que iamais il se destourne, ou que rien les puisse arrester: & à cause de cette efficacité si rare, ils l'appellent Oky par excellence, c'est à dire vn vray Demon, & croyent que ceux qui peuuent le tuer, ou en auoir quelque morceau, attirent apres eux le bon-heur.

Nos Hurons disent ne connoistre point ce Serpent si prodigieux: mais tout ce qu'ils en sçauent n'est que par le rapport des Algonquins, qui leur vendent bien chair [*sc.* cher], mesme vn petit morceau, qu'on a de la peine à connoistre si c'est ou du bois, ou du cuir, ou quelque morceau de chair ou de poisson.

Au reste si on me demande si en effet ces Aaskouandy portent bon-heur; ie diray que ie n'en sçais rien: mais ce que ie puis affeurer, est que ie n'ay point veu que ceux qui font estat d'auoir ces caracteres, ayent meilleur marché que les autres lors qu'ils yont au trafic; & s'ils rapportent [112] d'auantage c'est qu'ils y ont plus porté, & souuent mesme ils en reuiennent plus gueux. Dans les pesches ie ne voy point que leurs retz y soient plus chargez de poisson. A la chasse, les plus robustes, ceux qui courent le mieux & qui font les moins pareffeux, sont ceux qui d'ordinaire en retournent les plus chargez: & souuent dans le jeu, ceux qui y perdent d'auantage, sont ceux qui font estat d'auoir quelque fort pour y attirer le bon-heur. Et c'est vn prouerbe parmy les Hurons mesme, que l'industrie, la force & la vigilance sont le plus puissant Aaskouandy qu'un homme puisse auoir.

it meets on its way,—trees, bears, and even rocks, without ever deviating from its course, or being stopped by anything. And, on account of this so rare efficacy, they call it the *Oky*, par excellence,—that is, a true Demon; and they believe that those who can kill it, or obtain a piece of it, bring good fortune on themselves.

Our Hurons say that they themselves know nothing of that wonderful Serpent, but that all their knowledge of it is derived from the reports of the Algonquins, who sell to them, at a high price, even a piece so small that it is difficult to make out whether it is wood, leather, or a morsel of flesh or of fish.

However, if I be asked whether in fact these Aaskouandy bring good fortune, I will say that I know nothing about it; but I can assert that I have never observed that they who profess to own those charms are more successful than the others, when they go to trade; and, if they bring back [112] more, it is because they have taken more with them, and often they return poorer than when they started. In the fisheries I do not find that their nets are better filled with fish. In hunting, the most robust, those who run most swiftly, and who are the least indolent, are those who generally come back with the heaviest loads. Often, at play, those who lose the most are those who profess to own some charm that brings good fortune. And there is a proverb among the Hurons themselves that skill, strength, and vigilance are the most powerful Aaskouandy that a man can have.

CHAPITRE XV.

SENTIMENT QU'ONT LES HURONS DES MALADIES QU'ILS
CROYENT VENIR PAR SORTILEGE. DE
LEURS DEUINS & MAGICIENS.

LES Hurons estiment qu'il y a vne espece de serpent monstrueux, qu'ils nomment Angont, qui porte avec soy les maladies, la mort, & quasi tous les mal-heurs [113] du monde. Ils disent que ce monstre habite dans des lieux fousterrains, dans des cauernes, deffous quelque rocher, dans les bois & montagnes, mais d'ordinaire dans les Lacs & Riuieres.

C'est, disent-ils, de la chair & de ce serpent effroyable, dont les Sorciers se seruent pour faire mourir ceux sur lesquels ils veulent ietter leur fort, frottant de cette chair enuenimée quoy que ce soit, vne feuille de bled, vn flocon de cheveux, vn morceau de cuir ou de bois, vn ongle de quelque animal, ou autres choses semblables: en forte que ces choses ainsi frottées de cet onguant, reçoient vne vertu maligne, qui les fait penetrer iusqu'au plus profond des entrailles d'vn homme, dans ses parties les plus vitales, & iusques dans la moëlle des os; y portant avec soy la maladie & la douleur, qui consommé & fait mourir ceux qui en sont atteints, si par quelque vertu contraire on ne trouue moyen de retirer ces choses, auxquelles le fort est attaché; ainsi que nous auons dit cy-deffus.

Or de sçauoir s'il y a vrayement des Sorciers en

CHAPTER XV.

OPINION OF THE HURONS REGARDING DISEASES WHICH
THEY CONSIDER TO BE CAUSED BY WITCHCRAFT.
OF THEIR SOOTHSAYERS AND MAGICIANS.

THE Hurons believe that there is a kind of monstrous serpent which they call *Angont*, which brings with it disease, death, and almost every misfortune [113] in the world. They say that that monster lives in subterranean places, in caverns, under a rock, in the woods, or in the mountains, but generally in the Lakes and Rivers.

They say that the Sorcerers use the flesh of that frightful serpent to cause the deaths of those upon whom they cast their spells. With that poisonous flesh they rub some object,—a blade of corn, a tuft of hair, a piece of leather or of wood, the claw of an animal, or some similar thing. The objects thus rubbed with that ointment derive from it a malignant efficacy, that causes them to penetrate into a man's entrails, into his most vital parts, and into the very marrow of his bones, carrying with them disease and suffering, which consume and cause to perish those who are attacked by them,—unless, through some contrary virtue, means are found to draw out those objects to which the spell is attached, as we have already stated.

Now, whether there really are Sorcerers in this country,—I mean, men who cause death by witch-

ce pays, ie veux dire des hommes qui fassent mourir par fortileges, c'est [114] ce que ie ne puis pas decider: feulement ie puis dire qu'ayant examiné tout ce qui s'en dit, ie n'ay point encore veu aucun fondement assez raisonnable de croire qu'en effet il y en ait icy qui se meslent de ce mestier d'Enfer. Car premierement nous voyons que les maladies qu'ils disent estre par fortilege, sont maladies tres-naturelles & ordinaires. Secondement, nous voyons que ceux qui sont estat de tirer ces forts, hors le corps des malades, ou ne sont rien que des trompeurs, qui feront paroistre vne chose prodigieuse qu'ils diront auoir arraché du profond des parties plus vitales d'un homme, quoy que iamais elle n'y ait entré: ou si vraiment ils sont fortir par vomitoires vn flocon de cheueux, vn morceau de feuille ou de bois, ou quelque autre chose semblable, qui accompagnera les choses dont la nature se fera deschargée, c'est sans raifon qu'ils s'imaginent qu'il y ait vn fort attaché à ce morceau de bois, ou à ce flocon de cheueux. Enfin ceux qui ont le renom d'estre Sorciers parmy eux, & qui mesme sont massacrez sous ce soupçon, n'ont rien qui les en rende criminels, sinon ou la phantaisie [115] d'un malade, qui dira auoir songé que c'est vn tel qui le fait mourir par vn fort: ou la malice de quelque ennemy, qui en fera courir le bruit: ou l'imagination trop soupconneuse de quelqu'un, qui pour l'auoir veu dans les bois, ou dans quelque campagne hors du chemin, dira qu'il y faisoit des fortileges; car c'est là dessus qu'on leur fait leur procez, ou plustost que sans aucune forme de procez on affomme ces pauures gens, cōme Sorciers, sans que pas vn ose prendre leur cause en main, ou venger leur mort. Or sans doute

craft,—is [114] what I cannot decide. I can merely say that, after having carefully examined all that is said about it, I have not yet found any sufficiently rational foundation for the belief that there are any here who carry on that Hellish trade. For, in the first place, we see that the diseases which they attribute to witchcraft are very natural and ordinary diseases. In the second place, we see that those who claim to extract those spells from the bodies of the sick, either are mere impostors, who will show some wonderful thing that they pretend to have taken from the most vital parts of a man, though it has never entered there; or, if they really, by means of emetics, produce the ejection of a tuft of hair, a piece of leaf or of wood, or any other similar object accompanying the matter of which nature has relieved itself, they imagine without any reason that some spell is connected with that piece of wood or tuft of hair. Finally, those who have the reputation among them of being Sorcerers, and who are even put to death on that suspicion, have nothing about them to make them deserve it, except either the fancy [115] of a sick man, who will say that he has dreamed that such a one is causing his death by a spell; or the malice of an enemy, who will spread a rumor of that sort; or the too suspicious imagination of some one who, because he has seen him in the woods or in some out-of-the-way part of the country, will say that he was preparing spells there. For such are the things that are alleged against them at their trial; or, rather, those miserable men are killed as Sorcerers, without any form of trial; and no one will dare to undertake their defense, or to avenge their deaths. Now, beyond a doubt, such reasons are too slight to justify

ce font des fondemens trop legers de iuger qu'en effet ces pauvres miserables soient vrayement des Sorciers, que nos Hurons appellent Oky ontatechiata, c'est à dire qui tuent par fortileges, dont il n'y a aucun qui en fasse profession.

Mais ils appellent Arendioouanne, certains Jongleurs qui font des Deuins & Magiciens. Les vns font profession de procurer tantost la pluye, & tantost le beau temps, selon qu'il est necessaire pour les biens de la terre. D'autres se meslent de faire des Prophetes, predisent les choses futures, si par exemple on aura vn heureux succez à la guerre; voyant les [1116] choses éloignées, si par exemple les ennemis font en campagne; descourant les choses cachées, qui par exemple fera l'auteur de quelque vol.

Ces trompeurs disent auoir ce pouuoir & cette veuë si trāsperçante par la faueur du Demon qui leur est familier, & ils font creus à leur parole, ou au moins pourueu que de cent propheties, ils rencontrent vne fois, cela fuffit à leur donner vn grand credit. I'en ay veu qui affeuroient auoir fait des prodiges, auoir changé vne baguete en vn serpent, auoir resuscité vn animal qui estoit mort; à force de le dire quelques-vns les croyoient, & disoient mesme l'auoir veu. On s'est vanté en nostre presence de faire ces coups, pensant que nous deussions prendre les paroles pour des effets: mais nous auons deffé ces gens-là, & pour les piquer dauantage au jeu, & les engager à vne confusion publique, estant tres-affeuré qu'ils n'en viendroient iamais à bout, nous leur auons promis de grandes recompenses, s'ils faisoient ces miracles: Ils ont taché de s'en retirer sans confusion; mais leur retraite honteuse a esté vn adueu solemnel que tout

the belief that those wretches are truly Sorcerers; our Hurons call them *Oky ontatechiata*,—that is, “those who kill by spells,” which none of them profess to do.

But they call *Arendioouanne* certain Jugglers who are Soothsayers and Magicians. Some profess to cause either rain or fine weather, according as one or the other is needed for the good of the soil. Others thrust themselves forward as Prophets, and predict future events,—for instance, whether success will be had in war; or they see [116] what is passing at a distance, whether the enemy has taken the field, for example; or again they discover hidden things, as, for instance, the perpetrator of a theft.

