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**THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS**

VOL. XXXII

The edition consists of seven hundred and fifty sets all numbered

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FELIX MARTIN, S.J.

[Enlarged from a daguerreotype.]

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. XXXII

GASPÉ, HURONS, LOWER CANADA

1647-1648

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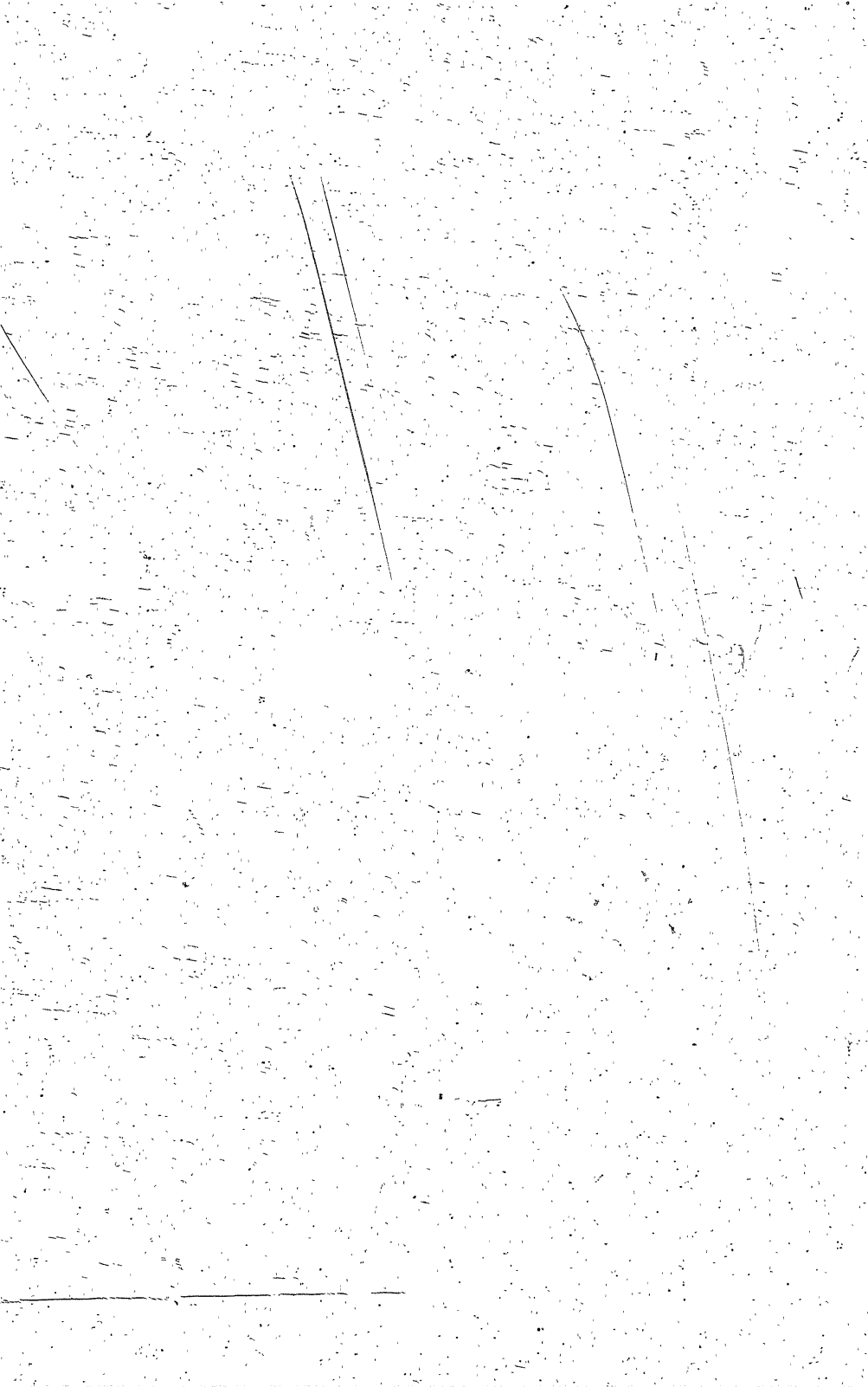
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PREFACE TO VOL. XXXII

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

LXIII. This document, the *Relation* of 1647, was commenced in Vol. XXX. of our series, continued through Vol. XXXI., and is here concluded. In the fourteenth chapter, Lalemant describes various incursions of the Iroquois, and their method of warfare. One of them is captured by a French and Huron party, and delivered by Montmagny to his savage allies for vengeance, but with orders that they should not torment him too long or too cruelly. He is converted through the instructions of the Jesuits, and named after Father Isaac Jogues.—who, it is reported, was killed by this very man. "As soon as he was baptized, he was delivered into the hands of the Savage Captain to whom Monsieur the Governor had given him, in order to exact Justice from him." He is interrogated regarding Jogues's death, but will not confess that it was he who killed the priest. He meets his fate with meekness, and in expectation of heaven. Through fear of the Iroquois, but six Hurons have come down this year, and of these, only two have escaped death or captivity.

The settlement at Miscou is the subject of the final chapter of this *Relation*; and Lalemant gives an historical sketch of the Jesuit mission there, depicting the hardships and sufferings in which its foundations

were laid by Richard, De Lyonne, and the other self-denying Fathers who had carried the Gospel into this remote and barbarous region. The greatest obstacle to their labors was, at first, the insalubrious climate; but the Europeans are now inured to this danger, and no longer die from the prevalent disease of those regions, the scurvy. The mission is gaining ground, and five families have been received into the Christian fold. Various instances of piety and faith among these converts are related.

LXIV. In this brief letter to the father general (written in the Huron country, June 2, 1648), Brébeuf reports the Huron mission as, on the whole, prosperous; and he sees many openings for extending its work. But the incursions of the Iroquois still continue, and threaten the ruin of the mission and of the Hurons; while the opposition of infidel savages is, at times, a great hindrance to the work.

The chief object of Brébeuf's letter is to urge that the rule for a triennial change of the superior of the mission be set aside in the case of Ragueneau, who is in every way most capable of filling that position, especially in leadership and executive ability. The father general is entreated, for the good of the mission, to prolong Ragueneau's term.

LXV. The *Journal des Jésuites* is a rich quarry for the student of the economic and social history of New France. The record for 1648 contains much of interest, in this connection.

As usual, New-year's gifts are exchanged among the French residents. Chastillon is sent to the Hurons, "to acquaint them with the state of affairs down here." Father De Quen, sent on a mission to Beauport and other outlying settlements, finds there

" more than 200 souls, and over 140 Communicants." The month of January sees at Quebec much sickness and death; and the winter is very mild. The workmen of the mission are employed in the woods, until Easter, in cutting timber for the Jesuits' house. Other improvements are in progress at Quebec—barracks for the fort, and a parish church.

At the Easter season, Lalemant makes public announcement of the penalties for neglect to receive communion. Two interpreters, Amyot and Marguerie, are drowned in the great river, on May 23. The Ursulines elect their superior, on June 3. On St. John's day, Montmagny kindles the bonfire, and Lalemant recites various prayers. Abraham Martin goes to the seal-fishery, and in one day captures forty-two seals, which yield six casks of oil. The Sillery Indians go " to 3 rivers, with the Intention of making war; it was only a farce, which ended in nothing, except eating bread and peas at the fort of 3 rivers. The captive yroquois saw all that, and had good reason to make sport of it."

Bressani arrives from Huronia, on July 22, with letters from that mission; this year, 250 of the Hurons come down to Three Rivers, which gives opportunity for sending under their escort a reinforcement for the Huron mission; this includes five Fathers, a lay brother, and twenty workmen and soldiers. They also take a heifer, and a small piece of cannon.

On August 14, letters arrive from France which appoint Louis d'Ailleboust governor-general of Canada, in place of Montmagny. The Tadoussac trade, this year, amounts to 250,000 livres; and the profit thereon, to 40,000 livres.

In September, a drummer is brought from Mont-

real, "convicted of the worst crime." Upon his consenting to become "the executioner of Justice," his sentence is commuted, and he escapes death.

"There were few eels this year, and there was a great tendency to destitution." But "there was a prodigious abundance of white partridges; more than 1,200 had been killed at beauport within a month."

LXVI. The *Relation* of 1647-48 consists, like most of its predecessors, of two parts. Part I., containing ten chapters, is by the superior, Jerome Lalemant, who dates his report to the provincial in Paris, of affairs on the Lower St. Lawrence, at Quebec, October 15, 1648; Part II., divided into seventeen chapters, treats of the Huron mission, and is by Paul Ragueneau, who writes from the Huron country under date of April 16, 1648. We herewith present the first eight chapters of Part I.; the document will be concluded in Vol. XXXIII.

In commencing his report, Lalemant mentions the change in the governorship of Canada, by which D'Ailleboust supersedes Montmagny. One of the vessels from France brings three new Hospital nuns, but also was afflicted on the voyage by an epidemic, which caused several deaths; among these was that of Pierre le Gardeur de Repentigny. Some account is given of the three new nuns. Lalemant sketches the career of Jean Amyot, who was drowned in the St. Lawrence, and highly eulogizes his character—especially in respect to purity. "He was about to be married, when he died. His comrades were surprised at his modesty, for he made love like an Angel, as it were."

An Iroquois band comes to Montreal, pretending to seek peace and desire friendship; but they intend

treachery, which is frustrated only by Maisonneuve's vigilance. Other instances of their cunning and treachery are related; and, in a raid near Three Rivers, they capture two Frenchmen. An escaped Huron gives the French residents valuable information concerning the designs of the Iroquois. In July, a large band of Iroquois hovers about Three Rivers, planning to surprise the French settlement there; but, opportunely, the Huron trading-fleet arrives, and defeats the Iroquois, killing many, and capturing a score of prisoners. Bressani and two other Frenchmen come down, with the Hurons. One of the fugitive Iroquois flees to Montreal, and, meeting a French lady, stretches out to her his arms. "Those who know that the modesty and bashfulness of that good Lady cause her a terrible fear of those barbarians said, through the respect which they feel for her gentleness and virtue, that she had captured a Iroquois; and that she accomplished more with her prayers and her rosary, which she was saying at the time, than the soldiers with their swords and muskets." Then are narrated the proceedings of a council held after this battle, upon the conclusion of which the Hurons return home, taking with them a number of Jesuits for the Huron mission.

Lalemant occupies much space with the good actions and sentiments of Christian savages, showing their piety, devotion, and constancy,—even amid strong temptations and opposition. The missionaries are pleased to observe that the converted Indians "are beginning to give quite a Christian character to the harmless usages that they have derived from their infidel ancestors." One "brings back to life" his dead nephew in order to remind himself that his

nephew has not ceased to exist, but is only awaiting the final resurrection.

Lalemant praises the charity and devotion of the nuns, who are doing so great and noble a work in Canada. The Ursulines "refuse no girl, whether French or Savage," and are giving many Indian children excellent training in piety and in the rudiments of knowledge. The Hospital nuns are "greatly burdened this year, especially since the arrival of the ships," on board of which a severe epidemic has prevailed; and the sisters have not accommodations or strength to care for all who apply for admittance into the hospital. Occasional mention is made of the Montreal colony. "Only one Savage dwelt this year at Montreal, and he was blind; but, to compensate, he had virtue enough for twenty-five." He praises God that he cannot see; "for, otherwise, I would have been all my life a proud and arrogant man; I would have despised prayer; and the Hiroquois would have eaten me."

Although the Christian Indians have been more successful in war, this year, than in the past, they have been severely scourged by sickness and death. But they show great patience and devout resignation in these trials, and the old superstitious practices are almost unknown among them. Many have been healed by their faith and prayers. Father Druilletes now winters with the Algonkin tribes of the Lower St. Lawrence. Here he meets gratifying success in ministering to these wandering sheep, though he suffers great privations.

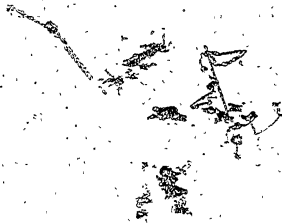
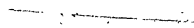
This year, a large fleet of the Attikamègues come down to Three Rivers for instruction. They show great fervor and piety, not only while there, but in

their usual wandering course of life; and they have spread some knowledge of the Faith among many of the remote Northern tribes.

We take pleasure in publishing, as the frontispiece to this volume, a portrait—the best now obtainable—of the late Rev. Felix Martin, S. J., first rector of St. Mary's College, Montreal. To the scholarly enterprise and enthusiasm of Father Martin is largely due the accumulation of the rich store of documentary material for the study of New France, now in the archives of St. Mary's. American historians owe him a debt of gratitude, and will be pleased, we think, to find his portrait appearing in connection with the present work. For a biographical sketch of this great collector, see Vol. IV., *note* 49.

R. G. T.

MADISON, WIS., October, 1898.



LXIII (concluded)

RELATION OF 1647

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1648

Commenced in Volume XXX., and continued through Volume XXXI.; the remaining two chapters (xiv., xv.) are herewith given, thus concluding the document.

[251] CHAPITRE XIII.

DE LA PRIERE [*sc.* PRISE] & DE LA MORT D'VN HIRO-
 QUOIS & DE QUELQUES AUTRES REMARQUES,
 QUI N'ONT PÛ TROUVER PLACE SOUS
 LES CHAPITRES PRECEDENS.

LES Hiroquois paroiffans en diuers endroits fur
 les riués de nostre grand fleuve, vne efeouade
 de François & de Sauuages entreprit de leur
 donner la chaffe. Il est vray qu'il est tres-difficile
 de joindre ces Barbares, pource qu'ils font toujours
 aux aguets fur des pointes où fur des caps releuez,
 decourans de loin les vaiſſeaux & leurs Nochers
 pour les ſurprendre où pour les combatre s'ils font
 en petit nombre, que ſi leurs forces font inegales,
 ils ſe tiennent cachez dans les bois ſans ſe produire
 finon par brauades lors qu'ils [252] voyent bien que
 leur iambe leur donnent l'auantage par deſſus
 nos armes; mais le temps viendra que les François
 aguerris à la façon des Americains trouueront bien
 le moyen d'arreſter ces coureurs.

Il n'y a pas long-temps qu'une vingtaine de ces
 antropophages donnans la chaffe à quelques-vns de
 nos canots, vne chaloupe de nostre efeouade vint
 fondre fur eux, & les contraignit de gagner la terre,
 mais non pas de laſcher pied & de s'enfuir, s'eſtans
 mis à l'abry de leurs canots ils font vne deſcharge
 de leurs arquebuſes fort à propos, & pendant que
 nos François cherchoient vn lieu auantageux pour

[251] CHAPTER XIII.

OF THE CAPTURE AND DEATH OF A HIROQUOIS; AND
SOME OTHER OBSERVATIONS WHICH COULD
NOT FIND ROOM UNDER THE
PRECEDING CHAPTERS.

THE Hiroquois appearing in various places on the banks of our great stream, a squad of French and Savages undertook to give them chase. It is certainly very difficult to overtake those Barbarians, because they are always on the watch at the points or upon elevated headlands, discovering from afar the vessels and their Pilots in order to surprise them, or to combat them if they are in small force; but, if their forces are unequal, they stay concealed in the woods without presenting themselves,—unless through bravado, when they [252] see well that their legs give them the advantage over our weapons. But the time will come when the French, trained for war in the manner of the Americans, will easily find means to stop those runners.

Not long ago, a score of these cannibals giving chase to some of our canoes, a shallop of our party went to attack them, and compelled them to go ashore, but not to give way and flee. Having placed themselves behind the shelter of their canoes, they promptly discharge their arquebuses; and while our French were seeking an advantageous place to disembark, those Barbarians in four minutes erected a little wooden fort, into which they shut themselves.

descendre, ces Barbares dresserent vn petit fort de bois en quatre momens, dans lequel ils se renferment avec resolution de biē combattre; on les attaque vaillamment, mais en verité ils foutindrent le choc avec vn courage & vne d'exterité non attenduë: mais au bout du conte se croyans trop foibles pour resister aux affauts qu'ils deuoïēt attendre le iour fuiuant, ils demanderent qu'on ne tiraſt point de part ny d'autre pendant la nuit, & cependant ils euaderent à la fourdine deuant la pointe du iour; le Soleil paroissant nos gens ne trouuerent [253] plus d'ennemis à combattre; on cherche aux enuirs de leur redoute. Vn ieune François plus rempli de courage qu'il n'a de corps les voulans fuiure à la piste en trouua vn caché dans le creux d'vn arbre: on le tire de ce sepulchre pour luy en donner vn autre: on l'interroge, il dit qu'il se pouuoit fauuer auffi bien que les autres, mais que son frere ayant esté bleſſé, il s'estoit caché pour le ſecourir, qu'il y auoit sept Hiroquois fort bleſſez, & qu'il croit que deux ont esté tuez sur la place: on n'a point veu leurs corps, peut estre qu'ils les ont emportez pour les brusler selon leur couſtume: on trouua dans leur reduit quelques arquebuſes bien plus fortes & bien plus longues que les noſtres. Deux Sauages de noſtre eſcoüade furent tuez, ſix François bleſſez, dont l'vn est mort quelque temps apres, on les conduiſit à l'Hoſtel Dieu de Kebec, qui ſoulage extremément la Colonie Françoisē & Sauage, ils y ont esté penſez & ſoulagez fort ſoigneuſement. Ceux qui ont mis les armes en main à ces Barbares meritoient le chaſtiment deu à tous les crimes que l'auarice des vns & la furie des autres ont enfantez.

with the resolution to fight stubbornly. They were valiantly attacked; but, in truth, they sustained the shock with unexpected courage and dexterity. After all, however, believing themselves too weak to resist the assaults which they must expect on the following day, they asked that there be no firing on either side during the night; and meanwhile they escaped stealthily, before daybreak. The Sun appearing, our people found no [253] more enemies to combat, though they made search all about their fortification. A young Frenchman, filled with more courage than physical strength, seeking to follow the enemy by their trail, found one of them concealed in the hollow of a tree: he is drawn from that sepulchre, to be given another. Being questioned, he says that he could have escaped as well as the others, but that, his brother having been wounded, he had concealed himself in order to aid him. He says that there were seven Hiroquois severely wounded, and that he believes that two were killed on the spot; their bodies have not been seen,—it may be that they have carried them away to burn them, according to their custom. There were found in their redoubt some arquebuses, much heavier and far longer than ours. Two Savages of our band were killed, and six Frenchmen wounded, one of whom died some time later. They were taken to the Hostel Dieu at Kebec,—which assists to the utmost the Colony, both French and Savage,—and were there nursed and aided with the greatest care. Those who put arms in the hands of these Barbarians would deserve the punishment due to all the crimes which the avarice of the one party and the fury of the other have engendered.

This poor prisoner was taken first [254] to three

Ce pauvre prisonnier fut mené premierement [254] aux trois Riuieres & de la il fut conduit à Kebec pour estre liuré à Monsieur le Gouverneur, qui le donna quelques iours apres à vn Capitaine Sauuage, avec ordre de ne le point tourmenter si long-temps qu'ils ont accoutumé, n'y de ne le point mettre dans vne sale nudité, ny d'en faire curée comme des chiens. Ce pauvre homme fut conduit à Sillery le feiziefme Octobre de cette année 1647. on auoit des-ja commencé de l'instruire, afin qu'il mourut Chrestien. On le fit entrer dans nostre petite maison, on luy represente fortement les supplices, & les recompences de l'autre vie, la bonté d'un Dieu qui a donné son Fils pour sauuer les hommes, & qu'en vertu de son sang il peut estre lauë de ses crimes, & entrer au Ciel. Il faut cōfesser que l'esprit de Iesus-Christ souffe où il luy plaist: Ce pauvre homme nous estonna tous, il donna de grands témoignages de sa creance, il demanda pardon à Dieu de ses offences: ouy ie-croy disoit-il, ie veux aller au Ciel, ie suis marry d'auoir fasché celuy qui a tout fait, Ies's pardonne moy, Ies's pardonne moy, disoit-il en sa langue, ne doutez point, ajoutoit-il, que ie ne croie de tout mon [255] cœur ce que vous m'enseignez: Et puis qu'à vostre dire nous deuous tous paroistre deuant Dieu, reprochez-moy pour lors m'a perfidie, si mon cœur n'a pas maintenant la creance que ma bouche vous fait paroistre. Ces belles dispositions attendrirent tous ceux qui estoient proches, on le baptisa, & on luy fit porter le nom du Pere Isaac Iogues, que luy mesme auoit tuë, comme on a dit.

Incontinent qu'il fut baptisé, on le liura entre les mains du Capitaine Sauuage, a qui Monsieur le

Rivers; and thence was conducted to Kebec, in order to be delivered to Monsieur the Governor. The latter gave him, a few days later, to a Savage Captain, with orders not to torture him as long as is their wont, or reduce him to a filthy nakedness, or make quarry of him like dogs. This poor man was conducted to Sillery on the sixteenth of October of this year, 1647; we had already begun to instruct him, that he might die a Christian. He was brought into our little house, and we forcibly represented to him the torments and the rewards of the other life, and the goodness of a God who has given his Son in order to save men; and told the prisoner that, by virtue of that Son's blood, he could be washed from his crimes, and enter Heaven. It must be confessed that the spirit of Jesus Christ breathes where it pleases. This poor man astonished us all; he gave marked evidence of his belief, and asked pardon of God for his transgressions. "Yes, I believe," he said; "I wish to go to Heaven, but I am grieved to have offended him who has made all. Jesous, pardon me; Jesous, pardon me," he said in his own language. "Do not doubt," he added, "that I believe with all my [255] heart what you teach me. And since, according to your saying, we must all appear before God, reproach me then with my treachery, if my heart has not now the belief which my mouth declares to you." These excellent inclinations softened all those who were near; he was baptized, and was made to bear the name of Father Isaac Jogues, — whom, as some said, he himself had killed.

As soon as he was baptized, he was delivered into the hands of the Savage Captain to whom Monsieur the Governor had given him, in order to exact

Gouverneur l'auoit donné pour en tirer Justice. Ce pauvre homme dans l'effort de ces tourmens s'écria plusieurs fois Iefus, Iefus, il ne donna aucune iniure à ceux qui le tourmêtoient. C'est la coustume de ces miserables nations de faire chanter les prisonniers dans leurs supplices: celui-cy n'vsa d'aucune brauade n'y d'aucune menace; il ne dit que ce peu de mots dans sa chanson, Antaïok c'est le nom en Sauvage du François qui le prit, Antaïok est cause que ie vay au Ciel, i'en suis bien ayse.

Or deuant que cette victime fut conduite au sacrifice, on l'interrogea sur diuers points, dont voicy ses réponses. Le Pere [256] Isaac Iogues dit-il, n'a point esté tué par le cōmun consentement des trois bourgades Hiroquoises, il n'a point esté battu ny depouillé, mais simplement affommé, ie diray en passant sur cét article, que nous adioustons plus de Foy aux lettres enuoyées par les Hollandois, qu'aux paroles de ce prisonnier, pour ce qu'on a de grandes coniectures que c'est luy mesme qui a tué le Pere, d'autant qu'un Huron qui s'est fauüé de ce pais là, l'ayant veu entre les mains des François luy dit, Camarade que peux tu attendre de ceux qui t'ont pris, ayant mal'heureusemēt affommé vne personne qu'ils aimoient? de plus l'interprete luy demandant, comme s'appelloit celui qui auoit massacré le compagnon du Pere, il le nomma sans delay, mais quand on luy demanda le nom de celui qui auoit osté la vie au Pere, il baissa la teste sans rien dire. On le pressa deux iours durant sans qu'il ouurit la bouche, enfin il profera le nom d'un Hiroquois. Il adiousta que cette bonne femme, que le Pere Isaac Iogues appelloit sa tante, & de laquelle il auoit receu

Justice from him. This poor man, under the stress of his torments, exclaimed many times: "Jesus, Jesus." He offered no insult to those who were tormenting him. It is the custom of these wretched nations to make the prisoners sing, while in their tortures; this man used no bravado, or any threat, but uttered in his song only these few words: "Antaiok," — the name, in the Savage tongue, of the Frenchman who captured him, — "Antaiok is the cause of my going to Heaven; I am very glad of it."

Now, before this victim was led to the sacrifice, he was questioned on various points, to which his answers were as follows: Father [256] Isaac Jogues, he said, was not killed by the general consent of the three Hiroquois villages; he was not beaten or stripped, but simply struck down. I will say in passing, with reference to this matter, that we attach more Credence to the letters sent by the Dutch than to the words of this prisoner, because we have strong suspicions that it was he himself who killed the Father, — since a Huron, who has escaped from that country, having seen him in the hands of the French, said to him, "Comrade, what canst thou expect from those who have captured thee, having unluckily slain a person whom they loved?" Furthermore, when the interpreter asked him how the man who had massacred the Father's companion was called, he named him without delay; but when he was asked the name of him who had taken the Father's life, he hung his head, without saying aught. He was urged during two days, but opened not his lips: finally, he uttered the name of a Hiroquois. He added that that good woman whom Father Isaac Jogues called his aunt, and from whom he had received some aid, said to

quelques secours, dit aux meurtriers, c'est moy-mesme que vous tuez, que diront les deux autres bourgades, que vous [257] n'avez point consultées sur cette mort si subite & si precipitée.

On luy demanda qu'estoient deuenus les deux François qui auoient esté pris à Montreal? il respon- dit qu'ils n'auoient point paru dans leur pays, & que leur cheuelures seulement y auoient esté apportées, il nomma les Hiroquois qui les auoiët pris & maffa- crez. Il dit en outre que trois Hurons auoient esté pris à Montreal, & qu'on leur auoit donné la vie, que deux s'estoient sauuez & que le troisieme auoit dit a ses deux compagnons qui le vouloient emmener, i'ayme trop ma mere elle m'a sauué la vie, ie ne la puis quitter; c'estoit vne femme Hiroquoise à qui on l'auoit donné en la place de ses enfans & de ses parents tuez en guerre. Ce qui suit n'a point d'autre liayson que celle que la plume & le papier me donnent.

Pendant la premiere guerre des Hiroquois, il y auoit dans Montreal vne chienne, qui iamais ne man- quoit d'aller tous les iours à la découuerte, conduisant ses petits avec foy, & si quelqu'un d'eux faisoit le retif, elle le mordoit pour le faire marcher, bien d'auantage, si quelqu'un retournoit au milieu de sa course, elle se [258] iettoit dessus luy à son retour comme par chastiment. Au reste si elle éuentoit dans la découuerte quelques Hiroquois, elle tournoit court, tirant droit à la maison en aboyant & donnant à con- noistre, que l'ennemy n'estoit, pas loing. Son attrait naturel estoit la chasse aux écurieux, mais sa cōstance a faire la ronde tous les iours aussi fidelement que des hommes, commençant tantost d'un costé, tantost

the murderers, "It is I myself whom you kill; what will the two other villages say, whom you [257] have not consulted about this death, so sudden and so rash?"

He was asked what had become of the two Frenchmen who had been taken at Montreal. He answered that they had not appeared in their country, and that their scalps alone had been brought thither; he named the Hiroquois who had taken and slain them. He said, besides, that three Hurons had been taken at Montreal, and that their lives had been spared; that two had escaped, and that the third had said to his two companions who wished to take him away: "I love my mother too well; she has saved my life, and I cannot leave her." This was a Hiroquois woman to whom they had given him, in place of her children and relatives killed in war. What follows this has no other connection than that which pen and paper give me.

During the first war with the Hiroquois, there was in Montreal a bitch, which never failed to go scouting every day, taking her little ones with her; and if any one of them acted stubbornly, she would bite it, to make it go on. Nay, more, if one of the pups turned back in the midst of its run, she [258] would fall upon it at her return, as if by way of punishment. Moreover, if she scented, while on the patrol, some Hiroquois, she would turn short, moving directly homeward, barking, and announcing that the enemy was not far away. Her natural inclination was for hunting squirrels; but her constancy in making the round every day as faithfully as men, beginning now on one side, now on the other; her perseverance in directing her little ones, and in

de l'autre, sa perseverance à conduire les petits & à les punir, quand ils manquoient de fuire sa fidelité à tourner court, quand l'odeur des ennemis frappoit son odorat, donnoit de l'étonnement.

La crainte des ennemis a éloigné cette année les Sauvages de Montreal, il ne s'y est troué que fix Hurons, dont les trois ont esté pris par les Agneronnons, le quatriesme s'est perdu, les deux autres l'ont eschappé belle. Ces bonnes gens ne sçauroient s'empescher d'aller à la chasse, aussi faut-il cõfesser que c'est leur plaisir & leur vie: s'estans écartez quelques lieuës de l'habitation; vn François qui les accõpaignoit, les aydant à bastir leur cabane en bleffa vn d'vn grand coup de hache qu'il déchargea par megarde sur sa main, les voila tous [259] trois bien estonnez, ils enuoloppent la playe le mieux qu'ils peuuent, tirans au plustost vers l'habitation pour faire penser ce pauvre homme, lequel sentant que la nature se vouloit plaindre pour la grande douleur qu'il souffroit, s'animoit avec ces paroles, comment? me pourrois-je bien plaindre d'vn coup que Dieu m'a donné, puis qu'une vanité me feroit chanter au milieu des feux, si i'estois pris de mes ennemis? comme ils s'auançoient vers la maison, ils trouerent sur la neige vne piste fraichement batuë par vne troupe d'Hiroquois, qui venoient à la chasse des hommes à Montreal; Ah! ie voy bien maintenant, dit ce pauvre bleffé, que ce coup est vn coup de la bonté de Dieu, ce n'est point vn accident, sa bonté m'a fait perdre vne main pour nous sauuer la vie à tous trois, il est vray que nous ne sommes pas encor en affeurance, nous pouons rencontrer l'ennemy, dont nous auons veu les vestiges & les pistes, mon seul regret est que

punishing them when they failed to follow; and her fidelity in turning short, when the scent of the enemies caught her sense of smell,—all these caused astonishment.

The fear of the enemies has kept away, this year, the Savages from Montreal: there have appeared there only six Hurons, three of whom have been taken by the Agneronons, the fourth has been lost, the two others have made a narrow escape. These good people cannot help going to the chase: it must also be acknowledged that that is their pleasure and their life. Having gone away some leagues from the settlement, a Frenchman who accompanied them, while aiding them to build their cabin, wounded one of them with a heavy blow of the axe, which he dealt inadvertently upon his hand. All [259] three are astounded; they wrap up the wound as best they can, proceeding as quickly as possible toward the settlement, in order to have that poor man cared for. He, feeling that nature would repine at the great pain which he suffered, animated himself with these words: "How? could I indeed complain of a blow that God has given me, when vanity would make me sing in the midst of the fires, if I were taken by my enemies?" While advancing homeward, they found on the snow a trail freshly trodden by a troop of Hiroquois, who were coming to Montreal on the hunt for men. "Ah! now I plainly see," said that poor wounded man, "that this blow is dealt by the goodness of God; it is not an accident,—his goodness has caused me to lose a hand, in order to save the lives of all three of us. It is true that we are not yet in safety,—we may encounter the enemy, whose tracks and trail we have seen: my only regret is that

ie ne fuis [p]oint confeffé il y a long-temps; fon compaignon s'atristoit bien d'auantage: que deuiendray-je, difoit-il, moy qui ne fuis pas encor baptifé: noftre Seigneur les preferua de mauuais rencontre. Ce pauure [260] homme quoy qu'aflez courageux d'ailleurs ne pouuoit fouffrir la main du Chirurgien, qui en verité luy faisoit de la douleur, car la playe estoit grande, & en vn lieu bien fenfible: on luy reprocha qu'il n'auoit point de cœur, mon bras difoit-il, n'a point d'esprit, il se retire quand il sent la douleur, n'en faites vous pas de mefme vous autres dans vos tourmens? l'interprete luy repliqua qu'on lioit en France ceux qui ne pouuoient fouffrir la cure de leurs bleffures: hé bien difoit-il, puis que ie fuis parmy les François, il faut m'accommoder à la Françoisie, liez moy & me faites garder vos couftumes: En effet on le faifit fi bien, qu'il ne pouuoit plus remuer, ny fa main ny fon bras; iamais ce bon homme ne s'en fafcha s'imaginant qu'il se falloit accommoder aux façons de faire des François, puis qu'il demeueroit avec eux; il endura plusieurs iours cette cure assez rude, fans donner aucun figne d'impatience.

Son camarade ne fe pouuant tenir en repos, se déroba pour aller tuer quelques castors ou quelques outardes, approchant d'un petit estang il vit leuer quantité de gibier tout effaré, il se douta bien, qu'il estoit battu de quelques chasseurs, s'estant [261] gliffé dans des jones, il entendit des cris où des chants d'oyseaux qui se respondoient les vns aux autres, la peur le faifit; car c'est la couftume des Hiroquois & des autres Sauuages de s'entr'appeller les vns les autres par des cris de chahuans pendant la nuict, & par le gazouillis de quelques autres oyseaux pendant le iour,

I have not confessed for a long time." His companion was still more grieved. "What will become of me," he said, "of me who am not yet baptized?" Our Lord preserved them from evil encounter. That poor [260] man, although sufficiently courageous otherwise, could not endure the hand of the Surgeon,—who, in truth, caused him pain, for the wound was severe, and in a very sensitive place. They reproached him that he had no courage. "My arm," he said, "has no sense; it shrinks away when it feels pain. Do not you others do the same, in your sufferings?" The interpreter answered him that in France they bound those who could not endure the cure of their wounds. "Very well," he said; "since I am among the French, I must adapt myself to the French fashion; bind me, and make me keep your customs." In fact, they seized him so effectually that he could no longer move either his hand or his arm; but never did this good man take offense,—imagining that he must adapt himself to the French usages, since he lived with them. He endured for several days that severe treatment, without giving any sign of impatience.

His companion, unable to remain at rest, stole away in order to go and kill some beavers or bustards. Approaching a little pond, he saw a quantity of game arise in great confusion; he suspected, indeed, that it was beaten up by some hunters. Having [261] slipped into the rushes, he heard some cries or songs of birds, which were answering one another; fear seized him, for it is the custom of the Hiroquois and other Savages to call one another by the cries of screech-owls during the night, and by the warbling of other birds during the day. Advancing a little

s'auançant vn petit d'auantage, il apperceut 7. ou 8. Hiroquois l'arquebuse sur l'espaule chassans sur les riués de cét estang, il se recommanda à Dieu: & si tost qu'ils eurent pris vne route, il se iette à l'opposite pour se mettre en lieu d'affurance la chasse aux bestes est bien souuent vne passion, mais la chasse aux hommes est vne rage parmi ces Barbares.

Ce Huron dont ie viens de parler est l'vne des plus belles & des plus agreables humeurs qu'on scauroit rencontrer, il se met en toutes les postures du monde pour agreer à ses hostes, il fait le soldat le laboureur, l'artisan, avec vne si grande naifueté, qu'il estoit la recreation de tous les François, & bien souuent quand ils se rient de luy, il les gauffe si adroitement, qu'ils ne s'en scauroient fascher.

further, he perceived 7 or 8 Hiroquois, with arquebuses on their shoulders, hunting on the shores of that pond. He commended himself to God; and, as soon as they had taken one route, he hastened to the opposite one, in order to put himself in a place of safety. The hunt for beasts is very often a passion, but the hunt for men is a madness among these Barbarians.

This Huron of whom I have just spoken is one of the most excellent and most agreeable characters that one could meet. He puts himself in all the positions in the world in order to please his hosts; he acts the soldier, the plowman, the artisan,—so very naïvely that he is the amusement of all the French; and very often, when they laugh at him, he banters them so cleverly that they cannot take offense at him.

[262] CHAPITRE XV.

DE L'HABITATION DE MISKOU.

L'ISLE de Miskou a environ 7. lieuës de tour, elle est située dans le grand Golfe de saint Laurent, par les 48. d. de latitude & par les trois cents sept de longitude le sol n'en est pas bon; les eaux ny sont pas saines, les bois n'y sont ny si grands ny si beaux qu'en la terre ferme, elle abonde en perdrix & en lievres; il y auoit autrefois des Esclaves, mais on les a tous exterminés. Il semble qu'elle ne soit considerable que pour le trafic des peaux d'Esclaves qu'on tire en quantité des Sauvages qui habitent trois grandes bays du continent assez peu esloignées de cette isle. La pesche y est riche, les mouluës s'y rencontrent en abondance; on en charge tous les ans comme aussi dans les havres voisins plusieurs nauires qui les portent en France, en Portugal, en Italie & en plusieurs autres endroits.

On commença l'an 1635. d'y dresser vne habitation, les Pere Charles Turgis & Charles du Marché, y furent enuoyez [263] pour administrer les Sacrements à vingt-trois François qui en deuoient ietter les fondements, & pour remarquer les esperances qu'on pourroit auoir de la conuersion des Sauvages. Les souffrances furent quasi l'vniqüe occupation de tout ces pauvres gens, la maladie les terrassa, & la mort en enleua vne grande partie. Le Pere du Marché fut contraint de repasser en France, le Pere Turgis resista

[262] CHAPTER XV.

OF THE SETTLEMENT AT MISKOU.

THE Island of Miskou is about 7 leagues round; it is situated in the great Gulf of saint Lawrence, upon the 48th degree of latitude and the three hundred and seventh of longitude. Its soil is not good; the waters are not wholesome there; the woods there are neither as tall nor as beautiful as on the mainland; it abounds in partridges and in hares; there were formerly Elks, but they have all been exterminated. It seems that it is important only for the trade in Elk skins; these are obtained in abundance from the Savages who inhabit three great bays of the mainland, not far distant from this island. Fishing is plentiful there; cod are found in abundance, and every year, as also in the neighboring harbors, many ships are laden with these fish, carrying them to France, Portugal, Italy, and many other regions.

We began, in the year 1635, to build a settlement there; and Fathers Charles Turgis and Charles du Marché were sent thither [263] in order to administer the Sacraments to twenty-three Frenchmen who were to lay its foundations, and to observe the prospects that we might have for the conversion of the Savages. Sufferings were almost the only occupation of all these poor people; sickness prostrated them; and death removed a great part of them. Father du Marché was constrained to return to France;

quelque temps, confolant fon petit bercail, efcoutant les vns de confeffion, fortifiens les autres par les Sacrements de l'Euchariftie & de l'Extreme-Onction, enterrant ceux que la mort efgorgeoit. Mais enfin le travail & le mauuais air qu'il prenoit auprès de ces pauvres languiffans le ietta par terre auffi bien que les autres: fi fallut-il combattre jufqu'au dernier foupir, il fe fait porter vers les malades & auprès des mourans, il les anime & les fortifie, il les encourage, & apres auoir enterré le Capitaine le Commis & le Chirurgien, en vn mot tous les Officiers & 8. ou 9. autres perfonnes de travail, il y mourut luy-mefme, ne laiffant plus qu'un malade à la mort, qu'il difpofa faintement a ce paffage deuant que de rendre l'efprit.

[264] Le Pere Iacques de la place & le Pere Nicolas Gondoin, enuoyez l'année fuiuante en ces quartiers-là à deffain de faire vne maifon au Continent où fe retire vne partie des Sauvages trouuerent l'habitation des François toute defolée, il n'y reftoit que neuf perfonnes de vingt-trois, & encor fi foibles qu'il leur fallut demeurer là pour les fecourir. On nous a raconté que quelques Sauvages touchez de compaffion, tiroiēt les corps morts de leurs lits pour leur donner fepulture, les François n'ayans pas la force de le faire. D'autres plus mefchans & plus barbares voyant tout le monde abbatu, voulurent piller le magazin, mais l'effort & l'adrefle des refchappez qui auoient plus de mine, comme on dit, que de jeu les en empecherent. Or quoy qu'il en foit de la caufe de ces maladies, il n'y a pas long-temps qu'elles font bannies de cette ifle. Le Pere Gondoin, fut contraint de la quitter, le Pere Claude Quentin y perdit la fanté qu'il vint chercher à Kebec, apres auoir enfeuely vn

Father Turgis resisted for some time, consoling his little fold, hearing some in confession, strengthening others through the Sacraments of the Eucharist and Extreme Unction, and burying those whom death was slaying. But finally toil, and the infection that he contracted beside those poor languishing people, prostrated him as well as the others: yet he must resist, even to the last sigh. He has himself borne to the sick and beside the dying: he animates, strengthens, and encourages them; and, after having buried the Captain, the Agent, and the Surgeon.— in a word, all the Officers, and 8 or 9 workmen besides,—he died there himself, leaving only one person sick unto death, whom he holily prepared for that passage before yielding up his soul.

[264] Father Jacques de la place and Father Nicolas Gondoin—sent the following year into those quarters for the purpose of establishing a mission on the Mainland, to which a part of the Savages might retire—found the French settlement quite desolated; there were left in it only nine persons out of twenty-three, and so weak, moreover, that the Fathers must remain there, in order to assist these. We have been told that some Savages, touched with compassion, took the dead bodies from their beds in order to give them burial,—the French not having the strength to do so. Others, more wicked and barbarous, seeing every one prostrated, tried to plunder the warehouse; but the energy and skill of those who had recovered from the malady—who had more countenance, as the saying is, than money to stake—prevented them from doing this. Now, whatever be the cause of these maladies, it is not long since they were banished from that island. Father Gondoin

ieune garçon qui l'affistoit, le Pere Iean Dolbeau y deuint perclus de tous ses membres, & comme on le reportoit en France pour trouuer vn air plus doux il rencontra en chemin le Paradis, [265] le feu s'estant pris dans les poudres du vaisseau qui le portoit, l'enuoya dans le Ciel.

L'an 1643. le P. Martin Lyonne, allant aux Hurons passa par Missk, & s'y arreستا voyant que le Pere André Richard demeuroit feul, par le depart de son compagnon deuenu paralytique. Ce bon Pere fuiuit bien tost les traces & les vestiges des autres, il tomba malade l'année fuiuante au mois de May, & ne fut guery qu'au mois de Septembre. On le voulut renuoyer en France, pour n'estre pas à l'espreuue de cet air assez rude, & pour crainte que l'Hyuer fuiuant ne l'emportast, mais ayant tesmoigné beaucoup de resolution pour mourir en Canada, il y demeura, & à joiuy du depuis d'une parfaite fanté, qu'il a employée à l'affistance spirituelle des François, & à la cōuersion des Sauuages; il semble auoir enseuely les maladies, car depuis ce temps-là elles n'ont point paru dans Missk.

Le Pere André Richard s'estant trouué le plus fort de tous les Peres de nostre Compagnie enuoyez en ce pays de croix, s'appliqua fortement à l'étude de la langue des Sauuages, il les frequenta, les [266] fuiuit, & leur témoigna tant de bonne volonté, qu'ils le prirent en affection, le Pere Lyonne là puiffamment secondé, le Pere de la Place s'estant joint auec eux, à pris fa part du trauail, & tous trois ont iétté les fondements d'une petite Eglise, que nostre Seigneur benira s'il luy plaist.

Monfieur l'Abbé de la Magdelaine, Chantre de la

was constrained to leave it; Father Claude Quentin lost his health there, which he came to seek at Kebec, after having buried a young lad who assisted him. Father Jean Dolbeau became crippled there in all his limbs; and when they carried him back to France, in order to find a milder air, he encountered Paradise on the way,— [265] fire, having caught in the powder of the vessel which bore him, sent him to Heaven.

In the year 1643, Father Martin Lyonne, going to the Hurons, passed by Miskou and stopped there, seeing that Father André Richard remained alone through the departure of his companion, who had become a paralytic. This good Father soon followed the path and footsteps of the others; he fell sick the following year, in the month of May, and was cured only in the month of September. We intended to send him back to France, that he might not be exposed to that somewhat harsh air, fearing that the following Winter might carry him off; but, having manifested much resolution to die in Canada, he remained there, and has since enjoyed perfect health,— which he has used for the spiritual assistance of the French, and for the conversion of the Savages. He seems to have buried the diseases, for since that time they have not appeared in Miskou.

Father André Richard, having proved to be the hardiest of all the Fathers of our Society sent to that land of crosses, applied himself with energy to the study of the Savages' language; he associated with them; [266] followed them, and showed them so much good-will that they conceived an affection for him. Father Lyonne has greatly assisted him; Father de la Place, having joined them, has taken

Saincte Chappelle de Paris: porté d'un zele véritablement Chrestien, voulant cooperer à la conuersion des Sauvages, donna les moiens à ces bons Peres de bastir vne habitation en la Baye des Chaleurs dans le Port de Nipigigxi, où il les a fortement secourus avec Messieurs de la Cōpagnie de Misikou. Deuant que cete habitation fut en estat, les Peres y voulurent habiter pour secourir les Sauvages, qui se retirent plus ordinairement en cet endroit. Les neiges n'estant pas assez profondes pendāt l'Hyuer de l'an 1644. pour arrester les bestes sauvages, vne partie de ces pauvres gens mourroient de faim, trois cabanes composées de vingt-cinq personnes se vint ietter entre leurs bras, il fallut espargner sur leur petite prouision, dequoy soulager la famine de tant de monde. Ils ont depuis dressé de petites maisons [267] à la Françoisie, pour loger quelque familles instruites & baptifées par leurs soins, & par leur diligence. Il semble que nostre Seigneur veille traiter ces pauvres peuples d'une façon plus douce, que ceux des nations plus hautes: car non seulement ils ne sont point tombez en aucune affliction, depuis qu'ils ont reçu la Foy, mais au contraire vous diriez qu'ils soient benis du Ciel & de la terre, leur chaste & leur santé s'est a[u]gmentée, disent-ils, depuis leur conuersion, en sorte que les Payens s'en sont mesme étonnez, & plusieurs ont demandé le baptesme cette année, mais on s'est contenté de l'accorder à cinq familles qui ont grossi le nombre de ces bons Neophytes. Leur changement fort notable, à donné de l'estonnement à nos François, qui n'attendoient pas si tost un coup si puissant de la main de Dieu.

his share in the work; and all three have laid the foundations of a little Church, which our Lord will bless if it please him.¹

Monsieur the Abbé de la Magdelaine, Chanter of the Sainte Chappelle² at Paris,—impelled by a truly Christian zeal, and wishing to coöperate in the conversion of the Savages,—gave to these good Fathers the means to build a residence on the Bay des Chaleurs, at the Port of Nipigigwi,³ where he has, with Messieurs of the Company of Miskou, greatly assisted them. Before that abode was ready, the Fathers chose to live there, in order to assist the Savages who usually retire to that place. The snows not being deep enough, during the Winter of the year 1644, to obstruct the wild beasts, a part of those poor people were dying of hunger. Three cabins, composed of twenty-five persons, came to throw themselves into the arms of the Fathers, who found it necessary to save, from their little store, provisions wherewith to relieve the hunger of so many people. They have since then erected little houses [267] in the French fashion, in order to lodge some families who have been instructed and baptized through their care and diligence. It seems that our Lord chooses to treat these poor tribes in a milder manner than those of the upper nations; for not only have they not fallen into any affliction since they have received the Faith, but, on the contrary, you would say that they are blessed of Heaven and earth. Their success in the chase and their health have increased, they say, since their conversion,—so that even the Pagans have been astonished, and several have asked for baptism this year; but we have contented ourselves with granting it to five families, who have increased

Les afflictions neantmoins ont eu leurs bons effets, elles ont amené à Iefus-Chrift le chef de l'vne de ces familles: il auoit presté l'oreille à la voix des Peres qui publient sa Doctrine, mais il ne pouuoit se refoudre de l'embrasser, enfin les croix l'ont emporté malgré ces resistances; il tint vn iour ce discours en leur presence. Il y a [268] quelques années qu'vne maladie contagieuse affligeant nostre pauurè pays, i'en fus frappé avec plusieurs autres qui en moururent, me voyant en danger i'eu recours à Dieu. ie le priay de tout mon cœur de me rendre la vie, faisant vn bon propos de pourfuiure mon baptesme, il me guerit, mais bien-toft apres ie m'oubliai de luy, non pas luy de moy, car pour me réueiller, il me ietta dans vn autre danger, comme ie pourfuiuois vn Esflan, ce grand animal se sentant frappé de mon espée que ie luy d'arday, se tourne vers moy, si promptement que ie ne pû éuiter sa colere, m'ayât donné vn grand coup de l'vn de ses pieds de deuant il me terrassa, & me laissa pour mort, mes camarades suruenans bien étonnez deploroient ma misere, reuenu à moy, i'ay recours vne autrefois à celuy qui m'auoit des-jà guery, il me resuscite encor contre l'esperance de ceux qui ne pensoient qu'à mon tombeau; ie rentre dans mes premieres resolutions, mais la vertu me semblant trop fascheuse, & l'obeyffance aux commandemens de Dieu vn peu rude, ie ne les garday pas, ma santé me fit perdre les pensées du baptesme, mais enfin ie n'ay pû resister au plus fort; il m'a remis [269] cét Hyuer au point d'où il m'auoit tiré, c'est à dire à deux doigts de la mort, me voyant dans cét extremité i'ay ressenty de grands regrets de

the number of these good Neophytes. Their very notable change has given astonishment to our French, who were not soon expecting so powerful an impulse from the hand of God.

Afflictions, nevertheless, have their good effects; they have brought to Jesus Christ the head of one of those families. He had listened to the voice of the Fathers who publish Christ's Doctrine, but he could not decide to embrace it. Finally, crosses carried the day, notwithstanding his resistance; and he spoke one day, in the presence of the Fathers, as follows: [268] "Some years ago, a contagious disease afflicting our poor country, I was stricken with it, along with several others who died from it. Seeing myself in danger, I had recourse to God; I entreated him with all my heart to restore me my life, firmly resolving to seek my baptism. He cured me, but soon after I forgot him; not so did he forget me, for, in order to arouse me, he placed me in another danger. As I was pursuing an Elk, that great animal, feeling himself struck by my javelin, which I hurled at him, turned upon me so suddenly that I could not avoid his rage. Having given me a sharp blow with one of his forefeet, he prostrated me, and left me for dead; my companions coming up, much astonished, deplored my misery. Upon regaining my senses, I again had recourse to him who had already cured me; and again he revived me, contrary to the expectations of those who thought only of my tomb. I returned to my first resolutions; but virtue seeming too difficult to me, and obedience to God's commandments rather hard, I did not keep them, and my health caused me to lose the thoughts of baptism. But at last I have not been able to resist the most

mes desloyautez, ie luy ay demandé pardon, i'ay protesté que ie ne ferois plus retif, il m'a refusité pour la troisieme fois: c'en est fait ie luy veux obeyr; c'est pour ce fujet que vous me voyez aupres de vous, ie n'en partiray point que mes peschez ne soient lauez dans le sang de Iesus-Christ; il a si bien frappé a la porte, qu'elle luy a esté ouuerte; on l'a fait Chrestien avec sa mere, avec ses freres & ses sœurs.

Vn Sorcier voulant épouuanter vn Chrestien, luy dit; i'ay appris de mon Demon, que l'Hyuer prochain ta famille doit tomber dans vne horrible calamité, que ton petit fils mourra bien tost, qu'il n'y a plus de chaffe pour toy, & que tu vas estre miserable: si tu veux neantmoins obeyr à mes paroles, ie destourneray ce mal-heur de dessus ta teste: donne moy les images que tu garde & vne bouteille de vin, & le Demon ne te fera aucun mal. Le Chrestien luy respondit en se moquant de ses songes; i'apartiens à Dieu, que ie viue où que ie meure, ie suis a luy, ie luy ay def-ja donné [270] mes enfans, il les peut prendre quand il voudra, c'est vn bon-heur pour moy, qu'ils me deuācent en Paradis, ie ne crains point ton Demon: Il est vray que son fils tomba malade bien tost apres, & comme quelques personnes le pressoient d'obeir au Sorcier: ie n'en feray rien, repondit-il, qu'on porte mon fils aux Peres, & qu'ils prient Dieu pour luy, voila mon vnique recours. Sa femme l'apporta de quatre grādes lieuës loing, partie sur ses espaules, partie le traissant sur la neige, elle se confessa & communia le iour de la Purification de la Vierge, & le lendemain remporta son petit

mighty; he set me back, [269] this Winter, to the point whence he had drawn me,—that is to say, within two fingers of death. Seeing myself in that extremity, I felt deep regret for my treachery. I asked his pardon, and protested that I would no longer be stubborn; he revived me for the third time. It is settled, and I intend to obey him. It is for this reason that you see me with you; I will not go away until my sins be washed in the blood of Jesus Christ." He has so effectually knocked at the door that it has been opened to him; he has been made a Christian along with his mother, his brothers, and his sisters.