These impostors assert that they possess that power and that piercing sight through the favor of a Demon, who is their familiar; and their word is believed,—or, at least, provided one out of a hundred of their prophecies be true, that suffices to gain them great renown. I have seen some who claimed to have worked wonders,—to have changed a rod into a serpent, or to have brought a dead animal back to life. By dint of their saying it, some believed them, and even said that they had seen it. They have boasted in our presence that they could do such things, for they doubtless expected that we would take words for deeds; but we defied these gentry, and, to goad them to greater activity,—in order to cover them publicly with confusion, for we were quite sure that they would never succeed,—we promised them great rewards, if they performed those miracles. They have endeavored to withdraw without confusion; but their shameful retreat was a solemn admission that their game was nothing but deception, [117] and that

leur jeu n'estoit que fourbe, [117] & qu'ils ne paroiffoient veritables, qu'à ceux qui reçoivent les menfonges fans les examiner.

J'aurois diuerfes chofes à adioufter touchant les fuperftitions de ce pays, dont fans doute la connoiffance eft pleine de curiofitez affez remarquables; mais le defir de la briueté m'en fait retrancher la plufpart, qui feroient trop longues à deduire. Ce pourra eftre pour quelque autre année.

they were considered truthful only by those who accept such falsehoods without looking into them.

I could add various matters respecting the superstitions of the country,—the knowledge of which is doubtless full of remarkably curious things; but the desire to be brief compels me to omit most of them, which it would take too long to relate. It can await another year.

CHAPITRE XVI.

QUELLE CONNOISSANCE AUOIENT LES HURONS INFIDELÉS DE LA DIUINITÉ.

A VRAY dire tous les peuples de ces contrées n'ont retenu de leurs ancestres aucune connoissance d'un Dieu, & auant que nous y eussions mis le pied, ce n'estoient que des fables tout ce qui s'y difoit de la creation de ce monde. Toutesfois, quoy qu'ils fussent barbares, il restoit en leur cœur vn secret sentiment de la Diuinité, & d'un premier Principe autheur de toutes choses, qu'ils inuquoient [118] sans le connoistre. Dans les forests & dans leurs chasses, sur l'eau & dans le danger d'un naufrage, ils le nomment Aireskouy Soutanditenr, & l'appellent à leur secours. Dans leurs guerres & au milieu de leurs combats, ils luy donnent le nom de Ondoutaeté, & croyent que c'est luy seul qui va partageant les victoires. Tres-souuent ils s'adressent au Ciel, en luy faisant hōmage, & prennent le Soleil à tefmoin de leur courage, de leur misere, & de leur innocence. Mais sur tout dans les traitez de paix & d'alliance avec les Nations estrangeres, ils inuquent le Soleil & le Ciel cōme arbitre de leur sincerité, qui void le plus profond des cœurs, & qui est pour vanger la perfidie de ceux qui trahissent leur foy, & ne tiennent pas leur parole. Tant il est vray ce que dit Tertulien des Nations les plus infideles, que la nature au milieu des perils leur fait pouffer vne voix

CHAPTER XVI.

WHAT KNOWLEDGE THE PAGAN HURONS HAD OF THE
DIVINITY.

TO speak truly, all the nations of these countries have received from their ancestors no knowledge of a God; and, before we set foot here, all that was related about the creation of the world consisted of nothing but myths. Nevertheless, though they were barbarians, there remained in their hearts a secret idea of the Divinity and of a first Principle, the author of all things, whom they invoked [118] without knowing him. In the forests and during the chase, on the waters, and when in danger of shipwreck, they name him *Aireskouy Soutanditenr*, and call him to their aid.¹⁰ In war, and in the midst of their battles, they give him the name of *Ondoutaeté* and believe that he alone awards the victory. Very frequently, they address themselves to the Sky, paying it homage; and they call upon the Sun to be witness of their courage, of their misery, or of their innocence. But, above all, in the treaties of peace and alliance with foreign Nations they invoke, as witnesses of their sincerity, the Sun and the Sky, which see into the depths of their hearts, and will wreak vengeance on the treachery of those who betray their trust and do not keep their word. So true is what Tertullian said of the most infidel Nations, that nature in the midst of perils makes them speak with a Christian voice,—*Exclamant vocem naturaliter*

Chrestienne, *Exclamant vocem naturaliter Christianam*, ayans recours à vn Dieu qu'ils inuoquent, quasi fans le connoistre. *Ignoto Deo.*

Les Ondataouaouat de la langue Algonquine, ont coustume d'inuoquer quasi tousiours dans leurs festins, celui qui a [119] créé le Ciel, en luy demandant la fanté & vne longue vie, vn heureux succez dans leurs guerres, dans leurs chasses, dans leurs pesches, & en tout leur trafic, & luy offrent pour cét effet les viandes qui se mangent au festin. Ils iettent aussi à mesme fin du petun dans le feu, l'offrant nommément au Genie qui a créé le Ciel, qu'ils croyent estre different de celui qui a créé la terre; & ils adioustent qu'il y a vn Genie particulier qui fait l'hyuer, & qui habite vers le Nort; d'où il enuoye les neiges & les froidures. Vn autre qui domine dans les eaux, qui va causant & les tempestes & les naufrages. Ils disent que les vents sont produits par sept autres Genies qui habitent dans l'air, au deffous du Ciel, & soufflent les sept vents qui regnent en ces contrées.

Mais apres tout, lors mesme que ces peuples barbares inuoquent en cette façon le Createur du monde, ils auoient ne sçauoir qui il est; ils n'ont ny crainte aucune de sa iustice, ny de l'amour pour sa Bonté; & tout ce qu'ils l'inuoquent est fans aucun respect & fans culte de Religion; mais seulement vne coustume fans ame & fans vigueur, qu'ils ont, disent-ils, [120] receuë de leurs ancestres, fans qu'elle laisse en leur esprit aucune impression, qui les dispose à recevoir plus faintement les mysteres de nostre sainte Foy.

Christianam,—and have recourse to a God whom they invoke almost without knowing him,—*Ignoto Deo*.

The Ondataouaouat, who are of the Algonquin race, are in the habit of invoking almost always in their feasts him who has [119] created the Sky,—asking him for health and a long life; for success in their wars, in the chase, in fishing, and in all their trading; and with that object they offer him the meats that are eaten at the feast. To the same end they also throw tobacco in the fire, offering it by name to the Genie who has created the Sky,¹¹ whom they believe to be different from the one who has created the earth. And they add that there is a special Genie who has made winter, and that he dwells in the North, whence he sends forth snow and cold; and that there is another who has dominion over the waters, and who causes storms and shipwrecks. They say that the winds are produced by seven other Genii who dwell in the air beneath the Sky, and who blow the seven winds that prevail in these countries.

But, after all, even when those barbarous peoples invoke the Creator of the world in this fashion, they admit that they know not who he is; they have neither fear of his justice, nor love for his Goodness. Moreover, all their invocations are unaccompanied by respect, or by Religious worship; they are merely a custom without soul and without vigor, which they say they have [120] received from their ancestors, without its having left on their minds any impression that disposes them to accept the mysteries of our holy Faith in a more godly manner.

CHAPITRE XVII.

DU MEURTRE D'VN FRANÇOIS MASSACRÉ PAR LES
HURONS, & DE LA IUSTICE QUI EN
A ESTÉ FAITE.

DEPUIS que nous auons mis la derniere main à nostre Relation, Nostre Seigneur nous a ietté dans des accidens si diuers, & nous a secourus dans nos angoiffes par des voyes si pleines d'amour que nous auions dequoy dresser vne nouvelle Relation. Mais laiffant à vne autre faison ce qui ne se peut dire en peu de mots, ie ne parleray que d'vn meurtre arriué en la personne de l'vn de nos domestiques nommé Iacques Doüart. Ce ieune homme aagé de vingt-deux ans, s'estât vn petit escarté de la maison sur le soir du vingt-huitième d'Auril, fut affommé d'vn coup de hache tres malheureux pour les meurtriers. Si Dieu ne leur fait misericorde; [121] mais tres-fauorable pour celuy qui la receu dans vne vié si innocente, & dans des circonstances si remarquables qu'elles donnent plus d'enuie que de crainte & de douleur, le temps & le loisir ne nous permettent pas d'en parler cette année. La suiuate fera voir que cét Agneau paroiffoit destiné pour vn tel sacrifice. Reprenons nos brifées.

Nous ne peufmes douter que ce meurtre n'eust esté commis par quelques Hurons, nous en auons eu depuis des connoiffances tres-certaines, on nous a dit de bonne part que six Capitaines de trois bourgs differens, en estoient les auteurs & qu'ils auoient

CHAPTER XVII.

OF THE MURDER OF A FRENCHMAN KILLED BY THE
HURONS, AND OF THE REPARATION THAT
WAS MADE THEREFOR.

SINCE we have given the finishing touches to our Relation, Our Lord has caused such various accidents to happen to us, and has succored us in our anguish by such loving ways, that we had enough materials for a new Relation. But I shall leave for another season what cannot be said in a few words, and I shall speak only of a murder committed on the person of one of our servants, named Jacques Douart. That young man, who was twenty-two years of age, wandered a short distance from the house on the evening of the twenty-eighth of April, and was killed by a blow from a hatchet,— which will be a very unfortunate one for the murderers, if God has not mercy on them, [121] but very fortunate for him who received it in the midst of a life so innocent, and under circumstances so remarkable, that they occasion envy rather than fear and sorrow. Time and want of leisure do not permit of our speaking of them this year. The following will show that that Lamb seemed destined for such a sacrifice. Let us resume our course.

We could not doubt that the murder had been committed by some Hurons, and we have since obtained positive information of it. We have learned on good authority that six Captains, belonging to three

employé pour commettre le crime deux freres qui le iour mefme estoient partis de cinq lieuës loing à deffein de tuer le premier François qu'ils pourroient feulement rencontrer.

Nous sommes tres-afféurez que ces Capitaines qui ne font pas des moins confiderables du païs, fe font toufiours declarez ennemis de la Foy, & dans la fuite de cette affaire ils ont fait paroître leur rage & leur venin contre nous & contre nos Chrestiens, & quelque pretexte qu'ils puiffent alleguer touchant ce meurtre, [122] nos Capitaines Chrestiens nous ont informez qu'ils en vouloient à Iefus-Christ dans les perfonnes de ceux qui le reconnoiffent & qui l'adorent.

Le lendemain de cét attentat, nos Chrestiens des bourgades prochaines en ayant appris la nouvelle, vindrent fondre de toutes parts en nostre maifon de fainte Marie. Ce meurtre, difoient-ils, nous apprend qu'il y a vne confpiration contre vous, nous voicy prefts de mourir pour la deffence de nos Peres, & pour fouftenir le party de la Foy contre tous ceux qui le voudront attaquer.

Tout le pays fut en émeute, & les plus confiderables des nations qui le compofent furent conuoquez en vne afsemblée generale fur cette affaire. Ceux qui fous main auoient esté les autheurs de ce meurtre, y parurent ce qu'ils estoient ennemis de la Foy: difans qu'il falloit nous fermer les portes de leurs bourgs, & nous chaffer de ce pays: & d'aucuns mefme adiouftoïët qu'il falloit en bannir les Chrestiens, & empescher que le nombre n'allast augmentant. Mais le zele de ces bons Chrestiens fe fit paroître avec éclat en ce rencontre; Les vns difoient que volontiers [123] ils quitteroient, & leurs parens & leur patrie; Les

different villages, were the instigators of it; and that they employed to commit the crime two brothers, who started that very day from a distance of five leagues, with the design of killing the first Frenchman whom they might meet alone.

We are quite sure that those Captains, who are not among the least notable of the country, have always declared themselves hostile to the Faith; and after that affair they manifested their fury and venom against us, and against our Christians. Whatever pretext they may allege in connection with that murder, [122] our Christian Captains have informed us that they wished to attack Jesus Christ, in the persons of those who acknowledge and adore him.

On the day following the outrage, when our Christians of the neighboring villages heard the news, they flocked from all points to our house of sainte Marie. "This murder," they said, "teaches us that there is a conspiracy against you. Here we are, prepared to die in the defense of our Fathers, and to uphold the Faith against all who may wish to assail it."

The whole country was in commotion, and the most notable persons among the nations who dwell in it were summoned to attend a general meeting on the matter. Those who had secretly been the instigators of the murder showed themselves in their true colors as enemies of the Faith, saying that the doors of their villages should be closed to us, and that we should be driven from the country. Some even added that all the Christians should be banished from it, and their number be prevented from increasing. But the zeal of those good Christians shone out with great brightness on that occasion. Some said that they would

autres disoient que leur vie ne leur estoit plus rien, depuis qu'ils sçauoiēt le bon-heur de la Foy: Je crains, disoient les autres, d'estre tué des Hiroquois, si la mort me surprenoit ayant commis quelque peché, ne m'en estant pas confessé; mais ie ne crains point d'estre massacré pour la Foy, & de dōner ma vie pour Dieu qui me la rendra immortelle. Plusieurs parloient d'vn autre ton, & d'vne liberté vrayement Chrestienne, blasmoient ceux qui auoient trempé dans ce meurtre, sans toutesfois nommer aucun de ceux qu'on connoissoit assez en estre les auteurs: Ce sont ces gens-là, disoient-ils, qui veulent la ruine de ce pays, ce sont eux qui sans doute reçoient quelque pension secreete de nos ennemis pour nous trahir; la Foy ne leur déplaist, qu'à cause qu'elle blasme les crimes dont ils sont tous couuerts; qu'ils paroissent & on le verra.

Deux & trois iours se passerent dans ces combats de part & d'autre, qui ne seruoient qu'à viuifier la foy de nos Chrestiens, & faire paroistre d'auantage l'amour qu'ils ont pour nous, & pour le seruice de Dieu. Enfin leur-party se trouua le plus fort, y [124] ayant plusieurs Capitaines & gens considerables, qui entraînerent apres eux, même les infideles pour la plupart: en forte qu'il fut conclud publiquement qu'on nous satisferoit au nom de tout le pays, pour ce meurtre arriué.

Ce seroit tenter l'impossible, & même empirer les affaires, plustost que d'y apporter remede, qui voudroit proceder avec les Sauvages selon la iustice de France, qui condamne à la mort celuy qui est conuaincu du meurtre. Chaque pays a ses coustumes, conformes aux diuers naturels de chaque nation. Or

willingly [123] abandon their relatives and their country. Others said that they held their lives cheaply, since they knew the happiness of Faith. "I would fear being killed by the Hiroquois," said others, "were death to surprise me after I had committed a sin and had not confessed it. But I am not afraid of being killed for the Faith, and of giving my life for God, who will make it immortal." Many spoke in a different tone, and, with truly Christian freedom, they blamed those who had had a part in the murder, without however naming any of those who were well enough known to be its instigators. "Those are the people," they said, "who desire the ruin of this country; doubtless they receive some secret reward from our enemies for betraying us. The Faith displeases them, solely because it censures the crimes with which they are covered. Let them show themselves, and we shall see."

Two or three days passed in these contests on both sides, which served but to intensify the faith of our Christians, and to display still more clearly the affection that they have for us and for God's service. Finally, their party prevailed, [124] for it comprised many Captains and persons of note, who carried even the majority of the infidels with them; so that it was publicly decided that reparation should be made to us in the name of the whole country for the murder that had been committed.

It would be attempting the impossible, and even make matters still worse, instead of improving them, to try and proceed with Savages according to the method in which justice is administered in France, where he who is convicted of murder is put to death. Every country has its customs, which are in accord-

veu le genie des Sauvages, leur iustice est sans doute tres-efficace pour empescher le mal, quoy qu'en France elle parut vne iniustice: Car c'est le public qui satisfait pour les fautes des particuliers, soit que le criminel soit reconnu, soit qu'il demeure caché. En vn mot c'est le crime qui est puny.

I'ay creu que ce seroit vne curiosité assez raisonnable de vouloir sçauoir en cecy leurs coustumes, & les formalitez de leur droit. Voicy donc ce qui se passa.

Les Capitaines ayans pris leur resolution; nous fumes appellez à leur assemblée generale. Vn ancien porta la parole pour [125] tous, & s'adressant à moy, comme au chef des François, nous fit vne harangue qui ne ressent point son Sauvage, & qui nous apprend que l'eloquence est vn don de la nature plus que de l'art. Il n'y adiouste rien.

Mon frere, me dit le Capitaine, voicy toutes les nations assemblées, (il les nomma les vnes apres les autres;) nous ne sommes plus qu'une poignée de gens: c'est toy seul qui soustiens ce pays, & le porte en tes mains. Vn foudre du Ciel est tombé au milieu de nostre terre, qui l'a entreouuerte; si tu cessois de nous soustenir, nous tomberions dans cet abisme. Aye pitié de nous. Nous venons icy pour pleurer nostre perte, autant que la tienne, plustost que pour parler. Ce pays n'est plus qu'une squelette deseichée, sans chair, sans veines, sans nerfs, & sans arteres; comme des os qui ne tiennent plus les vns aux autres qu'avec vn filet delicat: Le coup qui a porté sur la teste de ton nepueu que nous pleurons, a coupé ce lien. C'est vn demon d'Enfer qui a mis la hache dans la main de celuy qui a fait ce meurtre. Est-ce toy, Soleil qui nous esclaire, qui l'as conduit à

ance with the diverse nature of each nation. Now, in view of the character of the Savages, their justice is no doubt very efficacious for repressing evil, though in France it would be looked upon as injustice; for it is the public who make reparation for the offenses of individuals, whether the criminal be known or remain hidden. In a word, it is the crime that is punished.

I have thought that it would be only natural curiosity to seek to know what their customs and the formalities of their law are in this respect. Here, therefore, is what occurred.

When the Captains had come to their decision, we were summoned to their general meeting. An elder spoke on behalf of [125] all, and, addressing himself to me as the chief of the French, he delivered a harangue to us that savors not at all of Savagery, and teaches us that eloquence is more a gift of nature than of art. I add nothing to it.

“My brother,” the Captain said to me, “here are all the nations assembled.” (He named them one after the other.) “We are now but a handful of people; thou alone supportest this country, and bearest it in thy hand. A bolt from the Heavens has fallen in the midst of our land, and has rent it open; shouldst thou cease to sustain us, we would fall into the abyss. Have pity on us. We come here to weep for our loss, as much as for thine, rather than to discourse. This country is now but a dried skeleton without flesh, without veins, without sinews, and without arteries,—like bones that hold together only by a very delicate thread. The blow that has fallen on the head of thy nephew, for whom we weep, has cut that bond. A demon from Hell put

ce mal-heur? pourquoy n'as-tu pas [126] obscurcy t'a lumiere, afin que luy-mefme eust horreur de son crime. Estois tu son complice? Nenny; car il marchoit dans les tenebres, & n'a pas veu où il portoit son coups. Il pensoit, ce miserable meurtrier, viser sur la teste d'un ieune François, & il a frappé la patrie d'un mesme coup, & d'une playe mortelle. La terre s'est entreouuerte pour recevoir le sang de l'innocent, & a fait un abisme qui nous doit engloutir, puisque nous sommes les coupables. Nos ennemis, les Hiroquois se rejouyront de cette mort, & en feront les solemnitez d'un triomphe, voyans que nos armes nous destruisent nous-mesmes, & font un coup en leur faueur, apres lequel ils sçauent bien que ce pays ne peut suruiure. Il continua bien long-temps dans cét air, puis s'adreffant derechef à moy.

Mon frere, adiousta-il, aye pitié de ce pays; toy seul luy peus rendre la vie. C'est à toy à rassembler tous ces os dissipez. C'est à toy à refermer cette ouuerture de l'abisme qui nous veut engloutir. Aye pitié de ton pays, ie le dis tien, car tu en es le maistre, & nous venons icy comme des criminels, pour recevoir nostre arrest, de condamnation, si tu veux agir sans misericorde [127] avec nous. Aye pitié de ceux qui se condamnent eux mesmes, & viennent te demander pardon. C'est toy qui as affermy ce pays par ta demeure, & si tu te retirois d'avec nous, nous serions comme vne paille arrachée de la terre, qui ne fert que de jouiet aux vents. Ce pays est vne Isle; la voila deuenue flottante, pour au premier orage estre abismée dans la tempeste. Affermissez cette Isle flottante. La posterité t'en louera, sans que iamais la memoire s'en perde. Aux premiers

the hatchet in the hand of him who committed that murder. Is it thou, O Sun which illuminest us, that ledst him to do that evil deed? Why didst thou not [126] hide thy light, so that he himself might have a horror of his crime? Wert thou his accomplice? Not at all, for he walked in the darkness, and did not see where his blow struck. He, the wretched murderer, thought that he was aiming at the head of a young Frenchman; and with the same blow he struck his country, and inflicted on it a mortal wound. The earth opened to receive the blood of the innocent, and has left an abyss that is to swallow us up, since we are the guilty ones. Our enemies, the Hiroquois, will rejoice at that death, and will hold a solemn triumph over it, when they see that our weapons destroy ourselves, and strike a blow in their favor, from which they know that this country cannot recover." He continued for a long time in this strain; then, addressing himself once more to me, he added:

"My brother, have pity on this country. Thou alone canst restore life to it; it is for thee to collect all those scattered bones, for thee to close up the mouth of the abyss that seeks to swallow us. Have pity on thy country. I say thine, for thou art the master of it, and we come here like criminals to receive our warrant of condemnation, if thou desire to act without mercy [127] toward us. Have pity on those who condemn themselves, and who come to ask pardon of thee. It is thou who hast strengthened this country by residing in it. If thou shouldst withdraw from our midst, we would be like a straw pulled out from the earth that serves but as a sport for the winds. This country is an Island; it

bruits de cette mort, nous auons tout quitté, & n'auons apporté que des larmes, tous prests de recevoir tes ordres, & d'obeir à ta demande. Parle donc maintenant, & demande la satisfaction que tu veux, car nos vies & nos biens sont à toy : & lors que nous despoüillerons nos enfans pour t'apporter la satisfaction que tu desireras, nous leur dirons que ce n'est pas à toy qu'il faut s'en prendre ; mais à celuy qui nous a rendu criminels, ayant fait vn si mauuais coup ; Ce fera contre luy que feront nos indignations, & nous n'aurons à iamais que de l'amour pour toy. Il nous auoit causé la mort, & toy nous rendras la vie, pourueu que tu veuille parler, & nous proposer tes pensées.