A Sorcerer, wishing to terrify a Christian, said to him, "I have learned from my Demon that next Winter thy family is to fall into a horrible calamity; that thy little son will soon die; that there is no more hunting for thee, and that thou art going to be miserable. Nevertheless, if thou wilt obey my words, I will avert this misfortune from over thy head. Give me the images that thou keepest, and a bottle of wine, and the Demon will do thee no harm." The Christian, mocking at his dreams, answered him: "I belong to God; whether I live or whether I die, I am his. I have already given him [270] my children,—he may take them when he will; it is a happiness for me that they go before me into Paradise. I do not fear thy Demon." It is true that his son fell ill, soon afterward; but, when some persons were urging him to obey the Sorcerer, he answered: "I will do nothing of the kind; let them carry my son to the Fathers, and let them pray to God for him,—that is my only recourse." His wife brought the child from a distance of four full

filz fain & gaillard, nostre Seigneur recompenfant la Foy de la mere par cette guerifon, & la constance du Pere par vne bonne chaffé pendant l'Hyuer. Le Sorcier au contraire tomba dans la pauvreté & dans la difette, son arme luy creua dans ses mains, il fit peu de chaffe, durant l'Hyuer, & l'Esté fuiuant, il fut contraint de quitter le pays, pource que quelques-uns le foupçonnans d'auoir fait mourir leurs parens, le cherchoient à mort.

Deux Satiuages Chrestiens estant partis la veille de Noël, de leur cabane pour se trouuer à la Messe de minuit en la Chappelle [271] des Peres esloignée de trois lieuës, rencontrèrent en chemin la piste d'vn grād Ours, la famine commençoit desia dans leur cabane, & Dieu sembloit leur donner le meilleur de tous les mets dont ils font estat, car l'Ours dans leur estime passe tous les autres animaux; ils s'arresterent vn petit pour consulter si leur deuotion l'emporteroit par dessus leur misere, veu mesmement que la neige qui tomboit pour lors les menaçoit de cacher ces vestiges; il n'importe, dirent-ils, allons prier Dieu, c'est luy qui nous a descouuert la piste de cette beste, c'est luy qui nous la donne, il veut que nous en mangions; en effet dit l'autre, nous pourrons bien apres pourfuiure cét Ours ou quelque autre que Dieu nous peut enuoyer, mais nous ne sçaurions recouurer la feste de la naissance de Iesus, quand cette nuit sera passée; ils s'en viënent à l'Eglise, ils s'acquittent de leur deuoir, se confessent & se communient avec beaucoup de pieté & sans precipitation, & puis avec la permission du Pere, ils reprirent leur route. Ils n'estoient pas loin qu'ils descourrēt vne autrefois

leagues,—partly on her shoulders, partly dragging him over the snow. She confessed and received communion on the day of the Purification of the Virgin, and the next day carried back her little son, well and sprightly,—our Lord recompensing the mother's Faith by that cure, and the Father's constancy by a successful hunt during the Winter. The Sorcerer, on the contrary, fell into poverty and want; his weapon broke in his hands; during the Winter he had little success in hunting; and, the following Summer, he was constrained to leave the country because some, suspecting him of having caused their relatives to die, were seeking his death.

Two Christian Savages, having started from their cabin on Christmas eve, in order to attend the midnight Mass in the Chapel [271] of the Fathers, three leagues distant, encountered on the way the trail of a great Bear. Famine was already beginning in their cabin, and God seemed to give them the best of all the meats upon which they depend,—for the Bear, in their estimation, surpasses all other animals. They stopped a little while, in order to consult whether their devotion would get the better of their misery,—seeing, likewise, that the snow which was then falling threatened to conceal from them those footprints. “No matter,” they said; “let us go and pray to God. It is he who has revealed to us the trail of this beast; it is he who gives it to us, and he intends that we shall eat of it.” “Indeed,” said one man, “we shall easily be able afterward to pursue this Bear, or any other that God may send us; but we cannot recover the feast of the birth of Jesus, when this night shall be past.” They come to Church; they fulfill their duty, confess, and receive

la piste de cét Ours, ils la suivent. & rencontre[nt] l'animal, ils le tuent & le font manger à leurs famille, se [272] confirmans de plus en plus en la providence paternelle de leur Sauveur Iesus; car ainsi l'appellent-ils.

Vn ieune Chrestien se voyant mal'heureux à la chasse rentre dans soy-mesme; d'où me vient faisoit il à par soy cette disgrâce? affeurement i'ay fasché Dieu: il s'examine va trouuer les Peres à leur habitation à vingt lieuës de sa cabane, il se confesse avec beaucoup de regret de ses offences, il s'en retourne chez luy, il rencontre en chemin trois Esclans, il les poursuit il les attrape & les met à mort, benissant Dieu de luy auoir ouuert les yeux par vne si aimable disgrâce.

Vn Catechumene ayant receu vn affront tres-sensible de l'vn de ses compatriotes; couuoit ie ne sçay qu'elle rancune dans son cœur, ne cherchant que l'occasion de s'en venger, & comme il estoit de consideration, il ne manquoit de bouter feux & de gens qui luy offroient leur seruice contre son ennemy, il en descouurit quelque chose au Pere qui l'instruisoit, le Pere prenant occasion de ces paroles du *Pater*, pardonnez nous nos offences cōme nous pardonnons à ceux qui nous ont offensé, l'aduertit serieusement que Iesus defendoit la vengeance, [273] qu'il chastioit rigoureusement ceux qui ne vouloient point pardonner, & que s'il aspiroit au baptesme il deuoit regarder son ennemy comme son frere, cét homme admirant la beauté de cette Doctrine la receut & la pratiqua: car si tost qu'il fut baptisé non seulement il pardonna cette iniure, mais il promit en outre d'aimer & de

communion, with much piety and without haste; and then, with the Father's permission; they resume their course. They had not gone far when they again discovered the trail of that Bear; they follow it, and encounter the animal, which they kill, and use as food in their family;—[272] becoming more and more confirmed in the fatherly providence of their Savior Jesus, for so they call him.

A young Christian, seeing himself unsuccessful in the chase, communes with himself. "Whence comes to me," he said within his heart, "this ill fortune? Surely, I have offended God." He examines himself, goes to find the Fathers at their residence, twenty leagues from his cabin, and confesses, with much sorrow for his transgressions. He returns to his abode, and meets on the way three Elks; he pursues them, overtakes them, and puts them to death,—blessing God for having opened his eyes through so kindly a check.

A Catechumen, having received a very sharp affront from one of his fellow-countrymen, nursed I know not what rancor in his heart, seeking only an opportunity for revenge; and, as he was a man of importance, he did not lack firebrands, and people who offered him their service against his enemy. He revealed something of this to the Father who instructed him; the Father,—availing himself of those words in the *Pater*, "Forgive us our offenses, as we forgive those who have offended us,"—seriously warned him that Jesus forbade revenge, [273] and severely punished those who would not forgive; and that, if he aspired to baptism, he must regard his enemy as his brother. This man, admiring the beauty of that Doctrine, received and practiced it;

protéger comme son frère celui qui l'auoit offensé, priant le Pere de l'en asseurer de sa part.

Vne femme Chrestienne se trouuant en la compagnie de quelques Payens fut gauffée & mocquée sur ses deuotions: son mary quoy qu'enfant de l'Eglise ne pouuant supporter ces risées, luy dit qu'elle estoit trop ardente, qu'elle deuoit moderer son zele pour ne donner sujet à ceux qui auoient de trop grands yeux, d'auoir aussi vne trop grande bouche; ie veux croire, dit-elle, non à demi mais entierement, ie ne me demeritray iamais d'un seul point de la Foy que i'ay receuë de Dieu; on a beau se rire, on a beau se gauffer, rien ne m'estonne, ie suis Chrestienne: son mary fort consolé luy dit, ie t'en aime dauantage, aye bon courage, ne quitte point le chemin où tu es entrée.

[274] Cette bonne ame pressée par ses amis de manger de la viande es jours deffendus à ceux qui ont quelque autre nourriture raisonnable, respondit que la faim ne luy donnoit pas tant de peine, que l'obeissance aux ordres de l'Eglise luy donnoit de consolation, & comme vn de nos Peres l'aduertissoit de l'intention de l'Eglise sur ce commandement, elle luy respondit, ie le scauois bien, mais il me sembloit que Iesus me disoit en mon cœur, tiens bon tu n'en mourras pas, & tu n'en feras pas mesme incommodée; en effet elle se porta toujours fort bien elle est infatigable au travail.

Vne femme estant en travail d'enfant, & se voyant en danger de mort, eut recours à nostre Seigneur demandant non la vie, mais le baptesme pour son enfant: Les femmes qui l'assistoient, ne croyans pas

for, as soon as he was baptized, not only did he pardon that injury, but he promised withal to love, and to protect as his brother, the one who had offended him,—praying the Father to assure him of this, in his behalf.

A Christian woman, finding herself in the company of some Pagans, was jeered and mocked about her devotions. Her husband,—being unable, although a child of the Church, to endure such derision,—told her that she was too ardent, and that she must moderate her zeal, in order not to give occasion to those who had too large eyes, to have also too large a mouth. “I wish to believe,” she said, “not by half, but altogether; I will never belie a single point of the Faith which I have received from God. They may laugh, and mock, but in vain; nothing confounds me, for I am a Christian.” Her husband, much consoled, said to her, “I love thee the more for it; have good courage, and do not give up the path upon which thou hast entered.”

[274] This good soul, urged by her friends to eat meat on days forbidden to those who have any other reasonable food, answered that hunger gave her not so much pain as obedience to the orders of the Church gave her consolation. When one of our Fathers informed her of the intention of the Church regarding this commandment, she answered him:—“I knew it well, but it seemed to me that Jesus said in my heart: ‘Hold firm; thou wilt not die for it, and wilt not even be inconvenienced by it.’” In fact, she was always in very good health, and is indefatigable in work.

A woman being in child-labor, and seeing herself in danger of death, had recourse to our Lord,—asking

qu'elle en d'eust rechapper en donnent auis aux Peres qui luy enuoyerent vne Sainte Relique: cette femme Chrestienne l'ayant receuë au milieu de ses grandes souffrances auec beaucoup de foy, se deliura d'un enfant qui eut assez de vie pour recevoir le baptesme, & assez de bon-heur pour passer du sein de sa mere au [275] sein de la gloire. Ses parents & ses voisines s'affligeans aupres d'elle, sur le trespas de ce petit Ange, elle leur dit, qu'il n'estoit pas temps de pleurer, mais de se resjoûir, & qu'elle sentoient vne consolation au fond de son ame, de ce qu'elle auoit vn enfant au Ciel: i'ay demandé, disoit-elle, son baptesme à Iesus son Sauueur & le mien, il me la accordé, n'est-ce pas le sujet d'une joye & d'un contentement bien aymable?

Pour conclusion les Peres de cette Mission, qui ne baptisoient les Sauvages es premieres années que dans la necessité, commençâs depuis trois ans à voir vn fruit plus ample de leurs petits trauaux, par la cōuersiō de plusieurs familles de Barbares, qui faisoient publique profession de nostre sainte Foy, & que leur nouvelle Eglise auoit esté depuis trois mois acruë du nombre de quarante Sauvages baptizez solennellement, furent obligez de monter à Kebec pour y conferer auec le Supérieur de toutes nos Missions; lequel ayant appris l'estat de cette nouvelle Chrestienté, & le desir ardent qu'auoient plusieurs Sauvages suffisamment instruits de nos saints Misteres pour recevoir le Baptesme, renuoya [276] au mois de Septembre, les Peres Iaques de la Place, & André Richard pour les contenter, & Hyuerner auec eux, mais ils ont esté obligez de repasser en France faute de barque, pour les transporter de l'Isle Persee (ou estoit anchré le

not life, but baptism for her child. The women who were assisting her, not believing that she would recover, gave notice to the Fathers, who sent her a Sacred Relic. This Christian woman, having received it with much faith in the midst of her great sufferings, was delivered of a child which had sufficient life to receive baptism, and was fortunate enough to pass from the womb of its mother to the [275] bosom of glory. Her relatives and neighbors mourning beside her over the decease of that little Angel, she told them that it was not the time to weep, but to rejoice; and that she felt comforted in the depth of her soul that she had a child in Heaven. "I asked," she said, "for its baptism from Jesus, its Savior and mine; he has granted it to me. Is not this reason for delightful joy and satisfaction?"

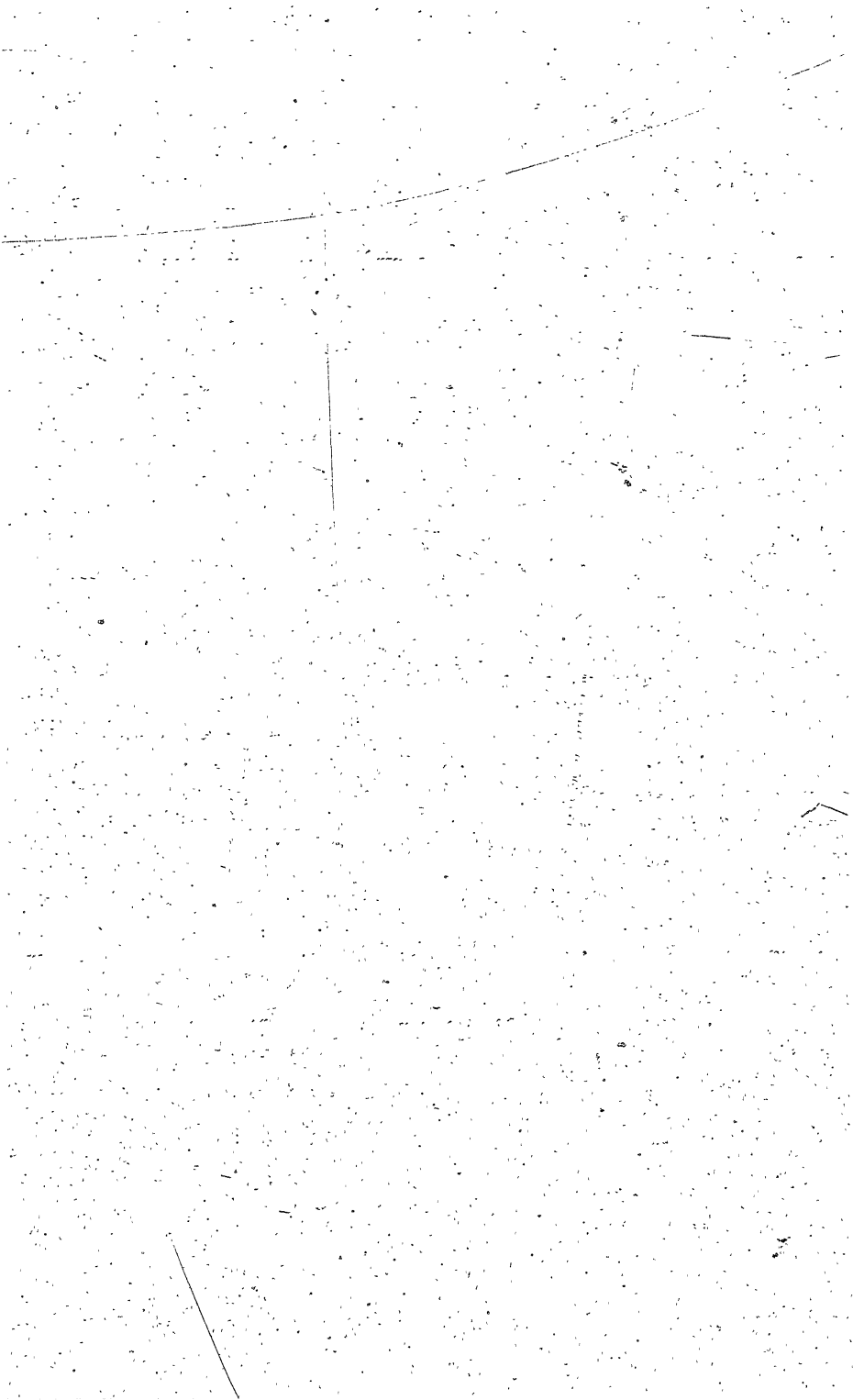
In conclusion, the Fathers of this Mission,—who, in the first years, baptized the Savages only when in necessity,—began three years ago to see a more ample fruit of their little labors, through the conversion of several families of Barbarians, which were making public profession of our holy Faith. Seeing, also, that their new Church had been, within three months, increased by the number of forty Savages, solemnly baptized, they were obliged to go up to Kebec, in order to confer there with the Superior of all our Missions. He—having learned the condition of this new Christendom, and the ardent desire which several Savages, sufficiently instructed in our holy Mysteries, had for receiving Baptism—sent back, [276] in the month of September, Fathers Jaques de la Place and André Richard to satisfy them and to Winter with them; but they were obliged to cross over to France, for want of a bark to convey them

naire qui les portoit) iufques à leur nouvelle habitation bafte parmy les Sauvages de la Baye des Chaleurs. Dieu donnera à cette nouvelle Eglife auffi bien qu'à toutes les autres telle benediction qu'il luy plaira.

FIN.

from Isle Persée (where was anchored the ship which carried them) as far as their new residence, built among the Savages of the Bay des Chaleurs. God will give to this new Church, as well as to all the others, such blessing as he shall please.

END.



LXIV—LXV

MISCELLANEOUS DOCUMENTS, 1648

LXIV.—Epistola Patris Joannis de Brébeuf ad R. P. Vincentium Caraffa, Præpositum Generalem Societatis Jesu, Romæ; St. Mariæ apud Hurones, 2 junii, 1648

LXV.—Journal des PP. Jésuites, en l'année 1648

SOURCES: For Doc. LXIV., we follow Father Martin's transcript of the original, which latter rests in the archives of the Society; the transcript is in the archives of St. Mary's College, Montreal. In publishing Doc. LXV., we follow the original MS. in the library of Laval University, Quebec.

Epistola Patris Joannis de Brébeuf ad Reveren-
dissimum Patrem Vincentium Caraffa,
Præpositum Generalem Socie-
tatis Jesu, Romæ.

R EVERENDE A. IN X^o PATER.

Pax Xi.

Puto omnino supervacaneum scribere ad P. V. de statu hujus nostræ missionis huronicæ, cum ex officio et abunde, ut opinor, præstiterit R. P. Paulus Ragueneau noster superior. Nunc ex una parte status rerum nostrarum optimus esse videtur; tum quia domi summa pax, unio et tranquillitas viget inter nostros et inter domesticos, tum etiam quia omnes pietati, virtuti et perfectioni in primis student, tum quia res christiana satis feliciter procedit, christianis magis magisque excrescentibus non solum numero sed etiam virtute, totque se aperuerunt occasiones longe lateque promulgandi evangelii, ut brevi tempore magnos progressus factura esset fides nisi operariorum summa penuria nostris desideriis, conatibus et occasionibus obstaret; quam ob causam instanter a R. P. P^{ri} petimus ut multos operarios ad excolendam hanc vineam mittat quæ si unquam, antea videtur jam nunc ad messem albescere. Addo etiam, ad fortiorem spir^{ium} nostrarum statum rerum

Letter of Father Jean de Brébeuf to the Very Reverend Father Vincent Caraffa, General of the Society of Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,
Pax Christi.

I think it altogether superfluous to write to Your Paternity concerning the state of this our Huron mission: since Reverend Father Paul Ragueneau, our superior, has officially and fully, as I suppose, discharged that duty. Now, in one aspect, the condition of our affairs appears to be most excellent,—because at home the utmost peace, union, and tranquillity flourish among ours and those of our household, and all apply themselves most diligently to piety, virtue, and perfection; and because the interests of Christianity make very satisfactory progress, the Christians increasing more and more, not only in number but also in virtue. Moreover, so many opportunities for promulgating the gospel have disclosed themselves, far and wide, that in a short time the faith would make great progress, did not the extreme dearth of laborers hinder our desires, efforts, and opportunities. For this reason, we urgently request that the Reverend Father Provincial send many laborers to cultivate this vineyard,—which, if ever before, seems now to be growing even white for harvest. I further note, as tending to the stronger condition of our spiritual affairs, prosperity in things

temporalium cursum prosperum, Etsi enim anno præterito nihil quidquam e Gallia nobis allatum sit, abundamus tamen adhuc, et superabundamus. Itaque ex his omnibus colligi potest, res nostras satis bene procedere, quæ est maxima Dei gratia.

Ex altera vero parte multa et magna sunt omnino quæ non solum res nostras impediunt, sed quæ etiam totius missionis ruinam videntur minitari. Istorum vero alia sunt nobis cum omnibus huronibus communia, nempe hostes quos vero nomine Iroquenses vocamus qui partim vias occludunt et commercia impediunt, partim frequenter strage regionem hanc devastant, denique timore omnia complent. Alia autem impedimenta sunt nobis omnino propria nempe quorundam huronum infidelium in nos odium, quod adeo excrevit ut paucis abhinc diebus unum ex domesticis nostris occiderent, idem in nos præstituri, si se occasio dedisset. Verum hæc postrema impedimenta. Deus jam vertit in bonum et abunde ab omnibus huronibus nobis pro perpetrato homicidio satisfactum est, ex eoque tantum abest ut aliquid detrimenti fides acceperit, ut potius inde excreverit, adeo verum est diligentibus Deum omnia cooperari in bonum: Idemque de reliquis omnibus impedimentis futurum esse confidimus: Si enim Deus pro nobis quis contra nos.

Unum est omnino quod imprimis me sollicitum habet et de quo unico R. P. Ragueneau me voluit, ut puto, scribere, nec vero præ modestia aut potuit aut

temporal; for although, in the past year, nothing whatever was brought to us from France, we nevertheless up to this time abound, and more than abound. Therefore, from all these things it may be inferred that our affairs proceed quite well,—which is a very great favor from God.

But on the other hand there are, altogether, many and considerable influences which not only hinder our work, but seem even to threaten the ruin of the whole mission. Some of these, indeed, are common to us with all the hurons,—especially the enemy, whom we call by the name of Iroquois; they, on one hand, close the roads and obstruct trade, and, on the other, devastate this region by frequent massacre; in short, they fill every place with fear. Other hindrances, however, are altogether peculiar to us,—notably, the hatred toward us of certain infidel hurons, which has grown to the degree that a few days ago they killed one of our domestics. They were ready to offer the same treatment to us, if opportunity had occurred. However, God has already turned these latter difficulties into good, and abundant satisfaction has been made to us by all the hurons for the homicide perpetrated. And the faith, far from receiving any detriment from this, has rather increased thereby,—so true it is that all things work together for good to those who love God. We trust that it will be the same with all remaining obstacles; for, if God be for us, who is against us?

There is certainly one thing which gives me especial anxiety; and about which alone Reverend Father Ragueneau, as I think, has desired me to write; nor, indeed, could or should he write it, through modesty. I fear, I say, lest the Bull of the Supreme Pontiff—

debut. Vereor, inquam, ne Summi Pontificis Bulla quæ tunc cum Paternitas Vestra in Generalem erecta est fuit edita, de triennali potestate superiorum, nos cogat mutare superiorem, quod non poterit fieri in hoc statu rerum et temporum, sine notabili damno missionis. Sane is qui nunc præest R. P. Paul Ragueneau vere est in primis eximius et ut uno verbo dicam, omnibus numeris et partibus absolutus, qui non habet sibi hic similem, et nescio an in posterum habeat [*for* habeat]; cui missio multum omnino debet, utpote qui prudentissime, suavissime, fortissimeque hactenus eam gubernat. Is autem est status rerum et temporum ut existimem eum solum et unicum esse, qui possit eam nunc pro dignitate gubernare. homines enim multi sunt hic ex nostris viri sane religiosissimi et multis donis naturæ et gratiæ illustres, sunt tamen omnes, meo iudicio, multis partibus illo longe inferiores, tum in omnibus aliis tum maxime in gubernandi ratione et vero nemo est qui ante gubernavit. Quanquam si necessario alius superior esset eligendus, non videretur debere assumi nisi ex iis qui hic sunt, non autem ex aliis qui harum regionum experientiam nullam omnino habent. Quapropter jam ab anno superiore scripseram ad R. P. ^{Plém} ut si fieri aliquo modo posset, continuaretur R. P. Ragueneau, in eoque situm esse momentum pro bono hujus missionis. Nunc autem ut existimo. Cauta [*sc.* jacta] est alea et expectamus hoc anno litteras, vel de ejus mutatione vel de continuatione.

which was issued at the time when Your Paternity was elevated to the rank of General — respecting the triennial term of authority of superiors, may compel us to change our superior, which cannot be done in this condition of affairs and circumstances, without notable injury to the mission. Surely he who now presides, Reverend Father Paul Ragueneau, is in truth most excellent; and, to speak in a single word, is accomplished in every respect, and thorough in all duties. He has not his counterpart here, and I know not whether he will have in the future. The mission owes very much to him, for he has up to this time governed it most prudently, most benignly, and most vigorously. Such, moreover, is the condition of affairs and circumstances, that I regard him as the one and only man who can govern it now, as befits its dignity. For there are many men here, and among ours there are certainly men who are most devout, and illustrious for many gifts of both nature and grace; nevertheless, they are all, in my judgment, far inferior to him in many respects, — in all other things, indeed, but most of all in the matter of administration; and, in fact, there is no one who has governed before. For the rest, if necessity should compel the choice of another superior, it would seem that he ought to be taken only from those who are here, and not from others who have no experience whatever in these regions. Therefore, as early as last year I wrote to the Reverend Father Provincial that, if it could in any way be arranged, Reverend Father Ragueneau ought to be continued in office, and that in him lay the power for good in this mission. Now, however, I suppose the die is cast; and we expect letters this year, concerning either his

Quod si res esset adhuc in integro, quanto ego possum, rogo et obtestor P. V. ut tempus ejus proroget. Non erunt semper eadem tempora, non erunt semper eadem necessitates. Poterit post aliud triennium aliquis alius succedere, si non pari cum fructu, at certe cum minori damno et periculo. hoc unum est quod a P. V. efflagito, paratus tamen ad omnia si aliter quam vellem eveniret. Quod enim volo, parum volo et in tantum volo in quantum ad Dei majorem gloriam cessurum est. Meum est proponere, Dei vero disponere. Peto præterea a V. P. ut benedictionem suam mihi impertiat.

R. Ad. P. V^æ

Servus humillimus atque Obedientissimus in X^o

JOANNES DE BREBÉUF.

Ex Residentia St. Mariæ
apud hurones in nova francia

2 junii 1648.

transfer or his retention. But, if the matter be yet unsettled, I ask and beseech Your Paternity, as far as I can, to prolong his term. The times will not always be the same; the same necessities will not always exist. After another three years, some one else can succeed him, if not with equal usefulness, yet certainly with less injury and peril. This one thing is what I beseech of Your Paternity,—being ready, nevertheless, for all things, if it should happen otherwise than I desire, for what I wish, I wish but little, and only in so far as it will conduce to the greater glory of God. It is mine to propose, but for God to dispose. I furthermore beg Your Paternity to bestow on me your blessing.

Your Very Reverend Paternity's
Most humble and most Obedient
Servant in Christ,

JEAN DE BREBEUF.

From the Residence of Ste. Marie,
among the hurons, in new france.

June 2, 1648.

Journal des Pères Jésuites, en l'année
1648.

1648. IANUIER

LES Hospitalieres enuoyerent le matin vne lettre par M. de St. Sauueur: & le soir d'aparauant vn petit quart de vin d'Espagne d'environ 4. pots ie leur enuoyé vne lettre le mesme Iour & vn liure l'abregé du p. suffren.

Ie donné a M. de St. Sauueur vne bougie & vn gerson, il demanda vne Calote que ie luy fit faire.

Estreines.

les Vrsulines enuoyerent vne lettre, & vne croix de relique pour moy, vn pain de bougie au p. lyonne, & au p. le Ieune; & a disner le Iour de la Circoncision. Ie leur enuoyé vne lettre, & vne Image dans vn cadre pour l'oratoire de leur Classe.

Ie donné a Pierre celuy que tenoit le lutrain, vn Estuy, vne Image, Chapelet & liuret.

A Mons^r. & Madame bourdon, vn reliquaire, des heures & vn Abregé du p. suffren.

A nos P. & ff. & c le soir vne grande Image enluminee de velin, & i'en enuoyé autant a Sillery.

Nvf dismes apres vespres les litanies de

Journal of the Jesuit Fathers, in the year
1648.

1648, JANUARY.

THE Hospital nuns sent a letter in the morning by Monsieur de St. Sauveur, and, the evening before, a small keg of spanish wine,—about 4 pots.⁴ The same Day, I sent them a letter, and a book,—father suffren's abridgment.⁵

I gave Monsieur de St. Sauveur a wax taper and a gerson;⁶ he asked for a Skullcap, which I had made for him.

The Ursulines sent a letter and a relic-cross for me; a cake of candle-wax for father lyonne and father le Jeune; and a dinner on the Day of the Circumcision. I sent them a letter and an Image in a frame, for the oratory of their School. *New-year's gifts.*

I gave Pierre,—him who kept the lectern,—a Box, an Image, a Rosary, and a little book.

To Monsieur and Madame bourdon, a reliquary, a book of hours, and an Abridgment of father suffren.

To our Fathers and brethren, etc., we gave, in the evening, a great illuminated Picture in vellum; and I sent one like it to Sillery.

After vespers, we said the litany of our Lady; and, the day before, that of the name of Jesus.

nõe Dame. & la veuille celle du nom de Iesvf.

*fausse alarme de la
Prise de louys
Couillar &c.*

On nvf vint aduertir le soir sur les 8. h. du desastre arriué ce 1^{er}. Iour de l'an scauoir que quatre françois, louys, Couillart, Chastillon, delessar, & vn quatrième estant allés au lac, que 3. auoient esté pris par les yroquois & que Chastillon seul s'estoit sauué; mais le lendemain les trois qu'on disoit auoir esté pris retournerent.

Les roys.

Aux roys M. le gouuern^r. enuoya Poule d'Inde, 2. & quatre Chapons, i'en enuoyé la moitié a Sillery

*arriué de Hurons
de 3. riu.*

Enuiron ce temps vinrent des 3. riu. 2. ou trois Hurons, qui nvf apporterent quelques lettres.

feu.

*Depart de Chas-
tillon.*

le 7. le feu prit a la brasserie de l'habitâon. le 11. partit d'icy Chastillon soldat en la Comp^{ie}. des Hurons au nombre de 7. qui s'en retournoient aux 3. riu. Chastillon s'en alloit la pour se disposer au voyage des Hurons des le Commencem^t. du printemps: il nvf laissa en depost vn bahu avec la Clef, & vne autre Clef d'un Coffre qu'il fit porter chez denys duquet: il me donna a entendre que si Dieu dispoit de sa personne on troueroit dans son bahu le memoire de toutes ses affaires & disposions. il alloit comme deuant porter *la voix* de m. le gouuerneur aux Hurons p^r. leur faire scauoir l'estat des affaires d'icy bas avec ordre de ne faire & de ne dire que ce que le P

They came to notify us, about 8 o'clock in the evening, of the disaster which happened on this 1st Day of the year, to wit, that four frenchmen — louys Couillart, Chastillon, delessar, and a fourth — having gone to the lake, 3 had been taken by the yroquois, and Chastillon alone had escaped; but, on the next day, the three who were said to have been taken returned.

At epiphany, Monsieur the governor sent 2 Turkeys and four Capons; I sent half thereof to Sillery.

About this time, 2 or three Hurons came from 3 rivers, who brought us some letters.

On the 7th, fire broke out at the brewery of the settlement.

On the 11th, Chastillon, a soldier, left here in Company with the Hurons, to the number of 7, who were returning to 3 rivers. Chastillon went thither to make ready for the journey to the Hurons at the Beginning of spring. He left on deposit with us a trunk with its Key, and another Key to a Chest which he had carried to denys duquet's.⁷ He gave me to understand that, if God disposed of his person, we would find in his trunk the statement of all his affairs and arrangements. He went, as it were, before, to bear monsieur the governor's *voice* to the Hurons, in order to acquaint them with the state of affairs down here, and with orders to do and to say only what the Father Superior of the Hurons should command him. A few Days later, his Hat also was brought to me to be kept, and an

A false alarm about the Capture of louys Couillar, etc.

Epiphany.

Arrival of Hurons from 3 rivers.

Fire.

Departure of Chastillon.

Super. des Hurons luy ordonneroit. on m'apporta quelques Iours apres son Chapeau encores a garder, & vne arquebuse pour laquelle auoir racommodée la fortune, forgeron demanda 7li. 10.s.

Mort de Ioseph huron.

le 17. mourut Ioseph Anchiarre de la Chaudiere blessé par hasar par son compaignon ochisentaete dont l'arquebuse se delascha contre sa lambe qu'il luy fallut couper, il fut apporté a l'hospital le dernier Iour de l'an 1647. fut baptisé le mesme Iour, puis receut deux fois l'absolution, & mourut le Iour susdit. il fut enterré au Cemetiere Commun dans vn Coffre a l'Instance des ses Compaignons qui le trainerent sur vne traisne de l'hospital au Cemetiere.

retour de la mission de beauport. 200. ames.

le 14. retourna le p. de quen de sa mission de beauport iusques au Cap de Tourmente & Isle d'orleans: il y trouua plvf de 200. ames & plvf de 140. Communians.

Morts, malades;

Sur la fin de ce moys il y eut forcé morts & malades.

voyages aux 3. riu.

Itē sur la fin de ce moys vint vn Huron des 3. riu. que s'en retourna Incontinent apres avec vn autre.

FEBURIER.

feste de la Purificâon.

La veille de la purificâon il n'y eut point de salut; le Iour apres le benedicamvi dño de vespres on dit les Litanies de nõe Dame; ce qui é bon d'estre obserué a toutes les festes de nõe dame.

arquebus, for having mended which la fortune, the blacksmith, asked 7 livres and 10 sols.

On the 17th, Joseph A. onchiarre, of la Chaudiere, died, being accidentally wounded by his companion ochiwentaete, whose arquebus went off against his Leg, which had to be amputated. He was brought to the hospital on the last Day of the year 1647; he was baptized the same Day, then twice received absolution, and died on the above-mentioned Day. He was buried in the Common Cemetery, in a Coffin, at the Entreaty of his Companions, who drew him upon a sledge from the hospital to the Cemetery.

Death of Joseph, a Huron.

On the 14th, father de quen returned from his mission at beauport, Cap de Tourmente, and the Island of orleans: he found there more than 200 souls, and over 140 Communicants.

Return from the mission at beauport. 200 souls.

Toward the end of this month, there were many dead and sick people.

Deaths; sick people.

Item, toward the end of this month came a Huron from 3 rivers, who then Straightway returned, with another.

Journeys to 3 rivers.

FEBRUARY.

On the eve of the purification, there was no benediction; on the Day, after the *benedicamus domino* for vespers, we said the Litany of our Lady,— which is good to be observed at all the feasts of our lady.

Feast of the Purification.

We had about 100 small tapers, made by our brother Noircler, with Wax, wicks, etc.,

On fit faire de petits cierges environ vne 100. par nôe f. Noircler, de la Cire, mesche &c. de l'Eglise qui furent distribués cõe l'an passé: mais il sera bien a propos d'establi au plüstost qui se pourra que le monde vienne prendre des Cierges selon les rubriques; ne gardant aucun ordre sinon de M. le gouu. & de ceux qui seront les plus proches du balustre, toutesfois il y a de la peine a cela si ce Iour-la on ne remue les bancs & qu'on ne fasse place.

on ne prescha point a la messe la solemnitè estant tombée en vn Dimanche y ayant eu Eau benistè, cela eut esté trop long; mais le Catechisme l'apres-disnée se fit sur le suiet de la feste.

*funerailles de la
femme de Drouin
fille de Zacharie*

Ce mesme Iour mourut la femme de Drouin, fille de M^{re}. Zacharie, elle fut apportée le 4^e. a l'hospital où on alla dire vespres des morts deux Peres avec les Chantres ordinaires de l'Eglise, & a l'issue de vespres on fit la Ceremonie a l'entour du Corps qui ensuite fut porté au Cimetiere, ils ne le voulurèt pas traîner sur la traîne, ils furent contraints de le porter a deux a raison des chemins estroits: on enuoya de la paroisse 4. cierges. 4. torches; la Croix, & le Psautier: le lendemain on dit vne grande Messe a la paroisse, mais les parens furent aduertis qu'ils allassent Inuiter Poisson vn Artisan pour ayder a dire la Messe avec Pierre qui estoit ouvrier de l'habitåon

from the Church, which were distributed in the same manner as last year. But it will certainly be expedient to arrange, as soon as possible, that the people come to get their Tapers according to the rubrics,—observing no order, unless for Monsieur the governor and those who shall be nearest the railing; yet there is difficulty therein, unless on that Day the benches are moved and room is made.

We did not preach at mass; the festival having fallen on a Sunday, and there having been distribution of holy Water, it would have been too long; but the afternoon lesson in the Catechism turned upon the subject of the feast.

This same Day, Drouin's wife, daughter of Master Zacharie,⁸ died; she was brought to the hospital on the 4th, where two Fathers, with the usual Church Choristers, went to say vespers for the dead; and at the end of vespers, they held the Ceremony over the Body, which was then carried to the Cemetery. They did not wish to draw it on the sledge; they were constrained to bear it two by two, because of the narrow roads. We sent from the parish church 4 tapers, 4 torches, the Cross, and the Psalter. The next day, a high Mass was said at the parish church; but the relatives were notified that they should go and invite Poisson,⁹ an Artisan, to help say Mass, together with Pierre, who was a workman of the settlement, thereto appointed. We draped the Altar in black, and lighted 4 tapers;

*Funeral of Drouin's
wife, the daughter
of Zacharie.*

destiné p^r. cela: on para l'Autel de noir, & on alluma 4. cierges il n'y eut point de nos ff. a servir.

le mesme Zacarie & Drouin demanderent vne autre Messe pour le 8^e. Jour d'après, on leur accorda vne messe basse, mais il eut mieux vallu la leur donner le 3. le 8. ou le 30. selon les rubriques.

Hospitalieres.

le 6. les Hospitalieres traiterent la maison magnifiquement. & sæpe alias multa miserunt.

Jours gras.

Pour les Jours gras on enuoya icy du magazin & de la part de Mons^r. le gouu. force viande quartier de Veau, orignac on en auoit tué quatre scauoir les Hurons qui hyuernoient icy au nombre de trois où quatre sans ceux qui estoient aux 3. riu.

On enuoya d'icy quatre bouteilles de vin d'hespagne pour les iours gras a Sillery, de celuy qu'on n'v auoit donné de l'hospital & du magazin, on en auoit enuoyé deux auparavant.

les deuotions des 3. Jours se passerent cõe les années passées cela alla bien, il les faut continuer.

Mercredy des Cendres.

le Mercredy des Cendres alla mieux que les deux années precedents. voicy cõe l'on fit dont on donna aduis auparavant au peuple. le 1^{er}. coup a 7. h. (on le pouoit sonner a 6½.) le 2^{on}. a 7½ auquel temps on dit vne basse messe, a l'issue de laquelle on sonna le

there were none of our brethren to serve mass.

The same Zacarie and Drouin requested another Mass for the 8th Day following; we allowed them a low mass, but it would have been better to give it to them on the 3rd, or the 8th, or the 30th, according to the rubrics.

On the 6th, the Hospital nuns regaled the house magnificently, *et sæpe aliàs multa miserunt.*

Hospital nuns.

For the Days of shrovetide, they sent hither from the warehouse and from Monsieur the governor, abundance of meat,—a quarter of Veal, and moose. Four moose had been killed by the Hurons who were wintering here, to the number of three or four, besides those who were at 3 rivers.

Shrovetide.

We sent from here four bottles of spanish wine for the shrovetide days at Sillery, from that which had been given us from the hospital and from the warehouse: we had sent two bottles previously.

The 3 Days' devotions passed as in the former years; that went well, and they must be continued.

Ash Wednesday went off better than in the two preceding years. We observed it as follows, and gave notice to the people beforehand: the 1st bell at 7 o'clock (they might ring it at 6½); the 2nd at 7½, at which time we said a low mass. At the end of this was rung the 3rd bell for high mass, at the Beginning of which the blessing and the distribution of the Ashes took place,—monsieur de

Ash Wednesday.

3°. coup de la grande messe au Commencem^t. de laquelle se fit la benediction & la distribution des Cendres, mons^r. de St. Sauueur me donnant & receuant des Cendres de moy selon les rubriques, puis nos ff. Mons^r. le gouuern^r. & puis le peuple sans Ceremonie venant au balustre, & pour ce faire commodem^t. on osta les bancs qui pouuoient empescher; ce qui est necessaire: a l'issue de la grandé Messe Mons^r. de St. Sauueur dit la Sienna.

J'intimé les predicãons des Vendredys a l'hospital du p. bailloquet & des Mercredys aux Vrsul^{es}. du p. lyonne.

Messagers des 3. riu.

le dernier Iour de february reuinrent des 3. riu. quelques Hurons qui nvf apporterent des lettres, qui s'en retournerent 8. ou 10. Iours apres.

*A beauport Messe
&c.*

On alla â beauport les festes & Dimanches & mesme le Iour des Cendres tant que la glace sur la riuere le permit.

hyer doux.

l'hyer de cette année fut encores plvf doux que celuy de l'an passé: on commença a semer enuiron le temps de l'an passé.

MARS. 1648.

*St. Ioseph & l'An-
nonciãon.*

la St. Ioseph se passa tout cõe l'an passé, cõe aussy l'Annonciãon; tout cela alla bien.

voyage d'Amiot.

Amyot arriue icy avec 3. Hurons le 27. estant venu par Canot iusques au Cap rouge.

*Mort funeste d'un
homme & son enter-
rem^t.*

le 30. fut accablé de la cheute d'un autre vn nommé André de chez Mons^r. de Launay; il suruesquit 24. h. eut l'extreme Onction, fut

St. Sauveur giving me and receiving from me Ashes, according to the rubrics. Then our brethren, Monsieur the governor, and then the people, came to the railing without Ceremony; and, to do this conveniently, they removed the benches which might be in the way,—which is necessary. At the end of high Mass, Monsieur de St. Sauveur said His.

I announced the sermons—for Fridays, at the hospital, by father bailloquet; and for Wednesdays, at the Ursulines', by father lyonne.

On the last Day of february, some Hurons came back from 3 rivers, who brought us letters, and who returned 8 or 10 Days later.

*Messengers from
3 rivers.*

We went to beauport on feasts and Sundays, and even on Ash Wednesday, as long as the ice on the river allowed it.

*To beauport: Mass,
etc.*

The winter, this year, was still milder than that of last year: they began to sow about the same time as last year.

A mild winter.

MARCH, 1648.

St. Joseph's day passed quite as in last year; so, too, the Annunciation; all that went well.

*St. Joseph and the
Annunciation.*

Amyot arrives here with 3 Hurons on the 27th, having come by Canoe as far as Cap rouge.

Amyot's journey.

On the 30th, a certain André, from Monsieur de Launay's, was crushed by another man's fall. He survived 24 hours, received

*Sad death of a man,
and his burial.*

apporté apres sa mort a Quebec où le degré de la Chapelle estant trop Incommode, il fut porté a vne des châbres des hommes des Vrsulines. où le prestre qui deuoit dire la messe le vint prendre, & estant posé a l'Eglise des Vrsul^{es}. avec deux torches & des cierges a l'entour du Corps, on y dit vne messe basse, puis la Ceremonie de l'issue fut faite & de la porté en terre au Cemetiere: en mesme temps Gabory, vn de nos hôes de Sillery fut blessé de la mesme façon.

Gabory blessé

*Dimanche de la
passion.*

Le Dimanche de la passion qui estoit le 29. on alla a l'Hospital cõe l'an passé, on y dit le Stabat, O crux aue, Aue regina çolorũ Dñe saluũ fac regẽ, cela fut a l'issue du Catechisme.

AURIL.

Le Dimanche des rameaux le tout alla comme l'année precedente.

Les Hospitalieres & Vrsul^{es}. chanterent toutes les Tenebres:

Semaine Ste.

Le Ieudy St. comme l'année precedente

Itẽ le Vendredy, excepté que Mons^r. de St. Sauueur y chanta la Passion, parceque celui qui officioit l'auoit preschée Immediatem^t. auparauant: on commença la predicãon a 7. heures elle dura 2. h. & ½. & de seruice fut acheué cõe il falloit;

& de Pasque

le samedy le mesme que l'an passé le tout alla bien Mons^r. de St. Sauueur m'assista tousiours bien, le salut de mesme

extreme Unction, and, after his death, was brought to Quebec,—where, the Chapel steps being too Inconvenient, he was borne to one of the men's rooms at the Ursulines'. The priest who was to say mass went there to get him; and, when he was set down at the Ursulines' Church, with two torches and candles about the Body, we said a low mass there; then the closing Ceremony took place, and he was borne thence to the ground in the Cemetery. At the same time, Gabory, one of our men at Sillery, was wounded in the same manner.

Gabory wounded.

On passion Sunday, which was the 29th, we went to the Hospital the same as last year. We said there the *Stabat, O crux ave, Ave regina cælorum,* and *Domine salvum fac regem;* that was at the conclusion of Catechism.

Passion Sunday.

APRIL.

On palm Sunday, everything occurred the same as last year.

The Hospital and Ursuline nuns sang the *Tenebræ* entire.

Holy Week

Holy Thursday, the same as last year.

Item, Good Friday, except that Monsieur de St. Sauveur sang the Passion, because he who was officiating had preached it Immediately before. We began the preaching at 7 o'clock; it lasted 2 and $\frac{1}{2}$ hours, and the service was appropriately finished.

and Easter.

Saturday, the same as last year; all went well. Monsieur de St. Sauveur assisted me well throughout; benediction, the same.

*Je douté avec
d'autres plus que
Jamais s'il ne falloit
pas nommer l'Em-
pereur le Vendr. &
Samedy Sts. a peine
trouué-je deux mis-
sels qui s'accordas-
sent. ie pris resoluon
de m'en esclaircir en
france, & cependant
ie dis cõe vn des
missels le plus fauo-
rable. pr. la france.*

*baptisme de
Sa, ondionrhens.*

*retour d'Amiot
Arquebuse de
Chastillon.*

*depart de Monsr. de
la Tour.*

bastiments

Le f. Liegeois.

Le Dimanche de Pasque le p. le Ieune a l'issue de la 1^e. & 2^e. Messe fit pendant les Communions l'entretien du St. Sacrement; & la predicãon fut remise a l'apres disnée a l'issue de Vespres, le salut a 5. h. ½. tout cela alla bien.

le lundy & le mardy le tout cõe l'an passé, excepté que les religieuses chantoient l'o filii alternatiuem^t.

Nvf Inuitasmes le Mardy Mons^r. de St. Sauueur a disner, & aux autres qui assistoient au lutrin on leur donna quelque bouteille de vin.

Sa, ondionrhens Huron du bourg de la Conception qui auoit hyuerné icy fut baptisé la veuille de Pasque, son parein M. de la fresnaye le nomma Charles.

On fit faire aux Vrsul^e. a l'Hospital & a Sil- lery de donner la Communion le Iour de pasque.

les festes de pasque Amiot s'en retourna avec les Hurons; & Mons^r. de la Tour qui alla en Chaloupe p^r. faire la guerre; ie donné a Amyot l'Arquebuse de Chastillon selon ce qu'il m'en auoit escrit; ils ne partirent que le Ieudy 16. du moys d'Auril.

Nos gens au nombre de dix ou douze trauaillerent tout l'hyuer au bois iusques a Pasque pour la charpente de la grande maison; le tout fut fait & apporté a Pasque: & a Pasque on commença a trauailler sur la place. nôe f. Nicolas le fauconier auoit soin de la maçonnerie nôe f. liegeois la surintendance de tout,

On Easter Sunday, father le Jeune, at the end of the 1st and 2nd Masses, discoursed upon the Blessed Sacrament during the Communion; and the preaching was put off till afternoon, at the close of Vespers. Benediction at 5½ o'clock. All that went well.

On Monday and Tuesday, everything occurred the same as last year, except that the nuns sang the *o filii* responsively.

On Tuesday, we invited Monsieur de St. Sauveur to dinner; and to the others who assisted in the choir we gave a bottle or so of wine.

Sa ondionrhens, a Huron from the village of la Conception, who had wintered here, was baptized on Easter even; his godfather, Monsieur de la fresnaye, named him Charles.

An error was committed at the Ursulines', at the Hospital, and at Sillery, in giving Communion on easter Day.

During easter week, Amiot returned with the Hurons, and Monsieur de la Tour, who went in a Shallop to make war. I gave Amyot Chastillon's Arquebus, as he had written me that I should do so. They did not leave till Thursday, the 16th of the month of April.

Our people, to the number of ten or twelve, worked in the woods all winter until Easter, for the timber of the great house; all was done and brought thither at Easter; and at Easter they began to work upon the spot. Our brother Nicolas le fauconier had charge of the masonry; *our brother liegeois, the superintendence of the whole work;* and our brother

With others, I doubted more than ever, whether it were not necessary to mention the Emperor on Good Friday and Holy Saturday. I found scarcely two missals that agreed. I resolved to enlighten myself in France; and meanwhile I followed one of the missals most favorable to France.¹⁰

Baptism of Sa ondionrhens.

Return of Amiot. Chastillon's Arquebus.

Departure of Monsieur de la Tour.

Buildings.

Brother Liegeois.

& nôe f. Ambroise Cauuet du bois de menuiserie &c.

Eglise pour La paroisse 1648.

En mesme temps on bastissoit vn corps de logis au fort; & vne Eglise pour la paroisse.

yurognes punis

Quatre ou 5. personnes furent mises sur le Cheualet p^r. s'estre enyurée a Pasque.

Missions paschales. pointe de Leui.

le p. bailloquet alla en ce mesme temps p^r. la 1^e. fois dire la messé a la pointe de leui, & apres a l'isle aux oyes (Mons^r. de St. Sauueur a beaupré)

de Excōnicāoe in eos, qui nō comunicāt in paschate.

L'octaue de Pasque l'intimé le Canon du Concile de lat[e]ran, & les peines portées contre ceux qui ne se communient a Pasque (de quo v. Cardin. de Iugo t. de Euchar^a.) *uiuens ab Ecclesiae ingressu arceatur, & moriens Ecclesiastica careat sepultura;* ie donné 8. Iours de répit; & ensuite post octo dies declarandi erant incurrisse excommunicationē, seu potiv^t *excommunicandi erant cū nō de facto essent excommunicati, sed excommunicandi, ergo ab habente potestatē, quā non habent parochi;* quod si dicatur nos ampliv^t aliquid habere cū non mihi constaret, proposui non facere sed petere in gallia quid agendū, si nihil nobis ad solut^m. difficultatū hoc anno adueniret.

St. Marc.

le 25. Iour de St. Marc le tout se passa cōe l'année derniere; ie fus la veuille visiter les chemins de la procession aux Hospital. & Ursulines, ils ne me parurent pas assez passables p^r. faire la Procession avec bien-seance; toutesfois ie m'en repentis depuis, l'Eglise se

Ambroise Cauvet, of the timber for the joiners, etc.

At the same time, barracks were being built at the fort, and a Church for the parish.

Church for The parish, 1648.

Four or 5 persons were put on the Chevallet for becoming intoxicated at Easter.

Drunkards punished.

Father bailloquet went at this same season, for the 1st time, to say mass at point levi; and *afterward to the isle aux oyes* (Monsieur de St. Sauveur to beaupré).

Paschal Missions. Point Levi.

On the octave of Easter, I announced the Canon of the Council of the lateran, and the penalties declared against those who do not receive communion at Easter (*de quo vide Cardinalem de lugo, titulo "de Eucharistia"*),—*vivens ab Ecclesiæ ingressu arceatur, et moriens Ecclesiastica careat sepultura*. I gave 8 Days' respite, and then *post octo dies declarandi erant incurrisse excommunicationem, seu potius excommunicandi erant, cum non de facto essent excommunicati, sed excommunicandi, ergo ab habente potestatem, quam non habent parochi; quod si dicatur nos amplius aliquid habere cum non mihi constaret, proposui non facere, sed petere in gallia quid agendum, si nihil nobis ad solutionem difficultatum hoc anno adveniret.*

De Excommunicatione in eos, qui non communicant in paschate.