[128] Apres auoir respondu à cette harangue, nous leur donnasmes en main vne botte de petits bastons liez ensemble, vn peu plus longs & plus gros que des alumetes ; c'estoit le nombre des presens que nous desirions pour la satisfaction de ce meurtre. Nos Chrestiens nous auoient informé de toutes leurs coustumes, & nous auoient exhorté puillamment de tenir bon, si nous ne voulions tout gaster les affaires de Dieu, & les nostres ; qu'ils enuifageoient comme leur propre affaire, & le plus grand des interests qu'ils eussent en ce monde.

Les Capitaines partagerent incontinent entr'eux, tous ces bastons, à ce que chaque Nation fournissant vne partie des presens necessaires, la satisfaction nous fust faite selon la coustume du pays. Mais il fallut qu'vn chacun retournast en son bourg, pour y assembler tout son monde, & l'exhorter à fournir ce nombre de presens. Pas vn n'y est contraint ; mais ceux qui sont de bonne volonté apportent publiquement ce

has now become a floating one, to be overwhelmed by the first outburst of the storm. Make the floating Island firm and stationary. Posterity will praise thee for it, and the memory of it will never fade. At the first news of that death, we abandoned everything, and brought only tears with us, being quite prepared to receive thy orders and to comply with thy demand. Therefore, speak now, and ask whatever satisfaction thou wishest, for our lives and our property belong to thee. And, when we strip our children to bring thee the satisfaction that thou desirest, we shall tell them that it is not thee whom they must blame, but him who has made us criminals by striking so evil a blow. Against him shall our indignation be turned, and for thee we shall never have aught but love. He had caused our deaths, and thou wilt restore us to life, provided thou wilt speak and tell us thy thoughts."

[128] After replying to that harangue, we placed in their hands a bundle of small sticks, a little larger and thicker than matches, tied together; these indicated the number of presents that we desired as satisfaction for the murder. Our Christians had informed us of all their customs, and had strongly urged us to be firm if we did not wish completely to spoil matters pertaining to God and those that concerned ourselves,—which they considered as their own affair, and the greatest interest they had in the world.

The Captains at once divided the sticks among themselves, so that, as each Nation provided a portion of the presents demanded, reparation was made to us according to the custom of the country. But it was necessary for each one to return to his own

qu'ils veulent y contribuer, & ce femble à l'enuy l'vn de l'autre, felon qu'ils font plus ou moins riches, & que le defir de la gloire, & de paroître [129] affectionnez au bien public, les incite en femblables occafions.

Le iour affigné pour cette ceremonie eftant venu, on y accourt de toutes parts. L'affemblée fe tenoit hors de noftre maifon.

Le foir quatre Capitaines furent deputez par le confeil general, pour me venir parler, deux Chreftiens, & deux infideles. Ils fe presenterent à la porte. On ne parle & ne fait rien icy que par prefens: & ce font les formalitez de droit, fans lesquelles vne affaire ne peut eftre en bon train.

Le premier prefent de ces Capitaines fut afin d'obtenir qu'on leur ouurit la porte. Vn fecond prefent, afin qu'on leur permit l'entrée. Autant de portes qu'ils auoient à paffer, auant que d'arriuer au lieu où ie les attendois, nous euffions pû exiger autant de prefens.

Lors qu'ils y furent entrez, ils commencerent à me parler par vn prefent qu'ils appellent l'effuyment des larmes. Nous effuyons tes larmes par ce prefent, me dirent-ils; afin que tu n'aye plus la veuë troublée, la iettant fur ce pays, qui a commis le meurtre. Suit le prefent, [130] qu'ils appellent vn breuage. C'eft pour te remettre la voix, dirent-ils, que tu auois perduë, & qu'elle forte avec douceur. Vn troifième prefent, pour calmer l'efprit agité. Vn quatrième, pour appaifer les émotions d'vn cœur iufte ment irrité. Ces prefens font la pluspart de porcelaine, de vignots, & autres chofes, qui paffent icy pour les richesses du pays, & qui en France feroient de grandes pauuretez.

village, to gather all his people together, and to exhort them to provide that number of presents. No one is compelled to do so; but those who are willing bring publicly what they wish to contribute, and they seem to vie with one another in proportion as their wealth, and the desire for glory or for appearing [129] solicitous for the public weal, animate them on such occasions.

When the day designated for the ceremony had arrived, crowds flocked to it from all parts. The meeting was held outside our house.

In the evening, four Captains were deputed by the general council to come and speak to me; two were Christians, and two infidels. They presented themselves at the door. Here not a word is said, nor a thing done, except by presents; these are formalities that must be strictly observed, and without which no business can be considered as properly transacted.

The first present of those Captains was given in order that the door might be opened to them; a second present that they might be permitted to enter. We could have exacted as many presents as there were doors to be passed before reaching the place where I awaited them.

When they had entered, they commenced to speak to me by means of a present which they call "the wiping away of tears." "We wipe away thy tears by this gift," they said to me, "so that thy sight may be no longer dim when thou castest thine eyes on this country which has committed the murder." Then came the present [130] that they call "a beverage." "This," they said, "is to restore thy voice which thou hast lost, so that it may speak kindly."

Suiuient neuf autres prefens, comme pour eriger vn sepulchre au defunct, car chaque present a son nom. Quatre prefens pour les quatre colonnes qui doiuent soustenir ce sepulchre. Quatre autres prefens, pour les quatre pieces traufferantes, sur lesquelles doit reposer le liêt du defunct. Vn neufuième present, pour luy seruir de cheuet.

Après cela, huit Capitaines, des huit nations qui composent le pays des Hurons, apportent chacun vn present, pour les huit os qui font les plus remarquables en la structure du corps humain; des pieds, des cuiffes, & des bras.

Leur coustume m'obligea icy de parler, & de faire vn present d'enuiron trois [131] milles grains de porcelaine, leur disant que c'estoit pour redresser leur terre, & qu'elle peult les receuoir plus doucement, lors qu'ils tomberoient renuersez par la violence des reproches que ie deuois leur faire, d'auoir commis vn meurtre si indigne.

Le lendemain matin ils disposerent dans vne place publique; comme vne espee de theatre, où ils suspendirent cinquante prefens, qui font le principal de la satisfaction, & qui aussi en emporte le nom. Ce qui precede & ce qui suit, n'estant que l'accessoire.

Pour vn Huron tué par vn Huron, on se contente d'ordinaire de trente prefens; Pour vne femme on en demande quarante, à cause, disent-ils, que les femmes n'estans pas tant pour se deffendre, & d'ailleurs estans celles qui peuplent le pays, leur vie doit estre plus precieuse au public, & leur foiblesse doit trouuer vn plus puissant soustien dans la iustice. Pour vn estrangier on en demande encore dauantage, à cause, disent-ils, que sans cela les meurtres seroient

A third present was to calm the agitated mind; a fourth, to soothe the feelings of a justly irritated heart. Most of these gifts consist of porcelain beads, of shells, and of other things that here constitute the riches of the country, but which in France would be considered very poor.

Then followed nine other presents, to erect a sepulchre for the deceased,—for each gift has its name: four presents, for the four columns that are to support the sepulchre; four others, for the cross-pieces on which the bed of the deceased is to rest; and a ninth present, to serve him as a bolster.

After that, eight Captains, from the eight nations that constitute the Huron country, brought each a present for the eight principal bones in the frame of the human body,—the feet, the thighs, the arms.

Here their custom compelled me to speak, and to give a present of about three [131] thousand porcelain beads,—telling them that this was to make their land level, so that it might receive them more gently when they should be overthrown by the violence of the reproaches that I was to address to them for having committed so foul a murder.

On the following day, they erected a kind of stage in a public place; on this they suspended fifty presents, which are the principal part of the reparation and which bear that name. What precedes and what follows are only accessories.

For a Huron killed by a Huron, they are generally content with thirty presents; for a woman, forty are demanded,—because, they say, women cannot so easily defend themselves; and, moreover, as it is they who people the country, their lives should be more valuable to the public, and their weakness

trop frequens, le commerce en feroit empesché, & les guerres se prendroient trop aisément entre [132] des nations differentes.

Ceux à qui on fait la satisfaction examinent soigneusement tous ces presens, & rebuttent ceux qui ne leur agreent pas; il faut en remettre d'autres en leur place qui puissent contenter.

Ce n'est pas tout. Le corps auquel on a erigé un sepulchre, ne doit pas y reposer tout nud; il faut le reuestir de pied en cap: c'est à dire qu'il faut faire autant de presens, qu'il faut de pieces pour le mettre dans l'estat auquel il doit estre, selon sa condition. Pour cet effet ils firent trois presens, qui ne portent que le nom des choses qu'ils representent, d'une chemise, d'un pourpoint, d'un haut de chauffe, des bas de chauffes, des fouliers, d'un chapeau, d'une arquebuse, de la poudre & du plomb.

Il falut en suite de cela, retirer de la playe, la hache qui avoit fait le coup: c'est à dire qu'ils firent un present qui portoit ce nom. Autant de coups qu'auroit receu le mort, il faudroit autant de presens, pour refermer toutes ces playes.

Suiurent trois autres presens. Le premier, pour refermer la terre qui s'estoit entr'ouuerte de l'horreur de ce crime. [133] Un second, pour la fouler des pieds, & alors la coutume est que toute la ieunesse, & mesme les plus anciens se mettent à danser, pour tesmoigner leur ioye, de ce que la terre n'est plus ouuerte pour les abismer dans son sein. Le troisieme present, est pour ietter au dessus une pierre, afin que cet abisme soit fermé plus inuiolablement, & ne puisse plus se rentr'ouvrir.

Après cela, ils firent sept autres presens. Le

should find a powerful protection in justice. For a stranger, still more are exacted; because they say that otherwise murders would be too frequent, trade would be prevented, and wars would too easily arise between [132] different nations.

Those to whom reparation is made carefully examine all those presents and reject such as do not please them; these have to be replaced by others which satisfy them.

That is not all. The body for which a sepulchre is erected must not lie naked therein; it must be clothed from head to foot,—that is to say, as many presents must be given as there are articles of clothing required to dress it, according to its condition. To that end they gave three presents that bear only the names of the things that they represent,—a shirt, a doublet, trunk-hose, shoes, and a hat; and an arquebus, powder, and lead.

After that, it was necessary to draw out from the wound the hatchet with which the blow had been struck,—that is, they gave a present bearing that name. As many presents are needed as there have been blows received by the deceased, to close all the wounds.

Then came three other presents,—the first, to close the earth, which had gaped in horror at the crime; [133] a second, to trample it down; and, thereupon, it is customary for all the young men, and even for the oldest, to commence dancing, to manifest their joy that the earth no longer yawns to swallow them in its womb. The third present is for the purpose of throwing a stone upon it, so that the abyss may be more inviolably closed, and may not reopen.

After that, they gave seven other presents,—the

premier, pour rendre la voix à tous nos Missionaires; Le second, pour exhorter nos domestiques à ne tourner pas leurs armes contre le meurtrier, mais plustost contre les Hiroquois, ennemis du pays. Le troisiéme, pour appaiser Monsieur le Gouverneur, lors qu'il aura appris ce meurtre. Le quatriéme, pour rallumer le feu, que nous auons^s tousiours pour chauffer les passans. Le cinquiéme, pour r'ouvrir la porte de l'hospice de nos Chrestiens. Le sixiéme, pour remettre à l'eau le batteau, dans lequel ils passent la riuiere, lors qu'ils viennent nous visiter. Le septiéme, pour remettre l'auiron en main, à vn ieune enfant qui a le soin de ce passage. Nous eussions pû exiger deux autres [134] presens semblables, pour rebastir nostre maison, pour remettre sur pied nostre Eglise, pour redresser quatre grandes Croix qui sont aux quatre coins de nostre enclos. Mais nous nous contentames de cela.