On the 25th, St. Mark's Day, everything occurred the same as last year. I went, on the day before, to inspect the roads for the procession to the Hospital and Ursuline nuns: they did not appear to me sufficiently passable to make the Procession in a becoming manner; nevertheless, I afterward repented this. The Church, it seems, and Usage, require greater

St. Mark.

semble & la Coustume demandent de plvf grandes Incommodités que cela pour obmettre cette procession.

voyage aux Hurons. Le 24. d'Auril partit des 3. riu. le Canot de Chastillon pour aller aux Hurons dans lequel il estoit avec deux sauuages Chrestiens: rené Oheraenti, & Michel; ils furent conduits iusques a la riuere des prairies par vne Chaloupe qui donna iusques a Montreal, d'ou le p. Daran partit pour nvl venir trouuer a raison d'vn commencement. *de descente de boyau.* il arriua le 5. de May a Quebec

retour du pere Daran Incom.

Exercices spuels.

le 26. i'allé a Sillery p^r. commencer les Exercices; ie les commencé le 27. au soir.

MAY 1648.

renouaon.

le 7. se fit la renouaon a Sillery la veille Abstinance, & Exhortaon: Ce mesme Iour pour les 1^{er}. *Vespres de St. michel i' inuité* les chantres; & donné a entendre a Mons^r. le gouverneur & a d'autres cette deuotion. il s'y trouua & a l'issue on leur donna a tvf la Colaon en quatre departemens; a Mons^r. le gouverneur & plvf honnestes gens au refectoire, aux musiciens a la petite sale, aux matelots dans la menuiserie, & le reste soldats a la grande sale; cela alla bien Mons^r. le gouu. vint en chaloupe, & s'en reuint a pied.

St. Michel.

retour du p. gabr. Drüilletes & sauuages.

le 8. apres auoir dit la messe a Sillery, ie m'en reuins en canot, & le p. Druilletes estant retourné de son hyuernem^t. avec les sauuages

Inconveniences than that, for omitting this procession.

On the 24th of April, Chastillon's Canoe left 3 rivers to go to the Hurons; he himself was in it with two Christian savages,—rené Oheraenti and Michel. They were escorted as far as the river des prairies by a Shallop which proceeded to Montreal, whence father Daran started to come to us, on account of an incipient *rupture*. He arrived at Quebec on the 5th of May.

Journey to the Hurons.

Father Daran's return; Disabled.

On the 26th, I went to Sillery to begin the Retreat; I began it on the evening of the 27th.

Spiritual Retreat.

MAY, 1648.

On the 7th, the renewal of vows took place at Sillery; Abstinence and Exhortation the day before. This same Day, for the 1st *Vespers of St. Michael* I invited the choristers, and gave word of this devotion to Monsieur the governor and to others. He was present; and at the conclusion we gave a Collation to them all in four divisions: to Monsieur the governor and the most respectable people, in the refectory; to the musicians, in the little hall; to the sailors, in the carpenter-shop; and to the remainder, soldiers, in the great hall. That went well. Monsieur the governor came in a shallop, and returned on foot.

Renewal of vows.

St. Michael.

On the 8th, after having said mass at Sillery, I returned in a canoe; and, father Druilletes having on the same Day returned from his wintering with the savages, the same canoe brought him back to Sillery.

Return of father gabriel Druilletes and savages.

le mesme Iour, le mesme canot le remena a Sillery.

*depart du pere
bailloquet.*

le 12. partit la barque pour Montreal dans laquelle estoit le p. bailloquet, qui s'en alloit a la place du p. Daran.

fn des Catechismes.

le 10. fut signifiée la fin ou vacances du Catechisme, qui alla fort bien iusques au bout: il y eut Catechisme iusques au 3^e. Dimanche Inclusiue.

*Depart pour
Tadousac.*

le 14. partit le phlibot ou barque pour Tadousak dans lequel estoit le p. dequen & le p. lyonne qui y alloient en Mission.

*Hospital
homme arrêté.*

le 16. on s'assura de la personne de N. a l'hospital, pour Les raisons qui se trouueront a l'Hospital ou dans les Archiues.

rogãons

le 17. Dim. des rogãons, on fit la Procession apres Vespres a l'entour des Champs sur le Cap aux Diamans, & reuint-on par la grande allée; on y chanta les litanies, des saints & de nôe Dame, il y eut iustement ce qu'il falloit pour cela on reuint chanter a l'Eglise le *regina cœli*. Le donné la collation à M. de St. Sauueur au retour.

*Commencem. de
pesche.*

le 18. se prit le 1^{er}. Saulmon par M. de St. Sauueur, & deux iours auparauant on auoit pris du bar, & auparauant force carpes.

*Mort d' Amyot Et de
La margurie.*

le 23. se noyerent Amyot & Marguerie; La nouvelle en fut apportée par la barque qui reuint de Montreal apportant Mademoys. d'Ailleboust & les nouvelles du pourparler avec les yroquois a Montreal. *cuivf historia*

*Pourparler & ren-
contres d'yroquois.*

On the 12th, the bark sailed for Montreal,— in which was father bailloquet, who was going away in father Daran's place.

*Departure of father
bailloquet.*

On the 10th was indicated the close or vacation of instruction in the Catechism, which went very well, even to the end; there was Catechism till the 3rd Sunday, Inclusive.

*Close of the lessons
in Catechism.*

On the 14th, the flyboat or bark for Tadousak sailed, in which were father dequen and father lyonne, who were going thither upon a Mission.

*Departure for
Tadousac.*

On the 16th, they secured the person of N. at the hospital, for reasons which will be found at the Hospital, or in the Archives.

*Hospital; man ar-
rested.*

On the 17th,—rogation Sunday,—we made the Procession after Vespers, round about the Fields, and over Cap aux Diamans, and returned by the main street; we sang the litany of the saints and of our Lady: there was just the space necessary for this. We came back to sing the *regina cæli* at the Church. I gave a collation to Monsieur de St. Sauveur at the return.

Rogation Sunday.

On the 18th, the 1st Salmon was caught by Monsieur de St. Sauveur; two days before, they had taken some maigre,¹¹ and, before that, plenty of carp.

*Beginning of fish-
eries.*

On the 23rd, Amyot and Marguerie were drowned. The news of it was brought by the bark which came back from Montreal, bringing Mademoyselle d'Ailleboust and the news of the conference with the yroquois at Montreal,—*cujus historia* will be seen in a letter from father Dendemare in the Archives.

*Death of Amyot
And of La mar-
gurie.*

*Negotiation and
meetings with yro-
quois.*

se voira dans vne lettre du p Dendemare dans les Archiues.

le 30. de May autre rencontre d'yroquois aux 3. riuieres cuiuſ historia ibidem; & autres ensuite.

IUIN 1648.

festes de pentec.

Le lundy & le mardy de la Pentecoste on ne fut point aux Vrsul^{es}. & Hospital cõe les années precedentes propter defectū musicorū, & que cela eut esté froid.

Eslection, renou. visité aux Vrsules.

En ce temps se fit l'oraison des 40. hr. aux Vrsul^{es}. pour l'Eslection de la Sup. qui se fit le 3. de Iuin in pace & benedict^e. & leur renouāon le lundy 8. lendemain de la Trinité. i'entré dans la maison avec le p. le Ieune, & le p. Daran, p^r. en faire la visite le 9.

Corps morts.

le 10. furent veus le corps d'Amyot proche de Sillery, & celuy de Marguerie, proche de Quebec, tvſ deux furent enterrés le mesme Iour, l'vn a Sillery, l'autre à Quebec.

feste du St. Sacrement

le 11. feste du St. Sacrement se fit la procession au temps & en la maniere des années precedentes le tout alla bien: 1^e. Messe a l'ordinaire; le 2^o. qui fut la grande itē a l'ordin. 7½. où M. de St. Sauueur se trouua a l'issue se fit donc la procession nõe f Nicolas portoit la Croix, & Ioliet & Costé deux petits garçons en surplis aux Costés de la Croix avec couronne de fleurs en testē. Suiuoiēt les sauuages conduits par le p. le Ieune en surplis & estolle;

On the 30th of May, another meeting with some yroquois, at 3 rivers, *cujus historia ibidem*, and others thereafter.

JUNE, 1648.

On monday and tuesday in Whitsun-week we were not at the Ursulines' and Hospital as in the former years, *propter defectum musicorum*; for the service would have been uninteresting.

Festivals of pentecost.

At this time, the 40 hours' devotion was observed at the Ursulines' for the Election of the Superior, which occurred on the 3rd of June *in pace et benedictione*; and the renewal of their vows took place on monday, the 8th, the day after Trinity. I entered the house with father le Jeune and father Daran, on the 9th, to make the visitation.

Election; renewal of vows; visitation at the Ursulines'.

On the 10th, the body of Amyot was seen near Sillery, and that of Marguerie near Quebec; both were buried on the same Day—one at Sillery, the other at Quebec.

Dead bodies.

On the 11th, the festival of the Blessed Sacrament, the procession took place at the time and in the manner of the former years. All went well: 1st Mass as usual; the 2nd, which was high mass, *item*, as usual, at 7½ o'clock,—at which Monsieur de St. Sauveur was present. At the close, the procession then took place: our brother Nicolas bore the Cross; and Joliet and Costé, two little boys in surplices, were on either Side of the Cross, with wreaths of flowers on their heads. The savages followed, led by father le Jeune in

Feast of the Blessed Sacrament.

*Tourneur
Menuisier
Cordonier
Tonnelier
serurier
Armurier
Charpentier
Masson
Taillandier
boulenger
Charon
Cloutier*

en suite douze torches de 12. mestiers puis quatre chantres laïques avec cierges; en suite Mons^r. de St. Sauueur en Chape puis le p. Daran & le p. greslon en Estolle & chasuble; suiuoit louys habillé en Ange par les Hospitalieres; qui menoit par la main deux petits sauuages: Suiuoit beniamin en Ange habillé par les Vrsul^{es}. qui portoit vn corporalier, au milieu de deux petits sauuages portant chandelés de cire; Suiuoiert deux de nos ff. qui portoient les encensoirs fumans, puis quatre de nos ff. aux 4. Coins du Daiz portant Surplis & Chandeliers d'argent: portoient le daiz M^r. de Chauigny M. de la Tour M. bourdon, & Iean bapt. le Sauuage. Au costé du prestre p. Druilletes en Dalmatique, p. gabriel en estolle de Diacre.

1^e. faute ie ne deuois auoir de manipulé ny moy ny les Diacres.

2^e. faute on ne chanta pas le Domine saluū fac regē au reposoir du fort; mais ne l'ayant pas preueu, ie ne dis que l'oraison du roy.

3^e. les sauuages que louys menoit estoient trop petits pour vn si long chemin.

4^e. Il y auoit des croix par tout sur les Autels, il n'en faut point.

Les sauuages furent distribués aux Vrsul^{es}. a l'hospital, & au Magazin, où apres auoir disné, on leur donna dequoy faire festin le soir a Sillery; 20. a l'hospital, autant aux

surplice and stole; then, twelve torches, of 12 trades; next, four lay choristers with tapers; then Monsieur de St. Sauveur, in Cope; then father Daran and father greslon in Stole and chasuble. Then followed louys, clad by the Hospital nuns as an Angel; and he led by the hand two little savages. Then followed benjamin as an Angel, dressed by the Ursulines; he bore a corporal-case between two little savages carrying wax candles. Two of our brethren followed, who bore smoking censers; then four of our brethren at the 4 Corners of the Canopy, with Surplices and silver Candlesticks. Monsieur de Chavigny, Monsieur de la Tour, Monsieur bourdon, and Jean baptiste, the Savage, bore the canopy. Beside the priest walked father Druilletes in Dalmatic, and father gabriel, in a Deacon's stole.

1st error: neither I nor the Deacons should have had maniples.

2nd error: we did not sing the *Domine salvum fac regem*, at the temporary altar by the fort; but not having foreseen this, I said only the prayer for the king.

3rd: the savages whom louys was leading were too small for so long a march.

4th: There were crosses everywhere upon the Altars; there should be none.

The savages were distributed at the Ursulines', at the hospital, and at the Warehouse,—where, after having dined, we gave them wherewith to make a banquet at Sillery in the evening. There were 20 at the hospital,

Turner
Joiner
Shoemaker
Cooper
locksmith
Gunsmith
Carpenter
Mason
Toolmaker
baker
Wheelwright
Nailmaker.

Vrsul^{es}. les hommes seuls en plvf petit nombre au magazin.

Le douté s'il n'eut point fallu donner des Coronnes a ceux qui portoient le daiz & autres.

Nouvelles des Hurons.

le 12. vinrent les nouvelles apportées par les Algonq. & Hurons partis des l'Automne passé pour hyuerner icy; les originaux s'en trouueront aux Archiues titulo hurons; leger ieune Enfant arriua en mesme temps, & demeura a Montreal apres auoir demeuré enuiron vn an aux Hurons.

feu de la St. Iean.

le 23. le feu se fit a l'ordinaire, i'y assisté, le p. le Ieune, & le P. greslon Mons^r. le gouu. me vint querir sur les 8½ nvf allasmes promener en son Iardin, & sur les 9. h. vn quart nvf allasmes au feu, Mons^r. le gouu. le mit a son ordinaire; i'y chanté l'vt queant laxis apres le feu mis, le benedictvf. & l'oraison de St. Iean; le domine saluū fac regē, & l'oraison du roy, le tout sans surplis, nvf en retour-nasmes a 10. h.

pesche de loup marin.

Ce moys M^{re}. Abraham avec deux de ses gendres s'en alla p^r. la 1^e. fois a la pesche des loups marins, il en prit la veuille de la St. Iean 42. a l'Isle rouge proche de Tadssac dont il fit 6. barriques d'huile

guerre des Algonquains.

Itē Noel avec ses gens s'en alla aux 3. riu. a Intētion de faire la guerre, ce ne fut qu'vne grotesque qui aboutit a rien, sinon a manger du pain & des pois du fort des 3. riu. les yroquois captifs virent tout cela qui eurent bien

and as many at the Ursulines'; the men alone, in less number, at the warehouse.

I doubted whether we ought not to have given Wreaths to those who bore the canopy, and others.

On the 12th came the news brought by the Algonquains and Hurons who started, as early as last Autumn, to winter here; the original accounts will be found in the Archives, *titulo hurons*. Leger, a young Lad, arrived at the same time, and remained at Montreal, after having lived about a year among the Hurons.

On the 23rd, the bonfire took place as usual; I was present, as were father le Jeune and Father greslon. Monsieur the governor came for me, about 8½ o'clock. We went to walk in his Garden, and, about a quarter past 9, we went to the fire. Monsieur the governor set it, as was his wont; after the fire was started, I sang the *ut queant laxis*, the *benedictus*, and St. John's prayer; the *domine salvum fac regem*, and the prayer for the king,—all without surplice. We returned at 10 o'clock.

This month, Master Abraham,¹² with two of his sons-in-law, went away for the 1st time to the seal-fishery; he took, on the eve of St. John's day, 42 at Isle rouge, near Tadousac; from which he made 6 casks of oil.

Item, Noel with his people went away to 3 rivers, with the Intention of making war; it was only a farce, which ended in nothing, except eating bread and peas at the fort of 3 rivers. The captive yroquois saw all that,

News from the Hurons.

St. John's bonfire.

Seal-fishery.

War of the Algonquains.

suiet de s'en moquer: Noel & ses gens estant partis d'icy le 21. de Iuin retournerent le 3. de Iuillet.

1648. JUILLET

*Nouvelles reres. de
france.*

le 4. arriuerent les 1^{es}. nouvelles de france par les Montagnes de Sillery qui auoient donné iusques a Gaspé.

*Entreprises des
yroquois*

Tout ce moys de Iuillet arriuerent plusieurs choses aux 3. riu. qui concernoient les yroquois & se trouueront dans les 1^{es} aux Archiues ou dans la relâon, entr'autres la prise de deux de nos françois pierre le febure, & vn nepueu de M. de la poterie, Itê de quelques Hurons, la tuerie de quelques autres, & de deux Yroquois les nouvelles nrvf en furent apportées le 16. par vne Chaloupe qui reparait le 17. avec vn grand bateau.

baptisme de Huron

Ce mesme 17. fut baptizé Pierre Onaatichiae dit Sansoucy Huron.

*depart du p. Druilletes
pr. la guerre.*

Le 18. partirent les Sauuages p^r. retourner a la guerre, le p. Druilletes alla avec eux.

*Tempeste qui abast
les mays.*

le soir du 17. il fit icy vn grain de vent avec pluye & tonnerre & le vent si furieux, qu'il ne semble pas pouuoir plvf, le may du fort & du magazin en tomba; on n'en sentit rien a Sillery mais seulement de la pluye.

*prieres extraordi-
naires.*

le 19. l'intime la procession; & les 40. heures aux deux maisons religieuses p^r. employer toute la sepmaine en sainteté.

procession

la procession se fit vt in rituali tempore belli. 1^o. aux Ursul^{es}. 2^o. a l'hospital; liberū

and had good reason to make sport of it. Noel and his people, having left here on the 21st of June, returned on the 3rd of July.

1648, JULY.

On the 4th arrived the 1st news from France, through the Montagnais of Sillery, who had gone as far as Gaspé.

1st News from France.

During this whole month of July, several events occurred at 3 rivers which concerned the Yroquois, and will be found in the letters among the Archives or in the relation,—among others, the capture of two of our Frenchmen, Pierre le Febvre,¹³ and a nephew of Monsieur de la Poterie. *Item*, of some Hurons; the slaughter of some others, and of two Yroquois. The news was brought to us, on the 16th, by a Shallop, which left again on the 17th, with a great boat.

Feats of the Yroquois.

On this same 17th, Pierre Onaatichiae—a Huron, called "Sansoucy"—was baptized.

Baptism of a Huron.

On the 18th, the Savages left, to return to war; father Druilletes went with them.

Departure of father Druilletes for the war.

On the evening of the 17th, there was a squall of wind here, with rain and thunder, and the wind so furious that, it seemed, it could hardly be stronger. The may-poles at the fort and the warehouse fell; nothing of this was felt at Sillery, but only rain.

Storm that prostrates the may-poles.

On the 19th, I announced the procession and the 40 hours' devotion at the two religious houses,—that the entire week might be spent in holiness.

Special prayers.

The procession took place *ut in rituali*

Procession.

factū ē Coadiut^s. ire post crucē in habitu suo ordinario.

40. heures.

les 40. h. commēcerent à l'hospital le lundy par vne Messe solemnelle sur les 7. heures où le St. Sacrement fut exposé a la Communion, & dura exposé iusques au Salut a 7. h. du soir; & le 2^{on} & 3^e. Iour il fut exposé a 5. h. du matin iusques a 7. h. du soir le 1^{er}. Iour au salut, le salut ordin. du St. Sacrem^t. le 2^{on}. Iour le misere[re] & Tantū ergo; & le 3^e. les litanies du nom de Iesvf de Tantū ergo auec plusieurs Oraisons Conuenables au temps & a la saison.

*arriuee des hurons.
du p. bressany.*

le Ieudy on commença le mesme aux Vrsules. mais le 22. au Commencem^t. de la Messe arriua le p. bressany qui apporta les 1^{res} des Hurons, & la nouvelle de leur rencontre auec les yroquois, dont ils tuerent que prirent 30. ou 35.

Iroquois pris, tués

depart pr. les 3. riu.

les Hurons estant descendus au nombre de 250. le p. le Ieune & moy (nullo alio Consul-tore præsente) nvf resolumes le depart p^r. les Hurons des pp. Lalement, Daran, & greslon; de nōe f. Noircler, & du petit louys, & on se disposa p^r. aller aux 3. riu. le 24. de Iuillet, nvf en retournasmes le 9. d'Aoust.

retour du p. lyonne.

le dernier du moys retourna le p. lyonne de sa mission de Tadoussac.—la feste se fit aux Vrsules. cōe l'an passé aux Hospit^s. excepté qu'a faute de Musiciens & de prestre, les religieuses seules chanterent Vespres; & a faute

St. Ignace

tempore belli. 1st, to the Ursulines; 2nd, to the hospital: *liberum factum est Coadjutoribus ire post crucem, in habitu suo ordinario.*

The 40 hours' devotion began at the hospital on monday, with a solemn Mass about 7 o'clock, when the Blessed Sacrament was exposed at the Communion, and remained exposed until the Benediction at 7 o'clock in the evening; and, on the 2nd and 3rd Days, it was exposed from 5 o'clock in the morning until 7 o'clock in the evening. On the 1st Day, for benediction, the ordinary benediction with the Blessed Sacrament; on the 2nd Day, the *miserere* and *Tantum ergo*; and, on the 3rd, the litany of the name of Jesus, and the *Tantum ergo*, with several Prayers Appropriate to the circumstances and the season.

On Thursday, we began the same at the Ursulines'; but on the 22nd, at the Beginning of the Mass, arrived father Bressany, who brought letters from the Hurons, and the news of their encounter with the Iroquois, of whom they killed or captured 30 or 35.

The Hurons having come down, to the number of 250, father le Jeune and I (*nullo alio Consultore præsente*) resolved upon the departure for the Hurons of fathers Lalement, Daran, and Greslon, of our brother Noircler and the little Louys; and we made ready for going to 3 Rivers on the 24th of July. We returned thence on the 9th of August.

On the last of the month, father Lyonne returned from his mission at Tadoussac. The feast occurred at the Ursulines', the same

40 hours.

*Arrival of the
Hurons, and of
father Bressany.*

*Iroquois captured,
killed.*

*Departure for
3 Rivers.*

*Return of father
Lyonne.*

St. Ignatius.

de prestre on ne dit point de messe a la paroisse mais seulem^t. aux Vrsules.

AOUST. 1648.

*Depart des françois
des 3. riu. avec les
Hurons.*

le 6. partirent des 3. riu. les 50. ou 60. Canots hurons qui embarquerent 26. françois dont les noms se trouueront dans les Archiues au Catalogue annüel des maisons: 5. peres vn frere 3. Enfans, 9. trauaillans, & 8. soldats outre 4. qu'on deuoit prendre a Montreal; vne genisse, & vne petite piece de Canon.

Pesche

En ce mesme temps finit la pesche, celle du saulmon finit 15. Iours auparauant dont on salla 9. barils, & en mangeat-on ou distribua bien autant; a celle du saulmon succeda celle de l'esturgeon dont on en prit 27. fort grands & gros; & le Iour de S^t. Laurent on commença d'aller a l'anguille.

de Sansoucy Huron.

Au retour des 3. riu. le 9. d'Aoust entra a nõe seruice Pierre honaatichiai dit Sansoucy, lequel le lendemain me donna 2 i. liure pesant de Castor a cause que i'estois son Pere qui furent donnés au magazin. & estimés. 63ff. en argent, qui nvl furent affectés, & partant nvl sommes redeuables audit Sansoucy des susdites 63ff.

*Arriüee des
nouuelles de france*

le 14. la nuit du 13. au 14. le p. dequen arriua de Tadousac avec vn Chirurgien nommé belanger qui portoit les lettres du roy, pour le changem^t. de gouuerneur, & tout ensemble les lettres apportées par l'Admiral arriué a Tadousac le 8.

as last year; at the Hospital nuns', with the exception that for lack of Musicians and a priest, the nuns alone sang Vespers; and, for want of a priest, no mass was said at the parish church, but only at the Ursulines'.

AUGUST, 1648.

On the 6th, the 50 or 60 Huron Canoes started from 3 rivers, which took on board 26 Frenchmen, whose names will be found in the Archives in the annual Catalogue of houses,— 5 fathers, one brother, 3 Boys, 9 workmen, and 8 soldiers,—besides 4 that were to be taken at Montreal; a heifer and a small piece of Cannon.

At this same time, the fishery ceased. That for salmon ended 15 Days before; of this fish they salted 9 kegs, and ate or distributed fully as many. The salmon-fishery was followed by that for sturgeon, of which they took 27, very large and fat; and, on the Day of St. Lawrence, they began to take eels.

At the return from 3 rivers, on the 9th of August, there entered our service Pierre honaatichiai, called "Sansoucy." On the next day, he gave me 21 pounds' weight of Beaver, because I was his Father; this was given to the warehouse and valued at 63 livres in silver, which were applied to us; and consequently we are accountable to the said Sansoucy for the aforesaid 63 livres.

In the night between the 13th and 14th, father dequen arrived from Tadousac with a Surgeon named belanger, who bore the

*Departure of the
french from 3
rivers, with the
Hurons.*

Fisheries.

*Of Sansoucy, the
Huron.*

*Arrival of the news
from france.*

*Procession de
l'Assôption.*

le 15 se fit la procession cõe l'an passé, excepté que ce fut nôe f. Nicolas en Surplis qui porta la croix; les sauvages n'estoient pas nombre suffisant p^r. faire corps, & ainsy ce qu'il y en auoit alla derriere; il y auoit deux Enfans en Surplis avec Chandeliers aux deux costés de celuy qui portoit la nôe Dame.

le mesme Iour le p. dequē repartit pour Tadousac; & on enuoya vn Canot a M. d'Ailleboust.

beniamin.

beniamin vient des Vrsulines où il estoit chez nvf pour nvf servir.

*Changem^t. de
gouverneur*

le 20. Iour de S^t. bernard M. d'ailleboust mouïlla deuant Quebec & fut reçeu Gouverneur le factū de la Ceremonie s'en trouuera dans les Archiues.

*& arrivée du 1^{er}.
Vaisseau.*

le Iour d'aparauant arriuerent les 3. religieuses Hospitalieres, avec le p. Vimont qui retournoit de france, & vn garçon nommé Colivet. Itē vn nommé Pierre Oliueau Meusnier on enuoyé pour tel; & Pierre biron qui fut eschangé avec Cartron qui estoit venu p^r. M^r. Macar.

Voyage aux 3. riu.

Le 24. partit vne chaloupe p^r. les 3. riu. & Montreal, portoit les 1^{res}, & les ordres dans laquelle fut mis Daniel Cartron p^r. aller servir aux 3. riu.

le Iour d'aparauant retourne la barque qui ramena le petit Iean des 3. riu. qui fut mis a Sillery.

letters from the king, respecting the change of governors; and all the letters brought by the *Admiral* arrived at Tadousac on the 8th.

On the 15th the procession occurred,—like last year's, except that our brother Nicolas, in Surplice, was the one who bore the cross. The savages were not in sufficient number to form in a body, and thus what there were of them went behind. There were two Surpliced Boys, with Candlesticks, on either side of him who bore the image of our Lady.

On the same Day father dequen started again for Tadousac, and a Canoe was sent to Monsieur d'Ailleboust.

Benjamin comes from the Ursulines', where he was, to our house, to serve us.

On the 20th, the Day of St. Bernard, *Monsieur d'ailleboust* anchored before Quebec, and was received as Governor: the account of the Ceremony will be found in the Archives.

On the Day before, the 3 Hospital nuns¹⁴ arrived with father Vimont, who was returning from France, and a lad named Colivet. *Item*, a certain Pierre Oliveau, a Miller,—or sent as such,—and Pierre biron, who was exchanged with Cartron, who had come for Monsieur Macar.

On the 24th, a shallop left for 3 rivers and Montreal, which bore the letters and orders; and Daniel Cartron was placed in the vessel to go and serve at 3 rivers.

On the Day before, the bark returned and brought back from 3 rivers the little Jean, who was employed at Sillery.

Procession for the Assumption.

Benjamin.

Change of governors.

and arrival of the 1st Vessel.

Journey to 3 rivers.

de basile.

le 26. entrèrent a nôe service basile & son nepueu.

St. Augustin.

le iour de St. Augustin ie dis la messe aux Vrsul^{es}. le p. Vimont a l'Hospital, où le St. Sacrem^t. estoit exposé a raison des Indulgences, qui n'ayant *pas esté publiées a la paroisse furent affigées a l'Arbre ou May* public par M. de St. Sauueur (dit-on) sans m'en parler & hoc male. le p. Vimont prescha le matin publicem^t. a l'hospital, & le soir en particulier aux Vrsul^{es}. il n'y eut point de saluts.

Marie Magdel.

le 29. repartit la barque p^r. aller quérir le reste des Castors aux 3. riu. & elle retourna le 6. de sept. la estoit mademoys. de la poterie &c & entr'autres Marie Magdelaine qui fut mise en pension chez barbe hybou, le 7. du mesme moys.

Traitté.

la Traite cette année de Tadousac montoit a quarante millé liures de profit; & en tout entuiron a 250000ff. il y auoit 22400ff. pesant p^r. le moins & plvf de 500. originaux.

1648 SEPTEMBRE

p. le Ieune a Sillery

le 3. le p. le Ieune va a Sillery prendre la charge de la maison au retour des sauvages de leur voyage aux Canots.

le 13. arriua M. de Tilly & Mons^t. Vignar prestre des Vrsul^{es}. dans vne chaloupe.

Exécuteur de Justice.

Enuiron ce temps fut amené de montreal vn tambour Conuictus crimine pessimo, a la mort duquel s'opposèrent nos Peres qui

On the 26th, basile and his nephew entered our service.

Of basile.

On the day of St. Augustine I said mass at the Ursulines', and father Vimont at the Hospital, where the Blessed Sacrament was exposed on account of the Indulgences. These, not having been published at the parish church, were posted on the public Tree or May-pole by Monsieur de St. Sauveur (they say), without speaking of the matter to me; *et hoc male*. Father Vimont preached in the morning at the hospital, publicly; and at evening in private at the Ursulines'. There were no benedictions.

St. Augustine.

On the 29th, the bark left again in order to go and get the remainder of the Beavers at 3 rivers; and it returned on the 6th of september. There was mademoyselle de la poterie, etc.,—and, among others, Marie Magdelaine, who was placed at board with barbe-hybou,¹⁵ on the 7th of the same month.

Marie Magdelaine.

The Tadousac Trade this year amounted to forty thousand livrés' profit, and, in all, to about 250,000 livres. There were at least 22,400 livres' weight, and more than 500 moose.

Trade.

1648, SEPTEMBER.

On the 3rd, father le Jeune goes to Sillery to take charge of the house, at the return of the savages from their journey in the Canoes.

Father le Jeune at Sillery.

On the 13th, Monsieur de Tilly and Monsieur Vignar, the priest of the Ursulines, arrived in a shallop.

About this time, there was brought from montreal a drummer, *Convictus crimine pessimo*,

Executioner of Justice.

estoyent a Montreal sed occulte; il fut donc renuoyé icy & mis dans la prison: on luy proposa p^r. se sauuer au moins des galeres d'accepter l'office d'*executeur de Justice* il l'accepta, mais on mit son proces auparauant en estat, & puis en luy commua la sentence.

*Arriuée des
vaisseaux.*

le 20. arriua la n^{oe} Dame, & le 21. le St. Sauueur, & le Phlibot qui apportoit la decharge de la fregate du Compte d'oignon; & ce mesme 21. la dernier Chaloupe des 3. riu.

*depart du 1^{er}.
vaisseau.*

le 23. repartit l'Admiral Commandé par Mons^r. de Montmagny, où estoit Mons^r. godefroy Controoleur g^{nal}, & Admiral au retour; & le p. Martin lyonne. & avec luy le Phlibot.

*depart du p. lyonne
du p. dequē de Marie
Magdelaine*

le 29. partit vne Chaloupe p^r. les 3. riu. où se mit le p. dequen.

le 30. partit la barque de Montreal & dans icellè Marie Magdelaine. & le mesme Iour retourna le phlibot de Tadousac.

OCTOBRE.

Prisonniers

Des trois yroquois eschapés de 6. qui estoient prisonniers aux 3. riu. l'vn nommé le berger reuint & ramena Pierre le febure captif aux yroquois: l'histoire & sa suite se voira ailleurs.

*depart des derniers
vaisseaux*

le 22. partirent les deux derniers vaisseaux, le n^{oe} dame, & le St. Sauueur dans lequel estoit n^{oe} f. Liegeois; & le 28. le p. buteux & tous ceux des 3. riu. s'en retournerent.

whose death our Fathers who were at Montreal opposed, *sed occulte*; he was then sent hither and put in the prison. It was proposed to him, so that he might at least escape the galleys, to accept the office of *executioner of Justice*; he accepted it, but his trial was first disposed of, and then his sentence was commuted.

On the 20th, the *nostre Dame* arrived; on the 21st, the *St. Sauveur* and the Flyboat, which brought the cargo of Count d'oignon's frigate; and, on this same 21st, arrived the last Shallop from 3 rivers.

On the 23rd, the *Admiral* sailed again, Com-
manded by Monsieur de Montmagny; on board were Monsieur godefroy,—Controller-general, and Admiral for the return,—and father Martin lyonne; and with it the Flyboat.

On the 29th, a Shallop started for 3 rivers, and father dequen went on board.

On the 30th, the Montreal bark sailed, and in it Marie Magdelaine; and on the same Day the flyboat returned from Tadousac.

OCTOBER.

Of the three yroquois who escaped on the 6th, who were captives at 3 rivers, the one named le berger came back, and brought with him Pierre le febvre, a captive among the yroquois: the story and its continuation will appear elsewhere.

On the 22nd, the last two vessels sailed,—the *nostre dame* and the *St. Sauveur*, in which was our brother Liegeois; and, on the 28th, father buteux and all those from 3 rivers returned.

Arrival of the vessels.

Departure of the 1st vessel.

Departure of father lyonne, father dequen, and Marie Magdelaine.

Captives.

Departure of the last vessels.

Iubilé Comèce.

le 25. Commença le Iubilé, le Dimâche on fit procession apres vespres a l'hospital; & le Iour de St. Simon & St. Iude les sauuages vinrent icy en Procession. le Iour de la Tous-saints— Procession aux Vrsul^{es}. & le Dimanche. 15^e. du Iubilé pour la closture d'iceluy Procession generale c'est a dire a toutes les deux maisons religieuses.

Anguilles

Il y eut cette année peu d'anguille & bien de la disposition a la misere

bastiment

Cette année fut faite la moitié du grand Corps de logis, & le fondement de la Caue.

1648. NOUEMBRE

Neige

la neige Commence a demeure le 18.

Voyage des Hurons.

deux Hurons viennent des 3. riu. le 24. & s'en retournent le 27. ou 28.

Sauuages.

les Sauuages ce moys se retirerent de Sil-lery, & firent vn fort dans le bois au bout de leurs deserts.

DECEMBRE.

St. fr. xavier.

A la St. Xauier ny a la Conception on ne tira point au fort; le p. Vimon publia a la 1^e. Messe l'Indulgence de St. Xauier, non expedit publicari a cause de l'Indulgēce prochaine de la Conception, qui ē feste; & les Indulgēces publiées vn Iour ouurier, n'estant point gardées rend les choses froides & peu estimées. le Tout se passe cōe les années precedentes la veille de la Conception salut, & le Iour a l'issue de Vespres les litâies en Musique

*On a depuis mandé
qu'il y auoit Indul-
gēce a la St. Xauier.
ita est.*

Conception.

On the 25th, the Jubilee Began; on Sunday we made a procession, after vespers, to the hospital; and on the Day of St. Simon and St. Jude the savages came here in Procession. On All Saints' Day, a Procession to the Ursulines'; and on the Sunday, which was the 15th day of the Jubilee, for the close of the same, a general Procession,—that is to say, to both the religious houses.

Jubilee Begins.

There were few eels this year, and there was a great tendency to destitution.

Eels.

This year the half of the great main Building was finished, and the foundation of the Cellar.

Building.

1648, NOVEMBER.

The snow Begins on the 18th.

Snow.

Two Hurons come from 3 rivers on the 24th, and return on the 27th or 28th.

Journey of the Hurons.

The Savages withdrew from Sillery this month, and made a fort in the woods at the end of their clearings.

Savages.

DECEMBER.

No salute was fired at the fort, either at the feast of St. Xavier, or at that of the Immaculate Conception. Father Vimont published at the 1st Mass the Indulgence of St. Xavier¹⁶; *non-expedit publicari*, because of the impending Indulgence for the Immaculate Conception, which is a festival; and, the Indulgences published on a Workday, not being observed, become unimportant and of little value. Everything takes place as in the former years,—benediction on the eve of the

St. francis xavier.

Word has since been sent, that there was Indulgence for the feast of St. Xavier: ita est.

Immaculate Conception.

Mission a beauport

le p. Vimont alla en mission a beauport l'espace de 8. Iours la sepmaine des Ieunes: il y auoit depuis le Sault allant en bas plvf de 50. hōes portans armés.

Perdrix blanches

Il y eut cette année vne quantité prodigieuse de perdrix blanches. on en auoit tué a beauport plvf de 1200. depuis vn^m moys.

Matines & Messe de Minuict

la messe de minuict fut precedée des matines qui furent dites pour la 1^e. fois & bien: il y eut grand monde & toute l'Eglise regorgeoit des le commencement de Matines qui commencerent a 10. heures, on sonna le dernier vn quart d'heure deuant, & on finit vn quart deuant Minuict; & ce quart fut employé heureusement a vn petit entretien qui ne s'estant fait que par hasar, fit voir que c'estoit vne chose a faire avec dessein. on chanta les 3^{es}. psalmes des Nocturnes en faux-bourdon; & les responds du dernier Nocturne en musique: en l'Eleuāon musique avec violes & pendant les communions qui se firent par vn autre prestre, pendant que celuy qui auoit dit la grande messe, disoit vn 2^o. Messe a voix basse; tout cela é bien comme cela. on n'eut point besoin de feu dans l'Eglise.

on ne fut point aux Eglises les festes de Noel.

Immaculate Conception; and on the Day, at the close of Vespers, the litany with Music.

Father Vimont went on a mission to beauport for the space of 8 Days in the week of Fasts; from the Sault downward, there were more than 50 men bearing arms.

Mission at beauport.

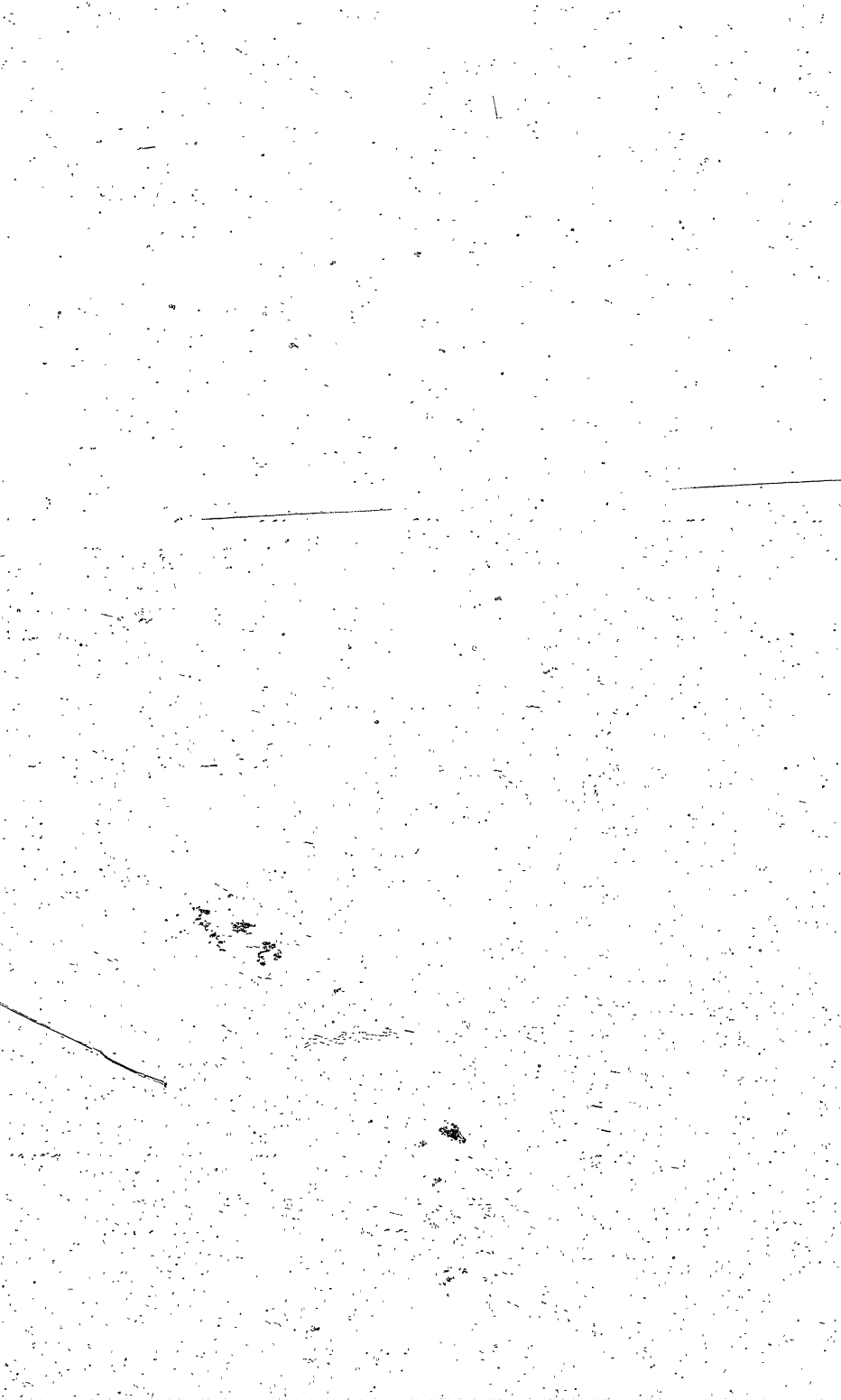
There was a prodigious abundance of white partridges this year; more than 1,200 had been killed at beauport within a month.

White Partridges.

The midnight mass was preceded by matins, which were said for the 1st time, and well; there was a great concourse, and the whole Church overflowed even from the commencement of Matins, which began at 10 o'clock. The last bell was rung a quarter of an hour before, and we ended a quarter before Midnight; and this quarter was happily spent in a little address which, though occurring only by chance, showed that it was a thing to be done purposely. We sang the 3 psalms of the Nocturns in *faux-bourdon*, and the responses of the last Nocturn with music; at the Elevation, music with viols,—and so during the communions, which were administered by another priest, while the one who had said high mass was saying a 2nd Mass in a low tone. All that is well, done thus. We had no need of fire in the Church.

Matins and Midnight Mass.

We were not in the Churches at the Christmas feasts.



LXVI

RELATION OF 1647-48

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1649

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

* Owing to its length, we publish herewith but eight chapters of Part I.; the document will be concluded in Volume XXXIII.





RELATION
 DE CE QUI S'EST PASSE'
 DE PLUS REMARQUABLE
 és Missions des Peres de la
 Compagnie de IESVS,
 EN LA
 NOUVELLE FRANCE,
 ES ANNEES 1647. & 1648.
 Enuoyée au R. P. Prouvincial de la Prouince
 de France.

*Par le Superieur des Missions de la mesme
 Compagnie.*



A PARIS,

Chez { SEBASTIEN CRAMOISY, } rue S.
 Imprimeur ordinaire du Roy, } Jacques,
 & de la Reyne Regente, } aux Ci-
 et }
 { GABRIEL CRAMOISY. } cotes.

M. DC. XLIX.
 AVEC PRIVILEGE DU ROY.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

in the Missions of the Fathers
of the Society of JESUS,

IN

NEW FRANCE,

IN THE YEARS 1647 AND 1648.

Sent to the Reverend Father Provincial of
the Province of France.

*By the Superior of the Missions of the same
Society.*

P A R I S ,

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Storks.

M. DC. XLIX.

BY ROYAL LICENSE.

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Extrait du Priuilege du Roy.

PAR grace & Priuilege du Roy, il est permis à SEBASTIEN CRAMOISY Marchand Libraire Juré en l'Vniuersité de Paris, & Imprimeur ordinaire du Roy & de la Reyne Regente, Bourgeois & ancien Escheuin de cette Ville de Paris, d'imprimer ou faire imprimer vn Liure intitulé, *Relation de ce qui s'est passé de plus remarquable es Missions des Peres de-la Compagnie de IESVS, en la Nouvelle France, es années 1647. & 1648. enuoyée au R. P. Prouincial de la Prouince de France, par le Superieur des Missions de la mesme Compagnie.* Et ce, pendant le temps & espace de dix années consecutiues, avec deffenses à tous Libraires & Imprimeurs d'imprimer ou faire imprimer ledit Liure, fous pretexte de déguifement ou changement qu'ils y pourroient faire, à peine de confiscation & de l'amende portée par ledit Priuilege. Donné à Paris en Decembre 1648.

Par le Roy en sôn Confeil,

CRAMOISY.

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BY grace and Privilege of the King, permission is granted to SEBASTIEN CRAMOISY, Bookseller under Oath in the University of Paris and Printer in ordinary to the King and to the Queen Regent, Burgess and ex-Alderman of this City of Paris, to print or to have printed a Book entitled: *Relation de ce qui s'est passé de plus remarquable és Missions des Peres de la Compagnie de JESUS, en la Nouvelle France, és années 1647. et 1648. envoyée au R. P. Provincial de la Province de France, par le Superieur des Missions de la mesme Compagnie.* And this during the time and space of ten consecutive years, prohibiting all Booksellers and Printers from printing or causing to be printed the said Book, under pretext of disguise or change that they might make therein, on pain of confiscation and of the fine provided by the said License. Given at Paris, in December, 1648.

By the King in Council,

CRAMOISY.

Permiſſion du R. P. Prouincial.

NOVS Eſtienne Charlet Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au ſieur Sebaſtien Cramoify Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne Regente, Bourgeois & ancien Eſcheuin de cette Ville de Paris, l'impreſſion des Relations de la Nouvelle France. Fait à Paris ce 30. Decembre 1648.

ESTIENNE CHARLET.

Permission of the Reverend Father Provincial.

WE, Estienne Charlet, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sebastien Cramoisy, Bookseller, Printer in ordinary to the King and to the Queen Regent, and Burgess and ex-Alderman of this City of Paris, the printing of the Relations of New France. Done at Paris, this 30th of December, 1648.

ESTIENNE CHARLET.

[1] Relation de ce qui s'est passé en la Nouvelle France sur le grand Fleuve de S. Laurent, en l'année mil six cens quarante-huit.

Av R. P. Estienne Charlet Provincial de la Compagnie de IESVS, en la Prouince de France.

MON R. PERE,

Voicy nostre tribut annuel, vn petit plus gros que celuy de l'année passée; aussi l'a-uons-nous recueilly, non seulement des nations plus voisines, mais encores des plus éloignées.

[2] Vostre R. verra dans ces deux Relations vn bon nombre de Sauvages baptizez; elle apprendra que la Foy iette ses racines bien auant dans le cœur des Croyans; que ceux qui l'ont embrassée commencent à faire corps, & à resister aux Payens qui l'attaquent, tantost à la fourdine, tantost à découuert; qu'elle a triomphé puiffamment dans les plus grands dangers; que les Hiroquois ennemis communs des François, & des Sauvages leurs alliez, ont plus perdu que gagné cette année; que malgré leurs embusches, & leurs armes, nous auons fait passer du secours dans les contrées plus hautes; du moins croyons-nous que quatre de nos Peres qui frappaient à la porte, depuis vn an ou deux, font entrez dans le pays des Hurons avec vne vingtaine de François; que ceux qui nous crioient à l'ayde, & que nous auons secouru autant que nous auons pû, pour ne pas perdre

[1] Relation of what occurred in New France, on the great River St. Lawrence, in the year one thousand six hundred and forty-eight.

To Reverend Father Estienne Charlet, Provincial of the Society of Jesus in the Province of France.

MY REVEREND FATHER,

Here is our annual tribute, which is somewhat larger than that of last year; and, moreover, we have gathered it not only from among the neighboring nations, but also from those more distant.

[2] Your Reverence will observe in these two Relations that a goodly number of Savages have been baptized. You will find that the Faith strikes its roots very deep into the hearts of Believers; that those who have embraced it commence to form a body, and to resist the Pagans who attack it—sometimes in secret, and sometimes openly; that it has been most triumphant in the greatest dangers; that the Hiroquois, the common enemies of the French and of the Savages who are their allies, have this year lost more than they have gained; that, in spite of their ambushes and weapons, we sent assistance to the upper countries,—at least, we think that four of our Fathers, who had been knocking at the door for a year or two, have entered the Huron country with a score of French; and that they who called to us for aid, and whom we have succored as much as

une si belle occasion que celle qui se presentoit, attendoient un plus grand nombre d'ouvriers Evangeliques: c'est la seule chose qu'ils desirent & fouhaitent, & dont le manquement leur fera perdre les occasions de s'estendre, aussi [3] bien qu'à nous icy bas, de continuer quelques Missions que nous avions commencées.

Voilà M. R. P. sommairement ce que vostre R. verra plus en détail dans ces Relations, reste que ie prie tres-humblement vostre R. & tous nos Peres & Freres, de nous avoir pour recommandez à leurs saints Sacrifices & prieres, à ce que nous soyons soigneux de nous maintenir, dans la fidele correspondance de nostre part, aux desseins adorables, de la Divine Majesté sur ces pauvres peuples.

De Vostre Reuerence,

*De Quebec ce 15.
d'Octobre 1648.*

Serviteur tres-humble &
tres-obeissant en N. S.
HIEROSME LALEMANT.

we could, so as not to lose so excellent an opportunity as that which presented itself, expected a larger number of Gospel laborers. That is the only thing that they desire and need, and the want of it will cause them to lose opportunities of extending their work, and prevent [3] us who are down here from continuing some Missions that we had begun.

Such, My Reverend Father, is a brief summary of what your Reverence will see in more detail in these Relations. All that remains for me to do is most humbly to entreat your Reverence, and all our Fathers and Brethren, to remember that we commend ourselves to their holy Sacrifices and prayers, that we may be careful, by faithful observance of our duty, to carry out the adorable designs of the Divine Majesty respecting these poor peoples.

Your Reverence's,

*From Quebec, this
15th of October, 1648.*

Very humble and very obedient servant in Our Lord,
HIEROSME LALEMANT.

[4] CHAPITRE I.

DE L'ARRIUÉE DES VAISSEAUX.

L fait beau voir deux personnes de merite & de vertu dans vn combat de deference, lors principalement qu'une d'icelles met bas les interests qui le porteroient à s'en dispenser, s'il ne fortifioit son courage par quelque pensée plus haute & plus releuée que celles du commun. Si tost que Monsieur le Cheualier de Montmagny, eut connoissance des volontez du Roy, & de la Reyne, & qu'il eust appris par l'arriuée des vaisseaux, que leurs Majestez auoient pourueu Monsieur d'Ailleboust du Gouvernement du pays en toute l'estenduë du Fleuve de S. Laurent, non seulement il receust cét ordre avec honneur, & avec respect, mais de plus; il fit paroistre vne genereuse magnanimité, faisant disposer avec appareil, toutes les choses necessaires, pour la reception du nouveau Gouverneur, qui fut en suite receu par tous les ordres du pays, qui le complimenterent, [5] & les Sauvages mesmes voulurent estre de la partie, luy faisant vne petite harangue, par la bouche d'un Religieux de nostre Compagnie, qui les conduisoit. Si l'un emporte nos regrets, & nous laisse vne memoire eternelle de sa prudence, & de sa sagesse; l'autre, dont la vertu desia connuë, en ce nouveau monde, nous donne, ie ne diray pas seulement vne esperance, mais comme vne asseurance, que les fruits desia bien auancez meuriront, & que le Royaume de Dieu

[4] CHAPTER I.

OF THE ARRIVAL OF THE SHIPS.

IT is a pleasure to see two persons of merit and virtue vying with each other in deference,—especially when one of them lays aside the interests that might induce him to dispense with it did he not fortify his courage with some thought more worthy and more elevated than those of the commonalty. So soon as Monsieur the Chevalier de Montmagny became aware of the wishes of the King and the Queen, and learned on the arrival of the ships that their Majesties had appointed Monsieur d'Ailleboust to the Government of the country throughout the whole extent of the River St. Lawrence, he not only received the order with honor and respect, but he further manifested a generous magnanimity by making, with much display, all necessary preparations for the reception of the new Governor. The latter was afterward received by all orders of the country who paid him their compliments. [5] Even the Savages wished to take part in it; and they delivered a short harangue to him through the mouth of a Religious of our Society, who accompanied them. If one carries away our regrets, and leaves us an everlasting recollection of his prudence and his wisdom, the other, whose virtue is already known in this new world, gives us, I may say, not only a hope but an assurance that the fruits that are already well advanced will come

continuera de s'estendre, & de s'emplifier dans ces contrées. Il n'obmet rien pour rendre le reciproque à son Predeceffeur, ne pouuant trouuer assez d'honneur pour reconnoître le merite, & la vertu de ce braue Cheualier.

Mais pour ne m'écarter de mon discours, le premier vaisseau nous ayant consolé par le retour du Pere Barthelemy Vimont, & par la venuë de trois bonnes Religieuses Hospitalieres, qui resloüirent infiniment leur maison, nous attrista par le nombre des personnes malades, qu'on fit porter en cette maison de charité, & de misericorde. C'est chose rare que les maladies se iettent [6] dans les vaisseaux qui viennent en ce pays, si la trauersee est vn peu rude pour les mers, elle n'a pas coustume d'alterer la santé des corps. Quelque mauuais air pris en France, où les grandes chaleurs qu'ils ressentirent approchans des Affores, ou la corruption des viures mal choisis, ou tout cela ensemble leur a causé ie ne sçay quelle epidimie, qui en a fait mourir quelques-vns, & en a tourmenté vn assez bon nombre. Monsieur de Repentigny fut enleué en moins de douze iours, mais avec vne benediction toute particuliere, sa mort, dit le Pere, qui l'a assisté iusque au dernier soupir, a esté pretieuse deuant Dieu, tant il estoit solidement resigné à ses volontez. La plus ieune des trois Religieuses, nommée la Mere Catherine de S. Augustin, fut iusques aux portes de la mort, ou plustost iusques aux portes du Paradis; mais son Epoux la voulât éprouuer plus lōg-temps dans les souffrances luy rendit la santé, sa vocation en ce nouveau monde est assez remarquable, son ardeur luy faisoit souhaïtter les Croix avec amour, & son pere craignant les hazards s'opposa si fortement à

to maturity, and that the Kingdom of God will continue to extend itself and to increase throughout these regions. He spares no pains to return the compliment to his Predecessor; for he can find no honor great enough to acknowledge the merit and virtue of that brave Chevalier.

But I must not digress from my subject. The first vessel that brought us consolation—through the return of Father Barthelemy Vimont, and the coming of three good Hospital Nuns, which caused great rejoicing in their house—also brought us sorrow through the number of sick persons on board, who were carried to that house of charity and mercy. It seldom happens that sickness breaks out [6] in the ships that come to this country; if the voyage be somewhat rough on the sea, it does not generally affect bodily health. Some infection caught in France, or the great heat that they experienced near the Azores, or the spoiling of badly selected food, or all these things together, brought on I know not what epidemic in this case, which caused the death of some, and suffering to a good many others. Monsieur de Repentigny was carried off in less than twelve days; but by a special blessing, his death, says the Father who attended him until he had drawn his last breath, was precious before God, so greatly resigned was he to his will. The youngest of the three Nuns called Mother Catherine de St. Augustin, was at the very gates of death,—or, rather, the gates of Paradise. But her Spouse wished to try her still longer by sufferings, and he restored her health. Her vocation to this new world is rather remarkable. Her zeal led her to desire Crosses with affection; and her father, who feared the danger, so strongly

son depart qu'il presenta requête [7] au Parlement de Rouën, pour l'empescher de sortir du Couvent de la Misericorde de Bayeux, où elle estoit Religieuse; cette pauvre petite Colombe estant dans les gemissements, & ses parens dans la resistancé, il arriva que son pere iettant les yeux sur la Relation de l'an passé, fut si fortement touché en lisant les horribles tourmens que le bon Pere Isaac Jogues a souffert, que cela mesme qui sembloit le deuoir plus opiniatement confirmer dans ses oppositions, luy fit lascher prise; Est-il vray, dit-il, qu'on souffre si genereusement pour Dieu, en ces contrées? Je desire que mes deux filles y aillent, i'en refusois vne, & ie les donne toutes deux, c'est icy où il y eut du cōbat. Ces deux sœurs Religieuses en mesme maison, se vouloient toutes deux sacrifier, & il n'en falloit qu'une, le S. Esprit fit tomber le fort, & la Croix sur la plus ieune, & les larmes, & les regrets sur l'ainée.

Les deux autres Religieuses appellées la Mere Anne de l'Assomption, & la Mere Jeanne de sainte Agnes, sont parties l'une de la Communauté des Meres Hospitalieres de la ville de Dieppe, qui est [8] la pepiniere des autres maisons, & qui nous a donné les premieres Religieuses de l'Hospital de Quebec; l'autre est venuë de l'Hostel Dieu de Vennes en Bretagne. Dieu a brisé tous les obstacles qui leur empeschoit le passage, & les a renduës saines & fauves dans leur petite maison, qui attendoit ce secours avec impatience.

Les nouvelles qui se debitent à la venuë des vaisseaux ressemblent assez souuent aux iours & aux années de Iacob, s'il y en a de bonnes, il y en a bien souuent de mauuaises, nous en auons appris vne

opposed her departure that he presented a petition [7] to the Parliament of Rouen to prevent her leaving the Convent of Mercy at Bayeux, where she was a Nun. This poor little Dove was in great distress, and her relatives were resisting her, when her father happened to cast his eye on the Relation of last year; and he was so deeply affected, in reading of the horrible tortures suffered by the good Father Isaac Jogues, that that which would apparently confirm him most stubbornly in his opposition caused him to relent. "Is it true," he said, "that they suffer so nobly for God in those countries? I wish my two daughters to go there. I refused one, and now I give them both." On this point a contest arose. Those two sisters, who were Nuns in the same institution, both desired to sacrifice themselves, while but one was needed. The Holy Ghost caused the lot and the Cross to fall to the younger, and the tears and regrets to the elder.

The other two Nuns, called Mother Anne de l'Assomption and Mother Jeanne de sainte Agnes, came, one from the Community of the Hospital Mothers of the city of Dieppe — which is [8] the nursery of the other houses, and which gave us the first Nuns for the Hospital of Quebec; the other from the Hostel Dieu of Vennes in Brittany. God overcame all the obstacles that impeded the journey, and brought them safe and sound to their little house, which impatiently awaited that aid.

The news that is related on the arrival of the ships very often resembles the days and years of Jacob; if there be good news, there is also very frequently bad. We received one piece of information highly advantageous to many Savages of the upper nations.

tres-fauorable pour quantité de Sauuages des nations plus hautes. Madame la Princeffe repandant les bontez de son cœur iufques aux derniers confins de ce nouveau monde, s'est declarée Mere & fondatrice de la Miffion furnommée des Apoftres, en la nation vulgairement appellée du Petun: elle veut contribuer à la conuerfion de ces peuples, & pendant que fon fils Monfeigneur le Prince amplifie le Royaume de France, elle veut eftendre les limites de l'Empire de Iefus-Christ.

Je veux finir ce Chapitre par la mort [9] de deux ieunes François qui ont esté bien regrettez en ce pays, tant pour leur vertu que pour la cōnoiffance qu'ils auoient des lāgues; l'vn defquels s'appelloit François Marguerie, & l'autre Iean Amiot, qui trauerfans le grand Fleuue deuant les trois Riuieres dans vn canot de Sauuages furent noyez à la veuë des François, fans que iamais on les puft fecourir. Ils estoiet-tous deux vaillans & adroits, & ce qui est plus à prifer que tout cela, ils menoient vne vie fort innocente au iugement de tout le pays. Vne tempefte s'estant éleuée leur canot d'ecorce qui ne valoit plus rien, s'entr'ouurit & leur fit perdre la vie.

Iean Amiot (c'est celuy qui prit l'an paffé vn Hiroquois, lequel chantoit ces paroles dedans les feux, Antaiok (c'est ainfi que les Hiroquois & les Hurons le nommoient) est caufe que ie vay au Ciel, i'en fuis bien aife, ie luy en fçay bon gré) descendant à Quebec quelque temps deuant fa mort, pour obtenir congé de Monsieur le Gouverneur, de mener vne efcoüade de François contre les Hiroquois, il prouqua tous les ieunes gens à la courfe, foit avec des raquettes aux [10] pieds, foit fans raquettes,

Madame the Princess, the kindness of whose heart extends to the utmost confines of this new world, has declared herself the Mother and foundress of the Mission called that "of the Apostles," in the nation commonly known as the Tobacco nation. She wishes to contribute to the conversion of those peoples; and, while her son Monseigneur the Prince enlarges the Kingdom of France, she tries to extend the limits of the Empire of Jesus Christ.

I will finish this Chapter with the death [9] of two young Frenchmen, who have been greatly regretted in this country on account of both their virtue and their knowledge of languages. One was named François Marguerie, and the other Jean Amiot. While crossing the great River opposite three Rivers, in a Savage canoe, they were drowned in sight of the French, without its being possible to render them any assistance. Both were brave and skillful; and, what is to be prized above all, they led, in the opinion of the whole country, a most innocent life. A storm suddenly arose; their bark canoe, which was worthless, split open and caused them to lose their lives.

It was Jean Amiot who last year captured a Hiroquois who amid the fires sang these words: "Antaiok" (thus the Hiroquois and Hurons called him) "is the cause of my going to Heaven. I am very glad of this, and am grateful to him for it." While on his way down to Quebec some time before his death, to obtain leave from Monsieur the Governor to lead a party of French against the Hiroquois, he challenged all the young men to a race, either with snowshoes on their [10] feet, or without snowshoes. Some of them entered the lists against him, but he

quelques-vns descendent en lice contre luy; mais il remporta la victoire, son humeur estoit si agreable, que les vaincus mesmes luy portoient de l'amour & du respect. Il estoit adroit à destourner les mauuais discours, & à reprendre avec grace ceux qui iuroient, ou qui se donnoient des imprecations, & par ce moyen empeschoit bien du mal, & n'offendoit personne: car son innocence, avec l'opinion qu'on auoit de son courage, le mettoit à couuert. Il auoit vne deuotion tres-particuliere & tres-constante à S. Ioseph, qu'il auoit prise en la maison de Sainte Marie aux Hurons, où il a esté élevé. Comme il se iettoit à toute heure dans les dangers, aux alarmes que nous donnoient les Hiroquois, il dit à vn de nos Peres, S'il arriue que ie meure, ie desire que ces bois & les autres materiaux que ie dispose pour me faire bastir vne maison, soient appliquez pour faire dresser vne petite Chappelle à l'honneur de S. Ioseph. Il auoit fait vœu de iamais ne rien refuser de tout ce qui luy seroit demandé au nom de ce grand Saint, il luy dedioit ses courses, ses voyages, ses combats, & [11] comme on parloit d'vn camp volant contre les Hiroquois: S'il m'estoit permis, disoit-il, de nommer cette petite armée, ie l'appellerois l'armée de S. Ioseph. Ce chaste Epoux de la Vierge auoit obtenu à ce ieune guerrier vne pureté Angelique, ceux qui l'ont connu plus particulièrement asseurent que iamais il n'est tombé en aucune coulpe mortelle, il s'est trouué dans mille dangers, il a esté si fortement sollicité, qu'il luy a fallu laisser la robe, ou le manteau aussi bien que l'ancien Ioseph, Dieu l'a voulu mettre au rang des vierges. Il estoit sur le point de se marier quand il est mort, ses camarades s'estonnoient de sa retenuë:

carried off the victory. He was so good-humored that even the vanquished loved and respected him. He was adroit in turning aside evil conversations, or in kindly chiding those who swore or indulged in imprecations; and by this means he prevented a great deal of harm, and offended no one—for his innocence, with his reputation for courage, protected him. He had a most special and constant devotion for St. Joseph, which he had acquired in the house of Sainte Marie, in the Huron country, where he was brought up. As he exposed himself hourly to the dangers and alarms that the Hiroquois caused us, he said to one of our Fathers: "If I should die I desire that this timber and these other materials, which I am preparing in order to build a house, be employed in erecting a small Chapel in honor of St. Joseph." He had made a vow never to refuse anything that might be asked of him in the name of that great Saint. He dedicated to him his walks, his journeys, his battles; and, [11] when they spoke of a flying camp against the Hiroquois, he said: "If I were permitted to name that little army I would call it the army of St. Joseph." That chaste Spouse of the Virgin had obtained for that young warrior the purity of an Angel. Those who knew him most intimately assert that he had never fallen into any mortal sin, though he was exposed to a thousand dangers, and was so pressingly solicited that, like Joseph of old, he had to leave his robe or his mantle behind him. It was God's will that he should rank among the virgins. He was about to be married, when he died. His comrades were surprised at his modesty for he made love like an Angel, as it were.

car il faisoit l'amour en Ange, pour ainsi dire.

Plusieurs ont creu que Dieu l'auoit rayé en sa ieunesse, afin que le credit & l'estime dans lequel il entroit par son courage & par son adresse n'alterassent son innocence, & ne fissent breche à sa vertu.

Le luy ay oüy raconter, qu'estant allé certain iour à la chasse, où il y auoit des Hiroquois en embuscade, il se sentit saisi d'une grande frayeur, ce qui ne luy arriuoit iamais: car il estoit hardy au dernier [12] point, prudent neantmoins fondant son courage sur l'appuy qu'il auoit en Dieu. Il s'efforça plusieurs fois d'auancer, mais il ne faisoit que tourner dans les bois, en sorte qu'il ne pût iamais passer outre, il s'adresse à son Pere S. Ioseph, & à mesme temps il dit à vn Huron qui l'accompagnoit, retirons-nous d'icy, il n'y fait pas bon: le lendemain quelques Algonquins allans en ce lieu mesme, tomberent dans l'embuscade des Hiroquois. Pour conclusion, ce braue soldat de S. Ioseph a fait vingt-cinq ou trente lieues de chemin apres sa mort, pour estre enterré en la residence de S. Ioseph.

Many have believed that God snatched him away in his youth, so that the credit and esteem that he gained by his courage and skill might not affect his innocence or break down his virtue.

I have heard him relate that, having one day gone out hunting where some Hiroquois lay in ambush, he was seized with a great fear,—a thing that never happened to him, for he was brave to the last [12] degree, though prudent, for his courage was based upon the reliance that he placed in God. He endeavored several times to advance, but all he did was to move around in the woods, and he could never get any farther. He prayed to his Father, St. Joseph, and at the same time he said to a Huron who accompanied him: "Let us retire; it is not good to be here." On the following day, some Algonquins who went to the same place fell into a Hiroquois ambush. In conclusion, that brave soldier of St. Joseph^e performed a journey of twenty-five or thirty leagues after his death, to be buried at the residence of St. Joseph.

CHAPITRE II.

DE CE QUI S'EST PASSÉ ENTRE LES FRANÇOIS & LES SAUVAGES LEURS ALLIEZ, & LES HIROQUIOIS.

LE dix-huictième de May deux canots d'Hiroquois ayans trauerfé le grand Fleuve à la veuë du fort de Montreal, se vindrent froidement desembarquer [13] dedans l'Isle: & fans faire paroistre aucune apprehension, sept ou huit de leur bande tirerent droit au quartier des François. Monsieur de Maison-neufue Gouverneur de cette Isle, fit auancer quelques soldats pour les reconnoistre, ces Barbares les ayant apperceus, firent alte, & demandèrent par signe à parlementer, on leur enuoye deux Truchemés qui s'arrestèrent fort long-temps avec eux. Nous n'auons point de guerre avec les François, difoient-ils, nous n'en voulons qu'aux Algonquins, ceux-là feuls font nos ennemis, oublions le passé, & renouions la paix plus fortement que iamais. Nos Interpretes charmez par ces beaux discours, les affeurent reciproquement de la sincerité de nos pensées, & de la bonté de nos cœurs, bref ils vindrent iufques à ce point de confiance, que deux Hiroquois passerent dans l'ascolüade des François, & l'un des deux interpretes s'alloiendre aux Hiroquois: car les vns & les autres ne se parloient que de loin. Monsieur de Maison-neufue craignant quelque surprife, se transporta avec quelques soldats au lieu ou se faisoit ce pour-parler, & ayant fait entendre à [14] l'Interprete qui estoit avec

CHAPTER II.

OF WHAT PASSED BETWEEN THE FRENCH AND THE SAVAGES, THEIR ALLIES, AND THE HIROQUIOS.

ON the eighteenth of May, two canoes full of Hiroquois crossed the great River in sight of the fort of Montreal. They coolly landed [13] on the Island, and, without manifesting any apprehension, seven or eight of their band went straight to the French quarter. Monsieur de Maison-neufve, the Governor of the Island, sent out some soldiers to reconnoitre. When the Barbarians observed them, they halted, and made signs that they wished a parley. Two Interpreters were sent, and remained with them a very long time. "We have no war with the French," they said; "we war only on the Algonquins who alone are our enemies. Let us forget the past, and renew peace more strongly than ever." Our Interpreters were delighted with this fine speech, and reciprocally assured them of the sincerity of our thoughts, and the kindness of our hearts. In a word, they became so confident that two Hiroquois passed in among the party of French, while one of the two interpreters went to join the Hiroquois, for both sides spoke to one another only from a distance. Monsieur de Maison-neufve, who feared a surprise, went with some soldiers to the spot where this parley was going on; and, after having given [14] the Interpreter who was with the Hiroquois to understand that he should try to escape

les Hiroquois, qu'il tafchaft d'euader la nuit fuiuante, il emmena avec foy les deux Hiroquois avec deffein, quand l'Interprete fe feroit fauué, de les enuoyer à Monsieur noftre Gouverneur. Ce pour-parler eftant rompu, chacun fe retira en fon quartier, l'Interprete paffa la nuit avec les Hiroquois, & les deux Hiroquois avec les François, ce fut à s'enquerir de diuerfes nouvelles. Les Hiroquois demandent qu'est deuenu vn de leurs foldats fait prifonnier des François l'Automne dernier, l'Interprete ne voulant pas leur declarer comme ce pauvre miserable auoit esté brulé, tafcha de diuertir ce difcours, & d'eluder cette demande: mais l'Hiroquois infistant, il repartit, dites nous vous autres, qu'est deuenu le Pere Iogues, & vn François qui eftoit allé confidément en vofre pays fous la foy publique: les Hiroquois plus rufez, qu'ils ne paroiffoient, changerent de notte à cette repartie: parlons de chofes bonnes, replique l'vn des deux, vous verrez bien-toft à vos portes les plus anciens, & les plus confiderables de noftre pays demander la paix aux François, & pour marque de leur fincerité, ils ameneront [15] avec eux quelque Hollandois. Il faut auoüer, qu'il y a de la bonté, & de la fimplicité parmy les François: on écouitoit ces difcours, avec autant de plaifir que s'il fuffent fortis d'vne bouche, & d'vn cœur innocent.

Le lendemain comme le Truchement ne s'eftoit point fauué, foit que les moyens ne s'en fuffent pas prefentez, ou qu'il euft creu eftre obligé de garder fa parole, à des gens qui n'en ont point, & qui font profeffion de nous furprendre: on fut contraint pour le dégager, de rendre les deux oftages, dont nous eftions faifis. Les Hiroquois ayans receu leurs gens, du

on the following night, he took with him the two Hiroquois with the intention of sending them to Monsieur our Governor after the Interpreter should escape. The parley being ended, each one retired to his own quarters. The Interpreter passed the night with the Hiroquois, and the two Hiroquois with the French. Mutual inquiries were made for news; the Hiroquois asked what had become of one of their warriors, who had been taken prisoner by the French in the previous Autumn. The Interpreter did not wish to tell them how the poor wretch had been burned, so he endeavored to turn the conversation and to evade their question; but, when the Hiroquois persisted, he retorted: "And you, tell us what has become of Father Jogues and a Frenchman, who went to your country confiding in the plighted word of the people." The Hiroquois, who were more cunning than they seemed, changed their tune at this retort. "Let us speak of pleasant things," one of them replied. "You will soon see at your gates the oldest and most prominent men of our country, who will come to ask the French for peace; and to prove their sincerity they are bringing [15] some Dutchman with them." It must be admitted that there is goodness and simplicity among the French, who listened to these discourses with as much pleasure as if they came from innocent lips and hearts.

On the following day, as the Interpreter had not effected his escape,—either because no opportunity of doing so presented itself, or because he considered that he was bound to keep his word with people who have none to keep, and who make a profession of surprising us,—we were obliged, in order to get

retour desquels leur perfidie les faisoit douter, furent épris d'une ioye si sensible, qu'ils s'approcherent sans armes de nos François, à la referue d'un seul, qui fut plus desfiaint que les autres: or comme nous estions en plus grand nombre qu'eux, & bien armez, il estoit bien ayé de les prendre tous, si on eust voulu.

On nous a raconté qu'environ ce temps-là, un François s'estant un petit écarté de sa maison, un Hiroquois qui estoit aux embusches, attendit qu'il eust [16] deschargé son arquebuse sur des tourterelles, qu'il pourfuiuoit, & à mesme temps il vint fondre sur luy, mais le François s'en dégagea brauement: fiez-vous aux belles paroles de ces innocens. Pour conclusion, ils firent present de leur chasse, & Monsieur de Maison-neufue leur fit gouster du pain des François, & pour marque des bonnes volonteiz qu'ils auoient pour nous, ils déroberent les filets qu'on auoit tendu dans la riuere, en un lieu assez proche du fort, ce fut leur dernier adieu. Il ne faut pas attendre que les Hiroquois gardent iamais leur foy, s'ils ne sont retenus par quelque interest de crainte ou d'esperance, pource qu'ils n'ont point de Religion, & leur police n'est pas telle qu'un particulier ayant tué un François pour son plaisir, il en doie apprehender aucun chastiment.

Si nous auions un bon nombre d'Hiroquois entre nos mains, & qu'en les rendant on nous amenast les principaux enfans du pays, la crainte qu'auroient les grands, qu'on ne fit du mal aux petits, les empescheroient de nous attaquer mal à propos: mais tant qu'ils nous croiront incapables de leur faire aucun mal, ny de [17] leur procurer aucun bien d'importance,

him back, to give up the two hostages whom we had seized. When the Hiroquois received their people,—of whose return they had some doubts, owing to their own treachery,—they felt such joy that they approached our French unarmed, except one alone, who was more distrustful than the others. Now as we were more numerous than they, and well armed, it would have been very easy to capture them all, had we wished to do so.

We have been told that, at about that time, a Frenchman had wandered a little distance from his house. A Hiroquois who lay in ambush waited until he had [16] discharged his arquebus at some pigeons that he was pursuing, and then rushed at him; but the Frenchman bravely extricated himself from the danger. And now rely on the fine words of those innocents! In conclusion, they gave us a present of their game, while Monsieur de Maison-neufve had them taste some French bread; and as a proof of their good-will toward us, they stole the nets that had been set in the river at a spot quite close to the fort; this was their last adieu. One must never expect the Hiroquois to keep their word, unless they be influenced by some motive of fear or of hope, because they have no Religion, and their government is not such that, when an individual kills a Frenchman for his pleasure, he need fear any punishment.

If we had a considerable number of Hiroquois in our hands, and by delivering them up could obtain that the children of the principal men of the country be brought to us, the fear that the older ones would have of our doing an injury to the little ones would prevent them from attacking us unseasonably. But so long as they consider us incapable of doing them

nostre bonté ne nous mettra pas à couuert de leurs trahifons, & de leurs cruauitez. Continuons s'il vous plaist nostre route.

Le trentième du mesme mois de May quelques canots François, s'en allant visiter leurs filets tédus à l'autre bord du grād Fleuue, vis à vis du fort des trois Riuieres, vn Hiroquois caché dans la forest, ayant apperceu leur chaloupe se iette à l'eau pour l'aborder: comme il estoit seul on le receut sans aucune deffiance, pendant qu'il fait tout son possible pour monstrier par gestes, qu'il est amy des François. Vn Huron deuenu Hiroquois dans sa captiuité parut en terre, criant qu'on l'emmenast avec son camarade: on l'aborde, on luy tend la main, on le fait entrer dans la chaloupe, où il careffe les François qui luy rendent le reciproque, mais avec vne bonté bien plus innocente. Sur ces complimens leur canot conduit par trois Hiroquois leurs compagnons, se fit voir: on leur parle, on leur monstre bon visage, on leur donne du poisson, on les inuite de venir visiter les François avec leurs camarades, mais ils se tinrent tousiours [18] sur la deffiance. La chaloupe voyant cela se retire, reportant ces deux prisonniers volontaires à Monsieur de la Poterie Gouverneur des trois Riuieres, qui les ayant mis en lieu d'affurance, ordonne à ceux qui conduisoient la chaloupe, de retourner au plustost avec du renfort, pour tascher d'attirer les trois autres Hiroquois. On les trouua au mesme endroit qu'on les auoit quittez: or comme ils ne croyoient pas qu'il y eut des Sauvages avec nous, ils estoient quasi sur le point de nous fuire, quand vn Huron venant à parler les espouuenta si bien, qu'ils prirent la fuite. Deux Hurons & vn Algonquin qui

any harm, or of [17] procuring them any great advantage, our kindness will not protect us from their treachery and cruelty. Let us continue our route, if you please.

On the thirtieth of the same month of May, some French canoes went to visit their nets that were set on the other side of the great River, opposite the fort of three Rivers. A Hiroquois, who lay hidden in the forest, observed their shallop and swam out to it. As he was alone, he was received without any distrust; and he did his best to explain, by signs, that he was a friend of the French. A Huron, who had become a Hiroquois in his captivity, appeared on the bank and called out, asking to be taken with his comrade. They approached him, held out their hands to him, and took him on board the shallop, where he displayed much affection toward the French, who did the same to him, but in much more innocent kindness. While these compliments were going on, their canoe made its appearance, paddled by three Hiroquois, their companions. Our people spoke to them, received them kindly, offered them fish, and invited them to visit the French with their comrades; but they still kept [18] aloof. When those who were in the shallop saw this, they withdrew, bringing back those two voluntary prisoners to Monsieur de la Poterie, the Governor of three Rivers; he put them in a secure place, and ordered those who were in the shallop to return at once with a reinforcement, to endeavor to attract the three other Hiroquois. They were found at the same spot where they had been left. Now, as they did not think that there were any Savages with us, they were almost on the point of following us, when a

s'estoient gliffez parmy nos gens, coururent apres: l'Algonquin en attrapé vn, qu'il voulut prendre vif, mais y trouuant trop de resistance il le tuë, & luy enleue la chevelure qu'il rapporte pour marque de sa victoire, les deux autres se fauerent dedans les bois.

Or apres plusieurs interrogations faites à ces deux prisonniers, le Huron a confessé, qu'ayans fait leur chasse proche de Richelieu, depuis le mois de Feurier iufques alors, ils auoient pris resolution deuant que de s'en retourner au pays, de [19] venir casser la teste à quelques Algonquins, s'ils en euffent rencontré. Je croy qu'ils n'auroient non plus épargné les François, s'il en fut tombé quelques-vns entre leurs mains. Pour l'Hiroquois il a protesté qu'estant redeuable de sa vie aux François, parce qu'ayant esté pris par vn Capitaine Algonquin Monsieur le Cheualier de Montmagny l'auoit racheté, & fait mettre en liberté, dans le traité de la paix: Il a, dis-je, protesté que depuis ce temps-là, il auoit eu de l'amour & du respect pour Onontio & pour tous les François, & qu'il auoit receu vn coup au bras, dont il monstroit les marques, pour s'estre opposé à celuy qui mal-heureusement a massacré le Pere Isaac Iogues; & qu'après la mort du Pere, il s'estoit rendu protecteur du François qui l'accompagnoit, qu'il luy auoit defendu de s'éloigner de luy, voyant bien que sa vie n'estoit pas en affeurance: mais ce ieune homme, disoit-il, s'estant écarté pour chercher ie ne sçay quoy qu'il auoit apporté, fut affommé d'vn coup de hache par ceux qui l'espioient. I'ay tousiours eu dessein, adioustoit-il, de vous donner aduis de cette trahison, ie ne l'ay pû faire [20] qu'à present que ie me suis

Huron happened to speak, and that frightened them so much that they fled. Two Hurons and an Algonquin, who had slipped in among our people, started in pursuit. The Algonquin caught one, whom he wished to take alive; but, meeting with too much resistance, he killed him and tore off his scalp which he brought back in token of his victory. The two others escaped into the woods.

Now, after several questions had been put to the two prisoners, the Huron confessed that, after having hunted near Richelieu from the month of February to that time, they had resolved before returning to their country, to [19] come and break the heads of some Algonquins, if they should meet any. I do not think that they would have spared the French one whit more, had any fallen into their hands. As to the Hiroquois, he protested that, as he owed his life to the French,—because, when he was captured by an Algonquin Captain, Monsieur the Chevalier de Montmagny had redeemed him and set him at liberty in the treaty of peace,—he protested, I say, that from that time he had felt love and respect for Onontio and for all the French; and that he had received a wound in the arm—of which he showed the scar—for having opposed him who unfortunately had slain Father Isaac Jogues. He added that, after the death of the Father, he had become the protector of the Frenchman who accompanied him; that he had forbidden him to go far from him, because he saw that his life was not safe; but that the young man, he said, had gone to get something, I know not what, that he had brought with him, and was killed with a hatchet by those who watched him. “I have always intended,” he added, “to give you information

ietté entre vos mains. Quoy qu'il en soit de celuy-cy qui paroist plus reconnoissant que les autres, il ne faut pas douter que les Hiroquois ne fissent gloire de nous massacrer, s'ils pouvoient, c'est l'vne de leurs ruses de guerre, quand ils font rencontre de quelques compagnies composées de plusieurs nations, de crier tout haut qu'ils n'en veulent qu'à l'vne de ces nations, & partant qu'ils supplient les autres de se tenir en repos pendant le combat: en vn mot ils joient toutes fortes de personages, pour prendre toutes fortes de personnes. Leur force est leur iustice: leur interest est leur fidelité, & leurs fourbes leurs gentilleses. Passons outre.

Le vingtième de Iuin deux canots d'Hiroquois ayās trauerfé le grand Fleuve en plein minuit, mirent pied à terre vn petit au dessous des trois Riuieres: quelques-vns des plus hardis s'approchans à la defrobée vindrent fonder doucement, s'ils pourroient entrer dans vn lieu ou logeoit vn François, lequel s'éueillant s'écria fortement qui va là? ces Hiroquois ayans peur se retirerent: mais comme ils n'estoient éloignez du fort [21] qu'environ la portée d'vn fusil, la sentinelle les découurit, & voyant qu'ils ne respondoient pas à ses cris, elle en donne aduis au Caporal, qui se doutant bien que c'estoient des Hiroquois, fait monter le prisonnier volôtaire sur vn bastion: celuy-cy parlant en sa langue fut entendu de ses compatriotes, Je suis viuant, leur dit-il, les François me traitent en amy, il n'y a rien à craindre. A ces paroles ils demanderent qu'on leur enuoyast vne chaloupe, ce qui fut promptement executé, ils n'osèrent pas neantmoins l'aborder de si pres; mais le chef de cette bande se ietta à l'eau pour se ioindre

of that treachery; but I have been unable to do so [20] until now, when I have cast myself into your hands." However it may be as regards this one, who seems more grateful than the others, there is no doubt that the Hiroquois would have gloried in massacring us if they could. It is one of their stratagems of war, when they meet bands composed of several nations, to call out aloud that they are at war only with one of those nations, and therefore they beg the others to remain inactive during the battle. In a word, they act every sort of personage, in order to deceive all classes of persons. Their might is their right; their interest is their fidelity; and their treachery, their politeness. Let us proceed.

On the twentieth of June, two canoes full of Hiroquois crossed the great River at midnight and landed a little below three Rivers. Some of the boldest approached stealthily and quietly, to see if they could enter a place where a Frenchman lodged. The latter awoke, and called out in a loud voice: "Who goes there?" The Hiroquois were alarmed, and withdrew. But, as they were at a distance [21] of only about a gunshot from the fort, the sentry discovered them, and, finding that they did not answer his challenge, he notified the Corporal, who, suspecting that they were Hiroquois, brought the voluntary prisoner up to the bastion. He spoke in his own language and was heard by his countrymen. "I am alive," he said to them. "The French treat me like a friend; there is nothing to fear." On hearing these words, they asked that a shallop be sent to them. This was promptly done; nevertheless they did not dare to approach it very closely; but the chief of the band threw himself into the water to

aux François, il fut aimablement receu & amené au fort avec son compatriote, lequel ayant les fers aux pieds, les cacha de peur de l'estonner à l'abord; quand ils furent tous deux dans le corps de garde, & qu'on les eut fait manger, alors ouvrant sa robe, il descouvrit les marques de sa captivité; son camarade voyant ces iartieres de fer se souffrit, mais ce ne fut pas à son auis, du bon du cœur: on les laissa discourir à leur aise, ils ne nous dirent pas quelles furent les premices de leurs discours, mais en voicy [22] la conclusion. Notre escoliade, dit le nouveau venu, est composée de cent hommes, dont il y en a quatre des anciens, & des plus notables de nostre pays, si vous voulez donner liberté à mon camarade, ou si vous le voulez conduire dans vne bonne chaloupe vers nos gens, il est pour en amener quelques-vns avec foy: on fuiuit ses pensées. Ce prisonnier fut accompagné de deux chaloupes bien armées, & pour marque de nostre confiance, on luy permit d'entrer dans le camp de ses gens: d'où apres vn long pourparler, il reuint accompagné de deux de ses compatriotes, qui l'ont volontairement fuiuy iusques au fort des François. Nous voila donc saisis de quatre prisonniers volontaires, comme on les fonda plus à loisir, on reconnut qu'il y auoit de la fourberie en leurs paroles: car ils auoierent, que cette bande n'estoit que de vingt-neuf hommes, dans lesquels il n'y auoit aucun ancien, ny aucun homme d'affaire; que le bruit de la venuë des anciens pour rechercher la paix estoit faux, & qu'il ne se falloit fier aux Hiroquois que de bõne forte. On iugea neantmoins qu'il feroit à [23] propos que l'vn des quatre retournaft en son pays, pour aduertir les principaux

join the French. He was kindly received, and taken to the fort with his countryman, whose feet were fettered; he hid the irons at first, for fear of frightening him. When they were both in the guard-house, and had been given something to eat, he opened his robe and showed the other the marks of his captivity. When his comrade saw those iron garters, he smiled; but it was not, in my opinion, with the best of feeling. They were allowed to converse at will; they did not tell us what the first part of their discourse was, but here is [22] the conclusion: "Our band," said the newcomer, "consists of a hundred men, four of whom are elders, and among the most notable of our country. If you will give my comrade his liberty, or if you will take him in a good shallop to our people, he will bring back some of them with him." His suggestion was carried out. The prisoner was accompanied by two well-armed shallows, and, as a mark of our confidence, he was allowed to enter the camp of his people,—whence, after a long parley, he returned, accompanied by two of his countrymen who voluntarily came with him to the fort of the French. We were thus in possession of four voluntary prisoners. When they were questioned more at leisure, it was seen that there was deceit in their words, for they admitted that the band consisted of only twenty-nine men, among whom there was no elder nor any man empowered to negotiate; that the rumor of the coming of the elders for the purpose of negotiating peace was false; and that the Hiroquois should not be trusted more than they deserved. Nevertheless, it was considered [23] advisable that one of the four should return to his own country, to inform the chief men among the

Hiroquois de la retention des trois autres, afin qu'ils ne fissent aucun mauvais coup sur les François & sur leurs alliez. Quand il fust question de choisir lequel des quatre seroit mis en liberté, ce fût à qui deferoit cét honneur à son compaignon, ils se procuroient tous cette faueur, & pas vn ne la vouloit accepter, chacun vouloit courre le risque de sa vie avec ses camarades, qu'ils croyoient en danger parmy les François. Pour l'incertitude du succez de cette affaire, enfin ils condamnerent le plus ieune à joiür de cette liberté: il s'embarque donc avec le premier prisonnier, pour estre conduit par nos François vers ses compatriotes, qui le receurent à bras ouuerts: mais comme il vid son camarade retourner aux François, fuiuant les paroles qu'il en auoit donné, il quitte ses gens, & l'accompagne, disant qu'il vouloit esproüuer la mesme fortune de ceux avec lesquels il auoit commencé de risquer. Qu'au reste ceux qui retournoient au pays auoient des langues, & qu'ils pourroient parler aussi bien comme luy. Voila [24] des gens adroits à surprendre des hommes aussi bien que des bestes: mais ils sont tombez dans leurs propres lacets.

Le troisiéme de Iuillet, le Huron qui s'estoit rendu aux François avec nostre premier prisonnier, comme nous auons remarqué cy-dessus, tefmoigna à quelques-vns de ses compatriotes, qu'il s'en alloit à Montreal pour retirer des castors mis en depost entre les mains des François. On fut bien ayse de cette occasion, afin de pouuoir donner aduis à Monsieur de Maison-neufue des courfes de nos ennemis, & de la retention des quatres prisonniers; mais ce perfide n'alla pas loin sans rencontrer vne autre troupe

Hiroquois of the detention of the three others, so that they might not commit any foul deed against the French and their allies. When the time came to choose which of the four should be set free, each one tried to confer that honor upon his companion; each sought that favor for the others, and not one would accept it for himself; each one wished to risk his life with his comrades, whom they considered in danger among the French. Owing to the uncertainty of success in this matter, they finally condemned the youngest to enjoy that liberty. He therefore embarked with the first prisoner, to be conducted by our French to his countrymen, who received him with open arms. But when he saw his comrade return to the French, according to his plighted word, he left his people and accompanied him,—saying that he wished to share the fortune of those with whom he had just risked himself; that, moreover, those who were returning to their country had tongues, and could speak as well as he. These were [24] people skillful enough to surprise men, as well as animals; but they were caught in their own toils.

On the third of July, the Huron who had surrendered to the French with our first prisoner, as we have related above, told some of his countrymen that he was going to Montreal to get some beaver skins that he had deposited in the hands of the French. This opportunity was gladly seized for informing Monsieur de Maison-neufve of the inroads of our enemies, and of the detention of the four prisoners. But that perfidious Savage did not go far before he met another band of Hiroquois, for whom he was seeking. He gave them to understand that the four voluntary prisoners were very badly treated by the

d'Hiroquois qu'il cherchoit, il leur fit entendre que les quatre prisonniers volontaires, estoient fort mal traitez par les François, & que c'estoit fait de leur vie, en fuite de ce mensonge si noir, & si perfide. Le lendemain quatrième du mesme mois de Juillet, vn Algonquin ayant descouvert la piste de l'ennemy, en donna auis à Monsieur de la Poterie qui en fit aduertir les habitans par le toxin, & par vne volée de canon signal ordinaire pour se tenir sur ses gardes, cinq Hurons plus [25] proche du lieu où les ennemis estoient déjà aux prises avec deux de nos François qui gardoient du bestial coururent aux voix & aux clameurs des combatans, ils se ioignent avec eux soutenant l'effort de plus de quatre-vingts hommes. A ce bruit on enuoye par eau deux chaloupes armées, mais deuant qu'elles arriuaissent au lieu du combat, les Hiroquois auoient desia tué vn François & vn Huron, & pris deux prisonniers François & deux Hurons, ils estoient neantmoins si épouuantez, ayant veu tomber sur le carreau deux de leurs gens tuez par vn François, & quelques autres bleffez, qu'ils s'enfuyoient quoy qu'ils fussent pour le moins dix cōtre vn. L'vn des deux prisonniers François, estoit nepueu de Monsieur de la Poterie, lequel s'estant vn petit trop esloigné pour la chassé, se trouua pris dans les filets sans sçauoir cōme il y estoit entré: le Huron tué estoit bon Chrétien, il s'estoit confessé le Dimanche precedent, comme aussi le François, les deux Hurons captifs ne sont pas baptizez, pour les François prisonniers on leur rend grand tesmoignage de leur bonne vie, ils sont neantmoins vn petit en faute pour s'estre trop exposé dans la [26] connoissance qu'ils auoient de l'ennemy. Nos quatre prisonniers volōtaires

French, and were sure to lose their lives. After so black and treacherous a falsehood, on the following day, the fourth of the same month of July, an Algonquin discovered the tracks of the enemy; he notified Monsieur de la Poterie, who warned the inhabitants by the tocsin and by the discharge of the cannon, the usual signal for all to be on their guard. Five Hurons [25] who were nearest the spot where the enemies were already in conflict with two of our Frenchmen in charge of some cattle, ran up on hearing the voices and clamor of the combatants; they joined them and withstood the assault of more than eighty men. At the sound of the fight, two armed shallops were sent by water; but, before they could reach the scene of the combat, the Hiroquois had already killed one Frenchman and a Huron, and taken two French and two Hurons prisoners. Nevertheless, they were so terrified when they saw two of their people fall upon the spot, slain by the hand of one Frenchman, and two others wounded, that they fled, although they were at least ten to one. One of the two French prisoners was a nephew of Monsieur de la Poterie, who had wandered a little too far while hunting, and had been caught in the toils without knowing how he had got there. The Huron who was killed was a good Christian, and had been to confession on the previous Sunday, as had also the Frenchman. The two Huron captives are not baptized; as to the French who are prisoners, there is strong evidence of their having led a good life. They are, nevertheless, somewhat to blame for having exposed themselves too much, [26] knowing the enemy as they did. When our four voluntary prisoners heard of this defeat, they considered their own

apprenant cette deffaitte, iugeoient de leur vie comme ils auroient fait de la nostre en cas pareil. Expediez nous, difoient-ils, nous sommes morts, ne nous faites point languir : quelques-vns d'eux demanderent qu'on les instruisit deuant que de les mettre à mort, mais on leur fit entendre, que nous n'estions pas si precipitez dans nos pensées, & dans nos actions, comme font ordinairement les Sauvages: voicy vne autre alarme.

Le quatorzième du mesme mois, iour de saint Bonaventure, parut vn homme à l'autre bord de la bourgade des trois Riuieres, faisant voltiger en l'air vne couuerte, en sorte qu'il sembloit demander qu'on l'allast secourir. On arme vne chaloupe, mais comme elle retardoit trop à son gré, il bastit vn petit caieul, se met dessus, & tire droit à ceux qu'il le venoiet reconnoistre, criant en langue François, allons, allons, venez, venez, on creut à ces paroles, que c'estoit l'vn de nos deux prisonniers François qui s'estoit faué, mais enfin on reconneust que c'estoit vn ieune Huron nommé Armand, qui pour [27] auoir esté nostre Seminariste se demesse vn petit, de la langue François. Il auoit esté pris l'an passé & conduit au pays des Hiroquois, où il a souffert d'horribles tourmens. Comme il est bien connu des François, chacun le receut & l'embrassa avec amour, apres auoir fatisfait briuevement aux demandes plus pressantes des François: menez moy, leur dit-il, en la maison de priere, & me faites venir vn Pere, i'ay grande enuie de me confesser, ie vous assure qu'il estoit bien préparé: La Foy dans le dâger fait des merueilles; apres la Confession; & apres sa penitence qu'il voulut faire, deuant que de sortir de la Chapelle,

lives forfeited, as they would have regarded ours under similar circumstances. "Despatch us," they said; "we are dead; do not make us linger in pain." Some of them asked to be instructed before being put to death; but they were told that we were not so hasty in our judgments and actions as the Savages generally are. Here is another alarm.

On the fourteenth of the same month, saint Bonaventure's day, a man appeared on the other side of the village of three Rivers, waving a blanket in the air, as if he wanted some one to go to his assistance. A shallop was manned, but as it took too long to suit him, he made a small raft¹⁷ on which he embarked and proceeded straight toward those who were going to reconnoitre, calling out in French: *Allons, allons! venez, venez!*—"Come along! come, come!" On hearing these words, they thought that it was one of our two Frenchmen who had escaped; but finally they found that it was a young Huron, named Armand, who, through [27] having been at our Seminary, speaks a little French. He had been captured the previous year, and taken to the Hiroquois country, where he endured horrible tortures. As he is well known to the French, they received and embraced him affectionately. After having briefly answered the most pressing questions of the French, he said: "Take me to the house of prayer, and bring me a Father; I am very anxious to confess." I assure you that he was well prepared. Faith does wonders in the midst of dangers. After his Confession, and after his penance, which he wished to perform before going out of the Chapel, he exclaimed, as if he breathed freely once more: "Now I am free! Ah! how long I have desired to free myself from the

il s'écria, comme s'il eut respiré de nouveau, c'est maintenant que ie suis libre, ah! qu'il y a long-temps que ie desirois de me descharger du poids de mes offenses, ah! que fouuent ie pensois dans ma captivité à la maison de Dieu? Je me recommandoïs aux prieres des Chrestiens qui font icy, & de ceux qui font en France. Et en fuite changeant de ton, il dit d'vn accent tout gay, & tout ioyeux: puis que nous auons satisfait à l'esprit, pensons au corps. Si vous me voulez donner à difner, vous m'obligerez, [28] il y a vingt-quatre heures que ie n'ay mangé, Dieu sçait si on luy en donna de bon cœur. Or voicy les nouvelles qu'on a tiré de sa bouche.

1. Qu'il s'estoit sauué d'vne bande d'Hiroquois composée de cent hommes, & qu'ils tenoient les deux bords de la riuere, trois lieuës au deffous de nostre fort.

2. Qu'ils auoient rencontré à deux iournées de leur pays, depuis enuiron quinze iours, les camarades de nos prisonniers volōtaires, que cette escoüade leur auoit dit, qu'ils alloient donner aduis au pays du bon traitement que nous faisons à quatre de leurs foldats, que nous auons entre nos mains, & que là-dessus ces nouvelles troupes auoient changé leur desseïn de guerre en vn desir d'empescher qu'on ne fit aucun mal à leurs camarades, & qu'à cét effet ils s'estoient cottifez entr'eux, iusques à la quantité de Porcelaine qu'il falloit pour remplir quatre coliers, qu'on deuoit presenter à ceux qui auoient les prisonniers entre leurs mains.

3. Que ce desseïn s'estoit euanouïy par le rencontre qu'ils auoient fait depuis huit iours, de ceux qui emmenoient nōs deux prisonniers François, que cette

weight of my sins! Ah, how often in my captivity did I think of the house of God! I commended myself to the prayers of the Christians who are here, and of those who are in France." And then, changing his tone, he said in quite a gay and joyful accent: "Since we have relieved the mind, let us think of the body. If you will give me some dinner, you will oblige me. [28] I have eaten nothing for twenty-four hours." God knows how cheerfully we gave him some. Here is the news we have received from his lips:

1. That he had escaped from a band of Hiroquois consisting of a hundred men, who held both sides of the river for three leagues below our fort.

2. That about a fortnight before, at a distance of two days' journey from their own country, they had met the comrades of our voluntary prisoners; that band had told them that they were going to inform the country of the kind treatment that we gave four of their warriors who were in our hands; and that therefore these fresh troops had changed their warlike plans into a desire to prevent any harm being done to their comrades, and, for that purpose, had taxed themselves for the quantity of Porcelain beads that were needed to make up four collars which were to be presented to those who had the prisoners in their hands.

3. That that plan was altered through their meeting, within eight days, those who were taking away our two Frenchmen whom they held captive; that that band was [29] angry with us through the perfidy of a Huron renegade of whom I have spoken in this Chapter. That treacherous Savage asserted that he had been commissioned by our prisoners to go and

bâde estoit [29] animée contre nous, par la perfidie d'un Huron renegat, dont ie viens de parler en ce Chapitre, ce desloyal affeuroit qu'il auoit receu cōmission de nos prifonniers d'aller donner aduis à leurs parens, qu'ils les tinffent au nombre des morts, tant ils estoient mal traitez des François. Armand ne fe peut tenir de luy donner vn dementy: ie connois bien, dit-il, les François ils font gens qui tiennent leur parole, & qui abhorrent la cruauté.

4. Il nous a rapporté que nos deux prifonniers, auoient encor leurs habits, quand il les a rencontrez, qu'on leur auoit seulement arraché quelques ongles, qu'il auoit demandé au plus grand, s'il vouloit rescrire aux trois Riuieres, & que luy-mefme luy auoit préparé de l'écorce qui fert de papier, & fait de l'ancre à fa mode, que le François rescriuit en effet & luy donna la lettre, mais que leur Capitaine la voulut auoir, de peur que le Huron ne prit de là occasion de fe fauuer. Il adiousta que ceux qui conduisoient nos François, parloient de les conferuer si nous conferuions les Hiroquois, Dieu vueille qu'ils se fouuiennent de cette parole, si tant est qu'elle soit sortie de leur bouche: car ils prennent [30] tant de plaisir à tourmenter les captifs, qu'il y a des recompenses pour ceux qui exercent plus de cruauté en leur endroit, en forte que les plus grands bourreaux, sont les plus habiles gens & les mieux recompensez parmy eux.

Enfin ce bon ieune homme nous a appris que son escotiade deuoit descendre à Quebec à la fourdine, pour surprendre nos Sauvages Chrestiens, & qu'ils n'ont pas dessein d'espargner les François, s'ils en peuuent attrapper.

Après le rapport de toutes ces nouvelles, les quatre

tell their relatives to consider them as dead, so badly were they treated by the French. Armand could not refrain from giving him the lie. "I know the French well," he said; "they are people who keep their word, and who abhor cruelty."

4. He reported to us that our two prisoners still had their clothes on when he had met them; that only some of their nails had been torn out; that he had asked the taller of them if he would like to write to three Rivers, and that he himself had prepared some bark that serves as paper, and had made some ink in his own fashion; that the Frenchman had in fact written, and had given him the letter, but their Captain wished to hold it, for fear that the Huron might, on account of it, seize the opportunity to escape. He added that they who conducted our French talked of keeping them alive, if we kept the Hiroquois. God grant that they remember that promise, if it has ever issued from their lips; for they take [30] so much pleasure in tormenting captives that there are rewards for those who display the most cruelty toward them, and the greatest butchers are considered most able and are best rewarded among this people.

Finally this good young man told us that his band was to go down secretly, to Quebec to surprise our Christian Savages; and that they have no intention of sparing the French, if they can entrap any.

After all the above news had been related, the four Hiroquois prisoners asked Monsieur de la Poterie to permit one of them to go and see these new warriors, to disabuse them of the wrong impressions that the wretched Huron renegade had conveyed to them. They said that by this means the hostile acts that they might yet commit against the French would

prisonniers Hiroquois, demanderent à Monsieur de la Poterie qu'il fut permis à l'un d'eux, d'aller voir ces nouveaux guerriers pour les defabufer des mauuaifes impressions que ce miserable Huron renegat leur auoit donné, & que par ce moyen on empescheroit les actes d'hostilité qu'ils pourroient faire enuers les François, que si celui qui estoit delegué ne retournoit pas, qu'on tuaist les trois autres. Cette proposition ayant esté acceptée on donne vn canot au plus ancien des prisonniers, qui tire droit à ses gens, & apres leur auoir parlé s'en reuint la nuit crier deuant la porte de sa prison, où estant [31] entré, il dit que les Hiroquois l'ayant apperceu s'estoient mis aux deux costez de la riuiere pour le surprendre, & qu'ils l'auroient peut-estre offensé, s'il ne se fut fait connoistre par sa voix, par son nom & par ses chançons; m'ayant reconneu, disoit-il, l'estônement les a saisis, mais ils ont esté bien plus surpris, quand ie les ay affeurez, que mes compagnons n'auoient non plus de mal que moy: alors ils ont tous inuectiué contre le Huron desloyal qui leur auoit donné de fausses idées de la bonté des François, les voyant dans cette bonne disposition ie leur ay dit, que le moyen de nous retirer de vos mains, estoit de bannir tous actes d'hostilité du quartier des François, & de ramener au plustost leurs prisonniers; enfin leur ayant fait entendre que ie m'estois engagé au retour, i'ay pris mon congé, eux m'ayans promis au prealable qu'ils garderoient fidellement les aduis que ie leur donnois. Au reste ils supplient le Capitaine des François de leur enuoyer des viures & de faire tirer vn coup de canon à mon entrée dans le fort, pour marque que ie suis en lieu d'affurance, & que ie n'ay fait rencontre d'aucuns

be averted; and that, if he who should be delegated did not return, the three others might be killed. This proposition was accepted, and a canoe was given to the eldest of the prisoners who went straight to his people, and, after having spoken to them, he returned at night. He called out before the door of his prison, and when he had [31] entered, he said that when the Hiroquois perceived him they posted themselves on both sides of the river to surprise him; and they would probably have done him an injury, had he not made himself known by his voice, by his name, and by his songs. "When they recognized me," he said, "they were seized with astonishment; but they were still more surprised when I assured them that my companions had suffered no more harm than I. Then they railed against the treacherous Huron who had given them wrong ideas of the goodness of the French. Seeing them so well disposed I told them that the best way to deliver us from your hands was to stop all hostile acts against the French, and to bring back their prisoners as soon as possible. Finally I gave them to understand that I was pledged to return and I took my leave after they had first promised me to follow faithfully the advice that I gave them. Moreover they begged the Captain of the French to send them provisions, and to order a cannon to be fired on my arrival at the fort to let them know that I have arrived safely, and have not come across any Algonquins on my return. [32] They were so afraid of that," said the negotiator, "that they gave me an arquebus with which to defend myself." Monsieur de la Poterie, it is true, had the cannon fired; but he did not deem it advisable to send them food. On the following day two canoes

Algonquins à mon retour: [32] ils en auoient si grand peur, difoit ce negociateur, qu'ils m'ont donné vne arquebuse pour me defendre. Monsieur de la Poterie fit bien tirer vne volée de canon, mais il ne iugea pas à propos qu'on leur enuoyast des viures. Le lendemain deux canots s'estant destachez de leur gros, se presenterent deuant le fort, vn petit au delà de la portée du canon, demandant des viures, leurs camarades leur donnerent mille iniures du haut d'un bastion, leurs reprochant qu'ils ne les aymoient gueres, puis qu'ils n'alloient pas requerir les deux prisonniers François, qui seuls les pouuoient mettre en liberté, d'affeurer que ces prisonniers volontaires, n'ayent pas eu quelque intelligence avec leurs gens, & quelque desir de nous faire tomber dans leurs embusches, c'est ce que ie ne puis faire, il est bien probable que leurs allées & leurs venuës, & leurs grands pour-parlers, n'estoient pas toûjours innocens, veu mesme qu'on nous escrit des Hurons que les Hiroquois pris en ces quartiers-là, auoient déclaré que leur dessein estoit de surprendre cette année le fort des trois Riuieres, & que dans leurs chançons ils donnoient également des [33] imprecations aux François & aux Algonquins. Quoy qu'il en soit, ils attendoient le mal-heur qu'ils ne preuoyent pas, le Chapitre fuiuant vous en donnera l'intelligence: mais auant que d'y entrer, ie coucheray vne nouvelle qu'on nous vient d'apporter.