Enfin ils terminerent le tout par trois presens que firent les trois principaux Capitaines du pays, pour nous raffermir l'esprit, & nous prier d'auoir tousiours de l'amour pour ces peuples. Tous ces presens qu'ils nous firent, monterent enuiron à vne centaine.

Nous leur en fimes aussi de reciproques; à toutes les huit nations en particulier, pour raffermir nostre alliance avec eux. A tout le pays en commun, pour les exhorter à se tenir vnis ensemble, & avec les François, pour soustenir plus fortement leurs ennemis. Vn autre present considerable, pour nous plaindre des médifances qu'on faisoit courir contre la Foy, & les Chrestiens: comme si tous les malheurs qui arriuent dans ce pays, des guerres, des famines, des maladies, estoient vn effet de la Foy.

first, to restore the voice of all our Missionaries; the second, to exhort our servants not to turn their arms against the murderer, but rather against the Hroquois, the enemies of the country; the third, to appease Monsieur the Governor when he should hear of the murder; the fourth, to rekindle the fire that we always kept up to warm passers-by; the fifth, to reopen the door of our hospice to our Christians; the sixth, to replace in the water the boat in which they cross the river when they come to visit us; the seventh, to replace the paddle in the hands of a young boy, who has charge of that ferry. We could have exacted two other [134] similar presents to rebuild our house, to erect again our Church, and to set up again four large Crosses, which stand at the four corners of our enclosure. But we contented ourselves with those.

Finally, they concluded the whole with three presents given by the three principal Captains of the country, to calm our minds, and to beg us to love those people always. All the presents that they gave us amounted to about one hundred.

We also gave some, in return, to all the eight nations individually, to strengthen our alliance with them; to the whole country in common, to exhort them to remain united together, that they might, with the French, better resist their enemies. Another present of some value was given to complain of the calumnies that were circulated against the Faith, and against the Christians, as if all the misfortunes that happen in these countries—such as war, famine, and disease—were brought here by the Faith that we come to teach them. We also gave them some presents to console them [135] for the loss they

que nous venons leur annoncer. Nous leur fimes aussi quelques prefens, pour les confoler [135] de quelques pertes, qu'ils auoient receuës depuis peu, de quelques personnes tuées par l'ennemy. Enfin nous terminasmes par vn present qui les affeuroit que Monsieur le Gouverneur, & tous les François de Quebec, de Montreal, & des trois Riuieres, n'auroient que de l'amour pour eux, & oublieroient ce meurtre, puis qu'ils y auoient satisfait.

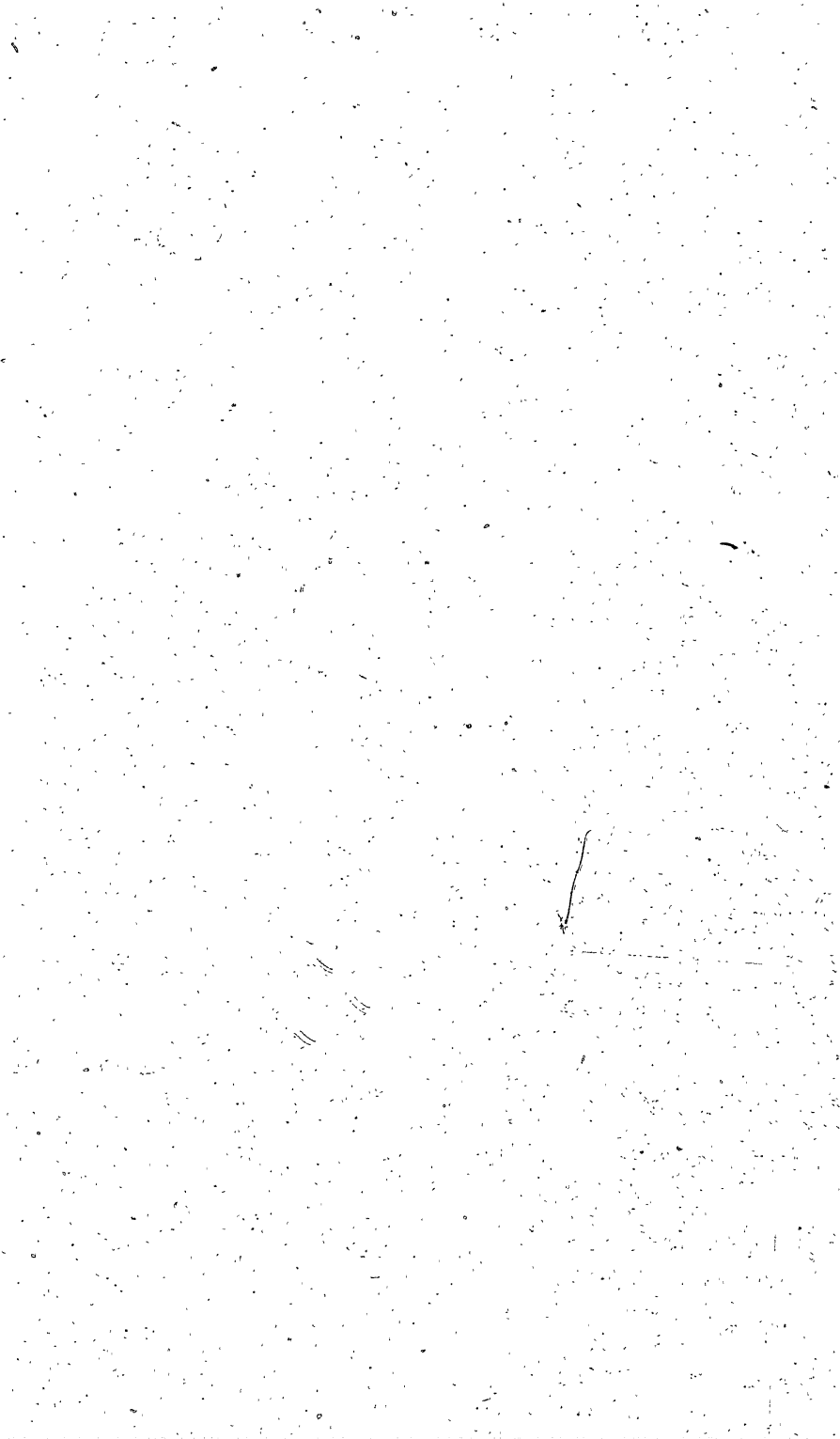
Dieu nous assista puissamment en toute cette affaire, qui nous succeda au dessus de nos esperances, & dans laquelle nous remarquasmes vne prouidence de Dieu si aymable sur nous, & sur nostre Eglise, vne protection si paternelle, vne conduite si puissante, que nous voyons bien qu'il est vray ce que dit l'Escriture, *Dicite iusto quoniam bene.* Le tout se termina l'vnzième de May.

FIN.

had recently suffered through the killing of some persons by the enemy. Finally, we ended with a present which assured them that Monsieur the Governor and all the French of Quebec, of Montreal, and of three Rivers, would have nothing but love for them, and would forget the murder, since they had made reparation for it.

God assisted us greatly in this matter, which, as far as we were concerned, succeeded beyond our hopes; and in it we observed God's most loving providence for us, and, for our Church, such a fatherly protection and such powerful guidance that we see very well how true is the saying of the Scriptures: *Dicite justo quoniam bene.* The whole matter was concluded on the eleventh of May.

END.



LXVII

Epistola P. Pauli Raguëneau ad R. P. Vincentium
Caraffam, Præpositum Generalem So-
cietatis Jesu, Romæ

Sanctæ Mariæ apud Hurones
Calendis Martii anni 1649

SOURCE: We follow Rochemonteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 458-463, with a few emendations from Father Felix Martin's apograph of the original, in St. Mary's College, Montreal.

Epistola P. Pauli Ragueneau ad R. P. Vincentium
Caraffam, Præpositum Generalem So-
cietatis Jesu, Romæ.

NOSTER ADMODUM REVERENDE IN CHRISTO PATER
Pax Christi.

Accepi literas admodum Reverendæ Pater-
nitatis Vestræ datas 20 Januarii 1647. Si quas ad
nos rescripserit superiore anno 1648, nondum eas
accepimus. Significat Paternitas Vestra gratos sibi
esse nuntios de statu missionis hujus nostræ Huro-
nensis; imo (quæ est ejus erga nos Paterna charitas)
ad minima etiam descendit, seque jubet de omnibus
feri certiozem.

Patres hic sumus octodecim, coadjutores quatuor,
Domestici perpetui viginti tres, famuli septem non
perpetui (quibus solis stipendia solvuntur), quatuor
pueri, octo milites: nimirum ita nos premit bellicus
furor hostium barbarorum, ut nisi momento perire
res nostras nobiscum velimus, fidemque adeo omnem
extingui, in his regionibus jam satis late diffusam,
omnino nobis necesse fuerit præsidium quærere eorum
hominum, qui simul et operis domesticis, et rei rus-
ticæ excolendæ, et præsidiis extruendis, et rei mili-
tari vacent. Cum enim hactenus superioribus annis,
sedes nostra, quam Domum S^{te} Mariæ vocamus, mul-
tis hinc inde in omnem partem, Huronum nobis
amicorum oppidis cincta esset, plus illis, quam nobis

Letter of Father Paul Ragueneau to the Very
Reverend Father Vincent Caraffa, General
of the Society of Jesus, at Rome.

O UR VERY REVEREND FATHER IN CHRIST,
Pax Christi.

I have received, very Reverend Paternity, your letter dated January 20, 1647. If you wrote to us last year, 1648, we have not yet received that letter. Your Paternity evinces pleasure in the news of the state of our Huron mission. Indeed (such is your Paternal love toward us), you even stoop to details, and bid us inform you of everything.

There are here eighteen Fathers, four coadjutors, twenty-three *Donnés*, seven servants (to whom alone wages are paid), four boys, and eight soldiers. Truly, we are so threatened by the hostile rage of our savage enemies that, unless we wish our enterprise and ourselves to perish in an hour,—and, indeed, that the faith, now widely spread in these lands, should be utterly destroyed,—it was quite necessary for us to seek the protection of these men, who devote themselves to both domestic duties and farm work, and also to building fortifications, and to military service. For since, until late years, our abode, which we call the Residence of Ste. Marie, was surrounded on every side by the numerous villages of our friends, the Hurons, we feared more for them than for ourselves from hostile attack: so during that time, however small our number, we

ipsis timebamus ab incursione hostili: sic adeo ut exiguo quantumvis numero, satis tuti tamen et securi viveremus. At longe mutata est facies rerum nostrarum, totiusque hujus regionis: tot enim cladibus fracti sunt Hurones nostri, ut expugnatis quæ in fronte erant præsiidiis, ferroque atque igne vastatis, plerique mutare sedes coacti sint, retroque cedere: hinc quippe factum est, ut jam alieno nudi præsidio simus; jamque in fronte positi nostris nos viribus, nostris nos animis tueri, nostro nos numero debeamus.