Le vingt-huitième du mesme mois de Iuillet, douze ou treize Hiroquois estant en embuscade à Montreal au coing d'un bois voisin d'une prairie, où quelques faucheurs coupoient & amassoient du foin, & d'autres ouuriers abattoient des brofailles, on entendit

detached themselves from their main body, came before the fort, just beyond the range of the cannon, and asked for food. Their comrades hurled a thousand insults at them from the top of a bastion,—reproaching them with not caring for them, because they did not go and get the two French prisoners who alone could set them free. I cannot positively assert that those voluntary prisoners had not some secret arrangement with their people, and some desire to make us fall into their ambushes. It is very probable that their going and coming, and their long parleys, were not always harmless,—especially as they write to us from the Huron country that the Hiroquois who were captured in that quarter had stated that it was their intention to surprise the fort of three Rivers this year; and that, in their songs, their imprecations were directed equally [33] against the French and the Algonquins. In any case, they awaited the misfortune that they did not foresee. The following Chapter will tell you of it; but, before commencing it, I shall write down an item of news that has just been brought to us.

On the twenty-eighth of the same month of July, twelve or thirteen Hiroquois lay in ambush at Montreal, in the corner of a wood adjoining a meadow where some mowers were cutting and gathering hay, while other men were cutting down the brushwood. Suddenly the report of some arquebus shots was heard, which brought down a Frenchman; and then the barbarians, after giving a loud yell, were observed running as fast as they could to cut off the others. But our people were not frightened; they seized their arms, and fired three shots at those who showed themselves, causing one or two to drop, who

foudain quelques coups d'arquebuses, qui ietterent par terre vn François, & en fuite on vid les barbares iettans vn grand cry, courre à bride abatuë pour couper chemin aux autres: mais nos gens ne s'estōnant point, mettēt la main aux armes, ils deschargent trois coups sur ceux qui paroissoient, en forte qu'on en vid tomber vn ou deux, qui furent bien-tost retirez dās le bois par leurs camarades. Cette prōpte resistance estonna si fort ces perfides, qu'ils disparurent en vn moment: ce pauvre François qui fut tué, estoit l'vn des plus doux, & des plus hommes de bien de cette habitation. [34] Or iugez maintenant si ceux dont i'ay fait mention au commencement de ce Chapitre, estoient bien-innocens, promettans merueille aux Interprètes de Montreal.

were soon dragged into the wood by their comrades. This prompt resistance so astonished the perfidious foes that they disappeared in an instant. The poor Frenchman who was killed was one of the gentlest and best men of that settlement. [34] Now you may judge whether those whom I mentioned at the beginning of this Chapter were so very innocent when they promised wonders to the Interpreters of Montreal.

CHAPITRE III.

DE L'ARRIUÉE DES HURONS, & DE LA DEFFAITE DE
QUELQUES HIROQUOIS.

LE dix-septième iour de Juillet de cette année 1648. vne centaine d'Hiroquois, dont ie viens de parler fur la fin du Chapitre precedent, n'ayant pas enuie de retourner en leur pays sans faire quelque notable expedition, s'approcherent à la portée du canon du fort des trois Riuieres; Quelques Hurons, de ceux qui restent en nos habitations pour la crainte de leurs ennemis, qui comme des lutins infestent les bois & les riuieres, se ioignirent avec nos François, & avec vn petit nombre d'Algonquins, s'en allerent à leur rencontre: les Hiroquois nous voyans auancer s'arrestèrent, faisans signe qu'ils vouloient communiquer avec nous à l'aimable, & à mesme temps quelques-vns [35] d'entr'eux s'auancerent entre les deux escoüades pour nous parler; les nostres à mesme nombre les abordent, ils demandent qu'on leur donne, ou qu'on leur vende des viures: on leur respond qu'ils aillent requerir nos prisonniers, & qu'on leur dōnera toute forte de contentement, ils faisoient semblant d'estre pressés de la faim; & nous auons sceu depuis que ces mines ne tendoient qu'à nous surprendre: car on a trouué plus de quatre-vingts sacs de bled d'Inde dedans leur fort. Nous voyans donc fur nos gardes, ils se retirerent fort mescontens, comme ils tournoient visage, vn Huron

CHAPTER III.

OF THE ARRIVAL OF THE HURONS, AND OF THE DEFEAT OF SOME HIROQUIOIS.

ON the seventeenth day of July of this year, 1648, about a hundred Hiroquois — of whom I have spoken in the foregoing Chapter, and who had no wish to return to their own country without striking some blow worthy of notice — approached to within cannon-range of the fort of three Rivers. Some Hurons among those who dwell in our settlements through fear of their enemies, — who, like sprites, infest the woods and rivers, — joined our French, and, with a small party of Algonquins, went to meet them. When the Hiroquois saw us advancing, they halted, and made signs that they wished to confer with us peaceably; and, at the same time, some [35] of them came forward between the two parties, to speak to us; our people, to the same number, approached them. They asked us to give or sell them some provisions. We replied that, if they would go and get their French prisoners, they would receive every satisfaction. They pretended to be pressed by hunger, but we have since learned that these appearances were assumed in order to surprise us, for we found more than eighty sacks of Indian corn in their fort. When they found that we were on our guard, they withdrew, greatly dissatisfied. As they were turning away, a Huron, who was

captif de leur bande, ayant reconnu parmy nous vn sien compatriote, s'auança doucement pour luy dire à l'oreille que nous estions perdus, & que dans vn iour ou deux on nous deuoit inuiter à vn pour-parler, & qu'on nous enuolopperoit de tous costez, que les Hiroquois dispofoient leurs armes pour ce fujet, cét aduis donné on fait bonne garde; sur le soir le premier de nos prisonniers volontaires, qui auoit souuent liberté d'aller voir ses compatriotes nos ennemis, retourna de leur camp, & nous dit de leur part que [36] nous ne nous arrestaffions point à certains faux bruits que quelques esprits mal faits pourroient femer, cōme ils auoient entreueu leur Hurō parler avec le nostre, ils se doutoient que leur mesche ne fut découuerte: c'est pourquoy la voulant mieux cacher, ils promirēt qu'ils enuoyeroient le lendemain deux de leurs gens dans nostre fort pour traiter d'affaires, mais qu'ils supplioiēt qu'on les renuoyast, quand on les auroit entendus: ils garderent à demy leur parole, nostre premier prisonnier les estāt allé voir, retourna avec vn feul, qui se disoit parent du sieur Caiture [*sc.* Cousture], jadis captif au pays de ces barbares.

A mesme temps que ce nouuel entremetteur se dispofoit à son retour, parurent quelques canots voguans au Nord de la grande riuere sur les riuies où sont placez les François, & dans le mesme instant on vid sur les bords qui sont au costé du Sud, les Hiroquois s'embarquans à la foule donner la chasse à grands coups de rames à ces deux canots. On sonne le toxin, les François & les Sauvages sont armez en vn moment, on court tāt qu'on peut au secours, mais quand nos gens furent proche du lieu où ils auoient

a captive with their band, recognized a countryman among our party; he approached him quietly, and whispered to him that we were lost; that in a day or two we would be invited to a parley, and be surrounded on all sides; and that the Hiroquois were preparing their weapons for that purpose. After receiving that warning, we kept a vigilant watch. At night, the first of our voluntary prisoners who was often allowed liberty to go and see his countrymen, our enemies, returned from their camp, and told us on their behalf that [36] we were not to place any reliance on certain false rumors, that some evil-disposed persons might spread. As they had observed their Huron speaking with ours, they suspected that their plot was discovered; therefore, wishing to conceal it better, they promised that on the morrow they would send two of their people to our fort to transact business; but they begged us to send them back when we should have heard them. They half kept their word, for when our prisoner went to see them, he returned with only one who said that he was a relative of sieur Cousture who was formerly a captive in the country of those barbarians.

At the same time that this new negotiator was preparing to return, some canoes appeared paddling to the North of the great river, along the banks where the French are settled; and, at the same moment, on the South bank the Hiroquois were observed embarking in numbers and paddling with all their might in pursuit of those two canoes. The tocsin was sounded; the French and the Savages armed themselves in an instant, and hastened to their assistance as fast as they could. But when our people came close to the spot where they had

veu ces [37] canots, ils entendirent tout à coup vne grande descharge de plusieurs arquebuses, sans pouuoir discerner si c'estoit vn veritable combat, ou vne feinte; car cela se passoit dans le bois. Se souuenans de l'aduis qu'on leur auoit donné, ils crurent que c'estoit vne ruse, c'est pourquoy ils se retirerent sur leurs pas. A peine estoient-ils en leur poste, qu'on fit courre vn bruit que deux cens Hurons venoient d'estre deffaits, & que le chamailis qu'on entendoit, prouenoit de ce combat. A ces nouvelles le sang se glaça dans les veines, chacun baissa la teste sans mot dire, on se croyoit quasi coupable de la mort de tant d'hommes, pour auoir creu qu'une verité fut vne feinte ou vn songe. Pendant que la tristesse deuoroit le cœur des François, & des Sauvages, voila paroistre vn canot de Huron suiuy de deux canots Hiroquois, qui sembloient le pourfuiure, chacun crie qu'on s'embarque pour donner secours à ces pauvres Hurons, deux canots promptement equippez vont au deuant, quantité de monde se respend sur la greue, le canot Huron voyant venir contre soy ces deux canots, crût d'abord que c'estoit des Hiroquois, il ne laisse pas [38] d'auancer: enfin s'estans reconnus, ils s'entre-falüent, tirans de compagnie vers nos habitations; on trouua que ces deux canots d'Hiroquois, estoient deux canots pris sur l'ennemy, & conduits par des Hurons, & däs le canot Huron on apperceut le Pere François Breffany, qui eleuant sa voix deuant vn grand monde qui accouroit pour apprendre des nouvelles, s'écria fortement: allons remercier Dieu, il nous vient de donner la victoire, nos Hurons ont deffaits les Hiroquois qui rodoient à l'entour de vos portes, plusieurs ennemis font

observed those [37] canoes, they suddenly heard a great discharge of many arquebuses, without being able to discern whether it was a real fight or a feint; for all this passed in the woods. Remembering the warning that had been given them, they thought that it was a stratagem and retraced their steps. Hardly had they reached their post when a rumor spread that two hundred Hurons had just been defeated, and that the fray that we heard arose from that combat. At this news the blood froze in their veins; all hung their heads, without saying a word; they considered themselves almost guilty of the death of so many men, through having mistaken a reality for a feint or a dream. While sorrow devoured the hearts of the French and the Savages, suddenly a Huron canoe appeared, followed by two Hiroquois canoes that seemed to be pursuing it. Each one called out to embark and help the poor Hurons. Two canoes were promptly manned and went to meet them, while many people spread themselves along the beach. When those in the Huron canoe saw the two canoes approaching it, they thought at first that they contained Hiroquois; they continued [38] to advance; finally they recognized and saluted one another and went in company toward our settlement. It was found that those two Hiroquois canoes were two canoes that had been taken from the enemy, and were manned by Hurons. In the Huron canoe we perceived Father François Bressany, who lifted his voice before a great crowd of people that ran up to get news, and called out aloud: "Let us go and thank God, who has just given us the victory. Our Hurons have defeated the Hiroquois who prowled around your doors. Many

demeurez sur le carreau, dix-huit ou vingt prisonniers font dans les liens, & les ieunes gens dōnent la chaffe aux fuyards. La ioye de cette nouvelle épanoïit d'autant plus les cœurs, que la tristesse les auoit resferrez: on court à la Chapelle, on chante le *Te Deum*, on embrasse le Pere, qui nous declara comme la chose s'estoit passée.

Les Hurons, disoit-il, ne descendirent point l'an passé aux François pour la crainte des ennemis, qui d'un costé menaçoient le pays, & de l'autre obfedoient tous les chemins: mais la necessité de haches & d'autres marchandises Françaises, [39] les contraignant de s'exposer à tous ces dangers, deux cent cinquante hommes conduits par cinq brauës Capitaines, ont pris resolution de mourir ou de passer malgré toutes les resistances de l'ennemy. Il y a dans cette troupe des Chrétiens & des Cathecumenes iufques au nombre de plus de 120. iamais ces bons Neophytes n'ont manqué de faire publiquement leurs prieres deux fois le iour tous ensemble en la face de tous les Payens. Les Hurons font bien quelquefois descendus en plus grand nombre, mais iamais en si bon ordre, apres auoir fait plus de deux cens lieues de chemin fans rien rencontrer, enfin s'approchans du fort des trois Riuieres, ils firent entrer leurs canots dans des iongs pour se mettre en bonne conche, afin de paroistre deuant les François; c'est à dire qu'ils se peignoient la face de diuerfes couleurs, ils oignoient leurs cheueux, en vn mot ils vouloient arriuer en bon ordre: quelques canots qui seruoient d'auant-garde s'estans mis au large vers l'eau, furent à mesme temps decouuerts des François & des ennemis: ceux-cy qui estoient à l'autre bord de la riuere, s'embarquent

enemies lie dead on the field; eighteen or twenty prisoners are in bonds, and the young men are pursuing the fugitives." This glad news rejoiced our hearts all the more that sorrow had saddened them; all hastened to the Chapel, where the *Te Deum* was chanted; then we embraced the Father who told us how it had occurred.

The Hurons, he said, did not come down last year to the French through fear of the enemies, who on the one hand threatened the country, and on the other beset all the roads. But the necessity of obtaining hatchets and other French goods [39] compelled them to expose themselves to all those dangers. Two hundred and fifty men, led by five brave Captains, resolved to die, or to pass through in spite of all the enemy's resistance. In that band there are Christians and Catechumens to the number of over 120. Those good Neophytes have never failed to say their prayers publicly twice a day, all together, in the presence of the Pagans. The Hurons have on former occasions come down in still larger numbers, but never in so good order. After a journey of over two hundred leagues without meeting any one, when they drew near the fort of three Rivers they pushed their canoes in among the rushes, to put themselves in proper attire previous to showing themselves before the French,—that is, they painted their faces in various colors; they greased their hair; in a word they wished to appear in orderly condition. Some canoes that acted as an advance-guard pushed out toward the open water, and were observed at the same time by the French and by the enemies. The latter, who were on the other side of the river, embarked with

d'une vifteffe n'ompareille [40] pour venir fondre fur ces canots, & les François courent tant qu'ils peuvent fur la greüe pour les fecourir, mais eftans arriuez, comme i'ay defia dit pendant le combat qui fe faifoit dans le bois, ils fe retirerent penfans que ce fust vne feinte; l'auant-garde des Hurons ayant apperceu l'ennemy, en donne promptement aduis aux Capitaines, qui quittent auffi-toft leurs huiles & leurs peintures pour prendre les armes: ils courent de toutes leurs forces vers l'endroit où les Hiroquois fe deuoient defembarquer, mais eftans arriuez trop tard, ils fe raffemblent & fe difpofent en demy cercle ou en demy-lune, pour fouftenir le premier choc de leurs ennemis, & pour les enfermer, en cas qu'on en vint aux mains & aux épées. Les Hiroquois s'en viennent de furie fans toutefois faire leurs cris & leurs huées ordinaires, qui feruent de trompettes & de tambours, pour oster la peur au foldat, & pour intimider l'ennemy; eftans quasi à bruste-pourpoint, comme on dit, ils firent vne defcharge de leurs arquebuses, que nos Hurons effuyèrent fe couchans par terre, la defcharge faite ils approcherēt la teste baiffée, ne croyans [41] pas trouuer tant de refiftances: mais les Hurons se releuans, & faifans leurs grands cris, & falüans en mefme temps les ennemis à grands coups de fusils, ces pauures gens surpris s'enfuyèrent de part & d'autre, excepté vne efcoüade qui voulut jouier des cousteaux; mais elle fut bien-toft enueloppée par nos gens, & si les Hurons qui faisoient le fond du demy cercle n'euffent point lâché le pied au premier bruit des arquebuses, pas vn n'en fut refchappé, mais les poltrons leur ouurirent vne porte par où plusieurs euaderent. Trois François se trouuerent

unequaled celerity, [40] to swoop down on those canoes; while the French ran, as fast as they could, along the beach to succor them. But they arrived, as I have already said, during the fight that was going on in the woods, and retired, thinking that it was a feint. When the advance-guard of the Hurons perceived the enemy, they immediately gave notice to the Captains who at once threw aside their oils and paints to seize their weapons. They ran, as fast as they could, to the spot where the Hiroquois were to disembark, but they arrived too late; so they collected and disposed themselves in the form of a semi-circle or crescent, to meet the first assault of the enemy, and to hem them in should they come to blows and lance-thrusts. The Hiroquois advanced furiously,—without, however, uttering their usual yells and war-cries, which serve them as trumpets and drums to dispel the warriors' fear and to intimidate the enemy. When almost close enough to scorch their doublets, as the saying is, they fired a volley from their arquebuses, which our Hurons received lying on the ground; after delivering their volley, they charged, not expecting [41] to meet with so much resistance. But the Hurons rose, and, uttering loud yells, they received their enemies with heavy discharges from their pieces; those poor people were taken by surprise, and fled in every direction, with the exception of one squad who tried to defend themselves with their knives; but they were soon surrounded by our people. And, if the Hurons at the base of the crescent had not given way at the first report of the arquebuses, not one of the enemy would have escaped; but those cowards left a door open by which many got away. Three Frenchmen

en ce combat; le Pere Breffany qui couroit par tout donnant courage aux Hurons, & prenant garde si quelqu'un n'auoit point befoin de fon assistance, les deux autres combattirent vaillamment; mais quand on vint à se mesler, ils demurerent tout court, ne sçachans plus fur qui frapper: car ils ne distinguoient pas les Hiroquois d'avec les Hurons. L'un de ces deux François voyant un Hiroquois épouuanté, il l'aborde, luy frappe sur l'espaule: courage mon frere, luy dit-il, combattons vaillamment, il le prenoit pour vne personne de nostre party, mais un Huron suruenant se iette sur luy, & l'emmena, dequoy le François demeura [42] estonné: ce prisonnier par apres chantoit qu'il auoit esté pris par un François, s'imaginant que celuy qui luy auoit frappé sur l'espaule, luy auoit dit, tu es mon prisonnier. Le combat finy, les plus alegres fuiuent les fugitifs, ils en prennent, ils en tuent, ils apportent des testes & des perruques; mais le desir de paroistre, & de se rafraischir aux trois Riuieres, apres les fatigues d'un chemin de plus de deux cens lieues, les empescherent de pourfuiure toute leur victoire: car un grand nombre se faua.

On nous a rescrit de Montreal, que l'un de ces fuyards ayant couru iusques-là, & trauersé la riuere, s'estoit allé rendre aux François: il entra iusques dans la cour de l'hospital, sans rencontrer autre personne que Mademoiselle de Boulogne soeur de Mademoiselle d'Ailleboust, à laquelle il tendit les bras: ceux qui sçauent que l'honnesteté & la pudeur de cette bonne Damoiselle luy donne vne crainte épouuantable de ces barbares, disoient par un respect qu'ils portent à sa douceur & à sa vertu, qu'elle auoit

were present in that battle,—Father Bressany, who ran about everywhere, inspiring the Hurons with courage, and watching carefully to see if any one needed his assistance; and two others, who fought bravely, but, when the *mêlée* began, they stopped short, not knowing whom to strike for they could not distinguish the Hiroquois from the Hurons. One of these two Frenchmen observed a terrified Hiroquois; he went up to him, clapped him on the shoulder, and said to him: “Courage, my brother! let us fight bravely.” He took him for one of our party; but a Huron came up, fell upon him, and took him away, whereat the Frenchman was [42] astonished. That prisoner afterward sang that he had been captured by a Frenchman; for he imagined that he who had clapped him on the shoulder had said to him: “Thou art my prisoner.” When the battle was over, the swiftest warriors pursued the fugitives, some of whom they captured and killed, bringing back their heads and scalps; but the desire of appearing and refreshing themselves at three Rivers, after the fatigues of a journey of over two hundred leagues, prevented them from completely following up their victory, and a great many escaped.

They wrote to us from Montreal that one of the fugitives ran as far as there, crossed the river, and went to surrender to the French. He entered the courtyard of the hospital without meeting any one except Mademoiselle de Boulogne, sister of Mademoiselle d’Ailleboust,¹⁸ to whom he held out his arms. Those who know that the modesty and bashfulness of that good Lady cause her a terrible fear of those barbarians said, through the respect which they feel for her gentleness and virtue, that she had

pris vn Hiroquois, & qu'elle faisoit plus d'expedition par ses prieres & par son chapelet qu'elle recitoit pour lors, que les foldats par leurs [43] espées & par leurs moufquets.

Après cette deffaitte le Pere Breffany prit le deuant, cōme nous auons dit, pour apporter ces bonnes nouvelles à nos François: les Hurons fuiurent quelque temps apres en bon ordre amenans leurs prifonniers, & les faifans chanter & danfer à leur façon. Il faisoit beau voir entuirom foixâte canots descendre doucement fur le grand Fleuue, & tous les Hurons grauement affis faire vne cadence avec leurs voix & avec leurs auirons aux chan[t]s & aux airs de leurs ennemis; mais c'estoit chose triste & lugubre de ietter les yeux fur ces victimes, qui seront peut-estre la pasture des flammes & des ventres de ces barbares.

Ils donnerent vn prifonnier aux Algonquins, qui l'expedierent bien-toft, difans qu'il falloit quitter leurs anciēnes cruantez. Les Hurons voyant leur douceur tefmoignerent que bien-toft tout le monde se feroit baptizer en leur pays, & qu'ils prendroient pour lors les façons de faire des Chrestiens. Ils brûlerent vn Huron renegat pris entre les Hiroquois, i'apprends que la haine qu'ils conceurent contre luy prouenoit de ce qu'il auoit quitté la Foy parmy les ennemis, & que cela les fit refoudre à le traiter d'vne façon [44] extremement cruelle.

Quand tout ce monde, se fut vn petit rafraifchy, & que Monsieur le Cheualier de Montmagny fut arriué aux trois Riuieres, on commença à traiter d'affaires; les principaux s'estās trouuez en vn cōseil porterent quatre paroles representées par cinq presens. Il faut remarquer en passant que la chose qui

captured a Hiroquois; and that she accomplished more with her prayers and her rosary, which she was saying at the time, than the soldiers with their [43] swords and muskets.

After that defeat Father Bressany went on ahead, as we have stated, to carry the welcome news to our French. The Hurons followed some time afterward, in good order, bringing their prisoners and making them sing and dance after their fashion. It was a fine sight,—about sixty canoes floating quietly down the great River, and all the Hurons gravely seated in them, keeping time with their voices and their paddles to the songs and airs sung by their enemies. But it was a sad and doleful sight to cast one's eyes on the victims who will perhaps become food for the flames, and for the stomachs of the barbarians.

They gave a prisoner to the Algonquins, who soon despatched him saying that their old cruelties must be abandoned. When the Hurons observed their gentleness, they said that before long every one would be baptized in their country, and they would then adopt the usages of the Christians. They burned a Huron renegade, who had been taken among the Hiroquois. I learn that the hatred that they had conceived for him arose from the fact of his having abandoned the Faith among their enemies; and this decided them to treat him in a [44] very cruel manner.

When all those people had refreshed themselves to some extent, and Monsieur the Chevalier de Montmagny had arrived at three Rivers, they began to discuss affairs. The chief men, who were present at a council, brought four words, represented

passe pour parole & pour present dans les affemblées publiques, doit estre vn petit considerable. Le premier de ces presens n'estoit qu'un salut, & vn honneur qu'ils rendoient à Monsieur nostre Gouverneur, & à tous nos François. Le second, vne priere d'ouvrir les magazins pour le commerce. Le troisieme, vne supplication de diminuer le prix des marchandises. Le quatrieme, & le cinquieme, vne action de graces, de ce qu'on prenoit la peine de les aller instruire dans leur pays parmy tant de dangers, au trauers de tant d'ennemis, qui ne menacent que de feu & de flammes. Ils faisoient deux presens pour ce sujet: d'autant, disoient-ils, que la chose estoit bien d'une autre importance, que tout ce qui est sur la terre. Ils nous coniueroient de perseverer constamment, faisant voir que le pays auoit de grandes affections pour [45] vne doctrine, qui promettoit vne vie aussi douce en ses delices que longue en sa durée.

Monsieur le Cheualier de Montmagny leur fit aussi des presens reciproques, vn entr'autres pour raffermir les esprits du pays, ébranlez pour le meurtre commis en la personne d'un François. Les Hurons donnerent milles iniures aux meurtriers, si bien que Monsieur de Montmagny voyant qu'ils improuuoient ce forfait pour lequel ils auoient satisfait selon les loix de leur pays, il leur tesmoigna par ce present, que ce mort estoit resuscité dans son esprit; Il fit vn autre present pour les inuiter fortement à tenir la parole qu'ils auoient donnée, d'entendre volontiers les Predicateurs de l'Euangile. C'est chose estrange que les hommes ne se rendent à Dieu pour l'ordinaire que par des fleaux, depuis que les pestes, les guerres & les famines se sont iettez sur ces peuples, on a reconnu

by five presents. It should be observed, by the way, that what passes for a word and for a present at public meetings must be of some considerable value. The first of these presents was but a salute and an honor that they paid to Monsieur the Governor, and to all our French. The second, a request that the warehouses be opened for trade. The third, a prayer that the price of the goods be reduced. The fourth and the fifth were in thanksgiving for the trouble taken in going to teach them in their country amid so many dangers, and through so many enemies who threaten but fire and flames. They gave two presents for that purpose, because, they said, that was of much greater importance than anything else on earth. They begged us to persevere constantly, stating that the country had a great affection for [45] a doctrine that promised a life as sweet in its delights as it was of long duration.

Monsieur the Chevalier de Montmagny also gave them presents in return,—one, among others, to soothe the minds of the country that had been disturbed on account of the murder committed on the person of a Frenchman. The Hurons uttered a thousand insults against the murderers, so that Monsieur de Montmagny—seeing that they disapproved of the crime, for which they had given satisfaction according to the laws of their country—showed them by this present that in his mind the dead man had come to life again. He gave another present to urge them earnestly to keep the promise that they had given, that they would willingly listen to the Preachers of the Gospel. It is a strange thing that, as a rule, men yield to God only through calamities. Since

les predestinez d'avec les reprouvez: ceux-cy sont morts comme des bestes, les autres ont pressé d'estre faits enfans de Dieu, & vn grand nombre sont montez dans les Cieux.

Enfin toutes les affaires estât terminées, ces bonnes gens remonterent dans leurs [46] petits nauires d'écorces, emmenans avec eux outre le Pere Breffany quatre autres Peres de nostre Compagnie, & vn de nos Freres; sçauoir est le Pere Gabriel Lalemant, le P. Jacques Bonin, le P. Adrian Gresson, le P. Adrian d'Aran, & nostre F. Nicolas Noirclair, accompagnez de 25. ou 30. François. C'est vne grande benediction de voir le courage & le zele de ces bons Peres, le sang & la mort de ceux qui les ont precedez les animant, leur ioye paroiffoit si grâde sur leurs visages, qu'on eust dit qu'ils s'en alloient tous prendre possession d'une Couronne, & d'un Empire; & ce qui me semble encore plus estonnant, c'est que dans ces rencontres il se trouue de ieunes gens qui portez par l'exemple de ces bōs Peres veulent entrer dans les mesmes risques, protestans que l'amas [*sc.* l'amour] du salut des ames, & nō pas l'espoir d'un lucre passager leur fait entreprendre vn voyage si long, si rude & si dangereux.

Nous auons appris depuis leur depart que cette petite armée de Hurons se trouuant vers la pointe de l'Isle de Montreal, s'estoit diuisée; les vns voulans passer par l'habitation des François qui sont dans cette Isle, comme ils l'auoient promis à Monsieur nostre Gouverneur; les autres [47] voulans prendre l'autre costé pour estre le plus court, le plus facile, & le moins dangereux. Nous craignōs fort que cette separation ne soit cause de leur mal-heur: car

plagues, war, and famine have fallen on these peoples, the elect have been distinguished from the reprobate; the latter have died like beasts, while the former have hastened to become children of God and a great many have ascended to Heaven.

Finally, when all these matters were concluded, those good people embarked in their [46] little bark vessels, taking with them, in addition to Father Bressany four other Fathers of our Society, and one of our Brethren,—namely, Father Gabriel Lalemant, Father Jacques Bonin, Father Adrian Greslon, Father Adrian d'Aran, and our Brother Nicolas Noirclair,—together with 25 or 30 Frenchmen. It is a great blessing to see the courage and zeal of those good Fathers. The blood and the deaths of those who have preceded them animate them; so great joy showed itself on their countenances that one would have said that they were all about to take possession of a Crown and an Empire. And what seems to me still more surprising is, that on such occasions young men are to be found who, incited by the example of the good Fathers, wish to run the same risks, and who protest that zeal for the salvation of souls, and not the hope of transitory lucre, makes them undertake so long, so rough, and so dangerous a journey.

We have learned since their departure that, when this small army of Hurons reached the point of the Island of Montreal, it divided. Some wished to pass by the settlement of the French who are on that Island, as they had promised Monsieur the Governor; while the others [47] wished to take the other side as being shorter, easier, and less dangerous. We greatly fear that this division will bring misfortune

les Hiroquois irritez par leur perte, ne se tiendront pas en repos, il leur fera facile de perdre ces pauvres gens, s'ils les trouvent débandez: Je prie Nostre Seigneur qu'il soit leur guide dans le destour des chemins, leur appuy dans les fatigues, & leur bras & leur force dās les combats.

upon them; for the Hiroquois, who are irritated by their losses, will not remain at rest; it will be easy for them to destroy those poor people if they find them separated. I pray Our Lord to be their guide in their devious paths, their support in their fatigues, and their arm and their strength in battle.

CHAPITRE IV.

DE QUELQUES BONNES ACTIONS & DE QUELQUES BONS
SENTIMENS DES SAUVAGES CHRETIENS.

IL y a quelque temps qu'un Sauvage des nations plus hautes ayant esté baptizé en danger de mort, receut de la main de Dieu la vie du corps & la vie de l'ame, quasi tout ensemble: mais s'estant écarté du lieu où il devoit prendre vne instruction plus particuliere & plus à loisir, il s'oublia bien fort de son deuoir, si bien que nous estant venu voir derechef il parut en assez mauuaise posture, mais la veuë des bons Chrestiens le toucha, & luy donna quelque enuie d'entrer en l'Eglise, dōt [48] luy-mesme se iugeoit fort indigne: vn bon Chrestien le voyant tout pensif luy dit, fuis moy, & fais ce que tu me veras faire. Presente à Dieu la mesme priere que ie luy feray, là-dessus se iettant à genoux sur l'entrée de la Chapelle, qui estoit toute remplie de monde, il baïsa plusieurs fois la terre demandant publiquement pardon à Dieu, & suppliant l'assemblée de ioindre leurs prieres avec les siennes pour obtenir la remission de ses offenses, & de celles de son camarade, auquel comme il le vid prosterné par terre, il adressa ces paroles: parle dans ton cœur, & reconnoist que tu n'es pas digne de baïser ny marcher sur la terre de cette maison. Fais toy ce reproche à toy mesme, & dis au profond de ton ame, Je fuis vn vermisseau rampant dessus la terre qui ne merite pas que les hommes pensent à

CHAPTER IV.

OF SOME GOOD ACTIONS AND SOME GOOD SENTIMENTS
OF THE CHRISTIAN SAVAGES.

SOME time ago, a Savage of the upper nations, who was baptized when in danger of death, received from the hand of God both the life of the body and the life of the soul, almost at the same time. But having wandered from the place where he was to have been instructed more thoroughly and more at leisure, he forgot his duty to such an extent that, when he came to see us again, he was in a somewhat bad frame of mind. But the sight of the good Christians touched him, and inspired him with a desire to enter the Church, of which [48] he considered himself most unworthy. A good Christian who saw that he was very pensive, said to him: "Follow me and do what thou shalt see me do. Offer to God the same prayer that I shall offer to him." Thereupon, he knelt at the entrance of the Chapel, which was crowded with people; he kissed the ground several times, and publicly asked pardon from God,—supplicating those who were assembled to unite their prayers to his, in order to obtain the remission of his sins and of those of his comrade. To the latter, when he saw him prostrate on the ground, he addressed these words: "Speak in thy heart, and acknowledge that thou art not worthy to kiss or to walk on the floor of this house. Reproach thyself with this, and say in the depths of thy soul: 'I am a worm, creeping

moy. Oferoy-ie donc me presenter deuant Dieu? mais puis qu'il est bon, & que i'ay regret de mes malices, il aura compassion de moy. Voilà vne leçon bien preignante. Le bon fut dans ce rencontre, qu'un Sauvage estranger amy du penitent voyant son camarade en cette posture crût qu'il estoit obligé de s'humilier aussi bien que les autres: cecy n'est [49] qu'un petit eschantillon de ce qui se passe de temps en temps. Cette ferueur n'estant ny commandée ny contrainte, est loüable à l'occasion des Payens qui attribueroyent au corps de l'Eglise les deffauts des membres; mais parlons d'autres choses.

Vn Pere de nostre Compagnie arriué depuis vn an en ces contrées, escrit des trois Riuieres à Quebec, en ces termes: Je voudrois pouuoir réfermer icy vn eschantillon de la cōsolatiō que ie reffens actuellement voyant dans nostre habitation vne assemblée des cinq ou six principales natiōs de ce nouveau monde quasi tous Chrestiens chanter chacun en sa langue les loüanges du grand Maistre des Sauvages & de ceux qui ne le font pas. I'ay leu & relen autresfois les Relations sur ce fujet, & tousiours avec admiratiō & avec satisfaction, mais donnez moy la liberté de vous dire que i'ay commencé à les moins estimer, tant les copies approchent peu de leur original, c'est vn des spectacles qui se conçoient mieux qui [sc. qu'ils] ne se descriuent.

Vn autre dit qu'il a pris vn souuerain plaisir dans vn combat, ou dans vne emulation qui s'est fait entre plusieurs Sauvages. Quantité d'estrangers estans venus à [50] S. Ioseph, faisoient parade de leurs chanfons de guerre, on entēdoit tous les iours leurs cabanes retentir de leurs voix, qui ne paroissoient

beneath the soil, and do not deserve that men should think of me. Can I, then, dare to present myself before God? But since he is good, and I am sorry for my sins, he will have compassion on me.'” Here is a very pregnant lesson. The best thing on that occasion was that a strange Savage, a friend of the penitent, who saw his comrade in that position, thought that he also was obliged to humiliate himself as well as the others. This is [49] but a slight sample of what occurs from time to time. As this fervor is neither commanded nor compulsory, it is praiseworthy as regards the Pagans, who might attribute to the body of the Church the faults of its members. But let us speak of other things.

A Father of our Society, who arrived in these countries a year ago, writes from three Rivers to Quebec in these terms: “I would like to enclose with this a specimen of the consolation that I now experience when I actually see in our settlement an assembly of five or six of the principal nations of this new world, who are almost all Christians,—singing, each in their own tongue, the praises of the great Master of both Savages and those who are not Savages. Formerly, I read the Relations on this subject over and over again, and always with admiration and satisfaction. But permit me to tell you that I am beginning to esteem them less, so slightly do the copies resemble the original. It is one of those spectacles that are more easily imagined than described.”

Another says that he has taken the greatest pleasure in watching a contest or emulation that has been carried on among the Savages. A number of strangers who came to [50] St. Joseph made a parade of

respirer que Mars, & que ses armes: les Chrestiens voulans abaiffer l'orgueil de ces fanfarons, se mirent à entonner leurs airs & leurs cantiques spirituels, avec tant de grace & tant de deuotion, qu'ils me charmoient, dit le Pere, & quoy qu'ils les reïterassent assez souvent, ils me paroïssent tous les iours plus beaux. Il ne faut pas attendre beaucoup de fuite en ce Chapitre, les bōs sentimens ont plus d'amour que de Retorique.

Vn bon Neophyte s'estât rencontré bien loin dans les bois avec vn mélange de Chrestiens & de Payens, les inuitoit tous les iours de venir aux prieres qu'il faisoit publiquemēt en sa cabane, les auertissant des iours de Feste, pour les solennifer d'une façon plus particuliere que les autres iours, recitāt tous ensemble leurs prieres chantans des cantiques & difans leurs chapelets en vne cabane destinée pour cela, prestāt l'oreille aux anciens qui voudroient discourir en faueur de la Foy. Ce bon homme voyant que quelques vns moins feruens ne l'escoutoiēt qu'à demy, [51] leur disoit nettement leurs veritez: quand vous ferez à S. Ioseph vous irez aux prieres comme les autres, on vous croira bien feruent & on fera trompé, à qui est-ce que vous croyez? est-ce à Dieu ou aux Peres qui nous enseignent? si vous croyez en Dieu, pourquoy ne le priez vous pas aussi bien parmy les arbres que parmy les hommes? C'est Dieu qui a fait les arbres aussi bien que les hōmes, il est par tout. Si vous croyez seulement aux hommes, vous n'irez pas au Ciel. Ces Peres sont des hommes comme nous, ils ne nous disent pas croyez en nous, mais ils nous disent croyez en Dieu, ils ne sont que des

their war-songs. Every day their cabins resounded with the noise of their voices, that breathed of nothing but Mars and his arms. The Christians, who wished to lower the pride of these boasters, began to intone their hymns and canticles with so much grace and devotion "that they charmed me," says the Father; "and, although they repeated them very often, they seemed more beautiful to me every day." Much sequence must not be expected in this Chapter, for good sentiments contain more love than Rhetoric.

A good Neophyte who found himself far away in the woods, with a medley of Christians and Pagans, invited them every day to come to the prayers that he publicly offered in his cabin,—notifying them of the Festivals, that these might be observed in a more solemn manner than the other days, by singing hymns and saying their beads in a cabin set apart for the purpose, and by listening to the elders who might wish to speak in favor of the Faith. When this good man saw that some, who were less fervent, only half listened, [51] he plainly told them the truth about themselves. "When you will be at St. Joseph, you will go to prayers like the others; you will be considered very fervent, and they who think so will be mistaken. In whom do you believe? Is it in God, or in the Fathers who teach us? If you believe in God, why do you not pray to him as much among the trees as among men? God has made the trees as well as men. He is everywhere. If you believe only in men, you will not go to Heaven. The Fathers are men as we are; they do not say: 'Believe in us;' but they say to us: 'Believe in God.' They are only Interpreters, they are like people who relate true tales."

Interprètes, ils sont semblables à des gens qui racontent de véritables nouvelles.

Dans ces entrefaites, un Payen s'estant glissé la nuit en la cabane de ce bon Neophyte pour rechercher une fille ou une femme selon leur ancienne coutume, cet homme vraiment Chrestien, le reprit avec une liberté, & avec un zèle Apostolique; le Payen n'osant luy faire aucun mal, pource qu'il est homme d'autorité, se donna foy-mesme, par une rage & par une ie ne sçay quelle phrenesie, un coup de couteau dans la cuisse, nostre Neophyte [52] voyant le sang couler en abondance, luy dit: quoy donc mes paroles sont-elles changées en un couteau? Adieu, ie m'en vay, ie voy bien que si ie vous parlois plus long-temps mes paroles deviendroient une épée qui vous tueroit; & là-dessus il plie bagage & s'en va chasser en un autre endroit, où la femme & la fille tomberent malades, luy qui portoit toujours de l'eau benite avec foy, en donna un petit à boire à la femme; & en forma le signe de la Croix, sur le front & sur la poitrine de la petite fille, leur disant portez vostre cœur à Dieu, & luy dites, guery moy, si tu me veux guerir, tu peu tout, si tu dis de moy, qu'elle guerise, ie gueriray. Si tu ne veux pas me guerir, suis ta pensée, ie ne crois pas en toy pour rauoir la fanté. Ie me mis à genoux auprès d'elle, adioutoit-il, & ie dy à celuy qui a tout fait, elles sont malades, tu les vois bien, fais tout ce que tu voudras faire, si tu dis qu'elles guerissent, tu me feras plaisir. Si tu ne dis mot, ie ne diray que ces deux paroles, mene les au Ciel. Ie ne sçay pas, faisoit-il, ce que pense celuy qui a tout fait, mais ie sçay bien que l'une guerit soudainement, & l'autre se porta mieux:

Meanwhile, a Pagan had crept at night into the cabin of this good Neophyte, to seek some girl or woman, according to their former custom. This truly Christian man reprov'd him with an Apostolic freedom and zeal. The Pagan—who did not dare to do him any injury, because he is a man of authority—inflicted, through some fury or I know not what frenzy, a knife-wound in his own thigh. When our Neophyte [52] saw the blood flowing abundantly, he said to him: "What, have my words turned into a knife? Adieu; I am going away. I see very well that, if I were to speak much longer to you, my words would soon become a javelin that would kill you." Thereupon, he decamped and went to hunt in another place, where his wife and his daughter fell ill. As he always carried holy water with him, he gave a little of it to his wife to drink; and with some more of it he made the sign of the Cross on the forehead, and on the breast of his little girl, saying to them: "Lift up your hearts to God and say to him: 'Cure me, if it be thy will. Thou canst do all things. If thou say of me: "Let her be cured!" I shall be cured. If thou wilt not cure me, follow out thy own purpose. I do not believe in thee only that my health may be restored.'" "I knelt beside her," he added, "and I said to him who has made all: 'They are sick, as thou seest well. Do all as thou willest. If thou say that they will be cured, thou wilt do me a pleasure. If thou say not a word, I will say but this: "Take them to Heaven.'" I know not," said he, "what are the thoughts of him who has made all; but I do know that one of them was suddenly cured and the other became better at once, and shortly [53] afterward she recovered her

aussi-toft, & incontinent [53] apres recouura fa pleine fanté. Dieu s'entretient volontiers avec les fimples.

Ce bon homme voulant retourner ce Printemps en la residence de S. Ioseph, quelques Sorciers, ou plu-
ftoît quelques Charlatans de Gaspé, luy dirét qu'il periroit dans les glaces, en effet la grande riuere en charioit vn si grād nōbre qu'elle en paroiffoit quasi toute couuerte: mais si tu veux, luy dirent ces Ion-
gleurs, nous efcarterons les glaces, inuouons nostre Demon, par nos chants & par nos tambours. Vous estes bien trompez, leur respondit-il, le Demon a-il fait les glaces, pour en disposer? ie m'en vay prier celuy qui les a fait tout deuant vous, & se mettant à genoux, il profere ces paroles, toy qui est bon, & qui a tout fait, tu determine de ces glaces aussi bien que de tout autre chose; ce n'est point le meschant Manitou qui en determine, c'est toy qui est tout puissant, si tu veux que nous partions demain prend ces pen-
fées que les glaces s'en aillent, & il n'y en aura plus: si tu ne veux pas que nous partions, nous dirons, il est le maistre, ne partons pas. Le lendemain, chose à la verité bien remarquable, soit que les glaces qu'on voyoit ce iour là, [54] fussent les dernieres, ou que Dieu par sa bonté, les eust destournées à l'autre bord de ce grand Fleuve: quoy que c'en soit, la riuere parut toute libre, & nostre Chrestien se mocqua des Sorciers. Hé bien, disoit-il, vos chan[t]s & vos Manitous, font-ils maistres des glaces? parts si tu veux, luy repliquent-ils, mais si tu parts tu es perdu, car il en reuiendra d'autres, qui t'abifmeront. Celuy qui les a destournées, respond-il, a-il perdu sa puissance? ne peut-il pas empescher leur retour? ils partirent, & enfin arriuerent à bon port.

health." God willingly converses with the simple.

When this good man wished to return in the Spring to the residence of St. Joseph, some Sorcerers, or rather Charlatans, of Gaspé told him that he would perish in the floating ice. In fact, there was such a quantity of it in the great river that it seemed to be covered thereby. "But," said the Jugglers, "if thou wish, we will turn away the ice-floes. Let us invoke our Demon with our chants and our drums." "You are greatly mistaken," he replied. "Has the Demon made the ice, that he can dispose of it? I am going to pray, right before you, to him who has made it." And kneeling down he uttered these words: "O thou who art good and who hast made all, thou disposest of that ice as of everything else. It is not the wicked Manitou who disposes of it, but thou who art all-powerful. If thou will that we depart to-morrow, ordain that the ice may disappear, and there will be no more. If thou will not that we should leave, we will say: 'Thou art the master; let us not depart.'" On the morrow, truly a most remarkable fact,—either because the ice-floes that were seen that day [54] were the last, or because God in his goodness diverted them to the other side of the great River,—in any case, the river was quite free, and our Christian laughed at the Sorcerers. "Well!" said he, "are your songs and your Manitous the masters of the ice-floes?" "Depart, if thou wilt," they replied; "but if thou depart thou art lost, for others will come that will overwhelm thee." "Has he who has turned them away," he retorted, "lost his power? Can he not prevent them from returning?" They set out, and finally reached port safely.

Vne ieune fille aagée de 17. ou 18. ans, recherchée de quantité de personnes, pource qu'elle auoit le corps & l'esprit fort bien fait, tomba griefuement malade, se voyant en danger de mort, elle fit cette priere à Nostre Seigneur. Je suis bien aise d'estre malade & de mourir deuant que d'auoir esté mariée, c'est toy que j'aime, ie n'aime pas les hommes. Determine de moy comme tu voudras, ie te remercie de ce que ie suis malade, & de ce que ie souffre, & de ce que ie mourray: car tu le veux, & j'en suis bien contente, la Vierge me presentera à toy apres ma mort. Quelque langueur qu'eust cette pauvre enfant, elle se dresseoit [55] plusieurs fois le iour en son seant pour offrir à Dieu ses prieres, & pour reciter son chapelet. Souuent on entendoit fortir ces paroles de sa bouche, ny la mort ny les maladies, ny les souffrances ne m'affligent point, mais ie suis triste de ce que ie ne puis aller en la maisõ de prieres avec les autres, n'auray-ie point cette consolation deuant mon trépas, d'y entrer pour receuoir celuy que ie verray bien-tost au Ciel? Elle auoit vn si grand soin de la pureté de son ame, qu'elle demandoit à se confesser tous les iours. Celuy qui l'a plus particulierement assistée, dit que iamais elle n'a commis aucune faute mortelle, que son cœur estoit veritablement innocent, elle ne prenoit plaisir qu'au discours de l'Eternité: quelque peu de temps deuant sa mort ayant receu tous les Sacremens de l'Eglise, elle fut tourmentée de deux ou trois conuulsions tres-violentes: puis reuenant à foy, elle s'adressa au Pere qui la veilloit & qui prioit aupres d'elle. Adieu mon Pere, luy dit-elle, d'vn iugement & d'vne parole aussi ferme que iamais. Adieu, vos prieres sont exaucées, retirez

A young girl 17 or 18 years of age, who was sought in marriage by many persons because of her well-formed body and her excellent qualities, fell dangerously ill. Seeing herself in danger of death, she said this prayer to Our Lord: "I am very glad to be sick, and to die before having been married. It is thee whom I love; I love not men. Dispose of me as thou wilt. I thank thee because I am ill, and because I suffer, and because I shall die; for thou willest it and I am well pleased. The Virgin will present me to thee after my death." However weak that poor child was, she [55] sat up several times a day to say her prayers to God, or to recite her rosary. These words were frequently heard to fall from her lips: "Neither death, nor sickness, nor sufferings any longer afflict me; but I am sad because I cannot go to the house of prayer with the others. Shall I not have the consolation, before I die, of entering it to receive him whom I shall soon see in Heaven?" So careful was she of the purity of her soul that she asked to be allowed to confess every day. He who especially attended her says that she never committed any mortal sin; that her heart was truly innocent; that she took pleasure only in things relating to Eternity. A short time before her death, after she had received all the Sacraments of the Church, she was tormented by two or three very violent convulsions. When she regained consciousness, she spoke to the Father who watched her and prayed beside her: "Adieu, my Father," she said to him with her mind and her speech as clear as ever; "Adieu, your prayers are granted. Withdraw when you please. Here is Jesus my Spouse, who takes me to Heaven;" and thereupon she expired. Flesh

vous quand il vous plaira, voila Iesus mon Epoux qui m'emmene dans le Ciel, & là-deffus elle expira. La chair & [56] le fang ne luy auoit pas donné ces fentimens: car elle estoit fille d'un tres-mauuais pere, que Dieu auoit exterminé de la terre par vn chastiment public, quelle rage à cè mauuais homme de voir du milieu des flammes son enfant au milieu de la gloire qu'il a perduë pour s'estre toujours bandé contre la Foy & contre la verité, dont il auoit vne grande connoissance.

Les Religieuses de l'Hospital qui ont toujours eu quelques malades François, ont aussi nourry tout l'hyuer vne petite cabane de Sauvages qui nous ont bien donné de l'edification: ces bonnes Meres ne manquoient point avec leur ferueur accoustumée de les faire prier Dieu tous les iours en leur langue, faifans la charité des deux mains & pour le corps & pour l'ame: ie me fouiens, qu'allant visiter ces pauures gens, vne femme disoit de temps en temps, mais mon Pere qui est au Ciel me pardonera-il mes offenses, ie me haïs moy-mefme, ie voudrois qu'on me deschirât de ce que ie l'ay fâché. Je suis fouuent triste, disoit vne autre de ce que ie n'ay point d'esprit, ie ne scaurois retenir les prieres qu'on nous fait faire tous les iours: quand on demandoit à quelqu'un d'eux s'il y auoit [57] long-temps qu'il ne s'estoit confessé, s'il auoit passé quinze iours sans le faire, il se plaignoit disant qu'on ne l'escoutoit pas assez fouuent: il faut aduoüer que si les Hiroquois n'éloignoient point nos Neophytes de nos habitations, & si les estrangers ne venoient point mesler avec eux, qu'on auroit des ames choisies pour leur candeur & pour leur simplicité. Le Capitaine de Tadouffac estant malade à S. Ioseph,

and [56] blood had not inspired her with those sentiments for she was the daughter of a very bad father whom God had removed from the face of the earth by a public punishment. What fury must not that man feel on seeing from amid the flames his child in the midst of glory? which he had forfeited through having ever been leagued against the Faith and against the truth, of which he had a considerable knowledge.

The Nuns of the Hospital, who have always had some sick French people under their care, also fed throughout the winter a small cabinful of Savages, who edified us greatly. The good Mothers with their accustomed zeal did not fail to make them pray to God every day in their own language; with both hands they bestowed charity, not only for the body but for the soul. I remember that, when I visited those poor people, a woman said from time to time: "But will my Father who is in Heaven pardon my sins? I hate myself. I would like to be torn to pieces for having offended him." "I am often sad," said another, "because I have no sense. I cannot remember the prayers that we are made to recite every day." When any one of them was asked whether it was [57] a long time since he had confessed, if a fortnight had passed without his having done so, he would complain that he was not heard often enough. It must be admitted that, if the *Hiroquois* did not keep our *Neophytes* away from our settlements, and if strangers did not come and mix with them, we would have choice souls as regards their candor and their simplicity. The Captain of *Tadoussac* was ill at *St. Joseph*, and he showed that God triumphs in the midst of barbarism. The Father who has charge of the *Savages* went to visit

fit paroistre que Dieu triomphe au milieu de la barbarie: le Peré qui a foin des Sauvages l'allant visiter, il luy dit: mon Pere, toute mon esperance est en Iesus: voila ce que ie luy dit fort souuēt, tu sçay tout, tu connois tout, me voila, dispose de moy. Estant porté à l'Hospital, le Pere luy tesmoignant vn grand desir qu'il retourna en fanté, il luy dit montrant vn Crucifix, qu'il auoit fait mettre deuant ses yeux: voila celuy qui determine, il le faut laisser faire: le lendemain il tesmoigna par quelques paroles qu'il eut bien voulu retourner en fanté: mais voyāt que ce desir croissoit, il se douta que le Demon le vouloit tromper, il se cōfessa deux fois ce iour-là recherchant ses plus petites fautes avec autant de lumiere qu'en pourroit auoir vn Religieux: puis s'adressant au [58] Pere luy dit vn iour deuant sa mort, affeurement i'ay veu vn Demon, cela m'a espouuanté: mais ie luy ay dit, que ie croyois en celuy qui a tout fait que pour luy ie le mesprisois, il a disparu tout à coup, i'ay aussi esté troublé par quelques songes: mais ie me suis souuenu que ceux qui croyoient en Dieu ne croyoient plus en leurs songes, me voila pour le present dans vne grande paix, ie voy bien que celuy qui a tout fait veut que i'aille avec luy i'en suis content, c'est à luy d'en determiner. Tesmoigne aux Sauvages qui font allez en guerre que ie suis fort aise d'aller au Ciel, c'est chose estrange que des hommes éleuez dans la barbarie meurent avec vne si grande confiance, qu'on diroit qu'ils voyent de leurs yeux le bien qu'ils vont posséder: on le fit prier Dieu pour Madame la Fondatrice de cēt Hospital, ce qu'il fit les mains iointes & les yeux éleuez au Ciel dans vne posture qui faisoit voir qu'il estoit touché: ces bonnes gens ne philosophent

him, and he said to him: "My Father, all my hopes rest in Jesus. This is what I often say to him: 'Thou knowest all; here I am; dispose of me.'" When he was taken to the Hospital, the Father told him that he wished very much that his health might be restored. Pointing to a Crucifix, which he had caused to be placed before his eyes, he said: "It is he who will decide; he must be allowed to do as he wills." On the following day he said in a few words that he would have liked to recover his health, but when he found that that desire grew on him, he suspected that the Devil wished to tempt him. He confessed twice that day, seeking for his slightest faults with as much discernment as a Religious could have had; then addressing himself to the [58] Father, he said, a day before his death: "I certainly saw a Demon; he frightened me but I told him that I believed in him who has made all; and that, as for him, I despised him. He disappeared all at once. I was also troubled by dreams; but I remembered that they who believed in God no longer believed in dreams. At present, I feel a great peace. I see very well that it is the will of him who has made all that I should go with him; and I am happy to do so. It is for him to decide. Tell the Savages who have gone to war that I am well pleased to go to Heaven." It is a strange thing that men brought up in barbarism should die with so great confidence. One would say that they see with their eyes the happiness that they are to enjoy. When made to pray to God for Madame the Foundress of the Hospital, he did so with clasped hands, and with his eyes lifted up to Heaven, in a position that showed that he was touched. Those good people do not philosophize as much as do our

point tant que nos Européens, quand ils ont vne fois receu la Foy, & qu'ils croient en fuite que celuy qui obeïra aux volontez de Dieu fera sauué, & que s'il commet quelque offense elle luy sera pardonnée s'il est vrayement [59] contrit & confessé, ils s'attendent que Dieu fera infailliblement de son costé ce qu'il a promis, & en verité ils ont raison. Je feray icy mention, pour conclusion de ce Chapitre, d'une ceremonie des Sauvages qui nous a donné de la consolation: car ils commencent de donner vn habit tout Chrestien aux façons de faire indifferentes qu'ils ont tirées de leurs parens infideles. On a veu souuent dans les Relations precedentes que c'estoit la coutume des Sauvages de resusciter les morts qui estoient parmy eux ou gens de consideration, ou qu'ils aymoient beaucoup pendant leur vie, cela se fait encor afin que les orphelins ne soient pas delaissez. Car celuy à qui on donne le nom de leur pere, se charge des enfans. Vn Capitaine Chrestien de S. Ioseph, voulant resusciter vn sien parent fit vn festin, où se trouuerent environ 50. conuiez. C'est par parentese dans les festins & par des presens qu'ils font la pluspart de leurs affaires. Tout le mōde ayant pris sa place qui est la premiere qu'il rencontre, ce Capitaine harangua en ces termes; si ie n'estois Chrestien, & si ie n'auois la creance que nous devons tous resusciter, i'aurois bien sujet de m'attrister dans la [60] perte que ie fis l'an passé de mon nepueu, sa mort affligeroit mon cœur, mais puis que la vie ne nous est ostée que pour nous estre renduë, puis que nous devons nous reuoir & nous rencōtrer derechef, ce n'est pas vne mort, c'est vne absence, & par consequent ie prend cette

Europeans. When once they have received the Faith, and when they believe that he who obeys God's commands will be saved, and that, if he commits a sin, it will be forgiven, provided he be really [59] contrite and have confessed, they expect that God on his part will infallibly do what he has promised; and, in truth, they are right. I shall here mention, as the conclusion of this Chapter, a ceremony of the Savages that has afforded us consolation, for they are beginning to give quite a Christian character to the harmless usages that they have derived from their infidel ancestors. It has often been mentioned in the previous Relations that it was the custom of the Savages to bring back to life those among them who were persons of note, or who were greatly beloved by them during their lifetime. This is still done, in order that the orphans may not be abandoned; for he to whom the name of their father is given takes charge of the children. A Christian Captain of St. Joseph who wished to bring one of his relatives back to life, gave a feast at which about 50 guests were present. I should say, in passing, that it is by means of feasts and presents that most of their affairs are transacted. When each one had taken his place,—which is always the first he finds,—this Captain delivered the following harangue: “Were I not a Christian, and had I not the belief that we shall all rise again, I would have every reason to grieve for the [60] loss of my nephew last year; his death would sadden my heart. But—inasmuch as life is taken away from us only to be again restored, as we are to see and meet one another again—it is not a death, but an absence; and consequently I take this resurrection of my nephew, that

refurrection que ie fais de mon nepueu pour marque de la veritable refurrection que nous attendons. C'est donc vn tel que i'adopte pour mon nepueu, & qui me fera souuenir que mon nepueu n'est pas mort. Là-dessus il fit vn beau present au nouuel adopté, lequel repartit fort à propos. Ce present qui me fait souuenir de l'article de nostre creance sur lequel est fondé la Foy de nostre refurrection, me remet aussi en memoire que ie suis Chrestien: ie le suis en effet, & ie tiens avec vous & avec tous ceux qui sont baptizez, qu'il ne faut point s'attrister de la mort de ceux qui doivent reuiure vne autrefois, & partant resioüyffons nous, non pas du portraict de la refurrectiõ que nous exprimons par nostre ceremonie, mais de la veritable refurrection que nous attendons: apres les harangues il fallut chanter selon leur coustume, l'vn des plus considerables éleuant sa voix chanta vn de leurs [61] airs, dont voicy les paroles: celuy qui me doit resusciter, c'est celuy qui me console: voila toute sa chanson composée de diuers tons sur lesquels il appliquoit toujours les mesmes paroles. Dieu vueille qu'ils changent ainsi d'eux-mesmes leurs anciennes coustumes, en des actions plaines de deuotion & de pieté.

I now accomplish, as a symbol of the true resurrection to which we look forward. Therefore, I adopt such a one for my nephew; and he will remind me that my nephew is not dead." Thereupon, he gave a handsome present to the newly-adopted one who replied, most appropriately: "This present, which recalls to me the article of our creed on which the Faith of our resurrection is founded, also reminds me that I am a Christian. I am one, in truth, and I hold with you, and with all who are baptized, that we must not grieve for the death of those who are to live again. Let us therefore rejoice, not in the image of the resurrection that we express by our ceremony, but in the true resurrection to which we look forward." After these harangues, they had to sing, according to their custom. One of the most notable lifted up his voice and chanted one of their [61] songs, of which the following are the words: "He who is to bring me back to life is he who consoles me." That was the whole of his song, consisting of various tunes, to which he always adapted the same words. God grant that they may of themselves change their ancient customs into actions replete with devotion and piety.

CHAPITRE V.

CONTINUATION DU MESME SUJET.

VN Capitaine Sauvage abordant vn Pere de nostre Compagnie, luy dit: ie te prie mon Pere de venir avec moy en la maison des filles vierges, qui enseignēt nos enfans: le Pere luy respondit que ces bonnes filles l'entendroient, & qu'il n'auoit pas besoin d'interprete: ie leur veux, repartit-il, cōmuniquer vne affaire d'importance. Comme ils estoient tous deux au parloir avec la Mere Superieure de ce petit Seminaire, ce bon Neophite tira vne petite croix de cuiure, qui se pouuoit ouurir & fermer, & leur dit, tout ce qui est sur la terre, n'est rien, ce qui regarde le Ciel est de prix & de valeur. Cette petite croix voudroit bien cōtenir vne parcelle [62] des os sacrez qu'on honore sur les Autels, dont les ames sont en Paradis: iugez tous deux si ie suis digne d'en porter, c'est vn grand affaire, il n'en fera que ce que vous aurez determiné. La Superieure bien edifiée de cette pieté, luy accorda sa demande, dont ce bon Neophite se fentoit autant obligé comme s'il eut fait rencontre d'vn grand thresor.

Ces bonnes Meres sont extremement charitables, les difficultez du pays ne les estonnent point, leur Seminaire ne refuse aucune Françoise ny aucune fille Sauvage, l'aumosne se fait chez elles en tout temps, leur cœur est plus grand que leurs biens. Les pensionnaires en France ne greuent point les Monasteres

CHAPTER V.

CONTINUATION OF THE SAME SUBJECT.

A SAVAGE Captain approached a Father of our Society, and said to him: "I beg thee, my Father, to come with me to the house of the virgin sisters who teach our children." The Father told him that those good maidens would understand him, and that he needed no interpreter. "I wish," he replied, "to speak to them on a matter of great importance." When they were both in the parlor with the Mother Superior of this little Seminary, the good Neophyte drew out a small copper cross that could open and shut, and said to them: "All that is on earth is nothing; what relates to Heaven is of value and consequence. This little cross would like to contain a particle [62] of the sacred bones that are honored on the Altars, of those whose souls are in Paradise. Consider, both of you, whether I am worthy to bear it; it is an important matter; whatever you decide shall be done." The Superior, who was greatly edified by such piety, granted his request, for which the good Neophyte was as grateful as if he had found a rich treasure.

The good Mothers are exceedingly charitable; the difficulties of the country do not frighten them; their Seminary refuses no girl, whether French or Savage; alms are bestowed at their house at all times; their hearts are greater than their possessions. Boarders

où elles font instruites, ce n'est pas de même en Canadas, il faut non seulement nourrir & instruire les petites seminaristes, mais il les faut habiller, & à leur départ leur faire de bonnes aumônes, & fouent encor à leurs parens, tant ils sont pauvres. Il n'y a pas long-temps, qu'une petite Huronne sortant de cette sainte & charitable maison, pour estre reconduite en son pays, ces bonnes Meres non seulement l'habillèrent de pied en cap, mais ils firent encor [63] des presens à ses parens, pour marque du contentement que cét enfant leur auoit donné. Ce n'est pas tout, il fallut fournir de viures pour elle & pour ceux qui la venoient querir: en vn mot, vous diriez qu'elles feroient volontiers tous les frais necessaires pour les mener & pour les conduire iusques en Paradis.

Vne autre Seminariste Algonquine, ayant esté nourrie, élevée & entretenuë plusieurs années dedans ce Seminaire, ces bonnes Meres luy ont donné les petits meubles pour son mariage, & leur charité passant au delà des mers, a obtenu son mariage d'une Dame de merite, dont la pieté est peut-estre desia recompensée au centuple dessus la terre, & le fera vn iour dedans les Cieux. C'est vraiment rechercher la gloire de Nostre Seigneur, de pouruoir aux necessitez d'autrui, dans les besoins d'une maison incommodée.

Elles nourrissoient vn Huron, dont la vertu a rayé tous ceux qui le cōno[i]ssoient, quelque froid qu'il fit pendant tout l'hyuer il ne manquoit iamais de passer au trauers des neiges & des glaces, pour venir entendre vne Messe à la paroisse deuant le iour, nonobstant qu'il se trouuast par [64] apres à celle qui se dit tous les iours dans l'Eglise de ces bonnes Meres: cét homme passoit tous les iours vn temps si notable à

in France are no burden on the Monasteries where they are educated, but it is otherwise in Canadas. Not only must the little seminarists be fed and taught; they must also be clothed, and, on their departure, considerable alms are given them and oftentimes also to their parents, so poor are they. Not long ago, when a little Huron girl left this holy and charitable house to be taken back to her own country, the good Mothers not only clothed her from head to feet, but they also gave [63] presents to her parents, to manifest the satisfaction that the child had given them. That is not all; food had to be provided for her and for those who came for her; in a word, you would say that they would cheerfully incur all the expense necessary to lead and to conduct them to Paradise.

Another Algonquin Seminarist had been fed, educated, and cared for during many years at the Seminary; the good Mothers gave her the small articles of furniture that she needed on the occasion of her marriage, and their charity went beyond the seas to obtain her marriage portion from a Lady of merit, whose piety is probably already rewarded a hundred-fold on earth, and will be one day in Heaven. It is truly seeking the glory of Our Lord, to provide for the necessities of others amid the needs of a house that is itself in straitened circumstances.

They fed a Huron whose piety delighted all who knew him. However cold it might be throughout the winter, he never failed to go through snow and ice to hear a Mass in the parish church before daylight, notwithstanding the fact that he afterward went [64] to that which was said every day in the

genoux, que les François en demeuroient estonnez, & edifiez, il ne sçauoit que c'estoit de se mettre en colere, les plus grâds mescontentemens estoient fondez sur ce qu'on ne luy parloit pas assez long-temps à son gré des veritez Eternelles: il est retourné cette année en son pays, nous esperons que sa ferueur profitera à ses compatriotes.

Quelques Sauvages s'accusoient vn iour d'auoir le cœur tout rempli de malice, le Pere qui les escoutoit leur demanda si cette malice faisoit vn long sejour dedans leurs ames: non pas respondent-ils, mais cependât elle ne laisse pas d'y entrer; mais encor, poursuit le Pere, que faites vous, quand vn si mauuais hôte vous viens visiter? pour moy, disoit l'vn, quand ie sens que la colere vient eschauffer mon cœur, ie dis à mon ame, ceux qui prient & qui croient ne se mettent point en colere, & aussi-tôt ce feu s'amortist, & quelquefois il s'esteint tout à coup. Ie suis plus meschant, disoit son compagnon; car il me vient des pensées de haine, des pensées [65] sales, qui gastent tout mon cœur; mais que fais-tu dans ce rencontre, dit le Pere, i'ay peur, respondit-il, & ie me mets à prier Dieu, & tout cela s'en va, le saint Esprit est vn grand Maistre, il en fait plus en vn moment, quand il luy plaist, que les Docteurs en cent ans.

Si ie dis que des ieunes hommes sollicités par de mauuais creatures ont fait triompher la grace de la nature, i'vseray de redites, quoy que la chose soit toute nouvelle.

Vne personne malade au milieu de ces bois, se trouua dans des angoisses & dans des pressés qui la iettoient à deux doigts du desespoir. Son pauvre corps abattu voulant sommeiller, son ame apperçut

Church of the good Mothers. That man daily remained upon his knees so long a time that the French were astonished and edified. He knew not what it was to be angry; his greatest discontent arose from his not being spoken to about Eternal truths as long as he would have liked. He returned this year to his own country and we trust that his fervor will benefit his countrymen.

Some Savages accused themselves one day, saying that their hearts were full of malice. The Father who heard them asked them whether that malice dwelt long in their souls. "No," they said; "but still it enters them." "But again," said the Father, "what do you do when so bad a guest visits you?" "For my part," said one, "when I feel that anger comes to inflame my heart, I say to my soul: 'They who pray and who believe do not get angry;' and at once the fire cools down and is sometimes completely extinguished." "I am more wicked," said his companion; "for thoughts of hatred and thoughts of lewdness come to me, [65] which soil the whole of my heart." "But what dost thou on such occasions?" asked the Father. "I am afraid," he replied; "then I commence to pray to God, and all passes away." The holy Ghost is a great Master; he does more in one moment, when he pleases, than the Doctors in a hundred years.

Were I to say that some young men, when solicited by vile creatures, have caused grace to triumph over nature, it would be merely a repetition although the affair is quite recent.

A person who was sick in the midst of the woods suffered pain and anguish that brought her to the

vn Pere, qui s'approchant d'elle, l'instruisit sur le bon-heur des souffrances, & sur la cruauté de cette miserable vie, cette pauvre creature fut si consolée, & si remplie de courage en vn instant, qu'elle deffoit toutes les afflictions de la terre & de l'Enfer.

Vn Capitaine Sauvage voyât qu'un ieune hōme sembloit mépriser les aduis d'un Pere, fçais-tu bien que ce n'est point la crainte de la mort, ny le desir de la vie, ny [66] l'esperance d'aucun bien de la terre qui m'a fait embrasser la priere? depuis que i'ay la Foy, ie ne crains plus rien. Apprends donc que i'ay parlé au Capitaine des François, & que ie l'ay supplié de bannir tous ceux qui résistent à la verité, ou qui la quittent. Parle maintenant? que fais-tu? quel est ton dessein? c'est ton cœur & ta bouche qui te rendront coupable ou innocent? qui te retiendront, ou qui te chasseront d'icy?

Le mesme entrant dans vne cabane où il y auoit plusieurs Payens, leur fit ce petit discours; mais encor qui vous empesche d'ouurir les yeux à la verité? vos oreilles ne font-elles pas percées? ce qu'on dit est-il si monstrueux qu'il n'y puisse entrer? si la priere est bonne que ne l'embrassez-vous? ie vois bien ce qui vous arreste. Vous craignez qu'apres vostre Baptesme, vous ne tombiez dans quelque yurognerie, si vous trouuez de la boisson? mais est-il possible que la seule pensée des dommages que ces boissons nous causent, ne vous puisse empescher d'en gouter? tenez ferme, vous surmonterez ce demon des estourdis & des fous.

Vn Nipisirinien se fit Predicateur aupres [67] d'un Capitaine de sa nation nouvellement arriué à S. Ioseph: comme il eut apperceu que ce Capitaine

verge of despair. As her poor afflicted body wished to slumber, her soul perceived a Father, who approached, and taught her the joy of suffering and the cruelty of this miserable life. The poor creature was so consoled and so filled with courage in an instant, that she defied all the afflictions of earth and of Hell.

A Savage Captain, observing a young man who seemed to pay little heed to the advice of a Father, said to him: "Knowest thou that it is not the fear of death, or the desire of living, or [66] the hope of any earthly good, that has induced me to embrace prayer? Since I possess the Faith I no longer fear anything. Learn therefore that I have spoken to the Captain of the French and have begged him to banish all who resist the truth or who abandon it. Speak now! What dost thou? What is thy intention? Thy heart and thy mouth will make thee guilty or innocent, will retain thee or expel thee hence!"

The same man went into a cabin where there were several Pagans, and made this short speech to them: "But, again, what prevents you from opening your eyes to the truth? Are not your ears pierced? Is what we say so monstrous that it cannot enter them? If prayer be good, why do you not embrace it? I see very well what prevents you. You fear that after your Baptism you will fall into drunkenness if you find any liquor. But is it possible that the mere thought of the injury that those liquors cause us cannot prevent you from tasting them? Keep firm and you will overcome that demon of the thoughtless and the foolish."

prestoit l'oreille aux discours que luy tenoit vn de nos Peres, il luy dit apres que le Pere fut forty de sa cabane: ces gens sont admirables, ils quittent leur pays, & s'en viennent du bout du monde pour nous apprendre le chemin du Ciel, iamais ils ne demandent rien, mais ils donnent, & par tout où ils sont, ils font la mesme chose, ce que l'un l'enseigne l'autre l'enseigne, pour moy i'ay trouué leur doctrine si iuste & si raisonnable, que ie l'ay embrassée, ie les ayme, & ie les honore comme mes plus proches parens. Ce bon Neophyte iettoit dans cette ame, la premiere couche sur laquelle on a depuis tiré de beaux portraits.

Vn autre Abnaquiois de nation, se trouuant aupres d'un Ethechemin fort malade, voyant que ses camarades auoiēt quelque dessein de le chanter & de le souffler à leur mode, luy dit: mon cher amy, c'est en vain que tu auras recours au forceleries, ou plustost aux badineries de ton pays, le Dieu que les Chrestiens honorent, t'a créé, luy seul te peut [68] guerir. Ces paroles dites en son temps, le toucherent si bien que ses gens le voulans medicamenter à leur façon, c'est à dire par des cris & par des tintamarres, dont ils se feruent pour chasser le demon qui fait mourir les hommes, iamais le malade n'y voulut obeir; c'est à celuy qu'on adore en ce lieu cy, qu'il faut auoir recours, disoit-il, le demon ne me scauroit guerir, ses parens s'adresserent à nos Peres, & leur dirent, nous vous abandonnons nostre pauvre camarade, vous connoissez celuy qui a tout fait, dites luy qu'il le guerisse, & l'affeurez que nous croirons en luy. Je ne sçay pas si ces pauvres abandonnez tiendront leur parole en leur pays, mais ie sçay bien que Dieu a guery leur compatriote contre leur attente.

A Nipisirinien became a Preacher to [67] a Captain of his nation who had recently arrived at St. Joseph. As he had observed that the Captain listened to the discourse of one of our Fathers, he said to him, after the Father had gone out of his cabin: "Those people are admirable; they leave their country and come from the end of the world to teach us the road to Heaven. They never ask for anything, but they give; and, wherever they are, they do the same thing,—what one teaches, the other teaches. For my part, I have found their doctrine so just and so reasonable that I have embraced it. I love and honor them as my nearest relatives." This good Neophyte gave to that soul the first coat, upon which fine portraits have since been drawn.

Another who was of the Abnaquois nation was with a very sick Ethechemin. When he saw that his comrades intended to sing and to breathe on him in their fashion, he said to him: "My dear friend, in vain wilt thou have recourse to those sorceries, or rather those follies, of thy country. The God whom the Christians honor has created thee; he alone can [68] cure thee." These words, said opportunely, so touched him that when his people wished to doctor him in their way,—that is, by yells and uproar, of which they make use to drive away the demon who causes the death of men,—the sick man would never listen to them. "It is he who is adored in this place," he said, "to whom we must have recourse; the demon cannot cure me." His relatives applied to the Fathers, and said to them: "We leave our poor comrade with you. You know him who has made all; tell him to cure him, and assure him that

Vn François allant de Quebec à Saint Ioseph, apperceut de loin vn Sauvage, qui le deuançoit, c'estoit vn Chrestien, qui ne pensoit estre veu que de l'œil, duquel on ne se peut cacher, il leuoit les yeux au Ciel, s'entretenant avec Dieu, tenant son chapelet en main, & se mettant à genoux avec vne deuotion qui penetroit non seulement le cœur du François, [69] mais qui sans doute gaignoit celuy qui ne peut resister à l'amour.

Il n'est pas iusques aux enfans qu'ils ne tefmoignent par fois quelques sentimens de deuotion, vn petit garçon aagé de 8. à 9. ans, a dit plusieurs fois ces paroles à sa mere voyant qu'elle ne pressoit point son baptesme. Ma mere, cela n'est pas biē que vous ne soyez pas baptifée, elle ira au feu ma mere dit mon cœur, & là-dessus ie suis triste, cette femme racontoit cela de son fils, adioustant qu'elle ne pouuoit sçauoir où il auoit appris toutes les prieres qu'il recitoit tous les matins & tous les soirs, sans que personne luy commandast. Le pauvre petit ramassant par fois des fleurs avec son camarade, les venoit presenter à vn de nos Peres pour estre mises dessus l'Autel. Le Pere agreant cette petite deuotion, les faisoit entrer dans l'Eglise où ces petits Anges offroient & leurs prieres & leur present à Nostre Seigneur.

Vne petite Seminariste des Meres Vrfulinēs, presant fort qu'on la fit communier deuant que d'estre renduē à ses parens, prit en cachete vn petit *Agnus* appartenant à l'vne de ses compagnes, sa maistresse l'ayant surprise la tança; vous estes [70] indigne de la communion, luy dit-elle, allez, confessez vous, vous deuriez ieufner pour vn si gros peché: cette pauvre enfant l'ayant fait contre l'attente de sa bonne

we will believe in him." I know not whether those poor abandoned people will keep their word in their own country, but I do know that God cured their countryman, contrary to their expectations.

A Frenchman who was going from Quebec to Saint Joseph perceived from afar a Savage who was walking before him. He was a Christian who thought that no eye could see him except that from which one cannot hide. He raised his eyes to Heaven and spoke to God, holding his rosary in his hand, and kneeling, with a devotion that not only touched the heart of the Frenchman, [69] but also no doubt won him who cannot resist love.

Even the children sometimes manifest feelings of devotion. A little boy aged between 8 and 9 years several times said these words to his mother when he saw that she did not hasten her baptism: "My mother, it is not right that thou shouldst not be baptized; my heart says: 'My mother will go into the fire;' and then I am sad." The woman related this of her son, adding that she did not know where he had learned all the prayers that he recited every morning and every night, without being commanded by any one. The poor little fellow sometimes picked flowers with his comrade, and brought them to one of our Fathers to be placed on the Altar. The Father was pleased at this simple devotion and made them enter the Church where those little Angels offered both their prayers and their gift to Our Lord.

A little Seminarist of the Ursuline Mothers, who was very anxious to receive communion before being sent back to her parents, secretly took a small *Agnus* belonging to one of her companions. Her mistress caught her and chided her, saying: "You are [70]

maistresse, luy vint dire, i'ay fait ce que vous m'auiez ordonné, que faut-il faire encore afin que ie ne fois point priuée de la communion. Ce n'est pas vn petit courage à vn enfant de ieufner, & notammét à vn enfant Sauvage, qui tient de ses parens, lesquels ont autant de pante au manger que les yurongnes au boire.

Les enfans des Sauvages sont de petits singes, aussi bien que les enfans de l'Europe, ils imitent tout ce qu'ils voyent faire. Il est croyable que depuis que les fondemens de ce nouveau monde sont iettez, ils n'auoient iamais representé aucune procession, mais comme ils en voyent de temps en temps, ils ont commencé d'en faire à leur mode: il y a peu de iours qu'une bande de ces petits innocens fut veüe marcher en ordre, l'un portoit vne Croix, l'autre portoit vne banniere, d'autres des chandeliers faits à la Sauvage ou à la naturelle, quelques-vns chantoient & d'autres suiuoient deux à deux comme ils auoient veu faire, tout cela nous apprend [71] que le Christianisme se fonde, & s'establit parmy ces peuples. Les Hiroquois gastent tout, ils escarrent les oüailles de leur bercail, ils les éloignent de leurs Pasteurs, ils les bânissent de leur petite Eglise, en vn mot ce fleau est bien rude. Dieu soit beny en tout temps & en tous lieux, il se faut foumettre à ses ordres, il permet que son Eglise soit affligée: mais il voudroit bien que ceux qui ont le pouuoir de la secourir leuassent l'estendard pour sa gloire. Changeons de propos.

On demanda à vn ieune Sauvage, qui parloit de la grande perfidie des Hiroquois, & de l'horrible carnage qu'ils ont fait de ceux de sa nation, quel sentiment il auoit de ces mal-heureux. Je prie souuent Dieu pour eux, respondit-il, & ie dis dans mon cœur, ie

unworthy of communion; go and confess; you should fast for so grievous a sin." The poor child did so, contrary to the expectation of her good mistress, and came to her, saying: "I have done what you ordered me to do. Is there anything else to be done, that I may not be deprived of communion?" It requires no slight courage in a child to fast, and especially a Savage child, who takes after its parents; and they are as addicted to eating as drunkards are to drinking.

The children of the Savages, like those of Europeans, are little monkeys; they imitate everything they see done. It may be believed that, since the foundations of this new world were laid, they had never had any processions; but, as they see some from time to time, they have commenced to form processions in their own fashion. A few days ago, a small band of these little innocents was observed marching in order; one bore a Cross, another a banner, others candlesticks made in the Savage fashion or naturally formed. Some sang, while others walked two by two, as they had seen us do. All this teaches us [71] that Christianity is becoming founded and established among these peoples. The Hiroquois spoil everything,—they scatter the sheep from their fold, and keep them away from their Pastors; they banish them from their little Church; in a word, that scourge is very heavy. God be praised at all times, and in all places; we must submit to his orders. He allows his Church to be afflicted, but it is his desire that those who have power to succor it should raise the standard for his glory. Let us change the subject.

A young Savage who spoke of the great perfidy of

voudrois qu'ils fussent baptisez, ils auroient de l'esprit, ils iroient au Ciel: voila mon sentiment. Ces pensées ne sont pas communes à tous les Sauvages, ils sont vindicatifs au dernier point envers leurs ennemis, aussi est-il vray, qu'il n'est pas possible de les aimer hors de Dieu.

Ce Sauvage a bien montré qu'un esprit plus puissant que celui du monde, & [72] de la chair residoit en son cœur. Puisque nous pouvons, disoit-il, témoigner à Nostre Seigneur l'amour & l'honneur que nous luy portons par nos souffrances, il me semble que c'est une chose bonne de souffrir, & souient mon ame en a des desirs. Le Pere qui a soin de sa conscience venant de voir un malade, luy dit un iour, ie suis triste voyant cette personne que j'ayme, & que tu ayme aussi souffrir si rudement, & si long-temps. Et moy, repart ce Sauvage, ie m'en resioüy, ne m'astu pas enseigné, adiousta-il, que ceux qui souffrent sont aimez de Dieu? pourquoy donc s'affliger d'estre aymé de celui qui est tant aymable. Le Pere luy accorda qu'il auoit raison, & confessa au fond de son cœur que le Sauvage auoit agy par grace, & luy par un mouuement de compassion naturelle.

Un ieune garçon voyant que ses gens retournoient de la chasse, s'écria voila qui va bien, ie mangeray aujourd'huy de la viande fraische. Sçais-tu bien, luy dit quelqu'un, que les Chrestiens n'en mangent point aujourd'huy. Tu as raison, respondit-il, non seulement, ie n'en mangeray point, mais ie ne veux pas seulement [73] la regarder. Ayant sceu que les Chrestiens ieusnoient les Quatre Temps & le Careme, il vouloit à toute force les imiter, on luy respondit qu'il n'auoit point encor l'aage qui porte cette

the Hiroquois and of the horrible massacre that they had made of his countrymen, was asked what his sentiments were respecting those wretches. "I often pray to God for them," he replied, "and I say in my heart that I wish they would be baptized, and that they would have sense, and would go to Heaven. Those are my sentiments." Such thoughts are not common to all the Savages, who are vindictive to the last degree against their enemies. It is also true that it is impossible to love enemies, if one be outside of God.

This Savage gave evidence that a spirit more powerful than that of the world and [72] of the flesh dwelt in his heart. "Inasmuch," he said, "as we can show Our Lord by our sufferings the love and honor that we have for him, it seems to me that it is a good thing to suffer, and my soul often desires it." The Father who directs his conscience said to him one day, on his return from visiting a sick person: "I feel sorry when I see that person, whom I love, and whom thou also lovest, suffering so much and so long." "And I," replied the Savage, "rejoice at it. Hast thou not taught me," he added, "that those who suffer are beloved by God? Why therefore should one be sorry at being loved by him who is so lovable?" The Father admitted that he was right, and acknowledged in the bottom of his heart that the Savage had acted through grace, and he through a natural feeling of compassion.

A young boy, seeing his people on their return from hunting, exclaimed: "All goes well, to-day I shall eat fresh meat." "Knowest thou not," said some one to him, "that Christians eat none to-day?" "Thou art right," he replied; "not only will I not

obligation. Si ie n'y fuis pas obligé, repart-il, auffi ne m'est-il pas defénu? on luy permit ce qui estoit raisonnable conformément à ses forces & à sa façon de vie. S'estant couché certain iour fans souper, il se leua avec vn grand appetit, l'ayant tefmoigné à quelqu'un de nos Peres, il luy fit donner du pain, il le prit mais il n'y toucha pas, comme on luy en eut demandé la raison, ie n'ay pas encor fait-il entendu la Messe, oüy, mais on la dira bien tard? hé bien ie n'en mouray pas pour cela, respondit-il; estant allé sur le soir visiter quelques Hurons en leur cabane, ils luy presenterent à manger: or comme il ieufnoit, & que d'ailleurs c'est mépriser vn Sauvage de refuser ce qu'il vous donne, il mangea mais si peu qu'il n'outre-passa point ce qu'on peut prendre en vne colation, ses hostes s'en apperceuant luy presenterent qu'un bon courage ne se deuoit pas rendre si tost, que le manger estoit naturel & important à l'homme, à [74] cela point de repartie, sinon qu'il ne falloît pas le presser de manger dauantage.

Il n'est demeuré qu'un seul Sauvage cette année à Montreal, & encor estoit-il auéngle; mais en recompense il auoit de la vertu pour vingt-cinq: ah! que fouuent, disoit-il, ie benis Dieu de ce qu'il m'a rauy les yeux, fans cela i'aurois esté toute ma vie vn orgueilleux, & vn superbe, i'aurois mesprisé la priere, & les Hiroquois m'auroient mangé.

Comme il auoit pris resolution de ne point petuner le iour qu'il cōmunieroit, ce qui est assez difficile à vn Sauvage qui prefere le tabac au boire & au manger, le Pere qui en auoit soin luy dit vn iour qu'il le pourroit bien tromper & contreuenir en cachete à ses resolutiōs, il repartit fort gentiment, tromperois-ie

eat any, but I do not even wish [73] to look at it." Having learned that the Christians fasted on Ember-days and in Lent, he wished by all means to imitate them. He was told that he was not old enough to be obliged to do so. "If I be not obliged," he replied, "neither am I forbidden to do so." He was permitted to do what was reasonable, considering his strength and his manner of living. Having gone to bed supperless one night, he awoke with a great appetite; he told one of our Fathers of it, and was given a piece of bread. He took it but did not touch it; when he was asked the reason he said: "I have not yet heard Mass." "Yes, but it will be said very late." "Well, I shall not die on that account," he said. At night he went to see some Hurons in their cabin, and they offered him something to eat. Now as he was fasting, and as it is an insult to a Savage to refuse what he gives you, he ate, but so little that he did not exceed what is usually eaten at a collation. His hosts noticed it, and told him that a good courage should not yield so soon; and that eating was natural to and necessary for man. To [74] this he gave no answer, except that they were not to press him to eat any more.

Only one Savage dwelt this year at Montreal, and he was blind; but, to compensate, he had virtue enough for twenty-five. "Ah," he said, "how often I praise God for having deprived me of my sight! for, otherwise, I would have been all my life a proud and arrogant man; I would have despised prayer; and the Hiroquois would have eaten me."

As he had taken the resolution not to smoke on the day that he received communion,—which is a rather difficult thing for a Savage, who prefers tobacco to

Dieu si ie trompois vn homme? Ce n'est pas à toy mon Pere à qui i'ay fait cette promesse, c'est Dieu qui ne peut estre trompé. Et c'est pour cela, fit-il, que ie ne vay pas visiter les foldats François le iour que i'ay communié, pource qu'ils m'inuiteroient à petuner.

Le Pere le menant vn iour à l'Hospital dans vn temps qu'il neigeoit, & qu'il [75] faisoit fort froid, il prit son bonnet d'une main & son chapelet d'une autre, difons, fit-il au Pere nostre chapelet, puis que nous sommes ensemble, cette deuotion attendrit le Pere. Estant vne autre fois aupres du Pere qui recitoit ses Heures Canoniales, il demeura vn assez long-temps sans se mouuoir; le Pere ayant bien exercé sa patience, luy demanda à quoy il auoit appliqué son esprit, pendant tout ce temps-là. Je me resioüissois en mon cœur, de ce que tu beniffoit celuy qui a tout fait, mon ame luy difoit, ie suis bien aise que ceux qui te connoissent te loüent & te respectent. Mais quelquesfois ie suis si triste de ce que ie l'ay fasché, & de ce que ie ne sçauois le loüer, comme vous autres que mon cœur en est malade, & mon ame ne sçait de quel costé se tourner. Il me semble par fois qu'une personne me parle au fond du cœur, & cependant elle ne profere aucune parole; m'entends-tu bien, difoit-il au Pere? conçois-tu bien ce que ie veux dire, lors que i'entends cette parole dans mon cœur, adioustoit-il, qui n'est pas pourtant vne parole, mon ame est toute triste d'auoir fasché [76] Dieu, & mes yeux se mettent à pleurer, sans que i'y prenne garde, d'autresfois ie suis tout ioyeux, & mes yeux ne laissent pas de ietter des larmes, cela ne m'arriuoit point deuant mon Baptesme.

food and drink,—the Father who had charge of him told him one day that he might deceive him, and break his resolution in secret. He made a very neat reply: “Could I deceive God, even if I deceived a man? It is not to thee, my Father, that I made that promise, but to God, who cannot be deceived. That is why,” he said, “I do not go to visit the French soldiers on the day that I have received communion, because they would invite me to smoke.”

The Father took him to the Hospital one day, when it was snowing and [75] very cold; he held his cap in one hand and his rosary in the other. He said to the Father: “Let us say our rosary, since we are together.” This devotion affected the Father. On another occasion, when he was near the Father, who was reciting his Canonical Hours, he remained for a considerable time without moving. The Father, who had well tried his patience, asked him how he had employed his mind during that time. “I rejoiced in my heart, because thou wert praising him who has made all. My soul said to him: ‘I am glad that they who know thee praise and honor thee.’ But sometimes I am sad because I have offended him; and, because I cannot praise him as you do, my heart is sick, and my soul knows not which way to turn. At times it seems to me that a person is speaking to me in the depths of my heart, and yet he says not a word. Dost thou hear me well?” he said to the Father. “Dost thou understand well what I wish to say? When I hear the word in my heart,” he added, “which nevertheless is not a word, my soul is quite sad at having offended [76] God, and my eyes begin to weep before I realize it. At other times I am quite joyful, and yet tears fall from my

Le Pere ne luy voulant pas permettre si fouuent la Communion, il s'en plaignoit amoureusement: tu ne fçais pas mon Pere combien mon ame est triste, si tu le fçauois tu luy donnerois ce qu'elle demande. Vn François luy ayant rompu le baston dont il se feruoit pour se conduire, son cœur fut émeu, & il se retira en sa cabane sans mot dire, mais il s'en reuint bien-toft trouuer le Pere. Je n'ay pas d'esprit, luy fit-il, ie me suis fasché, ie m'en vay à l'Eglise prier pour celuy qui a rompu mon baston. Et toy mon Pere prie pour moy, car ie suis plus coupable que luy. Mais tu me deuois aduertir, quand tu as veu que ie me voulois fascher, ie te prie mon Pere, ne t'en oublie pas vne autre fois. Ce bon garçon s'ennuyant d'estre tout seul de sa nation à Montreal, a voulu descendre aux trois Riuieres, il est croyable qu'il payera en bonne monnoye la petite consolation qu'il espere de ses gens.

[77] Il y a peu de iours qu'une femme s'estant sauuée du pays des Hiroquois, nous vint dire qu'un demon la tourmentoit, & qu'on la mit pour quelque temps avec les Vrfulines, qu'elle esperoit trouuer sa deliurance parmy ces bonnes ames. Je me confesseray & me communieray, elles prieront pour moy, disoit-elle, & ie feray guerrie: son regard, tant ses yeux estoient effarez, faisoit peur. Les Meres s'en chargerent avec benediction, au bout de quelques iours cette pauvre creature nous vint dire qu'elle estoit toute libre, & que Dieu l'auoit guerrie en la maison des vierges. Je m'en rapporte à ce qui en est.

Nous auons vn malade à S. Ioseph, il fera au Ciel comme nous esperôs, quand on lira ce Chapitre en

eyes. This did not happen to me before my Baptism."

As the Father would not allow him to receive Communion as frequently as he wished, he complained lovingly: "Thou knowest not, my Father, how sad my soul is. If thou knewest thou wouldst grant it what it asks." A Frenchman broke the stick that he used to guide his steps; his heart was troubled, and he withdrew into his cabin, without saying a word; but he soon came out, and went to the Father. "I have no sense," he said; "I have been angry; I am going to the Church to pray for him who broke my stick. And thou, my Father, pray for me, for I am more guilty than he. But thou shouldst have warned me when thou sawest that I was about to get angry. I beg thee, my Father, not to forget to do so another time." The good man, who felt lonely at being the only one of his nation at Montreal wished to go down to three Rivers. It is probable that he will pay in good coin for the little consolation that he hopes to obtain from his people.

[77] A few days ago, a woman who had escaped from the country of the Hiroquois came to us, saying that a demon tormented her; and she asked us to place her for a time with the Ursulines, because she hoped to obtain her deliverance among those good souls. "I shall confess and receive communion; they will pray for me," she said, "and I shall be cured." Her look inspired fear, so wild were her eyes. The Mothers took charge of her with blessings. After a few days the poor creature came to tell us that she was quite free, and that God had cured her in the house of the virgins: I merely relate what happened.

France. Il faut confesser que Dieu fait des miséricordes à qui bon luy semble, cét homme d'un naturel brusque & violent, a fait quelques escapades depuis sa naissance en l'Eglise. Il nous a tesmoigné que jamais il n'en a fait qu'aussi-tost il n'ait ressenty les effets de la Justice de Dieu: voicy, dit-il, le dernier coup que j'ay peché, j'ay scandalisé les Chrestiens, j'ay repris mes superstitions anciennes, plustost pour contenter [78] quelques personnes que pour aucune creance que j'aye en ces badineries, mais Dieu enfin m'a terrassé, il m'a remply de douleurs, depuis les pieds jusques au sommet de la teste; Il luy adresse fouvent ces paroles, ô qu'il est raisonnable que ie souffre! ie ne m'en fasche point. Toy qui as tout fait determine du temps, & de la grandeur de mes maux. Je n'ay qu'une pensée: j'ay peché, ie veux souffrir. Ne fais qu'une souffrance des tiennes & des miennes, peijkoutour, peijkoutour, n'en fais qu'une, n'en fais qu'une, & tire le payement que ie te dois pour mes offenses. Comme nous luy portames le Viatique en sa cabane, & que nous luy donnames l'Extreme-Onction, il s'adressa à ses gens, & leur dit, ie n'ay plus de forces pour parler, mais j'ay encor assez de cœur pour pleurer le scandale que ie vous ay donné, ne retenez aucunes pensées de mes mauvais exemples. Je ne suis pas triste de mes souffrances, mais ie le suis bien fort d'auoir faché Dieu, & d'auoir esté meschant parmy les hommes. Je pardonne à ceux qui m'ont pressé de reprendre mes anciennes chansons, dont ie me seruois pour parler [79] au demon? pardonnez-moy aussi tant de mauuaises paroles, & tant de mauuaises actions que j'ay commises, & dont vous auez connoissance,

We have a sick man at St. Joseph who will be in Heaven, we hope, when this Chapter will be read in France. It must be admitted that God grants mercies wherever it seems good to him. This man, who was of a rough and violent character, has been guilty of some escapades since he has been born into the Church. He has told us that he never committed one without at once feeling the effects of God's justice: "Behold," he said, "the last time that I sinned, I gave scandal to the Christians; I returned to my former superstitions, more to satisfy [78] some persons than through any belief that I had in such follies. But at last God has cast me down; he has filled me with pains from my feet to the top of my head." He often says these words to God: "Oh! it is but right that I should suffer; I am not angry at it. Thou who hast made all, determine the period and the extent of my sufferings. I have but one thought: I have sinned; I wish to suffer. Make but one suffering of thine and mine; *peikoutour, peikoutour*,—make but one, make but one; and take the payment that I owe thee for my sins." When we took the Viaticum to him in his cabin, and gave him Extreme Unction, he spoke to his people, and said: "I have no more strength to speak, but I still have enough heart to weep for the scandal that I have given you. Retain no remembrance of my evil examples. I do not grieve for my sufferings, but I am very sorry for having offended God, and for having been wicked among men. I pardon those who have urged me to return to my old songs that I used for speaking [79] to the demon. Pardon me also both for the many evil words that I have said, and the many evil actions that I have committed, and of

ie n'en puis plus, la parole me manque, priez Dieu pour moy, mon cœur me dit que i'iray au Ciel, puisque Dieu est bon; Je me fouviendray de vous autres, mais chassez du milieu de vos cabanes les meschans, de peur qu'ils ne vous peruertissent. Je ne doute pas que le Ciel ne se resioüisse de la conuersion de cét homme, & que le sein d'Abraham ne soit ouuert à ce pauvre Lazare, ou ce pauvre Iob couuert de playes & de douleur.

which you have had knowledge. I am exhausted; speech fails me; pray to God for me. My heart tells me that I shall go to Heaven, for God is good. I will remember you, but drive the wicked away from amid your cabins, lest they should pervert you." I have no doubt that Heaven rejoices at the conversion of this man, and that Abraham's bosom is opened to this poor Lazarus, or this poor Job, covered with sores and full of pain.

CHAPITRE VI.

DE QUELQUES AUTRES BONNES ACTIONS DES
SAUAGES.

IE ne fais aucune distinction, entre les Sauvages de
saint Ioseph, & les Sauvages des trois Riuieres.

Ce n'est pas que les vns & les autres n'ayent de l'affection, pour les lieux, où ils ont choisi leur demeure; mais leurs ennemis les pourfuiuent de si pres, qu'ils se iettent comme des pigeons effarez, dans le premier, & le plus affeuré colombier qu'ils [80] rencontrent; Quelques familles voyans ce debris, s'arresterent aux trois Riuieres avec resolution de viure constamment à la Françoisie. Le plus apparent d'entr'eux, dit à l'un de nos Peres au despart de ses compatriotes; Je pourrois m'enfuir aussi bien que les autres, & viure comme eux de chasse & de pesche: mais mon ame m'est plus chere que mon corps. Je vois bien que ie souffriray, & que n'ayant rien que du bled, qu'il me faudra semer & recueillir avec beaucoup de peine, ie meneray vne vie fort maigre; mais il n'importe, pendant que mon corps ieufnera, mon ame s'engreflera mangeant le pain de vie, dont ie ferois plus long temps priué, si ie m'escartois de vos habitations. Ces bonnes gens ont esté benis en toutes façons, la terre & les forests, & les eaux, leurs ontourny des viures par dessus leurs attentes, & le Ciel les a comblez de ses richesses. Leur Capitaine dicta le Printemps deux lettres à vn Truchement,

CHAPTER VI.

OF SOME OTHER GOOD ACTIONS OF THE
SAVAGES.

I MAKE no distinction between the Savages of saint Joseph and the Savages of three Rivers.

Both have an affection for the spots that they have selected as dwelling-places; but their enemies pursue them so closely that, like frightened pigeons, they fly to the first and safest dovecot that they [80] find. Some families, seeing this breaking-up, stopped at three Rivers, with the intention of always living in the French fashion. The most notable among them said to one of our Fathers, on the departure of his countrymen: "I could flee as well as the others, and live as they do, by fishing and hunting; but my soul is dearer to me than my body. I see very well that I shall suffer, and that, as I have nothing but corn, I shall have to sow and harvest with much labor. I shall lead a very poor existence; but never mind,—while my body will fast, my soul will fatten by eating the bread of life, of which I would be deprived for a still longer time, were I to wander from your settlements." These good people were blessed in every way; the earth, the forests, and the waters have supplied them with food beyond their expectations, and Heaven has showered its wealth upon them. Last Spring, their Captain dictated two letters to an Interpreter, to be sent to Quebec to a Father of our Society, in which that good Neophyte

pour estre enuoyées à Quebec, à vn Pere de nostre Compagnie, dans lesquelles ce bon Neophyte protestoit, qu'il n'auoit rien tant à cœur que de viure selon les loix, & selon les volontez de son Dieu.

[81] Comme ils demeurent au milieu des François, il arriua qu'un ieune homme les allant visiter pendant leur repas, ils luy presenterent vn morceau de chair de castor, celuy-cy le prit & le mâgeast sans donner la benediction, vne femme s'en estant appercenë, luy dit, si mon petit fils ne prioit pas Dieu deuant que de manger, ie le chasterois, ce François tout honteux, se voulut excuser, mais dans son cœur il se condamnoit foy-mesme.

Vne autrefois vn Pere entrant dans leurs cabanes, trouua vne ieune femme toute esplorée, luy en ayant demandé la raison, mon nepueu fit-elle, est mort, voila le fuiet de mes larmes. Quoy dōc, repart le Pere, croyois-tu que son corps fut immortel? ce n'est pas de son corps que ie m'attriste, c'est son ame qui cause mes douleurs & mes regrets, comme il est mort sans confession, ie crains qu'il ne soit dans les enfers. Quitte cette apprehension, & prie pour luy, dit le Pere, car comme il auoit receu le Baptesme, & qu'il craignoit d'offenser celuy qui a tout fait, il est croyable qu'il n'est pas damné, mais qu'il pourroit bien [82] estre en Purgatoire. I'ay bien eu repart-elle, cette pensée, i'ay desia prié pour luy, i'ay recité trois fois mon chappellet, i'ay inuoqué les Saints qui sont au Ciel, i'ay imploré le secours des petits enfans morts apres leur baptesme, i'ay prié ceux de nostre nation qui sont en Paradis, mais tout cela est peu de chose. Dis-moy, mon Pere, ce que ie puis faire selon ma condition pour le soulagement de cette ame, & ie le feray de bon cœur.

protested that he had nothing more at heart than to live according to the laws and the commands of his God.

[81] As they live in the midst of the French, it happened that a young man went to visit them during their meal, and they offered him a piece of beaver meat. He took it, and ate it without asking a blessing. A woman who observed this said to him: "If my grandson did not pray to God before eating, I would punish him." The Frenchman was quite ashamed, and tried to excuse himself; but in his heart he condemned himself.

On another occasion, a Father entered their cabins and saw a young woman weeping bitterly. He asked her what the reason was. "My nephew is dead," she said; "that is the cause of my tears." "What," replied the Father, "didst thou think that his body was immortal?" "It is not for his body that I grieve; it is his soul that causes my sorrow and regret, for he died without confession, and I fear that he may be in hell." "Give up that apprehension, and pray for him," said the Father; "for, as he had received Baptism, and feared to offend him who has made all, it is probable that he is not damned, but that he may [82] be in Purgatory." "I have thought of that," she replied, "and I have already prayed for him; I have recited my rosary three times; I have invoked all the Saints in Heaven; I have implored the assistance of the little children who have died after their baptism; I have prayed to those of our nation who are in Paradise; still all that is but little. Tell me, my Father, what I can do, within my power, for the relief of that soul, and I will cheerfully do it."

Vn Huron estant descendu à Kebec, & s'en allant à la chasse, fut blessé à la iambe d'un coup d'arquebuse desbâdé par mesgarde par vn sien compagnon, on le porta aussi-tost à l'hospital, où il fut promptement pensé, mais ce coup estoit si fascheux, qu'il luy fallut couper la iambe: or comme il vit qu'on luy accordoit le baptesme, pource qu'il estoit en danger de mort, il s'escria, que ce coup est fauorable qui m'ouure les portes de la vie, les Hiroquois, si ie n'eusse point esté blessé, m'auroient peut-estre ietté dans les enfers, & ce coup me porte en Paradis? les Meres le consolant sur l'esperance de recouurer [83] sa santé, vous faites, leur dit-il, vostre possible, mais ie sens bien que ie suis mort, ie ne crains plus ce passage, puis que ie suis baptisé, ie m'en vay au ciel, ou ie prieray pour vous, & pour la personne qui vous a faict venir en ce pais icy. Ces bonnes Filles n'oublient pas leur bonne Mere, il n'y entre aucun malade en leur maison, il n'en part aucun, qui ne soit chargé de prier Dieu pour ellé. Ce braue Neophite qui mourut le 18. de Ianuier, ne s'oubliera pas au ciel de la parole qu'il a donnée sur terre.