Hanc nostram Sanctæ Mariæ, arcem dixerim an domum, tutantur qui nobiscum sunt Galli, dum Patres nostri longe lateque excurrunt per oppida Huronum disjecti, perque Algonquinas nationes procul a nobis positas; missioni quisque suæ invigilans, solique ministerio verbi intentus, omni curâ rerum temporalium in eos depositâ, qui domi subsistunt: et quidem res domesticæ tam felicem cursum tenent, ut quamvis numerus noster excreverit, atque optemus maxime novum ad nos auxilium mitti, et externorum hominum et patrum præcipue nostrorum; nullo pacto tamen necesse sit impensas crescere; imo in dies minuuntur magis, minoraque in annos singulos petimus ad nos mitti rerum temporalium subsidia: ita plane ut nos ipsos sustentare maxima ex parte possimus ex iis rebus, quæ hic nascuntur. Neque vero ullus nostrûm est qui hac in parte magnum levamen non sentiat earum ærumnarum, quæ prioribus annis, et omnino graves erant, et insuperabiles videbantur. Habemus enim piscatus et venationis majora quam ante subsidia; nec piscium modo adipem atque ova.

lived in safety, without anxiety. But now, far different is the aspect of our affairs and of this whole region; for so crushed are our Hurons by disasters, that, their outposts being taken and laid waste with fire and sword, most of them have been forced to change their abodes, and retreat elsewhere; hence it has come to pass that at last we are devoid of the protection of others, and now we, stationed at the front, must defend ourselves with our own strength, our own courage, and our own numbers.

This our dwelling—or shall I say our fort?—of Sainte Marie, the French who are with us defend, while our Fathers sally forth, far and wide, scattered among the villages of the Hurons, and through the Algonquin tribes far distant from us,—each one watching over his own mission, and intent only upon the ministry of the word, leaving all temporal cares to those who remain at home. In truth, domestic matters keep so fortunate a course that, although our number has increased, and we greatly desire new help to be sent us,—both of laymen and, especially, of our own fathers,—still in no wise is it necessary to increase expenses. On the contrary, they are lessened daily, and each year we ask for less temporal aid to be sent us,—so much so that we can, for the most part, support ourselves upon that which is here produced. Verily, there is not one of our brethren who does not feel in this respect great relief from those distresses which were in former years very burdensome, and seemed insurmountable. For we have larger supplies from fishing and hunting than formerly; and we have not merely fish and eggs, but also pork, and milk products, and even cattle, from which we hope for great addition to our store.

pullorum, sed suinas carnes et lacticinia, atque adeo boves, unde speramus rei nostræ familiari magnum incrementum. Hæc minute scribo, quia voluit ad se rescribi Paternitas vestra.

Res vero Christiana progressum hîc capit expectatione nostrâ multis partibus majorem: numeramus enim hoc postremo anno baptizatos, fere septingentos supra mille: omissis pluribus, quos a Patre Antonio Daniel infra dicemus fuisse baptizatos, quorum numerus constare nobis certo non potuit. Neque vero ii sunt Christiani, quantumvis barbari, quos pronum esset suspicari, rudes rerum cœlestium, neque satis idoneos mysteriis nostris. Plerique sane res divinas sapiunt, atque intime penetrant; nec desunt nonnulli, quorum virtuti, pietati, et eximiæ sanctitati, invidere sancte possint etiam Religiosi sanctissimi. Sic plane ut qui hæc viderit oculatus testis, mirari satis non possit digitum Dei sibi que adeo gratuletur, tam felicem provinciam, tam divitem donis cœlestibus, labori suo obtigisse.

Undecim missiones excolimus, octo linguæ Huro-nensis, tres Algonquinæ: totidem Patribus veteranis divisus labor. Linguæ addiscendæ quatuor vacant, superiore anno ad nos missi: quos quidem præcipuis missionariis comites adjunximus. Sic adeo ut tres solum Patres domi consistant; alter verum spirituum Præfectus, alter Procurator et minister, tertius demum Christianorum curæ undique adventantium præpositus. Christianorum enim paupertati de paupertate nostra subvenimus, eorumque morbos curamus, non animi modo, sed etiam corporis: magno sane profectu Rei Christianæ. Numeravimus hoc

I write of these particulars, because your Paternity so desired.

Christianity has certainly made progress here, in many ways, beyond our expectation. We baptized, the past year, about one thousand seven hundred,—not counting many whom we shall mention below as baptized by Father Antoine Daniel, the number of whom could not be accurately given. Nor are these, albeit barbarians, such Christians as one might be inclined to suppose, ignorant of things divine and not sufficiently qualified for our mysteries. Many indeed understand religion, and that profoundly; and there are some whose virtue, piety, and remarkable holiness even the most holy Religious might without sin envy. One who is an eye-witness of these things cannot sufficiently admire the finger of God, and congratulate himself that so fortunate a field of labor, so rich in divine blessing, had fallen to his lot.

We maintain eleven missions,—eight in the Huron language, and three Algonquin. The work is divided between an equal number of Fathers who have had experience. Four, sent to us last year, devote their time to learning the language; and these we have assigned as helpers to the chief missionaries. Thus only three Fathers remain at home,—one as spiritual Director, another as Procurator and minister, the third to look after the needs of the Christians, who come to us from every quarter. For out of our own poverty we minister to the poverty of the Christians, and heal their diseases both of soul and body, surely to the great advancement of Christianity. Last year, nearly six thousand partook of our hospitality. How strange it is, that *in terra aliend, in loco horroris et vastæ solitudinis*, we

postremo anno hospitio receptos nostro fere ad sex millia: ut mirum sit, in terra alienâ, in loco horroris et vastæ solitudinis, educi nobis videri mel de petra, oleumque de saxo durissimo: unde non nobis solum, hominibus exteris, sed ipsis etiam incolis fuerit provisum. Hæc eo dico, ut intelligat Paternitas vestra Divinæ erga nos munificentiae largitatem. Cum enim hoc anno fames oppresserit circumspecta undique oppida, atque nunc etiam vehementius affligat, nulla nos tamen hinc mali labes attigit, imo annonæ habemus satis, unde tres annos vivere possimus commode.

Res una posse nobis videtur nascentis hujus Ecclesiæ felicem statum evertere, et Christianæ rei cursum morari: belli nimirum metus, atque hostium furor. Crescit enim in annos singulos, neque satis apparet unde auxilium nobis ullum adesse possit, nisi a Deo solo. Postrema quæ Huronibus nostris illata est clades, omnium fuit gravissima. Julio hæc obtigit mense superioris anni 1648. Cum enim Huronum plerique ad Gallos nostros Quebecum versus, profectio- nem parassent, mercaturæ causâ; alios alius labor ab oppidis suis extraxisset, multique expeditionem bellicam alio suscepissent; improvisus hostis adfuit, atque oppida duo expugnavit, invasit, incendit; solita ubique crudelitate abductæ in captivitatem matres cum pueris, neque ulli ætati parcitum.

Horum oppidorum alteri, a Sancto Josepho nomen fuit: quæ erat una ex missionibus nostris præcipuis, ubi extractæ ædes sacræ, ubi christianis ritibus gens instituta, ubi fides jam altas radices egerat. Præerat huic Ecclesiæ Pater Antonius Daniel, vir magni

should seem to draw *mel de p etra, oleumque de saxo durissimo*,—thence to supply the needs, not merely of us who are strangers, but also of the natives themselves. I say these things that your Paternity may know the abundance of God's goodness toward us. For, while during this year famine has been heavy upon the villages on all sides of us, and now weighs upon them even more heavily, no blight of evil has fallen upon us; nay, we have enough provisions upon which to live comfortably during three years.

But one thing—the fear of war and the rage of foes—seems able to overthrow the happy state of this infant Church, and stay the advance of Christianity; for it grows yearly, and it is clear that no help can come to us save from God alone. The latest disaster that befell our Hurons—in July of last year, 1648—was the severest of all. Many of them had made ready to visit our French people in the direction of Quebec, to trade; other tasks had drawn some away from their villages; while many had undertaken a hostile expedition in another direction; when suddenly the enemy came upon them, stormed two villages, rushed into them, and set them on fire. With their wonted cruelty they dragged into captivity mothers with their children, and showed no mercy to any age.

Of these villages, one was called Saint Jos eph; this was one of our principal missions, where a church had been built, where the people had been instructed in Christian rites, and where the faith had taken deep root. In charge of this Church was Father Antoine Daniel, a man of great courage and endurance, whose gentle kindness was conspicuous among

animi, magnæ patientiæ, magnarum omnino virtutum; sed eximiæ ante omnia mansuetudinis. Sacrum de more vix dum absolverat post orientem solem, neque adhuc ab æde sacrâ discesserant satis frequentes qui convenerant Christiani, quum audito hostili clamore, ad arma est subito trepidatum. Ad pugnam alii sese præcipiunt, ad fugam alii magis præcipites: ubique terror, ubique luctus. Antonius quâ parte infestum imminere magis hostem sensit, illuc advolat; suosque hortatur fortiter, nec christianis modo christianum robur, sed fidem plerisque inspirat infidelium; tanto animi ardore tum auditus loqui de mortis contemptu, deque gaudiis Paradisi, ut jam beatitate sua frui videretur. Et vero baptismum petiere multi; tanto numero ut cum singulis par esse satis non posset, uti coactus fuerit intincto in aquam sudario suo, et circum se effusam plebem, per aspersionem baptizare. Neque interea tamen hostilis remittebat furor: tormentario pulvere omnia late circum perstrepebant: multi circa eum prostrati, quos simul vitalis unda baptismi, simul læthalis ictus exciperet: fugam ut suos cepisse videt, ipse in lucra animarum intentus, alienæ salutis non immemor, oblitus suæ, ad ægrotos, ad senes, ad infantes baptizandos, casas penetrat, percurrit, zeloque suo implet. Tandem in ædem sacram se recipit, quo christianorum plerosque spes æternæ gloriæ, quo inferorum ignium metus, catechumenorum multos perpulerat: nunquam vehementius oratum, nusquam visa fidei veræ, ac veræ pænitiæ argumenta certiora. Istos baptismo recreat, illos peccatorum vinculis exsolvit, omnes divinæ charitatis ardore

his great virtues. He had hardly finished the usual mass after sunrise, and the Christians, who had assembled in considerable numbers, had not yet left the sacred house, when, at the war-cry of the enemy, in haste and alarm they seized their weapons. Some rush into the fight, others flee headlong; everywhere is terror, everywhere lamentation. Antoine hastened wherever he saw the danger most threatening, and bravely encouraged his people,—inspiring not only the Christians with Christian strength, but many unbelievers with faith. He was heard to speak of contempt for death, and of the joys of Paradise, with such ardor of soul that he seemed already to enjoy its bliss. Indeed, many sought baptism; and so great was the number that he could not attend to each one separately, but was forced to dip his handkerchief in the water and baptize by sprinkling the multitude who thronged around him. Meantime, there was no cessation in the ferocious attack of the enemy, and everywhere resounded the noise of muskets. Many fell around him who received at the same instant the life-giving water of baptism, and the stroke of death. When he saw that his people had fled, he himself, intent upon the gain of souls,—mindful of the safety of others, but forgetful of his own,—hurried into the cabins to baptize the sick, the aged, and children, and filled them with his own zeal. At last, he betook himself to the church, whither the hope of eternal glory had brought many Christians, and the fear of hell-fire many catechumens. Never were there more earnest prayers, never stronger proofs of true faith and real penitence. To these he gives new life by baptism, those he releases from the bonds of sin; he sets all on fire with divine love.

inflammat. Hæc tum illius fere vox unica: fratres, hodie erimus in Paradiso; hoc credite, hoc sperate, ut vos Deus æternum amet.