L'Hospital a esté fort chargé cette année, notamment depuis la venuë des vaisseaux, il faut confesser que ces bonnes Filles, ne sont iamais plus contêtes, que lors qu'elles exercent les fonctions de leur Institut par des charitez veritablement heroïques; Si a-il fallu éconduire quelques malades à la venuë des Nauires, le lieu ny leurs forces ne pouuant suffir à tout. Mais ne nous éloignons point des Sauuages.

Voicy vne loüange d'autant plus asseurée qu'elle est sortie de la bouche d'un ennemy. Quelqu'un disant aux [84] Hiroquois prisonniers, que si nous ne

As a Huron who had come down to Kebec was about to go out hunting, he was wounded in the leg by a shot from an arquebus, the trigger of which was inadvertently pulled by a companion. He was at once carried to the hospital, where his wound was promptly dressed; but it was so severe that his leg had to be amputated. Now, as he was granted baptism because he was considered in danger of death, he exclaimed: "What a happy accident, that opens the gates of life to me! Had I not been wounded, the Hiroquois would perhaps have cast me into hell, while this blow takes me to Paradise." The Mothers sought to console him with the hope that he would recover [83] his health. "You are doing your best," he said, "but I feel that I am dead. I no longer fear the passage, for, as I am baptized, I am going to heaven, where I shall pray for you and for the person who has sent you to this country." Those good Daughters do not forget their good Mother. Not a sick person enters their house, not a person leaves it, without being charged to pray to God for her. That worthy Neophyte, who died on the 18th of January, will not forget in heaven the promise that he made on earth.

The Hospital has been greatly burdened this year, especially since the arrival of the ships. It must be confessed that these good Maidens are never happier than when they are performing the duties of their Institute, by deeds of charity that are truly heroic. Nevertheless, some sick persons had to be refused on the arrival of the Ships, for neither the room at their disposal, nor their strength, could suffice for all. But let us not wander from the Savages.

Here is praise which is all the truer that it comes

tirions aucune vengeance de leur perfidie, cela ne prouenoit pas d'un deffaut de courage, mais d'un desir que nous auions de leur ouuir les yeux pour l'eternité. Qu'au reste ceux qui cognoissoient Dieu, ne craignēt point la mort, puis qu'elle leur ouure la porte à vne vie bien plus agreable que celle-cy. Tu as raison, dit l'un des Hiroquois, nous en auons veu l'experience de nos yeux en la personne d'Ondesson, c'est ainsi qu'ils appelloient le Pere Isaac Iogues, & mesme encore en plusieurs Algonquins que nous auons brulez, ils se moquoient des tourmens & de la mort. Et depuis vn an, nous auons admiré le courage, & la resolution d'un nommé d'Apmangsch, c'estoit vn braue Chrestien appellé Bernard en son baptesme. Je me trouuay, adiousté l'Hiroquois, au combat, où il fut mis à mort. L'un de mes camarades l'ayant recogneu luy dit, qu'on luy donneroit la vie, s'il se vouloit rendre, comme il estoit d'une nation alliée des Hiroquois Agneronons, on luy auroit tenu parole. Mais il respondit d'une voix forte & d'un accent [85] courageux, ie ne puis me rendre à des perfides & à des poltrons qui ne se fient qu'à leur nombre & à leurs surprises. Je ne veux point de la vie. Si quelqu'un d'entre vous a du cœur, qu'il auāce, & qu'il donne des preuues de son courage contre moy. Vn de nos guerriers, que nous tenions pour vn Demon part aussi-tost pour luy porter vn coup d'espée: mais Bernard l'ayant esquiué, le transperce en vn moment, & comme il tomboit à terre, il luy fend la teste d'une hache d'armes. Nos gens enragez, disoit l'Hiroquois, luy tirerent vn coup de fusil à la cuisse, & le percerent par le costé d'un coup de fleche, se sentant blessé il s'escrie en langue Hiroquoise, treue, de

from the mouth of an enemy. Some one said to the [84] Hiroquois prisoners that, if we did not take any revenge for their treachery, it was not through want of courage, but through our desire to open their eyes to eternity; that, moreover, those who know God fear not death, because it gives entrance to a life much more agreeable than this one. "Thou art right," said one of the Hiroquois. "We have seen it with our own eyes in the person of Ondesson,"—thus they called Father Isaac Jogues,— "and even in several Algonquins whom we burned; they scorned torture and death. And, within the year, we have admired the courage and resolution of one Apmangouch;" this was a brave Christian who was named Bernard at his baptism. "I was present," said the Hiroquois, "at the fight in which he was killed. One of my comrades, who recognized him, told him that we would give him his life if he would surrender, as he belonged to a nation that is allied to the Agneronon Hiroquois; and we would have kept our word. But he replied in a loud voice and in a [85] bold tone: 'I cannot yield to treacherous foes and to cowards who rely solely on their numbers and their surprises. I do not wish to live. If any one among you has any spirit, let him come forward and give proof of his courage against me.' One of our warriors, whom we considered a very Demon, started at once and tried to strike him with his javelin; but Bernard avoided the blow, ran him through in a moment, and, as he fell, split his head with his war-hatchet. Our people were enraged," said the Hiroquois; "they discharged a gun into his thigh and pierced his side with an arrow. Finding himself wounded, he called out in the Hiroquois tongue: 'A

grace, pour vn moment. Donnez-moy vn petit de loisir, laissez-moy parler à celuy qui a tout fait, ie m'en vay avec luy au Ciel; pour vous autres qui ne le cognoiffez pas, vous ferez precipitez dans des flammes au fond des abifmes. A ces parolles tout le monde fait alte, luy se met à genoux, il éleue ses mains & ses yeux vers le Ciel, parlant hautement, mais en langue Algonquine que nous n'entendiôs [86] pas, nous estions tous dans l'estonnement, enfin la priere acheuée, qui dura assez long temps, il nous enuifage d'vn regard affeuré, faites ce que vous voudrez nous dit il, ie n'ay point de regret de souffrir vne mort qui me donne la vie. Ils le transpercerent de quelques coups d'espées sur la place. Voila de verité vn sainct & genereux courage.

Vn Pere de nostre Compagnie rencontrant vne femme Sauuage fort infirme, qui venoit à la Messe parmy les neiges, lui dit qu'elle ne feroit pas obligée mesme vn iour de Feste, de fortir de sa cabane dans vn temps si rude, & avec vne si grande infirmité! hélas, respôdit-elle, n'est-il pas raisonnable, que tant que j'auray vn peu de force, pour me traifner en la maison de priere, ie vienne honorer Dieu: il me reste si peu de vie, que ie ne la scaurois mieux employer, qu'à seruir vn si bon Maistre: ouïy mais, luy dit le Pere, tu augmenteras tellemēt ta maladie que tu en pourrois bien mourir. I'ay eu autrefois, respôdit-elle, de grandes craintes de la mort, mais depuis que j'ay eu cognoiffance d'vne vie bien plus heureuse, que [87] celle que nous menons sur la terre, & que mon ame a esté lauée des eaux du baptesme, j'ay perdu cette apprehension, car il me semble que si j'auois peur de la mort, j'auois peur d'entrer dans

truce, I pray you, for an instant. Give me a little leisure; let me speak to him who has made all. I am going with him to Heaven. As to you who know him not, you shall be cast into flames in the bottom of the pit.' At these words all stopped; he knelt down, and raised his hands and his eyes to Heaven, speaking aloud,—but in the Algonquin tongue, which we did not understand. [86] We all were astonished. Finally, when he had finished his prayer which lasted for some time, he looked at us with a steady gaze and said: 'Do what you will; I feel no regret at suffering a death that gives me life.' They pierced him on the spot with some lance-thrusts." Truly that was a holy and generous courage.

A Father of our Society met a very infirm Savage woman, who was coming to Mass in the midst of the snow. He told her that she would not be obliged, even on a Festival day, to go out of her cabin in such rough weather and in her great infirmity. "Alas!" she replied, "is it not right that, so long as I have a little strength to drag myself to the house of prayer, I should come to honor God? So little life is left to me that I cannot employ it better than in serving so good a Master." "Yes," said the Father, "but thou aggravatest thy disease to such an extent that thou mightest die of it." "Formerly," she replied, "I greatly feared death; but, since I have had a knowledge of a much happier life than [87] that which we lead on earth, and since my soul has been washed in the waters of baptism, I have lost that apprehension, for it seems to me that, if I dreaded death, I would fear to enter into the joys of the other world. I have this belief and this expectation that, if I obey God and ask him to pardon

les ioyes de l'autre vie. I'ay cette croyāce & cette attente qu'en obeyffant à Dieu, & en luy demandant pardon de mes offenses, ie le verray au Ciel, Dieu a donné vne grande benedictiō à cette famille, non feulement cette femme est en fanté, mais elle est respectée des François & des Sauvages pour fa grande modestie, & pour fa charité, on regarde son mary comme l'exemple des croyans, tant il est ferme en la Foy.

Le ne m'estonne point, si ceux qui n'entendent pas les Sauvages, & qui ne sçauroient penetrer dans leur cœur, ne leur portent pas de respect: car en verité ils n'ont aucuns attraits agreables à la nature, ils font libres & indépendans au dernier point, ils n'ont ny politeffe, ny entretien, ny ciuilité parmy les François, les huilles dont ils se graiffent, bleffent les narines, & la pauureté de leurs habits & de leurs cabanes choque la veuë. Il n'y a que la pure grace [88] que Dieu respand sur eux qui les rend aymables; or cette grace n'est ordinairement cogneuë qu'à ceux qui voyent la face de leur interieur, ceux mesmes qui les entendent, ont parfois de la peine à les supporter, tant leurs façons de faire font esloignées des nostres: mais quand ils prestent l'oreille à leurs Confessions, & à la descharge de leur cœur, ils sentent pour eux des tendresses; & des affections toutes cordiales, voyant l'Esprit de Dieu agir en Pere, en Maistre, en Amy & en Espoux dās des ames qui ne respiroient que la barbarie. L'empressement que nous apportent les Vaisseaux, ne me permettent pas de reuoir ce Chapitre, où i'ay parlé de la maladie d'un second Iob pour sa patience; il me faut coucher icy quelques sentimens dont Dieu l'a beny à sa mort, cét homme

my sins, I shall see him in Heaven." God has showered many blessings on that family,—not only is the woman in good health, but she is respected by the French and by the Savages for her great modesty and her charity; while her husband is looked upon as an example to the believers, so steadfast is he in the Faith.

I am not surprised that they who do not understand the Savages, and who cannot penetrate into their thoughts, should have no respect for them; for in truth they have no attractions that are pleasing to nature. They are free and independent to the last degree; they have neither politeness, nor conversation, nor civility with the French; the oils with which they grease themselves offend the nostrils, and the poverty of their clothes and of their cabins offends the sight. Only the pure grace [88] that God gives them makes them lovable; now this grace is generally known only to those who see into their souls, and even those who understand them find it difficult sometimes to endure them, so different are their ways from ours. But when such persons listen to their Confessions, and to the outpouring of their hearts, they feel a cordial tenderness and affection for them, when they see that the Spirit of God acts as a Father, as a Master, as a Friend, as a Spouse, in souls that breathed but barbarism. The haste that the departure of the Ships causes us does not permit me to review the Chapter in which I have spoken of the sickness of a second Job as regards patience; so I must set down here some sentiments with which God blessed his death. This man, who for some years had not been liked by his countrymen, found himself abandoned by all. In the midst

n'estant depuis quelques années aucunement aymé de ses compatriotes se vid delaiué de tout le monde, Au milieu de ses afflictions nous estions quasi seuls qui le visitions, aussi nous disoit-il que nous estions son vnique consolatiõ dessus la terre, apres auoir long temps souffert vn Purgatoire [89] assez rude, apres auoir enduré en penitent, il entra dans ie ne sçay quelle angoisse amoureuse, en sorte qu'il ne paroiffoit plus auoir de peine que de l'absence de son Dieu. Quand te verray-ie, luy disoit-il fort souuent, Kikxi-räm: Je suis en peine de toy, ton absence m'afflige; ah fut-il ainsi que ie fusse avec toy? ie ne me fache point de mes souffrances: mais ie ne puis supporter ton absence. Je l'aymé & ie ne le voy point! parle vn peu de moy, ô mon Dieu, & dis ces parolles, qu'il vienne, qu'il me voye, & ie feray content, car ie feray avec toy. Pour moy i'ay la croyāce, que si vn Athée, ou vn libertin auoit cogneu cét homme dans sa santé, en sa maladie & en sa mort, qu'il feroit contraint d'auoier qu'il n'y a qu'vn Dieu, qui puisse transformer vn cœur si doucement & si fortement, & qui puisse mesler les ioyes du Ciel avec ces amertumes de la terre. Apres tout, il n'y a que le Ciel, & vn homme ou deux sur la terre, qui ait eu cognoissance de ces operations, le reste du môde, ny Grec, ny François, ny Barbare, n'ont rien veu de ce qui se passoit dans le secret de cette ame.

[90] Combien de fois auons nous veu des personnes éplorées, nous aborder avec ces parolles, mon cœur est triste, & ie ne puis dormir en repos, de ce que ma fille se veut marier avec vne personne qui n'est pas encore baptisée. Je fens autant de douleurs voyant mes gens s'esloigner du baptesme, comme

of his afflictions we were almost the only persons who visited him. Therefore he told us that we were his sole consolation on earth. After having for a long time suffered a severe Purgatory, [89] and after having endured as a penitent, he fell into I know not what loving anguish, and seemed to have no longer any sorrow but that caused by the absence of his God. "When shall I see thee?" he frequently said to him; "*Kikwiroumir*,—I am anxious for thee; thine absence afflicts me. Ah, would that I might belong to thee! I am not angry at my sufferings, but I cannot bear thine absence. I love thee, and I see thee not. Speak to me a little, O my God! and say these words: 'Let him come; let him see me;' and I shall be satisfied, for I shall be with thee." For my part, I believe that, if an Atheist or a libertine had known that man in health, in his illness, and in his death, he would have been compelled to admit that there is but one God who can transform a heart so gently and so firmly, and who can mingle the joys of Heaven with the bitterness of earth. After all, there can be but Heaven, and a man or two on earth, who have had any knowledge of these workings; the rest of the world—whether Greek, or French, or Barbarian—have not seen what passed in the secret recesses of that soul.

[90] How many times have we seen persons weeping bitterly who have approached us with such words as these: "My heart is sad, and I cannot sleep in peace, because my daughter wishes to marry a person who is not yet baptized." "I feel as much pain when I see my people keep aloof from baptism, as if I abandoned my country and my own life." "Formerly I imagined that death was the greatest of all

fi ie m'esloignois de mon païs, & de ma propre vie. Autrefois ie m'imaginois que la mort estoit le plus grand de tous ces maux, & ie la trouuerois maintenant agreable. Je n'ay qu'une tristesse au monde, c'est que ie ne scaurois retenir ces prieres, & que ie ne scay ce qu'il faut dire à Dieu: il me semble que mon cœur luy parle, mais ma bouche ne scauroit prononcer ce qu'il dit: ces fruits ne viennent pas du crû de la nature, ils ne se treuent & ne se cueillent qu'au iardin de la grace.

Ce nouveau monde est de mesme nature que l'ancien, il a ses biens & ses maux aussi bien que l'Europe. Ceux-cy predominoient en l'Amerique, aussi bien qu'és autres parties de l'Vniuers. Je ne scay ou la guerre, les maladies & les autres fleaux ont pris leur premiere [91] origine, mais ie scay bien qu'ils affligēt ces Sauvages aussi bien que les François. Depuis que la Foy s'est venuë loger parmy ces peuples, tout ce qui fait mourir les hommes s'est trouué dans ces contrées? quoy qu'ils n'ayent pas eu le dessous cette année dans leurs guerres, ils n'ont pas pourtant ioüy de la paix. Les maladies ont partagé leurs iours avec la santé, mais Dieu dans ces vicissitudes s'est tousiours monstré leur Pere, la petite verolle qui fit vn carnage estrange il y a neuf ans, a fait du bien à quelques âmes en affligeant leurs corps, autrefois on n'entendoit que des tambours, des cris, des hurlemens, on ne voyoit que des festins & des furries [*sc. fueries*] dans ces cabanes, où estoient les malades, on ne scait quasi plus, és endroits ou resident les Chrestiens, que sont deuenus ces chansons & ces tintamarres, nos malades ont eu recours à Dieu, mais avec tant de confiance, que cette contagion

ills, and now I would find it agreeable." "I have but one sorrow in the world and that is that I cannot remember these prayers and know not what to say to God. It seems to me that my heart speaks to him, but my mouth cannot pronounce what it says." Such fruits are not of the growth of nature; they are found and gathered only in the garden of grace.

This new world is of the same nature as the old; it has its good and its bad aspects, as well as Europe. The latter predominate in America, as well as in other parts of the World. I know not where war, disease, and other plagues had their [91] origin; but I do know that they afflict these Savages, as well as the French. Since the Faith has come to dwell among these peoples, all things that make men die have been found in these countries. Although they have not been defeated in their wars this year, still they have not enjoyed peace. Sicknesses have divided their days with health; but in these vicissitudes God has always shown himself their Father. The small-pox that caused such havoc nine years ago did good to some souls, while afflicting their bodies. Formerly, one heard nothing but drums, cries, and yells; one saw nothing but feasts and sweats in the cabins where the sick lay. But now one hardly knows, in the places where the Christians reside, what has become of all those songs and noises. Our sick have recourse to God, but with such confidence that that contagion,—which, as a rule, is fatal to aged persons—has not carried off one; and they attribute this good fortune to him who holds both life and death in his hands.

[92] I cannot conclude this Chapter without mentioning a little girl who remained for two years at

mortelle aux personnes âgées pour l'ordinaire, n'en a emporté pas un, elles attribuent ce bonheur à celui qui a la vie & la mort entre ses mains.

[92] Il ne faut pas finir ce Chapitre sans faire mention d'une petite fille, qui a demeuré deux ans au seminaire des Meres Virginales, le pere de cet enfant ayant appris que sa fille faisoit des merveilles pour son âge, se mit en chemin pour la venir voir, ayant fait plus de cent lieues de chemin, il fut rencontré & mis à mort par les Hiroquois, c'est [*sc.* cet] enfant en ayant ouï le vent, paya le tribut que la nature exige en ces occasions, mais comme on luy eust dit, que

son pere s'estoit fait baptiser depuis qu'elle ne l'avoit veu, & qu'il estoit au Ciel, cette nouvelle se changea si fort en un moment, qu'elle n'eust plus que des ioyes pour son salut, ses parens réchappés du combat l'ont emmenée, & depuis son départ quelques femmes sauvages venans voir les Meres Virginales, leur ont dit que cet enfant les avoit instruites, & leur avoit appris à reciter leur Chapelet, Dieu sçait si ces bonnes filles goustoient avec delices les fruits de cette ieune plante cultivée de leurs mains.

Parlant hier à une femme qui a languy fort longtemps à S. Ioseph dans [93] une maladie quelle croyoit mortelle, ie luy demanday si ses douleurs, & sa pauvreté ne luy avoient pas bien causé de la tristesse. & si la crainte de la mort n'avoit pas bien souvent troublé son ame, elle ne me respondit rien sur la pauvreté, parce que nous l'avions un petit secouru, mais elle me dit ces parolles, d'un accent qui faisoit voir, que sa bouche s'accordoit avec son cœur. Je t'affeure, mon Pere, que ie n'ay eu aucune tristesse en mon ame, dans toute ma maladie, il me semble

the seminary of the Ursuline Mothers. The father of the child heard that she was doing wonders, for her age; and he set out to go and see her. After he had journeyed over a hundred leagues, he was met and killed by the Hiroquois. When the child received the news, she paid the tribute required by nature on such occasions; but when she was told that her father had been baptized since she had seen him, and that he was in Heaven, the news appeared, in a moment, under so different an aspect, that she felt nothing but joy for his salvation. Her relatives, who had escaped from the fight, took her with them; and since that time some savage women have come to see the Ursuline Mothers, and have told them that that child had instructed them, and had taught them to recite the Rosary. God knows with what delight those good maidens tasted the fruits of the young plant that had been cultivated by their hands.

Yesterday, while speaking to a woman who has been ill for a long time at St. Joseph, with [93] a disease that she considered mortal, I asked her whether her pains and her poverty had not caused her much sorrow, and whether the fear of death had not often troubled her soul. She gave no answer as regards poverty, because we had given her some slight assistance; but she said these words to me, in a tone which showed that her lips were in accord with her heart: "I assure thee, my Father, that throughout my illness I have felt no sorrow in my soul; it seemed to me that I was glad to suffer. As for death, so far was I from having any dread of it that, on the contrary, it seemed agreeable to me. I said in my heart: 'I am near the house of prayer, I am near the Fathers who care for my soul; and, if I

que i'estois bien aise de souffrir pour la mort, tant s'en faut que i'en eusse aucuné apprehension, qu'au contraire elle me paroissoit agreable. Je disois en mon cœur, Je suis aupres de la maison de prieres, ie suis aupres des Peres qui ont soin de mon ame, & si ie meurs dans les bois ie feray priuée de leurs secours, cette pensée me dōnoit des desirs de la mort, mais nostre Seigneur ne l'a pas voulu; elle disoit cela dans l'Eglise, où elle se venoit confesser & communier, pour se presenter à celui qu'elle aime en verité, afin qu'il disposast de tout ce quelle est selon sa tres-saincte volonté. [94] Cette petite Eglise bastie en la residēce de sainct Ioseph, donne bien de la consolation à ces bons Neophites, & avec raison, car ils ont leur Seigneur aupres d'eux, & la structure en est assez gentille, quoy que les vitres, pour ainsi dire ne soient que de toille, & qu'elle n'ait encore ny Sacristie ny clocher, elle ne laisse pas de contenter la veuë, & de donner de la deuotion à tous ceux qui la voyent, Dieu benisse les personnes qui ont contribué à sa fabrique, & qui ont part à ses petits ornemens, nos bons Chrestiens ne les oublieront pas deuant Dieu.

die in the woods, I shall be deprived of their assistance.' That thought inspired me with a desire to die, but our Lord would not permit it." She said this in the Church, where she came to confess and receive communion, to present herself before him whom she truly loves, in order that he might dispose of her entirely according to his most holy will.

[94] This little Church built at the residence of saint Joseph gives much consolation to the good Neophytes, and with reason; for they have their Lord with them. The building is very neat; although the windows, if one may call them thus, are only of linen, and it has as yet neither Sacristy nor steeple, it does not fail to please the eye, and to inspire devotion in all who see it. May God bless the persons who have contributed toward its erection, and who have a share in its modest ornaments. Our good Christians will not forget them before God.

CHAPITRE VII.

DE L'UERNEMENT DU PERE GABRIEL DRUILLETES
AUEC LES SAUAGES.

VOICY le troiefme Hyuer que le Pere Gabriel Druilletes a passé avec les Sauages, dans des trauaux capablés à la verité, de terraffer le corps d'un Geant, mais tres propres & tres-auantageux pour esleuer vn esprit qui [95] a de l'amour pour la Croix. Les Hiroquois Agneronons qui n'aiment guere les François, qui haïffent les Hurons, & qui font enragez contre les Algonquins, contraignent ces derniers, de s'écarter bien loin de nos habitations pour faire leurs grandes chasses: mais côme la pluspart, de ceux qui demeurent auprès de nous, sont Chrestiens; ils demandent ordinairement à leur depart, que quelqu'un des Peres qui entendent leur langue, les accôpague, pour n'estre priuez, dans leurs longues fatigues, des principaux exercices de la Religion Chrestienne, qu'ils ont nouvellement embrassée. Le Pere Gabriel leur ayant esté accordé huit challoppes & plusieurs canots, tous remplis de Sauages, nous l'enleuerent le 22. de Septembre de l'an passé 1647. pour le conduire à quatre-vingt, ou à cét lieuës de Kebec, dans le país des Ombres, pour ainsi parler, c'est à dire dans des montagnes affreuses, & parmi des forests ou le Soleil ne regarde iamais la terre qu'à la dérobee.

Cette petite Armée s'estant répandue, qui deçà

CHAPTER VII.

OF THE WINTERING OF FATHER GABRIEL DRUILLETES
WITH THE SAVAGES.

THIS is the third Winter that Father Gabriel Druilletes has passed with the Savages,—doing work that, in truth, might prostrate the body of a Giant; but very well adapted and most advantageous for uplifting a mind that [95] has an affection for the Cross.—The Agneronon Hiroquois, who have but little love for the French, who hate the Hurons, and who are enraged against the Algonquins, compel the latter to wander far away from our settlements in order to carry on their great hunts. But, as most of those who dwell near us are Christians; they generally ask, when they depart, that one of our Fathers who understands their language may accompany them, that they may not, during their long and fatiguing journeys, be deprived of the principal exercises of the Christian Religion which they have recently embraced. Father Gabriel having been given to them, eight shallops and several canoes, all filled with Savages, bore him away from us on the 22nd of September of last year, 1647, to take him eighty or a hundred leagues from Kebec, into the land of Shades, so to speak,—that is to say, amid frightful mountains and forests, where the Sun never looks upon the earth, except by stealth.

This small Army, which had scattered here and there on the great river, [96] rallied soon afterward

qui delà sur le grand fleuve, [96] se r'allia bien tost apres vers Tadouffac, proche d'une petite riviere nommée des Sauvages K8abahiganan. Le Pere voyant son troupeau reünny luy distribuë le pain de la parole, & de la doctrine de nostre Seigneur, en forte que la ferueur s'estant iettée parmy ses oüailles, quelques-vnes qui pour s'estre trop écartées du Bercaill, auoiët perdu la faueur & le goût des choses saintes, rentrent en appetit, voyant l'auidité de ceux qu'on ne pouuoit affouuir, tant ils prenoient de plaisir és discours de la vie eternelle.

Vne femme Payenne qui s'estoit fauüée depuis peu du pais & de la captiuité des Hiroquois, s'alla ietter à ses pieds, le suppliant de la baptifer deüät que de s'engager plus auant dans vn si fascheux voyage. Le Pere qui sçauoit bien qu'elle auoit esté instruite, & que son orgueil l'auoit empesché d'embrasser vne creance, qui fait profession de l'humilité, luy demanda d'oü prouenoit ce changement si soudain; l'affliction, répondit-elle, m'a donné de l'esprit. Si tost que ie me vis entre les mains de nos ennemis, ie pensay en [97] mon cœur, il me chastie, Celuy qui a tout fait, pource que i'ay bouché mes oreilles à la parole; & au plus fort de mes tourmens, ie luy disois: Aye pitié de moi, ie n'ay point d'esprit de t'auoir fasché, fais que ie reuoye la terre des Croyans, afin que ie sois baptifée. Nostre Seigneur ayant exaucé sa priere, le Pere luy donna tout sur l'heure l'accomplissement de son desir.

Le 8. d'Octobre ils se mirent tous en priere, demandans à Dieu vn temps fauorable, pour trauerfer la grande riviere, qui est large de huit à dix lieuës en cët endroit; cette grace leur fut accordée, ils se separerent

in the vicinity of Tadoussac, near a small river called Kwabahiganan by the Savages. When the Father saw his flock again gathered together, he distributed to them the bread of the word and doctrine of our Lord, so that his sheep were inspired with fervor. Some who, because they had wandered too far from the Fold, had lost taste and relish for holy things, felt their appetite return when they saw the avidity of those who could not be satisfied, so great was the pleasure that they took in discourses relating to eternal life.

A Pagan woman who had escaped a short time before from the country and the captivity of the Hiroquois, threw herself at his feet, begging him to baptize her before going any further on so rough a journey. The Father who well knew that she had been instructed, and that her pride had prevented her from embracing a creed which makes a profession of humility, asked her whence this sudden change arose. "Affliction," she said, "has given me sense. As soon as I saw myself in the hands of our enemies, I thought in [97] my heart: 'He who has made all punishes me because I closed my ears to his word;' and in the worst of my tortures I said to him: 'Have pity on me; I had no sense in offending thee; permit me again to see the land of the Believers, so that I may be baptized.'" Our Lord having granted her prayer, the Father granted her, upon the spot, the fulfillment of her desire.

On the 8th of October, they all prayed and asked God for favorable weather to enable them to cross the great river, which at that spot is from eight to ten leagues wide. That favor was granted them; they separated once more, to meet again, at a certain

vne autrefois pour se trouuer dās quelque temps au rendez-vous qu'ils s'estoient donnez. Le Pere fit rencontre en ce rendez-vous, de quelques Sauvages qui estoïēt partis dēs le commencement de Septembre, il leur administre les Sacremens de la Penitence, & de l'Eucharistie avec vne ioye, & vne satisfaction reciproque de part & d'autre. Les meres apportoint leurs petits enfans, les vns pour les baptifer, les autres qui l'estoient desia, pour les veoir dans leurs [98] maladies: or quoy que quelques-vns parussent moribons, entr'autres vn hydropique, duquel on n'attendoit que la mort. Si est-ce que le Pere leur ayant donné de l'eau benite, & recité sur eux quelques prieres de l'Eglise, nostre Seigneur les guerit tous avec l'estonnement de ces bons Neophytes.

Ayans faict peu de feiour en cēt endroit, ils tirent tous vers vne riuere appellée en Sauvage Kaparipataouangak, c'est à dire, terre percée, parce que l'embouchure par où elle se iette dans le grand fleuve, ne paroist qu'une petite ouuerture de terre, & cependant cette riuere est fort large & fort belle au delà de ce détroit. Ce fut és enuirōs de cette Riuere, que cette petite armée se ietta dans les terres, qui d'un costé qui d'autre pour aller déclarer la guerre aux Castors, aux Elans & aux Ours, habitans de ces grandes forests.

L'Escoüade qui emmena le Pere, composée de cinquante bouches, sans conter les plus petits enfās, laissa deux Chaloupes sur les riuēs de cette Riuere, que nous croions estre celle que nos François appellent la Riuere de [99] Mantane, & fuians les bords du grand fleuve, ils marcherent quatre iournées par vn chemin, plus fortement paué, que

time, at the rendezvous that they had appointed. There the Father met some Savages who had started at the beginning of September; he administered to them the Sacraments of Penance and the Eucharist, with mutual joy and satisfaction on both sides. The mothers brought their little children,—some, to be baptized; others, who were already baptized, that he might see them in their [98] sicknesses. Now, although some appeared to be dying,—among others, one who was afflicted with dropsy, and for whom death only was expected,—nevertheless, when the Father had given them holy water, and had recited some of the prayers of the Church over them, our Lord cured them all, to the astonishment of those good Neophytes.

After a short stay in that spot they proceeded toward a river called by the Savages *Kaparipataouan-gak*—that is to say, land that is pierced; because the mouth through which it falls into the great river seems to be only a small opening in the land, and yet the river is very wide and very fine beyond that narrow passage.¹⁹ It was in the vicinity of this River that that small army went inland,—some in one direction, and some in another,—to wage war on the Beavers, Elks, and Bears, the denizens of those great forests.

The Party that carried the Father with it—consisting of fifty mouths, besides the smaller children—left two Shallops on the banks of this River, which we believe to be that called by our French the River of [99] Mantane; and, following the shore of the great river, they walked for four days along a road more firmly paved than that from Paris to Orleans, but not so flat or so even. There were rocks laid by

celuy de Paris à Orleans, mais non pas si plat, & si vny, c'estoient des roches posées par les mains de la Nature, qui se plaist à la variété, les vnès étoient tranchantes, les autres emouffées, il y en auoit de rondes & de quarrées, de hautes & de basses; en vn mot c'étoit vn chemin de fer, & apres tout, il falloit porter sur son dos, les maisons où on vouloit loger, & les viures qu'on vouloit manger, pour les liets on les trouue par tout, celuy qui a fait la terre, les roches, & les bois, a basti les mattelas & les trauerfains, dont on se fert en la fuite des Sauvages.

Enfin le 7. de Novembre, cette petite troupe fait alte, pour prendre vn peu de repos, deuant que d'entrer dans ces grandes forêts, où leurs trauaux deuoient redoubler, ceux qui portoient la batterie de cuisine, composée de quelques chaudières, s'arrestent; les viuandiers, qui n'auoient plus qu'un peu de pois, & vn peu de bled d'Inde au fond de leurs sacs le produisent, les [100] femmes font la cuisine sans beurre, sans viande, sans greffe, sans huile, sans sel & sans vinaigre, l'appetit supplée à tous les ragouts, il passe deuant toutes les fauces & deuant tous les saupiquets des meilleures tables de la France. On dista sans pain & sans vin: pour le souper, il y auoit desia longtemps qu'on n'en parloit plus. Au milieu de ce festin vn Capitaine s'écrie, prenez courage, c'est pour la dernière fois que nous nous seruirons de nos chaudières, il n'y a point icy de porcs-Epics, les Castors y sont rares, la neige n'est pas assez haute pour prendre l'Elan, il se faut refondre à la faim, ayés l'ame forte & dure, résistés au trauail; Apres cette harangue tous les Chrétiens preuoians les peines & les fatigues où ils s'alloient engager, non

the hands of Nature, which takes pleasure in variety; some were sharp, others blunt; some round, and some square; some high, and some low. In a word, it was a road of iron; and, after all, they had to carry on their backs the houses in which they were to lodge, and the food that they wished to eat; as for beds, they are found everywhere. He who has built the earth, the rocks, and the woods, has also made the mattresses and bolsters which one must use in following the Savages.

Finally, on the 7th of November, the little band halted to take a short rest before entering the great forests, where their labors would be doubled. Those who carried the cooking utensils, consisting of some kettles, stopped; the sutlers, who had nothing left but a few peas and a little Indian corn, in the bottom of their pouches, produced these; the [100] women cooked the food without butter, without meat, without fat, without oil, without salt, and without vinegar. Appetite supplies the place of all sauces; it surpasses all the condiments and appetizers of the best tables in France. They dined without bread and without wine; as for supper, such a thing had not been mentioned for a long time. In the middle of this feast a Captain called out: "Take courage, this is the last time we shall use our kettles. There are no Porcupines; Beavers are scarce, and the snow is not deep enough for capturing Elk. We must be prepared for hunger; be brave and stout of heart, and persevere in your labors." After this harangue, all the Christians, who foresaw the trouble and fatigues in which they were to be involved, not only accepted them cheerfully but they also offered them to our Lord that he might be pleased to stay the fury

feulement ils les accepterent de bon cœur, mais en outre ils les offrirēt à nostre Seigneur, afin qu'il lui plût arrester la fureur des Hiroquois qui les bānissent d'auprès de sa maison, c'est à dire, d'auprès de l'Église qu'on leur a bastie, ils reïtererent cette même priere au iour de la naissance, & au iour de la mort de nostre Sauueur.

[101] Environ ce temps-là deux Hurons & vn Algonquin craignans d'estre égorgés par la famine, se débāderent, tirans vers kebec; mais ils n'arriuerent pas tous trois à bon port, l'Algonquin mourut en chemin; les deux autres nous aiās abordés le 26. de Nouembre, nous dirēt que la faim & la maladie faisoient mourir ces pauures gens; On leur demanda si le Pere n'auoit point récrit, ils répondirēt qu'ils ne l'auoient point veu à leur depart, en effet, ils auoient pris l'occasion de son absence, pour luy dérober vn peu de pruneaux, & vn peu de refain, dont il soula-geoit les malades.

Tous ceux qui viennēt en la Nouvelle France co-ignoissent affés les Monts de nostre-Dame, pource que les Pilotes & les Mattelots estans arriués à l'endroit du grand fleuue, qui répond à ces hautes montagnes, baptisent ordinairement par recreation les nouueaux passagers, s'ils ne détournent par quelque present l'inondation de ce baptême, qu'on fait couler en abōdāce dessus leurs testes. C'est parmy ces grands precipices, où le Pere, & toute sa bande, [102] marchoient, grimpoient, rouloient cherchans au país de la mort les moiens de soutenir leur vie.

Tout le monde étant dans l'effroy, le pauure Pere a recours à Dieu, il fait prier les Chrétiens, il les exhorte à se confier en la bonté de celuy, qui se

of the Hiroquois, who banish them from the neighborhood of his house—that is to say, of the Church that has been erected for them. They repeated the same prayer on the anniversaries of the birth and the death of our Savior.

[101] About that time, two Hurons and an Algonquin, who feared that they would die of hunger, left the band and proceeded toward Kebec; but all three did not arrive there safely. The Algonquin died on the road; while the two others, who reached us on the 26th of November, told us that hunger and sickness were killing those poor people. They were asked whether the Father had not written, and they replied that they had not seen him before their departure. In fact, they had taken advantage of his absence to rob him of a few prunes and raisins with which he relieved the sick.

All who come to New France are sufficiently familiar with the Mountains of nostre-Dame,²⁰ because, when the Pilots and Sailors reach that part of the great river which is opposite those mountains, they generally amuse themselves by baptizing the new passengers, unless, by means of a present, they turn aside the flood of that baptism, which is made to pour in abundance over their heads. It was amid those high precipices that the Father and all his band [102] marched, climbed, and rolled over, seeking in the land of death the means of sustaining their lives.

Every one was frightened; the poor Father had recourse to God; he made the Christians pray and exhorted them to confide in the goodness of him who, because he gives himself as food to his children, will not refuse them life and the preservation of their bodies. In fact, they found every day not enough

donnant en nourriture à ses enfans, ne leur refuſera pas la vie, & la conſervation de leurs corps; en effet ils trouuèrent tous les iours non pas dequoy viure, mais dequoy ne pas mourir, qui apportoit vne gelinotte, qui vn lieure, qui vn porc-Epic: bref, il n'y eut aucun iour que Dieu ne leur donnât quelque petite choſe; or comme l'hyuer ſ'auançoit fort ils ſe trouuerent bien en peine, ne ſçachant pas cōme ils pourroient marcher ſur les neiges, n'ayans point de peaux dōt ils fōt les raquettes, qui leur ſeruēt à cēt vſage. Il arriua par bō-heur que Noël Negabamat aiāt ouï la ſainte meſſe le iour de Saint François Xauier, voulut faire vn eſſay de ſon agilité & de ſes forces anciennes il prend ſon cartier pour la chaffe auſſi bien que les ieunés gens, Dieu luy fit rencontrer vn grand Orignac, il le pourſuit, il l'attrappe, [103] il le tuē, & apres auoir remercié noſtre Seigneur de cette grace, il donne la chair aux plus neceſſiteux, & la peau aux femmes pour faire des raquettes, ce qui réjouit merueilleuſement tous les chaffeurs.

La feſte de l'Enfant nouveau né ſ'approchant ils bâtirent vne petite Eglife, où ils ſe confeſſerent tous, & ſe communierent à la meſſe de minuit, avec vne ioie & vne cōſolation de leur ame, qui fut bien-toſt ſuiuie d'vne allegreſſe de leurs ſens: car il tomba tant de neige, qu'ils en eurent ſuffiſamment pour tuēr leurs grandes beſtes, mais comme ils en trouuoient peu, ils furent contraints de ſe ſeparer en deux bandes. Georges Etouet Capitaine de Tadouſſac, donna le quartier plus abondant en chaffe à Noël Negabamat, par vne charité vraiment Chrétienne, & par vne coûtume qui n'a rien de barbare au milieu de la Barbarie, c'eſt que les Capitaines d'vn païs, donnent

to live on, but enough to keep them from dying; one would bring in a grouse, another a hare or a Porcupine. In a word, there was not a day that God did not give them some little thing. Now, as winter was approaching, they were in great trouble; for they knew not how they could walk on the snow, because they had none of the skins with which they make snowshoes that they use for that purpose. It happened fortunately that Noël Negabamat, after hearing holy mass on the feast of Saint Francis Xavier, felt impelled to make a trial of his former agility and strength. He selected his own hunting-ground as also did the young men. God made him encounter a great Moose, which he pursued, caught, [103] and killed. After thanking our Lord for the favor, he gave the flesh to the most needy, and the skin to the women, to make snowshoes with; this wonderfully rejoiced all the hunters.

As the festival of the new-born Child approached, they built a little Church, in which all confessed and received communion at midnight mass, with joy and consolation in their souls. These feelings were soon followed by cheerfulness of heart, for so much snow fell, that they had enough for killing the large animals. But, as there were but few of these, they were compelled to divide into two bands. Georges Etouet, the Captain of Tadoussac, gave the district most abounding in game to Noel Negabamat, through purely Christian charity, and in accordance with a custom that savors naught of barbarism, though in the very midst of Barbarians; it is this, that the Captains of a country always give the advantage to the Captains of other nations who come to hunt in their district.

toûjours l'auantage aux Capitaines des autres nations, qui viennent chasser en leur diftric.

Ce Capitaine prie le Pere de l'accompagner [104] dâs fes souffrances, ie fçay bien, mon Pere, luy difoit-il, que tu patiras avec moy: car il n'y a quasi point d'animaux au lieu où nous allons, tous les bons endroits font remplis de chasseurs, il ne reste en ce quartier-cy, que cette vallée, où peut estre nous trouuerons la mort, mais perfonne ne la craint en ta compagnie, le Pere n'auoit garde de reculer en cette occasion, il le fuit, & fans preuoir le futur, il le difpofe par fes entretiens à vne fainte mort, qu'il a trouuée au milieu de l'Été, dans l'Hôpital de kebec, où il se fit apporter deux ou trois iours deuant fon trépas.

Mais pour ne m'écarter de mon chemin, comme les Chasseurs de ce Capitaine trouuoient de quoy viure paffablement, quatre cabanes d'vn autre quartier se vindrent ietter entre leurs bras, crians à la faim, pource qu'il n'y auoit ny Elans ny Castors, difoient ils, dans leur diftric, Georges Etouet leur fit vn festin de tabac, c'est à dire, qu'il leur presenta dequoy petuner, n'aianf pas de viures fuffifamment pour tant de monde. Il n'est pas croiable combien les Sauvages font charitables en [105] ces rencontres, on ne tança point ces bonnes gens, de ce qu'ils courroient fur les marches d'autruy, on leur fait part de tout ce qu'il y a dans les cabanes, ce bon Capitaine leur dit, courage, mes freres, courrons mesmes rifques, souffrons & mourrons tous de compagnie nostre confolation est que nous auons nostre Pere avec nous. Sa charité l'oblige à souffrir, & l'engage à la mort auffi bien que nous.

That Captain begged the Father to accompany him [104] in his sufferings. "I know well, my Father," he said to him, "that thou wilt have to suffer with me; for there are hardly any animals in the place where we are going; all the good spots are full of hunters; there remains in this quarter only that valley, where we shall perhaps find death, but no one fears it in thy company." The Father would not draw back, in that emergency. He followed him, and, without foreseeing the future, he prepared him by his conversations for a holy death which came to him in the middle of the Summer at the Hospital of Kebec, whither he caused himself to be carried two or three days before his decease.

But, not to wander from my road, when that Captain's Hunters found enough wherewith to live fairly well, four cabins from another quarter came, and threw themselves into their arms, crying that they were starving,—because, they said, there were neither Elks nor Beavers in their own district. Georges Etouet gave them a tobacco feast,—that is, he gave them something to smoke as he had not sufficient food for so many people. It is incredible how charitable the Savages are on [105] such occasions. These good people were not reproved because they ran over other people's marches; they were made to share whatever was in the cabins. This good Captain said to them: "Courage, my brothers! let us run the same risks; let us all suffer and die in company. Our consolation is that we have a Father with us. His charity compels him to suffer, and exposes him to death, as well as ourselves."

The Father encouraged them by relating several miracles that the Son of God had performed,—such

Le Pere les anima, leur racontant plusieurs miracles que le Fils de Dieu auoit fait, comme la multiplication des pains, vous estes baptifés en fon Nom, leur difoit-il, vous estes fes enfans, il est Tout puiffant, confiés-vous en luy, il nous tirera tous de ce danger. Ces bons Neophytes animés par les parolles de leur Pere, prennent courage, ils trauaillent tous les iours depuis le matin iufques au foir, chaffans de tous costés, Dieu les affifta par dessus leur attente, ils eurent touiours dequoy entretenir leurs forces, avec l'étonnemēt de ceux qui chaffoient és endroits plus abondans; Quelques Païens se confians en leur Manitou, furent quatre iours [106] fans manger, & à peine trouuerent ils dequoy traifner leur pauure & miserable vie, ils confefferent tous au Printēps que la bande du Pere auoit moins souffert que les autres, quoy qu'elle eut eu fon depart és endroits les plus sterils de toutes ces contrées.

Enfin apres auoir bien rodé par ces monts affreux, ils defcendirent vers la source de la Riuiere de Mantane, dont i'ay fait mention au commencement de ce Chapitre; ils cheminerent sur ce fleuue glacé iufques au 3. de Mars, qu'ils arriuerent à fon emboucheure, où ils auoient laiffé leurs Chalouppes, ils s'attendirent les vns les autres iufques au 14. d'Auril, iour auquel ils s'embarquerent pour tirer droit à Tadouffac, où ils mouillèrent l'ancre le dernier du mefme mois, & en partirent le 7. May, comme leur Eglise fituée en lance de Saint Ioseph est dediée au glorieux Archêge Saint Michel, ils auoient demandé à nostre Seigneur de s'y pouoir trouuer le iour de fa feste, la chose sembloit quasi impossible: car il falloit faire en vn iour & demy quarante lieuës, ce qui ne se fait

as the multiplication of the loaves. "You are baptized in his Name," he said; "you are his children. He is Almighty; confide in him, and he will extricate us all from this danger." The good Neophytes, animated by the words of their Father, took courage; they worked every day from morning till night, hunting in all directions. God assisted them beyond their expectations; they always had sufficient to keep up their strength, to the surprise of those who hunted in places where game was more abundant. Some Pagans, who confided in their Manitou, were four days [106] without eating, and barely found enough to drag on their poor and miserable existence. They all admitted, in the Spring, that the Father's band had suffered less than the others, though it had proceeded into the most barren regions of all those countries.

Finally, after having wandered through those dreadful mountains, they descended toward the source of the River of Mantane, which I mentioned at the beginning of this Chapter. They walked on the ice of that river until the 3rd of March, when they reached its mouth, where they had left their Shallops. They waited for one another until the 14th of April, on which day they proceeded to Tadoussac, where they anchored on the last day of the same month, and then started from it on the 7th of May. As their Church situated in the cove of Saint Joseph is dedicated to the glorious Archangel Saint Michael,²¹ they had asked our Lord that they might be there on the day of his feast. This seemed well-nigh impossible, for it was necessary to go forty leagues in a day and a half,—a thing that sometimes requires a [107] month to accomplish. But

pas quelquefois en vn [107] mois, mais le vent les fauorifa tellement, qu'ils eurent l'accomplissement de leurs fouhais. Lors qu'ils aborderent deuât Kebec, le Pere qui les auoit accompagnés, prenant vn Crucifix en main, éleua sa voix & leur fit rendre graces à Dieu à la veuë de nos François, qui voiãs ce pauvre Pere les pieds nuds, & le corps entouré d'une couuerture à la façon des Sauvages, & entendans les prieres de ces bons Neophytes, furent touchés si sensiblement, que quelques-vns en pleuroiët à chaudes larmes. Dieu soit beny pour vn iamais, si les peines à la poursuite de ces pauvres peuples font grâdes, les consolations ne font pas petites, qui a iamais donné quoy que ce soit avec amour, qui n'ait receu le centuple, de celuy qui nous fait trop d'honneur d'agrèer nos petits trauaux?

Ce bon Pere s'étant vn petit rafraichy nous confola par ses discours, les Sauvages avec lesquels i'ay hyuerné, disoit-il, ne font plus enfans en la Foy. I'ay trouué en eux vne fermeté & vne confiance entiere dans les dangers. Ils font bien plus deuots enuers le saint [108] Sacrifice de la Messe que les années précédentes, ils se font montrés plus doux & plus courtois en mon endroit qu'ils n'auoient iamais fait, aussi faut-il confesser que Dieu leur a feruy de Pere, d'une façon toute particuliere & toute aimable.

Vn Sauvage accablé d'un abcès qui le mettoit à deux doigts de la mort, eut recours à Dieu par cette priere bien courte, mais bien cordiale. Toy qui as tant souffert pour nous, tu peux tout, ie ne te dy pas gueris moy, c'est à toy d'en determiner, si tu le fais, ie t'en remerciray en la communion; si tu ne le fais pas, ie ne laisseray pour cela de croire en toy. Et

the wind favored them to such an extent that their wishes were granted. When they arrived before Kebec the Father who had accompanied them took a Crucifix in his hand, and, lifting his voice, he made them return thanks to God, in full view of our French,—who, when they saw the poor Father with naked feet, and his body covered with a blanket in the fashion of the Savages, and heard the prayers of the good Neophytes, were so deeply moved that some of them wept freely. May God be praised forever, If there be great trouble in following these poor people, there is likewise no slight consolation. Who has ever given anything through love, without having been rewarded a hundredfold by him who does us too much honor in being pleased at our little labors?

When the good Father had rested a little, he comforted us by his discourses. “The Savages with whom I wintered,” he said; “are no longer children in the Faith. I found in them firmness and entire confidence amid dangers. They have a much greater devotion for the holy [108] Sacrifice of the Mass than in previous years; they have showed themselves much more gentle and courteous toward me than they have ever been; and it must be admitted that God has been a Father to them in a most special and loving manner.”

A Savage who suffered from an abscess, which brought him to death's door, had recourse to God by means of this prayer,—short, indeed, but most heartfelt: “Thou who hast suffered so much for us, thou canst do all. I do not tell thee to cure me. It is for thee to decide. If thou do this, I will thank thee in the communion; if thou do not, I will not cease to

toy Marie, Mere de Iefus, fi tu dis à ton Fils, gueris-le; j'iray plâter vne Croix en fon honneur, au fomet de ces hautes montagnes. Il fut guery dans l'octaue de fon immaculée Conception.

Sa petite fille étant fort malade, la femme promit à sainte Terefe, dont elle portoit le nom, de cōmunier le iour de la feste, qui estoit bien proche, à mefme temps que la mere communioit la fille guerit soudainement.

[109] La fille de Noël Negabamat, nommée Marie Magdelaine, fut atteinte d'un mal qui ressembloit à vne possession plutôt qu'à vne maladie, ses agitations donnoient de l'épouuante aux Sauvages; le pere & la mere l'offrirent à nostre Seigneur. Tu m'auois donné quantité d'enfans, disoit ce bon Neophyte, tu me les as ostés, si tu veux prendre celle-cy, elle est à toy, on dit qu'elle est morte, mais tu la peux resusciter, fais tout ce que tu voudras. Le pere voiant cet enfant âgée d'environ huit ans, dans de grandes souffrances, exhorte ses parens d'entēdre neuf fois la Sainte Messe, & de communier vne fois dans cette neuuaine pour le soulagement de leur fille, il plût à Dieu que la pauvre enfant fut soulagée de ses grandes douleurs, & quelque temps après leur retour auprès de leur maison de priere, elle guerit de toutes ses maladies, qui sembloient estre enracinées iusques dans la moëlle de ses os.

Vne femme fut deux iours en trauail d'enfant, chose extraordinaire aux femmes Sauvages, qui accouchent assez souuent toutes seules, comme il est [110] encore arriué cette année, car vne catecumene arriuant la premiere à S. Ioseph, se deliura de son fruit, & l'accommoda & l'emmaillota toute seule, le portant

believe in thee on that account. And thou, Mary, Mother of Jesus, if thou say to thy Son, 'Cure him,' I will erect a Cross in his honor on the summit of these high mountains." He was cured in the octave of her immaculate Conception.

His little daughter was very sick and her mother promised saint Theresa, whose name she bore, to receive communion on the day of her feast, which was approaching. At the very moment that the mother received communion, the girl was suddenly cured.

[109] The daughter of Noël Negabamat, named Marie Magdelaine, was attacked by a disease that resembled a possession more than a sickness; her fits inspired the Savages with terror. Her father and mother offered her up to our Lord. "Thou hadst given me many children," said this good Neophyte; "and thou hast taken them away. If it be thy will to take this one, she is thine. She is said to be dead, but thou canst bring her back to life; do whatever may be thy will." When the father saw the child, who was about eight years old, suffering great pain, he exhorted the parents to hear Holy Mass nine times, and to receive communion once during that novena, for the relief of their daughter. God was pleased to relieve the poor child of her great sufferings; and some time after their return near their own house of prayer, she was cured of all her diseases, which seemed rooted in the very marrow of her bones.