Jam hostis vallum conscenderat, totoque oppido subjectis ignibus ardebant casæ; monentur victores esse divitem prædam et facilem, si templum versus properent: illic senum ac mulierum copiosum gregem, illic puerorum agmina. Accurrunt, ut solent, vocibus inconditis. Adventantem sensere hostem christiani. Capere eos fugam jubet Antonius, quâ parte liber adhuc est exitus: ipse ut hostem moretur, et fugienti gregi consulat bonus pastor, obvium se præbet armato militi, ejusque impetum frangit; vir unicus contra hostem; sed nimirum divino plenus robore, fortis ut Leo dum moritur, qui totâ vitâ suâ mitissimus fuerat ut columba. Vere ut aptare illi possim illud Jeremiæ, dereliquit ut Leo umbraculum suum, quia facta est terra eorum in desolationem, a facie iræ columbæ, a facie iræ furoris domini. Tandem læthali ictu prostratus emissæ in eum catapultæ, densisque confossus sagittis, felicem animam, quam pro ovibus suis posuerat bonus Pastor, Deo reddidit, Jesum inclamans. Sæviturum barbare in ejus exangue corpus, vix ullus hostium ut fuerit, qui mortuo novum vulnus non adderet [adjiceret — *Martin's apog.*]; donec incensâ demum æde sacrâ, medias in flammâ injectum nudum cadaver ita est concrematum, ut ne os quidem ullum restaret: nec sane poterat nobiliore rogo comburi.

Dum sic hostes moratur, etiam post mortem fugienti gregi suo salutaris: multi in tutum se recepere: alios victor miles est assecutus, matres præcipue,

Almost his only words were: "Brothers, to-day we shall be in Paradise: believe this, hope this, that God may forever love you."

Already the foe had scaled the rampart, and throughout the village the torch had been applied, and the cabins were burning. The victors are informed that there is rich plunder, easy to get, if they will hasten to the church; that there numbers of old people, and women, and a band of children, are gathered. Thither they hurry with discordant shouts, after their manner. The Christians see the enemy approaching. Antoine bids them flee wherever escape is yet possible. That he may delay the enemy, and, like a good shepherd, aid the escape of his flock, he blocks the way of the armed men and breaks their onset; a single man against the foe, but verily filled with divine strength, he, who during all his life had been as the gentlest dove, was brave as a Lion while he met death. Truly, I might apply to him that saying of Jeremias: "He hath forsaken his covert as the Lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord." At last he fell, mortally wounded by a musket-shot; and, pierced with arrows, he yielded to God the blessed life which he laid down for his flock, as a good Shepherd, calling upon the name of Jesus. Savagely enraged against his lifeless body, hardly one of the enemy was there who did not add a new wound to his corpse: until at length, the church having been set on fire, his naked body cast into the midst of the flames was so completely consumed that not even a bone was left: indeed, he could not have found a more glorious funeral pyre.

quas pendentium ab ubere infantium onus retardabat; aut quarum latebras proderet puerilis ætas, sapienter adhuc timere nescia.

Jam quartum decimum annum posuerat in hac Missione Huronensi Antonius, ubique frugifer, vereque natus in salutem istarum gentium: sed nimirum maturus cœlo, primus omnium e societatis nostræ hominibus nobis ereptus est: inopinâ quidem morte, sed eâ tamen non improvisâ: sic enim semper vixerat, ut semper paratus esset mori: quamquam et visa sit Divina Bonitas erga ipsum fuisse singularis: nam octiduum integrum Exercitiorum spiritualium societatis absolverat calendis ipsis Julii, in hac domo Sanctæ Mariæ: ipsoque postridie, sine ullâ novâ [morâ—*Martin's apog.*] ac ne unius quidem diei requie in missionem suam convolarat: Deo nimirum sane vehementius ardebat, quam ullo unquam igne crematum ejus corpus exarserit.

Patriâ Deppensis erat, honestis, piisque Parentibus: ingressus fuerat societatem anno 1621, tum viginti et unum annos natus, ad Professionem quatuor votorum fuerat admissus anno 1640; finem denique vivendi fecit quarto Julii 1648. Vir sane egregius, vereque dignus filius societatis; humilis, obediens, conjunctus Deo, invictæ semper patientiæ, infractique in rebus arduis animi: sic adeo ut nobis virtutum omnium exemplum illustre, christianis barbaris, fidei ac pietatis sensum eximum: omnibus, desiderium sui grave reliquerit, ipsis etiam infidelibus: daturus demum, et quidem speramus, toti huic regioni, Patronum in cœlis potentissimum.

Et vero uni e nostris (homini sanctitatis præcipuæ,

In thus delaying the enemy, he was serviceable to his escaping flock even after his death. Many reached places of safety; others the victors overtook, especially mothers,—at every step delayed by the babes at their breasts, or by those whose childish years—as yet unaccustomed to prudent fear—betrayed their hiding-places.

Antoine had just finished his fourteenth year at this Huron Mission, everywhere a useful man, and assuredly raised up for the salvation of those tribes; but certainly ripe for heaven, and the first man of our society to be taken from us. True, his death was sudden, but did not find him unprepared; for he had always so lived that he was ever ready for death. Yet the Divine Goodness toward him seems to have been remarkable; for he had finished, only the first day of July, eight days of continuous spiritual Exercises of the Society in this house of Sainte Marie; and on the very next day, without any delay, or even one day's rest, he hastened to his own mission. Verily, he burned with a zeal for God more intense than any flame that consumed his body.

He was a native of Dieppe, born of worthy and pious Parents. He had entered the society in 1621, at the age of twenty-one years; he was admitted to the Profession of the four vows in 1640; and at last ended his life July fourth, 1648. He was indeed a remarkable man, and a truly worthy son of the society,—humble, obedient, united with God, of never-failing patience, and indomitable courage in adversity. Thus he left to us a shining example of all the virtues; to the savage Christians, an impression of exalted faith and piety; to all, even the unbelievers, heavy grief at his death. Now, at last, he will be

et probatissimæ humilitatis; is fuit P. Josephus Maria Chaumonot) semel atque iterum post mortem adesse visus est. At primum quum nostris Patribus in concilium coactis, atque agentibus, ut solent, de re christiana promovendâ; videbatur interesse pater Antonius; qui nos consilio robore, qui nos omnes divino, quo plenus erat spiritu, recrearet. Patribus conspiciendum obtulit augustiore vultu, et eo sane qui nihil humanum spiraret, verum et ex ore conjici poterat, plus minus [minusve — *Martin's apog.*] triginta. Rogatus Pater, quomodo [ecquid — *Martin's apog.*] permittat Divina Bonitas servi sui corpus tam indigne post mortem haberi tanquam inhonesto vulnere fædatum, sic flammis consumi, nobis ut hujus nihil restaret, ac ne cinis quidem exiguus? Magnus, inquit, est Dominus et Laudabilis nimis. Respexit in hæc opprobria servi sui, atque ut ea Divino modo compensaret, dedit mihi multas animas purgatorii, quæ triumphum in cœlis meum comitarentur.

Finem ut scribendi faciam, neque epistolæ modum excedam, addam P^{tati} Vestræ quod primum omnium debuerat scribi; eum nimirum esse statum hujus domûs, totiusque adeo missionis; vix ut putem quidquam addi posse ad pietatem, obedientiam, humilitatem, patientiam charitatem nostrorum; atque adeo ad exactam regularum observantiam. Omnium vere est cor unum, anima una, unusque spiritus societatis. Imo, quod magis mirum videri debeat, e tot domesticis hominibus, tam diversæ conditionis, tamque diversi ingenii; servis, pueris, domesticis, militibus; nullus omnino est qui serio salutis animæ suæ non vacet: plane ut hinc exulet vitium, hâc virtus

granted, we certainly hope, as a most powerful Advocate in heaven for all this country.

In fact, by one of our number (a man of eminent piety and of well-attested humility, Father Joseph Marie Chaumonot) he was seen once and again after death. But when first our Fathers were gathered in council, and planning, as is their wont, for the promotion of Christianity, father Antoine was seen to appear in their midst, to revive us all with his strong counsel, and with the divine spirit which filled him. He seemed to be about thirty, as far as could be judged by his face, which presented to the Fathers a noble aspect, quite unlike anything human. The Father was asked how Divine Goodness could suffer the body of his servant to be so shamefully treated after death,—disfigured, as if by disgraceful wounds,—and to be so consumed by fire that nothing, not even a handful of ashes, was left to us. “Great is the Lord,” replied he, “and most worthy of Praise. He beheld this reproach of his servant; and, to compensate for this in Divine fashion, he granted me many souls from purgatory, to accompany my triumph in heaven.”

To make an end of writing, without exceeding the limit of a letter, I will add — what should have been written first of all to Your Paternity — that such is the condition of this house, and indeed of the whole mission, that I think hardly anything could be added to the piety, obedience, humility, patience, and charity of our brethren, and to their scrupulous observance of the rules. We are all of one heart, one soul, one spirit of the society. Nay, what must seem more wonderful, out of all the men attached to the house, of condition and nature so varied,—servants,

imperet, hæc sanctitatis domus esse videatur. Quod nostrum sane est gaudium, pax in bello nostra, nostraque summa securitas: quidquid enim de nobis disponat divina Providentia, sive in vitam, sive in mortem, hæc erit consolatio nostra, quod Domini sumus, atque ut sperare licet, æternum erimus. Hoc ita ut fiat, petimus Benedictionem Paternitatis vestræ, et nobis et missioni nostræ: ego præcipue omnium indignissimus, sed tamen

Rev^{dæ} admodum P^{tatis} V^æ.

Humillimus et obsequentissimus filius

PAULUS RAGUENEAU.

Ex Domo Sanctæ Mariæ
apud Hurones in novâ Franciâ
Calendis Martii anni 1649.