A woman was in labor for two days, an extraordinary thing among the Savage women, who are frequently delivered without assistance,—as [110] happened, moreover, this year, in the case of a

elle meſme en ſa cabane, celle cy dont ie fais mention, ſouffroit d'une façon ſi eſtrange, que tout le mōde la tenant pour morte, elle fit ſon feſtin d'adieu; mais le Pere ayant appellé les Sauvages, pour offrir à Dieu le ſacrifice de ſon fils, à ce qu'il euſt pitié de cette pauvre creature, le iour n'eſtoit pas paſſé que l'Enfāt eſtoit né, & la mere ſans douleur & ſans maladie.

Le Pere avoit porté vn peu d'onguēt contre les brûlures, les bonnes gens s'en ſervoyent contre les engeleures, & gueriffoient ſi promptement qu'ils en eſtoient eſtonnés. Les femmes âgées ſe voyans en vn païs ſi affreux, ne croioient pas iamais pouvoir grimper au ſommet des montagnes par où il falloit paſſer, mais ſe recommandans à leurs bons Anges, elles aſſeuroient que leurs ames en reſſentoïent de la ioye, & leurs corps du ſoulagement notable.

Il arriva vne choſe agreable au ſommet de l'un de ces grands monts, vne [111] femme toute racourcie de vieilleſſe, s'eſtant traînée iuſques là, les Chaffeurs ſe voulant recréer l'appellerent au feſtin, & luy dirent noſtre Mere, nous nous eſtonnons comme tu as peu ſurmonter tant de difficultés, Nipimſehik Nit'Angelin, reſpondit elle, c'eſt mon bon Ange qui m'a fait marcher, & qui m'a conſervée dans les froids, dans les fatigues & dans la famine, cela eſt vray, dirent-ils, & c'eſt pour cela qu'il faut que tu change de nom avec cette grande mōtagne, vous eſtes tous deux de meſme âge, d'oſeſnauant tu t'appelleras Ouabaſk, c'eſt le nom de cette montagne, & tous ceux qui entendrōt parler de toy, s'eſtonneront comme en ton âge tu aye pû venir de Kebec iuſques aux monts de noſtre Dame.

catechumen who arrived the first of all at St. Joseph; she delivered herself of her child and dressed and wrapped it up, all alone, carrying it herself into her cabin. She whom I mention suffered to such an extent that every one thought she would die, and she gave her feast of adieu. But the Father called the Savages together, to offer to God the sacrifice of his son, that he might have pity on the poor creature; and, before the day was over, the Child was born, and the mother free from pain and sickness.

The Father had taken with him some ointment for burns, which the good people used for frost-bites; and they were cured so promptly that they were astonished. When the aged women found themselves in so dreadful a country, they did not believe that they would ever be able to climb to the summit of the mountains that had to be crossed; but they recommended themselves to their good Angels, and asserted that their souls were thereby filled with joy, while their bodies felt marked relief.

A pleasing incident occurred on the summit of one of those great mountains. A [III] woman who was bent with age, had dragged herself thus far. The Hunters wishing to divert themselves, invited her to a feast and said to her: "Our Mother, we are astonished that thou hast been able to overcome so many difficulties." *Nipimousehik Nit' Angelin*, she replied; "It is my good Angel who has enabled me to walk; who has preserved me amid cold, fatigue, and famine." "That is true," they said, "that is why thou must change names with this great mountain. You are both of the same age. In future thou shalt be called Ouabask"—that is the name of the mountain—"and all who will hear of thee shall be

Je ferois trop long si ie voulois remarquer toutes les autres particularités qui se sont rencontrées en ce voyage, ie concluds ce Chapitre avec ces deux mots, qu'il falloit veritablemēt que Iesus Christ souffrit pour fauuer les ames, car s'il les eût racheptées par des delices, qui est-ce qui^a iamais les feroit venu chercher iufques dans le fin [112] fond de la barbarie, au païs des neiges & des glaces, de la faim & de la mort mefme.

astonished that at thy age thou couldst come from Kebec as far as the mountains of nostre Dame."

It would take too long, were I to relate all the other things that occurred on this journey. I shall conclude this Chapter with these few words: that it was certainly necessary that Jesus Christ should have suffered to save these souls, for, had he redeemed them by means of pleasures, who would ever have come to seek them in the very [112] depths of barbarism, in the land of snow, of ice, of famine, and even of death?

CHAPITRE VIII.

DES PEUPLES NOMMEZ LES ATTIGUAMEGUES.

IL femble que l'innocence bannie de la plus part des Empires & des Royaumes de l'Vniuers, s'est retirée dans les grands bois où habitent ces peuples; leur nature a ie ne fçay quoy des bontez du Paradis Terrestre deuât que le peché y entrât: leurs exercices n'ont rien du faste, ny de l'ambition, ny de l'auarice, ny des plaisirs, qui corrompent nos villes. Depuis que le Baptesme les a faits disciples du Sainct Esprit, ce Docteur se plaît avec eux, il les enseigne hors du bruit des barreaux, & des Loures, il les fait plus sçauans sans liures, que n'ont iamais esté tous les Aristotes avec leurs grands volumes.

Ils font descendus cette année en [113] trois bandes, la derniere estoit de quarante Canots. Ils rencontrerent aux trois Riuieres enuiron quatre cens Sauvages, qui leur firent vne salüe gentille de quantité d'arquebusades. Ces bons Neophites leur ayant respondu par vne riposte bien adroite, entrerent tous dans la Chapelle; ce fut leur premiere visite, & là par vn gros cart d'heure, ils rendirent graces à Dieu de ce qu'il les auoit amenés iusques dans sa maison. Ils auoient cependant abandonné leurs canots & tout leur petit bagage au bord du grand fleue, se comportans comme ils font dans leurs grandes forests, où iamais aucun larron n'a esté ny reconnu ny pris, ny pendu. Ils se trouuerent enuironnés d'vn grand nôbre de

CHAPTER VIII.

OF THE TRIBES CALLED THE ATTIGUAMEGUES.

IT seems as if innocence, banished from the majority of the Empires and Kingdoms of the World, had withdrawn into these great forests where these people dwell. Their nature has something, I know not what, of the goodness of the Terrestrial Paradise before sin had entered it. Their practices manifest none of the luxury, the ambition, the avarice, or the pleasures that corrupt our cities. Since Baptism has made them disciples of the Holy Ghost, that Doctor is pleased to be with them; he teaches them, far from the noise of tribunals and of Louvres; he has made them more learned, without books, than any Aristotle ever was with his ponderous volumes.

This year, they came down in [113] three bands, the last consisting of forty Canoes. At three Rivers they met about four hundred Savages, who received them with a neat salute of many arquebus shots. These good Neophytes returned this greeting very skillfully, and then they all entered the Chapel. That was their first visit; and there, for a good quarter of an hour, they returned thanks to God for having brought them to his house. Meanwhile, they had left their canoes and all their little effects on the bank of the great river,—behaving as they do in their great forests where no thief has ever been recognized, taken, or hanged. They found themselves surrounded by a great number of Hurons; and

Hurons, & neantmoins quoy que ces peuples ne laissent ordinairement que ce qu'ils ne peuvent emporter, ces bons Neophites ne reconnurent pas qu'on leur eut pour lors rien derobé.

Aians salüé nostre Seigneur ils vindrent voir le Pere qui a coutume de les instruire depuis vn long-temps, chacun luy apportoit son petit present, qui vn [114] petit plat de bois, qui vne petite écuelle d'écorce, qui vn morceau de chair boucanée, vn mercier ne feroit ny riche ny chargé de toutes leurs petites denrées, desquelles on accommode d'autres Sauvages, pource que rien de tout cela n'est à l'usage des François.

Il arriua vne chose agreable dans ces petites offrandes. Vne femme voiant que quelques François portoient des galands à leurs chapeaux s'adresse au Pere avec ces paroles: Mon Pere voila bien des François qui n'ont pas tant d'esprit que toy, qui sont chargés de braueries par la teste, ie ne scaurois souffrir que tu n'en porte pas aussi bien que les autres, en voicy à nostre mode, que ma fille te presente: & là dessus elle prend le chapeau du Pere sans autre ceremonie, pour y mettre vne bande de leurs ouurages de porc épic teint en fort belle écarlatte. Le Pere souriant voulut retirer son chapeau, mais elle tint ferme: de bonne fortune ce passément fait à la Sauvage se trouua trop court pour entourrer son chapeau, elle vouloit à toute force le faire alonger, le Pere l'ayant remerciée, luy fit voir [115] que ce n'estoit pas vn mespris de son present, mais vne bien-sceance pour luy, de ne s'en pas seruir.

Ces offrandes faites le Pere pour les regaler, & pour les bien veigner leur donna du bled d'Inde pour

nevertheless—although those people never, as a rule, leave behind them anything that they can carry away—these good Neophytes did not then observe that anything had been stolen from them.

After saluting our Lord, they came to see the Father who has for a long time been in the habit of instructing them. Each one brought his little present: one, a [114] small wooden dish; another, a little bark vessel; a third, a piece of smoked flesh. A mercer would be neither rich nor overloaded with all their petty wares, which are bestowed upon other Savages, because none of those things are used by the French.

A pleasing incident occurred in connection with these little offerings. A woman observed that some of the French wore tassels on their hats, and she spoke to the Father, saying: "My Father, here are many Frenchmen who have not as much sense as thou, for their heads are loaded with ornaments. I cannot bear that thou shouldst not have some, as well as the others; here is one, according to our fashion, that my daughter presents thee." Thereupon she took the Father's hat without further ceremony, to fasten on it a strip of their work made with porcupine quills dyed a very bright scarlet. The Father smilingly tried to recover his hat, but she persisted. Fortunately, this Savage trimming was too short to go around his hat; she did her best to stretch it, but the Father thanked her, and explained to her [115] that it was not through disdain of her present, but through propriety on his part that he could not use it.

When these offerings had been given, the Father, in order to regale and welcome them, gave them some Indian corn wherewith to have a feast in their

faire vn petit festin à leur façon; celuy qui le receut dit aux autres, remerciez Dieu de ce qu'il a produit ce bled, & de ce qu'il a dōné la volonté au Pere de nous en faire part; & sur le champ, ils firent vne petite oraison qu'ils prononcèrent tout haut, d'vne voix & d'vn accent tout plain de modestie & de deuotion.

Pendant que quelques-vns preparoient le festin, les autres bastiffoient leurs maisons ou leurs cabanes, & dans trois ou quatre heures, ils furent tous logez, & le banquet tout fait dressé & accompli.

Cela fait, chacun vint rendre compte de sa conscience, ie ne sçay si dans les Monasteres les plus reformez, il se trouue beaucoup de personnes plus sinceres, & plus candides que ces bonnes gens, qui n'ont de commerce qu'avec Dieu & avec les animaux de leurs grands bois; l'innocence qui se lit sur [116] leur visage, & qu'on remarque en leurs actions, donne de la ioye & de la confusion à ceux qui en ont connoissance.

Le Pere en les communiquant fit trois remarques, qui donnent vn bel argument de leur deuotion, & de la vigueur de leur foy. Pas vn deux, dans le cours de huit & ou neuf mois, n'auoit perdu son chapelet, quoy qu'ils eussent couru en diuers endroits comme des pecheurs, & des chasseur qui sont en action perpetuelle, & que d'ailleurs, pour n'estre attachés à aucune chose d'icy bas, ils oublient d'ordinaire quelque piece de leur bagage en tous les endroits où ils cabanent. Je dis bien dauantage, les meres demandoient des chapelets pour leurs petits enfans, leur pendant au col comme vne Relique, leur faisant baïser, & le recitant de fois à autres pour ces

fashion. He who received it said to the others: "Let us thank God for having produced this corn, and for having made the Father willing to give us some." Thereupon they said a short prayer, which they pronounced aloud in a voice and with an accent full of modesty and devotion.

While some were preparing the feast, the others erected their houses or cabins; and in three or four hours they were all lodged, and the banquet was all prepared and finished.

When this was done, each one came to give an account of his conscience. I know not whether in Monasteries of the strictest discipline there are many persons more sincere and more candid than those good people, who have dealings only with God, and with the animals of their great forests. The innocence that one reads upon [116] their countenances and observes in their actions, causes joy or confusion to those who have a knowledge of it.

The Father, in conversing with them, observed three things which afford a striking proof of their devotion and of the vigor of their faith. Not one of them, in the course of eight or nine months, had lost his rosary, although they had wandered in various places as fishermen and hunters who are in perpetual motion; and although, moreover,—since they have no attachment for anything here below,—they generally forget some article of their baggage wherever they encamp. I can say, further, that the mothers requested rosaries for their little children, and hung them around their necks like a Relic, making them kiss them and reciting the prayer from time to time for those little innocents, so that they might not be deprived of the blessing attached to it.

petits innocens, afin qu'ils ne fussent pas priués de la benediction de cette priere.

Secondement ils n'ont iamais oublié les iours de festes, qu'on leur a marqués dans leur petit calendrier, faisant le matin, à midy, & au soir vne petite assemblée, pour offrir à Dieu leurs deuotions, [117] leurs prieres, & pour entonner leurs Cantiques d'un mesme accord & d'un mesme cœur.

En troisieme lieu, en tous les endroits, & en toutes les compagnies où ils se sont rencontrés, ils ont publiquement professé la creance qu'ils ont en Iesus-Christ, en telle façon que les Hurons qui ont esté en traite, c'est à dire en marchandise dans leur país, sont retournés si edifiés & si étonnés, que nos Peres qui sont en leurs Bourgades, nous en ont rendu des témoignages pleins de consolation. Ce n'est pas tout, ils preschent la foy si fortement dans les nations errantes qui habitent au Nord, que ces peuples attirés à l'odeur des verités Ch[r]étiennes, les fuiuent, & nous viennent voir pour boire comme en la source, ce qu'ils ont goûté dans les ruisseaux. Cette année nous en auons baptisé quelques-vns comme Saint Philippe baptifa l'Eunuque de la Reine de Candace apres vne seule communication, tant ils estoient solidement instruits, & faintement disposés, par ces nouveaux predicateurs de l'Euangile; & ce qui semble affés estonnant, les [118] femmes ne cedent point aux hommes en cet office: comme elles sont naturellement affectueuses, & plus pressantes, elles ont moins de respects humains dans ces nouveautés si saintes, & si vtils à ces peuples, qui croupissoient depuis tant de siècles dans les ombres de la mort.

Quelques-vns de leurs disciples ont si plainement

In the second place, they have never forgotten the festival days that were marked out for them on their little calendars; they met together in the morning, at noon, and at night, for a short time to offer to God their devotions [117] and their prayers, and to intone their Hymns, with a common accord and with one heart.

In the third place, in whatever spot or in whatever company they may have been, they have publicly professed their belief in Jesus Christ; so that the Hurons who have gone to trade in their country have come back so edified and astonished that our Fathers who are in their Villages have given us testimony thereof that is full of consolation. That is not all: they preach the faith so strenuously among the wandering tribes that dwell in the North that those people are attracted by the odor of Christian virtues, and follow them,—coming to us to drink, at the source, what they have tasted in the streams. This year we have baptized some as Saint Philip baptized the Eunuch of Queen Candace,—after a single conversation,—so solid was the instruction that they had received, and so holy their preparation by those new preachers of the Gospel. And what seems quite astonishing is, that the [118] women are in no respect behind the men in the performance of that duty. As they are naturally affectionate and more pressing, they have less of worldly respect in connection with these strange things, which are so holy and so useful to these people, who have remained for so many centuries in the shadows of death.

Some of their disciples have given such satisfaction to our Fathers, and have asked with such grace and persistence for baptism, that they have won it

fatisfait à nos Peres, & ont demandé de si bonne grace, & avec tant d'instance le baptesme, qu'ils l'ont emporté avec vne ioye de leur cœur, qui se peut bien sentir, mais non pas exprimer, & avec vne telle édification de quelques-vns de nos François, qu'ils en estoient ravis; vn de nos Peres qui n'auoit point encore veu ce spectacle, s'écria ie n'eusse iamais creu en France ce que ie voy de mes yeux en Canada. Quand tous les traux de nos Peres n'auroient produit que ce fruit d'une année, ie les trouuerois recompensés au centuple.

Vn François ayant logé vne famille de ces bons Sauuages en sa maison, dit quelques temps apres à vn de nos Peres, qu'il ne voudroit pas pour la moitié [119] de son bien n'auoir donné le couuert à ces hostes. Quand on me racomptoit qu'ils prioient Dieu les matins & les soirs, qu'ils donnoient la benediction deuant leurs repas, qu'ils faisoient d'autres exercices de deuotion, j'écoutois cela comme des comptes fais à plaisir: mais les aiant tenus quelques iours en ma maison, mes yeux ont veu ce que mes oreilles ne pouuoient croire; ie confesse que j'ay esté edifié, confus, & étonné, ils emploioient plus de la quatriesme partie d'une heure en leurs prieres du soir, avec vne paix & vne modestie rauissante, les meres faisoient le signe de la Croix sur leurs petits enfans, en les leuans, & en les couchans: bref ie dis avec étonnement, que l'Esprit de Dieu les instruit dans les bois, au delà de tout ce que j'aurois peu penser: mais considérons en détail, quelques-vnes de leurs actions.

Vn Chrétien aagé de trente ans, se voiant priué de sa femme, chargé de trois enfans, se remaria dans les bois à vne Chrétienne, sans en donner aduis aux

with a joyfulness in their hearts that can be felt but not expressed, and so greatly to the edification of some of our French, that they were delighted. One of our Fathers, who had never yet seen that spectacle, exclaimed: "I would never have believed in France what I see with my own eyes in Canada. Even if all the labors of our Fathers had produced but this fruit of one year, I would consider that they were rewarded a hundredfold."

A Frenchman who lodged a family of those good Savages in his house said, some time afterward, to one of our Fathers that he would not for half [119] of what he owned, have refrained from giving lodgings to those guests. "When I was told that they prayed to God night and morning, that they asked a blessing before their meals, and that they performed other devotional exercises, I listened to it all as to idle tales. But, when I had kept them in my house for some days, my eyes witnessed what my ears could not believe. I confess that I was edified, confused, and astonished. Their evening prayers occupied more than a quarter of an hour, and were said with delightful quiet and modesty. The mothers made the sign of the Cross on their little children, when they awakened them and when they put them to bed." In a word, I say with surprise that the Spirit of God instructs them in the woods beyond anything that I could have thought. But let us consider some of their actions in detail.

A Christian, thirty years of age, who had lost his wife and found himself burdened with three children, took a Christian woman as his second wife, in the woods, without notifying the elders, who were not far distant from the quarter where he was. On the

anciens qui n'estoient pas éloignés de son cartier, le Dimanche ensuiuant, [120] il se transporte en la cabane qui seruoit de chappelle, s'estant mis à genoux deuant vn Crucifix qui paroissoit au milieu de cette Eglise décorce, le plus considerable des Chrestiens prit la parole au nom de toute l'assemblée, & luy dit qu'il auoit fait vne faute notable de se marier sans en donner aduis à l'Eglise, qu'il auoit fort scandalisé tous les creans, & par consequent qu'il estoit indigne de se trouuer en leur compagnie; qu'il pouuoit prier Dieu en son particulier: mais que sa faute ne seroit point expiée, que par vne bonne confession qu'il feroit, lors qu'ils iroient aux trois Riuieres. Ce pauvre hōme se retira sans mot dire, & quelques mois apres estant descendu vers les Frāçois, il se vint presenter pour receuoir telle penitence qu'il plairoit au Pere de luy imposer, il vouloit se fustiger soy-mesme deuant tous ceux de sa nation, mais on luy permit seulement de leur demander pardon. Ses Compatriotes le voiant dans cette humiliation, luy dirent, c'est maintenant que tu as satisfait à Dieu, & à son Eglise, & que tu pouras prier avec nous. Plaife à nostre [121] Seigneur que ce feu ne s'éteigne iamais, & que celui qui doit brusler le monde, le trouue encore en sa vigueur.

L'Esté precedent on auoit baptisé vne ieune femme, qui estant de retour en son païs, tomba dans vne grande maladie, voiant qu'elle perdoit ses forces, elle fut faisie d'une grande angoisse, croiant qu'elle s'en alloit mourir sans confession, iamais, disoit-elle, ie ne me suis encore confessée, si Dieu m'eut pris incontinent apres mon baptesme, ie serois consolée: mais ie ne me puis refoudre à la mort sans m'estre purifiée

following Sunday, [120] he went to the cabin that served as a chapel; there he knelt before a Crucifix that stood in the middle of that Church built of bark. The chief man among the Christians spoke in the name of the whole assembly, and told him that he had committed a grievous fault in marrying without giving notice in the Church; that he had greatly scandalized all the believers and, therefore, was unworthy to remain in their company; that he could pray to God in private but that his sin could be expiated only by a good confession, which he should make when they returned to three Rivers. The poor man withdrew without saying a word, and, when he came down to the French settlements some months afterward, he presented himself to receive whatever penance the Father would be pleased to impose on him. He wished to flog himself before all the members of his tribe, but he was permitted only to beg their pardon. When his Countrymen saw him in that humiliation, they said to him: "Now thou hast given satisfaction to God and to his Church, and thou mayst pray with us." Would to our [121] Lord that this fire may never die out and that that which is to burn the world may still find it in all its vigor.

In the preceding Summer, we had baptized a young woman who, on returning to her own country, fell very ill. When she saw that she was losing her strength, she was seized with great anguish because she believed that she would die without confession. "I have never yet confessed," she said. "If God had taken me immediately after my baptism, I would have been consoled; but I cannot make up my mind to die without being purified in the Sacrament of

dans le Sacrement de penitence. Dieu ne me fera t'il point cette grace, de voir encore vne fois sa maison, & de m'y confesser! vne sienne amie luy dit qu'elle se confessa à nostre Seigneur. Je l'ay desia fait, répondit-elle, mais ie ne feray point cõtente, que ie ne quitte mes offèces aupres de ceux que Dieu a establis en son Eglise pour nous absoudre de sa part. Elle & son mary redoublerent leurs voix, & leurs prieres, pour obtenir cette grace. Nostre Seigneur est veritablement tout puissant, mais l'humilité, la confiance & l'amour peuuēt [122] tout sur sa bõté, cette femme s'est si biē traifnée qu'en fin elle est venuë aux trois Riuieres, & lors qu'elle entra dans nostre chapelle, vous euffiez dit qu'elle commençoit de respirer, c'est maintenãt, s'écria-elle, que ie suis contête, ô toy qui es tout bon, ie te remercie de m'auoir conseruée iufques à ce moment, ie ne te demande plus la vie, laisse moy confesser, & puis fais ce que tu voudras; le Pere qui luy presta l'oreille, assure qu'à peine trouua-il en cette ame aucun fuiet de luy donner l'absolution, non qu'elle ne se cognut, & qu'elle ne s'expliquast fort nettement, mais pour l'innocence de sa vie. Traitant par apres avec elle en discours familier la voiant si pure & si candide il prit plaisir de luy faire quelques questiõs, ne crains-tu point la mort luy dit-il? Je la craignois deuant ma confession, mais maintenant ie l'aime. Si les Hiroquois te prenoient en remontant en ton país que dirois-tu? ie parlerois à Dieu dans mes tourmens, & luy dirois, ce que ie souffre passera bien-toft, & ma gloire fera eternelle, fortifie-moy, toy qui tes fait mon parent, & qui as [123] voulu mourir pour moy. Ne te faches-tu point d'estre malade? le moyë de me-facher, puis que Dieu le veut

penance. Will not God grant me the grace of seeing his house once more, and of confessing myself there?" A friend of hers told her to confess to our Lord. "I have already done so," she replied, "but I shall not be content until I leave my sins with those whom God has established in his Church, to absolve us in his name." She and her husband united their voices and their prayers to obtain that grace. Our Lord is truly all-powerful; but humility, confidence, and love can [122] do everything with his goodness. This woman was so carefully dragged along that at last she came to three Rivers; and, when she entered our chapel, you would have said that she was beginning to breathe again. "Now," she exclaimed, "I am content. O thou who art good, I thank thee for having preserved me up to this moment. I no longer ask thee for life. Let me confess myself and then let thy will be done." The Father who heard her states that he found in that soul hardly anything that needed absolution,—not that she did not understand herself, and that she did not explain herself very clearly, but on account of the innocence of her life. While speaking afterward with her in familiar conversation, when he saw her so pure and so candid, he took pleasure in putting some questions to her. "Fearest thou not death?" he said to her. "I feared it before my confession, but now I love it." "If the Hiroquois were to take thee while going back to thy own country, what wouldst thou say?" "I would speak to God amid my tortures and I would say to him: 'My sufferings will soon pass away, and my glory will be eternal; strengthen me, thou who hast made thyself my relative, and who hast [123] been pleased to die for me.'" "Art thou not sorry

ainfi? ie l'ay dy fouuët, me voilà, fais tout ce que tu voudras, ie n'ay point d'esprit, c'est toy qui fçais bien ce qu'il faut faire. Ne crois-tu point que la creance & la priere que tu as embrassée, t'ayent fait malade? cette tentation est assez ordinaire aux Sauvages, car vous diriez que de recevoir la Foy, & estre persecutée, c'est vne mesme chose. Helas! répondit-elle, ie n'ay garde de penser que la priere m'ait caufé cette affliction, & cette maladie, puis qu'elle est mon foulagement & ma force; ie sens tous les iours que mon cœur est dans la ioye quand il prie, ou qu'il pense à Dieu. Ie crains bien fort que plusieurs de ces contrées du Nord ne se viēnent affeoir à la table d'Abraham, d'Isaac & de Iacob & que les enfans du Royaume n'en soient bannis.

Vn petit enfant estant tombé malade pendant l'hiver, vn des Longleurs ou Sorciers du païs se presenta pour le guerir avec ses cris, & avec ses hurlemens. Le pere de l'enfant baiffa la teste [124] sans mot dire, la mere voiant que ce Charlatan demandoit ie ne fçay quelle recompense pour medicamenter son enfant à sa mode, luy dit, s'il estoit en ta puiffance de l'enchanter contre ma volonté, ie te donnerois ce que tu demande afin que tu ne le fisse pas: & quand ie fçauois que ton art luy pourroit rendre la fanté, i'aime-rois mieux le voir expirer deuant mes yeux, que de le voir en fanté par tes remedes. Tous les Chrestiens louèrent hautement sa foy & sa cōstance, & elle pourfuiuant sa pointe leur dit, or fus aions recours à Dieu, mettons nous tous à genoux à l'entour de l'enfant, offrons nos prieres & nos desirs à Dieu, recitons tous nostre chapelet, & laissons faire le maistre de la vie, s'il le guerit nous l'en remercierons, s'il ne le fait

at being sick?" "How can I be sorry when God wills it so? I have often said: 'Here I am, do whatever may be thy will. I have no sense; it is thou who knowest what should be done.'" "Thinkest thou not that the belief and prayer that thou hast embraced have caused thy illness?" That temptation is quite common among the Savages, for you may say that to receive the Faith and to be persecuted are the same thing. "Alas!" she replied, "I never think that prayer has brought this affliction and this sickness on me; for it is my relief and my strength. I feel every day that my heart is joyful when it prays, or when it thinks of God." I greatly fear that several of these Northern countries will come and sit at the table of Abraham, of Isaac, and of Jacob, while the children of the Kingdom will be banished from it.

A little child fell ill during the winter, and one of the Jugglers or Sorcerers of the country presented himself to cure it with his cries and yells. The father of the child held down his head, [124] without saying a word. When the mother saw that the Charlatan was asking I know not what reward for doctoring her child in his fashion, she said to him: "Were it in thy power to enchant her against my will, I would give thee what thou askest, not to do it; and, even if I knew that thine art could restore her health, I would rather see her expire before my eyes, than see her recover through thy remedies." All the Christians highly praised her faith and constancy, while she, pursuing her point, said to them: "Now, then, let us have recourse to God; let us all kneel around the child; let us offer our prayers and our desires to God; let us all recite our rosaries and

pas au moins aurons nous cette consolation, que son ame n'aura point esté falie par les inuocations du demon: & qu'elle fera pour vn iamais agreable à Dieu dedans le Ciel. Il pleut à nostre Seigneur d'accorder à la foy des parens la vie & la fanté de leur enfant, cette femme fait plus de fruit parmy ces pauvres [125] peuples, que ne feroient dix grâds Docteurs.

Elle amena au Pere sept ou huit femmes avec leurs enfans & les presenta tous au Baptesme, le Pere les interroge, & les trouue vrayement instruites, mais il n'accorda neantmoins cette faueur qu'aux enfans, & à trois de ces Catechumenes qu'il auoit instruites affés legerement & depuis quatre années, il fut bien estonné quand il les entendit rendre cõpte de ce qu'il leur auoit enseigné, & des moyens dont elles s'estoient seruies pour conferuer en leur cœur l'amour & le desir de la priere, & l'affection au sainct Baptesme. Voulant éprouuer la plus feruente, & qui paroiffoit la mieux née, il luy dit que le Sacrement qu'elle demandoit, ne s'accordoit qu'à de grands courages. Je ne suis, répondit-elle, qu'une femme, mais s'il falloit passer au trauers des Hiroquois pour obtenir le Baptesme, il me semble que i'y passerois libremēt, vous voies que ie m'en retourne dans les bois, & que peut estre ie mourray cēt hiuer, attendez-vous à me baptifer apres ma mort? quel regret auriés-vous [126] de m'auoir refusé ce Sacrement si on vous rapportoit que ie suis passée de cette vie sans l'auoir receu?

Mais encore luy dit le Pere, quelle gratification attends-tu de nous autres, quand tu feras avec nous dans vne mesme Eglise? Tu fçais bien, repart-elle, que ny moy ny mon mary ne vous auons encore iamais.

leave the master of life to do as he wills. If he cure her, we will thank him for it; if not, we shall at least have this consolation, that her soul will not have been soiled by invocations to the devil, and that she will be forever acceptable to God in Heaven." Our Lord was pleased to grant to the faith of the parents the life and health of their child. That woman does more good among these poor [125] people than ten great Doctors would.

She brought to the Father seven or eight women with their children, and presented them all for Baptism. The Father questioned them and found them well instructed; nevertheless, he granted that favor only to the children, and to three of these Catechumens whom he had instructed to a slight extent four years ago. He was greatly astonished when he heard them repeat what he had taught them, and the means that they had taken to preserve in their hearts love and desire for prayer, and affection for holy Baptism. Wishing to try the most fervent one, and her who seemed of the highest birth, he said to her that the Sacrament that she asked for was granted only to those who displayed great courage. "I am but a woman," she replied, "but if it were necessary to pass through the Hiroquois to obtain Baptism it seems to me that I would pass boldly. You see that I am going back to the woods and that perhaps I shall die this winter. Will you wait until I am dead to baptize me? What regret you would feel [126] at having refused me that Sacrament, if you were told that I had passed away from this life without having received it!"

"But again," the Father said to her, "what reward dost thou expect from us, when thou shalt be with

rien demandé, finon d'estre faits enfans de Dieu, c'est l'vnique de nos importunités. En verité mon Pere, si on vendoit le Baptesme, ie l'achepterois quoy qu'il me deut coûter, & ie suis assurée que mon mary est dans les mesmes sentimens: c'est allés, dit le Pere, vous serés toutes deux baptifées. Dieu sçait si la ioye s'empara du cœur de cette bonne funamite: pourfuiuons nostre route. Vn Capitaine de cette nation souhaittoit le Baptesme depuis deux ans, le Pere luy demanda ce qu'il faisoit pour s'y disposer, i'éloigne de mon cœur, & de ma bouche tout ce qui me semble estre mauuais, & si quelque chose me paroît estre agreable à Dieu, c'est cela que i'aime. Je sçay toutes les prieres que tu as enseignéés, ie les recites fort souuent, & [127] il ne se passe aucun iour de feste que ie ne dise trois fois mon chappelet, ouy, mais as-tu vne forte creance des choses qui te sont enseignéés? il faut mon Pere, que tu sçache, qu'auparauant que i'eusse ouy parler de la doctrine que vous enseignéés, i'auois quelques fois passé huit ans sans venir voir les François, la crainte des Agnerronons m'enfermoit les passages, mais aiant appris de mes gens qui vous venoient voir, l'importance de ces veritez, i'ay passé à trauers de tous les dangers, ie vous suis venu prester l'oreille, & du momēt que i'appris de ta bouche, qu'il y auoit vne autre vie de ioie ou de douleur, & qu'il falloit que nostre ame fut lauée dans les eaux du Baptesme, i'ay souhaitté ces eaux si ardemment, que ie ne te laisseray iamais en repos que tu ne me les aye accordées; mes Compatriotes me voyant sortir de mon païs m'ont dit le dernier adieu, croians que ie m'allois ietter entre les mains des Hiroquois, mais i'ay répondu que les demons estoïēt pires que les

us in the same Church?" "Thou knowest well," she replied, "that neither my husband nor I have ever asked you for anything except to be made children of God. That is our sole request. Truly, my Father, if Baptism were sold, I would buy it, no matter what it might cost me; and I am sure that my husband has the same feeling." "That is enough," said the Father, "you shall both be baptized." God knows what joy took possession of the heart of that good shunamite. But let us proceed. A Captain of that tribe had desired Baptism for two years. The Father asked him what he was doing to prepare himself for it. "I keep away from my heart and from my mouth everything that seems to me to be evil; and, if anything appears to me to be agreeable to God, that is what I love. I know all the prayers that thou hast taught; I recite them very frequently; and [127] not a festival day passes that I do not say my rosary three times." "Yes, but dost thou firmly believe all the things that are taught thee?" "Thou must know, my Father, that before I had heard any one speak of the doctrine that you teach, I had sometimes passed eight years without coming to see the French; fear of the Agnerronons barred the way to me. But when I learned the importance of these truths, from my people who came to see you, I passed through all those dangers. I came to listen to you, and from the moment that I learned from thy lips that there was another life, of joy or of pain, and that it was necessary that our souls be cleansed in the waters of Baptism, I have so earnestly desired those waters that I will never leave thee any rest until thou hast granted them to me. When my Countrymen saw me leave my country, they bade me a final

Hiroquois, & qu'il valoit mieux estre prisõnier de ceux-cy que d'être esclave du malheureux Manitou, [128] cela n'est-il pas veritable? disoit-il au Pere.

Tres-veritable: mais apres tout, que pense-tu des Misteres de nostre creance? En voicy ma pensée: La terre n'est pas de prix ny de valeur, le Ciel n'est pas beau, le Soleil n'est point luissant ny admirable; ce que tu nous enseigne de la vie qui ne meurt iamais, est precieux, il est beau, il est admirable, voilà ce que ie pense: c'est leur façon de s'énoncer.

Mais encore, poursuit le Pere, qu'est-ce qui te porte à croire ces verités? peut estre que tu t'en rapporte à mes paroles? Pourquoi dis-tu cela? n'es-tu pas vn homme comme les autres? ne nous as-tu pas dit, que tu n'estois qu'un interprete? que ta bouche empruntoit la parole de celuy qui a tout fait? c'est à celuy-là que ie croy & non pas aux hommes; c'est pour son amour que ie descendray de temps en temps malgré tous les perils des eaux, des hommes & des demons. Ces épreuues n'estoient que trop fuffisantes pour luy donner le Baptesme avec consolation de tous costés. Or il arriua que les Hurons qui [129] estoient aux trois Riuieres luy déroberent l'un de ses Canots, ce qui luy deuoit estre fort sensible, car il ne pouuoit reporter son bagage en son país, il en fit ses plaintes au Pere, qui aussi-tost s'en voulut mettre en peine, mon Pere ne faisons point de bruit, luy dit ce bon Neophite, ie t'ay voulu donner aduis de ma perte, afin que tu dises en public, que le larcin est meschant, & qu'il ne se doit iamais trouuer és endroits où reigné la priere. Le Pere luy portant compassion luy repliqua qu'il pourroit recognoistre son Canot à l'embarquement des Hurons qui deuoient partir dans

adieu, thinking that I was going to throw myself into the hands of the Hiroquois; but I replied that the demons were worse than the Hiroquois and that it was better to be a captive with the latter than to be a slave of the wretched Manitou. [128] Is not that true?" he said to the Father.

"Most true; but after all, what thinkest thou of the Mysteries of our creed?" "This is what I think. The earth has neither price nor value, the Sky is not beautiful, the Sun is neither bright nor admirable; what thou teachest us about the life that never dies is precious, is fine, is admirable. That is what I think." Such is their manner of expressing themselves.

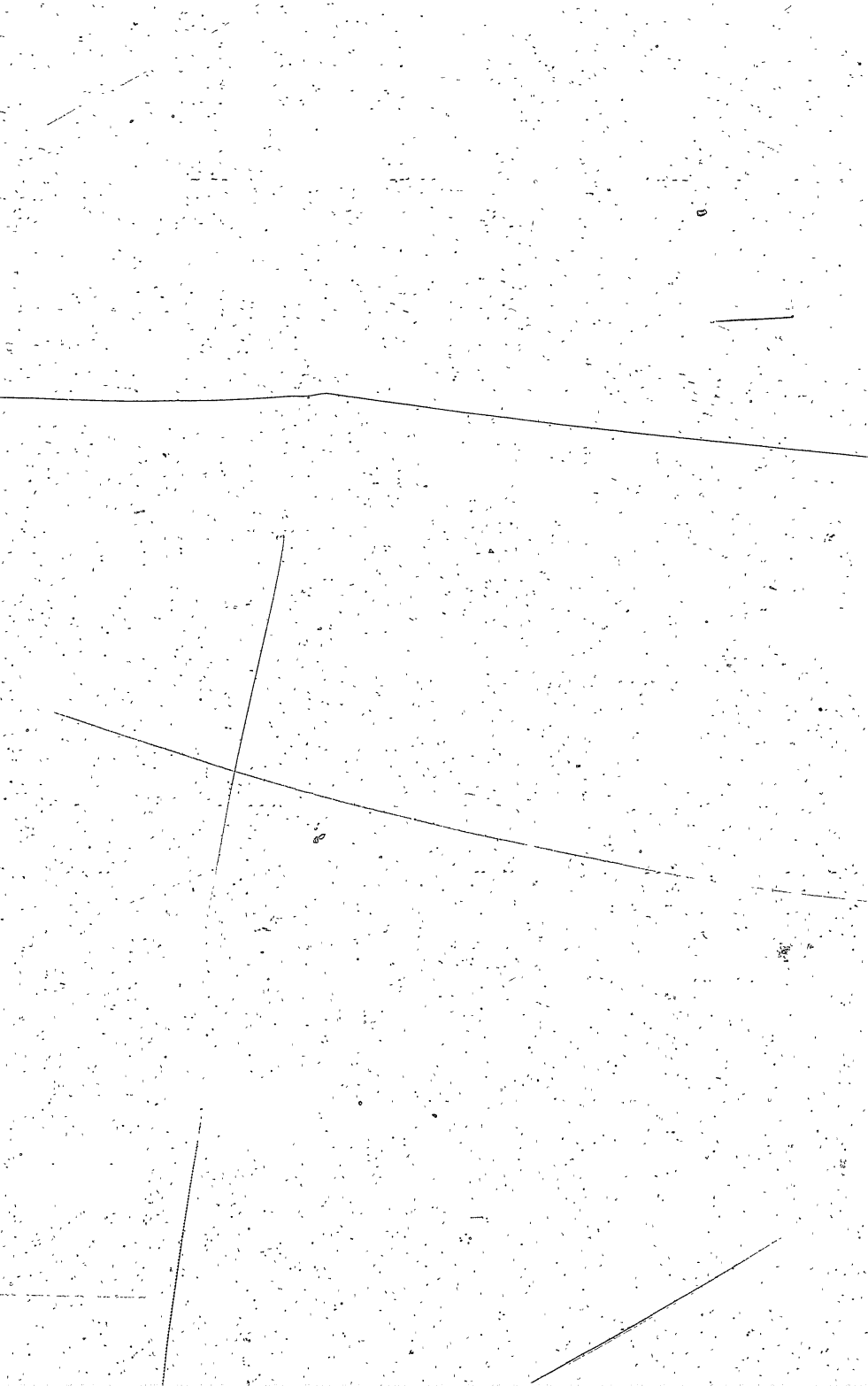
"But again," continued the Father, "what leads thee to believe these truths? Perhaps thou confidest in my words?" "Why sayest thou that? Art thou not a man like the others? Hast thou not told us that thou wert but an interpreter; that thy lips conveyed the words of him who has made all? It is in him that I believe, and not in men; for his love I will come down from time to time, in spite of all the perils of waters, of men, and of demons." These tests were more than sufficient to obtain Baptism for him, with consolation from all sides. Now it happened that the Hurons who [129] were at three Rivers stole one of his Canoes. This must have been a great loss to him, for he could not convey his baggage back to his own country. He complained to the Father, who wished to see about the matter. "My Father, let us not make any noise about it," the good Neophyte said to him. "I wished to give thee notice of my loss, so that thou mightest say in public that theft is a wicked act, and that such things should

peu de iours. Quand ie descouvroirois le larron, ie n'aurois pas le cœur de luy faire vn affront si public; & si ie luy faisois, il en faudroit venir aux mains: car ie voudrois emporter de force, ce qu'il ne quitteroit iamais de bon gré; le tumulte est vne chose mauuaise, n'en parlons plus mon Pere, en effet iamais sa bouche ne s'en est plainte depuis ce temps-là.

Le fermeray ce chapitre par vne simplicité merueilleusement naïfue. Apres que les peres & meres se sont cōfessés, [130] ils font confesser les enfans qui sont capables de ce Sacremēt, mais pour ceux qui n'ont pas encore le discernement, leurs meres les apportent aux Confesseurs, & disent deuant eux leurs petites malicès, qu'elles font aduoüer à leurs enfans, leur faisant demander vne penitence qu'elles accomplissent elles-mesmes pour leurs petits. Ce procedé si innocent est à mon atis agreable aux hommes & aux Anges & à Dieu mesme.

never occur in places where prayer reigns." The Father, who felt compassion for him, told him that he might recognize his Canoe at the embarkation of the Hurons, who were to start in a few days. "Even if I discovered the thief, I would not have the heart to offer him so public an affront; and, if I did so, we would have to come to blows, for I should try to take away by force what he would never give up willingly. Quarrels are bad things. Let us say no more about it, my Father." In fact, from that time, no complaint ever issued from his lips.

I shall close this chapter with an instance of wonderfully naïve simplicity. After the fathers and mothers have confessed, [130] they make such of their children as are fit to receive that Sacrament go to confession. But, as regards those who have not sufficient discernment, their mothers bring them to the Confessors, and relate in their presence their petty acts of naughtiness, and make them ask for a penance, which they themselves perform for their little ones. To my mind, this innocent proceeding is agreeable to men, to the Angels, and to God himself.



BIBLIOGRAPHICAL DATA: VOL. XXXII

LXIII

For particulars of this document, see Vol. XXX.

LXIV

This is a Latin letter written by Jean de Brébeuf to the father general (Caraffa), dated at Ste. Marie of the Hurons, June 2, 1648. The original MS. rests in the archives of the Society, where, presumably in 1858, Father Martin made a copy of it. Six years later, Martin translated it into French, and in that form it was published in Carayon's *Première Mission*, pp. 229-232. We follow Martin's Latin apograph, now in the archives of St. Mary's College, Montreal, and our English translation is made therefrom.

LXV

For a bibliographical account of the *Journal des Jésuites*, see Vol. XXVII.

LXVI

In reprinting the *Relation* of 1647-48 (Paris, 1649), we follow a copy of the original Cramoisy edition in the Lenox Library—known there as the Lamignon copy. The volume is a composite, consisting of two parts. Part I. is the usual general report from Jerome Lalemant, as superior, to Estienne Charlet, the provincial of the Society in France. Lalemant dates his prefatory epistle, "De Québec

ce 15. d'Octobre 1648." Part II., also addressed to the provincial, is the customary Huron report, by Paul Ragueneau, who dates his introductory letter, "Des Hurons ce 16. Avril 1648." The royal authority was granted "en Decembre 1648;" and the ecclesiastical permission was "Fait à Paris ce 30. Decembre 1648." This annual is generally referred to as "H. 89," because described in Harrisse's *Notes*, no. 89.

Collation. Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (4); "Priuilege," with "Permission" on the verso, 1 leaf; Lalemant's letter, pp. 1-3; text of Part I., pp. 4-158; a blank leaf to complete sig. K; half-title to Part II., with verso blank, 1 leaf; Ragueneau's letter, pp. 3 and 4; text of Part II., pp. 5-135, with verso of p. 135 blank. There is no mispaging; but in Part I. an italic font is used for the numeration of pp. 81-158. A careful comparison of the Lenox copy with the Ayer (formerly also a Lenox copy), and of the two copies in Harvard, reveals a complete textual and typographical agreement.

Copies of this *Relation* may be found in the following libraries: Lenox, Harvard, New York State Library, Laval University (Quebec), Library of Parliament (Ottawa), Brown (private), Ayer (private), Bibliothèque Nationale (Paris), and British Museum. Copies have been sold or priced as follows: O'Callaghan (1882), no. 1226, sold to Library of Parliament, Ottawa, for \$61, and had cost him \$58.75 in gold; Harrassowitz (1882), lacking the title-page, priced at 50 marks; Dufossé (1889 and 1891), priced at 500 and 450 francs, respectively. This annual is not as common as are many of the others.

Note.—We are indebted to Edward E. Ayer, Esq., of Chicago, for a list of original Cramoisy in his private library. Of the *Relations* thus far described by us, he has all save the first—the *Briefve Relation* of Paul le Jeune (Paris, 1632). Subsequent ones will be noted in due course of procedure. Since the publication of our Vol. II., he has also secured in France a copy of Lescarbot's excessively rare *Relation Dernière* (Paris, 1612). This and the Harvard copy are the only ones known to us to exist in America.



NOTES TO VOL. XXXII

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

1 (p. 41).— For sketches of these missionaries, see: Quentin, Richard, Turgis, and Du Marché, vol. viii., notes 10, 17-19; De la Place and Gondoin, xxi., note 5; Lyonne and D'Olbeau, xxiv., notes 9, 12.

2 (p. 41).— The *Sainte Chapelle* is a part of the group of edifices comprising the Palais de Justice, in Paris, and was built by the royal St. Louis (1242-47). He is said to have expended upon the building and upon the relics and their shrines, an amount equivalent to over 3,000,000 francs, at the present value of money. The chapel was, in later times, enriched by numerous and costly gifts. It has to a great extent been restored, during the present century. Full descriptions of the building and its treasures, and its historical associations, are given in *Hist. of Paris* (Whittaker, 1827), vol. ii., pp. 111-116; and Hare's *Walks in Paris*, pp. 272-278.

3 (p. 41).— *Nipigigwi*: see vol. xxiv., note 11.

4 (p. 67).— *Quart*, as here used, indicates "a small cask, containing not a quarter, but about half as much as a cask of ordinary size" (Littré). The *pot* is a measure containing two pints,—the French pint, however, being equivalent to .934 of a litre, or 1.64+ English pints.

5 (p. 67).— Jean Suffren was a noted Jesuit preacher, born Nov. 30, 1571. He was confessor to Marie de Médicis and Louis XIII.; but, according to Sommervogel, "his frankness was incompatible with the intrigues of the court. He remained attached to the Queen-mother, whom he followed to Belgium and England. He died at Flushing, Sept. 15, 1641, while traveling with that princess from London to Cologne, whither she was going to seek an asylum." He wrote various religious works, chief among which was *L'Année Chrestienne* (Paris, 1640-42).

6 (p. 67).— *Gerson*: see vol. xxv., note 3.

7 (p. 69).— Denis Duquet, born in 1605, married at Quebec (1638) Catherine Gautier, then barely eleven years old; they had eleven children. In October, 1672, fiefs were granted to him and his eldest

son, on the rivers St. Lawrence and Vilieu, which later were united as the fief of Maranda, in Lotbinière County.

8 (p. 73).—This was Anne, daughter of Zacharie Cloutier (vol. xxvii., note 9); she left three children. Robert Drouin, her husband, was a native of Perche, France; it was for their marriage that the first recorded nuptial contract in New France was drawn up (July 16, 1636). Drouin took as his second wife Marie Chapelier (1649); they lived successively at Three Rivers, Orléans Island, and Châteâu Richer, at which last place Drouin died, in 1685.

9 (p. 73).—Jean Poisson, a native of Perche, married (about 1644) Jacqueline Chamboy. In August, 1652, he was captured by the Iroquois. His son, François, obtained the fief of Gentilly.

10 (p. 81).—Reference is here made to the head of the Holy Roman Empire, then Ferdinand III, a German prince. Founded by Charlemagne in the year 800, the Holy Roman Empire—under successive rulers, Salic, Saxon, Suabian, and German—was long the temporal arm of the ecclesiastical power in Europe. It came to an end Aug. 6, 1806, when the Emperor Francis II resigned the imperial dignity, and retired to the government of his hereditary dominions, under the title "Emperor of Austria."

Lalemant's hesitancy to mention the Emperor in the church prayers arose from the fact that France, involved in the Thirty Years' War, was at this time in conflict with that monarch. These hostilities were not ended until the Peace of Westphalia, Oct. 24, 1648.

11 (p. 87).—A fish of the genus *Scizna*; the species most common on the North Atlantic coast is popularly termed "weakfish."

12 (p. 93).—Abraham Martin (nicknamed L'Écossais, "the Scotchman,") was born in 1589; he came to Canada in 1614. In the previous year, he had married Marguerite Langlois; but it is not known whether she came with him, or later. His family lived with him after 1620, and they were among the few French colonists who remained in Quebec after its surrender to the English in 1628. Martin was for many years an *engagé* of the Hundred Associates, who granted him lands on the heights of Quebec, afterward known as the "Plains of Abraham." In 1647, he is mentioned as "royal pilot." He died in September, 1664, leaving a numerous family; one of his daughters married the explorer De Groseilliers (vol. xxviii., note 32).

13 (p. 95).—Pierre Lefebvre, born 1616, married Jeanne Annois. In April, 1647, he obtained a grant of land, which was afterward merged in the fief of Gentilly (note 9, ante).

14 (p. 101).—These three nuns were Anne de l'Assomption, from

Dieppe; Jeanne Thomas de Ste. Agnes, from Vienne; and Marie Long-Pré de St. Augustin, from Bayeux.

15 (p. 103).—This woman, Barbe Hubou (Hybou) was married to Jean Millouer (surnamed Dumaine); she died Oct. 31, 1651. Four weeks later, Millouer married Jeanne le Roy.

16 (p. 107).—In the original MS., at this place, two lines were written, and afterward crossed out; they read thus, when translated: "*et hoc male*, for there was no such indulgence; and, even if there had been."

17 (p. 161).—*Cajoul*: Apparently another form of the familiar French-Canadian *cajeu* or *cageux*, which, though not found in the dictionaries, is used by the peasants to mean "a small raft,"—probably a diminutive of *cage*, the French-Canadian term for large rafts of logs or square timber. *Cage* is used by the voyageurs and lumbermen in place of *train-de-bois*, the proper French term. All the old and modern dictionaries give *cage* as a synonym of *hune*, "a top,"—*i.e.*, foretop or maintop of a vessel. As in shipwrecks these gratings were usually put on rafts of spars, etc., to form a sort of deck, it is possible that the word *cage* might have come to mean "a raft," among the Norman and Breton sailors.—CRAWFORD LINDSAY.

18 (p. 183).—This Mlle. de Boulogne (Boullongne) was apparently the sister of Madame d'Ailleboust, whose maiden name was Barbe de Boulogne. Tanguay makes Barbe the daughter of Gertrude Philippe, who became an Ursuline nun Dec. 2, 1648; but this seems to be an error. As more accurately stated by Sulte (*Canad.-Français*, vol. ii., p. 126), Barbe had an elder sister, Philippine Gertrude, who came to Canada with the family of D'Ailleboust. Upon entering the Ursuline convent, Philippine took the name of Mother St. Dominique. It is maintained by Mr. Pierre G. Roy, editor of *Bulletin des Recherches Historiques*, of Lévis, Que., that D'Ailleboust and Barbe had no children; but Tanguay and Sulte affirm that it was their daughter Barbe who married De Lauson, the governor (vol. xxiii., note 16).

19 (p. 263).—Mantane River is now called Matane; it enters the St. Lawrence 200 miles below Quebec. On some early maps, it was named Rivière de Caen.

20 (p. 267).—Concerning the Nôtre-Dame Mountains, see vol. ii., note 54.

21 (p. 273).—St. Michael's day occurs on Sept. 29; but, on the church calendar, May 8 is marked "Apparition de St. Michel, archange."—CRAWFORD LINDSAY.