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

boys, donnés, soldiers,—there is not one who does not seriously attend to his soul's salvation; so that clearly vice is banished hence, here virtue rules, and this is seen to be the home of holiness. This surely is our rejoicing, our peace in war, and our great security; for, whatever may be the dispensation of divine Providence, in life or in death this will be our consolation, that we are the Lord's and ever shall be, as we are permitted to hope. That so it may be, we implore your Paternity's Benediction upon us and our mission; and I chiefly, though unworthiest of all,—

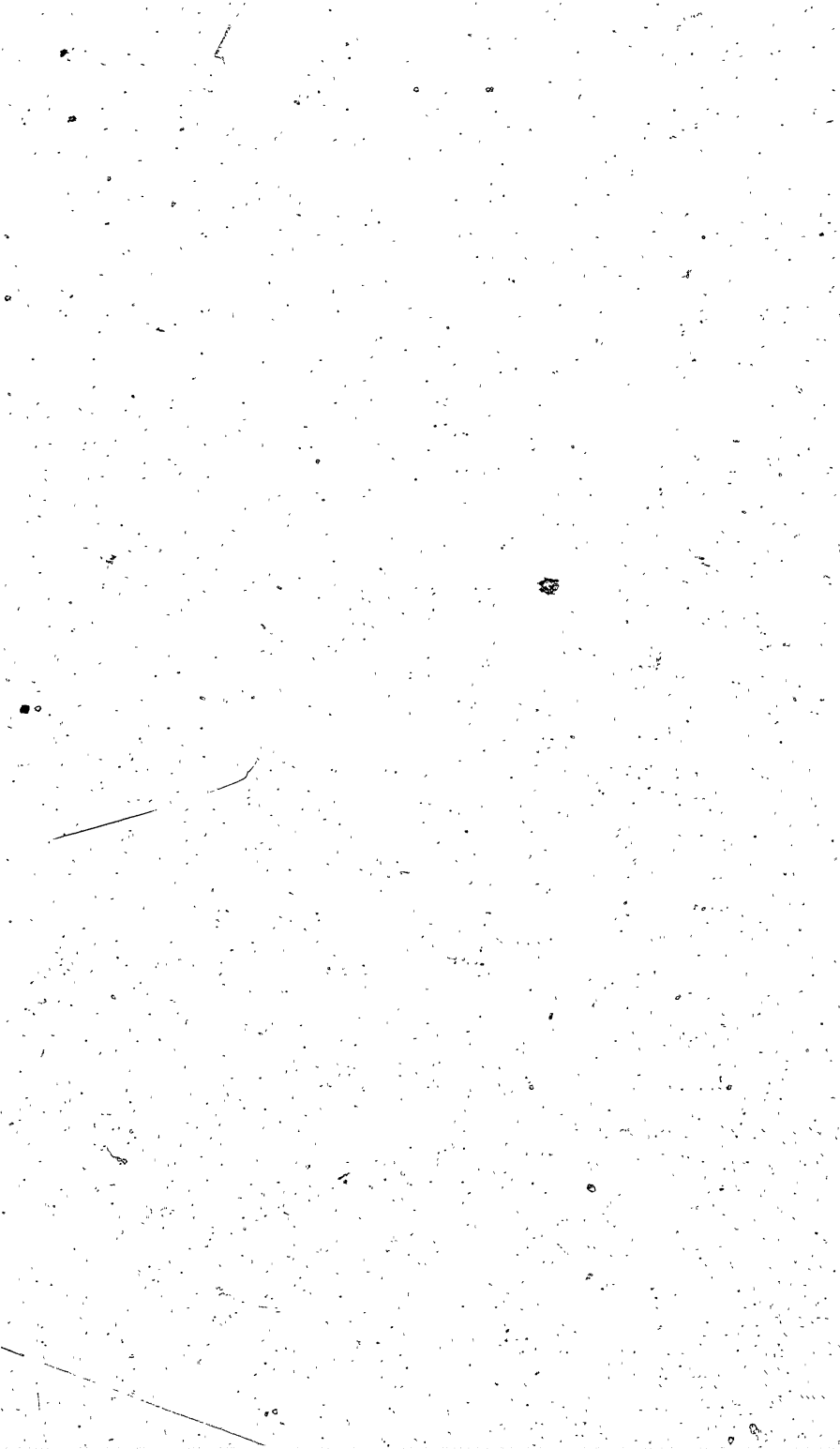
Your most Reverend Paternity's

Most humble and obedient son,

PAUL RAGUENEAU.

From the Residence of Sainte Marie,
among the Hurons, new France,
March 1, 1649.

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



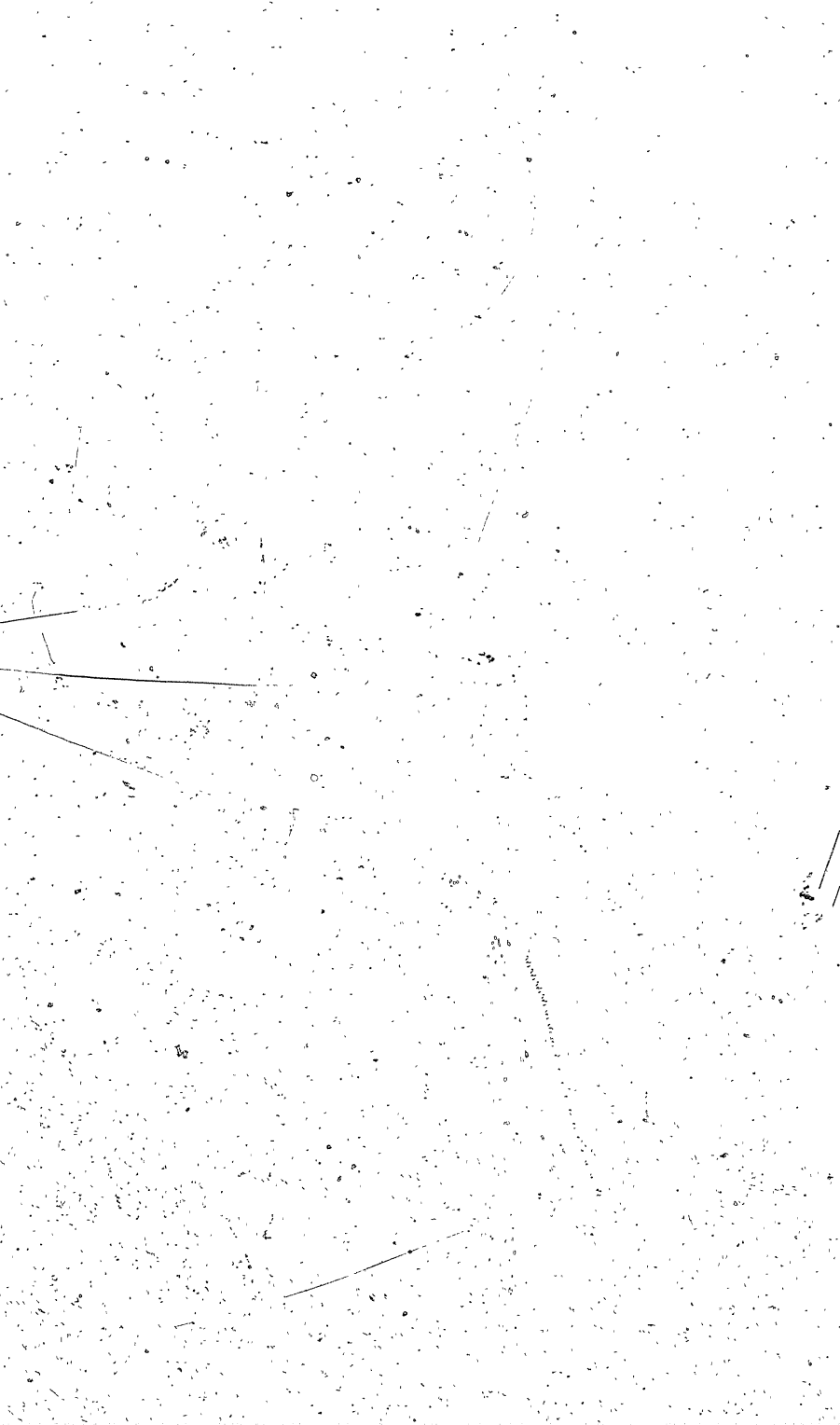
BIBLIOGRAPHICAL DATA: VOL. XXXIII

LXVI

For bibliographical particulars of this document, see Vol. XXXII.

LXVII

This is a Latin letter of Ragueneau to the Father General, in Rome. Father Felix Martin, when in Rome in 1858, copied the document in the domestic archives of the Society; his translation thereof, into French, is given in Carayon's *Première Mission*, pp. 233-244. The Latin text, from another copy of the original, is given in Rochemonteix's *Jésuites et la Nouvelle-France*, t. ii., pp. 458-463, and this, in the main, we follow in the present publication; we have, however, in a few sentences, corrected apparent misreadings in Rochemonteix, by Martin's apograph, which is in the archives of St. Mary's College, Montreal.



NOTES TO VOL. XXXIII

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

1 (p. 63).—Several historians have stated that this is the first recorded mention of the cataract of Niagara, under that name. It appears, without a name, on Champlain's map of 1632 (vol. xxi. of this series, note 12), and he there briefly describes it. Lalemant, in his *Relation* of 1641, mentions the river, but not the falls, under the name Onguiaahra (vol. xxi., p. 191). The first illustration of the cataract was, according to Winsor, that given by Hennepin, in his *Louisiane* (ed. 1697).

2 (p. 63).—Regarding the Cat Nation, or Eries, see vol. xxi., note 11.

3 (p. 81).—Concerning the Arendaenronnon clan, see vol. viii., note 24.

4 (p. 99).—This defensive armor is described in vol. xiii., note 18.

5 (p. 149).—Lake Superior is here mentioned for the first time in the *Relations*, and apparently first receives here that appellation. Champlain's map of 1632 attempts to locate a lake of which he had had reports, N. W. from the "Mer douce,"—"a lake at which there is a Copper mine." This was evidently Lake Superior, though vaguely and incorrectly located.

6 (p. 151).—*Kichkagoneiak*: the Kiskakons. These people, though often mentioned in the *Relations* as a nation, were not a separate tribe, but only constituted the "Short-tailed Bear" clan of the Ottawas. The name *Kichkagon* is derived, not from any root suggestive of the bear as their totem, but from the Algonkin word *Kiska*, "to cut,"—alluding to the abbreviated tail of the bear; hence the French soubriquet *Queues coupées*, "Cut tails," sometimes given to this clan.—J. G. HENDERSON.

Late in the 17th century, these Kiskakon Ottawas were at Sault Ste. Marie and Mackinac; in 1745, they had extended as far southward as Detroit. The *Relation* of 1669 (chap. vi.) mentions the labors among them of Ménard and Allouez.

7 (p. 167).—Antiquarians differ as to the site of St. Ignace. The

views of Hunter and Martin are given in vol. xvii., *note* 5. Hunter's map (vol. x., p. 318) locates the first mission of this name in Medonte township, to the east of Sturgeon River; the second (of 1649), in Tay, about half-way from Maxwell village east to Hogg River. Father Jones, whose map of Huronia will appear in vol. xxxiv., places the first at a site about two miles east of the eastern end of Orr's Lake, on the east side of Sturgeon River; the second, on the west side of the same stream, just south of the northern boundary of Medonte.

8 (p. 203).— In regard to medical practices among the Indians, see *U. S. Bur. Ethnol. Rep.*, 1885-86, pp. 151-159, 197-201, 241-242; 1887-88, pp. 451-470; 1892-93, part i., pp. 139-150. Cf. Chickering's *Hist. of Plants*, pp. 803-810, 926, etc.; also Rush's *Medicine among the Indians* (Phila., [1774]).

9 (p. 213).— Concerning this "armored fish," see vol. i., *note* 68.

10 (p. 225).— *Aireskouy* (Areskouï): see vol. v., *note* 41.

11 (p. 227).— Tobacco offerings are described in vol. x., *note* 15.

